TAFSIR IBN KATHIR
(ABRIDGED)

The Qur’an is the revelation of Allah’s Own Words for the guidance of His creatures. Since the Qur’an is the primary source of Islamic teachings, the correct understanding of the Qur’an is necessary for every Muslim. The Tafsir of Ibn Kathir is the most renowned and accepted explanation of the Qur’an in the entire world. In it one finds the best presentation of Hadiths, History, and scholarly commentary. Darussalam is proud to present for the first time this abridged version of Tafsir Ibn Kathir, which is free from unauthentic Hadiths.

VOLUME 9

(Surat Al-Jathiyah to the end of Surat Al-Munafiqun)

ABRIDGED BY A GROUP OF SCHOLARS UNDER THE SUPERVISION OF SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

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DARUSSALAM
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In the Name of Allâh
The Most Beneficent, the Most Merciful
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsîr of Ibn Kathîr

Reports from the Companions of the Messenger of Allâh ﷺ

Reports that are attributed to the companions of Allâh’s Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur’ân. As for those quotes that Ibn Kathîr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathîr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥâfiẓ Ibn Kathîr often quotes.

- ‘Ali bin Abî Ṭalḥah (Al-Wâlibi) reported that Ibn ‘Abbâs said...
- (‘Aṭîyah) Al-‘Awfi reported that Ibn ‘Abbâs said...
- Aḍ-Ḍâḥhâk from Ibn ‘Abbâs.
- As-Suddî reported from Abu Mâlik and Abu Ṣâliḥ from Ibn ‘Abbâs, Ibn Mas‘ûd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrî reporting from or about the Prophet ﷺ.
- Qatâdah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of Hadîth. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet
but they report from companions of the Prophet محمد صلى الله عليه وسلم, while often they themselves are quoted for Tafsir. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.


Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet محمد صلى الله عليه وسلم, his companions, or circumstances surrounding the Qur’ans’s revelation, are not to be considered as important as authentically narrated texts.

The Tafsīr of Sūrat Al-Jāthiyah
(Chapter - 45)

Which was revealed in Makkah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Ha Mim.
2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.
3. Verily, in the heavens and the earth are signs for the believers.
4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.
5. And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the
earth after its death, and in the turning about of the winds, are signs for a people who understand.

A Directive to contemplate over Allāh’s Āyāt

Allāh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, Jīnns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allāh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, ‘provision’, because it is the resource that produces various provisions,

\[
\text{أَلََا إِبَتَحَبَّ} \text{بِذَاتِ الْزُّورُ}.
\]

\(\text{and revives therewith the earth after its death,}\)

after it was dry and had no vegetation or life of any kind. Allāh said next,

\[
\text{وَتَشَيَّيْبُ} \text{الْيَوْمِ}.
\]

\(\text{and in the turning about of the winds,}\)

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit. Allāh said first.

\[
\text{وَلَا يَلْبَسُ} \text{الْغُدُوَّينَ}.
\]

\(\text{are signs for the believers},\) then

\[
\text{وَيُفْرَعُونَ}
\]

\(\text{who have faith with certainty},\) then

\[
\text{مَلْحُورُونَ.}
\]
(who understand), thus ascending from one honorable stage to what is more honorable and higher in grade. These Āyāt are similar to an Āyah in Sūrat Al-Baqarah

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding. (2:164)

6. These are the Āyāt of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?

7. Woe to every sinful liar.

8. Who hears the Āyāt of Allāh Tuttā (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

9. And when he learns something of Our Āyāt, he makes them a jest. For such there will be a humiliating torment.

10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allāh. And theirs will be a great torment.

11. This is guidance. And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.
The Description of the Sinful Liar and His Requital

Allāh the Exalted says,

"These are the Āyāt of Allāh" – in reference to the Qur’ān with the proofs and evidences that it contains,

"which We recite to you with truth." for they contain the truth from the Truth (i.e., Allāh). Therefore, if they do not believe in Allāh’s Āyāt nor abide by them, what speech after Allāh and His Āyāt will they then believe in? Allāh said next,

"Woe to every sinful liar." who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allāh’s Āyāt,

"Who hears the Āyāt of Allāh Tuttā (recited) to him," meaning, being recited to him,

"yet persists" in his disbelief, denial, pride and rebellion,

"as if he heard them not." as if he did not hear them being recited to him,

"So announce to him a painful torment!" convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allāh. Allāh said,

"And when he learns something of Our Āyāt, he makes them a jest." if he learns anything from the Qur’ān, he disbelieves in it and takes it as the subject of jest and ridicule,
For such there will be a humiliating torment. as recompense for ridiculing the Qur'an and jesting about it. In the Sahih, Muslim recorded from 'Abdullah bin 'Umar that the Messenger of Allah prohibited traveling with the Qur'an to enemy lands for fear that the Qur'an might be desecrated by the enemy.\(^{[1]}\)

Allah explained the type of torment that these people earn on the Day of Return;

In front of them there is Hell. meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

And that which they have earned will be of no profit to them, their wealth and children will not avail them,

nor those whom they have taken as protecting friends besides Allah.

nor will the false gods that they worshipped besides Allah benefit them in the least,

And theirs will be a great torment. Allah the Exalted said,

This is Hudâ (guidance). in reference to the Qur'an,

And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.

that is agonizing and severe. Allah knows best.

\(^{[1]}\) Muslim 3:1491.
12. Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.

13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.

14. Say to the believers to forgive those who hope not for the Days of Allah, that He may recompense people, according to what they have earned.

15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.

The Subjugation of the Sea, etc., is among Allah's Signs

Allah the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

inqudi al-filh fiihi fihi al-amr.

that ships may sail through the sea by His command, i.e., of Allah the Exalted, Who ordered the sea to carry ships,

za'atuthawam min faslilih.

and that you may seek of His bounty, in commercial and business transactions,

wa'dalmu'mimun takurraf.

and that you may be thankful, for earning various provisions brought to you from far away provinces and distant areas through the sea. Allah the Exalted said,

WSUMN TAKURNA IN DAWLAH WI 'LAH.
the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allâh’s statement next,

\[
\text{"it is all from Him."}
\]

Alone without partners in giving any of it. Allâh the Exalted said in another Ayah,

\[
\text{"And whatever of blessings you have, it is from Allâh. Then, when harm touches you unto Him you cry aloud for help."}
\]

(16:53)

Ibn Jarîr recorded that Al-‘Awfî reported that Ibn ‘Abbâs said about Allâh’s statement,

\[
\text{"And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him."}
\]

“Everything is from Allâh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain.”\(^{[1]}\) Allâh said.

\[
\text{"Verily, in it are signs for a people who think deeply."}
\]

The Command to be Patient with the Harm of Idolators

Allâh’s saying;

\[
\text{"Say to the believers to forgive those who hope not for the Days of Allâh,"}
\]

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islâm, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islâm. However, when the disbelievers persisted in

\(^{[1]}\) At-Ţabari 22:65.
stubbornness, Allâh legislated for the believers to fight in Jihâd. Statements of this meaning were collected from 'Abdullâh bin 'Abbâs and Qatâdah.\footnote{At-Tabari 22:66, 67.} Mujâhid said about Allâh's statement,

\[\text{لا يرحبون أياماً أنتم} \]

\[\text{those who hope not for the Days of Allâh,} \]

"They do not appreciate Allâh's favors."\footnote{At-Tabari 22:67.} Allâh said,

\[\text{لليحزن فنما بما كانوا يكتبون} \]

\[\text{that He may recompense people, according to what they have} \]

meaning, if the believers forgive the disbelievers in this life, Allâh will still punish the disbelievers for their evil in the Hereafter. Allâh's statement next,

\[\text{من عمل صلى الله عليه وسلم} \]

\[\text{Whosoever does a good deed, it is for himself, and whosoever} \]

\[\text{does evil, it is against (himself). Then to your Lord you will} \]

meaning, you will all return to Allâh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

\[\text{ولقد أنت تبلى إبراهيم الكتب والفرقان والذين تفعمهم بن الله بيني وبينكم عن الحق} \]

\[\text{وأنت تبلى بيني وبينك من الأمر فان تحسوا إلا من بعد ما جاءكم الفضل فبم يتساءلون} \]

\[\text{إذ نحن جعلنا عينك على شريعة من الأمر فأنعمنا إنا لا نستعين بالآيات} \]

\[\text{أن يفتنوا عينك من ابن الله وروى الطيبراني} \]

\[\text{هذا دعاء لهبات وندى وحمة لقور} \]

\[\text{يוסף بت} \]

\[416. \text{And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and} \]
preferred them above the nations.

17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.

19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.

20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.

**Preference of Allāh to the Children of Israel and their dispute thereafter**

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

> ولَدَ تَابِيِّنَيْنِ إِسْرَئِيلَ الْكِتَابَ وَلَكَثِرَتْ وَالْقُرْآنَ وَبَيْنَهُمْ مِنَ الْبَيِّنَاتِ<

> (And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,) such as foods and drinks,

> وَبَيْنَهُمْ مِنَ الْآمِرَاتِ<

> (and preferred them above the nations.) of their time,

> وَبَيْنَهُمْ بَيْنَ زَوْجَتَيْنِ<

> (And gave them clear proofs in matters.) 'We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,
Verily, your Lord ‘O Muḥammad’,

will judge between them on the Day of Resurrection about that wherein they used to differ.

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Āyah contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allāh said,

Then We have put you on a (legal) way of commandment. So follow you that.

‘follow what was revealed to you from your Lord, O Muḥammad, there is no true deity except Him, and turn away from the idolators.’ Allāh said,

and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another.

Allāh says, ‘what will the loyalty that the idolators give each other avail them?’ Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

but Allāh is the Protector of those who have Taqwa.

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allāh said,
21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

23. Have you seen him who takes his own lust as his god? And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?
The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another Āyah,

⟨لا بسَتَوْنَ أَصْبَحَ الْقَارَ عَلَى الْخَيْرِ أَصْبَحَ الْجَنَّةُ أَصْبَحَ الْجَنَّةُ مُمْتَدَّةً⟩

⟨Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.⟩

(59:20) Allāh said here,

⟨أَمْ حَبَّ الْإِنْنَاءِ أَجْعَرَوا الْكَيْدَاءِ⟩

⟨Or do those who earn evil deeds think⟩ those who commit and practice evil,

⟨أَنْ تَعْمَلُوا كَأَلْبَرَينَ مَاتَ مَا نَصْبًا وَصِيَّلَوا الْمَلِكَةِ سَيَهَّرُوْنَ وَسَيَهْرُوْنَ⟩

⟨that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?⟩

treat them equally in the present life of the world and in the Hereafter?

⟨سَأَلِّ بَيْنَ الْمَسْتَخْرِجِينَ⟩

⟨Worst is the judgement that they make.⟩ ‘worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.’

Āṭ-Ṭabarānī recorded that Shu‘bāh said that ‘Amr bin Murrah narrated that Abu Aḍ-Ḍuḥā said that Masrūq said that Tamīm Ad-Dārī once stood in voluntary prayer through the night until the morning only reciting this Āyah,

⟨أَمْ حَبَّ الْإِنْنَاءِ أَجْعَرَوا الْكَيْدَاءِ أَنْ تَعْمَلُوا كَأَلْبَرَينَ مَاتَ مَا نَصْبًا وَصِيَّلَوا الْمَلِكَةِ⟩

⟨Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?⟩[1]

Allāh said in reply:

⟨سَأَلِّ بَيْنَ الْمَسْتَخْرِجِينَ⟩

⟨Worst is the judgement that they make.⟩ Allāh said,

And Allāh has created the heavens and the earth with truth, meaning, in justice,

in order that each person may be recompensed what he has earned, and they will not be wronged.

Allāh the Exalted said,

Have you seen him who takes his own lust as his god?, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh’s statement,

And Allāh left him astray with knowledge, has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

and sealed his hearing and his heart, and put a cover on his sight. so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

Who then will guide him after Allāh? Will you not then remember? Allāh said in a similar Ayah,

Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions. (7:186).
24. And they say: “There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.”

25. And when Our Clear Ayāt are recited to them, their argument is no other than that they say: “Bring back our (dead) fathers, if you are truthful!”

26. Say (to them): “Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.”

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

>وَقَالُوا مَا هِي إِلَّا حيَانَا الْذِيْنَا نَصُوْبٌ وَرَنِيحٌ وَمَا هِيَكَلا إِلَّا الدَّحْرُ وَمَا كَمْ بَلَدُ مِنْ عِلْمٍ إِنْ كَمْ إِلَّاٌ

>وَمَا سَمَىَ عَلَّمَهُ عَلَّمَا إِنْ كُنْتَ كَمْ حَكَمْتُمْ إِلَّا أن قَالُوا أَنتُوُا يَايَايَا إِنْ كَفَرْتُمْ صَوْفِينِ

>فِي رَبِّ يُحِبَّكُمْ وَمَا يُسَمِّكُكُمْ إِنْ بَصَّرَكُمْ لَنْ يَنْبِنِئَنَّ أَنَّمَّا يَبْعَثُنَّ إِلَّا رَبِّي وَحَدَّ ثُمَّ أَكَثَرُ الْكَافِرِينَ

>لَيَسْمَونَ

>And they say: “There is nothing but our life of this world, we die and we live....”

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,
«and nothing destroys us except Ad-Dahr (time).»

Allâh the Exalted said in reply,

«And they have no knowledge of it, they only presume.»

they speculate and guess!

As for the Hadîth recorded by the two collectors of the Sahîh, and Abu Dawûd and An-Nasâ‘î, from Abu Hurayrah that the Messenger of Allâh ﷺ said,

«Allâh the Exalted says, “The Son of ‘Adam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights.”»[1] In another narration;

«Do not curse Ad-Dahr (time), for Allâh is Ad-Dahr.»[2]

Ash-Shâfi‘î, Abu ‘Ubaydah and several other Imãms of Tafsîr explained the meaning of the Prophet’s statement,

«Do not abuse Ad-Dahr (time), for Allâh is Ad-Dahr.»

They said, “During the time of Jâhiliyyah, when an affliction, a calamity or a disaster struck them, the Arabs used to say, ‘Woe to Ad-Dahr (time)!’ So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allâh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allâh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr


was prohibited due to this consideration, for it was Allāh Whom they meant by abusing Ad-Dahr, which – as we said – they accused of causing (distressful) incidents."

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the Zāhiriyah like him made an error when they used this Hadīth to include Ad-Dahr among Allāh's most beautiful Names.

Allāh's statement,

\(<\text{And when Our Clear Āyāt are recited to them,}>)\>

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

\(<\text{their argument is no other than that they say: "Bring back our fathers, if you are truthful!"}>\>

'bring them back to life, if what you say is true.' Allāh the Exalted said,

\(<\text{Say (to them): "Allāh gives you life and then causes you to die..."}>)\>

'for you are witnesses that He brings you (or new life) to existence after non-existence,'

\(<\text{How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.} \>(2:28)\>

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

\(<\text{And He it is Who originates the creation, then He will repeat it; and this is easier for Him.} \>(30:27)\>

Allāh said next,
then He will assemble you on the Day of Resurrection about which there is no doubt.

'when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

Bring back our (dead) fathers, if you are truthful! Allah said,

The Day when He will gather you (all) on the Day of Gathering.

For what Day are these signs postponed? For the Day of sorting out. (77:12-13), and,

And We delay it only for a term (already) fixed. (11:104) Allah said here,

then He will assemble you on the Day of Resurrection about which there is no doubt.

there is no doubt that it will come,

But most of mankind know not. and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allah the Exalted said,

Verily, they see it afar off. But We see it (quite) near. (70:6), they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.
Some of the Conditions of the Day of Resurrection and its Horrors

Allāh mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allāh’s statement,

«وَمَا ظَنُّتُمْ بِالْيَوْمَ الْكَبِيرِ»

«And on the Day that the Hour will be established»

on the Day of Resurrection,
those who disbelieve in Allah and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allah said,

And you will see each nation humbled to their knees (jathiyah).

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrahim, the Khalil. He will proclaim, “Myself, myself, myself! Today, I will not ask You (O Allah) but about myself.” And even Isa, will proclaim, “Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me.” Allah said next,

each nation will be called to its Record meaning, Record of deeds. Allah said in a similar Ayah,

And the Book will be presented; and the Prophets and the witnesses will be brought forward (39:69). This is why Allah said here,

This Day you shall be recompensed for what you used to do. you will be judged according to your deeds, good and evil.” Allah said in similar Ayat;

On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses. (75:13-15)

Allah said,

This, Our Record speaks about you with truth. It contains the record of all your actions, without addition or
deletion. Allāh also said:

«And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: ‘Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!’ And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49) Allāh’s statement,

«Verily, We were recording what you used to do.»

means, ‘We ordered Our scribe angels to record your deeds.’ Ibn ‘Abbās and others commented, “The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from Al-Lawḥ Al-Mahfūẓ on each Night of Al-Qadr, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted.” He then recited this Āyah,

«Verily, We were recording what you used to do.»

«30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.»
31. But as for those who disbelieved (it will be said to them):
"Were not Our Ayat recited to you? But you were proud, and you were a people who were criminals."

32. And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allah in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.

36. So all praise is due to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.

37. And His is the majesty in the heavens and the earth, and He is Al-'Aziz, Al-Hakim.

Allah states to us His judgement in His creation on the Day of Resurrection,

«Then, as for those who believed and did good deeds,»

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allah and conforming with Islamic legislation;

«their Lord will admit them to His mercy.» and that is Paradise. In the Sahih, Allah said to Paradise;

"You are My mercy, with which I grant mercy to whom I will,"[1]

Allāh said:

﴾That will be the evident success.﴿ clear and apparent. Allāh said,

﴿But as for those who disbelieved (it will be said to them):﴿

"Were not Our Āyāt recited to you? But you were proud…"

They will be admonished and criticized with this statement, that means, ‘have not the Āyāt of Ar-Rahmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,’

﴿and you were a people who were criminals.﴿, ‘by your actions, as well as, the denial that your hearts contained.’

﴿And when it was said: ‘Verily, Allāh’s promise is the truth, and there is no doubt about the coming of the Hour,’﴿

‘when the believers said these words to you;’

﴿you said: ‘We know not what is the Hour…’﴿ ‘we do not recognize what you are talking about,’

﴿we do not think it but conjecture,﴿ ‘we only remotely think that it might come,’

﴿and we have no firm convincing belief (therein).﴿

‘we are not sure of it.’ Allāh said,

﴿And the evil of what they did will appear to them,﴿ the repercussion of their evil deeds will become apparent to them,
<and will completely encircle them.> from all directions,

<that which they used to mock at> of the coming torment and punishment,

<And it will be said: "This Day We will forget you...">

'We will treat you as if We have forgotten you, casting you in the fire of Jahannam,'

<as you forgot the meeting of this Day of yours.>

'and did not work for it because you did not believe in its coming,'

<brAnd your abode is the Fire, and there is none to help you.></br>

In the Sahih, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

"Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?" The servant will say in answer, "Yes, O Lord!" Allāh will say, "Did you think that you would ever meet Me?" He will say, "No." Allāh the Exalted will say, "then this Day, I will forget you as you forgot Me."<sup>1</sup> Allāh the Exalted said,

<brThis, because you took the revelations of Allāh in mockery.></br>

<sup>1</sup> Muslim 4:2279.
‘We gave you this punishment as retribution because you mocked Allāh’s proofs that He sent to you, and made them the subject of jokes and jest,’

«وَزَيْنَتْكُمُ الْحَيَاةُ الْحَيَاةُ الْأُخْرَىِّ»

‘and the life of the world deceived you.’ ‘this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,’

«قَالُواْ لَا يُعْمَلْ عَنْهَا ذِنَابٌ»

«So this Day, they shall not be taken out from there», from Hellfire,

«وَلَا هُمُّ يُشْتَكِبُونَ»

‘nor shall they be returned to the worldly life.’ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allāh mentioned His judgement for the believers and the disbelievers, He said,

«قَدْ الْهُدَىُّ رَبِّ الْكُبْرَىِّ وَرَبِّ الْأَرْضِ»

‘So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth.’

He is their Owner and the Owner of all that is in and on them, and surely,

«وَرَبِّ الْمَلَائِكَةِ»

‘and the Lord of all that exists.’ Allāh said next,

«وَرَبِّ الْكَبْرَىِّ ﴿فِي**الْكَبْرَىِّ وَالْأَرْضِ﴾»

‘And His is the majesty in the heavens and the earth.’

meaning, the kingship, according to Mujāhid. This Āyah means, Allāh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic Ḥadīth, the Prophet said,

‘يَقُولُ اللَّهُ نِعْمَالَيْنِ: الْعَظْمَةُ إِزَارِيِّ، وَالْكَبْرَىِّ هَذَايِ، فَمَنُ نَازَعَهُ وَاحِدًا مِنْهُمَا أَسْجَعَتْهُ نَارِيّٗ’

‘Whoever disputes with you either of the two: the greatness of the day of 'Izar or the day of 'Ard, his side will be burned.’
Sūrah 45. Al-Jāthiyah (30-37) (Part-25)  

Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"[1] Muslim collected a similar Hadīth.[2] Allāh said,

\[\text{وَهُوَ الْفَضِّيَّ}
\]

\[\langle \text{and He is the Al-`Azīz,} \rangle\]

Who is never resisted or rivaled,

\[\text{وَهُوَ الْمَلِكُ}
\]

\[\langle \text{Al-Ḥakīm} \rangle\]

all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the Tafsīr of Sūrat Al-Jāthiyah. All praise and thanks are due to Allāh alone.

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41. Ha Mim.

42. The revelation of the Book is from Allah, the All-Wise. 

43. We created not the heavens and the earth and all that is therein, 

In the Name of Allah, the Most Gracious, the Most Merciful.

Which was revealed in Makkah.

The Tafsir of Surat Al-Ahqaf

(Chapter - 46)
between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.

4. Say: “Think you about all that you invoke besides Allâh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!”

5. And who is more astray than those who invoke besides Allâh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?

6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.

The Qur’ân is a Revelation from Allâh and the Universe is His True Creation

Allâh informs that He has revealed the Book to His servant and Messenger Muḥammad – may Allâh’s blessings be upon him until the Day of Judgement. Allâh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allâh then says,

ما خَلَقْنَا السَّكَمَانَ وَالْأَرْضَ رَمَّانَا بَيْنَهُمَا إِلَّا بِقَيْمَتِنَا

We created not the heavens and the earth and all that is between them except in truth,

meaning, not in idle play and falsehood.

وَلَيْسَ مَنَّا

and for a specified term.

meaning, for a fixed and specified duration that will not increase or decrease. Allâh continues,

وَلَا يُبْدِئُونَ عَمَّا أَخْرَجْنَاهُم مِّنْ ذِي سُوَءِ المَبْطَنِ

But those who disbelieve, turn away from that of which they are warned.

Meaning, the disbelievers are distracted from what is intended for them. Allâh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all
of that. Therefore, they will soon realize the consequence of their behavior.

**Refuting the Idolators**

Allāh then says,

> نَفَضْنَـا مَا نَدْعُوتُونَ مِن دُونَ أَلِيُّهُ أَرَوَى مَا خَلَفْنَا مِنَ الْأَرْضِ

> Think you about all that you invoke besides Allāh? Show me what they have created of the earth? (46:4)

meaning, ‘show me the place that they have independently created from the earth.’

> أَمَا نَمَّىُ مِنْ الْجَهْرِ?

> Or have they a share in the heavens?

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date’s pit. The dominion and control only belong to Allāh, Exalted is He. ‘How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?’ Thus, He says,

> أَنْثَورُ وَيَكُنِّي الْقَالُ مِنْ بَعْلِ هُذَا

> Bring me a scripture prior to this

meaning, ‘bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.’

> أَوْ أَنْثَرَنَّ بَيْناَيْنِ

> or some trace of knowledge,

meaning, ‘some clear evidence justifying this way you have chosen.’

> إِنَّ كُنْتُمْ صَدِيقِينَ
meaning, ‘you have absolutely no evidence for that – neither textual (from revelation) nor rational.’ For this reason, some recited it;

أَوْ أَنْتُوْنَىٰ مِنْ عِلْمٍ

“or something inherited from knowledge” meaning, ‘or true knowledge that you have inherited from anyone before you.’ This is similar to Mujähid’s statement when he said,

أَوْ أَنْتُوْنَىٰ مِنْ عِلْمٍ

(or some trace of knowledge.)

“Or anyone who has inherited any knowledge.”[1]

Allâh then says,

وَزَوَّنَ أَصِيَلَ يُسْتِيِّبُ لَهُ إِنَّ بُوْرَ الْفَيْضَةَ وَهُمْ عَنَّ دَعَاهُمْ

(And who is more astray than those who invokes besides Allâh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?)

meaning, no one is more misguided than those who invoke idols instead of Allâh, asking them for things that they cannot give – until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allâh then says,

وَإِذَا حَيَّرَ الْأَشْرَافُ كَانُوا فَمّ أَصْحَابُ وَكَانُوا بَيْدَاءً كَيْفُونَ كُوبَانِ

(And when mankind are gathered, they will become their enemies and will deny their worship.)

This is similar to Allâh’s saying:

وَأَنْفُذُوا بِذُنُوبِ اللَّهِ مَالِهِهِ وَيَكْتُبُوْنَ فَمّ عَيْنَ مَبَكُّ وَيَكْتُبُوْنَ عَلَيْهِمْ

(They have taken gods beside Allâh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.) (19:81, 82)

meaning, they will betray them when they need them the most. (Ibrāhīm) Al-Khalil, peace be upon him, said:

"You have taken only idols besides Allāh! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no helpers."

(29:25)

7. And when Our Clear Ayāt are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!"

8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and
you! And He is the Oft-Forgiving, the Most Merciful."

9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner."

Refuting Claims of the Idolators about the Qur'an and the Messenger

Concerning the disbelief and rebellion of the idolators, Allah says that when the clear Ayat of Allah are recited to them they say;

أَمْ بَعْلُونَ أَخْرَجَنَّهُ هَذَا يِبْحَرَ مِنْ ثِيْبٍ

(This is plain magic!)

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

أُمِّيْمَهُنَّ أَخْرَجَنَّهُ أَمْ بَعْلُونَ

(Or they say: "He has fabricated it.")

They are referring to Muhammad صلی‌اللہ-علی‌هیм. Allah responds saying,

قُلْ إِنِّي أَفْرَمَتْ فَلَا تَنْكِحُوا لِيَنَّ أَنْتُمْ مُنْتَصِرُونَ

(Say: "If I have fabricated it, you have no power to support me against Allah...")

which means, 'If I lie against Allah and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.' It is similar to Allah’s saying,

قُلْ إِنِّي لَنِبْعِرِي بِأَنْبَأُ عَمَّا أُصِيبُ وَلَنْ أَبْدِ مَنْ دَوْيُ مَنْ أَنْتُمْ مُنْتَصِرُونَ

(Say: "None can protect me from Allah, nor would I find a refuge except in Him. (My duty) is only to convey from Allah and (deliver) His Messages." ) (72:22-23)

Allah says,

هُدُونَ عِنْيَةَا سَيْعَةً عَلَى الْقُلُوبِ لِلْخَلْقِ لَوْ كَانَ مُهَيَّنَةً لَّمْ يَقْطَعُ مُهَيَّيْنَ مَا يَسْتَمْكُرُ مِنْ

(And if he made up a false saying concerning Us, We surely
would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.» 69:44-47

Thus, Allah says here,

قُلُ إنَّا أَفْرَطْنَاهُمْ فَلا تَتَّلُكُونَ لَيْنَ أَنْتُمْ شَيْطَانُ هَوَّ أَغْلَمُ يَا نَيِّسُوْنَ نَيْطَسُونَ فِي دُرْسِنَاءٍ يَبْنِيَ ۗ أَنْتُمْ شَيْطَانُ بَيْنَنَآ

«Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur‘an)! Sufficient is He as a witness between me and you!...»

This is a severe threat, intimidation and warning for them. Allah then says,

وَهُوَ الْأَنْفُصُّ الْعَزِيزُ

«And He is the Oft-Forgiving, the Most Merciful.»

This is an encouragement for them to repent and turn to Allah. It means, ‘despite all of this, if you turn back and repent, Allah will accept your repentance, pardon you, forgive you, and have mercy upon on.’ This is similar to Allah’s saying in Sūrat Al-Furqān,

وَقَالُوا أَسْتَيْلَىُ الأَلْبَآءِ أَكْتَبْتُهَا ذَٰلِكَ مَنْ عَدَّلَ عَلَيْهِ بَعْضُهُ وَأَيْمَّا بُشْرَدَتْهَا ﴿۰۰﴾ ۗ فَلَآ أُنْفِقَ الْأَلْبَآءِ

«And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: ‘It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful.’» 25:5-6

Allah then says,

قَلُّوا مَا كُتِبَ بَعْدًا إِنَّ الْأَرْسُلِ

«Say: “I am not a new thing among the Messengers...”»

which means, I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allah has sent before me all of the Prophets to various nations.'
Allāh then says,

{nor do I know what will be done with me or with you.}

ʿAlī bin Abī Ṭalḥah reported from Ibn ʿAbbās that he said, “It (this Āyah) was followed in revelation by,

{That Allāh may forgive for you your sins of the past and future}.\[1\]

Similarly, ʿIkrimah, Al-Ḥasan, and Qatādah all said that this Āyah was abrogated by the Āyah;

{That Allāh may forgive for you your sins of the past and future}.

They said that when the latter Āyah was revealed, one of the Muslims said to Allāh’s Messenger ﷺ, “Allāh has declared what He will do for you. But what will He do for us?” Then Allāh revealed;

{That He may admit the believing men and the believing women to Gardens under which rivers flow}.\[2\]

This is what they said. That which has been confirmed in the Ṣaḥīḥ is that the believers said, “May you enjoy that, O Allāh’s Messenger! But what do we get?” So Allāh revealed this Āyah.\[3\]

Imām Aḥmad recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-ʿAlāʾ – a woman from the Anṣār who had given her pledge of loyalty to Allāh’s Messenger ﷺ – said, “When the Anṣār drew lots regarding taking in the Muhājirūn to dwell with them, our lot was to have ʿUthmān bin Mazʿūn. Later, ʿUthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

\[1\] At-Ṭabarī 22:99.
\[2\] At-Ṭabarī 22:99,100.
\[3\] Fath Al-Bārī 7:516.
Allah’s Messenger then came in, and I said, ‘O Abû As-Sâ‘îb! May Allah have mercy on you. I bear witness that Allah has indeed honored you.’ Allah’s Messenger asked,

"How do you know that Allah has honored him?"

I said, ‘I do not know - may my father and mother both be ransoms for you!’ Allah’s Messenger then said,

"As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allah, even though I am Allah’s Messenger, I do not know what will happen to me (after death)."

I then said, ‘Never will I claim a person to be pious after this.’ This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that ‘Uthmân owned a running water spring. I went to Allah’s Messenger and told him about that. Allah’s Messenger said,

"That was his (good) deeds."

Al-Bukhārī recorded this Hadîth but Muslim did not. In one of the narrations, Allah’s Messenger said,

"Even though I am Allah’s Messenger, I do not know what will happen to him."

This and similar texts indicate that it is not allowed to declare that a specific person will enter Jannah except for those who were distinctly indicated by Allah or his Messenger. Examples of those are the Ten, Ibn Sallām, Al-

Ghumayṣa’,[1] Bilāl, Surāqah, ‘Abdullāh bin ‘Amr bin Ḥarām (Jābir’s father), the Seventy Reciters (of Qur‘ān) who were assassinated near the Well of Ma‘ān, Zayd bin Ḥārithah, Ja‘far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

«إِنِّي أَلْقِيْتُ إِلَيْهِمْ مَا رَوَىَتُ إِلَيِّهِمْ»

«I only follow that which is revealed to me,»

which means, ‘I only follow what Allāh has revealed to me of the revelation.’

«وَمَا أَنَا إِلَّا نَصْرُ مُهَيْدٍ»

«and I am but a plain warner.»

meaning, ‘my warnings are obvious to every person with sound intellect and reason.’ And Allāh knows best.

10. Say: “Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!” Verily, Allāh does not guide the wrongdoing people.

11. And those who disbelieve say of those who believe: “Had it been a good thing, they (the poor believers) would not have preceded us to it!” And when they have not been guided by it, they say: “This is ancient falsehood!”

12. And before this was the Scripture of Mūsā as a guide and

[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.
a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.

«13. Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm, on them shall be no fear, nor shall they grieve.»

«14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.»

The Qur'ān is Allāh’s True Speech and the Position of the Disbelievers and the Muslims towards it

Allāh says,

«قُلْ»

«Say» meaning, ‘O Muḥammad to these idolators who disbelieve in the Qur'ān.’

«أَرْسَلْنَا إِن كَانَ»

«Tell me! If it was» meaning, this Qur'ān.

«بَيْنِي وَلِيُؤْمَنَ بِنَا»

«from Allāh, and you disbelieved in it?» meaning, ‘what do you think that Allāh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?’

«وَرَسَّدَ مَا هِدَى مِنْ يَتَّبِعُونَ عَلَيْ يَتَّبِعِهِ»

«(at the same time), a witness from among the Children of Israel has testified to something similar» meaning, ‘the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophecied, well in advance, about things similar to that which this Qur'ān informs of.’ Concerning Allāh’s statement,

«تَأَمَّنَ»

«and believed»

‘this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.’
‘whereas you have arrogantly refused to follow it.’ Masrūq said: “That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book.”  

Verily, Allāh does not guide the wrongdoing people.

The witness here refers to any witness in general. It includes ‘Abdullāh bin Salām[2] and other from them as well. For indeed, this Āyāh was revealed in Makkah before ‘Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims.” 月饼(28:53)

It is also similar to Allāh’s saying,

Verily! Those who were given knowledge before it – when it is recited to them, they fall upon their faces in prostration, and they say: “Exalted is our Lord! Truly, the promise of our Lord has been fulfilled.” 月饼(17:107-108)

It has been narrated from Sa’d, may Allāh be pleased with him, that he said, “I have not heard Allāh’s Messenger say about anyone walking on the surface of the earth that he is of the people of Jannah – except for ‘Abdullāh bin Salām. Concerning him the following Āyāh was revealed,

(at the same time), a witness from among the Children of Israel has testified to something similar”


This has been recorded in the Two Ṣaḥiḥs and An-NTAXā'ī.\[1\] Similarly, Ibn ‘Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Dāḥāk, Qatādah, Ḥārīmah, Yūsuf bin ‘Abdullāh bin Salām, Hilāl bin Yasāf, As-Suddī, Aṭ-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to ‘Abdullāh bin Salām.\[2\] Allāh then says,

(And those who disbelieve say of those who believe: “Had it been good, they (the weak and poor) would not have preceded us to it!”)

which means that those who disbelieve say of those who believe in the Qur'ān: “Had it (the Qur'ān) been any good, they (the weak and poor) would not have preceded us to it!” By that, they meant Bilāl, ‘Ammār, Suhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

(Thus have We tried some of them with others, that they might say: “Is it these whom Allāh has favored from among us?” (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

(Had it been good, they (the weak and poor) would not have preceded us to it!)

Contrary to this is the position of Ahl us-Sunnah wal-Jamā'ah: They say about any act or saying that has not been reported from the Companions: “It is an innovation. If there was any good in it, they would have preceded us in doing it, because

\[1\] Aṭ-Ṭabarī 22:104. This is recorded by Al-Bukhārī (Fath Al-Bāri 7:160), Muslim 4:1930, and An-NAXā'ī in Al-Kubrā 5:70.

\[2\] Aṭ-Ṭabarī 22:104-105, and Al-Qurtubi 16:188.
they have not left off any of the good characteristics except that they hurried to perform them.”
Allāh continues,

«وَإِذَا لَمْ يَهْتَدُوْا بِهِ»

«And when they have not been guided by it,»
meaning, the Qur’ān.

«فَسَبِّحْ أَنَّا إِنَّهُ كَبِيرٌ»

«they say: "This is an ancient falsehood!"»
meaning, an old lie. They mean by this that the Qur’ān has been quoted and taken from the ancient people, thereby belittling the Qur’ān and its followers. This is clear arrogance, as Allāh’s Messenger ﷺ said:

«بَطَرُ الْحَقِّ وَغَظِّ النَّاسِ»

«(Arrogance is) rejecting the truth and belittling the people.»[1]
Allāh then says,

«وَمَنْ قَبْلِهِ كَبَّرَ مَكْتُوبٌ»

«And before this was the Scripture of Mūsā» and it was the Tawrāh.

«إِلَّا إِذَا رَجَعَهَا وَذَٰلِكَ كَبَّتْ»

«as a guide and mercy. And this is a Book» meaning, the Qur’ān.

«مُكَتَّبٌ»

«confirming» meaning, that which came before it of the previous Books.

«يَسَاءَا عَرَبِيًا»

«in the Arabic tongue,» means that it is eloquent and clear.

«لِيَهْتَدِيَ الْمُتَّقِينَ وَلِيَبْدِعَ لِلْمُتَّقِينَ»

«to warn those who do wrong, and as glad tidings for the doers of good.»
meaning, it contains a warning to the disbelievers and glad

[1] Recorded by Muslim 1:93.
tidings for the believers. Allāh then says:

«Verily, those who say: “Our Lord is (only) Allāh,” and thereafter stand firm,»

The explanation of this has been discussed earlier in Sūrat As-Sajdah. [See 41:30] Allāh then says,

«Qul: “La ḥayrūna ilāhim,”»

(on them shall be no fear,) meaning, concerning their future.

«Wāla huwa yājūn,»

(nor shall they grieve,) meaning, over what they have left behind.

Allāh continues,

«Sīlah Assabihum al-mustaqim min yīnī jārī, Yā kātū biyyu-ma’āmūn.»

meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it – and Allāh knows best.
45. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."

46. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.

Allah’s Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allah follows that by giving instructions regarding the parents. These appear together in many places of the Quran, such as Allah’s saying,

Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. (17:23)

Allah says,

Be grateful to Me and to your parents. Unto Me is the final destination. (31:14)

There are many other Ayat like this as well. Here Allah says,

And We have enjoined on man to be dutiful and kind to his parents. (46:15)

meaning, We have commanded him to treat them well and show compassion towards them. Abu Dawud Al-Tayalisi recorded from Sa’d bin Abi Waqqas, may Allah be pleased with him, that his mother said to him: “Hasn’t Allah commanded
that you obey your parents? Then I will not eat any food or
drink any drink until you disbelieve in Allāh.” Thus she
stubbornly abstained from eating and drinking, until they had
to open her mouth with a stick. Then this Āyah was revealed,

«And We have enjoined on man to be dutiful and kind to his
parents.»[1]

This was also recorded by Muslim and the Sunan compilers,
except for Ibn Mājah.[2]

Allāh continues,

«His mother bears him with hardship.»

which means that the mother suffers hardship because of her
child, such as fatigue, sickness, vomiting, heaviness, distress,
and other forms of hardship that the pregnant women suffer.

«And she delivers him with hardship.»

meaning, she also delivers him with hardship, suffering the
pains of labor and their severity.

«And (the period of) his gestation and weaning is thirty
months.»

‘Alī, may Allāh be pleased with him, used this Āyah along with
the following two Āyāt to prove that the minimum period of
pregnancy (gestation) is six months:

«And his weaning is in two years.» (31:14) and

[1] Musnad At-Ṭayālīsī (28). These narrations are about Luqmān 31:14
- 15. See no: 6238 of Muslim.

An-Nasā’ī in Al-Kubrā 6:348.
The mothers suckle their children two complete years – for those who desire to complete the term of suckling.} (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Išhāq bin Yāsār[1] narrated from Ba'jah bin 'Abdullāh Al-Juḥanī that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh’s creation except him (my husband). So let Allāh decree (for me) as He wills."

When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Aṭī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Aṭī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Aṭī) then said: 'Haven't you heard Allāh's saying,

<and his gestation and weaning is thirty months>, and;

<two complete years> (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."[2]

[1] This narration is not authentically transmitted.
[2] Ibn Abī Ḥātim and Ibn Al-Mundhir according to Ad-Durr Al-Manthūr 6:9. As stated above, this is a weak narration.
Ibn Abī Ḥātim related from his father that Farwah bint Abī Al-Maghrā’ told them that ‘Ali bin Mushir narrated to them from Dāwūd bint Abī Hind, who narrated from ‘Ikrimah that Abī ‘Abbās, may Allāh be pleased with him, said, “When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

\[
\text{وَسَيَدْرَّجُوا فِي نَفْسِهِمَّ سَابِعَةً حَتَّى يَكُونُ مَاتِكَ}.
\]

(and his gestation and weaning is thirty months, till when he attains full strength).

meaning, he becomes strong, youthful, and attains full ability.

\[\text{وَتَمْرَأَهَا سَنَةً}\]

(and reaches forty years,)

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

\[\text{قَالَ رَبِّ أَنَّى أَحْيَى}
\]

he says: “My Lord! Grant me the power and ability

meaning, ‘inspire me.’

\[\text{أَن أُشْكُرُ إِلَيْكَ أَنْتُمُّ عَلَى رَبِّي وَأَنْتُمُ عَلَى رَبِّي أَحْلَمُ تَحْسِينًا}
\]

(that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,)

meaning, in the future.

\[\text{وَأَسْلِمُ لِي فِي ذَلِكَ}
\]

(and make my offspring good.) meaning, my offspring and descendants.

\[\text{إِنِّي بَصُرْتُ إِلَيْكَ رَبِّي مَنْ أَنْسِيَتُ}
\]

(Truly, I have turned to You in repentance, and truly, I am

one of the Muslims.

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allah with strong resolution. Allah then says,

«O you who believe! Be an adornment to one another and bear witness to Allah's truth in austerities of life.»

«Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.»

meaning, those to whom applies the above description – those who repent to Allah, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allah will accept from them a modest amount of deeds.

«among the dwellers of Paradise.»

which means that they will be among the dwellers of Paradise. That is Allah's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

«We promised the righteous among our servants the truth.»

«That is the promise of truth that they had been promised.»

«And We will never raise them up when generations before me have passed.» While they invoke Allah for help: “Woe to you! Believe! Verily, the promise of Allah is true.” But he says:
"This is nothing but the legends of the ancient."  

18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.  

19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.  

20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command."  

Mention of the Undutiful Children and Their End  
In the previous Āyāt, Allāh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allāh says,  

But he who says to his parents: "Uff to you! ..."

As for the saying "Uff" in this Āyah, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about ‘Abdūr-Raḥmān bin Abī Bakr. But this claim is weak and rejected, because ‘Abdūr-Raḥmān bin Abī Bakr embraced Islām after this was revealed. His adherence to Islām was excellent, and he was among the best of his contemporaries.  

Al-Bukhārī recorded from Yūsuf bin Māhak that Marwān (bin Al-Ḥakam) was governor of Hijāz (Western Arabia), appointed by Mu‘āwiyyah bin Abī Sufyān. He (Marwan) delivered a speech in which he mentioned Yazīd bin Mu‘āwiyyah and urged the people to give a pledge of allegiance after his father. ‘Abdūr-Raḥmān bin Abī Bakr said something to him in response to that, upon which Marwān commanded
his men: “Arrest him!” But he entered ‘Aishah’s house, and they were not able to capture him. Marwān then said: “This is the one about whom Allāh revealed:

{واللَّهِ ذَلِكَ لِرَبِّي أَقِيٌّ أَكْثَرُ أَيْمَانَيْنِ أَنْ أُخْيَيْ وَقَدْ خَلَبَ النَّمَرْضُ بِنَبَيْلِ

{But he who says to his parents: “Uff to you! Do you promise me that I will be raised - when generations before me have passed?”

