Life Principles 3: â□□ Say!: â□□ Indeed it is from yourselves!â□□

Description

[redacted]

One of the beautiful traits we have been taught to nurture our souls upon, a trait present with abundance among the salaf of this Ummah, is that of self-reproach.

When we are faced by adversity, difficulties, failing plans, loss of aid, support and possibly tawfeeq (success) from Allah, the believer, the true believer blames himself.

Allah addresses us with this in the verse:

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â□□ Say: It is from yourselvesâ□□

The incident this verse was revealed concerning, contextualises the verse and brings us numerous other benefits

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(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: â From where does this come to us?â Say (to them), â It is from yourselves (because of your evil deeds).â And Allah has power over all things. [Aal-e-Imran:165]:

Al â Allaamah Abdur Rahmaan Ibn Naasir As Siâ di mentions: This is a consolation from Allah ØªØ¹Ø§Ù Ù to His believing servants after what befell them on the Day of Battle of Uhud, when approximately seventy of them were killed. So Allah said: you had already inflicted upon the polytheists â twice as muchâ at the Battle of Badr â you killed seventy of their leaders and captured seventy. Therefore, let the matter become easier and let the calamity be lighter upon you.

Shaikh Uthaimeen mentioned in his Tafseer of Suratu Aali â Imraan:

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â You had struck them with twice as much.â

If someone were to ask: How can Allah say â twice as muchâ when those killed were seventy, while the other seventy were merely captured â and captivity is not killing?

We say: captivity carries humiliation similar to killing, and perhaps even greater. The slain person is killed and relieved, but the captive is humiliated and subdued.[1]

So the point is that captivity contains humiliation comparable to killing â if not equal to it, then perhaps even more severe.[2] So beware of submitting yourself to slavery other than Allah

Then Allah says:

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â You said: How is this?â

This is the Ø¬Ù Ø§Ø¨ (response) to (the statement) ***â*** ***whenâ*** â meaning (The beging statement in the verse): ***â*** ***when a calamity struck you..â*** , you said:

Ø£Ù Ù Ù Ù Ù Ù Ù Ø°Ù Ø§

â ***How did this happen?â***

Meaning: How were we afflicted when we are the soldiers of Allah and alongside the Messenger of Allah ï·º? How could defeat come to us?..

For the Companions Ø±Ø¶Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù never objected to Allahâ s decree; rather, they were amazed:

How could this happen to us while we are the army of Allah and with His Messenger ï·º?

Then Allah ØªØ¹Ø§Ù Ù said:

Ù Ù Ù Ù

â ***Sayâ ¦â***

meaning: Say to them, O Muhammad:

Ù Ù Ù Ù Ù Ù Ù Ù Ø¹Ù Ù Ù Ø¯Ù Ø£Ù Ù Ù Ù Ù Ø³Ù Ù Ù Ù Ù

â ***It is from yourselves.â***

Allah specifically commanded His Prophet ï·º to convey this directly. Although the entire Qurâ an was revealed for the Prophet ï·º to convey, certain matters are emphasized with a specific command of proclamation.

Thus the meaning is: **what befell you came from yourselves.**

The particle **â minâ** here is causative, meaning: **because of yourselves â you were the cause.**

What was the apparent cause?

It was the **dispute and disobedience to the Prophet ï·º** when he commanded the archers to remain in the position he assigned them, whether victory belonged to the

Muslims or the disbelievers. But when they saw the polytheists fleeing and the Muslims gathering spoils, they thought the battle had ended. So they descended from their assigned position, and what Allah willed then occurred.

The cavalry of the polytheists, seeing the vulnerable opening behind the Muslims left unguarded, attacked from the rear and mixed into their ranks, resulting in what took place (i.e. the death of seventy of the companions).

This is the meaning of:

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â from yourselves.â

Then Allah says:

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â Indeed, Allah is capable over all things.â

Concluding the verse with this statement is perfectly suitable. Allah is fully capable of taking revenge upon the polytheists Himself, yet He did not do so because of His wisdom, just as He said:

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â And if Allah had willed, He could have taken vengeance upon them Himself, but [He ordained fighting] in order to test some of you by means of others.â ***[***Muá¸¥ammad: 4]3

[End Quote]

In this era of Gen Z bratism, that combines between arrogance, ignorance, hypersensitivity, and self-absolving narcissism, wherein one considers himself the epitome of perfection and our problems ALWAYS come from the â omenâ of someone else, never even slightly possibly the Allah decree upon you due to the result of ones own foul actions, my young brother, my young nephew, own it!

Noble elder, own it!

When you, acting individually, cause harm to yourselfâ¦ ¦own it.

If you cause yourself harm based upon the instruction of others, dont blame them, own it

Donâ t be like those who when they single-handedly destroy themselves, start pointing the finger of blameâ¦ ¦.own it!â¦ ¦blame no one but yourself.

How else will you rectify yourself?

Category

1. Character and Mannerisms

Date
09/16/2026
Date Created
05/14/2026