

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Email: nuhpublications@gmail.com
<https://nidaaulhaqq.wordpress.com>

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Take this Kitaab with Quwwah

There are five Aayats in the Qur'aan Kareem wherein Allaah Ta'aalaa commands people to seize a particular thing with *Quwwah*. These Aayaat are:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ

{*"And (remember, O Bani Israa'eel) when We took your promise (that you would fulfil the injunctions of the Towraah) and We raised above you Mount Toor (saying): "Take what We have given you (the Towraah) with Quwwah (power), and heed what is in it (i.e. act upon it) so that you may attain Taqwa."*}

[*Soorah al-Baqarah, 2:63*]

In this particular Aayah, Allaah Ta'aalaa is addressing Bani Israa'eel, reminding them of how He had taken their oaths and covenants that they would have Imaan in Him Alone, not committing Shirk with Him, and that they would follow His Rusul. Allaah Ta'aalaa mentions that at the time of this Covenant being taken, He raised Mount Toor out of the earth from its root and suspended it over the heads of Bani Israa'eel, that they may realise

the gravity of this Covenant and follow this Command that Allaah Ta`aala is giving them, of taking the Towraah with *Quwwah* (power), resolutely, with courage to carry out His Commands.

When Imaam Qataadah رحمه الله عليه gave the Tafseer of this Aayah, and he explained the meaning of "*bi-Quwwah* (with power)," he said: "(Allaah Ta`aala was saying to them) Take this Towraah with seriousness or I will hurl down this mountain upon you."

Thus, out of fear of the `Adhaab of Allaah Ta`aala the Bani Israa'eel unanimously submitted, falling into Sajdah, and they pledged that they would take this Towraah with *Quwwah*.

Imaam Abu-l `Aaliyah and Imaam Rabee` ibn Anas explained that one meaning of this *Quwwah* mentioned in the Aayah is *Taa`ah* (obedience). Imaam Mujaahid gave another meaning to it, which is "*bi-`Amalim bimaa Feehi*" (by acting upon it).

The second time in the Qur'aan Kareem that Allaah Ta`aala mentions this Command of taking something "With *Quwwah*" is also in *Soorah al-Baqarah*:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا
سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ

{ "And (remember) When We took a promise from you (that you will obey the commands in the Towraah) and (after you refused to carry out the promise, We) raised Mount Toor above you (saying): "**Take what We have given you with Quwwah** (power) and listen (to the commands, otherwise the mountain will be flung on you). They said, "We hear and we disobey (Your command)." Because of their Kufr, the (love of the) calf was soaked into their hearts. Tell them, "Evil indeed is that (worship of the calf and rejection of Muhammad صلى الله عليه وسلم) which your belief (in the Towraah) orders you to do, if you really are people who believe (as you claim)."

[*Soorah al-Baqarah*, 2:93]

In *Tafseer Jalaalayn*, "with *Quwwah*" is explained as "with *Jidd* (might/determination) and *Ijtibaad* (hard work)."

The third time that Allaah Ta`aalaa mentions "with *Quwwah*" is in *Soorah al-A`raaf*. This time, the Command is addressed to Nabi Moosaa عليه السلام:

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَا خُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ

{ "And We wrote for him (Moosaa عليه السلام) on the tablets (of the *Towraah*) every type of advice and details of everything (that man needs to know). (We told him): "**Take (this *Towraah*) with *Quwwah* (power), and command your people to hold fast to the excellent commandments it contains. I am going to show you the abode of the *Faasiqeen*."** }

[*Soorah al-A`raaf*, 7:145]

Imaam ibn Katheer رحمه الله عليه in his *Tafseer* explains "with *Quwwah*" as being: "*bi-`Azmin `alat-Taa`ah*" (with determination to obey).

Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما added:

قال سفیان بن عیینة: حدثنا أبو سعد عن عكرمة، عن ابن عباس قال: أمر
موسى - عليه السلام - أن يأخذ بأشد ما أمر قومه

Imaam Sufyaan ibn `Uyaynah narrates: Abu Sa`d narrated to us from `Ikrimah, from Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما who said: "Nabi Moosaa عليه السلام was commanded to take (upon himself) the severest (of the laws) which his people were commanded with."

In other words, he was commanded to take the strictest view for himself, with regards to the commandments of his Sharee`ah.

With regards to the Aayah: "I am going to show you the abode of the *Faasiqeen*.", some of the Mufasssiroon have said that it refers to the lands of the *Kuffaar* in this *Dunyaa*, i.e. that Allaah Ta`aalaa is going to take it away from them and give it to the Muslims. The second view is that Allaah Ta`aalaa was telling Nabi Moosaa عليه السلام: "I am going to show you the abode in *Jahannam* of those who oppose Me and who are not obedient unto Me."

