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# Tafseer Ibn Katheer

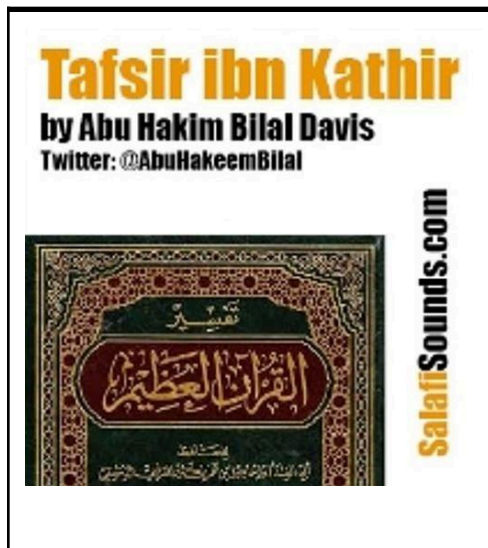
## Taught by: Abu Hakeem

### Part Sixteen .

### Tafseer of Surah Al Baqarah

### Ayah 18-20

<https://soundcloud.com/salafi-publications/part-16-tafsir-ibn-kathir>



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## Verse 16 contd:

### ❑ Surah Al-Baqara (2:16)

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

*These are they who have purchased error for guidance, so their commerce was profitless.  
And they were not guided.*

We are still in the discussion about the munafiqeen. Allah (عزَّ وجلَّ) has mentioned in detail some of the Sifat of the munafiqeen so that the believers may know of them.

- ❖ The Munafiqeen are those individuals that resemble the believers in their *outer* appearance; the believer require an increase in detail to distinguish exactly who they are and how one may stay away from them or be aware of that which they are upon.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

*These are they who have purchased error for guidance (2:16)*

Then Allah (عزَّ وجلَّ) after mentioning that which is related to the fact that they will not prosper and their trade is of no benefit to them.

## Meaning of Verse 17 & 18

❑ Surah Al-Baqara (2:17-18)

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

*Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see.*

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ

*They are deaf, dumb, and blind, so they return not (to the Right Path).*

Allah (عز وجل) mentions their example here, He سبحانه وتعالى strikes a number of أمثال (examples) in the Qur'an to the extent that from the Ahlul ilm are those who have written books around it - Amsaal Al- Quran of Al-Imaam Ibnul Qayyim.

So Allah (عز وجل) strikes a parable in order to bring or to establish what is known as **Taqreeb Al-Ma'naa**:

Allah (عز وجل) here strikes the first example that we come across in the book of Allah (عز وجل) that is the statement of Allah (عز وجل) ,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

*Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah (عز وجل) took away their light and left them in darkness. (So) they could not see.*

Then Allah (عز وجل) describes them,

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ

*They are deaf, dumb, and blind, so they return not (to the Right Path).*

Ibn Kathir concerning the verse mentions that Allah (عَزَّ وَجَلَّ) has resembled them in relation to them exchanging guidance for misguidance and them becoming blind after seeing.

- ❖ He strikes an example of them on a man who kindle the fire and when that fire illuminates that which is around him, he benefits from it (the fire-flame and its light); he is able to see what is on his left and what is on his right and has taken some benefit from it.
- ❖ He said that while he is in that state his fire *goes out*; Allah (عَزَّ وَجَلَّ) establishes for the Munafiqoon this example, where that individual is in darkness- so he lights the fire and that fire illuminates everything that is around him and he benefits from it greatly and *while* he is in the middle of benefitting, from it the fire goes and he is in extreme darkness.
- ❖ He is not able to see and he is not able to be guided because he has no light to see and on top of that he is deaf and is not able to hear.

Thus on the basis of that, he will not be able to return back to what he was on before (hear and see) then he is given a fire on top of that (him having hearing, seeing, fire that further illuminates and he benefits from it) then he's striped off the fire, the hearing, his ability to speak, his sight; the parable is a one that is deep.

