

[152] Remember Me, therefore, I will remember you.³⁰⁹ Be thankful to Me; and be not ungrateful to Me.

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

et himself drew from the Qur'an, which was the nucleus of study. And the Prophet's mosque in which was recited the Qur'an along with the instructions of the Prophet was the university from which graduated the first generation of leaders who assumed the leadership of the world: that wise and clear sighted leadership which the humans have not experienced since then.

“It is this system of education (based on the Qur'an and the guidance from the Prophet) which produced that first generation ... and those leaders ... that is capable of producing the same quality of men and leaders. But that, if the *ummah* will return to the same methods, and to the same sources; if the *ummah* will believe in the Qur'an in the same spirit; if it will adopt its guidance for application in every day life, and not to chant words for the pleasure of the ears alone.”

309. Mak-hul reports that he asked Ibn 'Umar, ‘What do you say about a person who is a murderer, drinks wine, commits theft, fornicates, but he remembers God.’ Ibn 'Umar re-

plied, ‘Allah also remembers him but with curses, until he gives up (those vile practices).’ Ibn 'Abbas has said, ‘Allah's remembrance is not like your remembrance. It is of a great magnitude.’ And a *hadith* recorded by Bukhari says that Allah says,

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي ، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي ، وَإِنِ ذَكَرَنِي فِي مَالٍ ذَكَرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ ، وَإِنِ تَقَرَّبَ إِلَيَّ بِشِيرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَإِنِ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا ، وَإِنِ اتَّأَنَى يَمْشِي أَتَيْتُهُ هَرْوَلَةً "

“Allah says, I am by slaves hopes and I am with him when he remembers me. When he remembers Me quietly to himself, I remember him in a group better than him. And, if he gets closer to Me by the span of a hand, I get closer to him by a foot. If he gets closer to Me by a foot I get closer by a yard. And if he walks to Me, I run toward him” (Ibn Kathir).

Actually, Ibn Kathir quotes a *hadith* from *Musnad Ahmad* of the same meaning (Au.).

[153] O you who have believed! Seek help in patience and Prayers, verily Allah is with the patient.³¹⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Sa`id ibn Jubayr has said: Whoever did not obey his Lord, did not remember Him, irrespective of how many rosaries (*tasbeeh*) he did, how much he chanted the greatness of God, and however much he recited the Qur`ān. Abu `Uthman was asked: “Why is it that we remember Allah but do not feel its sweet effects on our hearts?” He said, “Thank Allah that He has (at least) inspired a member of your body to His obedience” (Qurtubi).

Alusi writes: There are three ways of conducting “*dhikr*” (remembrance). First: with the tongue, which is to say thanks, chant Allah’s Glory, sing His Greatness, recite the Qur`ān etc. Second: with the heart (and mind) which is to think and discover the wisdom behind various obligations of Islam, to contemplate over the rewards and punishment in the Hereafter, to understand the Attributes of Allah, and unravel Divine secrets. And third: to keep every limb and joint of the body engaged in acts approved by Allah, and restrain them from the prohibited acts. Razi has a similar statement to make.

Yusuf Ali adds: “The word ‘remember’ is too pale a word to describe ‘*zikr*’... In Sufi devotions ‘*zikr*’ represents both a solemn ritual and a spiritual state of mind or heart in which the devotee seeks to realize the presence of God.”

310. After Allah (*swt*) directed the believers in the previous verse to be thankful to Him and remember Him much, He followed it up by directing them to be patient. (This is because it will not be possible to observe the two without *sabr* and *salah*: Razi). The two, *shukr* and *sabr*, go together, even as blessings and trials go together, the former requiring *shukr* (thankfulness) and the latter demanding *sabr* (patience). Further, the best way to endure misfortunes is through *salah* and *sabr*. The Prophet (*saws*) himself, as reported in a *hadith* of Ahmad, used to rush to *salah* in the face of every major or minor difficulty.

Sabr

Sabr is of two types. One consists in giving up the prohibited and the other in carrying out the command-

ments. The second of the two is of a higher order and carries greater rewards. A third kind of *sabr* is to show patience, forbearance, and steadfastness in the face of hardships. This is also obligatory on a Muslim.