The fourth time in the Qur'aan when Allaah Ta`aalaah commands people to take something "with *Quwwah*", it is also in *Soorah al-A`raaf*:

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

{*"And (remember the time) when We uprooted the mountain (Mount Toor and suspended it) above them (the Bani Israa'eel) as if it were a canopy and they thought that it would fall on them. (We said to them) "Take what We have given you with Quwwah and remember what is in it so that you may attain Taqwaa."*}

[*Soorah al-A`raaf*, 7:171]

Imaam ibn Katheer narrates in his *Tafseer* that when Allaah Ta`aalaah had given the *Towraah* to Nabi Moosaa عليه السلام, he commanded them to obey it and carry out its injunctions, saying to them, "Accept everything that is in this *Kitaab*, for in it is an explanation of what Allaah has made *Halaal* for you and what He has made *Haraam* upon you, and what He has commanded you and what He has forbidden you from." They said, "Open it up and show us what is inside it. If its injunctions are easy and its *Hudood* (prescribed punishments) are light, we will accept it."

Nabi Moosaa عليه السلام said to them: "Accept it regardless of what is in it."

They said, "No. We will not accept it until we know what is inside it. What are its injunctions and prescribed punishments like?" They continued to refuse to accept it until Allaah Ta`aalaah uprooted the mountain and raised it in the sky above their heads. Nabi Moosaa عليه السلام then said to them, "Do you not see what my Rabb `Azza wa Jall is saying? He is saying, "If you do not accept the *Tawraah* with whatever is inside it, I will throw on you this mountain."

Commenting on this event, Imaam Hasan Basri رحمه الله عليه said, "When Bani Israa'eel looked up at the mountain raised above their heads, about to be hurled at them, all of them unanimously fell into *Sajdah*, prostrating upon the left part of their foreheads and looking up at the mountain with their right eyes, out of fear that it would fall on them. Thus, there is no Jew in the world who does not prostrate upon the left part of his forehead. The Jews say: "This is the *Sajdah* which caused the `Adhaab (of Allaah) to be lifted."

When the Tablets were spread open in which was the Kitaab of Allaah (the Towraah) which He had written, there was not a mountain, tree or stone upon the surface of the earth except that it shook. Thus, till today there is no Jew on the face of the earth, young or old, upon whom the Towraah is read except that he shakes and moves his head."

This is another meaning of "take it with *Quwwah*": the Jews were being commanded: "Accept everything within this Towraah without exception; that which you find easy and that which you find difficult, that which you like and that which you dislike, or I will hurl down this mountain upon you."

Thus, to take it with *Quwwah* is to carry out every single injunction within it without exception, and to abstain from every single prohibition within it without exception, and to propagate everything in it without hiding anything. If they refused to accept, Allaah Ta`aala would have crushed them with Mount Toor.

The fifth and final time in the Qur'aan Kareem when Allaah Ta`aala commands taking something "with *Quwwah*" is in Soorah Maryam, and this time it is addressed to Nabi Yahyaa عليه السلام. Allaah Ta`aala says to him:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

{“O Yahyaa, **take this Kitaab with Quwwah!** And We granted him Al-Hukm (Nubuwwah) when he was still a child.”}

[Soorah Maryam, 19:12]

Allaah Ta`aala mentions in this Aayah that He granted Nubuwwah to Nabi Yahyaa عليه السلام when he was still a child. Mufasssiroon say that Nabi Yahyaa عليه السلام was three years old at the time of being granted Nubuwwah. The norm was that Allaah Ta`aala would grant Nubuwwah to each Nabi at the age of 40, but the two exceptions we know of were Nabi Yahyaa عليه السلام and Nabi `Eesa عليه السلام - both of them were granted Nubuwwah when they were still children.

When Imaam ibn Katheer explains the meaning of "Take this Kitaab with *Quwwah*" in the Aayah, he says: "Learn this Kitaab (the Towraah) with *Quwwah*, i.e. with *Jidd* (seriousness, resolve and determination), *Hirs* (zeal) and *IjtihAAD* (hard work)."

Imaam al-Baydhaawi رحمه الله عليه explains "*bi-Qumwab*" in his Tafseer, saying: "Take the Kitaab with *Qumwab*, i.e. with *Jidd* (seriousness, resolution, determination) and by strongly memorising it with the Tawfeeq (which We shall grant you)."

Thus, Nabi Yahyaa عليه السلام was also commanded to commit the Tawraah to memory, and this too he did "*bi-Qumwab*" (powerfully).