Remember we mentioned last week that the Munafiqoon are of 2 types:

- ★ That Munaafiq that was never a believer who entered into Islam only to pretend and to feign belief, throughout his course of being with the believers. The idea was to weaken the believers from within- but from the very beginning he was never a believer.
- ★ Then you have that individual that initially started at being a believer upon Eemaan and then exchanged it for kufr but continued to pretend to be a believer (outside) even though internally he has denounced faith.

So Here Allah (عَزَّ وَجَلَّ) strikes an example that no doubt befits them.

While they were in the state of hearing, seeing, being able to speak with that which is the haqq, being illuminated by the Noor of Guidance/ by the light of هدى then Allah (عَزَّ وَجَلَّ) on the basis of their own action, on the basis of *them* choosing disbelief for belief and exchanging ضلال with كفر,

- they are stripped from the illuminating fire that they were benefiting from,
- they are stripped on top of that with hearing,
- their sight and
- their ability to speak.

This is something that Allah (عَزَّ وَجَلَّ) would do to certain individuals as a recompense for their own actions; when they first went astray Allah (عَزَّ وَجَلَّ) made them go astray. When they chose

and exchanged eeman for kufr as a recompense for their actions Allah (عَزَّ وَجَلَّ) not only removed from them their light but removed from them their sight, their hearing and their ability to speak.

That is if you remember Allah (عَزَّ وَجَلَّ) mentions prior to this verse

**خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ**

*Allah (عَزَّ وَجَلَّ) has set a seal on their hearts*

When they chose that for themselves, they exchanged that which was good for that which is baatil and they made statements concerning the believers that 'Verily we are with you, we are only joking with these people' when they met their disbelieving Shayateen. Allah (عَزَّ وَجَلَّ) sealed their heart and put a stamp upon their heart and so that stamp necessitated the removal of the facilities, those facilities that they had of hearing, of seeing and of speech. And so Allah (عَزَّ وَجَلَّ) strikes for them the perfect example.

We discussed the stages of the darkness of the heart and then ultimately the stamp and the seal that becomes or that is placed upon the heart. The illnesses and the sicknesses of the heart begins with those *Dhunoob*(sins) that cover the heart as Fudayl mentioned that

- when a person sins then that sin is like, and he began to close his fingers; if the heart was in the middle of the palm of his hand and when his hand was outstretched, he sins. Raan or that darkness covers his heart in this manner. Then there is another sin like this, a third, then a fourth, a fifth and continues until his heart is engrossed in darkness.
- That is the Raan that is the darkness Allah (عَزَّ وَجَلَّ) mentions,

**كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ**

*Nay! But on their hearts is the Ran (stain) which they used to earn)" (83:14).*

Then we mentioned that Allah (عَزَّ وَجَلَّ) further to that

- when a person persists upon kufr then that increases and it becomes a *Khatam* (stamp) that Allah (عَزَّ وَجَلَّ) stamps the heart with.
- Then we have the *tab'a* which some of the scholars hold that it is same as the *Khatam*; some mentioned that it is a stage more intensified stamp.
- Then we have the *Aqfaal* which is the lock that is placed upon the heart. That begins with the *مرض* sickness and illness that is upon the heart **therefore it is a must that a person purifies the heart from those illnesses.**

Allah(عزّ وجل) mentions in the beginning of the Sifaat of the Munaafiqeen and remember we discussed a few weeks ago,

❑ Baqarah (2:10):

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

*In their hearts is a disease (of doubt and hypocrisy) and Allah(عزّ وجل) has increased their disease.*

Ibn Kathir (rahimahullah) mentions, that Allah(عزّ وجل) strips him off his light and he is plunged into extreme darkness and he is not able to see neither is he guided neither may he be guided. If a person is in the middle of the dark night seeking the path towards a destination, the night is so dark that he is not able to see his stretched hand before his face, how will he be guided to any path to anywhere? How?

He will not be guided upon any path on top of that he is deaf, dumb and blind - **even if there was light he will not be able to see and so the darkness and the manner in which he is plunged into Dhalaalah is one that is shadeed.** The fact that they chose misguidance over guidance then in this example (parable) we have a clear example of how they believe and then they disbelieve.