From behind the curtain, ‘Aishah responded: “Allāh did not reveal any Qur’ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence.”[1]

In another report recorded by An-Nasā‘ī, Muḥammad bin Ziyād reported that when Mu‘āwiyyah was soliciting people to pledge allegiance to his son, and Marwān declared: “This follows the tradition of Abū Bakr and ‘Umar.” On hearing this, ‘Abdur-Raḥmān bin Abī Bakr said: “Rather, this is the tradition of Heraclius and Caesar.” Marwān responded: “This is the one about whom Allāh revealed,

{واللَّهِ ذَلِكَ لِرَبِّي أَقِيٌّ أَكْثَرُ أَيْمَانَيْنِ

{But he who says to his parents: “Uff to you!”

When that was conveyed to ‘A’ishah, she said: “Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh’s Messenger ṣṣ placed a curse on Marwān’s father (Al-Ḥakam bin Abī Al-‘Aṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh’s curse.”[2] As for Allāh’s statement:

{أَمْوَدَيْنِ أَنْ أُخْيَيْ

{Do you promise me that I will be raised

meaning, resurrected.

{وَقَدْ خَلَبَ النَّمَرْضُ بِنَبَيْلِ

{when generations before me have passed?

meaning, generations of people have already passed away, and


none of them has ever returned to tell (what happened to them)?

\(\text{ومما يستعينان الله}^2\)

\(\text{While they invoke Allah for help}\)

meaning, they ask Allah to guide him, and they say to their son,

\(\text{وَبَلَّغَ كَانَ إِنَّمَا وَعَدَ اللهُ حَنَىً فَنَفَّذَ}^3\)

\(\text{"Woe to you! Believe! Verily, the promise of Allah is true."}^4\)

\(\text{But he says: "This is nothing but the legends of the ancient."}^5\)

Allah then says,

\(\text{فَتُولِدُ الْحَمْرَةِ حَذَّةً عَلَىٰ لأَبَيْنِ فَأَمَرَ}^6\)

\(\text{They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.}^7\)

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection. Allah’s saying,

\(\text{أَلَيْكُمْ وَأَلِيْكَ}^8\)

\(\text{Those are}^9\) after He said,

\(\text{زَالَيْكُمْ مَالًا}^9\)

\(\text{But he who says}^9\) confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Hasan and Qatadah both said, “This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection.”\[1\] Allah then says,

\(\text{وَلَمَّا دَوَّرَّتُمْ نَفْرًا عَسِيكُمْ}^9\)

\(\text{And for all, there will be degrees according to that which they did,}^9\)

meaning that there will be degrees of punishment for each of them according to what they did.

\[1\] Al-Tabari 22:118.
so that He might fully recompense them for their deeds, and they will not be wronged.

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. 'Abdūr-Rahmān bin Zayd bin Aslām said: “The levels of the Fire descend, and those of Paradise ascend.” Allāh then says,

(On the Day when those who disbelieve will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein…”)

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, “I am afraid of being like those whom Allāh has reproached and condemned by saying,

(You received your good things in the life of the world, and you took your pleasure therein.).”

Abū Mīlāz said: “Some people will lose good deeds that they had in the worldly life, and they will be told,

(You received your good things in the life of the world).”

Then Allāh says,

(Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh’s command.)

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

sinning and disobedience. Thus, Allāh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allāh protect us from all of that.

21. And remember the brother of ‘Ād, when he warned his people in Al-Ahqāf. And surely, warners had already passed on before him and after him (saying): “Worship none but Allāh; truly, I fear for you the torment of a mighty Day.”

22. They said: “Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!”

23. He said: “The knowledge (of that) is only with Allāh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!”

24. Then, when they saw it as a dense cloud approaching their valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!

25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!

The Story of ‘Ād

Allāh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

22. And remember the brother of ‘Ād,

This refers to Hūd, peace be upon him. Allāh sent him to
the first people of ‘Ād who inhabited Al-Ahqāf. Aḥqāf is plural of Ḥaqf. According to Ibn Zayd, it means a sand dune;¹ and according to ‘Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that ‘Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr."²

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn ‘Abbās narrated that the Prophet  said:

«إِذْ يَوْمَ يُنَبِّئُ النَّارَ يَا بَنِي آدَمَ آمَنُوا بِيْنَيْنِيَّ وَنَحْنُ نَظَرَاءٌ»

May Allāh have mercy on us and the Brother of ‘Ād.³

Allāh then says,

«وَقَدْ هَلَبَ اللَّهُ جَنَّةً مِّن بَيْنِيَّ وَمِن خَلْقِي»

(And surely, warners had already passed on before him and after him.)

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of ‘Ād. This is similar to Allāh’s saying,

«وَجَعَلْنَاهَا كَنَكَّا لَمَّا بَيْنَيْنِيَّ وَمَا خَلْقَاهَا»

(And We made it a deterrent punishment for those who were present and those who succeeded them.) (2:66)

And it is also similar to Allāh’s saying,

«فَإِذَا آمَنُوا قَالُوا أَدْرَكَكُمُ الْجَنَّةُ وَلَمْ يَزِيدُكُمُ الْحَمْدُ إِلَّا إِلَى اللَّهِ أَيْبُوهُمْ وَبَالٌ عَلَيْهِمْ أَلاَّ تَكُونُوا إِلَى اللَّهِ نَافِينِينَ»

(But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck ‘Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh.".) (41:13-14)

Allāh then says,

«إِذَا آمَنُوا عَلَيْكُمْ عَذَابٌ بَيْنَ عَطْبَينِ»

¹ At-Ṭabarî 22:125.
² At-Ṭabarî 22:124.
³ Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albānî graded this Ḥadīth weak. Al-Buṣayrî said that it is Şahîh.


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(truly, I fear for you the torment of a mighty Day.)
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meaning, Hûd said this to them (his people), and they responded to him saying,

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(Have you come to delude us from our gods?)
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meaning, to prevent us.

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(Then bring us that with which you threaten us, if you are one of the truthful!)
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They sought to hasten Allâh’s torment and punishment, believing that it will not happen. This is similar to Allâh’s saying,

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(Those who do not believe in it (the Last Hour) seek to hasten it) (42:18).
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Hûd’s response was,

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(He said: “The knowledge (of that) is only with Allâh.”)
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which means, ‘Allâh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.’

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(But I see that you are a people given to ignorance!)
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which means, ‘you have no comprehension or understanding.’

Allâh then says,

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(Then, when they saw it as a dense cloud approaching their valleys,)
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meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and
needed rain. Allâh then said,

«Nay, but it is that which you were asking to be hastened – a wind wherein is a painful torment!»

meaning, this is the torment that you called for saying, “Bring to us what you promise us if you should be of the truthful.”

«Destro[y]ing every thing» meaning, destroying every part of their land that could normally be destroyed.

«by the command of its Lord!» meaning, it had Allâh’s permission to do that.

This is similar to Allâh’s saying,

«We spared not that which they earned, nor did We cause them to perish.» (51:42)

meaning, like something dilapidated (or decrepit). Because of this, Allâh says,

«So they became such that nothing could be seen except their dwellings!»

means, all of them were destroyed, and none of them were spared. Allâh then says:

«Thus do We recompense the criminal people!»

which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imâm Aḥmad recorded from ‘Ā’ishah, may Allâh be pleased with her, that she said, “I never saw Allâh’s Messenger ﷺ fully laughing so that I would see his uvula. He would only smile.” She added that when Allâh’s Messenger ﷺ saw clouds or wind, that would reflect on his face (as discomfort). She asked him: “O Allâh’s Messenger! When the people see clouds, they
become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face.” Allah’s Messenger replied,

وَلَا غَلْبَةً مَا يُؤْتِيُّنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، فَذُحِبْ فَوْمَكَ بِالرَّحْيَةِ، وَذُحِبْ فَوْمَكَ

"O ‘A’ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain.""[1] This is also recorded by Al-Bukhari and Muslim.

Imam Ahmad recorded that ‘A’ishah, may Allah be pleased with her, said that when Allah’s Messenger saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ

"O Allah! I seek refuge with you from any harm that it (the cloud) contains."

If Allah removed those clouds, the Prophet would praise Allah, and if rain fell, he would say:

اللَّهُمَّ صَابِرًا نَافِعًا

"O Allah! Make it pouring and beneficent."[2]

Muslim also recorded in his Sahih from ‘A’ishah, may Allah be pleased with her, that when the wind blew, Allah’s Messenger would say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرًا وَخَيْرًا مَا فِيهَا وَخَيْرًا مَا أُرسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا،

"O Allah! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent."

She added that if the sky became cloudy, his color would

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'A'ishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

"O 'A'ishah! It could be like what the people of 'Ād said, «Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!'»[1]"

We have previously mentioned the story of the destruction of the people of 'Ād in both Sūrat Al-A'rāf and Sūrah Hūd.[2] Thus, there is no need to repeat it here; and verily Allāh is worthy of all praise and gratitude.


[2] See volume four, the Tafsīr of Sūrat Al-A'rāf [7:65-72], and volume five, the Tafsīr of Sūrah Hūd [11:50-60].
26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to ridicule!

27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.

28. As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.

Allah says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

>We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allah's signs, and they were completely encircled by that which they used to ridicule!>

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allah then says,

And indeed We have destroyed towns round about you,

This is addressed to the people of Makkah. Allah destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as ‘Ad who were at Al-Ahqaf in Hadramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba’ who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt
by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allāh then says,

\(<and \text{ We have shown (them) the signs in various ways}>\)

meaning, 'We explained and clarified them.'

\(<\text{so that perhaps they might return. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them?}>\)

meaning, did they help them when they were in the greatest need for them?

\(<\text{but they vanished completely from them.}>\) Rather, they completely left them alone when they needed them the most.

\(<\text{And that was their falsehood,}>\) meaning, their lie.

\(<\text{and what they were fabricating,}>\) which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them – and Allāh knows best.

\(<29. \text{And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.}>\)

\(<30. \text{They said: “O our people! Verily, we have heard a Book}>\)
sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path.'

31. "O our people! Respond to Allāh's Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment."

32. "And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error."

The Story of the Jinn listening to the Qur’ān

Imām Ahmad recorded from Az-Zubayr that he commented on the Āyah;

"وَنَزَّهَ مَرْجَعًا إِلَيْهِ الَّذِينَ لَا يَحْذَرُونَ الْجِنَّ (72:19)"

"And (remember) when We sent towards you a group of the Jinn, to listen to the Qur’ān."

“They were at a place called Nakhlah[1] while Allāh’s Messenger ﷺ was performing the ‘Ishā’ prayer, and

كَآذَا بَكُونَ عَلَيْهِ إِنَّا

they crowded on top of each other to hear him. (72:19)”

Sufyān said, “They stood on top of each other like piled wool.”[2] Aḥmad was alone in recording this. Imām Aḥmad and the famous Imām, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in his book Dalā’il An-Nubuwwah, both recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Allāh’s Messenger ﷺ never recited Qur’ān to the Jinn, nor did he see them. Allāh’s Messenger ﷺ was heading with a group of his Companions towards the ‘Ukāz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, ‘We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.’ Their people told

[1] Nakhlah is the name of a valley located between Makkah and Aṭ-Ṭā’if
them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah, and found Allāh's Messenger while he was at a place called Nakhlah along the way to the Ukhz market. He was leading his Companions in the Fajr prayer. When the Jinn heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet

«قد أوصي إن آنتم أنتم تحملون نور من لحمن»

(Say: It has been revealed to me that a group of jinns have listened (to the Qur'ān).» (72:19)

Thus, what was revealed to him was only the saying of the Jinn." Al-Bukhārī recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasā'ī in his Tafsīr.

'Abdullāh bin Mas'ūd reported that the Jinn came down upon the Prophet while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

«قالوا أعيتوا»

(They said: "Listen quietly.")

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

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[1] A village about seventy-two miles toward the west of Al-Madinah.


And when We sent toward you a group of Jinns, to listen to the Qur’an. When they attended it, they said: “Listen quietly!” And when it was concluded, they returned to their people as warners. until His saying:

"And a manifest error."

Thus, this report along with the above one by Ibn ‘Abbás, may Allâh be pleased with him, indicate that Allâh’s Messenger was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allâh’s saying,

"And a manifest error."

"they returned to their people as warners."

It means that they went back to their people and warned them about what they heard from Allâh’s Messenger. This is similar to Allâh’s saying,

"...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil)." (9:122)

This Āyah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allâh did not send Messengers from among the Jinns, because He says,

"And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities."

And Allah says,

«And We never sent before you any of the Messengers but verily they ate food and walked in the markets.» (25:20)

And He says about Ibrāhīm Al-Khalīl, upon him be peace,

«...And We placed in his descendants prophethood and Scripture.» (29:27)

Thus, every Prophet whom Allah sent after Ibrāhīm was from his offspring and progeny. As for Allah’s saying in Sūrat Al-An‘ām,

«O company of Jinns and human beings! Did there not come to you Messengers from among you?» (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allah’s saying,

«From both of them (salty and fresh waters) emerge pearl and Marjān.» [1] (55:22)

Although He said “both of them” this applies to only one of the two types of water (the salty water). Allah then explains how the Jinns warned their people. He says,

«They said: “O our people! Verily, we have heard a Book sent down after Mūsā...”»

They did not mention Īsā, peace be upon him, because the Injil that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

[1] See the explanation of this Ýayah.
Tawrāh, the Tawrāh being the reference. That is why they said, “Sent down after Mūsā.” This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibril, An-Nāmūs, peace be upon him. He said: “Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you).”[1]

confirming what came before it, meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

and to the straight path.

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

And the Word of Your Lord has been fulfilled in truth and in justice. (6:115)

Allāh says,

It is He Who has sent His Messenger with the guidance and the religion of truth. (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinns said,

in matters of belief,
(and to the straight path.) meaning, in regard to actions.

(O our people! Respond to Allah's Caller.) This is proof that Muhammad ﷺ has been sent to both the human beings and the Jinns. Thus, Allah says,

(Respond to Allah's Caller and believe in him.)

Then Allah says,

(He will then forgive you some of your sins.)

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

(and protect you from a painful torment.)

meaning, He will protect you from His painful punishment. Then Allah informs that they said,

(And whosoever does not respond to Allah's Caller, he cannot escape on earth.)

meaning, Allah's power encompasses him and surrounds him.

(and he will not have besides Allah any protectors.)

meaning, no one can protect him against Allah.

(Those are in manifest error.)

This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allah's Messenger ﷺ in successive delegations; and verily, Allah is worthy of all praise and gratitude, and Allah knows best.
34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?"

35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people?

33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
Evidence for Life after Death

Allâh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day – Do they not see,

فَلَذَاعِمُ اللَّهُ مَّلَائِكَةَ الْجَهَرِ وَالْأَرْضِ وَلَن يَتَدَلَّمُوا مَّثَلَهُمُ النَّارُ

that Allâh, Who created the heavens and the earth, and was not wearied by their creation,

meaning, the creation of the heavens and earth did not exhaust Him.’ Rather, He commanded them: “Be,” and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allâh said elsewhere,

كُلُّ شَيْءٍ أَخَصَّرَهُ مِنْ خَلْقِ الْأَرْضِ وَلَكِنَّ أَخْصَرَهُ الْأَبْرَاهِيمُ لَا يَشْكُرُونَ

Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.

(40:57)

Allâh responds to the above question by saying,

ياَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدْرٌ

(Yes, He surely is Able to do all things.)

Then Allâh says, as a threat and a warning to whoever disbelieves in Him,

وَمَنْ يَهْزُرُ الْأَلْبَابَ كَفَّارًا عَلَى أَئِنَّ أَلْبَابُ هَذَا يَلَّا إِلَى

And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?”

meaning, it will be said to them, “Isn’t this the truth? Is this magic, or do you not see?”

قَالُوا بَلْ نَسْلَبُ

(They will say: “Yes, by our Lord!”) meaning, they will have no choice but to confess.
"He will say: "Then taste the torment, because you used to disbelieve!"

Commanding the Prophet to persevere

Allâh then commands His Messenger to observe patience with those who rejected him among his people. He says,

"Therefore be patient as did those of determination among the Messengers."

meaning, as they were patient with their people’s rejection of them. “Those of determination” among the Messengers are Nûh, Ibrâhîm, Mûsâ, Ihsâ and the last of all of the Prophets, Muḥammad. Allâh has specifically mentioned their names in two Āyât: Sûrat Al-Ahzâb (33:7) and Sûrat Ash-Shûrâ (42:13).

"and be in no hurry for them." which means, ‘do not rush the punishment for them.’ This is similar to Allâh’s saying:

"And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while." (73:11)

"So allow time for the disbelievers, and leave them for a while." (86:17)

Then Allâh says:

"On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day."

Which is similar to Allâh’s saying,

"On the Day they see it (the Hour), it will be as though they
had not remained (in the world) except for a day's afternoon or its morning.» (79:46)

and as He says,

«وَوَيَـَبَّرُوهُمْ كَانَ آفاً أَوْ بَيْضَاءً إِلَّا سَبَعَةً مِّنَ النَّارِ يُبَارَوُونَ بِهِمْ

«And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.» (10:45)

Then Allâh says,

«ثُمَّ نَبْلُوْنَ

«A clear message.» meaning, this Qur'ân provides a clear concept.

«فَهُمْ بِهِذَا إِلَّا الْقَرْمُ الْفَسَٰقُونَ

«But will any be destroyed except the defiantly rebellious people?»

Which means that Allâh does not destroy anyone except those who choose the way of destruction. It is part of Allâh's justice that He does not punish anyone except those who deserve the punishment – and Allâh knows best.

This concludes the explanation of Sûrat Al-Ahzâf. And all praise and blessings are due to Allâh. Both success and protection from faults are by His help.
The *Tafsīr of Sūrat Al-Qītāl* [1]

(Chapter - 47)

Which was revealed in Al-Madīnah

ٌِذٌِتٌِبِنٌِالٌِكٌِثٌِرٌِبِلٌِجٌِرٌِبَِةٌ

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad - for it is the truth from their Lord - He expiates from them their sins and amends their Bāl.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.

The Reward of the Disbelievers and the Believers

Allāh says,

آَذٌِتٌِبِنٌِالٌِكٌِثٌِرٌِبِلٌِجٌِرٌِبَِةٌ

(Those who disbelieve) meaning, in the Āyāt of Allāh.

وُسَدَرَا

(and hinder (men)) Others.

ٌِذٌِتٌِبِنٌِالٌِكٌِثٌِرٌِبِلٌِجٌِرٌِبَِةٌ

(from the path of Allāh, He will render their deeds vain.) meaning, He renders their deeds vain and futile, and He

[1] This Sūrah is commonly called Sūrah Muhammad.
denies them any rewards or blessings for them. This is similar to His saying,

\[
\text{And We will approach what they have done of deeds and make them as dispersed dust.} \quad \text{(25:23)}
\]

Allâh then says,

\[
\text{And those who believe and do righteous good deeds,}
\]

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allâh’s Law.

\[
\text{And believe in that which has been sent down to Muḥammad}
\]

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad’s advent, believing in him is a required condition for the true faith.

Allâh then says,

\[
\text{For it is the truth from their Lord.} \quad \text{which is a beautifully placed parenthetical clause. Thus, Allâh says,}
\]

\[
\text{He expiates from them their sins and amends their Bâl.}
\]

Ibn ‘Abbâs, said, “This means their matter.” Mujâhid said, “This means their affair.” Qatâdah and Ibn Zayd both said, “Their condition.” And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the Hadîth of the responding to one who sneezes,

\[
\text{May Allâh guide you and rectify your (Bâl) affairs.}^{[1]}
\]

Then Allâh says,

\[^{[1]} \text{Tuḥfat Al-Ĥwadhi} 8:11. \]
That is because those who disbelieve follow falsehood.

meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

Allāh set forth for the people their parables. Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allāh knows best.

4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or
ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;—but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.  

5. He will guide them and amend their condition.  
6. And admit them to Paradise, which He has made known to them.  
7. O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.  
8. But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.  
9. That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.

The Command to strike the Enemies’ Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

\[
\text{إِذَا لَقَوْنَ أَنَّ اِبْنَيَّ أَنْجَسُونَ أَنْجُسُونَ}
\]

(5. When you meet those who disbelieve (in battle), smite their necks) which means, ‘when you fight against them, cut them down totally with your swords.’

\[
\text{إِذَا أَفْتَنُوكُمُ الْجِبَالُ}
\]

(6. until you have fully defeated them,) meaning, ‘you have killed and utterly destroyed them.’

\[
\text{مَنْ ثَمَّ أَعْلَمُونَا}
\]

(7. tighten their bonds,) This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.’ It appears that this Āyah was revealed after the battle of
Badr. At that time, Allâh reproached the believers for sparing many of the enemy’s soldiers, and holding too many captives in order to take ransom from them. So He said then:

«It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allâh desires (for you) the Hereafter. Allâh is Mighty and Wise. Were it not for a prior decree from Allâh, a severe torment would have touched you for what you took.» (8:67-68)

Allâh’s saying,

«وَقَالَ فَلَنَّا أَزْدَأَناكَ»

«...until the war lays down its burden.» Mujâhid said: “Until Ísâ bin Maryam (peace be upon him) descends.”[1] It seems as if he derived this opinion from the Prophet’s saying,

«لا نزال طائفة من أئمة ظاهرين على الحق حتى يقاتل آجرهم الدجالة»

«There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjâl.»[2]

Imâm Aḥmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allâh and said, “I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting.” Then the Prophet said to him,

«فَلَوْتَ أَفْوَامٍ، لَا نزال طائفة من أئمة ظاهرين على الناس، يَهْنِئُ الله تَعَالَى قلوب أُفْوَامٍ، يُفَارِقُونَهُم وَيُبِّرِقُونَهُم الله صُفُوفهم حتى يأتي أمير اللّه وهم على ذلك، ألا إن عفر دار الموتى الشام، والحبل مفتوح في مواصبهما النّغير إلى يوم القيامة»

«Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allâh will turn the hearts of some people away (from the truth), so they (that

group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) – until Allāh’s command comes to pass while they are in that state. Verily, the center of the believers’ abode is Ash-Shām. And goodness is tied around the horses’ foreheads till the Day of Resurrection.\[1\]

An-Nasā’ī also recorded this narration.\[2\]

Allāh then says,

«Thus, and had Allāh so willed, He could have taken vengeance against them;»

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

«وَأَنَّكَ لَيْتَ أَنْتَ بِغَمَّةٍ بِتَسْهِيَ»

«but (He lets you struggle) so as to test with one another.»

meaning, He has ordered Jihād and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of Jihād in the following two Sūrahs, Āl ‘Imrān and At-Tawbah, in which He says,

«وَأَنتُمْ مَا نَخْلُوْلُونَ الْبَيْنَةَ وَلَا يُقَدِّرُ الَّذِينَ يَدْعُونَ اللَّهَ الَّذِينَ يَكُونُوا بِنَفْسِهِمْ وَيَعْمَلُونَ الصَّالِحَاتِ»

«Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?» (3:142)

«فَتَبَلَّوْهُمْ بِصِبْرٍ اللَّهُ بِأَيْضَاهُ وَبَصِيرَةً وَسَمَرَّمُ عَلَى هُمْ وَنَبَىٰ صِدْرُ قُورٍ مَّيْنَاهُمْ وَمَيْنَاهُمُ الَّذِينَ يَكْفُرُونَ وَيَبْلُغُ اللَّهُ مِنْهُمْ عَذَابَ الْآخِرَةِ مُكَبَّرٍ»

«Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers’) hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.» (9:14-15)

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

«But those who are killed in the way of Allāh, He will never let their deeds be lost.»

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in Al-Barzakh.\[1\] This has been mentioned in a Ḥadīth recorded by Imām Ahmad in his Musnad on the authority of Kathīr bin Murrah, who reported from Qays Al-Judhāmi, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Ḥimān.»

Abū Ḥimān was alone in recording this Ḥadīth.\[2\] Abū Ad-Dardā’, may Allāh be pleased with him, reported that Allāh’s Messenger ﷺ said,

«A martyr is allowed to intercede for seventy members of his household.»

This was recorded by Abu Dāwūd,\[3\] and there are numerous other Ḥadīths mentioning the merits of the martyrs.

As for Allāh’s saying,

\[1\] The intermediate state between this life and the Hereafter.
\[2\] Aḥmad 4:200.
\[3\] Abu Dāwūd no. 2522.
meaning, He will guide them to Jannah. This is similar to Allâh’s saying,

«إِنَّ الَّذِينَ آمَنُوا وَكَثَّبُوا الْقُلُوبَ إِذَا مَاتُوا وَالْمَيْئِمُ تَدْخِلُهُمْ مِنْ مَغْرَابِ الْأَخْمَرٍ في جَنَّتَكُمْ الْحَيَّةَ»

«Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.» (10:9)

Allâh says,

«وَاتَّرَجَّبْ فِي نَفْسِكُمْ وَأَنْتُمْ مَعَهُمَا لَمْ تُعْلَى مَّثَلَهَا وَأَنْتُمُ الْحَرُّجُ»

«(and amend their condition.) meaning, their situation and affairs.

«وَأَنْتُمْ الْجَهَّالُ الْمُكْفَرُونَ أَنْتُمُ الْحَرُّجُ»

«(And (He will) admit them to Paradise, which He has made known to them.)

It means that He has acquainted them with Paradise and guided them to it. Mujâhid said: “The people of Paradise will be guided to their houses and dwellings and whatever sections Allâh has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created.”¹¹

Al-Bukhârî recorded from Abû Sa’îd Al-Khudrî, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said,

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ الْخَآئِفِ أَخِذُوا بِفَنَّىٰ مَعْنَى الْحَتْجَةِ وَالْخَآئِفِ، يُتَقَاسَمُ مَطَالِمٌ كَانَتُ بَيْنَهُمْ فِي الدُّنْيَا، خَلَصَ إِذَا حَمَّلُوا وَنَقَّى أَفَدِ لَهُمْ فِي عَزْوَاء الْحَتْجَةِ، وَالْخَآئِفِ مَتَسَنُّ يَبُدُوا إِنَّ أَخَذُوَهُمْ بِفَنَّىٰ فِي الْحَتْجَةِ أَحْدَى مَنْهُمْ بِفَنَّىٰ الْخَآئِفِ الَّذِي كَانَ فِي الدُّنْيَا.

«After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of

¹¹ At-Tabarî 22:160.
this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.\footnote{Al-Bukhārī no. 6535.}

**Support Allāh’s Cause, He will then support You**

Allāh then says:

\[ \text{O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.} \]

This is similar to His saying,

\[ \text{Indeed, Allāh will surely support those who support Him (His cause).} \] (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

\[ \text{and make your foothold firm.} \]

\[ \text{But as for those who disbelieve – misery awaits them}\]

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a Ḥadīth that Allāh’s Messenger ﷺ said,

\[ \text{Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.} \] \footnote{Fath Al-Bāri 6:95 and Ibn Mājah 2:1386.}
This means may Allah not cure him. Then Allah says,

\[ \text{and (Allah) will make their deeds vain.} \]

meaning, He will nullify them and make them fruitless. Thus, Allah says,

\[ \text{That is because they hate that which Allah has sent down;} \]

which means that they did not want or like what Allah revealed.

\[ \text{so He made their deeds fruitless.} \]

10. Have they not traveled through the earth and seen what happened in the end to those before them? Allah destroyed them completely, and a similar (awaits) the disbelievers.

11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

12. Certainly Allah will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.

13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwā

Allah says,

\[ \text{Have they not traveled} \]

meaning, those who associate
partners with Allāh and deny His Messenger ﷺ.

«through the land and seen what happened in the end to those before them? Allāh destroyed them completely,»

which means that Allāh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

«وَالَّذِينَ يَفْسَدُونَ فِي الْأَرْضِ»

«and a similar (end awaits) the disbelievers.» Then Allāh says,

«ثُمَّ خَلَتْ وَجَدْنَاهُمْ عَلَى مَشَيْكَمْ»

«That is because Allāh is the Protector of all those who believe, whereas the disbelievers have no protector.»

After the battle of Uhud, Abū Sufyān Sakhr bin Ḥarb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abū Bakr, and ‘Umar, may Allāh be pleased with them. When he heard no response, he announced: “Verily, those three have died!” ‘Umar then responded to him: “You lie, O enemy of Allāh! Allāh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!”

Abū Sufyān then said: “Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit.” Then he turned around chanting: “Glory to Hubal (their greatest idol), Glory to Hubal.” Allāh’s Messenger ﷺ said:

«أَلَا نَجِبْهُ؟»

“Aren’t you going to respond to him?”

The Companions said: “What should we say, O Messenger of Allāh?” He ﷺ said:

«قُلْنَا: اللَّهُ أَعْلَمُ وَأَجْلَلُ»

“Say: “Allāh is Most High and Most Glorious.””

Then Abū Sufyān said: “We have Al-‘Uzzā (their second idol),
and you have no 'Uzza. (honor)." Allāh’s Messenger ﷺ said:

"Aren’t you all going to respond to him?" They said: "What should we say, O Messenger of Allāh?" He said:

قولوا: الله مولانا ولا مولى لكم

"Say: "Allāh is our Protector, and you have no protector.""[1]

Allāh then says,

إن الله يحب أن يدخل آلذين كناثرت وكميلوا الكفاحين جنتين تجري من جمجمة الأنهار

"Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow." meaning, on the Day of Resurrection.

ولذين كنذوا بسنتين ورافروا كلك نفوسه المأمور

"Whereas those who disbelieve enjoy their life and eat as cattle eat." meaning, on the Day of Resurrection.

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Ṣahīḥ that the Messenger of Allāh ﷺ said,

المؤمن يأكل في معين واحد، والكافر يأكل في سنة أمناء

"A believer eats with one intestine, and a disbeliever eats with seven intestines."[2]

Then Allāh says,

وأتأذى من نارٍ للذين

"but the Fire will be their abode." meaning, on the Day of their Reckoning.

Allāh then says,

وزين بن قرط في أسد ذو زوج بن قريش آل قريشة

"And how many a town mightier than your town that has driven you out" meaning, Makkah.


We have destroyed, with none to help them!

This is a great threat and severe warning to the people of Makkah because they rejected Allah's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allah says,

Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth). (11:20)

Concerning Allah's saying,

than Your town that has driven you out

This means, 'its people who have driven you (Muhammad ﷺ) out from amongst them (the people of Makkah).’ Ibn Abi Ḥātim recorded from Ibn ‘Abbās, may Allah be pleased with him, that when Allah's Messenger ﷺ left Makkah (at the time of Hijrah – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

You are the most beloved to Allah among Allah’s lands, and you are also the most beloved to me among Allah’s lands. Were it not that the idolaters have driven me out from you, I would never have left you.

Ibn ‘Abbās then said, “The worst of enemies is he who transgresses against Allah in His own sacred place, who kills a person who is not trying to kill him, or who kills because of Jāhiliyyah vengeance. Allah then revealed to His Prophet ﷺ,
14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?

15. The description of Paradise which is promised to those who have Taqwā, (is that) in it are rivers of water that are not Āsin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines?

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allāh says:

\[
\text{إِنَّنَا كَانَ عَلَىٰ بِنْسَوٍ وَرَأَيَةٍ}
\]

\( \text{Can then he, who stands on clear evidence from his Lord...} \)

This means a person who is upon clear vision and certainty concerning Allāh’s commands and His religion, because of the guidance and knowledge that Allāh has revealed in His Book, and because of the pure nature upon which Allāh has created him.

\[
\text{كَنْ رَيْبِينَ لَمْ سَوَى عَلَيْهِ وَلَنَخْرَجُ أَمْوَاتَنَا}
\]

\( \text{(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?} \)

which means that they cannot be equal. This is similar to Allāh’s saying,

\[
\text{إِنَّنَا بَنِيَ آدَمَ أَوَلِيِّي بَنِي إِسْرَائِيلَ لَكُنْ نَفَسُ مَنْ مَعَنَّ إِسْمَٰعِيلَ}
\]

\( \text{Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?} \) (13:19) And,

\[
\text{لَا يَنْبَغِي أَحَدٌ مِّنَ الْجَنَّةِ أَحَدٌ مِّنَ الْجَنَّةِ أَصْحَبُ الْجَنَّةَ مِنَ الْكَافِرِينَ}
\]

\( \text{Not equal are the people of the Fire and the people of Paradise.} \)
\( \text{The People of Paradise will be the successful ones.} \) (59:20)

Description of Paradise and Its Rivers

Allāh then says:

\[
\text{فَنَمَلَّ الْجَنَّةَ أَيِّا رُيَّدَ السَّفَرُ}
\]

\( \text{The description of Paradise which is promised for those who have Taqwā...} \)

‘Ikrimah said,

\[
\text{فَنَمَلَّ الْجَنَّةَ}
\]

\( \text{The description of Paradise} \) “This means its description.”

\[
\text{فِي هَذَا النَّهرِ مَنْ لَوْ تَرََنَّ مَكَانًا}
\]

\( \text{In it are rivers of water that are not Āsin,} \)
Ibn ‘Abbās, may Allāh be pleased with him, Al-Ḥasan, and Qatādah all said, “It does not change.”[1] Qatādah, Aḍ-Dāḥhāk, and ‘Aṭā’ Al-Khurāsānī all said, “It is not foul-smelling.” The Arabs say Āsin if its (water) scent changes.[2]

\(\text{rivers of milk, the taste of which never changes,}\)

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ “Their milk did not come out of the udders of cattle.”

\(\text{rivers of wine delightful to those who drink it,}\)

which means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

\(\text{it (the wine) has no bad effects, nor does it cause intoxication.}\) (37:47) and,

\(\text{From which (the wine) they will have no headache, nor will they be intoxicated.}\) (56:19)

\(\text{white, delicious to the drinkers.}\) (37:46)

It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, “Their wine was not pressed under men’s feet.”

\(\text{and rivers of refined honey;}\)

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, “Their honey did not come out of

the bellies of bees.” [1]

Imam Aḥmad recorded from Ḥakīm bin Mu‘āwiyah who narrated from his father that Allāh’s Messenger ﷺ said,

«Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.» [2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, “Hasan Sahih.” [3]

In the Sahih, it is recorded that Allāh’s Messenger ﷺ said,

«When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.» [4] Allāh says,

«وَقَمُوا بَيْنَاهَا بِكَلِّ نَفْعٍ مُّبِينٍ»

«...and therein for them are all kinds of fruits, ...»

This similar to His saying,

«بَيْنَهَا بِكَلِّ نَفْعٍ مُّبِينٍ»

«They will call in it for every kind of fruit in peace and security.» (44:55)

And His saying,

«بَيْنَهَا بِكَلِّ نَفْعٍ مُّبِينٍ»

«In them will be every kind of fruits in pairs.» (55:52)

Allāh says

[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa‘īd bin Jubayr according to Ad-Durr Al-Manthūr 6:25.


...and forgiveness from their Lord. meaning, in addition to all of the above. Allah says,

(16:19.2) Can this be likened to those who abide eternally in the Fire

meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

(and are given to drink boiling water) meaning, extremely hot; so hot that it is unbearable.

(that severs their intestines) meaning, that will cut their insides – both bowels and intestines. We seek refuge in Allah from that.

16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: 'What is it that he has said just now? 'Such are men whose hearts Allah has sealed because they followed their lusts.'

17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwâ.

18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?
19. So know that Lā ilāha illallāh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allāh knows well your moving about, and your place of rest.

The Description of the Situation of the Hypocrites and the Command to maintain Tawḥīd and seek Forgiveness

Allāh describes the hypocrites’ stupidity and limited understanding. They used to sit before Allāh’s Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

(they say to those who have received knowledge
from the Companions

“What is it that he has said just now?” meaning, at this moment. They did not understand what he said, nor did they care about it. Allāh says,

(Such are the men whose hearts Allāh has sealed because they followed their lusts.

which means that they had neither sound understanding nor correct intentions. Allāh then says,

(And as for those who accept guidance, He increases them in guidance

which means that those who seek guidance, Allāh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

(and bestows on them their Taqwā meaning, He inspires them to their righteous guidance. Allāh then says,
Do they then await except that the Hour should come upon them suddenly?

meaning, while they are unaware of it.

But already there have come (some of) its portents;

meaning, the signs of its approach. This is similar to Allāh’s saying,

This is a warner of the warners of old. The approaching Day has drawn near.

And His saying,

The Hour has drawn near, and the moon has split.

And His saying,

The command of Allāh is coming, so do not be impatient for it.

And His saying,

The people’s Day of Reckoning has approached while they turn away in heedlessness.

Thus, the Messenger’s advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh’s Messenger has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhārī recorded from Sahl bin Sa’d, may Allāh be pleased with him, that he saw Allāh’s Messenger bring his index and middle fingers together while he said,
Allāh continues,

"I have been sent before the Hour as these two (fingers)."

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allāh's saying,

"On that Day will the human being remember, but what would that remembrance avail him then?" (89:23)

And His saying,

"They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?" (34:52)

Allāh then says,

"So know that Lā ilāha illāllāh"

This is a declaration that there is no true God except Allāh. It is not something that is easy for him to command the people to have knowledge of. That is why Allāh connected it with,

"وَاسْتَغْفِرْ لِذَٰلِكَ وَالَّذِينَ بَيْنَكَ وَالَّذِينَ أَخْرَجْنَاهُم مِّن بَيْنِكَ، اللَّهُمَّ إِنِّي أَكَفَّرْتُ عَن ذَلِكَ عَنَآءٗي، وَالَّذِينَ فِي أَمْرِي وَمَا أَنْتَ أَكَفَّرْتُ عَن ذَلِكَ عَنَآءٗي، اللَّهُمَّ إِنِّي أَكَفَّرْتُ عَن ذَلِكَ عَنَآءٗي، اللَّهُمَّ إِنِّي أَكَفَّرْتُ عَن ذَلِكَ عَنَآءٗي"

"O Allāh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than

[Fath Al-Bārī 8:560.]
myself. O Allâh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) – and I have done of all that.¹

It is also reported in the Sahîh that he  used to say at the end of the prayer,

«O Allâh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.»²

It is also recorded in the Sahîh that he  used to say,

«O people! Repent to your Lord! Verily, I ask Allâh for forgiveness and repent to Him more than seventy times every day.»³ Allâh then says,

«And Allâh knows well your moving about, and your place of rest.»

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

«And He Who takes your souls by night and knows all that you do by day.»⁴(6:60)

And He says,

«And do not say among the people of the Days of Allâh and of the Day of Rising: O Allâh, I have no faith in the revelations that came to Myself.»⁵

¹ Fath Al-Bâri 11:200.
² Fath Al-Bâri 13:473.
³ Fath Al-Bâri 11:104.
40. Those who believe say: "Why is not a Sūrah sent down (for us)?" But now that a decisive Sūrah is sent down mentioning (hypocrisy), you can see those in whose hearts is a disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them.

41. Obedience and good words. And when the matter is resolved, then if they had been true to Allah, it would have been better for them.

42. So would you perhaps, if you turned away, [1] spread corruption on earth, and sever your ties of kinship?"
23. Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.

The Situation of the True Believer and the Sick-Hearted when the Command for Jihad was revealed

Allah mentions that the believers were hoping that Jihad would be legislated. But when Allah ordained it, many of the people turned back, as Allah says,

Have you not seen those who were told: 'Restrain your hands (from fighting), establish the Salah, and give Zakah.' But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allah or more. They said: 'Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period.' Say: 'The enjoyment of this world is little. The Hereafter is far better for him who had Taqwah of (Allah), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).'

Similarly, Allah says here,

Those who believe say: 'Why is not a Surah sent down (for us)'

means, a Surah containing an order to fight. Then He says,

But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allah then encourages them by saying,

But it was better for them, obedience and good words.
which means that it would have been better for them to listen and obey in that present situation.

«إِذَا عَمِّرَ الْأَمْرُ»

«When the matter (of fighting) is resolved.» which means when the situation becomes serious and the time of fighting truly arrives.

«قَطِرْ صَبَرْنَا عَلَى اللَّهِ»

«if they had been true to Allah,» meaning, by making their intentions sincerely for Him.

«لَكَنَّ حَيَّاً أَنْ تُحْيِى»

«it would have been better for them» Allah then says,

«فَقَالُ عَبْدُكُمْ إِنَّ لَكُمْ أَنْ تَعْقِلُوا»

«So would you perhaps, if you turned away» meaning, from Jihād and you withdrew from it.

«أَنْ تَبْسَدُوا فِي الْأَزَمَّةِ وَتَمْتَعُوا أَوْمَاسَكْمُ»

«spread corruption on earth, and sever your ties of kinship?» which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allah then says,

«أَوْ أَتَمْتَ عَلَى الْأَزَمَّةِ أَنْ تَسْتَغْفِرَ اللَّهُ وَأَعْمَلَنَّ أَبْسَرَكُمْ»

«Such are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.»

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allah has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Hadiths have been reported through numerous routes of transmission from Allah’s Messenger in this regard. Al-Bukhāri recorded from Abū Hurayrah, may Allah be pleased with him, that Allah’s Messenger ﷺ said,

«خَلَقَ اللَّهُ النَّاسَ خَلِيقًا فَغَيَّرَ مَنَّهُ قَامَ الرَّجُمَ فَأَخْلَفَ بِحَذَا الرَّجُمِ غَرَّ وَجَلَّ»

« فقال: مَنِ اللَّهُ وَزَكَاكُمُ اللَّهُ مَنْ حَرَّمَ أَنْ تُضَلَّنَّ أَنْ تَعْقِلُنَّ أَنْ تُسْتَغْفِرَ اللَّهُ وَأَعْمَلَ أَبْسَرَكُمْ»

«Then He created man a creature, then changed what He had made, and then cast the veil over the face; then said: He who has given you a measure, let not any of you go astray.»
«After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allāh said, 'Would it not please you that I join whoever joins you and sever whoever severs you?' It replied, 'Yes indeed!' He said, 'You are granted that!'

Abu Hurayrah then added, "Read if you wish:

> So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?"

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

> Read if you wish: So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?

Muslim also recorded it.

Imām Aḥmad recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said:

No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.\[1]\n
This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, "This Hadith is Šaḥīh.\[2]" Imām Aḥmad recorded from Thawbān, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

\[1\] Aḥmad 5:38.

Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.¹

Ahmad was alone in recording this narration, but it has a supporting narration in the Sahih.  

Imam Ahmad recorded from 'Abdullah bin 'Amr, may Allah be pleased with him, that Allah's Messenger said,

«إن الرحم معلقة بالعرش، وليست الواسط بالكمال، ولكن الواسط الذي إذا طُعِنَّ نجمته وصلةه،»

«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.»²

This Hadith was also recorded by Al-Bukhari.  

Ahmad also recorded from 'Abdullah bin 'Amr, may Allah be pleased with him, that Allah's Messenger said,

«وضع الرحم يووم القيامة لها [النجمة كبحثة] المغلظ تكلم بناسه طلقي ذلي، فتُطَعَّن من طلعها ونصب من وصلها.»