Hadhrat `Abdullaah ibn al-Mubaarak رحمه الله عليه narrates from Ma`mar, who said: The children used to say to Nabi Yahyaa ibn Zakariyyaa عليهم السلام: "Come and play with us." He would say: "I was not created to play." For this reason Allaah Ta`aala revealed:

وآتيناہ الحکم صبياً

{*"And We granted him Al-Hukm (Nubunwah) when he was a child."*}

Allaah Ta`aala further praises Nabi Yahyaa عليه السلام, saying:

وحنانا من لدنا وزكاة وكان تقياً

{*"And (We granted him the quality of) compassion (towards others) from Ourselves (and We granted him) purity (therefore he never committed any sins). And he was always a Taqi (person of great Taqwa)."}*}

[*Soorah Maryam, 19:13*]

From the Tafseer of all of these Aayaat, we come to know that the meanings of "Take this Kitaab with *Qumwab*" are:

1) To learn it thoroughly. The Salaf used to say that when it comes to `Ilm, if you do not give it your all, it will give you nothing. Thus, for a person to "take the Qur'aan with *Qumwab*" means he must first of all devote his time and exhaust his efforts in properly acquiring `Ilm (Knowledge) of this Qur'aan. The kind of three-day "Tafseer workshops" prevalent nowadays do not count as learning the Qur'aan. People attend such "seminars" and "workshops" and come out knowing nothing. `Ilm of Deen is not acquired in two or three days. The person has to devote his life to `Ilm. `Ilm is من المهد

إلى الحد "from the cradle to the grave". These "workshops" are a travesty and a satanic mockery of the Qur'aan and the Deen.

Most of the graduates of the Darul Uloom these days are lacking in this very first quality. During their student days they do not pay attention to their lessons, they do not do *mutaala`ah*, they take the study of Deen "lightly" and thus they emerge from the Darul Uloom as "graduate" devoid of `Ilm and Tafaquh of Deen. For this reason they are incapable of adequately refuting any of the numerous Baatil groups in the world today. If they even get into a debate with a Shia Kaafir, they are dumbstruck, whereas, if you have studied the Deen properly, there is no Kaafir on the surface of the earth who can silence you, because the Haqq will always defeat Baatil.

2) By memorising it. The *Fadhaa'il* (virtues) of memorising the Qur'aan Kareem and the Ahaadeeth are well-known.

3) When it comes to the Qur'aan Kareem and `Ilm of Deen, the Taalib-e-`Ilm should have a serious attitude and should not take it lightly. The Deen is not to be taken as a joke. If this person does not cultivate within himself the qualities of *`Azim* (strong resolve) and *Istiqaamah* (constancy), he will fail.

Imaam ibn Shihaab az-Zuhri رحمه الله عليه said:

من رام العلم جملة ذهب عنه جملة, إنما يطلب العلم على مر الأيام والليالي

"Whoever seeks to acquire `Ilm all at once will lose it all at once; `Ilm is acquired over days and nights."

The serious attitude the Taalib-e-`Ilm should have is not only with regards to studying the Deen, but also with regards to acting upon it and defending it. The `Ulamaa are supposed to be Islaam's "shield for the flak". They are supposed to be the defenders of the Deen. Thus, it is necessary that they be powerful in their defence of the Deen.

These days, unfortunately, the Ulamaa (of Soo) are the first to sell out the Deen, the first to grovel at the feet of the Kuffaar, the first to twist the Qur'aan and Ahaadeeth, the first to reject aspects of Islaam which the Kuffaar are not pleased with, the first to cower and tremble when the Kuffaar make any threats. As a result of this weak, feeble, deluded sell-out attitude of the "scholars" of today, the ones who have become "*Tujjaar-ud-Deen*" (people who sell the Deen to make money), the people have lost their

respect for the Ulamaa. With many of the "Ulamaa" today, their purpose of becoming an "Aalim" is to learn how to please America and the allies of America. They become a "scholar" for the sake of the Kuffaar. They have made it their goal in life to undermine the Deen. Daily they attempt to break down the edifice of Islaam, one brick at a time.

The `Ulamaa of the past died for "*Laa Ilaaha Illallaah*" and the Ulamaa of today eat bread with it.

4) Carrying out all of the commandments of the Sharee`ah and abstaining from all of the prohibitions.

A Muslim must live his entire life "in the Shade of the Qur'aan". His life must be governed by the Qur'aan Kareem and be in conformity with the Sunnah of Rasoolullaah *صلى الله عليه وسلم*. The purpose of acquiring `Ilm is to act on it.

العلم للعمل

In the Battle of Yamaamah which Sahaabah-e-Kiraam fought against Musaylamah al-Kadh'dhaab, Hadhrat Saalim Mowlaa Abi Huzaifah *رضي الله عنه* had been placed in charge of the right flank of the army. The Muhaajireen came to him and said, "O Saalim, we fear that the Muslims may be overtaken from your side."

Hadhrt Saalim *رضي الله عنه* said:

بئس حامل القرآن أنا إن أتيتم من قبلي

"What a terrible *Haamil-ul-Qur'aan* (Carrier of the Qur'aan) I will be if you are overtaken from my side!"