It is reported of `Ali ibn al Hussain Zayn al `Abidin that he said: When Allah would have gathered the first and the last of men on the Day of Judgment, a caller will call out: 'Where are the *sabirin*. They may enter Paradise without reckoning.' Some people will proceed toward the gates of the Paradise. The angel guards will ask, 'Where are you going O children of Adam?' They will reply, 'To Paradise.' They will ask, 'Will you, even before the reckoning has begun?' They will reply, 'Yes.' They will ask: 'And who are you?' They will reply, 'We are the *sabirin*.' The angels will ask, 'And what was it that you were patient and persevering about?' They will reply, 'We carried out what was ordered and refrained from what was forbidden.' They will say, 'If that is so, then enter Paradise: a good reward for the workers of righteous deeds' (Ibn Kathir).

Sabr, however, in the sense of forbearance, must immediately follow a calamity, following the Prophet's directive,

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ
" الصَّبْرُ فِي الصَّدْمَةِ الْأُولَى ". قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

"*Sabr* is at the first instance of the calamity." It is immediately after the calamity that emotions are high. Later, after some time, when emotions have cooled, everyone becomes a *sabir*. Therefore, it is said that the wise man is the one who demonstrates at the time of misfortune what an idiot will demonstrate after a couple of days. Further, *sabr* is of two kinds. First, of him who refrains from evil deeds. The other is that of him who continues obeying the Lord in everything. As for its sign, it is to find peace and tranquility in the heart at the time of calamities. (*Sabr* has been variously defined), Ruwaym has said that *sabr* is to desist from complaining against what has occurred. Dhu al-Nun Misri has said that *sabr* is the name of seeking none but Allah's help. And, Abu `Ali said that the boundary of *sabr* is to betray grudge, and complain in the face of a calamity. (I.e. as soon as one begins to complain, or feels a grudge in the heart because of a misfortune that has befallen him, he is out of the state of *sabr*). As for merely speaking about it by way of the description of the hardship etc. without the tone of

complaint: that does not go against *sabr*. The proof is in the verse which says about Prophet Ayyub (38: 44):

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ [ص/٤٤]

“We found him a *sabir* (patient man), a good slave (of his Lord).” This was said despite the earlier statement in which Ayyub said,

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ [الأنبياء/٨٣]

“When Ayyub called his Lord that, ‘misfortunes have befallen me’” (Qurtubi).

Commenting on the words “Allah is with the patient,” Majid adds: “This consciousness of the accompaniment of God, this awareness that He is with us, is the greatest comfort that the human mind can have in this world, and the greatest antidote to our sense of loneliness.”

Sayyid Qutb offers us a detailed commentary: “After the new *qiblah* has been appointed, and the Muslim *ummah* has been assigned its special character and role, the first thing that this Nation the justly balanced Nation is being instructed is to seek help in *sabr* and *salah* while attempting to accomplish the task it has been entrusted with, and to get prepared to offer the sacrifices that this role demands from those that are its witnesses (shuhada’): sacrifices of life,

property and goods, in the face of fear and poverty; and the hardships that one has to endure while engaged in the struggle to establish the ways approved by Allah (*swt*): both in the hearts of the people as well as in their every day life ...to unite the people on the basis of their relationship with Allah (*swt*), in order to free them for His services, and in order that they may live by His commandments... (all these tasks and all these hardships) for the sake of Allah ... for the sake of His approval, His Mercy and Guidance, which are themselves the rewards that the heart of a believer considers weighty and worthwhile enough to attempt: ‘O you who believe. Seek help in patience and Prayers, verily Allah is with the patient.’

“The theme of *sabr* is oft repeated in the Qur’an. This is because Allah knows the magnitude of the task with which the believers have been entrusted, the steadfastness it requires while treading the middle path between various drives and inclinations, and while calling the people to Allah and His ways, which itself requires full control of one’s nerves, summoning of all abilities, and full awareness of all that is happening outside (among the people) as well as inside (within the self). All

these require patience... patience to do the bidding of Allah (*swt*), patience in abstaining from what He has forbidden, patience in *Jihad*, patience against deception in its various forms, patience at the slow materialization of help, patience at the remoteness of the goal, patience at the puffing up of the falsehood, patience at the small number of sympathizers, patience in the stretched out thorny path, patience at the crookedness of the souls, at the darkness in the hearts, at the stubbornness of men, and patience against agony in the face of people's unresponsiveness.

