

الجزء التاسع
The Ninth Chapter



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الجزء التاسع
The Ninth Chapter

Contents

Surah A'raf - The Heights

The Sunnah of Allah ﷺ

Musa (as)

Covenant With Allah

Bal'am Ibn Ba'urah

Surah An'fal - The Spoils of War

Division of Spoils of War

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah A'raf - The Heights

From verse 88

This chapter begins with a continuation of the stories of the prophets mentioned in the last chapter (Juz 8). For brevity, those stories which have been mentioned in Juz 8 will not be repeated here.

The Sunnah of Allah ﷻ

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ

(94) *And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].*

Allah ﷻ does not punish a people without first sending the true message to them. A prophet is sent to them with warnings. Thereafter, those who do not listen will be tested with poverty, in order to humble them.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

(95) *Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.*

Allah ﷻ does not only test His creation with hardship and poverty, but with wealth and bounty too. Often, when a person is comfortable in their lives, or even prospering, their test is in their greed; will they help others? Will they pay their Zakah? Will they allow their wealth to distract them from their faith?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Musa (as)

Surah A'raf is one of three Surahs which discuss the story of Musa (as) in detail; Musa's (as) story can be found in Surah Taha and Qasas too.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ

(103) Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

The story fo Musa is mentioned time and time again as throughout his story runs the fight between good and evil, truth and falsehood. First, he is faced by the tyrannical Pharaoh, not only as his opposition, but growing up in his household. Thereafter, after saving his people from a life of slavery, they turn on him, rejecting the message of the Lord who bestowed countless bounties and miracles upon.

There are many similarities between the Shari'ah of Musa and the Prophet ﷺ. Both were rejected by those they group up with, they were hurt and abused by their people, and both were even forced to migrate to a new land. Often, the Prophet ﷺ would say:

رحم الله أخى موسى لقد ابتلى بأشد من هذا فصبر

May Allah send mercy upon my brother, Musa. He was caused more distress than this but he remained patient.

[Bukhari & Muslim]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Musa (as) was born to a family of the Banu Israil in Egypt. At that time in Egypt, the Israelites were the lowest caste, they were servants and slaves.

Shortly before Musa's birth, the Pharaoh of Egypt had a dream in which the houses of all Egyptians in his land burnt, whereas the houses of the Israelites remained. His advisors told him that this dream meant a boy from Banu Israil would overthrow his throne. Angry and scared, the Pharaoh ordered the death of all male newborn amongst the Israelites.

When Musa (as) was born, Allah ordered his mother to place him in a basket and place him in the river. As it turns out, the basket floated to the Pharaoh's palace and was found by the Pharaoh's wife, Aasiyah. Aasiyah - who was unable to have her own children - fell in love with the child and convinced her husband to allow her to keep him.

Allah ﷻ made it so Musa's birth mother was hired to be Musa's wet-nurse, rewarding her for her patience and unwavering faith in Allah.

Years passed, and Musa grew up in the Pharaoh's household as a prince. Musa has a very kind heart and was very charitable. One day, Musa came across an Egyptian soldier mistreating an Israelite slave, and when he went to defend the slave, he accidentally killed the soldier.

Musa had to flee Egypt in order to avoid execution. He walked for 8 days and nights in the desert with no provisions. Musa arrived in Madyan and stop to take rest by a watering hole.

There, he helped two women to water their animals, and out of gratitude, they took him to their father, who was a pious elderly man. No one knows who this man is, however as previously mentioned, some say this man was Shuaib (as). Musa lived with the man and his family for a period of ten years, and eventually married one of the pious man's daughters.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Musa decided to return to Egypt with his wife, and on the way, he encountered a fire upon Mount Tur. Here, he had an encounter with Allah ﷻ, who blessed him with prophethood.

Musa (as) went before the Pharaoh, and said to him:

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

(104) And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

The Pharaoh said to Musa:

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ

(106) [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

And Musa (as) responded:

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

(107) So Moses threw his staff, and suddenly it was a serpent, manifest (clear).

