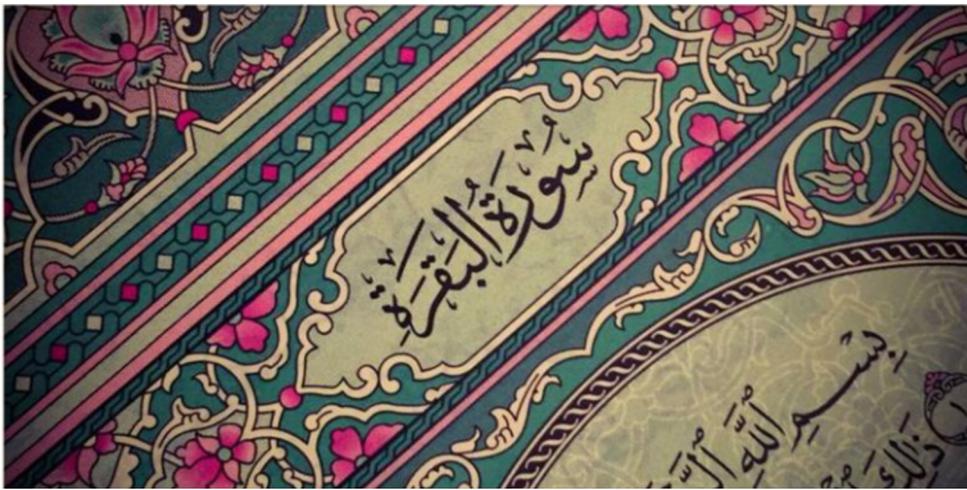


# Al-Baqarah

1439 رجب 24  
10.4.18



There are different characters in this story : the leaders of Bani Israeel, their messenger, Talut, the king of the Bani Israeel, and Jalut, the king of the enemies.

The names of the leaders and messengers are not mentioned. The names of the two kings are so similar, and this cannot be random. Allah chose the good and bad king with names which have only one letter different from each other.

The Bani Israeel went to their messenger and asked for a king, so that they could make jihad. It wasn't ordained for them, but their hearts yearned for it.

Musa عليه السلام had commanded them earlier, but they had not obeyed. Now they made a condition for fighting for Allah. It is the same as if someone would say I will pray only in my room. You can't make conditions for worship. They didn't need a king for jihad.

The word إبعث comes from the verb بَعَثَ, something you have. So البعث or resurrection will be from the tailbones of each person, which will not disintegrate.

The best person to choose a king for them would be their messenger, so they went to him, and requested him to choose a

king for them from amongst them. In this time, there was a lot of chaos in their society, because they had no leadership. When there is no leader, it is easy for the enemy to conquer them. The king or leader creates stability.

When you are travelling, you should assign a leader as well. This will end any confusion. The leader assigned should have some leadership qualities. He makes the schedule, and the rest of the group should follow it. The rulers in any situation should be obeyed, except when they command you to disobey Allah.

Their request sounded so noble, but it was connected to their condition of having a king. If you have an intention for worship, you don't place conditions. So the messenger was not impressed, and he didn't readily agree to their request.

The deen has an honour, and people must strive for it, to show your truthfulness. People may speak according

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنَ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذِ قَالُوا لِنَبِيِّ لِهْمِ ابْعَثْ لَنَا مَلِكًا نَقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نَقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Have you not considered the assembly of Bani Israeel after [the time of] Musa when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.  
2:246

The Messenger of Allah صلى الله عليه وسلم said :  
إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

If three people set out on a journey, they should appoint one of them as the leader.  
سنن أبي داؤد، حديث #2608

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ  
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ فَمَا لَبَسَ  
أَتَّبَعْتَهُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا  
لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

سورة البقرة  
2:120

to their desires, but the messengers didn't follow the desires of anyone. Allah has warned them that if they follow the desires of people, this is injustice. So their messenger didn't get excited; he verified their request instead.

قال هل عسيتم إن كتب عليكم القتال ألا تقاتلوا

عرض عليهم العافية  
اعتمدوا على أنفسهم

He wanted to tell them that their situation now was better when they weren't obliged to fight. He wasted them to reconsider their request. When you ask for something, you are tested by it. Deen cannot be taken with excitement and emotions, you must have the right emotions and

approach. The emotional approach is the way of the extremists, who blow themselves and others up in the name of deen. You must use your intellect.

The messenger knew the actions of Allah. He knew that if he asked for a king for jihad, it would be made obligatory. Would they really be able to fulfill this obligation? It is as if they were asking for tests than they already had. This is exactly what happened; when the jihad was made obligatory for them, most of them turned away. You must accept the decree without any conditions.

Musa عليه السلام thought he was the most knowledgable, because he was the messenger. But when he was told

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He said, "Indeed, with me you will never be able to have patience.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا  
And how can you have patience for what you do not encompass in knowledge?"

قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

[Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحَدِّثَ لَكَ مِنْهُ ذِكْرًا

He said, "Then if you follow me, do not ask me about anything until I make to you about it mention."

سورة الكهف  
18:67-70

by Allah that Khidr was knowledgable in a different way, he wanted to learn from him. The test was intense for him, that of patience; he was told not to ask any questions. His asking showed his impatience. How many times do we question the decree? The more you ask the more you increase your test.