«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»³

Imam Ahmad recorded from 'Abdullah bin 'Amr, may Allah be pleased with him, that Allah's Messenger said,

«الراجعون يرحمهم الرحمن، ارحموا أهل الأرض يرحمكم أهل السماء، والرحم شجاعة من الرحمن، من وصلها وصلة ومن طمعها بثينة.»

«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Rahim (the womb) is from Ar-Rahman, so whoever joins it, it joins him;
and whoever severs it, it severs him.\footnote{Ahmad 2:160.}

Abu Dāwud and At-Tirmidhi both recorded this Hadīth and it has been reported with continuous chains of transmission. At-Trimidhi said, “Hasan Šahīh.”\footnote{Abu Dāwud 5:231, and Tuhfat Al-Ahwadhi 6:51.} There are numerous other Hadīths in this regard.

«24. Will they not then reflect upon the Qurān, or are there locks upon their hearts?»

«25. Verily, those who have turned back as disbelievers after guidance had become clear to them – Shaytān has enticed them and filled them with false hopes.»

«26. That is because they said to those who hate what Allāh has sent down: “We will obey you in part of the matter.” And Allāh knows their secrets.»

«27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?»

«28. That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.»

The Command to reflect upon the Qurān

Commanding the people to reflect and ponder upon the Qurān, and prohibiting them from turning away from it, Allāh says,

«Will they not then reflect upon the Qurān, or are there locks upon their hearts?»
means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarir recorded from Hishâm bin 'Urwa, from his father, may Allah be pleased with him, that Allah’s Messenger ﷺ once recited this Ayah,

أَنُعْلَمُ أَنَّكُمْ نَفَانِيَاتٌ أَوْ عَلَى قَلَبٍ أَفِلَاكُمَا؟

*Will they not then reflect upon the Qur'an, or are there locks upon their hearts?*

and a young man from Yemen said, “Indeed, there are locks upon them – until Allah opens them totally or slightly.” After that 'Umar, may Allah be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).[1]

**Condemning Apostasy**

Allah then says,

إِذْ يَوْمَ يُنْتَهُونَ عَنِ الْكَفُّرَةِ

*Verily, those who have turned back* meaning, they departed from the faith and returned to disbelief.

َبَعْدَ رَجُلٍ أَذْهَبَ لَهُمْ أَذْهَبَنَا…

*... after guidance had become clear to them – Shaytaan has enticed them*

meaning he adorned and beautified that (apostasy) for them.

وَأُنْثَى لَهُمْ

*and filled them with false hopes.* meaning, he tempted them, and deceived them.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْبَى إِلَّا مَا نَرَى مَا نَرَى أنَّهُ مَسْلِمُ كُفَّارٌ فِي بَعْضِ النَّاسِ

*That is because they said to those who hate what Allah sent down: “We will obey your in part of the matter.”*

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

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Allah says,

«And Allah knows their secrets.»

whatever they hide and conceal, Allah is well-acquainted with it and He knows it. This is similar to His saying,

«...And Allah records all that they plot by night.» (4:81)

Allah then says,

«How (will it be) when the angels will take their souls at death, striking their faces and their backs?»

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allah's saying,

«If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.» (8:50)

And His saying,

«If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands» (6:93).

meaning, to beat them.

«Ah! whoever is afflicted with the torment of the Day of Hereafter for the polytheists, Allah will cause them to taste upon Earth and in the Fire.»

(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and because you used to arrogantly reject His signs." (6:93)

Because of the above, Allah says,

«Да кая нбо нмвем ма Ас-Сахих анаммем, Расул анне Сахихь Саллаллаху анхъайа -милъем»
429. Or do those in whose hearts is a disease, think that Allah will not expose their ill-wills?

430. Had We so willed, We could have shown them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allah knows (all) your deeds.

31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.

Exposing the Hidden Secret of the Hypocrites

Allah says,

"Оr do those in whose hearts is disease think that Allah would never expose their ill-wills?"

meaning, do the hypocrites think that Allah will not expose
their affair to His believing servant? Yes indeed, He will expose
their affair and manifest it so that those with insight will be
able to understand it. In that regard, Allāh revealed Sūrah
Barā‘ah (or At-Tawbah), in which He clarified the hypocrites’
scandals, and pinpointed their practices that are indicative of
their hypocrisy. Because of that, this Sūrah (Surah Barā‘ah) is
also called “The Exposer”. Aḏghān is the plural of Dīghn,
which means what the souls harbor of envy and hatred toward
Islām and its people who support it.
Allāh then says,

Had We so willed, We could have shown them clearly to you,
so that you would know them by their marks.

Allāh is telling His Messenger ﷺ, “Had We willed, O
Muḥammad, We would have shown you the specific
individuals who are hypocrites, so that you would plainly
know them.” However, Allāh did not do that in regard to all of
the hypocrites. He conceals His creation, lets their affairs run
according to apparent purity, and leaves the inner secrets to
the One Who is well aware of them.
Allāh then adds,

But you will know them by the tone of their speech!

which means, ‘you will know them by their speech that reveals
their intentions.’ A person declares his association through the
context and meaning of his words – as the Commander of the
faithful ‘Uthmān bin ‘Affān, may Allāh be pleased with him,
said, “Never would one conceal a secret but Allāh will expose it
by the look on his face and the uncontrolled words of his
tongue.”
Allāh then says,

And We will surely try you meaning, ‘We will surely test you
with commands and prohibitions.’

until We know those who strive among you and the patient,
and We will put to a test all your affairs.

There is absolutely no doubt that Allâh’s knowledge precedes the occurrence of all events. In this Æyah, “until We know” means ‘until We know of its occurrence.’ This is why Ibn ‘Abbâs said in regard to this and similar texts, “Except so that We may know, means, so that We may see.”

32. Verily, those who disbelieve, and hinder from the path of Allâh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless.

33. O you who believe! Obey Allâh, and obey the Messenger and invalidate not your deeds.

34. Verily, those who disbelieved and obstructed others from the path of Allâh and then died as disbelievers – never will Allâh forgive them.

35. So do not lose heart and beg for peace while you are superior. Allâh is with you and He will never deprive you of (the reward of) your deeds.

Nullifying the Disbelievers’ Deeds and the Command to chase Them

Allâh then informs about those who disbelieve, obstruct others from the path of Allâh, oppose the Messenger and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allâh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allâh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil
deeds. Imam Aḥmad Ibn Naṣr Al-Marwazi reported in Kitāb Aṣ-Ṣalāh (the Book of Prayer) that Abū Al-ʿĀliyah said, “The Prophet’s Companions used to think that no sin would harm a person who says ‘Lā ilāha illāllāh,’ just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

«Allāhu 'Ālamīna »

«Obey Allāh and obey the Messenger and do not invalidate your deeds.»

This made them fear that some sins could nullify their deeds.”[1]

It has also been reported from Ibn ‘Umar, may Allāh be pleased with him, that he said, “We, the Companions of Allāh’s Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

«Allāhu 'Ālamīna »

«Obey Allāh and obey the Messenger and do not invalidate your deeds.»

So we asked each other: ‘What is it that can nullify our deeds?’ So we said, ‘The major sins, great offenses that require admission into the Fire and immoral sins.’ But then Allāh revealed,

«Innā huwa 'āli anna yasīrūna yahdīna 'alā 'inna 'āli min 'adādīna»

«Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.» (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.”[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,


«and do not invalidate your deeds.» meaning, by apostasy. Thus, Allah says after this,

«Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers — never will Allah forgive them.»

This is similar to His saying,

«Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.» (4:48)

Allah then addresses His believing servants by saying,

«So do not lose heart» meaning, do not be weak concerning the enemies.

«and beg for peace» meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says,

«So do not lose heart and beg for peace while you are superior.»

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah’s Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allah then says:
And Allāh is with you. This contains the good news of victory and triumph over the enemies.

And He will never deprive you of (the reward of) your deeds.

meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction.” And Allāh knows best.

36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.

38. Here you are now invited to spend in Allāh’s cause; but among you are those who withhold (stingly). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

This worldly life is only amusement and diversion.

which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,
And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards. Allāh then says,

If He would demand of you all of it and urge you, you would withhold.

meaning, if He pressures you much, you would become stingy.

And He will expose your (secret) ill-wills. Qatādah said, “Allāh knows that extracting wealth (i.e., money from people) brings about ill-wills.”[1] Indeed, Qatādah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it. Allāh then says,

Here you are now invited to spend in Allāh’s cause; but among you are those who withhold (stingily).

meaning, they refuse to spend. Allāh continues,

And whoever acts stingily is but stingy toward himself.

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

For Allāh is indeed Al-Ghani.

Allāh is in need of nothing else, whereas everything is ever in

need of Him. Thus, Allah says,

rium al-faqr

while you are the needy.

meaning, specifically of Him. The description of Allah as Al-Ghani (in no need) is a necessary description of Allah; on the other hand, the description of the creation as Faqr (needy) is a necessary description for them that they cannot avoid. Allah then says,

renatun

And if you turn away, which means, if you turn away from obeying Him and adhering to His Laws.

maksinaa tauraamina la takwiraa astaghfir

He will replace you with other people; then they will not be like you.

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the Tafsir of Surat Al-Qitâl. And Allah is worthy of all praise and gratitude.
The Tafsir of Sūrat Al-Fath

(Chapter - 48)

Which was revealed in Al-Madīnah

The Merit of Surah Al-Fath

Imām Ahmad recorded from ‘Abdullāh bin Mughaffal, who said that Allah’s Messenger ﷺ recited Sūrah Al-Fath on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu‘āwiyah (a subnarrator) added: “Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation.” Both Al-Bukhārī and Muslim recorded this Hadīth through Shu‘bah.

بسم الله الرحمن الرحيم

In the Name of Allah, the Most Gracious, the Most Merciful.

إِنَّا نَجْعَلُكَ نُصَيْحَةً لِلْمُجَاهِدِينَ ۚ إِنَّكَ لَعَلَّمَنَا مَا نَعْلَمُ ۖ وَمَا نَأَخْرَجْنَهُمْ مِنْ دُونِكَ ۚ وَمَا نَأْخْرَجْنَهُمْ إِلَّا بِإِذْنِ رَبِّكَ ۚ وَمَا رَبِّكَ يَتَّخِذُ وَاصِلاً

1. Verily, We have given you a manifest victory.

2. That Allah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path.

3. And that Allah may help you with strong help.

The Reason behind revealing Sūrat Al-Fath

This honorable Sūrah was revealed after the Messenger of Allah ﷺ returned from the area of Al-Hudaybiyyah, during the month of Dhul-Qa’dah, in the sixth year of Hijrah. This is when the idolaters prevented him from reaching Al-Masjid Al-Harām to perform the ‘Umrah he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted
stipulating that the Messenger would return this year and then come back for 'Umrah the following year. The Messenger agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this Sūrah. After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allāh the Exalted and Most Honored revealed this Sūrah about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. ‘Abdullāh bin Mas‘ūd and other Companions said, “You consider the conquering of Makkah to be Al-Fath (the victory), while to us, Al-Fath is the treaty conducted at Al-Ḥudaybiyyah.” Jābir (bin ‘Abbūlāh) said, “We only considered Al-Fath to be the day of Ḥudaybiyyah!”[1] Al-Bukhārī recorded that Al-Barā’ (bin ‘Āzīb) said, “You consider Al-Fath to be the conquest of Makkah, which was indeed a victory. However, we consider Al-Fath to be the pledge of Ar-Riḍwān on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished.”[2]

Imām Aḥmad recorded that ‘Umar bin Al-Khaṭṭāb said, “We were with the Messenger of Allāh on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, ‘May your mother lose you, О son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh; each time he did not respond to you.’ So I mounted my animal, my camel, and went ahead for fear that a part of the Qur‘ān might be revealed in


my case. Suddenly, I heard a caller calling, ‘O 'Umar!’ So, I went to the Messenger while fearing that part of the Qur'an was revealed about me. The Prophet said,

«Last night, a Sūrah was revealed to me that is dearer to me than this life and all that it contains: ‘Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future.»[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā’i collected this Ḥadith from several chains of narration through Mālik, may Allāh grant him His mercy.[2] ‘Ali bin Al-Madīnī commented, “This is a good chain of narration consisting of the scholars of Al-Madīnah.” Imām Ahmad recorded that Anas bin Mālik said, “This Āyah was revealed to the Prophet

«That Allāh may forgive you your sins of the past and the future.»

on his return from Al-Ḥudaybiyyah. The Prophet said,

«Tonight, an Āyah, that is dearer to me than all that the earth carries, was revealed to me.»

The Prophet recited the Āyah to them. They said, ‘Congratulations, O Allāh’s Messenger! Allāh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?’ These Āyāt were revealed to the Prophet

«That He may admit the believing men and the believing women to Gardens under which rivers flow...»

This Ḥadīth is recorded in the Two Ṣaḥīḥs. Imam Aḥmad recorded that Al-Mughirah bin Shu‘bah said, “The Prophet  used to pray until both his feet were swollen. He was asked, ‘Has not Allāh forgiven you all your sins of the past and of future?’ He  said,

Should I not be a thankful servant?

The two collectors of the Ṣaḥīḥs collected this Ḥadīth, as well as, the rest of the Group, except Abu Dāwud. Allāh’s statement,

Verily, We have given you a manifest victory.

means, clear and apparent victory. This Āyah is about the treaty at Al-Ḥudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh’s statement,

That Allāh may forgive you your sins of the past and the future,

contains one of the special virtues of the Messenger , and no one else shares this honor with him. There is not an authentic Ḥadīth that states that any person other than the Messenger earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh , who fulfilled the
requirements of Allāh's obedience, righteousness and
 straightness at a level never surpassed by a human being in
 past generations, nor will it ever be surpassed in the
 generations to come. Muḥammad ﷺ is the perfect human
 being and the leader and chief of all mankind in this life and
 the Hereafter. And since he was, and will always be, the most
 obedient of Allāh’s creation to Him and the most honoring of
 Allāh’s commands and prohibitions, he said when his she-
camel insisted on kneeling down,

«حَبِّتِهَا خَابِسُ النَّيْلِ»

«He Who stopped the elephant, has stopped her too.»

The Prophet ﷺ then declared,

وَأَلَّذِي نَفَسَ يَدَوُيَّاً لا يَنْسَوْلُي الْيَوْمَ مَّيْتاً يُعْتَمُّونَ بِهِ حُرُمَاتِ اللَّهِ إِلاَّ أَجْتُبْهُم

«By the Name of Him in Whose Hand my soul is, this day, if
they ask me anything which will respect the ordinances of
Allāh, I will grant it to them.»[11]

And when the Messenger ﷺ obeyed Allāh and accepted
the peace offer from the Quraysh, Allāh the Exalted said to him,

لَيْفَرْكَ اللَّهُ مَنْ تَفَرَّدَ مِنْ ذَلِكَ وَمَا تَأْمَرَ وَيُمَشِّطَ عَلَيْكَ

«Verily, We have given you a manifest victory. That Allāh may
forgive you your sins of the past and the future, and complete
His favor on you,»

in this life and the Hereafter,

وَتَبْيِعَكَ مَرَامًا خَيْبِكَ

«and guide you on the straight path,» with the glorious legislation
and the straight religion that He ordains on you,

وَنَشَرِّدُهُ اللَّهُ مَصَارِعَ غَيْرَ مَحْزُونَ

«And that Allāh may help you with strong help,» due to your
obedience of the orders of Allāh, the Exalted and Most Honored;

Allāh will elevate your status and give you victory above your enemies. An authentic Hadith states,

"No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank)."\[1\]

‘Umar bin Al-Khaṭṭāb said, “You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him.”

\[1\] Muslim 4:2001.
earth, and Allah is Ever All-Knower, All-Wise.»

«5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allah supreme success.»

«6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allah, for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.»

«7. And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.»

Allah sent down the Sakinah into the Hearts of the Believers

Allah the Exalted said,

«مَرْيَمُ أَبْنِيَ آدَمَ الْيَزِيدَةَ»

«He it is Who sent down As-Sakinah», meaning, tranquility. Qatadah commented, “Grace into the hearts of the believers”, that is, the Companions, may Allah be pleased with them, on the Day of Al-Hudaybiyyah. The companions were they, who accepted the call of Allah and His Messenger ﷺ and obeyed the decisions of Allah and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had. Al-Bukhari, and other Imams, relied on this Ayah as proof that faith increases and decreases in the hearts. Allah the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allah says;

«وَقَدْ جَسَّدَ الْجَنَّاتُ وَالْأَرْضُ»

«And to Allah belong the armies of the heavens and the earth» and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allah the Exalted willed Jihad and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allah the Great said next,
Allāh the Exalted and Most Honored said,

«That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,»

We mentioned the Hadīth that Anas narrated in which the Companions said, “Congratulations, O Allāh’s Messenger! This good news is for you, so what good news do we have?” Allāh the Exalted sent down this Āyah,

«That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,»[1]

meaning they will remain in Paradise forever,

«And He may expiate from them their sins;» Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

«And that is with Allāh supreme success.» Allāh the Exalted said in a similar Āyah,

«Whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.» (3:185) Allāh said,

«And that He may punish the hypocrites, men and women,

and also the idolators, men and women, who think evil thoughts about Allah,

who question the wisdom in Allah’s decisions and think that the Messenger and his Companions, may Allah be pleased with them, might be killed and exterminated. This is why Allah the Exalted said,

\[
\text{ُلَعْبَمُ ذَٰلِكَ الْيَوْمَِّ ٌ فِي سَٰلِبٍ َوَقَطَّٰبٍ ُلَهِبَ ٌرَبٍّ مَّلَٰٓٓمُهْ ىَٖٔلَّهَ َلَعِبَمُ لَّهُمْ}
\]

(for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them)

He has cast them away from His mercy,

\[
\text{وَأَسْأَلُ ٌلَّهَ ٌرَبِّيَّ مَسَحَّتُ مَسِيحًا}
\]

(and prepared Hell for them – and worst indeed is that destination.)

Allah the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islam and all disbelievers and hypocrites,

\[
\text{رَبِّ ٌقَمِّعُ ٌجَنُورُ ٌالْكَسَارِّ ٌوَالأَعْرِضِ ٌوَقَدِ ٌلَّهُ مَخَّرِبٌ عَظِيمًا}
\]

(And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.)

\[
\text{إِنَّا أُسْتَنْفِكُ ٌنَّهَٰذَا وَمَبَيِّنَٔا ٌمَّدْيِكَٔ لَّيْسَ ٌلَّيْسَ ٌيَلْتَيْسُوا ٌبَيْنَ ٌمَا ٌيَلْتَيْسُوا ٌلَّهُ ٌئَٖلَّهَ ٌئَٖلَّهُ}
\]

8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.

\[
\text{ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا}
\]

9. In order that you (O mankind) may believe in Allah and His Messenger and that you Tu’azzirüth and Tuwaqqirüth, and Tusabbihüth Bukrah and Asilä.

\[
\text{ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا ٌفِي أَوْفِ ٌيٌّمَّ مَٰلِعَّٓٔا}
\]

10. Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allah, He will bestow on him a great reward.
Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muḥammad ﷺ,

«Verily, We have sent you as a witness,» of the creation,

«as a bearer of glad tidings,» to the believers,

«and as a warner.» to the disbelievers. We explained these meanings in the Tafsīr of Sūrat Al-Ahzāb.[1] Allāh said,

«In order that you may believe in Allāh and His Messenger, and that you Tuʿazzirūh»

or you honor him, according to ‘Abdullāh bin ‘Abbās and several others,[2]

«and Tuwaqqirūh», where Tawqīr means, respect, honor and high regard,

«and that you Tusabbiḥūh», glorify Allāh’s praises,

«Bukrah and Aṣīlā», the early and late part of the day.

The Pledge of Ar-Ridwān

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

[1] See volume seven, the Tafsīr of Sūrat Al-Ahzāb (33: 45 - 46)
Verily, those who give pledge to you, they are giving pledge to Allah.

Allah the Exalted and Most High said in another Ayah,

He who obeys the Messenger, has indeed obeyed Allah.

(4:80) Allah said, next,

The Hand of Allah is over their hands, meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allah the Exalted was indeed taking the pledge from them through His Messenger ﷺ,

Verily, Allah has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allah’s cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrâh and the Injil and the Qur’ân. And who is truer to his covenant than Allah? Then rejoice in the bargain you have concluded. That is the supreme success.

(9:111)

Allah said,

...and whosoever fulfills what the covenants he makes with Allah, He will bestow on him a great reward.

a generous reward. The pledge mentioned here is the pledge of Ar-Ridwân which was pledged under a tree, a Samurah, in the area of Al-Ḥudaybiyyah. The number of the Companions who gave their pledge to Allah’s Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.
Hadiths about the Pledge at Al-Ḥudaybiyyah

Al-Bukhāri recorded that Jābir bin ʿAbdullāh, may Allāh be pleased with him, said, "We numbered one thousand and four hundred on the day of Ḥudaybiyyah."[1] Muslim also collected this Ḥadīth.[2]

The Two Sahīhs recorded that Jābir said; "We numbered one thousand and four hundred at that time. The Messenger placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst."[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Ḥudaybiyyah and the Messenger of Allāh gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Ḥudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all."[4] In another narration collected in the Two Sahīhs, Jābir bin ʿAbdullāh said that they were one thousand and five hundred at the time.[5]

Al-Bukhāri recorded that Saʿīd bin Al-Musayyib was asked by Qatādah, "How many were present for the pledge of Ar-Riḍwān?" Saʿīd said, "One thousand and five hundred." Qatādah posed, "Jābir bin ʿAbdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred." Saʿīd said, "He forgot. He told me that they were one thousand and five hundred."[6] However, Al-Bayhaqi commented, "This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."[7]

The Reason behind conducting the Pledge of Ar-Ridwān

Muḥammad bin Ishāq bin Yasār said in his book on Sirah: "The Messenger of Allah ﷺ beckoned ʻUmar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet’s intent (to perform ‘Umrah at Makkah). ‘Umar said, ‘O Allah’s Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani ‘Adi bin Ka‘b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: ʻUthmān bin ‘Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.’ ʻUthmān left to Makkah. He met Abān bin Sa‘d bin Al-ʻĀs upon entering Makkah or just before that. As a result, Abān took ʻUthmān with him and extended his protection to him so he could deliver the message of Allah’s Messenger ﷺ. ʻUthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet’s message that he was sent with. When ʻUthmān finished delivering the Prophet’s message to them they said to him, ‘If you wish, you can perform ʿṬawāf around the House.’ ʻUthmān replied, ‘I would not do that before the Messenger of Allah ﷺ gets the chance to perform ʿṬawāf around it.’ So the Quraysh kept ʻUthmān waiting in Makkah. However, the Messenger of Allah ﷺ and the Muslims were told that ʻUthmān had been killed.” Ibn Ishāq continued, “I was told by ʻAbdullāh bin Abu Bakr that when news of ʻUthmān’s death was conveyed to him, the Messenger of Allah ﷺ said,

\[ \text{We will not leave until we fight the people.} \]^[1]\n
Ibn Ishāq continued, “The Messenger of Allah ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of Ar-Ridwān being conducted under the tree. Later, people used to say that the Messenger of Allah ﷺ took the pledge from them to die. However, Jābir bin ʻAbdullāh said, The

\[ ^[1] \text{Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.} \]
Messenger of Allâh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jâbir used to say afterwards, ‘By Allâh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.’ Soon afterwards, news came to the Messenger of Allâh ﷺ that the story of ‘Uthmân’s death was not true.’[2]

Al-Bukhârî recorded that Nâfî’ said, “People said that ‘Abdullâh bin ‘Umar embraced Islâm before ‘Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, ‘Umar sent ‘Abdullâh to bring his horse that he kept with a man from Al-Ansâr, so he could use it to fight. The Messenger of Allâh ﷺ was then taking the pledge from the Muslims under the tree while ‘Umar was unaware. So, ‘Abdullâh conducted his pledge and fetched the horse and brought it to ‘Umar, who was wearing his armor in preparation for battle. ‘Abdullâh told ‘Umar that the Messenger of Allâh ﷺ was accepting the pledge under the tree. ‘Umar proceeded with ‘Abdullâh and gave his pledge to the Messenger of Allâh ﷺ. This is why some people thought that ‘Abdullâh bin ‘Umar embraced Islâm before ‘Umar, may Allâh be pleased with them both.’[3]

Al-Bukhârî also recorded Ibn ‘Umar saying that, the people who were with the Messenger of Allâh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and ‘Umar said, “O ‘Abdullâh! Investigate why the people are gathering around Allâh’s Messenger.” Ibn ‘Umar found the people giving their pledge. He gave his pledge, then went back and told ‘Umar, who also went and gave his pledge.[4] In a Ḥadîth collected by Muslim,[5] Jâbir bin ‘Abdullâh said, “On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while ‘Umar was holding the Prophet’s hand.

[1] See the references for Muslim that follow.  
under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die.”

Muslim recorded that Ma'qil bin Yasār, may Allāh be pleased with him, said, “On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle.”[1]

However, Al-Bukhārī recorded that Salamah bin Al-Akwa‘, may Allāh be pleased with him, said, “I gave the pledge to the Messenger of Allāh ﷺ under the tree.” Yazīd asked him, “O Abu Maslamah, to what did you pledge at that time?” Salamah said, “To die!”[2] Al-Bukhārī also collected a *Hadīth* from Salamah bin Al-Akwa‘ that he said, “I gave my pledge to the Messenger of Allāh ﷺ on the day of Ḥudaybiyyah. I stood to the side and the Messenger ﷺ said,

"بِئْسَ النَّاسَ أَلَا نُعْبِنُ؟"

"Why not give the pledge, O Salamah?" and I said, I did.' He ﷺ said,

"أَنْتَ نَبِيًّا نَابِيًّا,"

"Come and give pledge." I went close to him and gave him my pledge.” Salamah was asked, “What was the pledge that you gave then, O Salamah?” Salamah said, “To die.”[3] Muslim collected this *Hadīth*[4] as well, while Al-Bukhārī collected from ‘Abbād bin Tamīm that the pledge they gave was to die.[5]

Al-Bayhaqi recorded that Salamah bin Al-Akwa‘, may Allāh be pleased with him said, “We went to Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allāh ﷺ sat on its rim, invoked Allāh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«Give me the pledge, O Salamah!»

I said, 'O Allāh’s Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«Do it again.»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«Will you not give me your pledge, O Salamah?»

I said, 'O Allāh’s Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«Do it again,»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«Where is the armor that I gave you O Salamah?» I said, 'O Allāh’s Messenger! 'Āmir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!'»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Ṭalḥah bin ‘Ubaydullah, may Allāh be pleased with him, by
providing water for his horse. For taking care of it, Ṭalḥah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,’ so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muḥammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Āmir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«Let them go, for theirs will be the initiation of hostilities and its burden.»

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.»[48:24][1] " Muslim collected a narration that is the same or similar.[2]

The Two Ṣahīḥs recorded that Saʿīd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for Ḥajj and we could not find the tree.' Therefore, if you


know where that tree is, then you have more knowledge!"\(^{[1]}\)

Abu Bakr Al-Ḥumaydi recorded that Jābir said, “When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel.”\(^{[2]}\) Muslim collected this Ḥadith.\(^{[3]}\) Al-Ḥumaydi also recorded that ‘Amr said that he heard Jābir say, “On the day of Ḥudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

\[
\text{"Today, you are the best people on the earth."}
\]

Jābir went on saying, “If I still had my sight, I would have shown you the tree.”\(^{[4]}\) Sufyān commented that the Companions later on differed over the location of the tree of Al-Ḥudaybiyyah; the Two Šahīhs collected this statement from him.\(^{[5]}\) Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

\[
\text{"None among those who gave the pledge under the tree shall enter Hellfire."}\(^{[6]}\)

‘Abdullāh bin Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

\[
\text{"He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel."}
\]

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

\(^{[1]}\) Fath Al-Bārī 7:512, Muslim 3:1485.
\(^{[2]}\) Musnad Al-Ḥumaydi 2:537.
\(^{[3]}\) Muslim 3:1483.
\(^{[4]}\) Musnad Al-Ḥumaydi 2:514, Muslim no. 4811.
\(^{[5]}\) Fath Al-Bārī 7:507, Muslim 3:1484.
\(^{[6]}\) Aḥmad 3:350.
We said to him, “Come, let the Messenger of Allah invoke Allah to forgive you,” but he said, “By Allah! Finding my lost camel is dearer to me than having your companion invoke Allah to forgive me.” That man was only looking for his lost camel. Muslim collected this Hadith from Ubaydullāh from Jābir.[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, “Umm Mubashshir told me that she heard the Messenger of Allah saying, while he was with ʿAṣṣah,

أَلَّا يَدْخَلَ النَّارُ إِن شاءَ اللَّهُ تَعَالَى مِن أَصْحَابِ الشَّجَرَةِ الْيَلِينَ بَابُوا نَحْنَاهَا، أَحْدَهُ

“Allah willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.” She said, ‘No, O Allah’s Messenger.’ The Prophet  rebuked her but ʿAṣṣah said,

وَلَن يَدْخَلَ إِلَّا وَرَيْدًا

“There is not one of you but will pass over it (Hell)”[2] but the Prophet  responded,

فَذَٰلِكَ قَالَ اللَّهُ تَعَالَى: ﴿هَلْتُمْ تَعْبِدُونَ قَوْلًا وَقَدْ أَفْتَنَنَّكُمْ بِذَٰلِكَ﴾

“Allah the Exalted said next, ‘Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.’”[2]

Muslim also narrated that Jābir said, “A slave of Ḥāṭib bin Abi Balta‘ah came to the Messenger  complaining against Ḥāṭib and saying, ‘O Allah’s Messenger! Ḥāṭib shall surely enter Hell.’ The Messenger of Allah  replied,

كَذَّبْتُ لَا يَدْخَلَهَا إِنَّهُ فَدْ شَهِيدٌ بَدْرًا وَالْحَدِيثِ

“You lie, he shall never enter the Fire; he participated in Badr and Al-Ḥudaybiyyah.”[3]

This is why Allah the Exalted said while praising these Companions,

Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allah, He will bestow on him a great reward.

Allah the Exalted and Most Honored said in another Ayah,

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory. (48:18)
11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Aware of what you do."

12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bûra.'"

13. And whosoever does not believe in Allâh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Forgiving, Most Merciful.

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allâh's Warning for Them

Allâh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allâh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allâh ﷺ to invoke Allâh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allâh the Exalted said about them,

"Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit?"

Allâh says, none can resist what Allâh has decided in your case, all praise and honor belong to Him. Allâh is the Knower of your secrets and what your hearts conceal, even if you
pretend and choose to be hypocritical with us. This is why Allah the Exalted said,

\[
\text{«Nay, but Allah is Ever All-Aware of what you do.» then He said,}
\]

\[
\text{«Nay, but you thought that the Messenger and the believers would never return to their families.»}
\]

‘for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,’

\[
\text{«(and you did think an evil thought and you became a people Bür)»}
\]

going for destruction, according to 'Abdullāh bin 'Abbās, Mujāhid and several others.\(^1\) Qatādah explained Būr to mean, corrupt\(^2\) and some said that it is a word used in the Arabic dialect of the area of Oman. Allah the Exalted then said,

\[
\text{«And whosoever does not believe in Allah and His Messenger,»}
\]

Allah states here that whoever does not purify his actions outwardly and inwardly for Allah’s sake, then Allah the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allah the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

\[
\text{«Indeed Allah will punish whom He wills among men and devils; and Allah is All-Omniscient, All-Wise.»}
\]

\(^{1}\) Aṭ-Ṭabari 22:214.

\(^{2}\) Aṭ-Ṭabari 22:214.
He forgives whom He wills, and punishes whom He wills.
And Allah is Forgiving, Most Merciful.

with those who repent, return and submit to Him with humiliation.

15. Those who lagged behind will say, when you set forth to
take the spoils, “Allow us to follow you.” They want to change
Allah’s Words. Say: “You shall not follow us; thus Allah has
said beforehand.” Then they will say: “Nay, you envy us.”
Nay, but they understand not except a little.

Allah characterizes the bedouins who lagged behind the
Messenger of Allah during the Umrah of Hudaybiyyah,
saying that when the Prophet and his Companions later
went on to conquer Khaybar, the bedouins asked them to take
them along. They were hoping to collect war booty, having
been absent when it was time to fight the enemy and enduring
with patience therein. Allah the Exalted ordered His Messenger
to refuse to give them permission to accompany him, being
a punishment that is similar to their error. Allah has promised
those who were present at Al-Hudaybiyyah to earn Khaybar’s
war spoils alone, not shared in that with the bedouins who
lagged behind. Therefore, the legislation that Allah gave in this
regard was joined to the destiny that He decided, occurring
just as He decided. Allah’s statement,

They want to change Allah’s Words, which refers to the promise
that Allah gave those who were present at Al-Hudaybiyyah,
according to the explanation reported from Mujahid, Qatadah,
Juwaybir and which Ibn Jarir preferred.[1] Allah said,

Say: “You shall not follow us; thus Allah has said beforehand.”

16. Say to the bedouins who lagged behind: “You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.”

17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allâh and His Messenger, He will admit him to Gardens
beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.

Allāh conveys the News that there will be Many Cases of Jihād, and that Jihād distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of Tafsīr differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Ḥawāzin, as Shu‘bah narrated from Abu Bishr from Sa‘īd bin Jubayr, or ‘Ikrimah, or both of them.[1] Hushaym narrated this explanation from Abu Bishr, from both Sa‘īd bin Jubayr and ‘Ikrimah.[2] Qatādah, as narrated from him in one version, held the same view.[3] The second view is that these people are the tribe of Thaqīf, according to Ad-Ḍaḥḥāk. The third view is that they are Banu Ḥanīfah, according to Juwaybir and Az-Zuhri, as Muḥammad bin Isḥāq narrated from him.[4] Similar was narrated from Sa‘īd bin Jubayr and ‘Ikrimah.[5] The fourth opinion is that they are the Persians, according to ‘Alī bin Abi Ṭalḥah who reported that from ‘Abdullāh bin ‘Abbās. This is also the view of ‘Atā’, Mujāhid, and ‘Ikrimah.[6] Ka‘b Al-Aḥbār said that they are the Romans,[7] while Ibn Abi Laylā, ‘Atā’, Al-Ḥasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.[8] Mujāhid also said that they are the idolators.[9] In another narration Mujāhid said, “They are men given to great warfare,” and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.

Allāh’s statement,

Then you shall fight them, or they shall surrender.

means, 'you are called to fight them in Jihād, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

Then if you obey, 'if you accept the call to Jihād and prepare for it and fulfill your duty in this regard,'

Allāh will give you a fair reward; but if you turn away as you turned away before,

'on the day of Al-Hudaybiyyah, when you were called to Jihād, yet lagged behind,'

He will punish you with a painful torment.

Acceptable Reasons for not joining Jihād

Allāh then mentions the legal reasons that allow one to be excused from joining the Jihād, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the Jihād and obeying Allāh and His Messenger ﷺ,

And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, from joining the Jihād and busies himself in his livelihood,

He will punish him with a painful torment. in this life with
humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

18. Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree. He knew what was in their hearts, and He sent down As-Sakīnah upon them, and He rewarded them with a near victory.

19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.

Good News to the Participants of the Riddān Pledge of Allāh’s Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a Samurah tree, located in the area of Hudaibiyah.

Al-Bukhārī narrated from Ṭāriq that ‘Abdūr-Rahmān said, “I went on Ḥajj and passed by people praying and asked, ‘What is this Masjid?’ They said, ‘This is the tree where the Messenger of Allāh took the pledge of Ar-Riddān.’ So, I went to Sa’īd bin Al-Musayyib and told him. Sa’īd said, ‘My father told me that he was among those who gave their pledge to the Messenger of Allāh under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.’ Sa’īd said, ‘The Companions of Muḥammad forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!’”[1]

Allāh said,

\[ \text{He knew what was in their hearts, meaning, of truthfulness, trustworthiness, obedience and adherence,} \]

(and He sent down As-Sakinah), calmness and tranquillity,

in reference to the goodness that Allah the Exalted and Most Honored caused to happen to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allah the Exalted said,

(And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.)

20. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.

21. And other (victories) which are not yet within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.

22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.

23. That has been the way of Allah already with those who passed away before. And you will not find any change in the
way of Allāh.

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.

Good News of abundant Spoils of War

Mujāhid said that Allāh’s statement,

\textit{\textlangle Allāh has promised you abundant spoils that you will capture.\textrangle}\n
refers to the spoils that Muslims earned up until this time, while,

\textit{\textlangle and He has hastened for you this.\textrangle}\n
means, the conquest of Khaybar.\textsuperscript{[1]} Al-‘Awnī reported that Ibn ‘Abbās said,

\textit{\textlangle and He has hastened for you this.\textrangle}\n
means, “The peace treaty of Al-Ḥudaybiyyah.”\textsuperscript{[2]} Allāh said,

\textit{\textlangle and He has restrained the hands of men from you.\textrangle}\n
meaning, ‘no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,’

\textit{\textlangle that it may be a sign for the believers.\textrangle}\n
with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

\textsuperscript{[1]} Aṭ-Ṭabarī 22:230.

\textsuperscript{[2]} Aṭ-Ṭabarī 22:230.
these decisions might look unfavorable outwardly,

"It may be that you dislike a thing that is good for you" (2:216). Allāh said,

"and that He may guide you to the straight path"
on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ.

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

"And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things."

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have Taqwā, from resources they could never imagine.

Scholars of Tafsīr differ over the reference to other war spoils mentioned here. Al-Awfi reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.[1] This meaning is sound according to the Āyah,

"and He has hastened for you this," which refers to the treaty of Al-Hudaybiyyah. This is view of Ḥadīth, Muḥammad bin Ishāq and ʻAbdur-Raḥmān bin Zayd bin Aslam.[2] Qatādah said that this part of the Āyah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.[3] Ibn Abī Laylā

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and Al-Hasan Al-Bashri said that it refers to victories over the Persians and the Romans,[1] while Mujahid said that it refers to every victory and all spoils of war, until the Day of Resurrection.[2] Abu Dawud At-Tayalisi recorded that Ibn Abbas commented on the Ayah,

“And other (victories) which are not yet within your power; indeed Allah compasses them.”

“They are the victories that are continuing until this day.”[3]

Had Makkah’s Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat

Allah said,

“And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.”

Allah the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allah would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allah, His Messenger ﷺ and His Faithful Party. Allah the Exalted and Most Honored said,

“That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.”

means this is the way Allah deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allah

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allah the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allah the Exalted and Most Honored said,

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.»

Allah the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allah restrained the hands of the believers and they did not fight the idolaters near Al-Masjid Al-Harâm. Rather, Allah saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a Hadith from Salamah bin Al-Akwa‘ in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allah ﷺ, who looked at them and said,

«Release them, so that they earn the burden of starting hostilities and its infamy.»[1]

Thereafter, Allah the Exalted and Most Honored sent down this Ayah about that incident,

«And He it is Who has withheld their hands from you and your hands from them…»

Imam Ahmad recorded that Anas bin Malik said, “On the day of Hudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tanîm to ambush the Messen-

[1] This appeared earlier.
The Messenger invoked Allah against them, and they were taken prisoners.” ‘Affān added, “The Messenger pardoned them, and this Ayah was later on revealed,

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.»

Muslim, Abu Dāwūd in his Sunan and At-Tirmidhi and An-Nasā’ī, collected this Hadith.\[2\]

\[1\] Ahmad 3:122.

25. They are those who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills – if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.

26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allah sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allah the Exalted states that the Arab idolaters from Quraysh and their allies who extended help to them against His Messenger ﷺ,

«وَهُمُ الَّذِينَ كَفَرُواً»

«They are those who disbelieved», they are indeed the disbelievers,

«وَصَلَّى رَبُّكُمُ عَلَيْهِمْ مَاتَارَةً»

«(and hindered you from Al-Masjid Al-Ḥarām) ‘even though you are its people and more worthy of being responsible for it,’

«وَكَانُوا مَتَكُونِيًا أن يَبْلُغَ يَتَنِّي»

«(and detained the sacrificial animals, from reaching their place of sacrifice.)»

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allah willing. Allah the Exalted and Most Honored said,
Had there not been believing men and believing women living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allâh's statement,

\\(\text{أَلَمْ تَنفَذُونَ فَتْحًا مُّسْتَهْبَلاً}\)

\(\text{whom you did not know, that you may kill them and on whose account a sin would have been committed by you}\)

an evil and erroneous act,

\\(\text{بِمَعْرُوفٍ لِّبَيْنَيْنِ بَيْنَاهُمَا مِنْ بَيُوتٍ}\)

\(\text{without (your) knowledge, that Allâh might bring into His mercy whom He wills}\)

that Allâh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islâm. Allâh the Exalted and Most Honored said,

\\(\text{أَلَمْ تَسَلَّوا}\)

\(\text{if they had been apart}, if the disbelievers and the believers who were living among them had been apart,

\\(\text{لَمْ يَأْتِيَ الَّذِينَ كَفَرُوا بَيْنَهُمَا عِنْدَ عَيْنَةٍ إِلَيْهِمْ}\)

\(\text{We verily, would have punished with painful torment those of them who disbelieved}\)

'We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allâh the Exalted and Most Honored said,

\\(\text{إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي تَرَاهُمْ لَمَنْيًا حُرَّمَةً لِّلنَّفْسِ}\)

\(\text{When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance.}\)
when they refused to write (in the treaty document), 'In the Name of Allah, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muhammad, Allah's Messenger,'

«then Allah sent down His calmness and tranquility upon His Messenger and upon the believers and made them stick to the word of Taqwa;»

the word of Taqwa refers to sincerity, according to Mujahid.[1] 'Ata' bin Abi Rabah commented, "None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."[2] Yunus bin Bukayr said that Ibn Ishaq narrated from Az-Zuhri, from Urwah, from Al-Miswar, commenting on,

«And made them stick to the word of Taqwa;» "La ilaha illallah, alone without partners."

The Hadiths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed

Al-Bukhari, may Allah have mercy with him, recorded in his Sahih in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwan bin Al-Hakam, both narrated attesting to the truthfulness of the other, "Allah's Messenger set out at the time of Al-Hudaybiyyah with several hundred of his Companions. When he reached Dhul-Hulayfah, he had the sacrificial animals garlanded and marked and resumed the state of Ihram for 'Umrah. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including Al-Ahba'ish tribes. They are intent on fighting you, stopping you, and preventing you.' The Messenger said,

"Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?" in another narration, the Prophet ﷺ said,

"Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allah would have diminished the idolator forces. Or we leave them to grieve!" In another narration, the Prophet ﷺ said,

"If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?"

"Abu Bakr, may Allah be pleased with him, said, "O, Allah's Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him." In another narration, Abu Bakr said, "Allah and His Messenger know that we only came to perform 'Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet ﷺ said,

"Go forth then." In another narration, the Prophet ﷺ said,

"Go forth, in the Name of Allah, the Exalted."
“When they proceeded for a distance, the Prophet ﷺ said,

«إن خالد بن الوليد في خيل لفرشه طيبة، فجعلوا ذات البسند»

“Khālid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.”

By Allāh, Khālid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the Thaniyyah (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, ‘Al-Qašwā’ has become stubborn! Al-Qašwā’ has become stubborn!’ The Prophet ﷺ said,

«ما خلقت القضاة وما داكل لها بخليط، ولكن خبستها خابس البسند»

“Al-Qašwā’ has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.” Then he ﷺ said,

«والذي نفسي بيده لا تسألوني خلطة يعطمون فيها حرمات الله تعالى إلا أغطئتهم»

إياكم

«By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.”

