

Section 8: Reward For Those Who Migrate in Allah's Cause

Surah Al-Hajj – Verses 58 – 59

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

58. “And those who migrate in the cause of Allah and are then slain or die, certainly will Allah provide them with a goodly sustenance, and verily Allah is the best of providers.”

59. “Certainly He will admit them into a place of entrance which they shall be well pleased with; and verily Allah is All-Knowing, Most Forbearing.”

An immigration, which is done for a certain goal and a good purpose, is a value.

The death of the emigrant persons is a kind of martyrdom. Death or martyrdom is not a matter of significance, what is important is that the one is on the path of Allah.

In the former holy verses, the Qur'an spoke about some emigrants whom were sent out from their home and houses because of the name of Allah and that they supported the Divine religion. Now, in this verse, they are considered as an excellent group.

The verse says:

“And those who migrate in the cause of Allah and are then slain or die, certainly will Allah provide them with a goodly sustenance, and verily Allah is the best of providers.”

Some commentators have said that the Qur’anic phrase /rizqan hasana/ here refers to some blessings that attract the person when he sees them so that he cannot look at anything other than them, and it is only Allah who can give a man such a sustenance.

Some of the Islamic scholars have mentioned an occasion of revelation for this verse, the shortened of it is as follows:

At the advent of Islam when the Muslim emigrants came into Medina, some of them died with a natural death, while some others suffered martyrdom. At this time a group of the Muslim believers considered the virtue of martyrdom utterly for the martyrs; the above-mentioned holy verse was sent down and introduced both of them as the bearers of the best blessings of Allah.

That is why some of the commentators of the Qur’an, taking this meaning, have concluded that giving the life in the path of Allah is important, whether it is by the way of martyrdom or by the way of natural death. Then, whoever passes away for the cause of Allah and in the way of Allah will receive the reward appropriate for martyrs.

It has been said:

“Verily those who are slain in the way of Allah and those who die in the way of Allah (both) are martyrs.”¹

An example of this Divine ‘goodly sustenance’ has been mentioned in the next verse, where it says:

“Certainly He will admit them into a place of entrance which they shall be well pleased with;...”

In this present world, they were banished and sent out, with difficulty, from their home, then, in the next world, Allah will admit them into a place by which they will be pleased from any points of view, and thus their donation will be recompensed with the best form.

At the end of the verse, the Qur’an implies that Allah is All-Knowing and is aware of the deeds of His servants, and, in the meanwhile, He is the Most Forbearing and does not hasten in punishing and giving the retribution of the sinners so that the believers can be trained and experimented in this field of examination.

The verse says:

“...and verily Allah is All-Knowing, Most Forbearing.”

By the way, there is cited a narration in Tafsir-i-Burhan implying that Imam Sadiq (as) said this verse was revealed for the rank of Hadrat Ali (as). This does not contrast the general concept of the verse, and

Hadrat Ali (as) is the most perfect example of it.

Surah Al-Hajj – Verse 60

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَاهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

60. “That (is so); and whoever retaliates with the like of that with which he has been wronged, and again he has been aggressed, most certainly Allah will aid him; verily Allah is Pardoning, Forgiving.”

The Occasion of Revelation

Some Islamic traditions indicate that once some of the pagans of Mecca faced with Muslims on a day when there remained only two nights from the month of Muharram.

The pagans told each other that the followers of Muhammad (S) would not fight in the month of Muharram, because they believed fighting was unlawful for them in that month, and that was why the pagans started their invasion.

The Muslims persistently asked them not to start fighting in that month, Muharram, but they did not accept it. Then they could not help it but taking action to defend them, and they fought bravely when Allah helped them to win the battle. (Then the above-mentioned verse was revealed).²

Defence is the natural right of every person, and Allah is the helper of the oppressed.

In the former verses, the words were about the immigrants in the way of Allah and the great rewards that they had been promised to be given by Allah on the Day of Hereafter.

In order not to be supposed that the Divine promise is particular only to the Hereafter, concerning their victory under the light of the Divine Grace in this life, it says:

“That (is so); and whoever retaliates with the like of that with which he has been wronged, and again he has been aggressed, most certainly Allah will aid him;...”

This means that defence and standing against injustice and cruelty is a natural right and everybody is allowed to act; yet the word /mil/ (the like of), used in this verse, is an emphasis on the fact that, in this course, he should not transgress the limits.

The Qur’anic phrase: /umma buqiya ‘alayhi/

(and again he has been aggressed)

refers to this point that if a person has to defend himself under the pressure of injustice, Allah has promised him to help him. Thus, the one who keeps silent from the beginning and accepts to be unjustly treated and takes no action alongside his defence, Allah has not promised to help such a one.

Allah's promise is particular to those who do their best by using their power to defend themselves against the oppressors and tyrants and that they are still under unjust treatment of the enemy.