### Asaaleeb Al-Lughawee / Arabee

Here is a nice benefit as it relates to the asaaleeb that Allah(عزّ وجل) uses in the Qur'an. *(The different linguistic styles or the usage of the language and how in terms of eloquence certain sentences may be constructed in a particular way which may look apparent which shouldn't be worded that way but for purposes of eloquence and making a point the arab uses certain type of sentence for a reason).*

Here we have an example of that. Imaam Ibn Kathir mentions that Allah(عزّ وجل) has turned in the middle of this parable from speaking about Waahid (one individual) to addressing a Jama' (a group of individuals) and that is,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ

*Their likeness is as the likeness of **one** who kindled a fire; then, when it lighted all around him, Allah (عَزَّ وَجَلَّ) took away **their** light and left **them** in darkness. (So) they could not see.*

When Allah (عَزَّ وَجَلَّ) mentioned their example is the example of “a man” who kindle the fire when it illuminated what was around him. Allah (عَزَّ وَجَلَّ) removed **their** light and so,

- ❖ He moved in the middle of the sentence from addressing a singular individual from addressing a Jama' (plural) and that occurs in the Quran for reasons of eloquence.
- ❖ Ibn Kathir mentions Allah (عَزَّ وَجَلَّ) mentions that when the fire illuminates that which is around him Allah (عَزَّ وَجَلَّ) removes their light, leaves them in darkness unable to see, deaf, dumb and blind- they will not return to the path. He mentioned that is more eloquent in terms of Kalaam & of its arrangement (ie linguistic arrangement).
- ❖ The statement of Allah (عَزَّ وَجَلَّ) that they were left in darkness that which they are upon from Shaqq (doubt) from kufr (disbelief) and from Nifaaq (hypocrisy).
- ❖ He mentions that indeed they then are not guided to any path of good and are not even aware or acquainted with it and on *top* of that they are deaf, dumb, with that which benefits them and misguided.

Just as Allah (عَزَّ وَجَلَّ) has said that

*It is not the sight that is blind it is the hearts that are in the chests that are blind*

For that reason that they do not return back to that which they were upon from guidance because of that fact that they sold it or exchanged it for misguidance.

Qataadha mentioned concerning the verse that the meaning of the Aayah is that

- the Munaafiq (the hypocrite) uttered Laa ilaaha illAllah and on the basis of it his dunya was illuminated, he is married into the Muslimoon because he is now considered a muslim; thus on the basis of that he receives some benefit.
- So he was able to marry, he was defended militarily and he inherited from them.

*Allah (عَزَّ وَجَلَّ) informed the Messenger (صلى الله عليه وسلم) who the munaafiqoon were; that didn't cause the Messenger (صلى الله عليه وسلم) to raise any sword against them or to wage war against them though he knew of who they were; rather they were left and that their affair was with Allah (عَزَّ وَجَلَّ) and that was for many wisdoms.*

- But at the point of death, all of that was stripped from them because of the fact that it was not originally in the heart of that individual or had no reality as it relates to his actions.

صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُونَ

*They are deaf, dumb, and blind, so they return not (to the Right Path).*

They will not listen to guidance and will not perceive it. Some say the verse means that they will not return to Islam and some hold that they will not make tawbah or not repent or not even remember to repent.

Then Allah(عزَّ وجلَّ) strikes a second example in the following verse.



## Meaning of Verse 19 & 20:

### ❑ Baqarah (2:19)

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيِٓءَادَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

*Or like a rainstorm from the sky, wherein is darkness, thunder and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah (عَزَّ وَجَلَّ) ever encompasses the disbelievers (i.e Allah (عَزَّ وَجَلَّ) will gather them all together)*

### ❑ Baqarah (2:20)

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*The lightening almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah (عَزَّ وَجَلَّ) willed, He could have taken away their hearing and their sight. Certainly, Allah (عَزَّ وَجَلَّ) has power over all things.*

He mentions here a second example that Allah (عَزَّ وَجَلَّ) strikes for another type of Munaafiq. **They are a people who the haqq is clear to them on some occasions and they have doubt on other occasions.**

- ❖ So their hearts as it relates to the state of doubt that their hearts have- disbelief and certainty then they're resembled to the rainfall by night. He said what is correct concerning the statement is that it is most popularly used for a rain that falls from the sky during darkness and that whole affair of rainfall by night during darkness is the example of their kufr (disbelief), doubt and hypocrisy.