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Ḥudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh’s Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā’ Al-Khuzā‘i came with some people from his tribe, Khuza‘ah. They were the advisers of Allāh’s Messenger ﷺ who would keep no
secret from him and were from the people of Tihāmah.\footnote{An area about seventy two miles to the west of Al-Madinah.} Budayl said, 'I left (the tribes of) Ka‘b bin Lu‘ay and ‘Āmir bin Lu‘ay residing at the abundant water of Al-Ḥudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka‘bah.' Allah’s Messenger ﷺ said,

«We have not come to fight anyone, but to perform ‘Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islām as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allah will definitely make His cause victorious.»

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. Urwah bin Mas‘ūd stood up and said, 'O people! Aren’t you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don’t you know that I invited the people of ‘Ukāz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,
'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.’ They said, ‘You may meet him.’

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then ’Urwah said, ‘O Muḥammad! Won’t you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.’ Hearing that, Abu Bakr verbally abused him and said, ‘Go suck Al-Lāt’s womb! Are you saying we would run and leave the Prophet alone?’ ’Urwah said, ‘Who is that man?’ They said, ‘He is Abu Bakr.’ ’Urwah said to Abu Bakr, ‘By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.’ ’Urwah kept on talking to the Prophet ﷺ and seizing the Prophet’s beard as he was talking, while Al-Mughirah bin Shu‘bah was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever ’Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughirah would hit his hand with the handle of the sword and say, ‘Remove your hand from the beard of Allāh’s Messenger.’ ’Urwah raised his head and asked, ‘Who is that?’ The people said, ‘He is Al-Mughirah bin Shu‘bah.’ ’Urwah said, ‘O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?

Before embracing Islām, Al-Mughirah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islām. The Prophet ﷺ said to him,

أَنَاِ الإِسْلَامُ فَأَتِنِيُ،ْ أَنَاِ النَّمَالُ فَلْقُلْتُ بَيْنِيِ فِي شَيْءٍٓ

‘As regards to your Islām, I accept it, but as for the property I do not take anything of it.’

’Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh’s Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would
struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, ‘O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi. Yet, by Allah! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allah, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.’

A man from the tribe of Bani Kinānah said, ‘Allow me to go to him,’ and they allowed him. When he approached the Prophet ﷺ and his Companions, Allah’s Messenger ﷺ said,

«He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.»

So, the sacrificial camels were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said, ‘Glorified is Allah! It is not fair to prevent these people from visiting the Ka‘bah.’ When he returned to his people, he said, ‘I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka‘bah.’ Another person called Mikraz bin Ḥafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

«Here is Mikraz and he is a vicious man.»

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin ‘Amr came.”

Ma‘mar said that Ayyub said to him that Ikrimah said, “When Suhayl bin ‘Amr came, the Prophet ﷺ said,

«قدْ سَهَلَ لَكُمْ مِنْ أَمْرِنِّي.»
«Now the matter has become easy for you.»

Ma'mar said that Az-Zuhri narrated, “When Suhayl bin 'Amr came, he said to the Prophet ﷺ, ‘Please conclude a peace treaty with us.’ So, the Prophet ﷺ called 'Ali bin Abi Ṭālib and said to him,

اكتب بِسِمِ اللهِ الرَّحْمنِ الرَّحِيمِ

«Write: In the Name of Allah, Ar-Rahmān, Ar-Rahīm.»

Suhayl bin 'Amr said, ‘As for Ar-Rahmān, by Allah, I do not know what it means. So write: By Your Name, O Allah, as you used to write previously.’ The Muslims said, ‘By Allah, we will not write except: By the Name of Allah, Ar-Rahmān, Ar-Rahīm.’ The Prophet ﷺ said,

اكتب باشرب الله

«Write: "In Your Name O Allah."»

Then he dictated,

هذا ما قَضَى عَلَيْه مُحَمَّد رَسُول اللَّه

«This is a peace treaty, which Muḥammad, Allah’s Messenger has concluded.»

Suhayl said, ‘By Allah, if we knew that you are Allah’s Messenger, we would not prevent you from visiting the Ka’bah, and would not fight with you. So, write: Muḥammad bin ‘Abdullāh.’ The Prophet ﷺ said to him,

وَاللَّهِ إِنَّ رَسُولَ اللَّهِ وَإِنَّ كَتِبَ مَعَهُ، اكتب مَعَهُ بِن عَبْد الله

«By Allah! I am the Messenger of Allah even if your people do not believe me. Write: “Muḥammad bin 'Abdullāh.”»

Az-Zuhri continued, “The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted.”

The Ḥadīṯ continues, “The Prophet ﷺ said to Suhayl,

عَلَى أَنْ مَخَلَّوا بِنَا وَبَيْنَ الْيَبِّ بَنْطُوفٍ يَهَـ

«On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.»

Suhayl said, ‘By Allah, we will not, so as not to give the Arabs
a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet Muhammad ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allah! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muhammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet Muhammad ﷺ said,

«إِنَّا لَمْ نُقْسِمْ أَنْ كَبَّرَ بَعْدَهُ»

«The peace treaty has not been written yet.» Suhayl said, 'Then by Allah, I will never conduct peace with you.' The Prophet Muhammad ﷺ said,

«فَأَجِرْهُ لِي»

«Release him to me,» and Suhayl responded, 'I will never allow you to keep him.' The Prophet Muhammad ﷺ said,

«بَلْ لَمْ قَانِمْلُ»

«Yes, do.» He said, 'I will not.' Mikraz said, 'We allow you (to keep him).’ Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don’t you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allah, the Exalted and Most Honored.

'Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allah?’ The Prophet Muhammad ﷺ said,

«بَلْيَا»

«Yes, indeed.» I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلِيْلَ»

«Yes.» I said, 'Then why should we be humble in our religion?' He said,
«I am Allâh's Messenger and I do not disobey Him, and He will make me victorious.»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform Tawâf around it?' He said,

«بِلَى أَنْفَسِيْنَا أَنَا تَأْيِبًا عَالِمًا؟»

«Yes, but did I tell you that we would visit the Ka'bah this year?»

I said, 'No.' He said,

«فَإِنَّكَ أَنَا تَأْيِبًا وَمَطُوفًا بِهِ»

«So you will visit it and perform Tawâf around it.»

'Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allâh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allâh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allâh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform Tawâf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform Tawâf around it.'

Az-Zuhri said, "Umar, may Allâh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.'"

"When the writing of the peace treaty was concluded, Allâh's Messenger ﷺ said to his Companions,

﷟ قُمُوا فَأَنْحَرُوا ثُمَّ أَخْلَفُوا

«Get up and slaughter your sacrifices and have your heads shaved.»

By Allâh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allâh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allâh
went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush – and sadness – that there was a danger of killing each other. Then some believing women came and Allâh the Exalted and most Honored revealed the following Ayât,

«O you who believe! When believing women come to you»
(60:10), until,

«Likewise hold not the disbelieving women as wives.» Umar then divorced two of his wives, who were disbelievers. Later on Mu‘awiyah bin Abu Sufyân married one of them, and Şafîwân bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madînah, Abu Başîr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, ‘Abide by the promise you gave us.’ So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madînah) until they reached Dhul-Ḥulayyah where they dismounted to eat some dates they had with them. Abu Başîr said to one of them, ‘By Allâh, O, so-and-so, I see you have a fine sword.’ The other drew it out (of its sheath) and said, ‘Yes, by Allâh, it is very fine and I have tried it many times.’ Abu Başîr said, ‘Let me have a look at it.’ When the other gave the sword to Abu Başîr, he struck him with it until he died. His companion ran away until he reached Al-Madînah, entering the Masjid running. When Allâh’s Messenger ﷺ saw him he said,

«This man appears to have been frightened.»

When he reached the Prophet ﷺ he said, ‘My companion has been murdered, by Allâh, and I would have been murdered too.’ Abu Başîr came and said, ‘O Allâh’s Messenger, by Allâh! Allâh has made you fulfill your obligations by returning me to them, but Allâh the Exalted has saved me from them.’ The
Prophet ﷺ said,

«Woe to his mother! What an excellent war kindler he would be, if he only have supporters.»

When Abu Bassir heard this from the Prophet ﷺ, he understood that he would return him to the idolaters again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Basir. Thereafter, whenever a man from Quraysh embraced Islam he would follow Abu Basir until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allah and kith and kin to send for (Abu Basir and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah», until,

«and the pride and haughtiness of the time of ignorance.»

Their pride and haughtiness was that they did not confess that Muhammad ﷺ was the Prophet of Allah, refused to write, ‘In the Name of Allah, Ar-Rahman, Ar-Rahim,’ and prevented Muslims from visiting the Ka’bah.”[1] This is the narration Al-Bukhari collected in the Book of Tafsir,[2] ‘Umrat Al-Hudaybiyyah,[3] Hajj, and so forth.[4] Allah is the Only One sought for help, all reliance is on Him alone and there is no

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhārī narrated in the Book of Tafsīr that Ḥabīb bin Abī Thābit said that he went to Abū Wā'il asking him about something and he said, 'We were at Sīfīn, when a man said, 'Do you not see those who call to Allāh's Book?' 'Ali bin Abī Ṭālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Ḥudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

"ذَا ابْنُ الْخَطَايَبِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضْلِعَنِي اللَّهُ أَبَداً"

'O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me.'

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' Sūrat Al-Fath was later revealed.' Al-Bukhārī collected this Ḥadīth in several other parts of his Sahīḥ, and so did Muslim and An-Nasā'i using various chains of narration from Abū Wā'il, Suflān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "Sūrat Al-Fath was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."[1]

Imām Aḥmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

idolators then. The Prophet ﷺ said to ‘Ali,

وَأَكْتُبُ بِسَمِ اللَّهِ الَّذِي حَمِّنَ الرَّحْمَٰنَ الرَّحِيمَ

"Write: "In the Name of Allāh, the Most Gracious, the Most Merciful."

Suhayl said, ‘We do not know the meaning of: In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm. However, write what we do know: In Your Name, O Allāh!’ The Messenger ﷺ said,

وَأَكْتُبُ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ

"Write: "From Muḥammad, Allāh’s Messenger."

and Suhayl said, ‘If we knew that you are Allāh’s Messenger, we would have followed you. However, write your name and the name of your father.’ The Prophet ﷺ said,

وَأَكْتُبُ مِنْ مُحَمَّدٍ بِنِي عَبْدِ اللَّهِ

"Write: "From Muḥammad son of ‘Abdullāh."

They set the terms with the Prophet ﷺ that, ‘If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.’ ‘Ali said, ‘O Allāh’s Messenger! Should I write this,’ and the Prophet ﷺ said,

ْنَعَمَ، إِنَّهُ مِنْ دَعْبِ يَتَّبِعُهُ إِلَيْهِمْ فَأَلَّبَعْدُهُ اللَّهُ

‘Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.’[1] Muslim also collected this Ḥadīth.[2]

Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, “When Al-Ḥaruriyyah rebelled, they set a separate camp for their group. I said to them, ‘On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to ‘Ali,

وَأَكْتُبُ لِي أَلِي، هَذَا مَا ضَلَّلَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ

"Write, O ‘Ali: ‘These are the terms agreed to by Muḥammad, Allāh’s Messenger.’”’

The idolators said, 'If we knew that you are Allāh's Messenger, we would not have fought you.' Allāh's Messenger ﷺ said,

«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muḥammad bin 'Abdullāh."»

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, 'Yes.'[1] Abu Dāwūd also collected a similar narration.[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."[3]

427. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjīd Al-Ḥarām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

428. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.»

Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ.

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing Ṭawāf around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Ḥudaybiyyah, none of them doubted that the Prophet’s vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, “Haven’t you told us that we will go to the House and perform Ṭawāf around it?” The Prophet ﷺ said,

«بِئِلَّ أَفَخَبَّرْتُ أُمَّتَكَ تَأْيِبٌ عَامَّكَ هَذَا؟»

«Yes. Have I told you that you will go to it this year?» 'Umar said, “No.” The Prophet ﷺ said,

«إِفَلَّأْتُ أَيْهَا وَمُطْلُوفُ بِهِ»

«Then you will go to it and perform Ṭawāf around it.»

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.[1] This is why Allāh the Exalted and Most honored said,

«آَنَّكَ صَادِقٌ أَنَّ اللَّهَ رَسُولُ الْأَزْوَاجِ بِالْحُبُّ لِيَسْتَمَعَ النَّسَبُ الْبَشْرِيَّةٌ إِنَّ شَأَّ اللَّهُ»

«Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjīd Al-Ḥarām, if Allāh wills,»

and He willed that this matter shall certainly occur,

«سَيَتَّبِيعُ»

«secure,» means, ‘upon your entering,’

«تَلَقَّىَ»

«(some) having your heads shaved, and (some) having your hair cut short,»

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two Sahīhs recorded that the Messenger of Allāh ﷺ said,

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And (invoke Allāh for) those who get their hair cut short.” He ﷺ said,

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And those who get their hair cut short.” The Prophet ﷺ said,

«O Allāh! Be merciful to those who have their head shaved.»

The people said, “O Allāh’s Messenger! And those who get their hair cut short.” The Prophet ﷺ said (the third or the fourth time),

«And to those who get their hair cut short.»[1]

Allāh said,

«Wāla ‘a‘amūra»

(having no fear), indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the ‘Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa’dah.

When the Messenger ﷺ left from Al-Ḥudaybiyyah, during the month of Dhul-Qa’dah (the sixth year of Hijrah), he went back to Al-Madinah. He remained in Al-Madinah during the months of Dhul-Ḥijjah and Al-Muḥarram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

to a part of its green fields and divided the province among those who attended Al-Ḥudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Jaʿfar bin Abi Ṭālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ashʿari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.\footnote{Aṭ-Ṭabari 22:259.} This fact is well recorded in (the Books of) history. The Prophet ᴥ然後 returned to Al-Madinah.

When the month of Dhul-Qaʿdah came, the seventh year of Hijrah, the Prophet ᴥwent to Makkah for ‘Umrah accompanied by those who were with him at Al-Ḥudaybiyyah. He resumed Ḩizrām from Dhul-Ḥulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ᴥand his Companions started reciting the Talbiyah aloud. When they came close to Marr Az-Zahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ᴥwould attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ᴥmade camp in the area of Marr Az-Zahrān, where he was close enough to see the idols that were erected all around the Ḥaram, he sent the weaponry, arrows, arrow cases and spears, to the valley of Yaʿjaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ᴥwas still on the way to Makkah, the Quraysh sent Mikraz bin Ḥafṣ who said, “O Muḥammad! We never knew you to be one who betrays his promises.” The Prophet ᴥsaid,
Mikraz said, “This is the way we knew you to be, trustworthy and keeping to your promises.” The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allah and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allah and his Companions. The Messenger entered Makkah with his Companions while reciting the Talbiyah. The Prophet sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā’, the same camel he was riding on the day of Ḥudaybiyyah. ‘Abdullāh bin Rawāhah, from Al-Anṣār, was holding the bridle of the Prophet’s camel and repeating this poem, “In the Name of He, other than Whose religion there is no true religion, In the Name of He, Whom Muḥammad is His Messenger, O children of the disbelievers, stay out of his way, For today, we shall impose on you the fulfillment of its interpretation, Just as we fought with you to accept its revelation, Severe fighting that removes the heads from where they rest, And overwhelms the companion from attending to his companion, Ar-Raḥmān has sent down in His revelation, In pages that are being recited before His Messenger, That the best death is that which occurs in His cause, So, O Lord, I believe in its statements.”

This story is collected from various narrations. Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, “When Allah’s Messenger and his Companions came to Makkah, the fever of Yathrib (Al-Madinah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madinah). The idolators sat in the area close to Al-Ḥijr. Allah conveyed to His Prophet what the idolators said, so he ordered his Companions to do Ramal in the first three rounds, so that the
idolaters witness their strength. The Companions did Ramal the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolaters would not be able to see them. The Prophet ﷺ did not order them to do Ramal in all the rounds of Ṭawāf out of pity for them. The idolaters commented, ‘Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so?’[1] The Two Ṣaḥiḥs also recorded this Ḥadith.[2]

In another narration, “Allāh’s Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa’dah. The idolaters circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ﷺ ordered his Companions to do Ramal in the first three rounds of Ṭawāf. The Prophet ﷺ did not order them to do Ramal in all the rounds of Ṭawāf out of pity for them.”[3]

Al-Bukhārī recorded that Ibn ‘Abbās said, “In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, ‘Perform Ramal.’ So that the idolaters may witness their strength. At that time, the idolaters were watching from the area of Qu’ayqīān.[4] [5] Ibn ‘Abbās said, “Allāh’s Messenger ﷺ performed Ṭawāf of the Ka’bah and the Sa’y[6] at Aṣ-Ṣafā and Al-Marwah to show his strength to the idolaters.”[7]

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger ﷺ set out for ‘Umrah, but the Quraysh idolaters prevented him from reaching the Ka’bah. So, he slaughtered his sacrifice, got his head shaved at Al-Ḥudaybiyyah, agreed to a formal pact with them that he would perform ‘Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the ‘Umrah in the

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he ﷺ departed.\[1\]

Allāh’s statement,

\[\text{“He knew what you knew not, and He granted besides that a near victory.”} \]

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Ḥudaybiyyah, He knew that which you had no knowledge of,

\[\text{“and He granted besides that”} \]

before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.’

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger ﷺ will triumph over his enemies and the rest of the people of the earth,

\[\text{“He it is Who has sent His Messenger with guidance and the religion of truth,”} \]

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic Sharīʻah has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

\[\text{“that He may make it superior to all religions.”} \]

\[\text{[1] Fath Al-Bari 7:571.} \]
the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

«And All-Sufficient is Allāh as a Witness.»

that Muhammad ﷺ is His Messenger and that He will grant him victory. Allāh the Exalted and Most Honored has the best knowledge.

429. Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrāh. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.»
Qualities of the Faithful Believers and Their Refinement

Allāh declares that without doubt, Muḥammad ﷺ is truly His Messenger,

<<Muḥammad is the Messenger of Allāh.>> and this quality includes every beautiful description. Allāh praises the Companions of the Messenger ﷺ, may Allāh be pleased with them all,

<<And those who are with him are severe against disbelievers, merciful among themselves.>>

just as He, the Exalted and Most Honored, said in another Āyah,

<<Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.>>(5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allāh the Exalted said in another Āyah,

<<O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.>>(9:123) The Prophet ﷺ said,

<<The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.>>(11)

The Prophet ﷺ also said,

A believer to another believer is like a building whose different parts enforce each other.\(^1\) Both of these Ḥadīths were collected in the Ṣaḥīḥ. Allāh the Exalted and Most Honored said,

>You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.\(^2\)

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh’s best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

>But the greatest bliss is the acceptance by Allāh.\(^3\)

The statement of Allāh the Exalted next,

>The mark of them is on their faces from the traces of prostration.\(^4\)

refers to graceful appearance, according to Ibn ‘Abbās as reported from him by ‘Ali bin Abī Talḥāh.\(^5\) Mujāhid and several others explained: “It means, humbleness and reverence.”\(^6\) Some said, “The righteous good deed brings light to the heart, brightness to the face, amleness in provisions, and love in people’s hearts.” The Leader of the faithful, ‘Uthmān bin ‘Affān said, “Everyone who hides a secret, then Allāh the Exalted will either show on his face what he’s done or by the words that accidentally slip from his mouth.”

Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said that the Prophet ﷺ said,

\(^1\) *Fath Al-Bārī* 5:119.
\(^2\) *At-Ṭabarī* 22:263.
\(^3\) *At-Ṭabarī* 22:263.
Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood."[1]

Abu Dāwūd also collected this Ḥadīth.[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, "I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, 'These people are, by Allāh, better than the Disciples (of Īsā) according to what has been conveyed to us.'" They indeed said the truth, for this Ummah was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this Ummah are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,


(This is their description in the Tawrāh), then said,

But their description in the Injil is like a seed which sends forth its shoot (Shaṭ'ah,) its shoot or branch,

then makes it strong, able to stand on its own,

and becomes thick, youthful and long,

and it stands straight on its stem, delighting the sowers.

Such is the parable that describes the Companions of Allāh's

Messenger. They gave the Messenger aid, support and victory, just as the shoot hardens the plant,

\textit{\textit{ Ли́шь те́м, кто́ сна́делил}}

\textit{\textit{that He may enrage the disbelievers with them.}}

Relying on this Ayah, Imam Malik stated that the Rawáfiq\footnote{A category of Shiites.} are disbelievers because they hate the Companions, may Allah be pleased with them all. Malik said, "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Malik's opinion, may Allah be pleased with them. There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them. Allah the Exalted and Most Honored said,

\textit{\textit{ وَأَجْرًا عَظِيمًا}}

\textit{\textit{Allah has promised those among them who believe and do righteous deeds, forgiveness}} for their sins,

\textit{\textit{وَأَجْرًا عَظِيمًا}}

\textit{\textit{and a mighty reward.}} a generous reward and honorable provisions. Certainly, Allah's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this Ummah will be able to attain their level. May Allah be pleased with them and make them pleased. May He place them in the gardens of Al-Firdaws, and make it their abode, and He indeed has done all of that. In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

\begin{quote}

\textit{لا نش́بّوا أَضْحَابِي، فَوَالَّذِي يَنْبِئُ بِهِ بَنِيَةً لَّزُنَّ أَخْذُكُمُ ٱللَّهُ وَلَا أَحْذَىُ ذَهَنًا، مَا أَذْكَرُ مِّنَ أَخْذِهِمْ وَلَا نْفِعَةٌ.}

\end{quote}
Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhud in gold, that amount will never reach the level of one of them spending a Mudd half of it.¹

This is the end of the Tafsîr of Sûrat Al-Fath; all praise and thanks is due to Allâh.

¹ A small dry measurement, Muslim 4:1967
The *Tafsîr* of *Sûrat Al-Ḥujurât*  
(Chapter - 49)

Which was revealed in Al-Madînah

In the Name of Allâh, the Most Gracious, the Most Merciful.

«یَا ٱلذَّٱئِينَ ٱمَّاتِرُوا َّلَا تُقِيمُوا ۚ ۚ بِذِٰٓى ٱللّٰهِ وَرَسَّمِىٰ...»

1. O you who believe! Make not (a decision) in advance before Allâh and His Messenger, and have Taqwâ of Allâh. Verily, Allâh is Hearing, Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.

3. Verily, those who lower their voices in the presence of Allâh’s Messenger, they are the ones whose hearts Allâh has tested for Taqwâ. For them is forgiveness and a great reward.

The Prohibition of making a Decision in advance of Allâh and His Messenger; ordering Respect towards the Prophet

In these Âyât, Allâh the Exalted teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allâh the Exalted and Most Honored said,

«یَا ٱلذَّٱئِينَ ٱمَّاتِرُوا َّلَا تُقِيمُوا ۚ ۚ بِذِٰٓى ٱللّٰهِ وَرَسَّمِىٰ...»

O you who believe! Make not (a decision) in advance before Allâh and His Messenger,
meaning, do not rush in making decisions before him, rather, follow his lead in all matters. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, commented;

\( \text{لا تُذَّمَّرُوا بَيْنَ يَدِيَيْ أَبَا بَاذِرَاءِ} \)

\( \langle \text{Make not (a decision) in advance before Allāh and His Messenger,} \rangle \)

"Do not say anything that contradicts the Qur’ān and Sunnah."\(^{[1]}\) Qatādah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allāh the Exalted disliked this attitude."\(^{[2]}\) Allāh said,

\( \text{وَأَنْتُمُوا أَمَامَهَا} \)

\( \langle \text{and have Taqwā of Allāh.} \rangle \) meaning, ‘in what He has ordered you;’

\( \text{إِنَّ اللَّهَ سَمِيعٌ} \)

\( \langle \text{Verily, Allāh is Hearing.} \rangle \) ‘your statements,’

\( \text{عَلِيمٌ} \)

\( \langle \text{Knowing.} \rangle \) ‘your intentions.’

Allāh said,

\( \text{أَنْتُوْنَاء أَلَّا تَرْفَعَوا أَصْبَحْتُمْ قَوْمًا صَوْرَىٰ أَلْبَىٰ} \)

\( \langle \text{O you who believe! Raise not your voices above the voice of the Prophet.} \rangle \)

This contains another kind of favorable behavior. Allāh the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet ﷺ. It was stated that this Āyah was revealed about Abu Bakr and ‘Umar.

Al-Bukhārī recorded that Ibn Abi Mulaykah said, “The two righteous ones, Abu Bakr and ‘Umar, almost earned destruction when they raised their voices before the Prophet ﷺ who was receiving the delegation of Bani Tamīm. One of them

\(^{[1]}\) Aṭ-Ṭabari 22:275.

\(^{[2]}\) Aṭ-Ṭabari 22:276.
recommended Al-Aqra‘ bin Hābis the member of the Banu Mujāshi while the other recommended another man. Nafi’ (a subnarrator) said: “I don’t remember his name.” Abu Bakr said to ‘Umar, ‘You only wanted to contradict me,’ while ‘Umar said, ‘I did not intend to contradict you.’ Their voices then became loud, thereupon Allāh the Exalted sent down this Āyah,

 Carpets are the best of Allāh’s creation, because they are soft to walk on. The Prophet raised his voice and said, ‘O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.’

‘Abdullāh bin Az-Zubayr said, “After that, ‘Umar’s voice was so low that the Messenger of Allāh had to ask him to repeat what he said so that he could understand what he was saying to him.” ‘Abdullāh bin Az-Zubayr did not mention the same regarding his father, Abu Bakr,[1] may Allāh be pleased with him.[2] Muslim did not collect this Hadith.

In another narration collected by Al-Bukhārī, he said that a delegation from the tribe of Banu Tamīm came to the Prophet and that Abu Bakr recommended Al-Qa‘qā‘ bin Ma‘bad to be appointed as their leader, while ‘Umar recommended Al-Aqra‘ bin Ḥābis.[3] Muslim did not collect this narration.

Al-Bukhārī recorded that Anas bin Mālik said, “The Prophet missed Thābit bin Qays and a man said, ‘O Allāh’s Messenger! I will find out about his news.’ That man went to Thābit and found him sitting at home with his head lowered and asked him, ‘What is the matter?’ Thābit said, ‘An evil matter!’ And he said that he used to raise his voice above the voice of the Prophet. He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet and conveyed Thābit’s statement and returned to Thābit with a wonderfully good

news. The Prophet ﷺ said,

«Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.»

Al-Bukhārī collected this Ḥadīth with this wording.\[1\]

Imām Ahmad recorded that Anas bin Mālik said, “When this Āyāh was revealed,

«O you who believe! Raise not your voices above the voice of the Prophet», until,

«while you perceive not», Thābit bin Qays bin Ash-Shammās, whose voice was loud, said, ‘I was the one who raised his voice above the voice of Allāh’s Messenger ﷺ. I am among the dwellers of the Fire. My good deeds have been done in vain.’ He remained in his house feeling distressed, and the Messenger of Allāh ﷺ noticed his absence. So some men went to Thābit and said to him, ‘The Prophet ﷺ noticed your absence. What is the matter with you?’ Thābit said, ‘I used to raise my voice above the voice of the Prophet ﷺ and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.’ They went to the Prophet ﷺ and told him what Thābit said and the Prophet ﷺ said,

«Nay, he is among the dwellers of Paradise.»

Anas commented, “We used to see Thābit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thābit bin Qays bin Shāmmas came, having put on his Ḥanūf[2] and shrouds, and said, ‘The worst habit is the one you acquire from your enemy and do not set a bad

\[1\] Fath Al-Bāri 8:454.

\[2\] Fragrance used when shrouding the dead for burial.
example for your companions.' And he went on fighting until he was martyred, may Allah be pleased with him."[1]

Allah then prohibited speaking to the Prophet ﷺ in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allah the Exalted and Most Honored said,

\[
\text{«nor speak aloud to him in talk as you speak aloud to one another,} \]
\]

just as He said in another Ayah,

\[
\text{«Make not the calling of the Messenger among you as your calling one of another.» (24:63)}
\]

Allah's statement,

\[
\text{«lest your deeds should be thwarted while you perceive not.»}
\]

means, 'We ordered you to refrain from raising your voices to the Prophet ﷺ, so that he will not get angry with you, because in doing so, you will also anger Allah.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the Sahih, there is aHadith that states,

\[
\text{«Verily, a man might utter a word that pleases Allah the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allah the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.»}[2]
\]

[1] Ahmad 3:137. Similar was recorded by Muslim no. 119.

Allāh then ordains lowering one’s voice before the Messenger and encourages, directs and recommends this better behavior.

«Verily, those who lower their voices in the presence of Allāh’s Messenger, they are the ones whose hearts Allāh has tested for Taqwā.»

whose hearts have been purified by Allāh and made as a residence and dwelling for the Taqwā,

«For them is forgiveness and a great reward.»

Imām Aḥmad recorded in the Book of Az-Zuhd that Mujāhid said, “Someone wrote to ‘Umar, ‘O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it?’ ‘Umar replied, ‘He who feels desire to commit a sin, but does not commit it,

«they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.»

«Verily, those who call you from behind the dwellings, most of them have no sense.»

«And if they had patience till you could come out to them, it would have been better for them. And Allāh is Forgiving, Most Merciful.»

Admonishing Those Who call the Prophet ﷺ from behind Dwellings

Allāh the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet ﷺ from behind the dwellings which belong to his wives,
most of them have no sense.® Allah the Exalted and Most Honored then ordains the better behavior in this regard,

And if they had patience till you could come out to them, it would have been better for them.

it would have earned them the better benefit of this life and the Hereafter. Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

And Allah is Forgiving, Most Merciful.

It was reported that this Ayah was revealed about Al-Aqra’ bin Ḥābis At-Tamimi, may Allah be pleased with him, according to more than one source. Imām Ahmad recorded that Al-Aqra’ bin Ḥābis said that he called the Messenger of Allahﷺ from behind his dwellings, saying, “O Muḥammad! O Muḥammad!” “O Allah’s Messenger!” according to another narration, but the Messengerﷺ did not answer him, Al-Aqra’ said, “O Allah’s Messenger. My praise (of others) is worthwhile and my admonishment (of others) is degrading.” The Prophetﷺ replied,

It is Allah the Exalted (Who is worthy of this description).®

6. O you who believe! If a Fāsiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allah. If he were to obey you in much of the matter, you would surely

be in trouble. But Allâh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, Fusûq and 'Isyân hateful to you. Such are they who are the rightly guided.

8. (This is) a grace from Allâh and His favor. And Allâh is All-Knowing, All-Wise.

Investigating the Reliability of the News conveyed by Wicked People

Allâh the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner’s word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allâh the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadîth refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet’s Decision is Better

Allâh said,

وَأَنْعَمَّا إِنْ فِي طَمُّ آوٓهُمْ

(And know that among you there is the Messenger of Allâh.)

‘Know that among you is the Messenger of Allâh ﷺ. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.’ Allâh the Exalted and Most Blessed said in another Ayah,

أَنَّكَ آوٓهُ أَوَّلُ مِنَ الْمُؤَمِّنِينَ مِنَ أَسَمَّآمَكَ

(The Prophet is closer to the believers than themselves) (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

فَخَلَّمُوْيَكَ فِي كُبُرِّ مِنِّ الْأَمَامِ لَا يَنَبِّيِمُكَ
Sūrah 49. Al-Hujurat (6-8) (Part-26)

«If he were to obey you in much of the matter, you would surely be in trouble.»

‘if he obeys all of your opinions and desires, you will earn trouble and hardship.’ Allāh the Exalted and Most Honored said,

وَلاِقْ نِعْمَةً أَفْوَاهُمُ اللَّهُ ﷺ أَهْلَ الْكَذِبِ الْكَذِبَاءِ وَالْأَشْرَىٰ وَرَيْبَةً فِي مَيْتِهِمْ نِعْمَتْ

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.» (23:71)

Allāh’s statement,

وَلَكِنْ اللَّهُ حَبِّ إِلَيْكُمْ الرَّحْمَةَ وَرَضِينَ بِكُلِّ فَتْرَةٍ

«But Allāh has endeared the faith to you and has beautified it in your hearts.»

‘made faith dear to your souls and beautified it in your hearts.’

Allāh said,

قَدْ خَلَأَ إِلَيْهِ الْكَفْرُ وَالْفَسَقُ وَالْمَكْسُونَ

«and has made disbelief, Fusūq and ‘Isyān hateful to you.» ‘He has made disbelief, sins, whether major or minor, and ‘Isyān – all types of sins, hateful to you.’ This statement transfers us from one level to a better level, to perfect Allāh’s bounty. Allāh’s statement next,

أُزُلِّهِ مُمَّا أُزِيلَتُهُ

«Such are they who are the rightly guided.» those who have these qualities are the rightly guided ones whom Allāh has granted guidance and correctness.

Imām Ḥadīth recorded that Abu Rfā‘ah Az-Zuraqi said that his father said, “During the battle of Uhud, when the idolaters retreated, the Messenger of Allāh ﷺ said,

ءَاتِخِذُواٰ حَتَّى أَنْتُي أَنْتُي عَلَى رَبِّي عَزَّ وَجَلَّ

Stay in straight lines so that I praise my Lord, the Exalted
and Most Honored."

They stood behind him in lines and he said,

«اللَّهُمَّ لَكَ الحَضَدُ كَلَّهُ، اللَّهُمَّ لا قَابِضٌ لِيَنَا بُسطَتْ، وَلا مَّطْعٍ لِيَنَا مَنْفَعَتْ، وَلا بَصَطَّ لِيَنَا قَبَضَتْ، وَلا مَّسْلِسُ لِيَنَا هُدِيَتْ، وَلا مَّطَاغَتْ لِيَنَا مَنْفَعَتْ. اللَّهُمَّ بُسطَتْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَزَرَقَتْكَ، اللَّهُمَّ إِنِّي أَشْأَلَكَ الْبَيْنَ الْمُقْيَمَ الْلَّذِي لا يَحْوَلُ وَلا يَزَوَّلُ. اللَّهُمَّ إِنِّي أَشْأَلَكَ الْبَيْنَ الْمُقْيَمَ يُؤْمَنَ الْعِلْيَةَ وَالأَمَنَ يُؤْمَنُ الْخُوَّافَ. اللَّهُمَّ إِنِّي غَيْبٌ لِكُنَّا مِنْ شَرٍّ مَا أَغْطَتْنا وَمِنْ شَرٍّ مَا مَنْفَعَتْنا. اللَّهُمَّ حَبِّبُ إِنِّي الأَيْمَانَ وَزَرَّئُتُهُ فِي فَذْبِيَّةٍ وَكَرُّهُ إِنِّي الأَكْرَزَ وَالْقَصِيرَ وَالْعَضِيْبَانَ وَالْجَعْلَانَ مِنَ الزَّابِدِينَ. اللَّهُمَّ تَفْنِنَا مِسْلِمِينَ وَأَشْنِمْ مِسْلِمِينَ وَأَجْعَلْنَا بِالْسُّلَّامِيِّينَ غَيْرِ حُزَّاَبْ وَلا مَّنْفَعَتْنَ، اللَّهُمَّ قَايِلٌ الْكَفْرَةِ اللَّدِينَ يَكْتَبُونَ رُسُلَكَ وَيُصْدِرُونَ عَنْ سَبِيلِكَ وَيَجْعَلُونَ عَلَيْهِمْ وَجْرَكَ وَعَذَابَكَ.

اللَّهُمَّ قَايِلٌ الْكَفْرَةِ اللَّدِينَ أُوتُوا الْكِتَابَ إِلَّا الْحَقَّ.»

"O Allāh! Your is the praise. O Allāh! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allāh! Bestow on us from Your blessings, mercy, grace and provisions. O Allāh! I ask You for the eternal delight that never ends or fades away. O Allāh! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allāh! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allāh! Make faith dear to us and beatify it in our hearts and make disbelief, Fussāq and ‘Iṣyān hateful to us, and make us among the rightly guided. O Allāh! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allāh! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allāh! Fight the disbelievers who were given the Scriptures, the True God."[1]

An-Nasa‘ī collected this Hadith in ‘Amal Al-Yawm wa l-Laylah.\[1\] Allah said,

«فضل الله وما رحمته»

(This is) a grace from Allah and His favor. meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

وَاللَّهُ عَلِيمٌ حَكِيمٌ

And Allah is All-Knowing, All-Wise.

All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.

10. The believers are but a brotherhood. So make reconciliation

\[1\] An-Nasa‘ī in Al-Kubra 6:156.
between your brothers, and have Taqwā of Allāh that you may receive mercy.»

Making Peace between Disputing Muslims

Allāh commands making peace between Muslims that fight each other,

«And if two parties among the believers fall to fighting, then make peace between them both.»

Therefore, Allāh calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhārī and other scholars relied on this Ḥadīth as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawārij sect and those who accepted their idea, such as the Muʿtazilah sect. Al-Bukhārī narrated that Al-Ḥasan said that Abu Bakrah said that the Messenger of Allāh ﷺ gave a speech on the Minbar while Al-Ḥasan bin ʿAli was with him. He was repeatedly looking at Al-Ḥasan and then at the people; then said,

«Verily, this son of mine is a Sayyid (chief or master), and may Allāh make peace between two great groups of Muslims through him.»[1]

What the Prophet ﷺ said, occurred. Al-Ḥasan brought peace between the people of Ash-Shām and ʿIrāq, after they fought tremendous wars and frightening battles. Allāh’s statement,

«But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.»

means, until the rebellious group refers to the commands of Allāh and His Messenger ﷺ for judgement and they listen to and obey the truth. There is a Ḥadīth in the Sahīh in which

Anas states that the Messenger of Allāh ﷺ said,

«Help your brother, whether he is an oppressor or he is oppressed.»

“I asked, ‘O Allāh’s Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?’ He ﷺ said,

«By preventing him from oppressing others; this is how you help him in this case.»¹

Sa‘īd bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allāh revealed this honorable Āyah commanding them to make peace between them.²

As-Suddi said, “A man from Al-Anṣār, whose name was ʿImrān, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This Āyah was then revealed in their case, and the Messenger of Allāh ﷺ sent someone to bring peace between them, and they both agreed to resort to the decision of Allāh the Exalted.”³ The statement of Allāh the Exalted, next,

«Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the

¹ Fatḥ Al-Bārī 5:118.
² Ad-Durr Al-Manthūr 7:560.
³ Aṭ-Ṭabari 22:294. This and the previous statement fall under the category of those narrations mentioned in the beginning of the book.
equitable.

means, be fair in your judgement regarding the dispute that occurred between them,

«Verily, Allah loves those who are the equitable.»

Ibn Abi Ḥātim recorded, that ‘Abdullāh bin ‘Amr said that the Messenger of Allah ﷺ said,

«Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Rahmān, the Exalted and Most Honored, on account of their fairness in this life.»

An-Nasā’ī collected this Ḥadīth.[1] Allah’s statement,

The believers are but a brotherhood.» means, all of them are brothers in Islām. The Messenger of Allah ﷺ said,

«The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.»[2]

In the Sahīḥ,

«Allāh helps the servant as long as the servant helps his brother.»[3] Also in the Sahīḥ:

«If the Muslim invokes Allāh for the benefit of his absent brother, the angel says afterwards, ‘Āmīn, and for you the same.’»[4]

There are many Ḥadīths with this meaning, such as, in the Ṣaḥīḥ,

«The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.»

And also in Sahīḥ.

«A believer to another believer is like a building whose different parts enforce each other.»

The Prophet ☪ then clasped his hands with the fingers interlaced.

Allāh’s statement,

«So make reconciliation between your brothers,» refers to the two groups that fight each other,

«and have Taqwā of Allāh» in all of your affairs,

«that you may receive mercy.» and this is a promise from Allāh that He will grant mercy to those who fear and obey Him.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult

one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.

The Prohibition of mocking and ridiculing One Another

Allāh the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the Sahih, it is recorded that the Messenger of Allāh ﷺ said,

«Arrogance is refusing the truth and belittling people.»[1]

And in another Version

«And despising people»

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allāh the Exalted than those who ridicule and belittle them. This is why Allāh the Exalted said,

«O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.»

thus, stating this prohibition for men and then women. The statement of Allāh the Exalted,

«Nor defame yourselves», forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allāh states

«Woe to every Humazah, Lumazah»(104:1) Hamz is defamation by

action, while *Lamz* is by words. Allāh the Exalted and Most Honored said,

«Hammāz (defaming), going about with slander.» (68:11)

meaning, he belittles and defames people, transgressing and spreading slander among them, which is the *Lamz* that uses words as its tool. Allāh's statement here,

«nor defame yourselves,» just as He said in another Āyah,

«nor kill yourselves» (4:29), meaning, nor kill one another.

'Abdullāh bin 'Abbās, Mufāhīd, Sa'd bin Jubayr, Qatādah and Muqātīl bin Ḥayyān said that the Āyah,

«nor defame yourselves,» means, none of you should defame each other,' while,

«nor insult one another by nicknames.» means, 'you should not address people by nick names that people dislike.' Imām Aḥmad recorded that Abu Jabīrah bin Aḍ-Ḍaḥḥāk said, “This Āyah was revealed about us, Banu Salamah;

«nor insult one another by nicknames.»

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, every man among us had two or three nicknames. When the Prophet ﷺ called a man by one of these nicknames, people would say, 'O Allāh's Messenger! He hates that nickname.' Then this Āyah,

«nor insult one another by nicknames.» was revealed."[1] Abu

Dāwud also collected this Ḥadīth.\footnote{Abu Dāwud 5:246.} The statement of Allāh the Exalted and Most Honored,

\begin{center}
\textit{‘Evil is the name of wickedness after faith,\textsuperscript{11} means, the names and descriptions of wickedness are evil; meaning, ‘to use the nicknames that were used by the people of Jāhiliyyah, after you embraced Islām and understood it,’}
\end{center}

\begin{center}
\textit{And whosoever does not repent,\textsuperscript{12} means, from this sin,}
\end{center}

\begin{center}
\textit{the such are indeed wrongdoers.\textsuperscript{12}}
\end{center}

\begin{center}
12. \textit{O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spying not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwā of Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.\textsuperscript{12}}
\end{center}

\textbf{The Prohibition of Unfounded Suspicion}

Allāh the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one’s family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful ʿUmar bin Al-Khaṭṭāb said, “Never think ill of the word that comes out of your believing brother’s mouth, as long as you can find a good excuse for it.”\footnote{Az-Zuhd by Imām Aḥmad, Ad-Durr Al-Manthūr 6:99.}

Malik recorded that Abu Hurayrah, may Allāh be pleased with him, said that Allāh’s Messenger ﷺ said,
Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other’s faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allāh’s servants! Be brothers!

The Two Ṣaḥīḥs and Abu Dāwud recorded this Ḥadīth. Anas said that the Messenger of Allāh ﷺ said,

Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allāh. No Muslim is allowed to shun his brother for more than three days.

Muslim and At-Tirmidhi collected this Ḥadīth, who considered it Ṣaḥīḥ. Allāh said,

And spy not, on each other. Tajassus, usually harbors ill intentions, and the spy is called a Jāsūs. As for Tahassus (inquiring) it is usually done for a good reason. Allāh the Exalted and Most Honored said that Prophet Ya’qūb said,

“O my sons! Go you and inquire (Tahassasū) about Yūsuf and his brother, and never give up hope of Allāh’s mercy.”