And since due retaliation and punishment must always be accompanied with forgiveness and mercy, so that those who have become regretful from their own wrong action and have submitted the truth can come under its cover, at the end of the verse, the Qur'an says:

"...verily Allah is Pardoning, Forgiving."

This status is just like the state of the verses of retaliation which, from one side, let the avenger of blood to retaliate and, on the other side, the noble Qur'an suggests the command of forgiveness beside it as a virtue, (in the case of those who are eligible to be forgiven).

However, aiding the oppressed is not always accompanied by the annihilation of the oppressor. Allah helps the oppressed, but because of some reasons the oppressor may be forgiven by Him, too.

There is a narration cited in Burhan, the Commentary, from Imam Sadiq (as) who has said that the purpose of the sentence:

"...most certainly Allah will aid him;..."

is Hadrat Mahdi (as), the still-living one from Muhammad's progeny, who, by the aid of Allah, will take vengeance of the blood of his ancestor, Imam Husayn (as), and the rest of the oppressed of the world.³

Surah Al-Hajj – Verses 61 – 62

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ

61. "That is because Allah merges the night into the day and He merges the day into the night and that Allah is All-Hearing, All-seeing."

62. "That is because Allah, He is the Truth, and that what they call upon besides Him, it is

falsehood; and because Allah, He is the High, the Great.”

The Power and Knowledge of Allah in relation to changing day and night is a sign for His ability in helping the servants. The change of the day and the night is not casual; and the administration of the whole world has a wise and knowing administrator.

In view of the fact that the promise of aid and help is encouraging and effective when it is from the side of an almighty and powerful person, then, a part of the infinite Power of Allah in the universe is mentioned through the first verse in the above.

It says:

“That is because Allah merges the night into the day and He merges the day into the night...”

(He constantly decreases from one and, according to a certain system, He adds to another. This system is a fix and perfectly accurate one which has been running for thousands or millions of years.)

The Arabic term /yulij/ here is derived from /'ilaj/ and originally from /waluj/ which means ‘admission’. As we said, this alteration refers to the gradual and perfectly regular and accurate changes of the day and the night during different seasons of the year in which one of them decreases and the other increases.

It is also probable that this refers to the sunrise and sunset that, because of the special circumstances of the atmosphere (the air surrounding the earth) this change does not occur suddenly.

From very early morning i.e. the onset of dawn, the rays of the sun shine the higher levels of the air and slowly transfer to the lower levels of the air. As if the day gradually enters into the night, and the forces of light prevail over the army of darkness.

On the contrary, at the time of sunset, at first the light begins to be vanished from the lower levels of the atmosphere and it becomes rather dim and gradually it will be dismissed from the higher and higher levels until when there will be no ray of the sun, and the army of darkness occupy everywhere.

If it were not such, the rising of the sun and sunset would happen in a fleeting moment, and the sudden transition of the night to the day, and the day to the night, would be spiritually and physically harmful for human beings, and this sudden and rapid change would also bring forth many difficulties in the social system.

There is no problem that the abovementioned holy verse refers to both of the interpretations.

At the end of the verse, the Qur'an says:

“...and that Allah is All-Hearing, All-seeing.”

This means that Allah hears the request of the believers for help, and He is always aware of their

circumstances and, at the necessary time, His grace will hasten to help them, and in the same way, He is always aware of the deeds and intentions of the enemies of the Truth.

The next verse, in fact, is an evidence for what was said before.

It says:

“That is because Allah, He is the Truth, and that what they call upon besides Him, it is falsehood; and because Allah, He is the High, the Great.”

You see that the army of the Truth becomes victorious.

The falsehood retreats, the grace of Allah hastens to help the believers and leaves the disbelievers alone; all these are for the sake that the latter ones are wrong and the former ones are right; those are against the system of the world of existence and their end is destruction and annihilation, while these are in agreement with the laws of the world of existence.

In principle, Allah is the Truth and other than Him is futile; and all those human beings and other beings that contact with Allah are somehow right, and as much as they are aloof from Him they are wrong.

The Arabic word /‘aliyy/ is derived from /‘uluww/ which means ‘high ranked’. It is also applied for someone who is capable and almighty, and no one can resist before his will.

The word ‘great’ refers to the grandeur of the Knowledge and Power of Allah (s.w.t.), and He Who is qualified with these attributes can help His friends very well, and defeat the enemies violently. Thus, His friends must be encouraged with His promises.

Surah Al-Hajj – Verses 63 – 64

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

63. “Have you not seen that Allah has sent down water from the heaven then the earth becomes green? Verily Allah is All-Subtle, All-Aware.”

64. “To Him belongs whatever is in the heavens and whatever is in the earth, and verily Allah, certainly He is the Self-Sufficient, the Praised.”

The study over the world of existence can be an effective background for the faith in Allah.

The words in the former verses were about the infinite Power of Allah (s.w.t.) and His legitimacy. The verses under discussion state some different signs of this vast Power and the absolute rightfulness.