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said, "Fear Allah, if you should be believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses." قال عيسى ابن مريم اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيداً لأولنا وآخرنا وآية منك وارزقنا وأنت خير الرازقين

Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

قَالَ اللَّهُ إِنِّي مَنَزَلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم فَأِنِّي أَعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

سورة المائدة  
5:112-115

Their condition was good, why were they asking for hardship? This situation also resembles another incident, again with the Bani Israeel, in which they asked Eisa عليه السلام for a table with a banquet to descend from the sky. So they were told that after they got it, they would have to be grateful, or they would be punished.

Don't be hasty with your demands, or you will find them difficult. The role of the messengers was to bring a balance and advice them for ikhlas.

The Bani Israeel were so excited and confident. You should come to deen slowly, with balance, or you will get frustrated and leave everything. You must make your intention only for the sake of Allah. So their messenger stopped them.

When things are not obligatory, we do them readily. So we see a small child praying and fasting and wearing hijab happily. But when these things become obligatory, we have to run after the children to do them.

قالوا وما لنا ألا نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا

ما المانع الذي يمنعنا أن نقاتل

The Bani Israeel were so confident that they wouldn't back out of fighting for the sake of Allah. Their statement shows their arrogance and pride. They relied on themselves, and trusted their strength and power. Reliance on yourself throws you into a pit of spiderwebs. You must believe and rely on Allah, and ask Him for ease in all matters.

They claimed they had been driven out of their houses and left their families behind so that they would be established on the land. This was a valid reason for jihad. It is the nature of the human being to defend themselves when they are attacked, and take revenge when they are wronged. It is as if we have been given a hormone of defense, so we will retaliate aggressively if we are attacked. But you must have taqwa. Allah gave us this instinct to protect yourself, not to satisfy your ego.



The messenger made du'a, and Allah made jihad obligatory for them, and they were placed in the trial. Allah left them with their confidence in their own power. Allah didn't need their jihad, He is الغني, the Most Rich. But now they would be accountable for it. When some responsibility comes from Allah, then He will help you with it. But when you ask for it, then that responsibility becomes a test for you. This is why you shouldn't ask Allah for some position; leave it to Allah to choose the best for you.

The Messenger of Allah صلى الله عليه وسلم said:

يا عبد الرحمن بن سمرّة ! لا تسأل الإمارة . فإنك إن أعطيتها عن مسألة وكلت إليها . وإن أعطيتها عن غير مسألة أعنت عليها . وإذا حلفت على يمين فرأيت غيرها خيرا منها فكفر عن يمينك . وأنت الذي هو خير . وليس في حديث المعتمر عن أبيه ، ذكر الإمارة .

O `Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.

الراوي : عبدالرحمن بن سمرّة | المحدث : مسلم | المصدر : صحيح مسلم

الصفحة أو الرقم: 1652 | خلاصة حكم المحدث : صحيح | انظر شرح الحديث رقم 9949

So the Bani Israeel turned away, except for a few of them. Their first test was when the king which was chosen for them was Talut, whom they didn't want to accept.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

And among them are those who made a covenant with Allah , [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

But when he gave them from His bounty, they were stingy with it and turned away while they refused.

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they

[habitually] used to lie.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

Did they not know that Allah knows their secrets and their private conversations and that Allah is the

Knower of the unseen?

سورة التوبة

9:75-78

accept. The second test was when their king commanded them not to drink the water. The third test was when they found that the enemy were in great numbers. All these tests were for elimination, and at the end, only a few were left. Less than one third of the Bani Israeel remained firm on the jihad.

This was a warning from Allah. The messenger didn't know the unseen, but Allah knows the hidden and the apparent. The Bani Israeel seemed so eager and excited, but Allah knew that from the inside they were oppressive and unjust. They deserved the punishment. They brought it upon themselves. Allah knows you inside-out.

When you want to do a worship, you don't need to make an announcement, or place conditions. This is between you and Allah. Don't put yourself into a trial. If you make a claim, and a contract with Allah, He will give it to you, and

what is required from you is your action. If you turn away from something you ask, and then it is an obligation, then the punishment is that Allah will place hypocrisy into your heart.

You are accountable for anything you say and do. Accept Allah as your Rabb. Don't put yourself into a divine position. Allah is never unfair. Those who don't fulfill their contract with Allah are liars and deserve this punishment.

Don't be so confident that you can confront the enemy, and win. There will be a clash. Those who make you turn away from worship are also your enemies. Whatever is covered, leave it hidden. If it is revealed, you may not like it. Take things as they come, don't try to do more and more. Allah will show you in the best way. Don't try to confront hidden matters, or there will be a fitnah.

The Dajjal or the Anti-Christ is a collection of all the trials. When you hear he has emerged, stay at home and close the doors. Don't think you are so strong that you can confront him. If the enemy doesn't attack you, don't fight them. But if they do, then you must defend; you cannot leave the battlefield. Don't put yourself into trial. Even someone with the strongest faith can fail and join the ranks of the disbelievers. Don't test yourself by going to haram places and trusting yourself not to slip. One of the characteristics of a hypocrite is that he puts himself into trials.

The question can become become a trial for the questioner. Unnecessary questions can become a disaster.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said :  
لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللهُ  
الْعَافِيَةَ

Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil).  
صحيح البخاري ، حديث #7237

السؤال يكون نكبة على السائل