Both of these terms, ‘Tajassus’ and ‘Tahassus’ could have evil connotations. In the Ṣaḥīḥ it is recorded that the Messenger of Allāh ﷺ said,

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<tr>
<td>Al-Muwatta’</td>
<td>2:907.</td>
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<td>Fath Al-Bārī</td>
<td>10:499.</td>
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<td>Muslim</td>
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<td>Tuhfat Al-Ahwadhi 6:46.</td>
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Neither commit Tajassus nor Taḥassus nor hate each other nor commit Tadābur. And be brothers, O servants of Allāh.\(^1\)

Al-Awzā'ī said, "Tajassus means, to search for something, while Taḥassus means, listening to people when they are talking without their permission, or eavesdropping at their doors. Tadābur refers to shunning each other." Ibn Abi Ḥātim recorded this statement.

Allāh the Exalted said about backbiting;

\[َّنَأَّ عَبَّدُ يَبْتَغِكُمْ بِمَعَانُا\]

(\textit{neither backbite one another}), thus prohibiting it, which was explained in a \textit{Hadīth} collected by Abu Dāwūd that Abu Hurayrah said, "It was asked, 'O Allāh's Messenger! What is backbiting?' He said\(^2\),

\[ذَكَرَ أَخَاهُ بِمَا يَكُرُّهُ\]

'Mentioning about your brother in a manner that he dislikes.'

He was asked, 'What if my brother was as I mentioned?' He said\(^2\),

\[إِنَّ كَانَ فِي هَا مَا لَقِيْلٌ فَقَدْ أَوْقَعَتْهُ، وَإِنَّ نَمَّ يَكُنْ فِي هَا مَا لَقِيْلٌ فَقَدْ بَيْنَاءَ\]

'If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.'\(^2\)

At-Tirmidhī collected this \textit{Hadīth} and said "\textit{Hasan Ṣahīh}.\(^3\) Backbiting was sternly warned against, and this is why Allāh the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

\[أَتَيَبَ أَمَّضَكَتْ أَنْ بِأَسْحَلْ حَلَمُ أَيْهَا مَيْتَ أَدْهَمُوْ؟\]

'Would one of you like to eat the flesh of his dead brother? You would hate it.'

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This \textit{Āyah} seeks to discourage people from backbiting and

\(^1\) \textit{Fath Al-Bāri} 10:496.

\(^2\) Abu Dāwūd 5:191.

\(^3\) Muslim no. 2589, \textit{Tuhfat Al-Ahwadhī} 6:63.
warns against it. The Prophet ﷺ used these words to
discourage taking back a gift that one gives to someone,

`کَانَ كَلِبًا يَطْفِئُ نَمْ يَزَةَجْعُ في نَيْبِهُ`

«He is just like the dog that eats its vomit.» after saying,

`فَلَسْ أَنَا مِثْلُ السُّوء؟`

«Ours is not an evil parable.»[1]

Using various chains of narration, the Ṣahīḥs and Musnads
record that the Prophet ﷺ said during the Farewell Ḥajj:

`إِنَّ دَمَاءَكُمْ وَأَموَالَكُمْ وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمِ الْمُسْلِمِينَ حَيْثُ بُعْدُكُمْ`

«Verily, your blood, wealth and honor are as sacred among you
as the sanctity of this day of yours, in this month of yours, in
this town of yours.»[2]

Abu Dāwud recorded that Abu Hurayrah said that the
Messenger of Allāh ﷺ said,

`دُفِّلَ المُسْلِمِ عَلَى المُسْلِمِ حَرَامُ مَالِهُ وَعَرْضُهُ وَذَنَاهُ، حُسَبُ امْرِئِيَّ مِنَ الدُّوَّر أَنْ`

«All of the Muslim is sacred to the Muslim, his wealth, honor
and his blood. It is evil enough for someone to belittle his
Muslim brother.»[3]

Al-Tirmidhi collected this Ḥadīth and said “Ḥasan Gharib.”[4]

Al-Ḥāfīẓ Abu Ya'la recorded that a cousin of Abu Hurayrah
said, “Mā'īz came to the Messenger of Allāh ﷺ and said, ‘O
Allāh’s Messenger! I have committed adultery,’ and the
Messenger ﷺ turned away from him until Mā'īz repeated his
statement four times. The fifth time, the Prophet ﷺ asked him,

«زَكَّيت؟»

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Ahmad 1:230.
«Have you committed adultery?» Mā‘īz said, ‘Yes.’ The Prophet ﷺ asked,

«وَأَنتِ مَنَّانَةٌ؟»

«Do you know what adultery means?» Mā‘īz said, ‘Yes. I have illegally done with her what a husband legally does with his wife.’ The Prophet ﷺ said,

«ما تُريدُ إلَى هَذَا الْقُولِ؟»

«What do you seek to accomplish by this statement?» Mā‘īz said, ‘I intend that you purify me.’ The Prophet ﷺ asked,

«أَذْكَرْتُ ذَلِكَ بَنْكَ بِفَتْرَ مِنْهَا كَمَا يَكْبَرُ الْمَيِّلُ فِي الْمُشْكِلَةِ وَالْرَّاسُ فِي الْأَحْذَارِ؟»

«Have you gone into her just as the stick goes into the kohl container and the rope goes into the well?»

Mā‘īz said, ‘Yes, O Allah’s Messenger!’ The Prophet ﷺ commanded that Mā‘īz be stoned to death and his order was carried out. The Prophet ﷺ heard two men saying to one another, ‘Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned?’ The Prophet ﷺ continued on and when he passed by the corpse of a donkey, he asked,

«أَيُّنَ فَلَنَّ فَلَنَّ؟ أَنْبَأْ فَلِكَلَا مِنْ جِيْفَةِ هَذَا الجَنْدَاءِ؟»

«Where are so-and-so? Dismount and eat from this donkey.»

They said, ‘May Allah forgive you, O Allah’s Messenger! Would anyone eat this meat?’ The Prophet ﷺ said;

«فَمَا بَلَغْتُ مِنْ أَحْيَاكِمَا أَيُّنَّا أَنْبَأْتُ أَكْلَا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الَّذِي أَلْقَى أُحْدَاثًا
الجَنْدَاءِ يُنْظِمُ فِيَهَا»

«The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.» This Ḥadīth has an authentic chain of narration.\(^{[1]}\)

Imām Ahmad recorded that Jābir bin ‘Abdullāh said, “We

\[^{[1]}\] Musnad Abu Ya’lā 6:524, similar was recorded by Abu Dāwūd, no. 4428.
were with the Messenger of Allāh ﷺ when a rotten odor was carried by the wind. The Messenger of Allāh ﷺ said,

«أَنْذَرُونَ مَا هَذِهِ الْرِّيحُ؟ ۖ هَذِهِ بِيْعُ الْدِّينِ بِغَيْرِ الْقَانُونِ النَّاسِ؟»

«Do you know what this odor is? It is the odor of those who backbite people.»[1]

**Accepted Repentance from Backbiting and Slander**

Allāh the Exalted and Most Honored said,

> «وَأَنْتُمْ لِلَّهِ أَنْعَمٌ»

> «And have Taqwā of Allāh», that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

> «إِنَّ اللَّهَ نَزَّلَ نَجْمًا»

> «Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.»

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

> «فَإِنَّمَا الْأَنْثَى إِذَا سَقَطَتْ عَنْهَا تَنُّورٌ وَأَنْتُمْ رَفَعُونَ شَعْباً وَتَبَيَّنُوا إِنَّ اللَّهَ غَفُورٌ عَلِيمٌ»

> «Surely the menstruum is not for you to proclaim, and you are not to show any shame. Verily Allāh is Forgiving, Most Merciful.»

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13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.

All of Mankind are the Children of ‘Ādam and Ḥawwā’

Allāh the Exalted declares to mankind that He has created them all from a single person, ‘Ādam, and from that person He created his mate, Ḥawwā’. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that ‘nations refers to non-Arabs, while ‘tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, Al-Inbāḥ, by Abu ‘Amr Ibn ‘Abdul-Barr, and from the book, Al-Qaṣad wil-Amām fī Ma‘rifah Ansāb Al-Arab wil-‘Ajām.

Therefore, all people are the descendants of ‘Ādam and Ḥawwā’ and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allāh the Exalted and their following of His Messenger ﷺ. After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allāh said,

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O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.

so that they get to know each other by their nation or tribe. Mujāhid said that Allāh’s statement,

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that you may know one another. refers to one’s saying, “So-and-so the son of so-and-so, from the tribe of so-and-so.”[1] Sufyān Ath-Thawri said, “The Ḥimyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Ḥijāz (Western Arabia) dealt with each other according to their tribes.”

Honor is earned through Taqwā of Allāh

Allāh the Exalted said,

«Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā.»

meaning, ‘you earn honor with Allāh the Exalted on account of Taqwā, not family lineage.’ There are many Ḥadīths from the Prophet Ṣallallāhu ʿalayhi wa sallam that support this meaning. Al-Bukhārī narrated that Abu Hurayrah said, “Some people asked the Prophet Ṣallallāhu ʿalayhi wa sallam, ‘Who is the most honorable among people?’ He replied,

«Faqirumum ʿannā Allāh al-fāʾīliyān.»

‘The most honorable among them with Allāh is the one who has the most Taqwā.’

They said, ‘We did not ask you about this.’ He said,

«Faqirumum an-nasi ʿumāsf bni Allāh, bni ʿālī Allāh, bni ʿālī Allāh, bni ʿālī Allāh, bni ʿālī Allāh.»

‘Then the most honorable person is Yūsuf, Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khalil.’

They said, ‘We did not ask you about this.’ He said,

«Faqirumum al-ʿarb al-nasībī bi ʿumās.»

‘Then you want to ask me about the Arab lineage?’ They said, ‘Yes.’ He said,

«Faqirumum fil-jāhiliyyah jīyārakum fil-ʾislām ’indī ʿadzāna, ʿadzāna.»[1]

Al-Bukhārī collected this Ḥadīth in several places of his Ṣahih,[2] An-Nasāʾī did as well in the Taafsīr section of his Sunan.[3] Muslim recorded that Abu Hurayrah said that the Messenger of Allāh Ṣallallāhu ʿalayhi wa sallam said,

«Ibn Allāh la ʾinnāzura ʿillī ṣawākum wa ʾamārakum ʿallākum, ʿallākum ʾinnāzura ṣawākum wa ʾamārakum.»

"Verily, Allāh does not look at your shapes or wealth, but he looks at your hearts and actions."

Ibn Majah also collected this Ḥadīth. Ibn Abī Ḥātim recorded that 'Abdullāh bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allāh performed Taʿwāf around the Ka'bah while riding his camel, Al-Qaṣwā', and was touching the corners with a stick he had in his hand. He did not find a place in the Masjid where his camel could sit and had to dismount on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allāh later gave a speech while riding Al-Qaṣwā' and said, after thanking Allāh the Exalted and praising Him as He should be praised,

"O people! Allāh the Exalted has removed from you the slogans of Jāhiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allāh and honorable to Allāh, or a man who is vicious, miserable and little to Allāh the Exalted. Verily, Allāh the Exalted and Most Honored said, "O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Al-Taqwā. Verily, Allāh is All-Knowing, All-Aware."

The Prophet said,

"Aqīl Qawlī hāḍa wa-aṣṣāfīr Allāh lī wa-zikrīm;"

"I say this and invoke Allāh for forgiveness for me and for you."

This was recorded by 'Abd bin Ḥumayd. Allāh the Exalted said,

Verily, Allah is All-Knowing, All-Aware."
means, 'He is All-Knowing of you and All-Aware of all of your affairs.' Allah guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable Ayah and the honorable Hadiths we mentioned as evidence that compatibility in marriage\[1\] is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allah, the Exalted,

"Verily, the most honorable of you with Allah is the one with the most Taqwā."

\[1\] With regards to social status, wealth, family lineage, etc.
14. The bedouins say: "We believe." Say: "You do not believe. But say, 'We have submitted,' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Forgiving, Most Merciful."

15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.

16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is on the earth, and Allāh is All-Aware of everything."

17. They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me. Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."

18. "Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-See of what you do."

There is a Difference between a Believer and a Muslim

Allāh chastises the bedouins who, when they embraced Islām, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

(The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts..."

This honorable Āyah provides proof that Faith is a higher grade than Islām, according to the scholars of the Ahl us-Sunnah wal-Jamā’ah. This is also demonstrated in the Ḥadīth of Jibrīl, peace be upon him, when he questioned the Prophet ﷺ about Islām, then Īmān then Ḥsān. Thus moving the
general matter to one more specific, then even more specific.

Imām Aḥmad recorded that ‘Amir bin Sa’d bin Abi Waqqās said, “The Messenger of Allāh ﷺ gave (something to) some men and did not give one of them. Sa’d said, ‘O Allāh’s Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.’ The Prophet ﷺ said,

«أَوْ مُسْلِمٌ؟»

«Or say, a Muslim.»

Sa’d repeated his statement thrice each time the Prophet ﷺ answered,

«أَوْ مُسْلِمٌ؟»

«Or say, a Muslim.» The Prophet ﷺ then said,

إِنِي لَأُغْلِبُ رَجُالًا وَأَدْعُ مَنْ هُوَ أَخْبَرَ إِلَيَّ بَنَحْشِهِ، فَلَمْ أعْطِهِ شَيْئًا مَعْفَاتَ أَنْ يَكْفُرُوا

في النَّارِ عَلَى رَجُوْهُمْ؟

“I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.”[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.[2] Therefore, the Prophet ﷺ made a distinction between the grade of believer and the grade of Muslim, indicating that Īmān is a more exclusive grade than Islām. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on Īmān in Ṣaḥīḥ Al-Bukhārī, all praise is due to Allāh and all the favors are from Him.

So this proves that the bedouins whom the Āyah mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn ‘Abbās, Ibrāhim An-Nakha‘ī, Qatādah and that preferred by Ibn Jarīr. These


bedouins were taught a lesson,

«قَلْ لَمْ تُوْسَؤُوا وَلَكِنْ كُنْتُمْ نَّاسَاء وَلَمْ تَعْقِلُوا عِلْمَ الْإِنْسَانِ فِي قُلُوبِكُمْ»

«Say: “You do not believe, but say ‘We are Muslims,’ for Faith has not yet entered your hearts…”»

meaning, ‘you have not yet achieved the reality of Faith.’ Allâh the Exalted said,

«إِنْ تُلْبِسُوا اللَّهَ وَرَسُولَهُ لَا يَزِيدَنَّكُمْ فِي أَمْثَالِكُمْ شَيْئًا»

«But if you obey Allâh and His Messenger, He will not decrease anything in reward for your deeds…»

‘He will not decrease any of your rewards,’ as Allâh said;

«وَمَا أَتَتْهُمْ مِنْ عَزَبٍ مِّنْ نَزُورٍ»

«We shall not decrease the reward of their deeds in anything.» (52:21)

Allâh said:

«إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

«Verily, Allâh is Oft-Forgiving, Most Merciful.» for those who repent and return to Him. Allâh’s statement,

«إِنَّا أُنَادَيْنَ»

«Only those are the believers», who have perfect Faith,

«أَلَمْ يَا مَالِكَانَ بَيْنَ يَدَيْنَاهُ وَرَسُولَهُ وَمَا كَانَ عَلَيْنَاهُانِ»

«who have believed in Allâh and His Messenger, and afterward doubt not»

They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

«وَكِنَّهُمَا بِأَمْرِهِنَّ وَأَنْفُسِهِمْ ﴿فِي سَبيلِ أَنَّهَا﴾»

«but strive for the cause of Allâh with their wealth and their lives»

meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allâh as a means of seeking His pleasure,
"Those! They are the truthful." 'in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!'

Allâh said,

"Qul: "Will you inform Allâh of your religion..."' 'will you inform Allâh of what is in your hearts,'

"وَأَلَّا يَكُونَ مَا فِي الْبُطُونِ وَمَا فِي الْأَفْتَرْسِينَ"

"while Allâh knows all that is in the heavens and all that is on the earth."

Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

"وَأَلَّا يَكُونَ مَا فِي الْقُرُونِ عَلَىٰهُ"

"and Allâh is All-Aware of everything." Allâh said,

"بِئْسُ عَلَيْكُمْ أَنْ أَسْتَغْفَرُواْ إِلَّا عَلَىٰ يَسِيرٍ"

"They regard as a favor to you that they have embraced Islâm.

Say: "Do not count your Islâm as a favor to me..."'

meaning the bedouins who considered embracing Islâm, following and supporting the Messenger ﷺ as a favor to him. Allâh the Exalted refuted their false statement,

"قُلْ لَا نَصْبُواْ عَلَىٰ يَسِيرٍ"

"Say: "Do not count your Islâm as a favor to me..."' 'for the benefit of your Islâm will only be yours, and this is a favor from Allâh to you,'

"وَأَلَّا يَكُونَ مَا فِي الْأَقْرَانِ عَلَىٰكُمْ إِنْ كُنْتُمْ صَالِحِينَ"

"Nay, but Allâh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."'

'in your claim that you are believers.' The Prophet ﷺ said to the Anşâr on the day of the battle of Hunayn,
O Anṣār! Have I not found you astray and Allāh guided you through me? Were you not divided and Allāh united you around me? Were you not poor and Allāh gave you riches through me?

Whenever the Prophet ﷺ asked them any of these questions, they would reply, "Allāh and His Messenger have most favored us."[1]

Al-Ḥāfiz Abu Bakr Al-Bazzār recorded that Ibn ‘Abbās said, "Banu Asad came to the Messenger of Allāh ﷺ and said, 'O Allāh’s Messenger! We embraced Islām, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allāh ﷺ said,

إِنِ فَفَهَمُوهُمْ فَقَلِ نَأَيُنَّ الشَّيْطَانَ يَنْطِقُ عَلَيْهِمْ

"Verily, they understand but little and the Shaytān speaks through their words."

This Āyah was later revealed,

كُنُّا قَلْبًا عَلَيْكَ أَنْ أَسْتَمَعْنَا فَلَآ نَأْتِ أَنْ يُسْلِكُنَّ بِاللهِ بَيْنَ مَا تَتَّبَعُونَ مَدْكُورًا إِلَّا كَثْرًا صَغِيلًا

"They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me." Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."[2]

Then Allāh reminds that He has complete knowledge of all creations and that He sees them all;

إِنَّ اللهَ بِذَلِكَ عَلَى السَّكَرَبِينَ وَالْأَمْثَلِينَ وَلَهُ تَصُرُّفُ يِمَا تَعْمَلُونَ

"Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do."

This is the end of the Tafsîr of Sūrat Al-Ḥujūrāt. Verily, all praise is due to Allāh, all the favors are from Him, and from Him comes the success and protection from error.

The Tafsīr of Sūrah Qāf
(Chapter - 50)

Which was revealed in Makkah

The Beginning of the Mufaṣṣal[1] Section of the Qur'ān

This Sūrah is the first Sūrah in the Mufaṣṣal section of the Qur'ān, according to the correct view. It is said that the Mufaṣṣal starts with Sūrat Al-Ḥujurāt. Some common people say that the Mufaṣṣal starts with Sūrah ‘Amma An-Nabā, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Ḥudhayfah) said; “I asked the Companions of Allāh’s Messenger (ﷺ) how they divided the Qur’ān. They said; ‘Three, five, seven, nine, eleven, thirteenth, and the Mufaṣṣal section as one.’”

This was recorded by Ibn Mājah and Īmām Aḥmad.[2]

If one counts forty-eight Sūrahs, the next Sūrah will be Sūrah Qāf. The details are as follows: The [first] three Sūrahs are Al-Baqarah (chapter 2), Āl ‘Imrān (3), then An-Ｎisā’ (4). The five are Al-Mā’idah (5), Al-An’ām (6), Al-Aʿrāf (7), Al-Anfāl (8) and Barā’ah (or At-Tawbah) (9). The seven next Sūrahs are Sūrah Yūnus (10), Hūd (11), Yūsuf (12), Ar-Ra’ūd (13), Ibrāhīm (14), Al-Ḥijr (15) and An-Nahḥ (16). The nine next Sūrahs are, Subḥān (or Al-Isrā’ (17)), Al-Kahf (18), Maryam (19), Ṭa Ḥa (20), Al-Anbiyā’ (21), Al-Ḥajj (22), Al-Mu’minūn (23), An-Nūr (24) and Al-Furqān (25). The next eleven Sūrahs are Sūrat Ash-Shu’ārā (26), An-Naml (27), Al-Qāṣās (28), Al-‘ Ankabūt (29), Ar-Rūm (30), Luqman (31), Alif Lām Mīm As-Sajdah (32), Al-‘Azzāb (33), Saba’ (34), Fātir (35) and Yā Sīn (36). The next thirteen are Sūrat As-Ṣaffāt (37), Ṣād (38), Az-Zumar (39), Ghāfīr (40),

[1] Mufaṣṣal refers here to the short Surāhs. This starts from Sūrah Qāf to the end of the Qur’ān.

[2] Abu Dāwūd 2:114, Ibn Mājah 1:427 and Aḥmad 4:9. This is part of a weak Ḥadīth which was removed.
The Virtues of Sūrah Qāf

Imām Aḥmad recorded that ‘Umar bin Al-Khaṭṭāb asked Abu Wāqīd Al-Laythi, “What did the Prophet ﷺ recite during the Ḥādīth Prayer?” Abu Wāqīd said, “Sūrah Qāf and Sūrat Ḥajj [i.e. Sūrat Al-Qamar (54)].” Muslim and the Four Collectors of the Sunan collected this Ḥadīth.\[1\]

Imām Aḥmad recorded that Umm Hishām bint Ḥarīthah said, “For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized Sūrah,

\[
Qāf. By the Glorious Qur’ān.\]

from the tongue of the Messenger of Allāh ﷺ who used to recite it every Friday while standing on the Minbar delivering the Friday sermon to the people.”\[2\]

Muslim collected this Ḥadīth.\[3\]

Abu Dāwūd also recorded that the daughter of Al-Ḥārith bin An-Nu‘man said, “I only memorized Sūrah Qāf from the mouth of the Messenger of Allāh ﷺ who used to recite it in every Friday Khutbah. Our oven and the oven of the Messenger ﷺ was one and the same.”\[4\]

Muslim and An-Nasā’ī collected this Ḥadīth.\[5\]

Therefore, the Messenger of Allāh ﷺ used to recite this Sūrah during large gatherings such as the Ḥāds and during

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\[2\] Ahmad 6:435.

\[3\] Muslim 2:595.

\[4\] Abu Dāwūd 1:660.

Friday sermons. He did so because this Sūrah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Qāf. By the Glorious Qur'ān.

2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"

3. "When we are dead and have become dust. (Shall we be resurrected?) That is a far return."

4. We know that which the earth takes of them, and with Us is a Book preserved.

5. Nay, but they have denied the truth when it has come to them, so they are in a Marij state.
Qāf.> which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

Šād.> (38:1)

Nūn.> (68:1)

Allāh

Alif Lām Mīm.> (2:1),

Ham

Ḥa Mīm.> (40:1), and

Tā Sin.> (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of Sūrat Al-Baqarah, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection

Allāh said,

By the Glorious Qur'ān.> means by the Honorable and Great Qur'ān, which,

Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.> (41:42)

The subject of the oath contained in this Āyah is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,
Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: ‘This is a strange thing!’

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another Ayah

`Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): ‘Warn mankind.’ (10:2), meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

`When we are dead and have become dust. That is a far return.’

They said, ‘after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,’

`That is a far return.’ ‘it is not likely that it will ever occur.’ They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,
We know that which the earth takes of them," meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allāh's knowledge.

(and with Us is a Book preserved,) 'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-'Awfī narrated that 'Abdullāh bin 'Abbās commented on the statement of Allāh the Exalted,

We know that which the earth takes of them.

"It refers to what the earth consumes of their flesh, skin, bones and hair."[1] A similar view was recorded from Mujāhid, Qatādah, Ad-Dāḥhāk and several others.[2] Allāh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

Nay, but they have denied the truth when it has come to them, so they are in a Marij state.

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. Marij means, in disarray, in a confused state and defying the characteristics of the Truth. Allāh the Exalted said in another Ayah,

Certainly, you have different ideas. Turned aside therefrom is he who is turned aside." (51:8-9)

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?

7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahīj) pair.

8. An insight and a Reminder for every servant who turns to Allāh in repentance.

9. And We send down blessed water (rain) from the sky, then We produce therewith Jannāt and grain that are reaped.

10. And date palms Bāsiqāt, with arranged clusters.

11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.

Allāh’s Power and Ability over what is Greater than Resurrection

Allah the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

Have they not looked at the heaven above them, how We have made it and adorned it, with lamps;

and there are no Furūj in it? i.e., clefts, according to Mujāhid.[1] Others said that Furūj means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:2-4)

fatigued, unable to discover any imperfection or shortcomings. The statement of Allāh the Exalted, the Blessed,

\( \text{And the earth! We have spread it out,}\) means, 'We made it spacious and spread it out,'

\( \text{and set thereon Rawāsi standing firm.} \) which are the mountains to save the earth from shaking along with its inhabitants,

\( \text{and We planted in it every lovely (Bahij) pair.} \) every kind and species of plant, fruit and vegetation,

\( \text{And of everything We have created pairs that you may reflect.} \) (51:49)

Allāh's saying 'Bahij', meaning a beautiful scene,

\( \text{An insight and a Reminder for every servant who turns to Allāh in repentance.} \)

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

\( \text{And We send down blessed water from the sky,} \) meaning beneficial,
then We produce therewith Jannāt, means special and public parks, gardens, etc.

(وَرَحَّبَ الْمَيْسِيدَ)

(and grain that are reaped) grains that are harvested for food and for storage for later use,

(وَالْخَنْقُ بِالْبَيْنِ)

(And date palms Bāsiqāt,) meaning, tall and high, according to the explanation reported from Ibn 'Abbās, Mujāhid, Ikrīmah, Al-Hasan, Qatādah and As-Suddī. Allāh said,

(فَلَا تَجِدُ نَيْنَاءً)

(with arranged clusters) producing fruits arranged in clusters,

(وَرَنَّى لِجَالِلَ)

(A provision for (Allāh's) servants) for (Allāh’s) creation,

(وَالْحَيَاةِ بِهِ مُرْحَبَةً)

(And We give life therewith to a dead land:) this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh’s ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other Āyāt,

(وَسُبْحَانَ الْكُلِّ وَالْأَرْضَ أَصْحَابُ مِنْ خَلِيفَتِنَا)

(The creation of the heavens and the earth is indeed greater than the creation of mankind;) (40:57),

(بَلْ يُبْدِئُ بَعْضُها أَنَّ اللَّهَ الْأَلِيِّ خَلَقَ الْكَسَوِّيَّ وَالْأَرْضَ وَلَمْ يَكُنْ هُنَاكَ يَطْلِبُونَ يَقِيمُونَ عَلَى أَنْ يَجِنَّ)

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things. (46:33) and,

And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things. (41:39)


13. And 'Ād, and Fir'awn, and the brethren of Lūt.

14. And the Dwellers of Al-Aykah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of Nūḥ by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in Sūrat Al-Furqān,\[1\]

\[1\] See volume seven, the Tafsir of Sūrat Al-Furqān (25:38).
...and Thamūd, and ‘Ād, and Fir‘awn, and the brethren of Lūṭ,

the people of Sadūm (Sodom) and the surrounding areas, to whom Lūṭ was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

(And the Dwellers of Al-Aykah), they are the nation of Shu‘ayb, peace be upon him,

(and the people of Tubba‘), King of Yemen; we explained his story in the Tafsīr of Sūrat Ad-Dukhān,[1] and therefore, we do not need to repeat it here. All praise is due to Allāh.

(Everyone of them denied (their) Messengers) means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

(The people of Nūh denied the Messengers)(26:105)
even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

(so My threat took effect) meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

[1] See volume eight, the Tafsīr of Sūrat Ad-Dukhān [44:37].
Repeating the Creation is Easier than originating It

Allāh the Exalted said,

«أَنْثَبِينَا بِالْخَلْقِ الْأَوَّلِ»

«Were We then tired with the first creation? »

meaning, ‘did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?’

«فَلَا تُهَرِّبُ فِي لَبَسِ مِنْ خَلْقِ جَدِيدٍ»

«Nay, they are in confused doubt about a new creation.»

meaning, ‘starting the creation did not tire Us, and repeating it is even easier.’ Allāh the Exalted and Most Honored said,

«وَهُوَ الَّذِي يَبْدِى النَّشَأَةَ ثُمَّ يُبَيِّنَ وَقُوْمَآ مُؤْتِمَآ»

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27), and,

«وَسَأُنَبِئُكُمْ بِإِخْرَاجِ حَيْلٍ فَلَا مِنْ لَبَسِ النَّطْفَةِ وَقَالَ رَبُّهُ لَهُ»

«And he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they are rotten and have become dust?” Say: “He will give life to them Who created them for the first time! And He is the All-Knower of every creation!”» (36:78-79)

We mentioned earlier a Ḥadīth collected in the Ŝāhīh,

«يَقُولُ اللَّهُ تَعَالَى بَيْنِي بِنْ أَدْمَ يَقُولُ لَنْ يُبَيِّنَي كَمَا بَدَأْي. وَأَوْلَيْ أَوْلِي الْخَلْقِ يَاخْلِقْ عَلَيْ بِثْرِ نِعْمَتِكَ»

«Allāh the Exalted said, “Son of ‘Ādam insults Me when he says, ‘He will not resurrect me as He created me before!’ But surely, originating creation is not easier for Me than reproducing it again.”»[1]

«وَلَمَّا خَلَفَا الْإِلَيْسَ وَتَحْلَكَتْ مَا رَوْسَهُ بِهِ. نَزَهُ وَفَعَّلَ مَنْ أَرَبَّهُ إِلَى بَنِي حَيْلِ الْخَلْقِ إِذْ بَلَغَ الْعَصْرَةَ عَنْ أَلِيِّبِي بِنْ أَذْمُرْ نَمْثَالُ ثَلَثَانِيَةٍ وَمَا يَلَبَّطُ مِنْ فُوْلُ إِلَّا لَدَيْهِ وَثْبٌ عَبْدٌ أَپَتْسَاهُ كُلَّ سَكَةٍ»

Allāh encompasses and watches all of Man’s Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the Ṣaḥīḥ, the Messenger of Allāh ﷺ said,

«إنَّ الَّذِينَ يَتَّخِذُونَ لَهُ أَنْفُسَهُمْ مَهَادًا، إِنَّمَا هُمْ يَجْعَلُونَ غَيْبَ الْغَيْبِ مُضَيْفَاءً.»

«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»[11]

The statement of Allāh the Exalted,

[11] Most of the scholars do not hold the same view as Ibn Kathīr regarding the usage of “We”.
means, His angels are nearer to man than his jugular vein. Those who explained ‘We’ in the Āyah to mean ‘Our knowledge,’ have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allāh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Āyah do not need this explanation (that ‘We’ refers to ‘Allāh’s knowledge’), for Allāh did not say, ‘and I am closer to him than his jugular vein.’ Rather, He said,

«And We are nearer to him than his jugular vein.»

just as He said in the case of dying persons,

«But We are nearer to you, but you see not.»

(56:85),

in reference to His angels (who take the souls). Allāh the Exalted the Blessed said,

«Verily, We, it is We Who have sent down the Dhicr and surely, We will guard it.»

Therefore, the angels brought down the revelation, the Qur'ān, by the leave of Allāh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allāh.[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allāh’s Prophet ﷺ, who is truthful and was told the truth, told us. Allāh’s statement here,

«(Remember) that the two receivers receive,» in reference to the two angels who receive and record the deeds of mankind.

one sitting on the right and one on the left. means ready to note,

\( \text{بما نُلْتُبِثُ} \)

\( \text{what he utters}, \) in reference to the human,

\( \text{يَمُنَّ} \)

\( \text{of a word}, \) means any word that he or she speaks,

\( \text{إِلاَّ لَنْ يَهْبُ رَبِّي غَيْبَ} \)

\( \text{but there is a watcher by him ready.} \) means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

\( \text{وَإِنَّكُمْ تَكُونُونَ كُلُّكُمُ} \text{بَرَاءٍ مَّا نُفَتَلَّوْنَ} \)

\( \text{But verily, over you (are appointed angels) to watch you,} \)
\( \text{Kirāman (honorable) Kātibin writing down (your deeds), they} \)
\( \text{know all that you do.} \) (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Ḥasan and Qatādah.\(^{[1]}\) This is also the apparent meaning of this Āyah.

Imām Aḥmad recorded that Bilāl bin Al-Ḥārith Al-Muzani said, “The Messenger of Allāh ﷺ said,

\( \text{إِنَّ رَجِلًا لَيَكُنَّمْ بِكُلَّمَةٍ} \text{مِنْ رَضُوَانِ اللَّهِ تَمَالَى} \text{مَا يَتَفَصَّلُ إِنَّكُنَّ لَبِلَّغْتُ مَا بَلِّغْتُ} \)
\( \text{اللَّهُ غَرُّ رَجُلٌ بَيْنَهَا رَضُوَانَةُ إِلَى} \text{يَوْمِ بَلَاغَةٍ} \text{إِنَّ الرَّجُلًا} \text{لَيَكُنَّمْ بِكُلَّمَةٍ مِنْ سَخَط} \)
\( \text{اللَّهِ تَمَالَى} \text{مَا يَتَفَصَّلُ إِنَّكُنَّ لَبِلَّغْتُ مَا بَلِّغْتُ} \text{بِلَّغَةٍ إِلَى} \text{يَوْمِ} \)

\( \text{Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.}”\)

\( ^{[1]} \text{At-Ṭabarī 22:345.} \)
'Alqamah used to say, “How many words did I not utter because of the Hadith that Bilal bin Al-Ḥārith narrated.”[1] At-Tirmidhi, An-Nasā‘ī and Ibn Mājah collected this Hadith. At-Tirmidhi said, “Hasan Ṣahīḥ.”[2] There is a Hadith similar to this in the Ṣahīḥ.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allāh the Exalted and Most High said,

«And the stupor of death will come in truth: “This is what you have been avoiding!”»

Allāh the Exalted and Most Honored says, ‘O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing.’

«This is what you have been avoiding!», means, ‘this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.’

In the Ṣahīḥ, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«Glory be to Allāh! Verily, death has its stupor.»[3]

The Āyah,

«This is what you have been avoiding!» has two possible meanings. One of them is this: ‘what you have been trying to avert, escape and flee from has come to you and resided in your home!’ The second meaning is, ‘you had no way of escaping or averting this end.’ At-Ṭabarānī collected a Hadith in Al-Mu‘jam

Al-Kabîr[1] from Samurah who said that the Messenger of Allâh ﷺ said,

«The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!' The fox went out howling and continued until his neck was cut off, (i.e.,) he died.»

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allâh the Exalted the Blessed said,

«And the Trumpet will be blown - that will be the Day of the threat.»

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.[2] We also mentioned that the Messenger of Allâh ﷺ said in a Hadîth,

«How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allâh to blow in it)?»

They said, “O Allâh’s Messenger, what should we say?” He ﷺ said,

«Fûlûna ḥusnîna allâh wânîm al-wâkîl.»

[1] At-Tabarâni 7:222. This narration is Mawqîf, i.e., it is correct from the Companion only.

“Say, ‘Allāh is sufficient for us, and He is the best disposer of affairs.’”[1]

The Companions repeated this invocation, saying, “Allāh is sufficient for us, and He is the best disposer of affairs (for us).” Allāh said,

«And every person will come forth along with a Sā‘iqa and a Shahīd.»

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarīr preferred.[2] It was narrated from Yahya bin Rāfi‘, the freed servant of Thaqīf, that he heard ‘Uthmān bin ‘Affān, may Allāh be pleased with him, giving a speech in which he recited this Ayah,

«And every person will come forth along with a Sā‘iqa and a Shahīd.»

and then said, “A Sā‘iqa to drive every person to Allāh the Exalted, and a Shahīd to witness against him what he has done.”[3]

The statement of Allāh the Exalted,

«Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!»

is directed at humanity. Allāh said,

«Indeed you were heedless of this», of this Day,

«Now We have removed from you, your covering, and sharp is your sight this Day!»

And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty." (32:12)

23. And his companion (angel) will say: "Here is (his record) ready with me!"

24. (Allāh will say to the angels:) "Both of you throw into
25. "Hinderer of good, transgressor, doubter."

26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."

27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."

28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."

29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."

The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

"Here is (his record) ready with me!", here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

Both of you throw into Hell every stubborn disbeliever.

It appears that Allāh will say these words to the Sā‘īq and Shahīd angels; the Sā‘īq drove him to the grounds where Reckoning is held and the Shahīd testified. Allāh the Exalted will order them to throw him in the fire of Jahannam, and worse it is as a destination,

Both of you throw into Hell every stubborn disbeliever.

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,
«Hinderer of good,» meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

«transgressor,» meaning, he transgresses the limits in spending. Qatādah commented, “He is a transgressor in his speech, behavior and affairs.”[1] Allāh said,

«doubter,» meaning, he doubts and raises doubts in those who scrutinize his behavior.

«who set up another god with Allāh.» meaning, he associated others with Allāh and worshipped others besides Him,

«Then both of you cast him in the severe torment.»

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri said that the Prophet ﷺ said,

«بَعْرُكُمْ مِنَ النَّارِ بِخُطْطِكُمْ بَيْنَ يَدَيْهِمْ:َ وَكُلُّ الْيَوْمِ بَلَائِثُ:َ يِكْلُلُ جَبَارُ غَيْبَيْدَ وَمَنْ جَعَلَ مَعَ اللَّهِ إِلَيْهَا أَخْرَزَ وَمَنْ قَالَ لَنَسَأَ بَيْنَ نَفْسِنَا فَنَتَطْوِئُ عَلَيْهِمْ فَتُفْطِئُوهُمْ فِي عُمُّرَاتٍ.َ جَهَنَّمُ.َ

"A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam."[2]

Man and Devil dispute before Allāh

Allāh’s saying;

«وَيَكُونُ رَيْبًا.»

«His companion will say», refers to the devil who is entrusted to

every man, according to ‘Abdullāh bin ‘Abbās, Mujāhid, Qatādah and several others.\footnote{At-Tabari 22:357.} He will say,

\begin{center}\textit{Our Lord! I did not push him to transgression,}\end{center}

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

\begin{center}\textit{Our Lord! I did not push him to transgression,}\end{center}

meaning, “I did not lead him astray,”

\begin{center}\textit{but he was himself in error far astray.}\end{center}

meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another Āyah,

\begin{center}\textit{And Shaytān will say when the matter has been decided: “Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allāh. Verily, there is a painful torment for the wrongdoers.”}\end{center} (14:22)

Allāh the Exalted said,

\begin{center}\textit{(Allāh) will say: “Dispute not in front of Me.”}\end{center}

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before
Him. The man will say, “O, Lord! This devil has misguided me away from the Remembrance after it came to me,” while the devil will declare,

«Our Lord! I did not push him to transgression, but he was himself in error far astray.»

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

«Dispute not in front of Me,» or ‘before Me,’

«I had already in advance sent you the threat.»

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

«The Sentence that comes from Me cannot be changed.»

"I have made My decision," according to the explanation of Mujähid,[1]

«And I am not unjust to the servants.»

'I will not punish anyone, except on account of their sins after the proof has been established against them.'

«30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"»

31. And Paradise will be Uzlifat to those who had Taqwā, not far off.

32. (It will be said): "This is what you were promised - (it is) for those returning in sincere repentance, and Ḥafiz "

33. "Who feared Ar-Rahmān unseen and brought a heart turned in repentance."

34. "Enter you therein in peace and security - this is a Day of eternal life!"

35. There they will have all that they desire - and We have more.

Jahannam and Paradise and their Dwellers

Allāh states that He will say to Jahannam on the Day of Resurrection, “Have you had your fill?” Allāh the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, “Are there any more,” or ‘Are there any more whom You will provide me with?’ This is the apparent meaning of this Āyah which is supported by several Hadiths.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ☪ said,

لا تَزَال جَهَنَّم بَلْقِين فِي هَذَا وَتَقُول: هَلْ مِن مَزَيِّدٍ ۗ حَتَّى يُضْعِف رَبُّ الْعَرْوَة قَدْمَهُ فِيهَا، فينْزُوُي بَعْضُهَا إِنْ بَعْضٌ وَتَقُول: فِي فِضْلٍ وَيَزَالُ فِيهَا وَكَرِيكُ. وَلا تَزَال فِي الجَنَّةِ فَضْلُ حَتَّى يُبْنِي إِنَّ اللهُ أَخْرَ فِي فِضْلِهِمَا إِنَّ اللهَ غَفِيرٌ رَحِيمٌ في فُضُولِ الجَنَّةِ

“The people will be thrown into Jahannam and it will say, ‘Are there any more?’ Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, ‘Enough, enough by Your grace and compassion!’ There will be sufficient empty space in Paradise until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.”[1] Muslim also collected this Ḥadīth.[2]

Al-Bukhārī recorded that Abu Hurayrah narrated that the


Prophet ﷺ said,

فِي قَالُ لِجَهَنَّمَ إِخْلَافُ أَنتُمُ الْمُفِلَّتُ؟ وَتَقُولُنَّ: أَلَيْنَ نَمَّ مَّرِيدًا؟ قُضِّي الْرَّضْبُ نَبَارُدُ وَتَعَالَىٰ قَدِمُهُ

علَنِيُّا فَكُلُّوْنِ: قَطْ قَطْ

"Jahannam will be asked, "Are you full?" and it will say, "Are there any more?" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!""[1]

Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

فِي قَالُ اللَّهُ ﰲ الْجَهَنَّمَ أَبْزَرْتُ بِالْمُتَكْتَرِينَ وَالْمُتَنْجِرِينَ. وَقَالَ اللَّهُ ﰲ الْجَهَنَّمَ: أَرْحَمْنِي بِكَ مِنْ أَشَاهِ مِنْ عِبَادِي. وَقَالَ اللَّهُ ﰲ الْجَهَنَّمَ: إِنِّي أَنْتَ عَدْبِي أَعْدَبْ بِكَ مِنْ أَشَاهِ مِنْ عِبَادِي وَلَكُلْ وَاحِدَهُ بِنَفْسِهِ. فَأَنْتَ الْحَرَّ مَثْلَهُ. فَأَنْتَ الْحَرَّ مَثْلَهُ. وَقَالَ اللَّهُ ﰲ الْجَهَنَّمَ: مَنْ يُضَلِّلْهُ لَهُ بَلَاءٌ. وَلَوْ رَجَعْتُ مِنْ أَنْتَ عَدْبِي أَعْدَبْ بِكَ مِنْ أَشَاهِ مِنْ عِبَادِي. وَلَكُلْ وَاحِدَهُ بِنَفْسِهِ. فَأَنْتَ الْحَرَّ مَثْلَهُ. فَأَنْتَ الْحَرَّ مَثْلَهُ.

"Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me?" Allāh the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it."[2]

Allāh the Exalted said,

وَقَالَ اللَّهُ ﰲ الْجَهَنَّمَ إِخْلَافُ أَنتُمُ الْمُفِلَّتُ؟ وَتَقُولُنَّ: أَلَيْنَ نَمَّ مَّرِيدًا؟ قُضِّي الْرَّضْبُ نَبَارُدُ وَتَعَالَىٰ قَدِمُهُ

And Paradise will be Uzlifat to those who had Taqwâ, not far off.

meaning, Paradise will be brought close and near to the pious, according to Qatâdah, Abu Mâlik and As-Suddî,\(^1\)

not far off, and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

This is what you were promised - (it is) for those returning who go back to Allâh in sincere repentance intending not to repeat sin,

Hafiz, who preserve their covenant with Allâh and do not break or betray it,

Who feared Ar-Rahmân unseen who feared Allâh in secret when only Allâh the Exalted and Most Honored could see him. The Prophet ﷺ said,

And a man who remembered Allâh the Exalted while alone, and his eyes became tearful.\(^2\)

Allâh said,

and brought a heart turned in repentance.

meaning, he will meet Allâh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,
Enter you therein, meaning Paradise,

in peace and security, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the Salām, according to the explanation of Qatādah. The statement of Allāh the Exalted and Most Honored:

- this is a Day of eternal life!, meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

There they will have all that they desire, means, whatever delights they wish and desire, they will find it brought before them.

Allāh’s statement,

and We have more. is similar to His other statement,

For those who have done good is the best and even more.

In the Sahih, Muslim recorded that Šuyāb bin Sinān Ar-Rūmī said that ‘more’ refers to looking at the Most Honorable Face of Allāh.


36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.

40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.

Warning the Disbelievers of the imminent Torment; commanding the Prophet to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

وَفِي الْيَوْمِ الَّذِي نُقِيَّاً فِي الْيَوْمِ الَّذِي نُقِيَّاً

(a generation who were stronger in power than they.) they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

فَإِذَا كَانُوا فِي الْيَوْمِ الَّذِي نُقِيَّاً فِي الْيَوْمِ الَّذِي نُقِيَّاً

(And they went about the land! Could they find any place of refuge?)

Ibn ‘Abbās commented, “They left the traces throughout the land,”[1] Qatādah said, “They traveled throughout the land seeking provisions through trade and business, more than you have.”

Allāh’s statement,

هَلْ يُضَلِّلُونَ

(Could they find any place of refuge?) means, ‘could they find a shelter from Allāh’s decision and appointed destiny? Have what

they collected benefited them or averted Allāh’s torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert avoid, or find refuge or shelter (from His torment).” Allāh the Exalted and Most Honored said,

\[
\text{Verily, therein is indeed a reminder and a lesson,}
\]

\[
\text{for him who has a heart meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,}
\]

\[
\text{or gives ear while he is heedful meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,}
\]

\[
\text{or gives ear, means, he does not talk to himself but listens with an attentive heart.}\]

\text{Aḍ-Ḍahhāk commented, “The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent.”}\text{Ath-Thawri and several others said similarly.}\text{ The statement of Allāh the Exalted and Most Honored;}

\[
\text{And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.}
\]
is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, “The Jews, may Allāh’s curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement}

\([1]\) Aṭ-Ṭabari 22:373.
\([2]\) Aṭ-Ṭabari 22:374.
and false opinion.”^{11} Allah said,

«وَنَا مُسَكِّنٌ بِنَفْعِ»

(and nothing of fatigue touched Us.) indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

«أَرَأُوْنَ بِرُوَايَةِ اللَّهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يُنَابِعُ ٰمِّنْ حَيَاةٌ عَلَى أَنْ يَحْيَى»

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.)^{(46:33),}

«لَسْتَ بِالْخَلْقِ الْأَزْمِّ الْأَكْبَرِ أَصْبَحْتُ مِنْ خَلْقِ الْأَسْوَى»

(The creation of the heavens and the earth is indeed greater than the creation of mankind.)^{(40:57)} and,

«أَنَاُ أَنْضِرُ عَلَى ما يَبْلُوُونَ»

(Are you more difficult to create or is the heaven that He constructed?)^{(79:27)}

Allah the Exalted and Most Honored said,

«تَسَيَّرُ عَلَى مَا يَغْلُوُنَّ»

(And bear with patience all that they say,) in reference to those who deny the Prophet \(\text{ﷺ} \), ordering him to be patient with them and turn away from them in a good way,

«وَسَأَلْنَّكُمْ يَتَّقِيدُ رَبُّكُ بَيْنَ طَلَّاعِ الْمَنْسَى وَبَيْنَ الْمَرْضٍ»

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)

There were two ordained prayers prior to the Isrā’ journey. One before the rising of the sun at dawn and the other before sunset in the evening. Qiyām Al-Layl, prayer at night, was a command for the Prophet \(\text{ﷺ} \) and his followers for sometime but it was later abrogated for the Ummah. Later, during the Isrā’ journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

^{11} At-Tabari 22:376.
Fajr before sunrise, and 'Asr in the late afternoon. Imam Ahmad recorded that Jarir bin 'Abdullah said, "When we were sitting with the Prophet, he looked at the full moon and said,

أنا إنكم سيغرضون عليكم كرزة كن ترون هذا الفجر لا تضاحون فيه، فإني أستطعت أن لا اغبروا على صلاة قليل طلع النسيم وقيل عرفتها فافتعلوا.

"Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so."

He then recited Allah's statement,

وَسُبِّحْ يَدَّ تَرَكْتُهُ قَدْ طَلَّعَ النَّسيمَ وَقَلَلَ النُّورُ

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)"[1]

The Two Sahihs and the rest of the Group collected this Hadith through the chain of Isma'il.[2]

Allah the Exalted said,

وَيَدَّ أَنْ يَسْبِحَهُ

(And during a part of the night glorify His praises), meaning pray to Him. Allah said Ayah,

وَيَدَّ أَنْ يَسْبِحَهُ بِهِ كِتَابَهُ وَقَالَ اللَّهُ عَزَّ وَجَلَّ أَسْتَعِنْ بِرَبِّي مَا قَامَ مِنْ شَعَرَاء

(And in some parts of the night offer the Salah with it, as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79)

Ibn Abi Najih reported that Mujahid said that Ibn 'Abbás said that,

وَإِذَّنَ الْجَهْرُ

(and after the prostrations.) refers to Tasbih, i.e. glorifying Allah's

praises, after the prayers.\[1\] There is a Hadīth collected in the Two Sahīhs that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, 'O Allāh's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet ﷺ said,

«وَمَا ذَلِكَ؟»

«Why is that?» They said,

'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet ﷺ said,

"أَلَمْ يَكُنْ لَكُم مِّن فَضْلٍ مَّا فَعَلُّتمُونَ إِلَّا مَنْ فَعَلَ مِنْهُمْ يَسَّعُونَ رَحْمَتَنَا ثَلَاثًا وَثَلَاثًا؟"

"Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same? Say, 'Subhān Allāh, Alhamdulillah and Allāhu Akbar,' thirty-three times each after every prayer."

Later, they came back and said, 'O Allāh's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet ﷺ said,

«ذَلِكَ فَضْلُ اسْتَفْنِي إِلَىٰ بُنِيَّء»

"This is a favor and grace of Allāh, and He grants it to whom He wills."\[2\]

There is another way of explaining the Ayah. It is that Allāh's statement,

«وَأَنَّكَ الْقُوَّةِ»

«and after the prostrations.» refers to the two Rak'ahs after the Maghrib prayer. This was reported from 'Umar bin Al-Khaṭṭāb, 'Ali bin Abī Ṭālib and his son Al-Ḥasan, 'Abdullāh bin 'Abbās, Abu Hurayrah and Abu Umāmah, may Allāh be pleased with them. This is also the saying of Mujāhid, Ikrimah, Ash-Sha'bi, An-Nakha'I, Al-Ḥasan Al-Baṣrī, Qatādah, and others.

\[1\] Aṭ-Ṭabarī 22:381.

\[2\] Fath Al-Bārī 2:378.
from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know best what they say. And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.

Admonition from Some Scenes of the Day of Resurrection

Allāh the Exalted said,

And listen 'O Muḥammad,

.on the Day when the caller will call from a near place.
to the gathering for the Day of Judgement,

(The Day when they will hear As-Sayhah in truth,

in reference to the blowing in the Trumpet which will bring
forth the truth that most of them discounted and denied,

(that will be the Day of coming out.) from the graves,

(Verily, it is We Who give life and cause death; and to Us is
the final return.)

Allāh is He Who starts creation and then brings it back to life,
and the latter is easier for Him; to Him is the final return of
all creations. At this time, He will recompense each according
to his or her deeds, good for good and evil for evil. Allāh the
Exalted said,

(On the Day when the earth shall be cleft, from off them (they
will come out) hastening forth.)

Allāh the Exalted and Most Honored will send down rain from
the sky. From that rain the bodies of the creations will grow
while they are in their graves, just as the seed grows in soil in
the aftermath of rain. When the bodies grow to their full
strength, Allāh the Exalted will command angel Isrāfīl and he
will blow in the Trumpet (for a second time). The souls will be
enclosed in a hole in the Trumpet. When Isrāfīl blows in the
Trumpet, the souls will depart from it and will fly between the
heavens and earth. Allāh the Exalted and Most Honored, will
declare, “By My grace and power, each soul shall return to the
body that it used to inhabit,” and indeed, every soul will
return to its body. The soul will enter its body just as poison
enters the body, then the earth will be uncovered from above
them, and they will all stand and head towards the Reckoning
place hastening to obey the command of Allāh the Exalted and
Most Honored,
In the Sahih, it is recorded that Anas said that the Messenger of Allah ﷺ said,

«أنا أول من تنفع عنه الأرض»

«The earth will open up first around me.»[1]

Allah the Exalted and Most Honored said,

«كذالك خنفر علينا ببر»

«That will be a gathering, quite easy for Us. ‘bringing them back to life is easy for Us and effortless.’ Allah the Exalted and Most Honored said,

وَوَّا أَمْرُنَا إِلَّا وَحِيدًا كَنَّطِبَ إِلَيْهِ»

«And Our commandment is but one as the twinkling of an eye.»[2] and,

«نَا خَلَقْنِي وَإِنِّي لَمَا سَأَلْتُكُمْ إِلَّا صَبُّرْنِي وَجَدُونِي إِنَّ اللَّهَ سَيُبْلِغُ بِي صَبْرِي»

«The creation of you all and the resurrection of you all are only as of a single person. Verily, Allah is All-Hearer, All-See.»[3] (31:28)

Comforting the Prophet ﷺ

The statement of Allah the Exalted and Most High,

«فَنَّمَ أَعْلَمُ بِمَا يَبْتُولُونَ»

«We know best what they say.» means, ‘Our knowledge is all encompassing of the denial that the idolators are confronting

you with, so do not be concerned.’ In similar Āyāt, Allāh said,

وَلَقَدْ نُزِلَ اللَّهُ بِسَمِّيْهِ رَحْمَةً وَبَرَاءَةً عَلَى الْكَنِيسَاتِ

(15:97) Allāh’s statement,

وَمَا أَنَّ عَلَيْهِمْ يَجَادُونَ

(And you are not the one to force them.) says, ‘it is not you who forces them to accept the guidance; this is not a part of your mission.’ Allāh the Exalted and Most Honored said,

ذَكِرُوا الْقُرْآنَ مَنْ يَتَفَكَّرُ بِهِ وَيُبْكِيْنَ

(But warn by the Qur‘ān; him who fears My threat.) meaning, ‘convey the Message of your Lord, for only those who fear Allāh and dread His torment, and hope in His promise will remember and heed,’

إِلَّا مَا عَلَّفَ الْأَلْلَهُ وَعَلَّمَ الْإِنسَانَ

(Your duty is only to convey (the Message) and on Us is the reckoning.) (13:40),

ذَكِرُوا إِنَّا أَنْتَ مُصْرِحُ إِلَّا لَتُعْظَمُوا يُعْظَمُوا

(So remind them - you are only one who reminds. You are not a dictator over them.) (88:21-22)

لَيُؤْسِفَ عَلَيْكُمْ مَدْهَعٌ وَلَيُهْيَنَّ اللَّهُ بَيْدَوًا مَّنْ يَخَافُ

(Not upon you is their guidance, but Allāh guides whom He wills.) (2:272) and,

إِلَّا أَنْتُ مَرْجِعُ الْأَوْصَاعِ مَا أَنَّ اللَّهَ عَذَّبَهُ مِنْ فَتَّاحَةً

(Verily, you guide not whom you like, but Allāh guides whom He wills.) (28:56) Allāh’s statement here,
(And you are not the one to force them. But warn by the Qur'an; him who fears My threat.)

Qatādah used to invoke Allāh by saying, “O Allāh! Make us among those who fear Your threat and hope for Your promise, O Bārr (Subtle, Kind, Courteous, and Generous), O Raḥīm (the Most Merciful).”[1]

This is the end of the Tafsīr of Sūrah Qāf. All praise is due to Allāh, He is for us, the most excellent Trustee.

The *Tafsir* of Sūrat Adh-Dhāriyāt

*(Chapter - 51)*

Which was revealed in Makkah

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In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the scattering *Dhāriyāt*;
2. And the laden *Ḥāmilāt*;

3. And the steady *Jāriyāt*;
4. And the distributors of command;
5. Verily, that which you are promised is surely true;
6. And verily, Ad-Ḍīn is sure to occur.
<7. By the heaven full of Ḥubuk,>
<8. Certainly, you have different ideas.>
<9. Turned aside therefrom is he who is turned aside.>
<10. Cursed be Al-Kharrāṣūn>
<11. Who are under a cover of Sāhūn,>
<12. They ask: "When will be the Day of Ad-Dīn?"
<13. (It will be) a Day when they will be Yuffānūn in the Fire!>
<14. "Taste you your trial! This is what you used to ask to be hastened!"

Affirming the News of the Resurrection

The Commander of the faithful, ‘Ali bin Abi Ṭalib may Allah be pleased with him, ascended the Minbar in Kufah and declared, "Any Ayah in the Book of Allah the Exalted and any Sunnah from Allah's Messenger ﷺ you ask me about today, I will explain them." Ibn Al-Kawwā stood up and said, "O Leader of the faithful! What is the meaning of Allah's statement,

<وَالَّذِينَ ذُرَّأُونِ>

<By the scattering Dhāriyāt>," and ‘Ali said, “The wind.” The man asked,

<ثَالَثَةُ وَفَقَّةُ>

“And the laden Ḥāmilāt?” ‘Ali said, “The clouds.” The man again asked,

<ثَالَثَةُ وَفَقَّةُ أَنْمَوْنُ>

“And the steady Jāriyāt?” ‘Ali said, “The ships.” The man asked,

<ثَالَثَةُ وَفَقَّةُ أَنْمَوْنُ>

“And the distributors of command?” ‘Ali said, it refers to “The angels.”[11]

Some scholars said that Al-Jariyāt Yūsrā refers to the stars that float in their orbits with ease. This would mean that the

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allāh’s order are above ‘hat, and they descend with Allāh’s legislative orders and the decrees He determines.

These Āyāt contain a vow from Allāh that Resurrection shall come to pass. Allāh’s statement,

\[\text{Verily, that which you are promised is surely true.}\]

\[\text{And verily, Ad-Dīn the Recompense,}\]

\[\text{will occur, it will surely come to pass.}\]

Then Allāh the Exalted said,

\[\text{By the heaven full of Ḥubuk.} \]

Ibn ‘Abbās said; “Full of beauty, grace, magnificence and perfection.”[1] Mujāhid, Ḥkrimah, Sa‘īd bin Jubayr, Abu Mālik, Abu Šālī, As-Suddi, Qatādah, ‘Atiyah Al-‘Awfi, Ar-Rabi’ bin Anas and others said similarly.[2] ʿAḍ-Ḍahhaq, Al-Minhāl bin ‘Amr and others said, “The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the Ḥubuk.”

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allāh the Exalted said,

Certainly, you have different ideas. Allah says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatadah commented on the Ayah, 'You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact.'[1] Allah said,

(Turned aside therefrom is he who is turned aside.)

Allah says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allah said,

(So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!)(37:161-163)

Ibn 'Abbás, may Allah be pleased with him, and As-Suddi said:

(Turned aside therefrom is he who is turned aside.) "He who is misguided is led astray from it.” Allah said;

(Cursed be Al-Kharrasun), Mujahid said; “The liars. This is similar to what is mentioned in (Sūrah) 'Abasa:

(Be cursed man! How ungrateful he is!)(80:17)

Al-Kharrasun are those who claim that they will never be brought back to life, doubting the coming of Resurrection. [2] 'Ali bin Abi Talhah reported from Ibn 'Abbás;

«Cursed be Al-Kharrāṣīn», “Cursed be the doubters.”[1] Mu‘ādh said similarly, may Allah be pleased with him. During one of his speeches he said, “Destroyed be the doubters.” Qatādah said, “Al-Kharrāṣīn are the people of doubt and suspicion.”[2]

Allah said;

«الذين مِّن فَئَةٍ سَامِعُونَ»

«Who are under a cover of Sāhūn.» Ibn ‘Abbās, may Allah be pleased with him, and others said; “In disbelief and doubt, they are heedless and playful.”[3] Allah said,

«إِنَّهُمَا مَا يَمْلِكُونَ»

«They ask: “When will be the Day of Ad-Dīn?”»

They utter this statement in denial, stubbornness, doubt and suspicion. Allah the Exalted replied,

«إِنَّهَا مَنْ عَلَى أَلْقَارٍ يُقَدِّمُونَ»

«(It will be) a Day when they will be Yuftānūn in the Fire!»

Ibn ‘Abbās, Mujāhid, Al-Hasan and several others said that Yuftānūn means punished.[4] Mujāhid said: “Just as gold is forged in the fire.”[5] A group of others also including Mujāhid, ʿIkrimah, Ibrāhīm An-Nakhaʾī, Zayd bin Aslam, and Sufyān Ath-Thawri said, “They will be burnt.”

«ذَٰلِكَ مَا مرَّتْ لَهُمْ بِنَصِيبٍ»

«Taste you your trial!», Mujāhid said, “Your burning”[6] while others said, “Your punishment.”

«هَذَا الدُّخْانُ كَمَثْلُهُ يُعْبَدُونَ»

«This is what you used to ask to be hastened!»

This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

15. Verily, those who have Taqwā will be in the midst of Gardens and Springs.

16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.

17. They used to sleep but little by night.

18. And in the hours before dawn, they were asking for forgiveness.

19. And in their wealth there was the right of the Sā’il and the Mahrūm.

20. And on the earth are signs for those who have faith with certainty.

21. And also in yourselves. Will you not then see?

22. And in the heaven is your provision, and that which you are promised.

23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Qualities of Those Who have Taqwā and Their Reward

Allāh the Exalted informs about those who have Taqwā, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

(Taking joy in the things which their Lord has given them.)

His statement;

(Taking) describes the state of the people of Taqwā in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the
Exalted and Most Honored said,

\(<\text{Verily, they were before that},\text{ in the life of the world,}\text{}>\)

\(<\text{gooddoers}>\text{ As He said:}\text{}>\)

\(<\text{Eat and drink at ease for that which you have sent on before you in days past!}>\text{>(69:24)}\text{>}

Allāh the Exalted described the good acts that they performed,

\(<\text{They used to sleep but little at night.}>\text{>}

The scholars of Tafsīr have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn ‘Abbās said, “Every night, they would worship Allāh, even during a little part of the night.”\(^1\) Qatādah narrated that Mutarrif bin ‘Abdullāh said, “Hardly a night would pass by them that they did not pray to Allāh the Exalted and Most Honored, either in the beginning, or the middle of it.”\(^2\) Mujāhid said, “Only a few nights, if any, would they sleep through the night until the morning without praying Tahajjud.”\(^3\) Qatādah said similarly.\(^4\) Anas bin Mālik and Abu Al-‘Āliyah said, “They used to pray between Al-Maghrib and Al-‘Ishā’.”\(^5\)

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarīr. Al-Ḥasan Al-Ṣaṣrī said:

\(^1\) Aṭ-Ṭabari 22:407.
\(^2\) Aṭ-Ṭabari 22:407.
\(^3\) Aṭ-Ṭabari 22:408.
\(^4\) Aṭ-Ṭabari 22:408.
\(^5\) Aṭ-Ṭabari 22:407-408.
“They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn.”[1]

‘Abdullāh bin Salām said, “When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.»[2]

Imām Aḥmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.»

Abu Mūsā Al-Ash‘ārī said, “Who are they for, O Allāh’s Messenger?” He ﷺ said,

«For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.»[3]

Allāh said:

«And in the hours before dawn, they were asking for forgiveness.»

Mujähid and several others said: “They were performing Šalāh.”\[1\] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted, the Blessed, said;

«And those who seek forgiveness during the last hours of the night.» (3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the Ṣaḥīh collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

إن الله تعالى ينزل كل ليلة إلى سمااء الدنيا حين يبهي تلك الليل الأئب، فقولًا: هل من تأدب فتؤثب عليه. هل من مستغفر فأغفر له. هل من ساقي فيغعل سؤله: حتى يطلب الفجر؟

“Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, “Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?” until Fajr begins.”\[2\]

Many of the scholars of Tafsîr said that when the Prophet Ya’qub said to his sons:

 Souls of you who are repenting, I will ask my Lord for forgiveness for you.» (12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

And in their wealth there was the right of the Sā‘îl and the Mâhrûm.

After Allâh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

(And in their wealth there was the right), a designated part which they dedicated to the Sā‘îl and Mâhrûm. The Sā‘îl is the poor who begs others, and he has a due right. As for the Mâhrûm, Ibn ‘Abbâs and Mujâhid said, “He is the poor person who does not receive a stipend.” [1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, ‘Â’ishah may Allâh be pleased with her, said about the Mâhrûm, “He is the displaced, the one who does not have a profession to easily earn an income from.” Qatâdah and Az-Zuhri: “The Mâhrûm is the one who does not ask the people for anything.” [2] Az-Zuhri added that the Messenger of Allâh ﷺ said,

“لَيْسَ الْمِسْكِينُ بِالْطَّوَافِ الْأَلْدَيْنِ رَزَّاهُ الْقُرْنَةَ وَالْفَقْحَةَ وَالْمَذْهَبَةَ وَالْمَرْزُوَانَاءِ، وَلَكِنَّ الْمِسْكِينُ الْأَلْدَيْنِ لَا نَجِدُ غَيْرَ مَنْ يَمْنَعُوْنَهُ وَلَا يَتَطَخُّوْنَ لَهُ كَثْرَةَ عَلَيْهِ;

“The poor (Miskîn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.” [3]

This Hadîth is recorded in the Two Sahîhs using another chain of narration. [4]

Allâh’s Signs on the Earth and in Mankind

Allâh the Exalted and the Blessed said next,

And on the earth are signs for those who have faith with certainty.

Allāh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allāh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allāh put every organ in their bodies in its rightful place where they most need it to be. So He said;

And also in yourselves. Will you not then see?

Qatādah commented, “He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship.”[1]

Allāh the Exalted said next,

And in the heaven is your provision, meaning, rain,

and that which you are promised. meaning Paradise. This was said by Ibn ‘Abbās, Mujāhid and several others.[2]

Allāh said:

Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.

Allāh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,


there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak.

When he would talk to one of his friends, Mu‘adh used to say: “What I am saying is as true as your being here.”

24. Has the story reached you, of the honored guests of Ibrāhīm?

25. When they came in to him and said: “Salāman!” He answered: “Salāmun” and said: “You are a people unknown to me.”

26. Then he turned to his household, and brought out a roasted calf.

27. And placed it before them (saying): “Will you not eat?”

28. Then he conceived fear of them (when they ate not). They said: “Fear not.” And they gave him glad tidings of a son having knowledge.

29. Then his wife came forward with a loud voice; she smote her face, and said: “A barren old woman!”

30. They said: “Even so says your Lord. Verily, He is the All-Wise, the All-Knower.”

The Guests of the Prophet Ibrāhīm

We mentioned this story before in Sūrah Hūd and Al-Ḥijr.[1] Allāh said,

24. Has the story reached you, of the honored guests of Ibrāhīm,

whom Ibrāhīm honored and who,

[1] See volume five, the Tafsīr of Sūrah Hūd (11:69), and the Tafsīr of Sūrat Al-Ḥijr (15:51).
they said: "Salāman!" He answered: "Salāmun."

When you are greeted with a greeting, greet in return with what is better than it, or return it equally. \((4:86)\)

So the Friend of Allāh chose a better reply in return for their greeting, implementing Allāh’s command: Reciprocating the greeting with the term Salāmun is stronger than the greeting using the term Salāman.

The three angels; Jibrīl, Mikā‘īl and Isrā‘īl came to Ibrāhīm in the image of handsome young wonderfully graceful men. This is why Ibrāhīm said,

You are a people unknown to me. \(\text{Allāh the Exalted said,}\)

Then he turned to his household, \(\text{Ibrāhīm discretely went inside in haste,}\)

\(\text{And brought out a roasted calf.}\) from the best of his menu,

And in another Āyah

\(\text{And he hastened to entertain them with a roasted calf.}\) \((11:69)\)

\(\text{means roasted on hot coals}\)

\(\text{And placed it before them, brought it close to them,}\)

\(\text{Saying, "Will you not eat?"}\)

Ibrāhīm said this polite and kind statement to his guests, and surely, this Āyah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed
before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

\(<\text{Will you not eat?}\) This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allâh the Exalted said,

\(<\text{Then he conceived fear of them.}\) this Æyah is explained by Allâh’s statement,

\(\text{فَقَالَ مَعَاهُ رَأَيْنَاءِ أَبِيَنَا لاَ تَقَلِّل إِلَّا إِنَّهُ نَحْضَرْنَآمُ وَأَجِدْنَا يَدًا جَيَّدَةٗ فَأَلْهَ فَأَلْهُ إِنَّا أَرْسَلْنَا إِلَّا لَيْسِيَةَ}

\(<\text{But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said:}\)

"Fear not, we have been sent the people of Lût." And his wife was standing (there), and she laughed.\(\text{(11:70-71),}\)

meaning, she was glad that the people of Lût would be destroyed on account of their rebellion and transgression against Allâh, the Exalted. This is when the angels delivered the good news to her of a son, Ishāq, and Ya’qûb after Ishāq,

\(\text{فَقَالَ يُزْبِلُقَ مَعَاهُ رَأَيْنَاءِ يَعْمُرُ وَهَذَا بَيْنَّا نِسَبًا إِنَّا لَنَسْأَلُ إِلَّا عَبَسَتْ إِنَّا أَنْضِجْنَا}

\(<\text{She said: }\) Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allâh? The mercy of Allâh and His blessings be on you, O family of the house. Surely, He (Allâh) is All-Praiseworthy, All-Glorious.\(\text{(11:72-73)}\)"

Allâh said here;
And they gave him glad tidings of a son having knowledge.

This news was as good to İbrâhîm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allâh the Exalted said,

﴾(Surah 3:79)﴾

﴾Then his wife came forward with a loud voice,﴾

She screamed loudly, according to Ibn 'Abbâs, Mujâhid, ıkrimâh, Abu Şâlih, Ad-Dâhîk, Zayd bin Aslâm, Ath-Thawri and As-Suddî.\(^1\) She said when she shouted,

﴾(Surah 25:28)﴾

﴾Ah! Woe to me!﴿, then,

﴾(Surah 25:28)﴾

﴿she smote her face,﴿ meaning, she struck herself upon her forehead, according to Mujâhid and Ibn Sâbît.\(^2\) Ibn 'Abbâs said that she smacked her face just as women do when confronted with an amazing thing.\(^3\)

﴿(Surah 25:28)﴾

﴿and said: “A barren old woman!”﴿ meaning, “How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,”

﴿(Surah 25:28)﴾

﴿They said: “Even so says your Lord. Verily, He is the All-Wise, the All-Knowler”﴾,

‘He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.’

\(^1\) Aṣ-Ṭabârî 22:426 and Al-Qurṭûbi 17:46.

\(^2\) Aṣ-Ṭabârî 22:428.

\(^3\) Aṣ-Ṭabârî 22:427.
31. (Ibrāhīm) said: "Then for what purpose you have come, O messengers?"

32. They said: "We have been sent to a people who are criminals."

33. "To send down upon them stones of clay."

34. "Marked by your Lord for transgressors."

35. So We brought out from therein the believers.

36. But We found not there any household of the Muslims except one.

37. And We have left there a sign for those who fear the painful torment.

The Angels were sent to destroy the People of the Prophet Lūṭ

Allāh the Exalted said about Ibrāhīm, peace be upon him,

"فَلَمْ يَأْتِكُمْ عَنْ ذِلْكَ مِنْ حَرَامٍ وَمَا هُمْ بِمِلْتِهِمْ مُكَافِئُونَ أَحْيَبَتَنَا لَنَعْبَرَنَّكُمْ أَحْيَبَتُنَا عَنْ هَذَا أَيْنَ تَدُرُّ أَمْرُنَا وَلَا نَمْتُمْ عَبَّادًا مُّسْتَدَرِيجِينَ"

Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back." (11:74-76) Allāh said here,

"قَالُوْا إِنْ أَنْسَأْنَا إِلَى عِبَادِنَا إِنَّا نَزِيَّدُكُمْ نَزِيدًا"

(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"

meaning, 'what is the mission that you were sent with,'

"قَالُوا إِنَّا أُنْسِيْتُمْ إِلَى فَدْرَكَةٍ""

They said: "We have been sent to a people who are criminals."

"فَتَحْرِكُ عَلَيْهِمْ جَهَانَ بَنِ يَلَوَّوْا مَسْتَرْكَةً"

in reference to the people of Lūṭ,
«To send down upon them stones of baked clay, marked», or written,

«by your Lord for transgressors.» recorded with Allāh to their names; each stone has the name of its companion. Allāh said in Sūrat Al-'Ankabūt,

«(Ibrāhīm) said: “But there is Lūṭ in it.” They said: “We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind.”» (29:32), and said here,

«So We brought out from therein the believers.» they are: Lūṭ and his family, except his wife,

«But We found not there any household of the Muslims except one.»

Allāh the Exalted said,

«And We have left there a sign for those who fear the painful torment.»

meaning, ‘We left a proof of the punishment, torment and stones made of Sijīl (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,’

«for those who fear the painful torment.»
Lessons from the Destruction of Fir‘awn, ‘Ād, Thamūd, and the People of Nūḥ

Allāh the Exalted said,

﴿۳۸﴾

And in Mūsā, when We sent him to Fir‘awn with a manifest authority.

meaning, with clear proof and plain evidence,

﴿۳۹﴾

But (he) turned away along with his hosts, meaning, in rebellion and arrogance, Fir‘awn turned away from the plain truth that Mūsā was sent with,
«Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh.» (22:9), meaning turning away from truth in arrogance,

«and said: “A sorcerer, or a madman.”» meaning Fir‘awn said to Mūsā, “With regards to the message that you brought me, you are either a magician or a madman.” Allāh the Exalted replied,

«So We took him and his armies, and dumped them», meaning ‘We threw them,’

«into the Yamm», into the sea,

«وَبَعَثْنَاهُ إِلَى الْيَمَمِ»

for he was blameworthy, meaning, Fir‘awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allāh the Exalted and Most Honored said,

«And in ‘Ād when We sent against them the barren wind»

that destroys everything and produces nothing. This was said by Aḍ-Ḍaḥḥāk, Qatādah and others.[1] Allāh’s statement,

«لَا نَدُرُّ مِنْ شَيْءٍ أَنْتَ عَلَّمُوهُ»

«It spared nothing that it reached,» meaning, everything that the wind could destroy,

«اِلَّا ἃَنْتَ عَلَّمُوهُ»

«but blew it into broken spreads of rotten ruins.»

meaning, made it just like a rotten and destroyed. Sa‘īd bin Al-Musayyib and others commented on:

Sūrah 51. Adh-Dhāriyāt (38-46) (Part-27)

"when We sent against them the barren wind", "Southerly winds."[1] However, there is a Ḥadīth in the Ṣaḥīḥ from Shu'bah bin Al-Ḥakam, from Mujāhid, from Ibn 'Abbās, who said that the Messenger of Allāh ﷺ said,

"I have been made victorious with the Šabâ (easterly wind), and the people of 'Ād were destroyed with the Dabūr (westerly wind)."[2] Allāh saying,

"And in Thamūd, when they were told: "Enjoy yourselves for a while!"

is just as He said in another Āyah,

"And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Šā'iqah of disgracing torment seized them." (41:17) Allāh said here,

"And in Thamūd, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Šā'iqah overtook them while they were looking.

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

"Then they were unable to rise up," they were unable to escape and run away from it,

"nor could they help themselves." nor could they save themselves from the torment that befell them. Allāh the Exalted and Most


Honored said,

«(So were) the people of Nūḥ before them.»

meaning, ‘We destroyed the people of Nūḥ before these people (Fīr'awn, ‘Ad and Thamūd).’

«Verily, they were a people who were revellious.»

We mentioned these stories in details before in the Tafsîr of several other Surahs.

«47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.»

«48. And We have made the earth a Firâsh; how excellent spreader (thereof) are We!»

«49. And of everything We have created pairs, that you may remember.»

«50. So, flee to Allāh. Verily, I am a plain warner to you from Him.»

«51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.»
Proofs of Allah's Oneness abound in the Creation of the Heavens and the Earth

Allah reminds us of the creating of the higher and lower worlds,

\[ \text{We constructed the heaven.} \]

meaning, 'We made it as a high roof, protected from falling,'

\[ \text{with Hands} \]

meaning, with strength, according to 'Abdullah bin 'Abbas, Mujahid, Qatadah, Ath-Thawri and several others,\(^1\)

\[ \text{Verily, We are able to extend the vastness of space thereof.} \]

means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

\[ \text{And We have made the earth a Firaş} \]

meaning, 'We have made it a resting place for the created,'

\[ \text{how excellent a spreader (thereof) are We!} \]

meaning, 'We spread it for its inhabitants,'

\[ \text{And of everything We have created pairs,} \]

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allah the Exalted,

\[ \text{\text{And }} \]

\(^1\) At-Tabari 22:438.
that you may remember, and know that the Creator, Allah, is One without partners,

{Verily, I am a plain warner to you from Him. And set not up any other god along with Allah.} do not associate any partners with Him,

{Verily, I am a plain warner to you from Him.}

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

53. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!

54. So turn away from them, you are not blameworthy.

55. And remind, for verily, the reminding profits the
believers. 

56. And I created not the Jinn and mankind except that they should worship Me.

57. I seek not any provision from them nor do I ask that they should feed Me.

58. Verily, Allâh is the All-Provider, Owner of power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

60. Then woe to those who disbelieve from their Day which they have been promised.

All Messengers met the Same Type of Denial from Their Nations

Allâh comforts His Prophet  by saying to Him, ‘just as these idolators denied you, the disbelievers of old used the same words with their Messengers,’

«کَذَّبُوا مَا أُنْزَى إِلَى الْجَنَّينَ مِنْ قَرَارِمِهِمْ إِنْ رُسُومُهُمْ إِلَّا كَأَنَّا سَلَّمُ أوْ جَعَلْنَاهُمْ»

«Likewise, no Messenger came to those before them but they said: “A sorcerer or a madman!”»

Allâh the Exalted and Most Honored said,

«أَوْ نُذْهَبْ بِهِمْ طَاعُونًا»

«Have they transmitted this saying to these?», meaning, have those of the past taught these words to the people of the present?

«بَلْ هُمْ قَبْلَ طَاعُونَ»

«Nay, they are themselves a people transgressing beyond bounds!»

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allâh the Exalted said,

«فَخُذْ عَنْهُمْ غَضَبٍ»

«So turn away from them», meaning, ‘O Muḥammad, turn away from the Quraysh idolators,’
you are not blameworthy. meaning, 'We blame you not if you turn away from them,'

And remind, for verily, the reminding profits the believers.

meaning, for only the believing hearts benefit from being reminded.

Allāh Only created Mankind and Jinns to worship Him Alone

Allāh the Exalted and Most Honored said,

And I created not the Jinn and mankind except that they should worship Me.

meaning, 'I, Allāh, only created them so that I order them to worship Me, not that I need them.'

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah,

...except that they should worship Me. meaning, "So that they worship Me, willingly or unwillingly."

Allāh the Exalted said,

I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, "The Messenger of Allāh ﷺ taught the following:

Verily, I am the Provider, Owner of power, the Most Strong. [11]

Sūrah 51. Adh-Dhāriyāt (52-60) (Part-27)

Abū Dāwūd, At-Tirmidhī and An-Nāṣārī also collected this Ḥadīth. At-Tirmidhī said, "Ḥasan Ṣaḥīḥ."[1] The meaning of this Ayah (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Iyāmād Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«Allāh the Exalted said, "O Son of Ādām! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."»[2]

At-Tirmidhī and Ibn Mājah collected this Ḥadīth and At-Tirmidhī said, "Ḥasan Gharīb."[3]

The statement of Allāh the Exalted,

«And verily, for those who do wrong, there is a portion», indicates that they will receive their due share of the torment,

«like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!»

let them not ask that the punishment is rushed to them, for it will surely come,

Then woe to those who disbelieve from their Day which they have been promised.

meaning, the Day of Resurrection.

This is the end of the Tafsīr of Sūrat Adh-Dhāriyāt; all praise is due to Allāh and all the favors come from Him Alone.
The Tafsīr of Sūrat Aṣ-Ṭūr, (Chapter - 52)

Which was revealed in Makkah

The Virtues of Sūrat Aṣ-Ṭūr

Mālik narrated that Jubayr bin Muṭ'im said, "I heard the Prophet reciting Sūrat Aṣ-Ṭūr while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation." This Hadīth is recorded in the Two Sahīhs using a chain of narration that includes Mālik. Al-Bukhārī recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh, and he said,

Perform Ṭawāf (of the Ka'bah) behind the crowd, while you are riding.

So, I performed Ṭawāf while the Messenger of Allāh was praying beside the House, reciting Aṣ-Ṭūr."[3]

In the Name of Allāh, the Most Gracious, the Most Merciful.

Allāh swears that the Coming of Torment is Near

Allāh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

At-Ṭūr is the mount that has trees, similar to the mount where Allāh spoke to Mūsā, while Mūsā was on it, and the mount on which Allāh started the prophethood of Ḥusayn. A mount that does not have trees is called Jabal, not Ṭūr. Allāh said,

(And by the Book inscribed), it is said that it means Al-Lawḥ Al-Maḥfūz, (the Preserved Table). It is also said that is refers to the divinely revealed inscribed Books that people recite, and this is why Allāh said,
In the Two Şahih it is confirmed that the Messenger of Allah ﷺ said in the Hadith about Al-Îsrâ’, after ascending to the seventh heaven:

«لىم رُفِّق بِي إِلَى الْبَيْتِ الْمُمْتَرِي، وَإِذَا هُوُّ مُدْخَلُهُ كَلَّ يَوْمٍ سَبْعُونَ أَلَفًا، لَا يَمْحُونُ إِلَّا أَخْرَ مَا عَلَيْهِمُ.»

«Then, I was taken to Al-Bayt Al-Ma'mûr. It is visited every day by seventy thousand angels who will not come back to visit it again.»[1]

The angels worship Allah in Al-Bayt Al-Ma’mûr and perform Tawâf around it just as the people of the earth perform Tawâf around the Ka’bah. Al-Bayt Al-Ma’mûr is the Ka’bah of those who reside in the seventh heaven. During the Isrâ’ journey, the Prophet saw Ibrâhîm Al-Khalîl, who was reclining with his back on Al-Bayt Al-Ma’mûr. It was Ibrâhîm who built the Ka’bah on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma’mûr is parallel to the Ka’bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called Bayt Al-Izzah. And Allah knows best.

The statement of Allah the Exalted,

«وَالْجَنَّةُ الْمُرْفَعَةُ»

«And by the roof raised high.» Sufyân Ath-Thawri, Shu’bah, and Abu Al-Ahwas, all narrated from Simak, from Khâlid bin ‘Ar’arah, from ‘Ali bin Abi Ta’lib:

«وَالْجَنَّةُ الْمُرْفَعَةُ»

«And by the roof raised high» “Meaning the heaven.” Sufyân added, “Then ‘Ali recited,

«وَمَا أَرْضِيْتُ الْجَنَّةَ مَعْطُوًّا وَمَا زَيَّنَّا مَا لَمْ يَمْسِكْ مَعْطَوًّا»

«And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.»[2]

Similar was said by Mujähid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarîr.[1]

The statement of Allâh the Exalted,

\textit{And by the sea that is Masjûr.} The majority say it refers to the oceans of the earth. Masjûr, means, the sea will be kindled with fire on the Day of Resurrection just as Allâh said in another Ayah,

\textit{And when the seas become as blazing fire.}(81:6)
i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa‘îd bin Al-Musayyib from ‘Ali bin Abî _TD Alb.[2]

It was also reported from Ibn ‘Abbâs, and it is the view of Sa‘îd bin Jubayr, Mujähid, ‘Abdullâh bin ˚Ubayd bin ˚Umayr and others. Qatādah said, “Masjûr is the ‘filled sea.’” Ibn Jarîr preferred this explanation saying, “The sea is not lit with fire now, so it is filled.”

Allâh’s statement;

\textit{Verily, the torment of your Lord will surely come to pass.} contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allâh stated in another Ayah;

\textit{There is none that can avert it.} indicating that when Allâh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Ḥâfîz Abu Bakr Ibn Abî Ad-Dunyâ recorded that Ja‘far bin Zayd Al-‘Abdi said, “One night, in Al-Madinah, ‘Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. ‘Umar stood

quietly, listening to his recitation; the man was reciting,

\[\text{By At-Tur}, \text{ until he reached the Ayah,}\]

\[\text{Verily, the torment of your Lord will surely come to pass. There is none that can avert it.}\]

‘Umar said, ‘By the Lord of the Ka’bah, this is a true vow.’ ‘Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.’ May Allâh be pleased with ‘Umar.

**Describing the Day of Torment, the Day of Resurrection**

Allâh said;

\[\text{On the Day when Tamûr the heaven Mawr}\]

Ibn ‘Abbâs and Qatâdah said: “Shaking violently.”\(^1\) Also from Ibn ‘Abbâs, “Split.” Mujâhid said: “Spin violently.” Aq-Dâh said on the Ayah, saying, “The earth will violently spin and move by the command of Allâh, and its areas will violently move towards each other.”\(^2\) This was preferred by Ibn Jarir, because of the meaning of the word, Mawr, which denotes meanings of spinning and shaking. Allâh said,

\[\text{And Tasir the mountains will Sayr.}\]

will fade away and become scattered particles of dust blown away by the wind,

\[\text{Then woe that Day to those who denied,} \text{ woe to them that Day as a result of Allâh’s torment, punishment and affliction that He will direct at them,}\]

\(^1\) At-Tabari 22:462.

\(^2\) At-Tabari 22:362.
meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

meaning, they will be violently driven and shoved,

Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b, Aḍ-Ḍāḥak, As-Suddi and Ath-Thawri said that this Āyah means, "They will be violently shoved into the Fire."[1] Allāh said,

meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

meaning, enter the Fire, 'which will encircle you from every direction,'

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

Description of the Destination of the Happy

Allāh the Exalted described the destination of the happy ones,

> Verily, those who have Taqwā will be in Gardens and Delight.

in contrast to the torment and punishment of the miserable;

> Enjoying in that which their Lord has bestowed on them.