"Then, as time lengthens and struggle intensifies, patience weakens... or would even be exhausted .. if there is no fresh supply and renewed backing. Hence, Prayers have been mentioned along with patience. For Prayer is the source of help that never dries up, the provision that never gets exhausted, the aid that reinvigorates the powers of man, the wealth that enriches the heart; so that the cord of Patience gets extended and does not sever, and adds to patience, contentment, buoyancy, satisfaction, faith and trust.

"It is necessary for man, therefore, who is, by his nature weak and of

limited resources, to be linked to a Greater Power in order that he may draw enough help to be able to go beyond the limits of his own powers.

"When he faces the evil powers, both internal and external, when constant struggle between the just needs and lusts of the self becomes a heavy burden on him, when combating the rebellion (against Allah) and corruption (in the land) bear heavy on him, when the distances appear long and the destination far away, for a life limited in its tenure... and when he looks back and feels that he has not covered much while the sun is about to set, when he seems to have achieved nothing while the life's span seems to be reaching its end, when he finds evil blown up and virtue thin and lean... with no light on the horizon, and no landmark on the road.... It is then that the value of Prayers comes to light.

"Prayer is the mortal man's link with the Immortal Power. It is the appointed hour when the lonely drop joins up with the spring that does not dry up. It is the key to the treasures that enriches. It is the departure from the boundaries of this little earth to the unlimited World beyond. It is the very soul, the very coolness and the

[154] And do not refer to those who are slain in the cause of Allah as dead. Rather they are living but you do not perceive.³¹¹

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاءٌ وَلَكِنْ لَّا تَشْعُرُونَ ﴿١٥٤﴾

shade at the midday. It is the tender touch for the weary heart. Hence we see that whenever the Prophet, on whom be peace and blessing, faced a difficulty he would order Bilal, ‘Bilal. Relieve us with the call to Prayers,’ and used to resort to Prayers whenever an affair worried him.”

311. The verse tells us that those who died martyrs are alive in Paradise. We find further elaboration in *hadith* literature. A *hadith* preserved by Muslim says:

"أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ هَا قَنَادِيلُ مُعَلَّقَةٌ
بِالْعَرْشِ تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى
تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ إِطْلَاعَةً فَقَالَ هَلْ
تَشْتَهُونَ شَيْئًا قَالُوا أَيْ شَيْءٍ نَشْتَهُى وَنَحْنُ نَسْرُحُ مِنَ
الْجَنَّةِ حَيْثُ شِئْنَا ففَعَلْ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ فَلَمَّا
رَأَوْا أَنَّهُمْ لَنْ يُرَكُّوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا رَبِّ نُرِيدُ
أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً
أُخْرَى. فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تَرَكُّوا "

“The Spirits (of the martyrs) are in the form of green birds. They have lanterns hanging by the *‘Arsh*. They fly about as they wish in Paradise. (By evening) they return to those lanterns. Allah turns His attention to them and asks, ‘Do you want anything

else?’ They say, ‘What more can we want, when we flay about in the Garden as we will?’ Allah returns to them with the same question three times until they know that they will not be spared the questioning, they say, ‘Our Lord! We wish You return our souls to our bodies so that we are killed another time. When He sees that they have no other desire, (they will be left to themselves.”

As for the spirits of the believers, according to a *hadith* in Ahmad,

(عن) كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى
الله عليه وسلم- " نَسَمَةُ الْمُؤْمِنِ إِذَا مَاتَ طَائِرٌ
تَعْلُقُ بِشَجَرِ الْجَنَّةِ حَتَّى يُرْجِعَهُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى
جَسَدِهِ يَوْمَ يَبْعَثُهُ اللَّهُ "

‘The believer’s soul – when he dies - is in the form of a bird that feeds on the trees in Paradise, until Allah returns them to their bodies on the day of Resurrection’ (Ibn Kathir).