## Meaning of رَعْدٌ and بَرْقٌ

Likewise Allah (عَزَّ وَجَلَّ) mentions رَعْدٌ that there is thunder that causes their heart to tremor from fear; he mentions that from the affair of the munaafiq is that they are extremely afraid and are apprehensive as Allah (عَزَّ وَجَلَّ) mentions **they believe that every sound is for them or is against them (something for them or something that is coming for them) and so they are afraid of every sound full of fear.**

- ❖ They swear by Allah (عَزَّ وَجَلَّ) they are with you while they are *not* with you; in actuality they are people who are afraid.
- ❖ Allah (عَزَّ وَجَلَّ) mentions that if they were able to find a place of refuge or a cave or any مَذْخَل (any where to enter) to seek refuge then you would find them rushing towards that.

\*

And then Ibn Kathir mentions بَرْقٌ = lightning.

- That lightning flash is what occurs to the munaafiqeen momentarily from the Noor or from the light of Eeman; though he is a munaafiq and in his state of nifaaq (hypocrisy) on one occasion he has momentary Eeman (i.e) momentarily he recognizes and accepts that something is correct, he may look at it and may see it fair-seeming but that is only something that is momentary- he passes over and he returns back to his kufr.
- Then you have individuals who will affirm and attest to some pieces of what you may say but ultimately the Eeman that should be in the قلب (heart) but it has not entered the heart and possibly will never enter the heart and Allah (عَزَّ وَجَلَّ) knows best with certain individuals.

So Allah (عَزَّ وَجَلَّ) strikes that example with the Munafiqoon that these are individuals from time to time that have a flashes of Eeman and that flash of Eeman illuminates the heart for that moment but then it disappears. And so this بَرْقٌ ibn Kathir mentions, **lightning** that Allah (عَزَّ وَجَلَّ) strikes in the example,

- It is what occurs momentarily in the heart of these munafiqeen on some occasions from the light of Eeman.

For that reason Allah (عَزَّ وَجَلَّ) mentions,

#### ❑ Baqarah (2:19)

**يَجْعَلُونَ أَصْبُعَهُمْ فِيْ ءَاذَانِهِمْ مِّنَ الصَّوَءِ حَذَرَ الْمَوْتِ وَاللّٰهُ مُحِيطٌ بِالْكَافِرِيْنَ**

*They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah (عَزَّ وَجَلَّ) ever encompasses the disbelievers (i.e Allah (عَزَّ وَجَلَّ) will gather them all together).*

The fact that they have momentary periods of emaan it does not remove this fear of dying from them in any way that is because Allah (عَزَّ وَجَلَّ) in His ability is fully encompasses the Munafiqoon and they are under His will and His Iraadah (he is under the will of Allah)

Just as Allah (عَزَّ وَجَلَّ) mentions in

❑ Surah Burooj 17-20

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

*Has the story reached you of the hosts,*

فِرْعَوْنَ وَثَمُودَ

*Of Fir'aun (Pharaoh) and Thamud*

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

*Nay! The disbelievers (persisted) in denying (Prophet Muhammad (Peace be upon him) and his Message of Islamic Monotheism*

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

*And Allah encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).*

### **Effect of lightning on the Hypocrites:**

So here the scenario is an individual is In the middle of the dark night and it is raining, it is pitch black, there are thunder clouds and then occasionally he sees a momentary flash of lightning. Instead of benefitting from that lightning it only intensifies his fear. **So that is the state of the Munafiq while he is in the state of his nifaq (hypocrisy).**

Ibn Kathir explains further that is because the reason is close to removes their sight that is because of the intense state of that light and its strength and the weakness of their sight and the fact that they are not firm upon eeman. You will remember the previous example Allah(عزّ وجلّ) mentioned,

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

They are deaf, dumb, and blind, so they return not (to the Right Path).

This indicates that they are already if not completely, partially sighted; their sight is impaired and so ibn Kathir mentions that when they hear the Barq (The lightning) flashes, it does nothing except coming closer to removing their sight.