20. They will recline on thrones Masfūfah. And We shall marry them to Hār (fair females) with wide lovely eyes.
meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

«وَرَنَّمَهُمْ رَءَاهُم عَلَى الْمَجْبُورِ»

«(and the fact that) their Lord saved them from the torment of the blazing Fire.»

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allāh the Exalted,

«كَلُوا رَأَيْنَا هُمَا بِهِ جَيْبًا بِكَانَ كَثِيرًا مَسْلَنَوْنَ»

«"Eat and drink with happiness because of what you used to do"»

is similar to another of His statements,

«نَشَأْنَا مَا رَأَيْنَا هُمَا بِهِ جَيْبًا بِهِ أَسْلُنَّ فِي الأَيْوَمَ الْخَلَقِيَّةَ»

«Eat and drink at ease for that which you have sent on before you in days past!» (69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

«مَكَّمِينَ عَلَى مَشَرُورٍ مَشَفَوٍّ»

«They will recline (with ease) on thrones Maṣfūfah.»

Ath-Thawri reported from Ḥüşayn, from Mujāhid, from Ibn ‘Abbās: “Thrones in howdahs.” And the meaning of,

«Masfūfah» is they will be facing each other,

«عَلَى مَشَرُورٍ مَكَّمِينَ»

«Facing one another on thrones.» (37:44) Allāh said next,

«وَخَلَقْنِهِمْ مِنْ تَمْرٍ مَيْوَى»

«And We shall marry them to Ḥūr (fair females) with wide lovely eyes.»
We made for them righteous spouses, beautiful wives from Al-Hur Al-‘Ayn. We mentioned the description of Al-Hur Al-‘Ayn in several other places in this Tafsîr, and therefore, it is not necessary to repeat their description here.[1]

21. And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

22. And We shall provide them with fruit and meat such as they desire.

23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

25. And some of them draw near to others, questioning.

26. Saying: “Aforetime, we were afraid in the midst of our families.”

27. “So Allâh has been gracious to us, and has saved us from the torment of the Fire.”

28. “Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.”

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this Āyah, Allâh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

[1] See the Tafsîr of Sûrat Ar-Rahmân (55:56 and 72) and As-Sahâfât (37:48-49), and Ad-Dukhân (44:54).
their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

«protocol
(to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.»

Ath-Thawri reported that Ibn ‘Abbas said, “Verily, Allah elevates the ranks of the believers’ offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted.” Ibn ‘Abbas then recited this Ayah,

«protocol
(And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.)»

Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn ‘Abbas. Ibn Abi Hatim also recorded that Ibn ‘Abbas commented on Allah’s statement,

«protocol
(And those who believe and whose offspring follow them in faith, - to them shall We join their offspring.)»

saying, “They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them.”

‘Abdullah, son of Imam Ahmad, recorded that ‘Ali said, “Khadijah asked the Prophet about two of her children who died during the time of Jâhiliyyah, and the Messenger of Allah said;


They are both in the Fire.

When he saw sadness on her face, he said,

If you saw their dwelling place, you would hate them.

She said, 'O Allâh's Messenger! What about my children with you.' He said,

They are in Paradise.' The Messenger of Allâh ﷺ said,

Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.

The Prophet ﷺ then recited the Ayah,

And those who believe and whose offspring follow them in faith...

Certainly, it is Allâh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allâh for them. Imam Ahmad recorded that Abu Hurayrah, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

Verily, Allâh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allâh will reply, "Through your son's invoking Me to forgive

[1] Ahmad 1:135. This is a weak Hadîth according to the majority of the scholars.
you.”\[1\]

This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way. However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah ﷺ said,

«إِذَا مات ابن آدم انقطع عمله إلا من ثلاث: ضَفْقٌ جَارِيَةٌ، أَوْ عِلْمٌ يَنْتَجِعُ يِهَا، أَوْ وَلَدٌ صَالِحٌ يَذَاعُ إِلَيْهِ»

«When the Son of Adam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allah for him.»\[2\]

Allah is Just with the Sinners

Allah the Exalted said,

«كُلُّ أَمْرٍ يَا كَسِبٌ رَيْحًا»

«Every person is a pledge for that which he has earned.»

After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

«كُلُّ أَمْرٍ يَا كَسِبٌ رَيْحًا»

«Every person is a pledge for that which he has earned.»

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one’s load, even if committed by his or her parents or offspring. Allah the Exalted said,

«كُلُّ نَيْبٍ يَا كَسِبٌ رَيْحًا» إِلَّا أَحْصَبُ الْمُطَخِّرِينَ فِي جَنَّتِ يَتَابِعُونَ وَيُغَيَّرُونَ عَلَى النَّفْسِينَ (۷۴:۳۸-۴۱)

«Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.»(74:38-41)

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Description of the Khamr of Paradise and the Delight of its Dwellers

Allāh said,

\[
\text{And We shall provide them with fruit and meat such as they desire.}
\]

meaning, ‘We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,’

\[
\text{There they shall pass from hand to hand a cup,}
\]

meaning, of wine, according to Ād-Dāḥāk,

\[
\text{free from any Laghw, and free from Ta'ṭhīm}
\]

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn ‘Abbās said that Laghw means ‘falsehood’ while Ta’ṭhīm means ‘lying’.[1] Mujāhid said, “They do not curse each other nor sin.” Qatādah said, “These were the consequences of drinking in this life, and Shayṭān helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life.”[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

\[
\text{White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.}(37:46-47)
\]

Wherefrom they will get neither nay aching of the head nor any intoxication. (56:19)

Allâh the Exalted said here,

"There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin."

Allâh said,

"And there will go round boy-servants of theirs to serve them as if they were preserved pearls."

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

"Immortal boys will go around them with cups, and jugs, and a glass of flowing wine." (56:17-18)

Allâh the Exalted said,

"And some of them draw near to others, questioning."

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

"Saying: "Aforetime, we were afraid in the midst of our families.""

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'
29. Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.

30. Or do they say: "A poet! We await for him some calamity by time!"

31. Say: "Wait! I am with you among those who wait!"

32. Or do their minds command them this or are they people transgressing all bounds?

33. Or do they say: "He has forged it?" Nay! They believe
not!}

34. Let them then produce a recitation like unto it if they are truthful.»

Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

«[A false accusation] فَمَا أَنْتَ بِهِ يُحَمَّدُ رَبَّيْنِكَ إِلاَّ بَشَرٌ مَّعْنُونٌ

«Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.»

Allāh says, ‘by the grace of Allāh, you, O Muḥammad, are not a Kāhin, as the ignorant Quraysh idolators claim.’ A Kāhin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

«رَوْنَ جَعَابٍ»

«nor a madman» whom Shayṭān has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

«أَمْ يَقُولُونَ نَابِيٌّ نُزِّيَّ قَبْلَ رَبِّ اللَّهِ»

«Or do they say: “A poet! We await for him some calamity by time!”»

They said, ‘We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.’ Allāh the Exalted said,

«وَلَنَرْضَى إِلَّا مَنْ كَفَرَ بِهِ أَلْفَ اثْنَيْنَينَ»

«Say: “Wait! I am with you among those who wait!”»

‘wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.’ Muḥammad bin Isḥāq reported that ‘Abdullāh bin Abi Najīḥ said that Muḥāhid said that Ibn ‘Abbās said, “When the Quraysh gathered in the Dār An-Nadwah (their meeting place) to
discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābīghah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,


(Or do they say: ‘A poet! We await for him some calamity by time!’)”[1]

Allāh the Exalted said,


‘Or do their minds command them this’, ‘do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,‘


(or are they people transgressing all bounds?)

‘surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).’ Allāh the Exalted said,


(Or do they say: ‘He has forged it?’)

They said, ‘he has forged this Qur’ān and brought it from his own.’ Allāh the Exalted responded to them,


(Nay! They believe not!), meaning, their disbelief drives them to utter these statements,


(Let them then produce a recitation like unto it if they are truthful.)

meaning, if they are truthful in their statement that

[1] At-Ṭabari 22:479, Sīrah Ibn Hishām 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the Tafsīr of Sūrat Al-Anfāl (8:30).
Muḥammad has forged this Qur’ān and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur’ān! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur’ān, or ten Surahs like it, or even one Sūrah!

35. Or were they created by nothing? Or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm belief.

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.

39. Or has He only daughters and you have sons?

40. Or is it that you ask a wage from them so that they are burdened with a load of debt?

41. Or that the Unseen is with them, and they write it down?

42. Or do they intend a plot? But those who disbelieve are themselves plotted against!

43. Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners.

Affirming Tawḥīd and annulling the Plots of the Idolators

This is the position where Tawḥīd of Allāh’s Lordship and Divinity are affirmed. Allāh the Exalted said,
Or were they created by nothing? Or were they themselves the creators?

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhārī recorded that Jubayr bin Muṭ‘im said, “I heard the Prophet ﷺ recite Sūrat At-Ṭūr in Al-Maghrib prayer and when he reached this Āyah,

أَمْ خَلَقْتَ مِنْ عَبْرَ مِنْ مَنْ خَلَقْتُ إِنَّمَا خَلَقْتُ الْجَبَّارُونَ وَالأَرْضَ لَ لَا يَؤْمِنُونَ

Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?, I felt my heart would fly away.”[1]

This Ḥadīth is collected in the Two Sahīhs using various chains of narration.[2] Jubayr bin Muṭ‘im went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this Āyah was one of the reasons that he later embraced Islām. Allāh the Exalted said,

أَمْ خَلَقْتُ الْجَبَّارُونَ وَالأَرْضَ لَ لَا يَؤْمِنُونَ

Or did they create the heavens and the earth? Nay, but they have no firm belief.

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

أَمْ خَلَقْتُ الْجَبَّارُونَ وَالأَرْضَ لَ لَا يَؤْمِنُونَ

Or are with them the treasures of your Lord? Or are they the


tyrants with the authority to do as they like?

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

\[\text{اَمْ هُمُ الْمُوَسِيعُونَ} \]

\(<\text{or are they the tyrants with the authority to do as they like?}>\)

meanings, are they the tyrants who would hold the creation to account? Never, Allāh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allāh the Exalted said,

\[\text{اَمْ نَمَّ صَلِّي لَيْنَىَ وَأَيَّ الْمُبْدِعُ} \]

\(<\text{Or have they a stairway, by means of which they listen.}>\)

meaning, do they have a stairway to heaven (to the place where the angels are),

\[\text{تَأْتَى مَنْ تَأْتَى بِرَبُّ الْمَلَائِكَةِ الْمُهْتَرِمِينَ} \]

\(<\text{Then let their listener produce some manifest proof.}>\)

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allāh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allāh’s daughters and worshipped them besides Allāh,

\[\text{اَمَّ نَمَّ الْأَنْبَاطُ وَلَكُمُ الْبَلَدُ} \]

\(<\text{Or has He only daughters and you have sons?}>\)

Allāh sends a strong warning and stern admonition to them in this Āyah and a sure promise. Allāh said,

\[\text{أَمَّ نَمَّ تَأْتَيْنَاهُمْ أَجْرًا} \]

\(<\text{Or is it that you ask a wage from them}>\) meaning, ‘as a remuneration for your preaching Allāh’s Message to them? Nay,
you, do not ask them for a wage,'

(so that they are burdened with a load of debt?), meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

(Or that the Unseen is with them, and they write it down?)

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allâh,

(Or do they intend a plot? But those who disbelieve are themselves plotted against!)

Allâh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

(Or have they a god other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him).)

This Âyâh contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allâh. Allâh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

(Glorified be Allâh from all that they ascribe as partners (to Him).)
And if they were to see a piece of the heaven falling down, they would say: “Clouds gathered in heaps!”

So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

The Day when their plotting shall not avail them at all, nor will they be helped.

And verily, for those who do wrong, there is another punishment before this; but most of them know not.

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.

And in the nighttime also glorify His praises and at the setting of the stars.

The Stubbornness of the Idolators; Their Punishment

Allāh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

(And if they were to see a piece of the heaven falling down.)

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allāh the Exalted said in other Āyāt,

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): “Our eyes have been dazzled. Nay, we are a people bewitched.” (15:14-15) Allāh the Exalted said,

(So leave them alone), 'O Muḥammad,'

(till they meet their Day, in which they will sink into a
fainting.

on the Day of Resurrection,

(The Day when their plotting shall not avail them at all,)

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

(nor will they be helped.) Allâh the Exalted said,

(And verily, for those who do wrong, there is another punishment before this;)

meaning, that of being the torment in this world. Allâh the Exalted said in another Ayah,

(And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.) (32:21) Allâh said;

(but most of them know not.) meaning, ‘We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.’ A Hadîth states that,

Ordering the Prophet ﷺ to have Patience and to glorify Allâh

Allâh the Exalted said,

(And so wait patiently for that which is in your Lord’s keeping, for verily, you are under Our Eyes;)

meaning, ‘be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and
Protection, and We will surely protect you from the people,'

ومسجح يحمي ربك جيد نقوم

«And glorify the praises of your Lord when you get up.»

Ad-Daḥḥāḳ said, "Meaning to stand for the Ṣalāh (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."[1]

In his Ṣaḥīh, Muslim recorded that ‘Umar used to recite this supplication when he began Ṣalāh.[2]

Ahmad and the Sunan compilers recorded this Ḥadīth from Abu Sa‘īd and other Companions, who stated that the Prophet ﷺ used to say that.[3] Abu Al-Jawzā’ commented on the Āyah;

ومسجح يحمي ربك جيد نقوم

«And glorify the praises of your Lord when you get up.» "From your sleep, from your bed."[4] And this is the view chosen by Ibn Jarīr.[5] Suporting this view is the Ḥadīth that Imām Ahmad recorded that ‘Ubaydah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

فمن تغار من النّاس فقال: لا إله إلا الله وحده لا شريك له، لا إله إلا الله وحده لا شريك له...

«Whoever gets up at night and says: ‘La ilāha illallāh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allāh, and all praise is due to Allāh, and La illāha illāllāh and Allāh is Greater. There is neither might nor power except Allāh.' And then says, ‘O Lord! Forgive me.' Or invokes (Allāh), he will be

responded to it, and if he intends and performs ablution and
prays, his prayer will be accepted.\textsuperscript{1}[1]

Al-Bukhārī and the Sunan compilers also recorded this
Hadīth.\textsuperscript{2}[2]

Ibn Abī Najīh reported that Mujāhid commented on the Āyah,

\begin{quote}
«وَسَيَّطَحْ يَحْنَوْدُ رَبِّكَ حِينَ قُوْمٍ

«and glorify the praises of your Lord when you get up.»
\end{quote}

saying, “From every gathering you sit in.” Ath-Thawrī said that
Abū Ishāq narrated that Abū Al-Ahwās said that,

\begin{quote}
«وَسَيَّطَحْ يَحْنَوْدُ رَبِّكَ حِينَ قُوْمٍ

«and glorify the praises of your Lord when you get up.»
\end{quote}

“When a person wants to stand from a gathering, he says: ‘Glory be to
You, O Allah, and with Your praise.’”\textsuperscript{3}[3]

Abū Hurayrah narrated that the Prophet ᵃṣṣ said,

\begin{quote}
فِي مَجَالِسِ يُضُرِّهِ نَفْسِهِ، فَاقْتُلِئَ أَنْ يَقْفُ الْمَجَالِسُ مَجَالِسُهُ، 

«Whoever sits in a gathering in which he speaks idle
excessively, but says before he stands up to depart that
gathering, ‘Glory be to You O Allāh’, and with Your praise, I
testify that there is no God (worthy of worship) except You, I
seek Your forgiveness, and I repent to You.’ Then, Allāh will
forgive him what he has said in that gathering.”
\end{quote}

This was recorded by At-Tirmidhī, and this is his wording,
and it was also recorded by An-Nasāʾī in [‘Amāl Al-Yawm wal-
Laylah].\textsuperscript{4}[4] At-Tirmidhī said, “Ḥasan Ṣaḥīḥ.” It was also
recorded by Al-Ḥākim in his Mustadrak, and he said, “Its
chain meets the criteria of Muslim.”\textsuperscript{5}[5]

\begin{flushright}
\textsuperscript{1} Al-Ḥākim, 1:536.
\textsuperscript{2} Fath Al-Bāri 3:47, Abu Dāwud 5:305, Tuḥfat Al-Ahwādhi 9:359,
\textsuperscript{3} Al-Qurtubi 17:78.
\textsuperscript{4} Tuḥfat Al-Ahwādhi 9:392 and An-Nasāʾī in Al-Kubrā 6:105.
\textsuperscript{5} Al-Ḥākim, 1:536.
\end{flushright}
Allāh the Exalted said;

\(<\text{And in the nighttime also glorify His praises},\>\) meaning remember and worship Allāh by reciting the Qur'ān and praying at night. Allāh the Exalted said in another Āyah,

\(<\text{And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.}\>(17:79) Allāh said;

\(<\text{and at the setting of the stars.}\>\) is in reference to the two voluntary Rak‘ahs before the Dawn prayer, according to a Hadith from Ibn ‘Abbās. These two Rak‘ahs are an established Sunnah performed before the stars are about to set.[1] It is confirmed in the Two Sahīhs from ‘Ā‘ishah, may Allāh be pleased with her, who said, “The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (Sunnah) Rak‘ahs of the Fajr prayer.”[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

\(<\text{زَكَّمَا النَّجَّارُ خَيْرٌ مِّنَ الْدُّنْيَا وَمَا فِيهَا}»

\(<\text{Two (Sunnah) Rak‘ahs before Fajr are better than this life and all that in it.}\>^[3]\)

This is the end of the Tafsīr of Sūrat Aṭ-Ṭūr, all praise and gratitude is due to Allāh.

The Tafsīr of Sūrat An-Najm
(Chapter - 53)

Which was revealed in Makkah

The First Sūrah in which a Prostration is revealed

Al-Bukhāri recorded that `Abdullāh [bin Mas‘ūd] said, “Sūrat An-Najm was the first Sūrah in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf.”[1] Al-Bukhāri recorded this Ḥadīth in several places of his Ṣaḥīḥ, as did Muslim, Abu Dāwud and An-Nasā’ī, using various chains of narration through Abu Isḥāq from ‘Abdullāh.[2]

In the Name of Allāh, the Most Gracious, the Most Merciful.

١. بِيَمِينِ الْقَرْنِ الْأَوَّلِ
٢. ۚ وَلَيْسَ الْمُسْتَبْلِئُونَ ۖ وَلَيْسَ الْمُغْرَّبُونَ
٣. ۚ وَيْشُرُونَ عَنْ الذِّكْرِ ۖ وَإِنَّهُمْ لَا يَرْكَبُونَ
٤. ۚ وَلَا يَنْثِرُونَ

Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abī Ḥātim recorded that Ash-Sha‘bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

"By the star when it goes down." Ibn Abi Najih reported that Mujahid said, “The star refers to Pleiades when it sets at Fajr.”[1] Ad-Dahhak said “When the Shayatin are shot with it.” And this Ayah is like Allah’s saying:

So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists. (56:75-80)

Allah said;

"Your companion has neither gone astray nor has errd."

This contains the subject of the oath. This part of the Ayah is the witness that the Messenger of Allah ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who errd, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allah exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allah’s peace and blessings be on him, and his glorious Message that Allah has sent him with, are on the perfect straight path, following guidance and what is correct.

Muhammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allah said,

Nor does he speak of desire, asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

«إن ﷺ إلا وَرَتْلُ يُؤْلِيكَ»

It is only a revelation revealed, means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imam Ahmad recorded that Abu Umāmah said that he heard the Messenger of Allah ﷺ say,

أَذَخَلَ اللَّهُ الْجَنَّةَ رَجُلًا لَّيْسَ بِنَبِيٌّ صُيُرًا - أُوْلَٰىٰ أَحْدُ الْحَيَّينِ - رَجِبًا وَمَفْصَرًا

Verily, numbers similar to the two tribes, or one of them, Rabî‘ah and Mudăr, will enter Paradise on account of the intercession of one man, who is not a Prophet. A man asked, “O Allah’s Messenger! Is not Rabî‘ah a subtribe of Mudăr.” The Prophet ﷺ said,

إِنِّي أُفْوِي مَا أُفْوُى

I said what I said.\[^1\]

Imam Ahmad recorded that ‘Abdullāh bin ‘Amr said, “I used to record everything I heard from the Messenger of Allah ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, ‘You record everything you hear from the Messenger of Allah ﷺ, even though he is human and sometimes speaks when he is angry?’ I stopped recording the Ḥadîths for a while, but later mentioned what they said to the Messenger of Allah ﷺ, who said,

كتَبْ، فَوَّلُ الْوَلِيْنِ يَبْدِئُونَ مَا خَرَجَ مِنِّي إِلاَّ الْحَقَّ

Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.\[^2\] Abu Dâwud also collected this Ḥadîth.\[^3\]

[^1]: Ahmad 5:257.
[^2]: Ahmad 2:162.
[^3]: Abu Dâwud 4:60.
5. He has been taught by one mighty in power.
6. Dhu Mirrah then he Istawa.
7. While he was in the highest part of the horizon,
8. Then he approached and came closer,
9. And was at a distance of two bows' length or less.
10. So (Allāh) revealed to His servant whatever He revealed.
11. The heart lied not in what he saw.
12. Will you then dispute with him about what he saw?
13. And indeed he saw him at a second descent.
16. When that covered the lote tree which did cover it!
17. The sight turned not aside, nor it transgressed beyond the limit.
18. Indeed he saw of the greatest Ssgns of his Lord.

The Trustworthy Angel brought Allāh’s Revelation to the Trustworthy Messenger ﷺ

Allāh the Exalted states that the Message His servant and Messenger Muḥammad ﷺ brought to people was taught to him by,

\[mighty in power\], he is Jibrīl, peace be upon him,

\[Verily, this is the Word a most honorable messenger, owner of power, with (Allāh) the Lord of the Throne, obeyed (by the angels) and trustworthy.\]\[81:19-21\] Allāh said here,

\[Sidrat Al-Muntahā: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.\]
Dhu Mirrah, meaning, he is mighty in power, according to Mujahid, Al-Hasan and Ibn Zayd.\textsuperscript{[1]} In an authentic Hadith from ‘Abdullah bin ‘Umar and Abu Hurayrah, the Prophet \(\text{ﷺ} \) said,

\[
\text{"Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body."} \text{[2] Allâh said;}
\]

\(\text{then he Istawâ (rose).} \) this refers to the angel Jibrîl, according to Al-Hasan, Mujâhid, Qatâdah and Ar-Râbi‘ bin Anas,\textsuperscript{[3]}

\(\text{While he was in the highest part of the horizon.} \) meaning, Jibrîl rose to the highest part of the horizon, according to Ikrîmah and several others; Ikrîmah said, “The highest horizon where the morning comes from.” Mujâhid said, “It is (the place of) sunrise.”\textsuperscript{[4]} Qatâdah said, “That from which the day comes.”\textsuperscript{[5]} Ibn Zayd and several others said similarly.

Imâm Aḥmad recorded that Abdullah bin Mas‘ūd said, “The Messenger of Allâh \(\text{ﷺ} \) saw Jibrîl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allâh knows.”\textsuperscript{[6]} Only Imâm Aḥmad collected this Hadith.

Imâm Aḥmad recorded that ‘Abdullah bin ‘Abbâs said, “The Prophet \(\text{ﷺ} \) asked Jibrîl to appear himself to him in his original shape and Jibrîl said to him, ‘Invoke your Lord.’ The Prophet

\begin{enumerate}
\item At-Tabari 22:499 and Al-Qurṭubi 17:85.
\item Abu Dâwud 2:286 and An-Nasâ‘î, 5:99.
\item At-Tabari 22:501.
\item Al-Qurṭubi 17:88.
\item At-Tabari 22:501, and Aḥmad 1:460.
\item Aḥmad 1:395 and 412. Al-Bukhârî and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.
\end{enumerate}
invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet and wiped the saliva off of his cheeks.”[1] Only Āḥmad collected this Ḥadīth.

**Meaning of “at a distance of two bows’ length or less”**

Allāh’s statement,

\[ \text{And was at a distance of two bows' length or less.} \]

means, Jibril came closer to Muḥammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatādah.[2] It was said that the meaning here is the distance between the bow’s string and its wood center.

Allāh’s statement,

\[ \text{or less} \]

indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur‘ān, such as,

\[ \text{Then, after that, your hearts were hardened and became as stones or even worse in hardness.} \](2:74)

The Āyah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Āyah,

\[ \text{fear men as they fear Allāh or even more.} \](4:77), and Allāh’s statement,

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[1] Ahmad 1:322. With Al-Bukhārī and Muslim there are narrations from ‘Ā’ishah, may Allāh be pleased with her, that mention some of this information.

And We sent him to hundred thousand (people) or even more.\(^{(37:147)}\), indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

\(\text{And was at a distance of two bow lengths or less.}\)

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to 'A'īshah, the Mother of the faithful, 'Abdullāh bin Mas'ūd, Abu Dharr and Abu Hurayrah.\(^{[1]}\) We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said about this Āyah,

\(\text{And was at a distance of two bow lengths or less.}\)

"Allāh's Messenger ﷺ said,

"I saw Jibrīl; he had six hundred wings."\(^{[2]}\)

Al-Bukhārī recorded that Ṭalq bin Ghannām said that Zā'īdah said that Ash-Shaybānī said, "I asked Zīr about the Āyah,

\(\text{And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.}\)

Zīr said, "Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings."\(^{[3]}\)

Allāh's statement,

\(\text{So he revealed to His servant whatever He revealed.}\)

\(^{[1]}\) At-Ṭabārī 22:504.

\(^{[2]}\) At-Ṭabārī 22:503.

\(^{[3]}\) Fath Al-Bārī 8:476.
means, Jibrīl conversed to Allāh’s servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibrīl. Both meanings are correct. Saʿīd bin Jubayr said about Allāh’s statement,

\[ \text{"Allāh revealed to him,} \]

\[ \text{‘And have We not raised high your fame?”} \]

Someone else said, “Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his Ummah enters it first.”

**Did the Prophet ﷺ see His Lord during the Night of Isrā’?**

Allāh said next,

\[ \text{The heart lied not in what he saw. Will you then dispute with him about what he saw?} \]

Muslim recorded from Ibn ‘Abbās about:

\[ \text{And indeed he saw him at a second descent.} \]

“He saw Allāh twice in his heart.” Simāk reported a similar from Tākimah from Ibn ‘Abbās. Abu Ṣaliḥ, As-Suddi and

---

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.\[1\]

Masrūq said, “I went to ‘Ā’ishah and asked her, ‘Did Muḥammad ﷺ see his Lord?’ She said, ‘You said something that caused my hair to rise!’ I said, ‘Behold!’ and recited this Āyah,

\[
\text{‘Allāh allāh wādāna wādā na lā kāfīna.'}
\]

‘Indeed he saw of the greatest signs of his Lord.’

She said, ‘Where did your mind wander? It was Jibril. Whoever says to you that Muhammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh’s Message), or knew any of the five things which only Allāh knows,

\[
\text{‘Allāh, innā ma‘ālihi an tā‘allīb bi-nashā‘ah.‘}
\]

‘Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...’ (31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibril twice, in his original shape, once near Sīdīr Āl-Muntah ā and another time in Ayyād (in Makkah) while Jibril had six hundred wings that covered the horizon,”[2] Muslim recorded that Abu Dharr said, “I asked the Messenger of Allāh ﷺ, ‘Have you seen your Lord?’ He said,

\[
\text{‘Azā‘, ‘Azā‘.}
\]

‘How can I see Him since there was a light?’ In another narration, the Prophet ﷺ said,

\[
\text{‘Azā‘, ‘Azā‘, ‘Azā‘.}
\]

‘I only saw a light.’[3]

Allāh’s statement,

\[
\text{‘Allāh, innā ma‘ālihi an tā‘allīb bi-nashā‘ah.}
\]

\[1\] At-Ṭabari 22:508.
\[2\] Tuḥfat Al-Ahwādhi 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhārī), nos. 174, and 177 do not particularly mention seeing Jibril at the Sīdīr, as is inferred by the Āyah, and Ibn Mas‘ūd’s narration from ‘Āṣim which follows.
\[3\] Muslim 1:161.
"And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode."

This is the second time the Messenger of Allāh saw Jibrīl in the shape that Allāh created him; it was during the Night of Isrā’. We mentioned the various Ḥadīths about the Night of Isrā’ in the beginning of Sūrat Al-Isrā’. Therefore, there is no need to repeat them here.

Imām Aḥmad recorded that Ibn Mas‘ūd commented:

"And indeed he saw him at a second descent. Near Sidrat Al-Muntahā."

“The Messenger of Allāh said,

وَرَأَيْتُ چَبْریلَ وَلَهَا نِسْبَتْا نِسْبًا یَتَبَرَّرُ مِنْ رَبِّهِ الْمَهیَّی فَنَذَرَ الْمَهیَّی مِنَ الْذَّرَّ زَیْئَاتُوبَ

“I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.”[1]

This Ḥadīth has a good, strong chain of narration. Aḥmad also recorded that ‘Abdullāh [Ibn Mas‘ūd] said, “The Messenger of Allāh saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge."[2] This Ḥadīth has a good chain of narration.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh said,

وَرَأَیْتُ چَبْریلَ عَلَیْهِ سِرْدَةُ الْمُتَهَیَّه وَلَهَا نِسْبَتْا نِسْبًا

“I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.”"

One of the subnarrators of the Ḥadīth asked ‘Āṣim about Jibrīl’s wings and ‘Āṣim refused to elaborate. So some of his companions were asked and one of them said, “Each wing was covering what is between the east and the west.”[3] This

Hadith has a good chain of narration.

Imam Ahmad recorded that Ibn Mas‘ud said that Allah’s Messenger ﷺ said:

"Jibril came to me wearing green with pearls hanging down."

This Hadith has a good chain of narration.

Imam Ahmad recorded that ‘Amir said that Masruq asked ‘A’ishah, “O Mother of the faithful, has Muhammad ﷺ seen his Lord, the Exalted and Most Honored?” She said, “Glorious is Allah! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muhammad ﷺ has seen his Lord, will have lied.” She then recited these two Ayat,

(No vision can grasp Him, but He grasps all vision.) (6:103),

and,

(It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil.) (42:51)

She went one, “And whoever tells you that Muhammad ﷺ knew what the morrow will bring, will have uttered a lie.” She then recited,

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.) (31:34)

‘A’ishah said, “And whoever tells you that Muhammad ﷺ has hidden any part of the Message will have lied,” and she then recited this Ayah,

(O Messenger proclaim which has been sent down to you from your Lord.) (5:67).

She went one, “However, he saw Jibril twice in his original
shape.\textsuperscript{[1]}

Imám Aḥmad also recorded that Masrūq said, “I asked ‘Ā’ishah, ‘Did not Allāh say,

\begin{quote}
\textit{And indeed he saw him in the clear horizon.}\textsuperscript{[81:23], and,
\end{quote}

\begin{quote}
\textit{And indeed he saw him at a second descent!}\textsuperscript{?}
\end{quote}

She said, ‘I was the first among this Ummah to ask Allāh’s Messenger ﷺ about it. He ﷺ said,

\begin{quote}
\textit{If only I had been given a Jibril!}\textsuperscript{[2]}
\end{quote}

\begin{quote}
\textit{That was Jibril.} He only saw him twice in his actual and real figure. He saw Jibril descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.\textsuperscript{[2]} This Ḥadīth is recorded in the Two Šaḥīḥs via Aḥmad ibn Ṣaḥīṣ.\textsuperscript{[3]}
\end{quote}

\noindent \textbf{Angels, Light and colors covered Sidrat Al-Muntahā}

Allāh said,

\begin{quote}
\textit{When that covered the lota tree which did cover it!}\textsuperscript{[1]}
\end{quote}

We mentioned before, in the Ḥadīths about Al-İsra’ that the angels, Allāh’s Light, and spectacular colors covered the Sidrah. Imâm Aḥmad recorded that ‘Abdullāh bin Mas’ūd said, “When the Messenger of Allāh ﷺ was taken on the Isra’ journey, he ascended to Sidrat Al-Muntahā, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

\begin{quote}
\textit{When that covered the lota tree which did cover it!}\textsuperscript{[1]}
\end{quote}

\textsuperscript{[1]} Ahmad 6:49, similar recorded by Al-Bukhārī and Muslim, see below.
\textsuperscript{[2]} Ahmad 6:241.
\textsuperscript{[3]} Fatḥ Al-Bārī 8:472 and Muslim 1:359.
He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of Sūrat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allāh."[1] Muslim collected this Ḥadīth.[2]

Allāh’s statement,

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\(\text{The sight turned not aside, nor it transgressed beyond the limit.}\)

indicates that the Prophet’s sight did not turn right or left, according to Ibn ‘Abbās,[3]

\\
\\

\(\text{nor it transgressed beyond the limit.}\)

not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet’s firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh’s statement,

\\

\(\text{Indeed he saw of the greatest signs of his Lord.}\)

is similar to another Āyah,

\\

\(\text{In order that We might show him of Our Āyāt.}\) (17:1),

meaning, signs that testify to Allāh’s might and greatness. Relying on these two Āyāt, some scholars of Ahl us-Sunnah said that the Prophet ﷺ did not see Allāh during the Isrā’ journey, because Allāh said,

\\

\(\text{Indeed he saw of the greatest signs of his Lord.}\)

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

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narrated it to the people.

19. Have you then considered Al-Lālī, and Al-'Uzzā.

20. And Manāt, the other third?

21. Is it for you the males and for Him the females?

22. That indeed is a division most unfair!

23. They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!

24. Or shall man have what he wishes?

25. But to Allāh belongs the last (Hereafter) and the first (the world).

26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.
Refuting Idolatry, Al-Lāt and Al-‘Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the Ka‘bah built by Prophet Ibrāhīm, Allāh’s Khalīl.

(Have you then considered Al-Lāt,)

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in Aṭ-Ṭā’īf with curtains, servants and a sacred courtyard around it. The people of Aṭ-Ṭā’īf, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, “They derived Al-Lāt’s name from Allāh’s Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to ‘Abdullāh bin ‘Abbās, Mujāhid, and Aḥ-Ḥabīb bin Anas, Al-Lāt was a man who used to mix Sāwīq (a kind of barley mash) with water for the pilgrims during the time of Jāhiliyyah. When he died, they remained next to his grave and worshipped him.”[1] Al-Bukhārī recorded that Ibn ‘Abbās said about Allāh’s statement,

(Al-Lāt, and Al-‘Uzzā.) “Al-Lāt was a man who used to mix Sāwīq for the pilgrims.”[2] Ibn Jarīr said, “They also derived the name for their idol Al-‘Uzzā from Allāh’s Name Al-‘Azīz. Al-‘Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and Aṭ-Ṭā’īf. The Quraysh revered Al-‘Uzzā.”[3] During the battle of Uḥud, Abu Sufyān said, “We have Al-‘Uzzā, but you do not have Al-‘Uzzā.” Allāh’s Messenger ﷺ replied,

ْفُولِوا : اِلَهُ مَوْلَانَا وَلَا مَوْلَانِ لَكُمْ

“Say, ‘Allāh is Our Supporter, but you have no support.’”[4]
Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madīnah. The tribes of Khuzā‘ah, Aws and Khazraj used to revere Manāt during the time of Jāhiliyyah. They used to announce Ḥajj to the Ka‘bah from next to Manāt. Al-Bukhārī collected a statement from ‘Ā‘ishah with this meaning.[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the Ka‘bah, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā‘ī recorded that Abu Aţ-Ţufayl said, “When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālid bin Al-Walid to the area of Nakhlah where the idol of Al-‘Uzzā was erected on three trees of a forest. Khālid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

اِرجْعِ إِنْكَ لَمْ تَصْنَعْ مَنْثَا

“Go back and finish your mission, for you have not finished it.”

Khālid went back and when the custodians who were also its servants of Al-‘Uzzā saw him, they started invoking by calling Al-‘Uzzā! When Khālid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālid killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

يَدْخُلُ الْمُرَّةِ

“That was Al-‘Uzzā!”[2]

Muḥammad bin Iṣḥāq narrated, “Al-Lāt belonged to the tribe of Thaqīf in the area of Aţ-Ţā‘if. Banu Mu‘attib were the custodians of Al-Lāt and its servants.”[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu‘bah and

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Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet’s command and built a Masjid in its place in the city of ‘At-Tā’if.

Muḥammad bin Isḥāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madinah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or ‘Ali bin Abi Ṭālib to demolish it. Ibn Isḥāq said that Dhul-Khalaṣah was the idol of the tribes of Daws, Kath’ām and Bajilah, and the Arabs who resided in the area of Tabālah.[1] I say that Dhul-Khalaṣah was called the Southern Ka’bah, and the Ka’bah in Makkah was called the Northern Ka’bah. The Messenger of Allāh ﷺ sent Jarīr bin ‘Abdullāh Al-Bajalī to Dhul-Khalaṣah and he destroyed it.

Ibn Isḥāq said that Fals was the idol of Ṭay and the neighboring tribes in the Mount of Ṭay, such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent ‘Ali bin Abi Ṭālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to ‘Ali as war spoils.

Muḥammad bin Isḥāq also said that the tribes of Ḥimyar, and Yemen in general, had a house of worship in Ṣan‘ā’ called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba‘ removed it, killed it and demolished the building. Ibn Isḥāq said that Ruḍā‘ was a structure of Bani Rabī‘ah bin Ka‘b bin Sa‘d bin Zayd Manāt bin Tamīm,[2] which Al-Mustawghir bin Rabī‘ah bin Ka‘b bin Sa‘d demolished after Islām. In Sindād there was Dhul-Ka‘bāt, the idol of the tribes of Bakr and Taghlib, the sons of the Wā’il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴾Have you then considered Al-Lāt, and Al-‘Uzzā. And Manāt,﴾

the other third?», then Allah said,

«اللهِ الدُّنْيَا وَالآخِرَةُ»

«Is it for you the males and for Him the females?»

Allah asked the idolators, ‘do you choose female offspring for Allah and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

«فَيَسْتَيْنِيْضِرِّكُمْ»

‘a division most unfair!’ meaning, it would be an unfair and unjust division. ‘How is it then that you make this division between you and Allah, even though this would be foolish and unjust, if you made it between yourselves and others?’ Allah the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

«إِنِّهُمْ لَا أُنَازِلُهُمْ مَا نُرِيَّاهُمْ»

‘They are but names which you have named – you and your fathers’ of your own desire,

«فَأَزَالَ اللَّهُ بِهَا يَنِينَ سَفَطٍ»

‘for which Allah has sent down no authority.’ meaning, proof,

«إِنَّ بَيْنَنَا إِلَّا الْلَّهُ وَمَا نَهْوِيْنَ عَنْ الْأَنْعَام»

‘They follow but a guess and that which they themselves desire,’

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

«وَلَقَدْ جَاعَلْنَا بَيْنَ يَدَّ اللَّهِ وَرَبِّكُمْ»

‘whereas there has surely come to them the guidance from their Lord!»,

meaning, Allah has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.
Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

\[
\text{فَأَمَّلِ الْخَيْرَنَ الَّذِينَ مَنَّ أَنْفَعَهُمْ}
\]

\text{«Or shall man have what he wishes?»}, asserting that not everyone gets the goodness that he wishes,

\[
\text{لَا يَنَمِّي أَحَدُكُمْ مَا يَنْتَمِي، فَأَنَّهُ لا يَنْبَدِي مَا يَنْتَنِبُ لِنَبْتَنِبُهُ}
\]

\text{«It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.»} (4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

\text{إِذَا نَنْسَى أَحَدُكُمْ فَلَيْنُظِرُ مَا يَنْتَمِي، فَإِنَّهُ لا يَنْبَدِي مَا يَنْتَنِبُ لِنَبْتَنِبُهُ}

\text{«When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.»}

Only Aḥmad collected this Hadith. Allāh’s statement,

\[
\text{يَقُولُ الْأَخْرَىُ وَالأَوْلَىُ}
\]

\text{«But to Allāh belongs the last and the first.»} meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Intercession except with Allāh’s Leave

Allāh said,

\[
\text{وَكَيْلُ عَنْ أَنْفُسِهِمْ أَنْفَعَهُمْ، إِلَّا مِنْ نِعَمَةِ رَبِّي نِعَمَةً}
\]

\text{«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.»}

As He said;

\[1\] Aḥmad 2:357. There is a slight deficiency in its chain of narrators.
permission or any divine legislation permitting you to worship them?’ Rather, Allāh has forbidden idol worshiping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

(27) Verily, those who believe not in the Hereafter, name the angels with female names.

(28) But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the
truth.

29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.

30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.

Refuting the Claim of the Idolators that the Angels are Allâh’s Daughters

Allâh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allâh’s daughters. Allâh is far removed from what they ascribe to Him. Allâh the Exalted said in another Ayah,

وجعلنا النجوم الناديَّة هم جبريل الرحمن ينثرون أشهدوا خلقهم سكنب تصدودم

And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned! (43:19) Allâh’s statement here,

وَمَنْ نَفَقَ مِنْ عِبَادِنَا ۗ ۛاَنْعِمُوا ۚ فَلَسَوْنَ مِنْهُمْ

But they have no knowledge thereof; meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

إِنَّا نَعِمَبِيْنَ إِلَى الْأَلْلَهِ وَإِلَى الْأَلْلَهِ لَا يَعِنَّ نَفْسٍ مِنْ نَفْسٍ

They follow but conjecture, and verily, conjecture is no substitute for the truth.

meaning, conjecture is of no benefit and never takes the place of truth. In a Ḥadîth recorded in the Šâhîh, the Messenger of Allâh ﷺ said,

بِيَكنَّ ۗ وَالْأَلْلَهُ ۗ فَإِنَّ الْأَلْلَهُ أَكْبَرُ الْخَبِيبُ

Beware of suspicion, for suspicion is the most lying speech.\[1]¹

¹ Fath Al-Bâri 5:441.
The Necessity of turning away from the People of Misguidance

Allâh’s statement,

«Therefore withdraw from him who turns away from Our Reminder», means, stay away from those who turn away from the Truth and shun them,

«وَلَّوْلَآ أَلَمْ يُحْفَظْ عَنْ وُجُوبٍ عَنْ ذِكْرِيَّ»

«and desires nothing but the life of this world.» meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

«ذَٰلِكَ مَا سَمَّاهُ مِنْ الْأَبْيَدِ»

«That is what they could reach of knowledge.» meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللَّهُمَّ لَا تَجَلَّلِي النِّعَمَ أَثَّرْتِ مَنْ مَنَّتَهُ، وَلَا تَفَعَّلْ عَلَيْنَا»

«O Allâh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.»[1]

Allâh’s statement,

«إِنَّ رَبِّي هُوَ أَلَمْ يَنْتَ مِنْ عَنْ سَيِّيده، وَهُوَ أَلَمْ يَمَنِّي إِنَّ أَمْثَلَ»

«Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.» meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allâh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.

Those who avoid great sins and Al-Fawāḥish (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādām), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.

*Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds*

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

*that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.*

He recompenses each according to his or her deeds, good for good and evil for evil.

*Qualities of the Good-doers; Allāh forgives the Small Faults*

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another Āyah;

*If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a*
Noble Entrance. (4:31)

Allāh said here,

«Those who avoid great sins and Al-Fawāshish (immoral sins) except Al-Lamam».

