

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ ﴿١١﴾

*Al-Ma'idah (The Table Spread) 5:11*

### **O You Who Believe!**

- Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you.
- But (Allah) held back their hands from you.
- So fear Allah.
- And on Allah let believers put (all) their trust.

## **Commentary**

Allamah Taba Tabai (AR)

These wordings may be applied to various incidents and events which had taken place between the infidels and the Muslims; for example, the battles of Badr, Uhud and Ahzab, etc. Apparently, it is a general description and refers to the polytheists' continuous efforts to kill the believers, erase Islam, and annihilate the religion of *tawhid*.

Some exegetes have said that it refers to the polytheists' conspiracy to kill the Prophet (S) or the plan of some Jews to assassinate him, but the apparent wording does not support this particularization, as may be seen clearly.

This exhortation of piety and reliance on Allah in fact points to intense warning and total prohibition of neglecting the piety and discarding reliance on Allah. We say so because this command is immediately followed by the description of making covenant with the children of Israel and also with those who said: "*We are Christians*". Both groups had broken the Divine covenant and made them the target of Divine curse, and their hearts were hardened consequently; thus they neglected a portion of their religions. Consequently, Allah created enmity and hatred among them up to the Day of Resurrection.

It is seen from the above that the context of demands that the believers should be warned against neglecting the piety and discarding the reliance on God. This purpose is served by referring to that event and inviting them to ponder on it.

Also it appears from the above that

- reliance on God should cover all legislative and creative matters or
- may be the legislations only; in other words,
  
- Allah has commanded the believer to obey Allah and
- His Messenger in religious commandments and
- accept whatever the Messenger has brought and explained to them;
- they should entrust the religious affairs and Divine commandments to the Lord;
- should refrain from thinking that they were independent or that they could manipulate the Divine *shari'ah* which the Messenger has brought to them.
- Also, they should conform to the system of the cause and effect laid down by God in the universe.
- But they should not ascribe to it any independent authority.
- They should not give to it any shade of Lordship.
- They should always remain waiting for what Allah decides or chooses for them by His own management and will.

#### Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Many attempts were made by the enemies of Allah and the Holy Prophet to kill him so as to prevent the march of Islam which was uprooting the pagan society, but Allah saved him and His religion on all occasions through His wali, Ali ibn abi Talib, who is known as *yadullah* (the hand of Allah).

#### Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

The opinions are divided that which happening this verse was revealed for. Yet, it can be considered for all the instances that Muslims have relied on Allah and have victoriously rescued when confronting the evil attempt or attack of the enemy.

Still, the remembrance of the bounties of Allah (SWT) is a kind of thanksgiving. It takes away pride and negligence from man and increases his love to the Lord.

*" O' you who have Faith! remember Allah's favour on you when a (hostile ) people were minded to stretch against you their hands, but He withheld their hands from you; and be in awe of Allah, and on Allah let the believers rely."*

#### *Explanations*

1- Repelling the harms of the enemy is among the most important favours of Allah.

2- Absorb the grace of Allah to yourself and repel the harm of the enemy through piety, Faith and relying on Him. (Similar to the condition that Allah leaves the enemy to predominate over persons, because of their committing sins, the same is attentive to Him that causes the harms of enemies to be removed.)