Why?

Because of the strength and the intense nature of the lightning and the weakness of their sight. If a person with weak vision were to look directly at the sun/ intense light/ laser beam, it can damage the sight if not cause partial or complete blindness, depending on how it affects or how it hits the Iris.

- ❖ Here we have that which is similar and that is that Allah(عزّ وجلّ) mentions that that lightning becomes close to removing their sight and that is an example likewise of the strength and the power of Eeman and the weakness of nifaaq and kufr.

Imam mentions concerning the Quran that indeed another parable in this statement, that the lightning comes close to removing their sight, which reveals or exposes the Munafiqeen and so in that sense it is resemblant to the one who the lightning; lightning is the aspect of the parable that is used for Eeman that Eeman finding its origin in the Quran and so *the Quran*, when Allah(عزّ وجلّ) mentioned that detail concerning the munafiqeen then,

- ★ on top of blinding them because of the *weakness* in their sight, Quran with its intense light exposes the munafiqeen for what they are.
- ★ That is what intensifies the fear that they have in their hearts because they know who they are, know that they are pretenders, know that they present among the believers pretending

and thus when they hear the ayaat of the Quran being revealed they recognize that Allah (عَزَّ وَجَلَّ) is exposing them and knows of them though they continue to hide.

**Imagine the fear that is in their chests when they hear those verses being revealed exposing exactly what they are upon and they know that they are upon that.** So here the bright light of the revelation of the Quran it comes close yani to removing their sight and that it that it exposes them for who they are (exposes the awraath of the munaafiqeen).

Then Allah says,

طُكُلَمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ

*Whenever it flashes for them, they walk therein,*

Every time the munafiqeen receives something from the Izm or the nobility of Islam then they receive tranquility.

- So if there was a military battle exposition they benefit from the booty, marriage, wealth, protection, all of the things that eeman would necessitate the believers receive then they receive something from that.
- But if there is some calamity that befalls the muslimoon then they rise in order to return back to kufr.
- So whenever there is good and whenever the believers have some form of benefit then they have something from tranquility in what they are benefitting from that, but as soon there is some calamity that befalls the muslimoon then they are the first to seek to return back to kufr.

Allah (عَزَّ وَجَلَّ) mentions,

❑ Surah Al-Hajj (22:11)

وَمِنَ النَّاسِ مَنْ يَغْبُذُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

*And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, **he turns back on his face** (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.*

They manifest the truth that they are the munafiqeen and they speak with the truth and they in terms of this statement of theirs is upon Istiqaamah (they are upon uprightness) but when they

return back to their kufr then they either rise in confusion; every time the lightning flashes they walk and when it becomes dark they stand still, because of the darkness.

**So they know the Haqq and that they recognize the Haqq and they speak with it, on that basis they are upon Istiqamah and uprightness but when they return, they return back to kufr; this is why they stand still in confusion and this is how they will be on Yaumul Qiyaamah.**

- ❖ When the people will be given their light in accordance with their Eeman, from them are individuals who will be given light that which will illuminate many miles in front of them. Likewise some more than that, that their illumination while crossing the path the illumination that they receive not only illuminates miles but further they have a great light.

*Note:*

*We should not use our Uqool in regards to the affair; it doesn't mean that you are in anywhere near an individual that has many months of light in front of him then you will be able to benefit from that light. Each individual benefits from his own light and that is what is established in the authentic Sunnah.*

He mentions from them are those whose light go out sometimes then he has his path illuminated from others.

- ➔ As it occurs in some narrations that are those individuals who have their light in their toe and everytime they take a step they receive a light and when they stop stepping their light will go out.
- ➔ He mentions from them are those who walk upon paths on occasion and stop on other occasions and
- ➔ From them are those whose light go out completely and they are those who are the pure munafiqeen and they are those who Allah (عَزَّ وَجَلَّ) said concerning them,

❑ **Surah Al-Hadid (57:13)**

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ الْعَذَابُ

*On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.*

We ask Allah (عزَّ وجلَّ) for Salamat wal ‘Afiyah.

والله تعالى أعلم