At first, it says:

“Have you not seen that Allah has sent down water from the heaven then the earth becomes green?...”

The land which lacked any sign of life and had a frowning, dark, and ugly face, became alive again by the descent of the life-giving drops of rain and the signs of life appeared in it, and the smile of living was seen in its face.

Yes, the Lord, Who creates such life and living so simply, is All-Subtle, All-Aware. So, the verse says:

“... Verily Allah is All-Subtle, All-Aware.”

The Arabic term /latif/ is derived from the word /lutf/ which means a very gentle and narrow thing; and it is because of this very gentleness that the special favours of Allah are sometimes called in Arabic /lutf/.

The Qur’anic word /xabir/ means: ‘he who is aware of the accurate things’.

This attribute of Allah, Who is All-Subtle, requires that He cherishes the worthless small seeds of the plants buried in the depth of the soil, and, in spite of the law of gravity, brings them out from inside of the dark land with the utmost beauty and delicacy, and puts them in the expose of sunlight and the blows of breeze, and finally they are turned into some fruitful plants or tall trees.

If He did not send the drops of rain and they did not make the land around the seed soft, mild and wet, those plants could never grow. But, by this rain, He caused the dry and rough land to become soft and prepared for the growth of the beautiful plants.

In the meanwhile, He is aware of the whole necessities of this weak seed from the beginning of its movement under the dust until when it comes out and grows up and becomes, for example, as a tall tree.

Allah, requiring to His grace, sends down the rain, and requiring His awareness, He measures it so that if its amount goes beyond the limit it will flow as a flood and causes some ruins, and if its amount is less than the normal limit there will come draught and famine. This is the meaning of /latif/ (All-Subtle) and /xabir/ (All-Aware).

There has been narrated a tradition from Imam Ali-ibn-Musar-Rida (as) which has been considered as a scientific miracle.

He said:

“When we say Allah is All-Subtle, it is for the sake that He has created some subtle creatures, and it is for the sake that He is aware of the things which are tender, smooth and concealed.

Do you not see the signs of His creation in the tender and rough plants, or in the creatures, small animals, little insects, and some things which are smaller than them? There are some living things that can never be seen by the eyes, and they are so little that their males and females, or their state being fresh or old can not be recognized.

When we observe such things and we contemplate about what are found in the oceans, inside the trees, deserts and farms, and that there are some living creatures which our eyes can not see, nor can we touch them by our hands, we understand that their Creator is All-Subtle.”⁴

The abovementioned authentic tradition, which concerns the microbes and some atomic animals and has been stated some centuries before the birth of Pasteur, the famous scientist, makes the interpretation of /latif/ (All-Subtle) clear.

Upon the commentary of this word, there is also another probability that says the purpose of /latif/ is that the Pure Essence of Allah is such that it can never be felt by the feeling of anyone. Thus, He is /latif/ (All-Subtle) because no one is aware of His Essence. He is All-Aware since He is Omniscient and is informed of everything.

In the next verse, the other sign that the Qur'an introduces for Infinite Power and rightfulness of the Pure Essence of Allah is that it says:

“To Him belongs whatever is in the heavens and whatever is in the earth, and verily Allah, certainly He is the Self-Sufficient, the Praised.”

He is the creator of all, and He is the owner of all, too; that is also why He is Almighty over every thing.

It is for this reason that He is the Only Self-Sufficient in the whole world of existence, and He is worthy of any kind of Praise and Glorification.

The connection of these two attributes, ‘the Self-Sufficient’ and ‘the Praised’, with together is a very accurate connection. Its explanation is that, firstly: there are many persons who are self-sufficient but they are some niggardly exploiters who have been encompassed with negligence and pride.

For this reason this attribution of Allah may sometimes recall those qualities, while His being Self-Sufficient is mingled with His Grace, clemency, and graciousness toward the servants, which make Him deserving of Praise and Glorification.

Secondly, other self-sufficient ones have this quality in apparent, and if they have any clemency and

graciousness, in fact, they are not theirs, because it is Allah Who has given them these whole blessings and potentialities. The One Who is Self-Sufficient and is eligible for any Praise and Glorification is His Pure Essence.

Thirdly: when the ordinary self-sufficient persons happens to do something, at last they gain some benefits from their action, while the only One Who bestows things on His servants abundantly and gains no benefit is His Pure Essence, and for the same reason He is the most eligible of all to be praised and glorified.

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1. The commentary by Qartabi, vol. 7, p. 4480
 2. Majma'ul-Bayan, Durr-ul-Manthur, following the verse
 3. Tafsir-i-Burhan, vol. 3, p. 103; and Safi, vol. 3, p. 388; and Tafsir-i-Ali-ibn-'Ibrahim, following the verse.
 4. Usul-i-Kafi, vol. 1, p. 93

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