

DARUL ULOOM TRINIDAD AND TOBAGO A CONCISE COMMENTARY COURSE OF THE HOLY QURAAAN (2001-2020)

It means that though they (the companions) were taking the pledge from the Prophet (ﷺ), in reality, they were taking it directly from Allah, since the Prophet (ﷺ) was only the mediator and interpreter on behalf of Allah. He was Allah's Messenger who was sent to call mankind towards Allah. As such, people who responded to his call was actually responding to the call of Allah. Therefore, the pledge of allegiance taken from the Prophet (ﷺ) in the above verse denoted an allegiance taken directly from Allah. (Tafseer Al Qurtubi vol.16 pg. 228 Maktaba Rasheediya Queta)

The verse also states, '**The Hand of Allah is over their hands**'. Here, the hand of Allah does not refer to any physical hand, since Allah is pure/free from physical limbs. But it is used in a metaphorical sense to emphasize that the pledge taken from the Prophet (ﷺ) was indeed taken directly with Allah.

While explaining this, the great scholar of the Holy Quran Allama Az Zimakshari writes, 'When Allah said, **'Verily, those who give the pledge to you, they are giving the pledge to Allah'**, He then emphasized that statement on the method of imagination and said, **'The Hand of Allah is over their hands'**. They were informed that the hand of the Messenger of Allah (ﷺ) which was above the hands of those taking the pledge, was the hand of Allah. However, Allah is free/pure from physical limbs and from the characteristics of physical bodies. As such, the meaning of this statement is to establish that the contract of the pledge with the Messenger of Allah (ﷺ) is in reality a pledge directly with Allah without any difference. (Tafseer Al Bahrul Muheet vol.9 pg. 487 Dar Al Fikr Beirut 1992)

While explaining this, Hafiz Ibn Katheer (A.R) states that it means, 'He (Allah) is with them, hearing their statements, looking at their places and having full knowledge of them inwardly and outwardly. So, Allah the Exalted was the One taking the pledge through the media of His Messenger (ﷺ).' (Tafseer Ibn Katheer vol.5 pg. 550 Dar Al Kitab Al Arabi, Beirut 2013)

Verse 10 further states, '**Then whosoever breaks his pledge, breaks it only to his own harm**'. It means that whoever breaches his pledge which he has taken with Allah and His Messenger, then he will suffer the consequences for doing so and the harms shall fall only on him.

The verse then states, '**And whoever fulfills what he has covenanted with Allah, He will bestow on him a great reward**'. It means that those who fulfilled the oath of allegiance which they made with Allah and His Messenger, then Allah will reward them abundantly and grant them goodness in this life and the hereafter.

Surah Al Fath states in verse 11:

11. Those of the Bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.

The above verse informed the Prophet (ﷺ) that the Bedouins (desert/village Arabs) will soon come to him after he returns from Hudaibiyah, and make excuses for not accompanying him on his Umrah journey which he undertook with the other companions.

With respect to this verse, Abdullah bin Abbas (R.A) and Mujahid (A.R) narrate that those who lagged behind (that is, those who did not accompany the Prophet ﷺ) were Bedouins of Banu Ghifar, Banu Muzainah, Banu Juhainah, Banu Ashja' and Banu Aslam.

It is narrated that when the Prophet (ﷺ) intended to journey to Makkah for Umrah in the year that the treaty of Hudaibiyah took place, he requested those around Madinah from the Bedouins and villagers to join him, fearing that the Quraish may confront him for war or may stop him from going to the Kaabah. He then went into Ihraam and also took a sacrificial animal with him so that people would know that he did not intend any war (with the people of Makkah). Many of the Bedouins looked at this to be very difficult and chose not to accompany him on his Umrah journey. They remained behind and engaged themselves in their occupation.

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It was about this state, verse 11 refers to when it says,

‘Those of the Bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.

(Tafseer Al Baghwi vol.4 pg. 191 Idara Taleefaat Ashrafiya Multan Pakistan)

The above explanation shows that the Prophet (SAW) did not yet return to Madinah when the above verse was revealed to him. Subsequently, when he finally returned to Madinah, those who remained behind came with the very same excuses which Allah mentioned in the verse. They told the Prophet (ﷺ) that they had to look after their women and children, and there was no one to look after them in their absence. Due to this, they wanted the Prophet (ﷺ) to seek Allah’s forgiveness for them, since they had a valid reason to remain behind and did not do so willfully. Allah, however, rejected their excuses and called them liars when He said, **‘They say with their tongues what is not in their hearts’**. Here, Allah exposed them and stated that what they said was opposing to what they had in their hearts, which was nothing but sheer hypocrisy. He made it known that those Bedouins and villagers were liars in the excuses they presented to the Prophet (ﷺ) and also in their request for Allah’s forgiveness. They were not truthful in what they said, and they were not repentant for what they did.