Lives of the Martyrs

A question arises. In what sense are the martyrs alive? The answer is: It is a kind of life enjoyed in the Isthmus

(*barzakh*: a stage between this world and the Hereafter) that reason and intelligence cannot comprehend. As Ibn al-Qayyim has written in his book “*Al Ruh*”: “It is from this realm (the *barzakh*) that the Prophet (*saws*) answers to the greetings addressed to him near his grave, although his soul is in the highest realms of “*Il-liyyun*”, in the company of “*Al Rafiq al A`la*”, from where it enjoys a connection with the body in the grave. Although, once again, it is beyond our comprehension to judge what kind of connection it is. The Prophet saw Musa (*asws*) Praying in his grave, while, at the same time, he also met with his soul in the sixth heaven during his *Me`raj* journey.” That’s about the soul. As for his body, it has been preserved, as *Sahih ahadith* say, from destruction. However, as far as the life of this world is concerned, they are most surely dead. Indeed even the Prophet (*saws*) is dead in this sense, a fact which is substantiated by the words of Abu Bakr (*ra*), who, arriving at the scene after the death of the Prophet said, “By Allah, He will not give you two deaths. The first death that He had written for you has come to pass.” Then he said those famous words: “Whoever worshipped Muhammad may know that he is dead. While those who worshipped Allah

may know that He is alive, He does not die.” Thus we see that Abu Bakr and the Companions believed that Muhammad had died. If he had not died, surely, they would have consulted him in matters in which they disagreed between themselves after him (Shanqiti).

Thanwi has the following plausible theory to offer.

Just as the finger tips and heels are both part of the same living body, but the signs of life in the former is greater than in the latter, in that the finger tips are more sensitive than the heels, so is also the difference in the level of consciousness of the dead. Every dead man possesses a level of consciousness which, in the case of an unbeliever, is enough to taste punishment. In the case of the believers it is more advanced. In the case of the martyrs it is so advanced that they are almost alive by the earthly standards; even their bodies are not decompose by the earth. Above them are only the Messengers of Allah who possess the highest level of consciousness after their earthly term has expired. They are alive in the other world exactly in the same sense as people on earth, except that in all cases the human mind cannot perceive the quality of their life.

Sayyid Qutb comments: “Who are these *shuhada*’ (martyrs), that are alive? They are those that were killed in the way of Allah... in the way of Allah alone, without a thought of any other goal, any other purpose, any other aim, save Allah... in the cause of the true guidance He has sent down, in the cause of life that He has revealed, in the way of the religion that He has chosen for us... in its way alone, and not in any other cause, nor under any other slogan, not even in combination with other slogans and causes. The Qur’an and *hadith* both have greatly emphasized this point so that there remains no doubt whatsoever.

“Abu Musa al Ash`ari (*ra*) says that the Prophet was asked about someone who fights to display his courage, another for national or racial causes, and yet another hypocritically... which of them is in the ‘way of Allah?’ The Prophet replied:

مَنْ قَاتَلَ حَتَّى تَكُونَ كَلِمَةُ اللَّهِ هِيَ أَعْلَى فَهُوَ فِي
سَبِيلِ اللَّهِ

‘He who fought in order that the Word of Allah (i.e. Islam and its principles) may triumph, is in the way of Allah.’”

“Abu Hurayrah (*ra*) says a man asked the Prophet:

عَنْ أَبِي هُرَيْرَةَ: ”أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا أَجْرَ لَهُ، فَأَعْظَمَ ذَلِكَ النَّاسُ وَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَعَلَّكَ لَمْ تَفْهَمْهُ، فَقَالَ يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا أَجْرَ لَهُ، فَقَالُوا لِلرَّجُلِ عُدْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ الثَّالِثَةُ فَقَالَ لَهُ لَا أَجْرَ لَهُ.“

‘Messenger of Allah, what will you say of a man who takes up *Jihad* for the sake of Allah, but has spoils of war also in his sight?’ He replied: ‘He will have no rewards.’ That was hard upon the people so they told the man to repeat his question. Perhaps the Prophet did not understand him. So the man repeated the question but the Prophet replied

[155] And surely We shall try you with something of fear, hunger and depletion in goods, lives and crops.³¹² Give glad tidings then (O Prophet) to those who endure in fortitude.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

[156] Such as those who, when visited by an affliction say, 'To Allah we belong and to Him we will return.'³¹³

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

both times as, 'He will have no rewards.' - Abu Da'ud."

Sayyid's comment ends here.

312. This is in line with the statement in the Qur'an which says (2: 214):

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّنَّهُمْ الْبَاسَاءُ وَالضَّرَّاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ [البقرة/٢١٤]

"Do you imagine that you will be let into Paradise without those trials visiting you that came to those who passed away before you? They encountered sufferings and adversity, and were shaken, until the Prophet and the believers with him cried out, 'When (will come) Allah's help?' Lo! Allah's help is near" (Ibn Jarir).

