



# DAY 22

RAMAḌĀN 2024



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فَلَعَلَّكَ بَخِيعُ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا

*So, (O Prophet) perhaps you are going to kill yourself after them, out of grief, if they do not believe in this discourse [18:6]*

## ANSWER:

One who grieves for his Ummah

## COMMENTARY

### TAFSĪR IBN KATHĪR

Do not feel sorry because the Idolators do not believe Allah consoles His Messenger for his sorrow

(So destroy not yourself in sorrow for them.) 35:8

(And grieve not over them.) 16:127

(It may be that you are going to kill yourself with grief, that they do not become believers.)

26:3 meaning, maybe you will destroy yourself with your grief over them.

Allah says: (Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.) meaning the Qur'an.

(in grief) Allah is saying, 'do not destroy yourself with regret.' Qatadah said: "killing yourself with anger and grief over them." Mujahid said: "with anxiety." These are synonymous, so the meaning is: 'Do not feel sorry for them, just convey the Message of Allah to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

لَعَلَّكَ بَخِيعُ نَفْسِكَ إِلَّا يَكُونُوا مُؤْمِنِينَ

*(O Prophet,) perhaps you are going to let yourself collapse in grief because they do not believe [26:3]*

## COMMENTARY

(Seemingly you are going to let yourself collapse in grief - 26:3). The word (*bakhi*) is derived from (*bakh*) which means to reach up to *Bikha'*, an artery of the neck, while slaughtering. In this verse *bākhi* is used in the sense of putting oneself into trouble and toil. 'Allāmah 'Askarī has said, 'Although at such places the sentence appears to be informative but in fact it means to prohibit or prevent'. What it conveys is that, 'O Messenger, do not be so despondent because of your people's disbelief and



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rejection of Islam that you cause yourself to collapse'. One learns from this verse that even if it is apparent that a disbeliever would not convert to Islam, still it is not right to stop preaching to him. The second thing one learns is that the efforts one makes for a certain objective must be balanced and moderate, and if someone is adamant not to be guided to the right path, one should not be over-grieved.