Hadhrt Saalim *رضي الله عنه* then fought the Kuffaar until his left arm - which had been holding the flag - was cut off. He picked up the flag with his right hand, and that arm too was cut off and he fell to the ground, the flag falling down as well.

Moments prior to him passing away, Hadhrt `Abdullaah ibn `Umar *رضي الله* *عنه* heard him reciting the Aayah:

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

{*"And how many a Nabi (from amongst the Ambiyaa) fought and along with him (fought) many pious men, learned (in Deen). Never did they lose heart over what befell them in the Path of Allaah. Never did they weaken or surrender themselves, and Allaah loves those who have Sabr."*}

[Soorah Aal-e-`Imraan, 3:146]

Thereafter, he became Shaheed.

This is "taking the Kitaab with *Qumwab*".

In this battle, Hadhrat Abu Huzaifah رضي الله عنه called out to the Huffaaz who were present, saying:

يا أهل القرآن، زينوا القرآن بأعمالكم

"O People of the Qur'aan! Beautify the Qur'aan with your actions."

These days, people feel that the Qur'aan was revealed simply to be "sung". They will organise "Jalsahs" to have some beardless, Faasiq "Qaari" who is a "*Taajir-ud-Deen*" (someone who has sold the Deen for a measly price) come to the Masjid and recite, and the Molvis who organise these events tell the Musallis, "It is important for us to attend, to establish a connection with the Qur'aan."

To them, the extent of "establishing a connection with the Qur'aan" is to sit in a Masjid listening to some Qaari (who has to be paid afterwards) recite, and thereafter having a feast.

In this battle, Hadhrat Abu Huzaifah رضي الله عنه says to them, "Beautify the Qur'aan with your actions."

More important than to beautify the Qur'aan simply with your voice is to beautify it with your *a`maal*.

There is a preponderance of Qurraa' nowadays but the Qur'aan has no place - for most of them - in their practical life. It is simply to be "sung" in order to receive payments and gifts, and some recite simply for women to listen to them. *Ikhlaas* has disappeared from the Dunyaa.

5) To teach and convey the entire Deen, not a partial Deen, or a “watered down” Deen.

Allaah Ta`aalaa says to Rasoolullaah صلى الله عليه وسلم in the Qur'aan Kareem:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

{“O Rasool, convey **everything** that has been revealed to you from your Rabb (and do not fear the reaction of the Kuffaar). If you do not do so (if you hide something), then you have not conveyed His Risaalah (Message). Allaah will protect you from the people. Surely, Allaah does not guide the nation of Kaafireen.”}

[Soorah al-Maa'idah, 5:67]

The particle used in this Aayah, “ ما “ gives the meaning of “everything”. Everything that Allaah Ta`aalaa had revealed, Rasoolullaah صلى الله عليه وسلم was to convey to the people, without omitting a single thing and without fearing anyone.

ولا يخافون لومة لائم

{“They do not fear (for the Pleasure of Allaah) the blame of any blamer.”} [Qur'aan]

The majority of Ulamaa today fail to carry out this Command of Allaah Ta`aalaa. They convey parts of the Deen and conceal other parts. This is known as "*Kitmaan-ul-Haqq*" and is Haraam. Severe warnings have been sounded against those who conceal the Haqq. Worse than this are those who not only conceal the Haqq, but they also propagate Baatil. They twist clear Aayaat and Ahaadeeth from the meanings intended by Allaah Ta`aalaa and Rasoolullaah صلى الله عليه وسلم, interpreting them away in a manner which they think their Kuffaar masters will be pleased with.

There are so-called "Ulamaa" (in reality, Kaafirs) in America who have issued a "Fatwaa" that certain Soorahs of the Qur'aan must not even be recited in Salaah - Soorahs such as Soorah al-Anfaal, Soorah at-Tawbah, etc. According to them, even in Salaah these Soorahs must not be recited.

فإلى الله المشتكى وهو المستعان

Any "Aalim" who is propagating a "partial" or "diluted" Deen is not conveying the Deen at all. This Deen of Allaah Ta`aala is not a game to be played with. The Fardh duty of the `Ulamaa is to convey the entire Deen as revealed by Allaah Ta`aala, not to change it or dilute it. Let alone being the "Defenders of the Deen", the Ulamaa of today have become the "Destroyers of the Deen".

If a person is not conveying the entire Deen, then he has not "taken this Kitaab (Qur'aan) with *Qumwal*". Instead, he has taken this Kitaab (Qur'aan) and sold it.

اللهم أرنا الحق حقاً وارزقنا اتباعه وأرنا الباطل باطلاً وارزقنا اجتنابه

آمين يا العالمين

والله تعالى أعلم وعلمه أتم وأحكم

- *Muhammad Huzayfab ibn Adam aal-Ebrahim*

For

Nidaa-ul-Haqq.