313. Umm Salamah narrated (as in Muslim, but the following is from Ahmad: Au.),

عَنْ أُمِّ سَلَمَةَ قَالَتْ أَتَانِي أَبُو سَلَمَةَ يَوْمًا مِنْ عِنْدِ

رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَقَالَ قَدْ سَمِعْتُ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- قَوْلًا فَسُرِرْتُ بِهِ قَالَ " لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا إِلَّا فَعَلَ ذَلِكَ بِهِ ". قَالَتْ أُمُّ سَلَمَةَ حَفِظْتُ ذَلِكَ مِنْهُ فَلَمَّا تَوَقَّيْتُ أَبُو سَلَمَةَ اسْتَرْجَعْتُ وَقُلْتُ لِلَّهِمَّ اجْزِنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهُ ثُمَّ رَجَعْتُ إِلَى تَفْسِي قُلْتُ مِنْ أَيْنَ لِي خَيْرٌ مِنْ أَبِي سَلَمَةَ فَلَمَّا اتَّقَضْتُ عِدَّتِي اسْتَأْذَنَ عَلَيَّ رَسُولُ اللَّهِ -صلى الله عليه وسلم- وَأَنَا أَدْبُعُ إِهَابًا لِي فَعَسَلْتُ يَدَيَّ مِنَ الْقَرْظِ وَأَذْنْتُ لَهُ فَوَضَعْتُ لَهُ وَسَادَةَ أَدَمٍ حَشَوْهَا لَيْفٌ فَقَعَدَ عَلَيْهَا فَحَاطَبَنِي إِلَى تَفْسِي فَلَمَّا فَرَغَ مِنْ مَقَالَتِهِ قُلْتُ يَا رَسُولَ اللَّهِ مَا بِي أَنْ لَا تَكُونُ بِي الرَّغْبَةَ فِيَّ وَلَكِنِّي امْرَأَةٌ فِي غَيْرَةِ شَدِيدَةٍ فَأَخَافُ أَنْ تَرَى مِنِّي شَيْئًا يُعَذِّبُنِي اللَّهُ بِهِ وَأَنَا امْرَأَةٌ قَدْ دَخَلْتُ فِي السِّنِّ وَأَنَا ذَاتُ عِيَالٍ. فَقَالَ " أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُدْهِبُهَا اللَّهُ عَزَّ وَجَلَّ مِنْكَ وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكَ وَأَمَّا مَا ذَكَرْتِ مِنَ الْعِيَالِ فَإِنَّمَا عِيَالُكَ عِيَالِي ". قَالَتْ فَقَدْ سَلَّمْتُ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- فَتَرَوُجَهَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- فَقَالَتْ أُمُّ سَلَمَةَ فَقَدْ أَبَدَلَنِي اللَّهُ بِأَبِي سَلَمَةَ خَيْرًا مِنْهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم-

"One day Abu Salamah came to me from the Prophet's company

and said, “Today I have heard the Prophet (*saws*) say something that has pleased me a lot. He said, “No Muslim on whom a misfortune has befallen will say, “To Allah we belong, and to Him do we return, ‘and then supplicate in these words: “O Lord! Reward me for this misfortune and grant me better than what I have lost,” but Allah will grant him that.”

Umm Salamah said: “I memorized the words from him. When Abu Salamah died I prayed to Allah (*swt*) in those very words. But I said to myself, ‘What man can be better for me than Abu Salamah?’ Sometime later the Prophet (*saws*) visited me. At that moment I was tanning a hide. I washed my hands and let him in. I placed a cushion for him on the floor and he sat down on it. As he spoke he offered to marry me. I told him, ‘Messenger of Allah! There is no reason why I should not accept your offer. But the thing is I am a jealous woman (*ghayrah*) and am afraid that I may say or do something (that will displease you) and in consequence I may suffer Allah’s punishment. Also, I am getting old. Finally, I have children (that may

bother you).’ He replied, ‘Well, as for jealousy, hopefully Allah (*swt*) will cure you of it. As for age, I’m getting old too. And, as for the children, well, your children are my children!’”

Umm Salamah accepted him, and used to say, “For sure, Allah gave me a better husband than Abu Salamah” (Ibn Kathir).