Allah ﷻ uses the word 'Mubeen' (clear, manifest) in order to tell us that unlike the party tricks of magicians, or the illusions of sorcerers, Musa (as) was not performing magic, his staff transformed into an actual snake.

Furthermore, a Thu'ban is not just a normal snake, it was a humongous creature. The snake slithered towards the Pharaoh, and he stood from his throne and ran from it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Different uses of the word snake in the Qur'an:

In Surah A'raf:

فَإِذَا هِيَ تُعْبَانُ مُبِينًا

suddenly it was a serpent, manifest (clear).

When Musa is initially in front of the Pharaoh, his staff transforms into a serpent (a large snake).

In Surah Taha:

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

(20) So he threw it down, and thereupon it was a snake, moving swiftly.

When Musa is atop Mount Tur, speaking with Allah, Allah ﷻ orders him to throw his staff down and it becomes a 'fast moving snake'. This is the first time Musa (as) experiences this miracle.

Allah ﷻ did this in order to show him that he was indeed speaking with Allah, He who gives life and causes death, thus Allah ﷻ uses the word حية, as it comes from the same root word as the verb 'to give life'.

In Surah Naml:

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ

(10) Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return.

Again, Musa is atop Mount Tur speaking with Allah ﷻ. Allah tells Musa not to be afraid of the snake as it is a blessing from Allah to him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

(113) *And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."*

After being humiliated by Musa, the Pharaoh gathered the best magicians from all over Egypt in order to defeat Musa.

When the Magicians arrived, they asked the Pharaoh about their payment for attending. They did not care for their so-called 'god', or his honour, they only cared for wealth.

The Magicians all gathered, Musa (as) along with them. They threw down their staffs and performed their illusions. Thereafter, Musa (as) threw down his staff, and the serpent devoured their tricks.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

(118) *So the truth was established, and abolished was what they were doing.*

فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ

(119) *And Pharaoh and his people were overcome right there and became debased.*

وَأَلْقَى السَّحَرَةُ سَاجِدِينَ

(120) *And the magicians fell down in prostration [to Allah].*

The magicians could not deny the miraculous truth which they had just witnessed. They fell to their knees and exclaimed:

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ

(121-122) *They said, "We have believed in the Lord of the worlds, The Lord of Moses and Aaron."*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Pharaoh was yet again humiliated before his people, but this time, not just before his courtiers, but in front of a whole city of people.

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمْ فِي الْمَدِينَةِ
لِيُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ
لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ

(123-124) Said Pharaoh, "You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know. I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

So he seized the magicians and had them hung from trees. However, these magicians, whatever lives they may have lived previously, died as true believers.

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

(125) They said, "Indeed, to our Lord we will return."

Their last actions upon this earth were acts of worship to Allah, and those actions will be the ones which determine their eternal abodes.

After this event took place, the Pharaoh, his people, and his lands were plagued with punishment after punishment. Verses 133-136 outline the different waves of punishments which were sent by Allah ﷻ unto them.

First a flood - some say a plague overcame Egypt, then a swarm of locusts, lice, frogs, thereafter the waters of the Nile turned to blood. The sound of the frogs and locusts which infested their city kept them awake all night and impeded on their trade and lifestyles during the day.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The situation worsened to the point where the Egyptians turned to Musa and begged:

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ^طلَيْنَ كَشَفْتَ
عَنَّا الرِّجْزَ لَتُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ

(134) And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

So Allah ﷻ removed the punishment, and not even a few moments had passed and they went back on their promise.

Due to their ignorance and greed, Allah ﷻ sent His final punishment upon the people of Egypt:

فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

(136) So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

It is mentioned later on in the Qur'an, in Surah Yunus, that as he drowned, the Pharaoh declared his faith in Allah, however, in his case, it was too late for retribution.

Allah ﷻ saved the Israelites from a life of oppression, through the Red Sea and settled them in a new land. This mass-migration was later named the Exodus.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ^ط
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ^ط

(137) And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

However, it did not take long for the Israelites to turn their backs on the bounties Allah ﷻ had granted them.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالِ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

(138) And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

Musa (as) reprimanded his people, and reminded the of the miracles which had been performed in order to for them to attain freedom.

