



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

VERSES OF QUR'AN BEGINNING WITH **آمَنُوا الَّذِينَ أَيُّهَا يَا**

PART 1 (29 October 2022)

INTRODUCTION

There are in total 89 verses in the Qur'an which begins with the command:

**آمَنُوا الَّذِينَ أَيُّهَا يَا** or "O, you who have believed"

Abdullah Ibn Mas'ud (RA) said that whenever a verse begins with this phrase – all of us must pay attention – because what comes after this is an important command or prohibition from Allah.

InshaAllah we will look at these verses of the Qur'an that begin with

**يَا أَيُّهَا الَّذِينَ آمَنُوا**

1. Qur'an surah al Baqarah (2) verse 104

Explanations taken from Tafseer Ibn Kathir)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا  
تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا

وَلِلْكَافِرِينَ عَذَابٌ <sup>قَلِيلٌ</sup> وَاسْمَعُوا  
الَّيْمُ

"O you who believe! Say not (to the Messenger Peace be upon him ) *Ra'ina* but say *Unzurna* (Do make us understand) and hear. And for the disbelievers there is a painful torment." (See Verse 4:46)

Allah forbade His believing servants from imitating the behaviour and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allah's curse be upon them. When they wanted to say, 'hear us,' they would use the word *Ra`ina*, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allah said,

﴿ مِّنَ الَّذِينَ هَادُوا يُخَرِّفُونَ  
الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ  
سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ  
مُسْمَعٍ وَرَأَعْنَا لِيَأْ بِالسِّنْتِهِمْ  
وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ  
قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ  
وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ  
وَأَقْوَمَ وَلَكِنْ لَّعَنَهُمُ اللَّهُ  
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴾

(Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad) and disobey," and "Hear and let you (O Muhammad) hear nothing." And *Ra`ina* with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allah cursed them for their disbelief, so they believe not except a few) (4:46).

Also, the Hadiths stated that when they would greet Muslims, they would say, 'As-Samu `alaykum,' meaning, 'death be to you'. This is why we were commanded to answer them by saying, 'Wa `alaykum,' meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allah forbade the believers from imitating the disbelievers in tongue or deed. Also, Imam Ahmad narrated that Ibn `Umar said that the Messenger of Allah said,

« بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ  
 حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،  
 وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي ، وَجُعِلَتِ  
 الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ  
 أَمْرِي ، وَمَنْ تَشَبَّهُ بِقَوْمٍ فَهُوَ مِنْهُمْ  
 «

(I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.)

Abu Dawud narrated that the Prophet said,

« مَنْ تَشَبَّهُ بِقَوْمٍ فَهُوَ مِنْهُمْ »

(Whoever imitates a people is one of them.)

These Hadiths indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Ad-Dahhak said that Ibn `Abbas commented on the Ayah,

﴿ لَا تَقُولُوا رَاعِنَا ﴾

(Say not (to the Messenger) Ra`ina) "They used to say to the Prophet , Ar`ina samak (which is an insult)." Ibn Abu Hatim said that it was reported that Abu Al-`Aliyah, Abu Malik, Ar-Rabi` bin Anas, `Atiyah Al-`Awfi and Qatadah said similarly. Further, Mujahid said, "'Do not say Ra`ina' means, 'Do not dispute'." Mujahid said in another narration, "Do not say, 'We hear from you, and you hear from us.'" Also, `Ata' said, "Do not say,

﴿ رَاعِنَا ﴾

(Ra`ina), which was a dialect that the Ansar used and which was forbidden from use by Allah."

Also, As-Suddi said, "Rifa`ah bin Zayd, a Jewish man from the tribe of Qaynuqa`, used to come to the Prophet and say to him, 'Hear, Ghayr Musma'in (let you hear nothing).' The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, 'Hear, let you hear nothing,' and so on, as mentioned in Surat An-Nisa." Thereafter, Allah forbade the believers from uttering the word Ra`ina." `Abdur-Rahman bin Zayd bin Aslam also said similarly.

Allah also Commanded us in surah 2 verse 208 to enter perfectly into Islam.

## 2. Qur'an surah al Baqarah (2) verse 153

يَا أَيُّهَا الَّذِينَ آمَنُوا

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ

اللَّهَ مَعَ الصَّابِرِينَ

“O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allah is with *As-Sabirin* (the patient ones, etc.).”

After Allah commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A Hadith states:

« عَجَبًا لِمُؤْمِنٍ لَا يَقْضِي اللَّهُ لَهُ  
قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ : إِنْ  
أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا  
لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ  
كَانَ خَيْرًا لَهُ »

(Amazing is the believer, for whatever Allah decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.)

Allah has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allah's statement:

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى  
الْخَاشِعِينَ ﴾

(And seek help in patience and *As-Salah* (the prayer) and truly, it is extremely heavy and hard except for *Al-Khashi`in*) i.e., the true believers in Allah﴿ (2:45)

There are several types of Sabr - patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

`Abdur-Rahman bin Zayd bin Aslam said, "Sabr has two parts: patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; refer to Surat Al-Ahzab 33:44), Allah willing."