Another report of Tirmidhi says,

عن أبي موسى الأشعري: “أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فؤَادِهِ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَعَهُ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَاسْمُوهُ بَيْتَ الْحَمْدِ.”

“When a man’s child dies, Allah asks the angel of death: ‘Have you taken away the child of My slave? Have you taken away the light of his eyes and the peace of his heart?’ The angel says, ‘Yes.’ Allah asks (and He knows what has been said): ‘And how did My slave react?’ He replies: ‘He praised You and said, “To Allah we belong, and to Him do we return.”’ Allah says: ‘Build for him a house in Paradise and call it the House of Praise’” (Qurtubi, Ibn Kathir).

[157] It is these on whom descends from their Lord peace and mercy.³¹⁴ It is these who are rightly guided.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Abu Bakr al Razi used to say that the verse: “To Allah we belong, and to Him we return” has two commandments hidden in it: one obligatory and the other non obligatory. The obligatory is to feel no grudge over the misfortune, (i.e. show total submission to Allah, and make no complaints to anyone other than Allah) and the non obligatory is to say these words.

314. Safa and Marwah are two hills near Ka`ba. Passages from the Grand Mosque now lead directly into the passage where the “walking” is to be done between the two in Hajj or `Umrah. The distance between the two is, according to Majid, 493 paces.

Muhammad Asad writes: “Distraught with thirst and fearing for the life of her child, Hagar ran to and fro between the two rocks (when, following God’s command, Ibrahim had left them there: Au.) and fervently prayed to God for succor: and, finally, her reliance on God and her patience were rewarded by the discovery of a spring existing

to this day and known as the Well of Zamzam which saved the two from death through thirst. It was in remembrance of Hagar’s extreme trial, and of her trust in God, that As Safa and Al Marwah had come to be regarded, even in pre Islamic times, as symbols of faith and patience in adversity: and this explains their mention in the context of the passages which deal with the virtues of patience and trust in God (Razi).”

Sayyid Qutb comments: “It is important that we halt here for a moment and reflect over the mobilization of the Muslim forces... the mobilization against hardships, sacrifices, death, hunger, fear, and, loss of lives, goods and fruits... the mobilization for a long struggle, that was bound to be filled with pains and burdens of great magnitude.

“Allah places them... all these... in one pan and in the other pan of the scale only peace and mercy, and the assurance that they will be rightly guided! Here, at this point, He does not promise them His succor, does not promise them their consolida-

[158] Verily, Safa and Marwah are among the Symbols of Allah.³¹⁵ There is no sin upon him, therefore, who, when he visits the House for Hajj or for `Umrah, to walk around them.³¹⁶ Whosoever volunteers a good (deed, will) surely (find) Allah Appreciative and Aware.³¹⁷

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

tion, nor booty. Nothing at all except peace, mercy, and guidance. Allah was promising the first set of Muslims things that were more important than their own selves, things of greater consequence than their lives. Therefore, He was divesting them of every other objective and of every desire and inclination that humans tend to set as their goal in life even the longing for victory for Truth. He was cleansing them of every adulteration in order that they be totally free of all abstractions, and be devoted to Him and His Call. It was for them to walk in the 'ways' unhindered by anything and unconcerned of anything but His peace, mercy, and guidance. This was the goal. This was the end to which they were directed. This was the sweet fruit toward which their hearts were to hasten ... As for what Allah (*swt*) had ordained of the help, succor, and consolidation that was for the Call itself, for which they were working... and which they were carrying on their shoulders."

315. "Sha`a'irullah means 'all those religious services which God has appointed to us as signs... or the rites and ceremonies of the pilgrimage, and the places where these rites and ceremonies are performed'" (Majid from LL).

316. `Urwah ibn Zubayr (who was then very young Ibn Jarir) says I told `A'isha, "By Allah, in view of the verse: 'Safa and Marwah are among the Symbols of Allah. There is no sin upon him, therefore, who, when he visits the House for hajj or `umrah to walk between them,' .. (in view of this verse) I'll not walk between them." `A'isha said, "You missed the point. Had the verse meant to say what you have understood, the words would have been, 'It is no sin for a man if he does not walk between them.' Those words were added because to walk between the hills of Safa and Marwah during the pilgrimage was a practice from the Ibrahimic times instituted in remembrance and appreciation of