One day, Allah ﷻ called upon Musa (as) and ordered him to fast for forty days before arriving at an appointed meeting wherein he received the Torah.

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ

(145) And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

Amongst the Israelites was a man named Samiri, who spread discontent amongst the people.

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

(148) And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

Musa had left his brother, Harun (as) to watch over the people whilst he was gone. The Israelites took advantage of this.

Samiri gathered the gold and Jewels of the Israelites and melted them down. thereafter, he cast the molten gold into the form of a calf.

When Harun saw the Israelites worshipping the calf, he warned them, but they did not take heed.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

(148) And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَفْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

(150) And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

After this incident, Musa was heartbroken, so in order to repent, Musa chose 70 elders from amongst the Israelites in order to go on a pilgrimage to repent. Musa ascended a mountain with them, and at a certain point, left them behind to go forth alone and converse with Allah. When he returned, the 70 men demanded to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

see Allah, for without this they would not believe. Allah sent down a thunder storm which instantly killed them.

Musa sought forgiveness, and the 70 men were resurrected. However, they were left to roam in the desert for the rest of their lives.

Covenant With Allah

Often Allah ﷻ speaks of a covenant in the Qur'an. However, many people think, what is this covenant?

إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

(172) And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

When all of the souls of the Dunya were created, Allah gathered everyone (you and me included) and asked them: "Am I not your Lord?" And we replied, "Yes, we testify you are our Lord."

Bal'am Ibn Ba'urah

Bal'am was a very pious jewish scholar.

وَإِذْ أَخْبَرْنَا نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ

(174) And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

This man was from a place called Kan'an in Palestine. He was a man whose prayers would always be accepted.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

(175) And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

One day, Musa and the Israelites were to engage in a battle. The opposing party went to Bal'am, knowing his prayers were accepted, and asked him to curse Musa.

Bal'am initially refused, however when he was offered wealth and riches, he agreed. He chose the Dunya over the Akhirah. He opened his mouth, and as he began to speak his curses against Musa and the Israelites, instead, he began to curse himself and his own people against his own will.

When it comes to a human's hunger over the riches of the Dunya, it is up to each individual whether they will abstain or not. If they are to give in, and consume the follies of this world, they will remain full but for a short time, and their bodies will slowly become poisoned. However, if they abstain, and endure this hunger, for the sake of Allah, the nourishment of the hereafter will be everlasting and bountiful.



إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۗ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ۙ

(196) INDEED, MY PROTECTOR IS ALLAH, WHO HAS SENT DOWN THE BOOK [THE QURAN]; AND HE IS AN ALLY TO THE RIGHTEOUS.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An'fal - The Spoils of War

This Surah was revealed in Madinah, shortly after the Battle of Badr.

The Battle of Badr took place in the 2nd year after Hijrah (migration) against the Makkan Polytheists. Although the Muslims were greatly outnumbered (313 vs 1000), the Muslims won the battle with the aid of Allah ﷻ; Who sent down a battalion of angels to fight alongside the Muslims.

Division of Spoils of War

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ

(9) [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

The Battle of Badr took place in the 2nd year after Hijrah (migration) against the Makkan Polytheists. Although the Muslims were greatly outnumbered (313 vs 1000), the Muslims won the battle with the aid of Allah ﷻ; Who sent down a battalion of angels to fight alongside the Muslims.

Many leaders of the Quraysh (leaders of Makkah) were either killed or captured. There was an unprecedented amount of armour, weapons, livestock and wealth to divide amongst the fighters.

Some Muslims began to argue over the division. The youth thought the majority was their right, whereas those in the front lines thought they were most deserving, and so on. So Allah ﷻ reminds them:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ
وَلِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

(17) And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

Victory is only from Allah ﷻ.



خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

(7:199) TAKE WHAT IS GIVEN FREELY, ENJOIN WHAT IS GOOD,
AND TURN AWAY FROM THE IGNORANT.