*Al-Lamam* means, small faults and minor errors. Imām Aḥmad recorded that Ibn ‘Abbās said, “I have not seen anything that resembles *Al-Lamam* better than the *Hadīth* that Abu Hurayrah narrated from the Prophet ﷺ,

«Verily, Allāh the Exalted has decreed for the Son of Ādam his share of Zīnā and he will certainly earn his share. The Zīnā of the eye is by looking, the Zīnā of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.»[1]

This *Hadīth* is recorded in the Two *Sahīhs*. Ibn Jarīr recorded that Ibn Masʿūd said, “The eyes commit Zīnā by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zīnā. Otherwise, it is *Al-Lamam*.”[2]

Masrūq[3] and Ash-Shaʿbī also held the same view. ‘Abdur-Rahmān bin Nāfi’, who is also known as Ibn Lubābah Aṭ-Ṭāʾīfī, said, “I asked Abu Hurayrah about Allāh’s statement,

«except the Lamam», and he said, ‘It pertains to kissing, winking one’s eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghusl is obligatory, and that is Zīnā.”[4]

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Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh’s statement,

\[
\text{إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ}
\]

\{verily, your Lord is of vast forgiveness.\} asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

\[
\text{فَلَيُبَيِّنِي إِلَيْهِ آمَنُوا عَلَى أَشْهَٰبٖ لَا تَفْشَلُوا إِنَّمَا يُبْقَى مَّثَلُ الْأَلْوَٰلِ}
\]

\{if He is My Lord, and I believe in Him, I will not transgress.\}

\{Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”\} (39:53)

Allāh said,

\[
\text{هوُمُّهُ خَلَقَ إِنَّمَا أَشَاءُ بَيْنَ النَّارِ وَالنَّارِ}
\]

\{He knows you well when He created you from the earth.\}

Allāh says, ‘He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father ‘Adam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,

\[
\text{وَإِذَا أُحِلَّتْ أَجْنَاحُهَا فِي طُورِ أَحِينٍ}
\]

\{and when you were fetuses in your mothers’ wombs.\}

when He commanded the angel to record one’s provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

\[
\text{فَلاَ يُزَكَّى أَنْسَكُمُ}
\]

\{So, ascribe not purity to yourselves.\} forbidding one from ascribing purity and praising himself and thinking highly of his actions,

\[
\text{وَإِذَا أَنفَقُوهَا}
\]

\{He knows best him who has Taqwā.\} Allāh said in another Āyah,
Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with unjustly, even to the extent of a Fatil.«[1]

(4:49)

In his Ṣaḥīḥ, Muslim recorded that Muḥammad bin ‘Amr bin ‘Aṭā said, “I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, The Messenger of Allah forbade using this name. I was originally called Barrah and he said,

«Do not ascribe purity to yourselves; Allah knows best who the pious people among you are»

They said, ‘What should we call her?’ He said,

«Call her Zaynab.»[2]

Imām Aḥmad recorded a Ḥadīth from ‘Abdur-Raḥmān bin Abi Bakrah, from his father who said, “A man praised another man before the Prophet ﷺ. The Messenger of Allah ﷺ said,

«Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, ‘I think that so-and-so is this and that; Allah knows best about him and I will never purify anyone before Allah,’ if he knows his friend to be as he is describing him.»[3]

Al-Bukhārī, Muslim, Abu Dāwud and Ibn Mājah collected this Ḥadīth.[4]

[1] The thread in the long slit of the date stone.
Imām Aḥmad recorded that Hammām bin Al-Ḥarīth said, “A man came before ‘Uthmān bin ‘Affān and praised him. Al-Miṣqād bin Al-Aswād started throwing sand in the face of that man, saying, The Messenger of Allāh ἓ ordered us to throw sand in their faces when we see those who praise.”[1] Muslim and Abu Dāwūd also collected this Hadīth.[2]

33. Did you observe him who turned away (from Islām)?

34. And gave a little, then stopped?

35. Is with him the knowledge of the Unseen so that he sees?

36. Or is he not informed with what is in the Šūṭuf of Mūsā?

37. And of Ibrāhīm who fulfilled all that:

38. That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does.

40. And that his deeds will be seen.

41. Then he will be recompensed with a full and the best recompense.

Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!(75:31-32),

And gave a little, then stopped! Ibn ‘Abbās said, “Gave a little,

then stopped giving."[1] Similar was said by Mujähid, Sa‘īd bin Jubayr, 'Ikrimah, Qatādah and several others.[2] 'Ikrimah and Sa‘īd said: “Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, ‘We are finished’ and they abandon the work.”

Allâh’s statement,

(Is with him the knowledge of the Unseen so that he sees?)

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a Hadith,

(O Bilâl, spend and fear not less provisions from the Owner of the Throne.)[3]

Allâh the Exalted and Most honored said,

(And whatsoever you spend of anything in Allâh’s cause, He will replace it. And He is the Best of providers.)(34:39)

The Meaning of ‘fulfilled’

Allâh the Exalted said,

(Or is he not informed with what is in the Sûhuf of Mûsâ. And of Ibrâhîm who fulfilled,)

Sa‘īd bin Jubayr and Ath-Thawri said it means: “Conveyed all that he was ordered to convey.”[4] Ibn ‘Abbâs said about:

"He delivered all that Allah ordered him to deliver."\(^{[1]}\) Sa‘îd bin Jubayr said about:

"What he was ordered."\(^{[2]}\) Qatâdah said about:

"He obeyed Allah and delivered His Message to His creatures." This is the view preferred by Ibn Jarîr because it includes the statement before it and supports it. Allah said,

\(\text{وَأَمَّتْكُمُ الْيَوْمَ مَنْ أَفْتَىَ إِلَىٰ ذٰلِكَ مِنَ الْكَافِرِينَُّ(16:123)\}

(And remember) when the Lord of Ibrâhîm tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imam (a leader) for mankind."\(\text{(2:124)}\)

Therefore, Ibrâhîm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allah’s Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allah the Exalted said,

\(\text{فَذُو عَرَبَةٍ إِلَيْكَ أَنْ أَنْبِيَ عَلَىٰ ذٰلِكَ مُرْتَفَاكَ وَمَا كَانَ مِنَ الْمُشَرِّكِينَ\}

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrâhîm, a Hanif, and he was not of the idolators."\(\text{(16:123)}\)

None shall carry the Burden of Any Other on the Day of Resurrection

Allah the Exalted explained what He has revealed in the Scripture of Ibrâhîm and Mūsâ,

\(\text{كَذٰلِكَ وَمَا كُنْتُمْ بَيْنَ الْإِثْرِ وَالْأُثْرِينَ\}}

(That no burdened person shall bear the burden of another.)

Meaning, every soul shall carry its own injustices, whether

\(^{[1]}\) At-Tabari 22:543.

\(^{[2]}\) At-Tabari 22:544.
disbelief or sin, and none else shall carry its burden of sin, as Allāh states

"And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18) Allāh said,

And that man can have nothing but what he does.

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the Ḥadīth recorded by Muslim in the Ṣaḥīḥ, that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allāh for him, or an ongoing charity after his death, or knowledge that people benefit from."

These three things are, in reality, a result of one’s own deeds, efforts and actions. For example, a Ḥadīth states,

"Verily, the best type of provision that one consumes is from what he himself has earned, and one’s offspring are among what he has earned."

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allāh the Exalted said,

"Verily, We give life to the dead, and We record that which they send before (them) and their traces. (36:12)"

The knowledge that one spreads among people which they are guided by is among his actions and deeds. A Ḥadīth collected in the Sahīh states,

«Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.»[1] Allāh said,

«And that his deeds will be seen.» meaning, on the Day of Resurrection,

«And say: “Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”»(9:105),

Then Allāh will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allāh’s statement here,

«Then he will be recompensed with a full and the best recompense.»

«And that to your Lord is the End.»

\(43. \) And that it is He Who makes laugh, and makes weep.

\(44. \) And that it is He Who causes death and gives life.

\(45. \) And that He creates the pairs, male and female.

\(46. \) From Nutfah when it is emitted.

\(47. \) And that upon Him is another bringing forth (Resurrection).

\(48. \) And that it is He Who Aghnā and Aqnā.

\(49. \) And that He is the Lord of Ash-Shi’rā.

\(50. \) And that it is He Who destroyed the former ‘Ād.

\(51. \) And Thamūd. He spared none of them.

\(52. \) And the people of Nūḥ aforetime. Verily, they were more unjust and more rebellious and transgressing.

\(53. \) And He destroyed the overthrown cities.

\(54. \) So, there covered them that which did cover.

\(55. \) Then which of the graces of your Lord will you doubt?

**Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants**

Allāh the Exalted said,

\( \text{زَلَّ إِلَىٰ نَقْمَةَ الْقَرْنِينِ} \)

\(49. \) And that to your Lord is the End. meaning, the return of everything on the Day of Resurrection. Ibn Abī Hātim recorded that ‘Amr bin Maymūn Al-Awdi said, “Once, Mu‘ādh bin Jabal stood up among us and said, ‘O Children of Awd! I am the emissary of Allāh’s Messenger ﷺ to you; know that the Return is to Allāh, either to Paradise or the Fire.’”\(^{[1]}\) Allāh’s statement,

\( \text{وَرَأَيْنِهِ مَا أَسْتَمَعْتُ وَأَنْبِكَ} \)

\(49. \) And that it is He Who makes you laugh, and makes you weep.

means that He created in His creatures the ability to laugh or

\(^{[1]}\) Al-Ḥākim 1:83.
weep and the causes for each of these opposites,

«And that it is He Who causes death and gives life.»

In a similar statement, Allâh said,

«Who has created death and life.» (67:2) Allâh said,

«And that He creates the pairs, male and female. From Nutfah when it is emitted.»

as He said:

«Does man think that he will be left neglected? Was he not a Nutfah? Then he became an ‘Alaqah (something that clings); then (Allâh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allâh) able to give life to the dead?» (75:36-40)

Allâh the Exalted said,

«And that upon Him is another bringing forth.» meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

«And that it is He Who Aghnâ (gives much) and Aqnâ (a little).»

It is Allâh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsîr revolve around this meaning, such as those from Abu Şâlih, Ibn Jarîr and others.« Mujâhid said that,

(Ağnâ) meaning: He gives wealth.

(Aqnâ) meaning: He gives servants.
Similar was said by Qatādah. Ibn ‘Abbâs and Mujâhid said;

(Agnâ) means: He granted; while,

(Aqnâ) means: He gave contentment.

(And that He is the Lord of Ash-Shi‘râ.)
Ibn ‘Abbâs, Mujâhid, Qatādah and Ibn Zayd said about Ash-Shi‘râ that it is the bright star, named Mirzam Al-Jauzâ‘ (Sirius), which a group of Arabs used to worship.\(^1\)

(And that it is He Who destroyed the former ‘Ād) the people of Hûd. They are the descendants of ‘Ād, son of Iram, son of Sâm, son of Nûh. As Allâh the Exalted said,

(See you not how your Lord dealt with ‘Ād. Of Iram, with the lofty pillars, the like of which were not created in the land?) (89:6-8)
The people of ‘Ād were among the strongest, fiercest people and the most rebellious against Allâh the Exalted and His Messenger. Allâh destroyed them,

(By a furious violent wind! Which Allâh imposed in them for seven nights and eight days in succession.) (69:6-7)

\(^1\) At-Tabari 22:551.
Allāh’s statement,

«And Thamūd. He spared none», declares that He destroyed them all and spared none of them,

«And the people of Nūh aforetime» before Ād and Thamūd,

«Verily, they were more unjust and more rebellious and transgressing.»

more unjust in disobeying Allāh than those who came after them,

«And He destroyed the overthrown cities.» meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūṭ was sent. Allāh turned their cities upside down over them and sent on them stones of Siyīl. Allāh’s statement that whatever has covered it, has covered it, is like the case with the stones of Siyīl that He sent on them,

«And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!»(26:173) Allāh said,

«Then which of the graces of your Lord will you doubt?»

meaning, ‘which of Allāh’s favors for you, O man, do you doubt,’ according to Qatādah.[11] Ibn Jurayj said that the Āyah,

«Then which of the graces of your Lord will you doubt?», is directed towards the Prophet ﷺ saying: “O Muḥammad!”

However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

\[
\text{56. This is a warner from the warners of old.}
\]

\[
\text{57. The Azifah draws near.}
\]

\[
\text{58. None besides Allah can avert it.}
\]

\[
\text{59. Do you then wonder at this recitation?}
\]

\[
\text{60. And you laugh at it and weep not.}
\]

\[
\text{61. While you are Sāmidūn.}
\]

\[
\text{62. So fall you down in prostration to Allah and worship Him.}
\]

A Warning and Exhortation, the Order to prostrate and to be humble

Allah said,

\[
\text{\textit{This is a warner} in reference to Muḥammad ﷺ,}
\]

\[
\text{\textit{from the warners of old.} means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.}
\]
Allāh the Exalted said,

﴾

(Say: "I am not a new thing among the Messengers.") {46:9}

Allāh said;

﴾

(The Azifah draws near,) that which is near, the Day of Resurrection, has drawn nearer,

﴾

(None besides Allāh can avert it,) no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴾

(He is only a warner to you in face of a severe torment.) (34:46)

And in the Hadīth:

﴾

I am the naked warner, meaning, ‘I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.’ In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the Āyah,

﴾

(The Azifah draws near,) in reference to the nearing Day of Resurrection. Allāh said in the beginning of the Sūrah:

﴾

(The Hour has drawn near,) {54:1} Imām Ahmad recorded that Sahl bin Sa’d said that the Messenger of Allāh ṣalettesw said,

"Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them."[1]

Allâh the Exalted admonishes the idolators because they hear the Qur'ân, yet they turn away from it in heedless play,


And you laugh in jest and mock at it,


And they fall down on their faces weeping and it increases their humility.\(\text{17:109}\)

Allâh said;


While you are Sâmidûn.\[2\] Sufyân Ath-Thawri reported that his father narrated that Ibn 'Abbâs said about Sâmidûn, "Singing; in Yemenite dialect 'Ismid for us' means 'Sing for us.'" Ikrimah said something similar. In another narration from Ibn 'Abbâs, he said that,


"Sāmidūn" means, "Turning away."[1] Similar was reported from Mujāhid and ʿIkrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of Tawḥīd and sincerity,

Meaning, with submission, sincerity, and Tawḥīd. Al-Bukhārī recorded that Abu Maʿmar said that ʿAbdul-Wārith said that Ayyub said that ʿIkrimah said that, Ibn ʿAbbās said, "The Prophet ﷺ prostrated upon reciting An-Najm and the Muslims, idolators, Jīnns and mankind who were present prostrated along with him."[2] Only Muslim collected this Ḥadīth. Imām Aḥmad recorded that Al-Muṭṭalib bin Abī Wadāʾah said, "While in Makkah, the Messenger of Allāh ﷺ once recited Sūrat An-Najm, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this Sūrah until the end, without prostrating with whomever was prostrating after reciting it.[3] An-Nasāʾī also collected this Ḥadīth in the Book of Al-Bukhari, excluding prayer in his Sunan.[4]

This is the end of the Tafsīr of Sūrat An-Najm. All praise and thanks are due to Allāh.

The Tafsir of Sūrah Iqqtarabat As-Sā‘ah[1]

(Chapter - 54)

Which was revealed in Makkah

The Ḥadīth of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite Sūrah Qāf (chapter 53) and Iqqtarabat As-Sā‘ah (Al-Qamar, chapter 54), during (the ‘Īd Prayers of) Al-Adhā and Al-Fitr. The Prophet ﷺ used to recite these two Sūrahās during major gatherings and occasions because they contain Allāh's promises and warnings, and information about the origin of creation, Resurrection, Tawḥīd, the affirmation of prophethood, and so forth among the great objectives.

In the Name of Allāh, the Most Gracious, the Most Merciful.

«...[verse text from Sūrah Iqqtarabat As-Sā‘ah]...

1. The Hour has drawn near, and the moon has been cleft asunder.»

2. And if they see an Āyah, they turn away and say: "This is magic, Mustamir."

3. They denied and followed their own lusts. And every matter will be settled.

4. And indeed there has come to them news wherein there is Muzdajār.

5. Perfect wisdom, but warners benefit them not.»

[1] Also called Sūrat Al-Qamar.
The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

«The Event ordained by Allāh will come to pass, so seek not to hasten it.» (16:1),

«Draws near for mankind their reckoning, while they turn away in heedlessness.» (21:1)

Hadīths about the Last Hour

There are several Hadīths with this meaning. Al-Ḥāfīz Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«وَأَلْذَٰلِكَ نَفْسِي يُبْدِواُ مَا يَبْقَى مِنَ اللَّدْنَا فيَّ مَعْضَى يَنْذِرُونَهَا إِلَّا كَمَا يَبْقِي مِنْ يَوْمِكُمْ هَذَا
فِيَّ مَعْضَى يَنْذِرُونَهَا»

«By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.»

Anas said, “We could only see a small part of the setting sun at the time.”[1]

Another Hadīth that supports and explains the above Hadīth is recorded by Imam Ahmad that ‘Abdullāh bin ‘Umar said, “We were sitting with the Prophet ﷺ while the sun was rising above Qu’ayqa’ān,[2] after ‘Asr. He said,

«وَمَا أَعْمَارُكُمُ فِي أَعْمَارِ مَنْ مَعْضَى إِلَّا كَمَا بَقَى مِنْ النَّهَارِ فيَّ مَعْضَى»

«What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.»[3]

Imām Aḥmad recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

"I was sent like this with the Last Hour."

and he pointed with his middle and index finger.\[1] The Two Ṣaḥīḥs also recorded this Ḥadīth.\[2]

Imām Aḥmad recorded that Wahb As-Suwā'ī said that the Messenger of Allāh ﷺ said,

"I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former."

Al-Aʿmash joined between his index and middle fingers while narrating this Ḥadīth.\[3]

Imām Aḥmad recorded that Al-Awzā'ī said that Isma'il bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walīd bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, 'I heard the Messenger of Allāh ﷺ say,

"You and the Last Hour are as close as these two (fingers).""

Only Imām Aḥmad collected this Ḥadīth.\[4] There is proof to support these Ḥadīths in the Ṣaḥīḥ listing, Al-Ḥāshir (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).\[5] Allāh’s statement,

«...and the moon has been cleft asunder.» It occurred during the time

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of Allah's Messenger ﷺ, according to the authentic Mutawātir Ḥadīths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allah gave him.

**Ḥadīths mentioning that the Moon was split**

**The Narration of Anas bin Mālik**

Imām Aḥmad recorded that Anas bin Mālik said, “The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allah said,


(Al-Tirmidhī, An-Nasa'i: Ṣaḥīḥ.)[1] Muslim also collected this Ḥadīth.[2]

Al-Bukhārī recorded that Anas bin Mālik said, “The people of Makkah asked the Messenger of Allah ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā’ between them.”[3] This Ḥadīth is recorded in the Two Ṣaḥīḥs with various chains of narration.

**The Narration of Jubayr bin Mut‘īm**

Imām Aḥmad recorded that Jubayr bin Mut‘īm said, “The moon was split into two pieces during the time of Allah's Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, ‘Muḥammad ﷺ has taken us by his magic.’ They then said, ‘If he was able to take us by magic, he will not be able to do so with all people.’”[4] Only Imām Aḥmad recorded this Ḥadīth with this chain of narration.

Al-Bayhaqi used another chain of narration in a similar Ḥadīth he collected in Ad-Dalā‘īl.[5]

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The Narration of ‘Abdullāh bin ‘Abbās

Al-Bukhārī recorded that Ibn ‘Abbās said, “The moon was split during the time of the Prophet ﷺ.”[1] Al-Bukhārī and Muslim collected this Hadīth.[2] Ibn Jarīr recorded that Ibn ‘Abbās commented on Allāh’s saying:

«The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: “This is magic, Mustamīr.”»

“This occurred before the Hijrah; the moon was split and they saw it in two parts.”[3]

The Narration of ‘Abdullāh bin ‘Umar

Al-Ḥāfiz Abu Bakr Al-Bayhaqi recorded that ‘Abdullāh bin ‘Umar commented on Allāh’s statement:

«The Hour has drawn near, and the moon has been cleft asunder.»

“This occurred during the time of Allāh’s Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«O Allāh! Be witness.»[4]

This is the narration that Muslim and At-Tirmidhī collected.[5] At-Tirmidhī said, “Ḥasan Ṣaḥīh.”

The Narration of ‘Abdullāh bin Mas‘ūd

Imām Aḥmad recorded that Ibn Mas‘ūd said, “The moon was split in two parts during the time of Allāh’s Messenger, and they saw its two parts. Allāh’s Messenger ﷺ said,

"Be witnesses."\[1\] Al-Bukhārī and Muslim collected this Hadith.\[2\]

Ibn Jarīr recorded that ‘Abdullāh (Ibn Mas‘ūd) said, “I saw the mountain between the two parts of the moon when it was split.”\[3\] Imām Āḥmad recorded that ‘Abdullāh said, “The moon was split during the time of Allāh’s Messenger ﷺ and I saw the mount between its two parts.”\[4\]

The Stubbornness of the idolators

Allāh said,

\[\text{And if they see an Āyah, if they see proof, evidence and a sign, they turn away, they do not believe in it. Rather, they turn away from it, abandoning it behind their backs, and say: “This is magic, Mustamīr.” They say, “the sign that we saw was magic, which was cast on us.” Mustamīr, means, “will soon go away”, according to Mujāhid, Qatādah\[5\] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away, They denied and followed their own lusts, they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.}

Allāh’s statement,

\[1\] Ahmad 1:377.
\[2\] Fath Al-Bārī 8:483 and Muslim 4:2158.
\[3\] At-Ṭabari 22:567.
\[4\] Āḥmad 1:413.
\[5\] At-Ṭabari 22:570.
And every matter will be settled.» means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatādah, while Ibn Jurayj said, "will settle according to its people." Mujāhid commented on the meaning of,

وَسَتَلِئَلْ أَمْرٌ شَّافِعٌ

And every matter will be settled.» by saying, “On the Day of Resurrection.” Allāh’s statement,

وَلَقَدْ جَاءَهُم مِّن أَنْسَاهُمْ

And indeed there has come to them news; in this Qurʾān, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

دَلَّهُمْ بِذَلِكَ مَرَّةً مَّرَّةً

wherein there is Muzdajār, wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

جَعَلْنَا مِنْهُ بِلِيَةً

Perfect wisdom, in that Allāh guides whomever He wills and misguides whomever He wills,

فَمَا فَتَيَّنَ النَّضِرُ

but warners benefit them not.» but the preaching of warnings does not benefit those upon whom Allāh has written misery and sealed their hearts. Who can guide such people after Allāh? This Āyah is similar to Allāh’s statements,

فَلَيْيِمُّ أَلْمَسُّهُمْ الْبَيْنَةَ فَزَوَّجَكُمْ لِتَعْلَمُوا أَجْرَاهُمْ أَجْرَاهُمْ

Say: “With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all.” (6:149) and,

وَزَا كَنِيَّتُ الْأَلْبَاتِينَ وَالْدُّنْيَا عَنْ غَرْمَهَا لاَ يَضَعُّونَ

But neither Āyāt nor warners benefit those who believe not. (10:101)

The terrible End the Disbelievers will meet on the Day of Resurrection

Alláh the Exalted says, 'O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

**The Day that the caller will call (them) to a terrible thing.**

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

**with humbled eyes**, their eyes will be covered with disgrace,

**they will come forth from (their) graves as if they were locusts spread abroad.**

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Alláh said,

**Hastening** meaning hurriedly,

**towards the caller.** without being able to hesitate or slow down,
The disbelievers will say: "This is a hard Day," meaning, 'this is a hard, terrible, horrifying and distressful Day.'

 Truly, that Day will be a Hard Day - far from easy for the disbelievers. (74:9-10)

9. The people of Nūḥ denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Waṣdūjir.

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!

11. So, We opened the gates of the heaven with water Munhamir.

12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.

13. And We carried him on a (ship) made of planks and nails (Dusur).

14. Floating under Our Eyes, a reward for him who had been
rejected!

15. And indeed, We have left this as a sign. Then is there any that will remember?

16. Then how (terrible) was My torment and My warnings?

17. And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember?

The Story of the People of Nūḥ and the Lesson from it

Allāh the Exalted said,


denied

'before your people, O Muḥammad,'

the people of Nūḥ. They rejected Our servant means, they denied him categorically and accused him of madness,

and said: "A madman!" Wazdujir. Mujāhid said about Wazdujir: "He was driven out accused on account of madness." It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

"If you do not stop O Nūḥ, you will be among those who will be stoned." [26:116]

This was said by Ibn Zayd, and it is sound.

Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

So, We opened the gates of the heaven with water

Munhamir. As-Suddi said about Munhamir, "It means abundant."[^1]

«And We caused springs to gush forth from the earth.»

means, from every part of the earth, and even ovens in which fire was burning – water and springs gushed forth,

«Kálâfitu Allâh.»

«So, the waters met», means, of the heaven and the earth,

«Al-'Amr ðd ni'ir».«

«for a matter predestined.» Ibn Jurayj reported from Ibn 'Abbâs:

«Qifshâna Abûb Al-sâna bâl Ni'mâ».«

«So, We opened the gates of the heaven with water Munhamir».«

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained."[^2] Allâh said,


«And We carried him on a (ship) made of planks and nails (Dusur)».«


«Floating under Our Eyes», means, by Our command and under

[^1]: Al-Qurţubi 17:131.
[^2]: Ad-Durr Al-Manthûr 7:675.
[^4]: At-Tabari 22:578.
Our protection and observation,

"For a reward for him who had been rejected!"

meaning, as recompense for them because of their disbelieve in Allāh and as reward for Nūḥ, peace be upon him.

Allāh the Exalted said,

\begin{quote}
\textit{And indeed, We have left this as a sign.} Qatādah said, “Allāh left the ship of Nūḥ intact until the first generation of this Ummah were able to see it.” \[1\]
\end{quote}

However, it appears that the meaning here is that Allāh kept ships as a sign. For instance, Allāh the Exalted said,

\begin{quote}
\textit{And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like there unto, on which they ride.} \[36:41-42\],
\end{quote}

\begin{quote}
\textit{Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.} \[69:11-12\]
\end{quote}

Allāh’s statement here,

\begin{quote}
\textit{Then is there any that will remember?} means, 'is there any that will receive admonition and reminder.
\end{quote}

Imām Ahmad recorded that 'Abdullāh bin Mas‘ūd said, “The Prophet şs recited to me,

\begin{quote}
\textit{Then is there any that will remember?} \[2\]
\end{quote}

Al-Bukhārī collected a similar Hadīth from 'Abdullāh that he said, “I recited to the Prophet şs

(then is there any that will remember) and the Prophet ﷺ said,\(^1\)

«فَلَمَّا يَكُونُ نَذَرًا»

«Then is there any that will remember?»

Allāh’s statement,

«فَكِيْفَ كَانَ عِذَابٌ وَرَاءُهُ»

«Then how (terrible) was My torment and My warnings?»

means, ‘how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,’

وَمَا أَنْزَلْنَا الْقُرْآنَ لِذَٰلِكَ

«And We have indeed made the Qur’ān easy to understand and remember»;

meaning, ‘We have made the Qur’ān easy to recite and comprehend for those who seek these traits, to remind mankind,’ as Allāh said,

كُنْتُ أَرْسَلْنَاهُ إِلَيْكُمْ مُثْقَلَةً لَا تَفْطِرْ وَأَبْنَاءُ الأَقْبَاضِ

(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.\(^{38:29}\),

فَإِنَّمَا يَسْهُلُكُمُ الْقُرْآنُ لِيُبَيِّنَ لَكُمُ الْأَلْبَابَ وَيَتَبْلِجُ بِهِ الْإِنْفُجِّرَ وَيُنَذِّرُ بِهِ بَعْضَ الْقَوْمِ ۛ لَا تَكُونُ لَكُمْ أَهْلًا لَّا يُؤْمِنُونَ

«So We have made this (the Qur’ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.\(^{19:97}\)

Allāh said,

فَلَمَّا يَكُونُ نَذَرًا

«then is there any that will remember», meaning, ‘is there anyone who will remember through this Qur’ān, which We made easy

\(^1\) Fath Al-Bāri 8:484.
to memorize and easy to understand?' Muḥammad bin Ka'b Al-Qurazi commented on this Āyah, "Is there anyone who will avoid evil?"[1]

١٨. ‘Ād denied; then how was My torment and My warnings?
١٩. Verily, We sent against them a violently cold (Ṣarṣar) wind on a day of calamity, continuous.
٢٠. Plucking out men as if they were uprooted stems of date palms.
٢١. Then, how was My torment and My warnings?
٢٢. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?

The Story of ‘Ād

Allāh states that ‘Ād, the People of Hūd, denied their Messenger, just as the people of Nūḥ did. So, Allāh sent on them,

١٨. رَبِّ هُمْ أَلَمْ نَجْزِيَنَّهُمْ وَمَّنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
١٩. قَالُوا رَبَّنَا اذْهِبْ بِنَارَكُمْ إِلَى الْآَيَّاتِ الْأُخَروَةِ
٢٠. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ
٢١. رَبِّ أَلَمْ نَجْزِيَنَّهُمْ وَمَنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
٢٢. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ

against them a violently cold (Ṣarṣar) wind>, means, a bitterly cold and furious wind,

١٨. رَبِّ هُمْ أَلَمْ نَجْزِيَنَّهُمْ وَمَّنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
١٩. قَالُوا رَبَّنَا اذْهِبْ بِنَارَكُمْ إِلَى الْآَيَّاتِ الْأُخَروَةِ
٢٠. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ
٢١. رَبِّ أَلَمْ نَجْزِيَنَّهُمْ وَمَنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
٢٢. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ

on a day of calamity>, against them, according to Ad-Daḥḥāk, Qatādah and As-Suddi,[2]

١٨. رَبِّ هُمْ أَلَمْ نَجْزِيَنَّهُمْ وَمَّنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
١٩. قَالُوا رَبَّنَا اذْهِبْ بِنَارَكُمْ إِلَى الْآَيَّاتِ الْأُخَروَةِ
٢٠. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ
٢١. رَبِّ أَلَمْ نَجْزِيَنَّهُمْ وَمَنْ مِثْلَهُمْ فِي الْأَيَّامِ الْزَّاَثِرَةِ
٢٢. وَجَعَلْنَاكُمْ رَكِبَةً إِلَى النَّارِ وَشَهِدَ عَلَيْكُمْ نُورٌ ثَانِيٌّ

continuous>, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

Plucking out men as if they were uprooted stems of date palms.

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

(as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur’an easy to understand and remember; then is there any that will remember?"

23. Thamûd denied the warnings.

24. And they said: "A man, alone among us – shall we follow him? Truly, then we should be in error and distress!"

25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"

26. Tomorrow they will come to know who is the liar, the insolent one!

27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!

28. And inform them that the water is to be shared between (her and) them, each one’s right to drink being established (by turns).

29. But they called their comrade and he took (a sword) and killed (her)."
30. Then, how was My torment and My warnings?
31. Verily, We sent against them a single Sayyih, and they became like straw Al-Muhtazar.
32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember?

The Story of Thamûd

Allâh states here that the people of Thamûd denied their Messenger Ŝâlih,

«وَأَذْكَرَ أَنيَّا إِنَّا لَلَّهُ الْبَارِيُّونَ إِنِّي لَكُمْ أَبَّا»

«And they said: “A man, alone among us - shall we follow him? Truly, then we should be in error and distress!”»

They said, ‘We would have earned failure and loss if we all submitted to a man from among us.’ They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

«أَلَوْ كَذَّبَ أَيُّهَا»

«Nay, he is an insolent liar!», means, he has trespassed the limits in his lies. Allâh the Exalted responded,

«فَسَاعَوْا عَلَى الْكَذَّابِينَ الْأَكْبَرِ»

«Tomorrow they will come to know who is the liar, the insolent one!», thus warning and threatening them and delivering a sure promise to them,

«إِنَّآ نَبِيُّ أَقْرَأْتُ إِنَّهُ أَنَبِيُّ»

«Verily, We are sending the she-camel as a test for them.»

To test and try the people of Thamûd, Allâh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allâh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Ŝâlih, peace be upon him. Allâh ordered His servant and Messenger Ŝâlih,
**So watch them, and be patient!** Allah commanded, 'await, O Sālih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

(And inform them that the water is to be shared between them) one day for her to drink and one day for them to drink,

(He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.' ) (26:155)

Allah's statement,

(each one's right to drink being established) Mujahid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." [1]

Allah the Exalted said;

(But they called their comrade and he took and killed.)

According to the Scholars of Tafsîr, his name was Qudâr bin Sâlif; he was the evilest among them,

(When the most wicked man among them went forth (to kill the she-camel).) (91:12)

Allah said here,

(And he took) meaning to harm,

(And killed (her). Then, how was My torment and My warnings?)

I tormented them, so how was the torment I sent on them

---

because of their disbelief in Me and denying My Messenger?"

Verily, We sent against them a single Sayyih, and they became like straw Al-Muhtazîr.

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddî said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (Hizar, from which the word, Al-Muhtazîr, is derived) made of dried bushes, around their camels and cattle, so Allâh said,

like straw Al-Muhtazîr.

33. The people of Lût denied the warnings.
34. Verily, We sent against them Hâşib (a violent storm of
stones), except the family of Lūt, them We saved in the last hour of the night.

35. As a favor from Us. Thus do We reward him who gives thanks.

36. And he indeed had warned them of Our punishment, but they doubted the warnings!

37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."

38. And verily, an abiding torment seized them early in the morning.

39. Then taste you My torment and My warnings.

40. And indeed, We have made the Qur’ān easy to understand and remember; then is there any that will remember?

The Story of the People of the Prophet Lūt

Allāh the Exalted states that the people of Lūt defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibrīl, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked Sījīl.\(^1\)

So He said here:

\[
\text{Verily, We sent against them Ḥāṣib (a violent storm of stones) except the family of Lūt, them We saved in the last hour of the night.}\]

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lūt. And even Lūt’s wife suffered the same end as her people. Allāh’s Prophet Lūt left Sodom with his daughters in safety, unharmed. Allāh said,

\(^1\) See the Tafsīr of Sūrah Ḥūd.
meaning, before the torment struck his people, he warned them of Allāh’s torment and punishment. They did not heed the warning, nor listen to Lūt, but instead doubted and disputed the warning.

(And they indeed sought to shame his guests) that is the night the angels Jibril, Mīkā‘il and Isrā‘īl came to him in the shape of handsome young men, as a test from Allāh for Lūt’s people. Lūt hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūt’s guests. They came to him in haste from every direction, and Lūt had to close the door in their faces. They came during the night and tried to break the door; Lūt tried to fend them off, while shielding his guests from them, saying,

(These are my daughters, if you must act (so).) (15:71), in reference to their women,

(They said: “Surely, you know that we have neither any desire nor need of your daughters!”) (11:79),

meaning, ‘we do not have any desire for women,’

(and indeed you know well what we want!) (11:79)

When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūt with what would befall him in the morning. Allāh the Exalted said,

(And verily, an abiding torment seized them early in the morning.)
meaning, a torment that they had no way of escaping or avoiding.

Then taste you My torment and My warnings. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?

41. And indeed, warnings came to the people of Fir'awn.

42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.

43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?

44. Or say they: "We are a great multitude, victorious?"

45. Their multitude will be put to flight, and they will show their backs.

46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.

The Story of Fir‘awn and His People

Allāh the Exalted narrates to us the story of Fir‘awn and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir‘awn and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh

Allāh said,
Are your disbelievers’ meaning, ‘O idolators of the Quraysh,’

better than these? meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. ‘Are you better than these?’

Or have you immunity in the Divine Scriptures?, ‘do you have immunity from Allah that the torment and punishment will not touch you?’ Allah said about the Quraysh,

Or say: ‘We are a great multitude, victorious?’

stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allah the Exalted responded,

Their multitude will be put to flight, and they will show their backs.

affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhari recorded that Ibn ‘Abbas said, “The Prophet  while in a dome-shaped tent on the day of the battle of Badr, said,

‘O Allah! I ask you for the fulfillment of Your covenant and promise. O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.’

Abu Bakr caught him by the hand and said, ‘This is sufficient, O Allah’s Messenger! You have sufficiently asked and petitioned Allah.’ The Prophet  was clad in his armor at that time and went out, saying,
Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter. »¹¹

Al-Bukhārī also recorded that Yusuf bin Māhak said, “I was with the Mother of the faithful, ‘A’ishah, when she said, ‘When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad ﷺ,»¹²

Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter. »

This is the abridged narration that Al-Bukhārī collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur‘ān.²² Muslim did not collect this Hadith.

«47. Verily, the criminals are in error and will burn.»

¹¹ Fath Al-Bāri 8:485-486.
²² Fath Al-Bāri 8:486 and 8:655.
48. The Day they will be dragged on their faces into the Fire (it will be said to them): ”Taste you the touch of Hell!”

49. Verily, We have created all things with Qadar.

50. And Our commandment is but one as the twinkling of an eye.

51. And indeed, We have destroyed your likes; then is there any that will remember?

52. And everything they have done is noted in Az-Zubur.

53. And everything, small and large, is written down.

54. Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.

55. In a seat of truth, near the Muqtadir King.

The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿٨٤﴾

﴿The Day they will be dragged on their faces into the Fire,﴾ meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿٨٥﴾

﴿”Taste you the touch of Hell!”﴾

Everything was created with Qadar

Allāh’s statement,

﴿٨٦﴾

﴿Verily, We have created all things with Qadar.﴾ is similar to several other Āyāt,
He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdir).

Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.

(25:2) and, (87:1-3),

i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imāms of the Sunnah relied on this honorable Āyah as evidence that Allāh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Āyah and similar Āyāt and Ḥadīths to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of Ṣahih Al-Bukhārī. I will mention here some Ḥadīths pertaining to this honorable Āyah.

Imām Aḥmad recorded that Abu Hurayrah said, “The idolators of the Quraysh came to the Messenger of Allāh arguing with him and discounting the Qadar. This Āyah was revealed,

The Day they will be dragged on their faces into the Fire:
"Taste you the touch of Hell!" Verily, We have created all things with Qadar.

Muslim, At-Tirmidhi and Ibn Mājah collected this Ḥadīth. Al-Bazzār recorded that ‘Amr bin Shu‘ayb said that his father narrated that his grandfather said, “These Āyāt were revealed about those who deny Al-Qadar,

Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.»[1]

Ibn Abī Ḥātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this Āyah,

«Verily, We have created all things with Qadar.»

and then said,

«Taste you the touch of Hell!»

These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.»[2]

Aṭā’ bin Abī Rabāḥ said, “I went to Ibn ‘Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, They talked about Al-Qadar (some denied it).’ He asked, ‘Have they done this?’ I said, ‘Yes.’ He said, ‘By Allāh! This Āyah was revealed only about them,

«Verily, We have created all things with Qadar.»

They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.”[3]

Imām Ahmad recorded that Nāfi’ said, “‘Abdullāh bin ‘Umar had a friend in the area of Ash-Shām who used to write to him. ‘Abdullāh bin ‘Umar wrote to him, I was told that you

[1] Kashf Al-Astār 3:72, there is a slight deficiency in its chain of narration.
started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allah ﷺ say,

"سِيَتَّكُونِ فِي أَمْوَامِكُم مُّكَذِّبُونَ بِالْقُدْرَةِ"

"There will be some members of my Ummah who will deny Al-Qadar."[^1]

Abu Dāwūd collected this Ḥadīth from Ahmad bin Ḥanbal.[^2]  
Imām Aḥmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allah ﷺ said,

"كُلُّ شَيْءٍ يَقْدُرُ هُنَاكَ الْعَبْرَةُ وَالْكِلْسَ"

"Every thing is predetermined, even laziness and intelligence."[^3]

Muslim collected this Ḥadīth using a chain of narration through Imām Mālik.[^4] There is also an authentic Ḥadīth in which the Messenger of Allah ﷺ said,

"اِسْتَمِعْ بِاللَّهِ وَلَا تَضَرِّعْ، فَإِنَّ أَطْبَاقَ أَمْرٍ فُقِّلَ: نُذَّرُ اللَّهُ وَمَا شَاءْ فَعَلَ، وَلَا تَفَلْ: لَّٰكِنَّ حَكَمَ الْإِنْطَبَاقِ"

"Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say, “Allah has decreed this, and He does as He wills.” Do not say, ‘Had I done this or that, this or that would have happened, because ‘if’ opens the door wide for the work of Ash-Shayṭān."[^5]

In a Ḥadīth from ‘Abbās, the Messenger of Allah ﷺ said to him,

"وَأَلْغِيمُ أَنَّ الْأُمَةَ لَوْ اجْتَمَعُتْ عَلَى أَنْ يَنْتَفَعُوا بِهِ، لَمْ يَكْبِنِيهِ اللَّهُ لَكُمْ لَمْ يَنْتَفَعُوا، وَلَا إِجْتَمَعُوا عَلَى أَنْ يُضْرِرُوا بِهِ، لَمْ يَكْبِنِيهِ اللَّهُ لَكُمْ لَمْ يُضْرِرُوا، جَعَلَ الآخِلَمُ وَطَلَّبَ الصُّفْحَ"

"Know that if the Ummah were to all gather their strength to

[^1]: Ahmad 2:90.  
[^3]: Ahmad 2:110.  
[^4]: Muslim 4:2045.  
[^5]: Muslim 4:2052.
cause you some benefit that Allâh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allâh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.«[1]

Imâm Ahmad recorded that Ubâdah bin Al-Walîd bin Ubâdah said that his father said to him, “I went to ‘Ubâdah when he was ill, and I thought that he was going to die. So I said, ‘O my father, advise us and make the best effort in this regard.’ He said, ‘Help me sit up,’ and when he was helped up, he said, ‘O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allâh until you believe in Al-Qadar, the good and the not so good parts of it.’ I asked, ‘O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it?’ He said, ‘When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allâh ﷺ say,

«إِنَّ أَوَّلُ مَا خَلَقَ اللَّهُ الْقُلُومَ، ثُمَّ قَالَ لَهُ: اَتْبَعْ، فَجَرَّى فِي هَذِهِ السَّاعَةِ يَتَّقَرَّبُ إِلَى يَوْمِ الْيَمِينَةِ»

“The first thing Allâh created was the Pen, right after that commanded it, ‘Record!’ and the Pen recorded everything that will occur until the Day of Resurrection.”

O my son! If you die not having this belief, you will enter the Hellfire.”[2] At-Tirmidhi also recorded it and said: “Hasan Šâhîh Gharîb.”[3]

It is confirmed in Šâhîh Muslim from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ كَتَبَ مَقَابِيرَ الْمَلَائِكَةِ قَبْلَ أَن يَخْلُقَ النَّسَمَاتَ وَالأَرْضَ يَحْسَبَنَّ آلَفَ صَنَةً»

“Verily, Allâh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.” Ibn Wahb added,

And His Throne was over the water. (11:7)

At-Tirmidhi also recorded it, and he said: "Hasan, Sahih Gharib."[1]

A Warning to beware of Allah's Threats

Allah said,

وَمَا أَمْرُنَا إِلَّا وُجُودًا

(And Our commandment is but one as the twinkling of an eye.)

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

وَمَا أَمْرُنَا إِلَّا وُجُودًا

(And Our commandment is but one)

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allah said,

وَلَنَذْهَبِ أَنِّي نَسْتَأْتِكُمْ

(And indeed, We have destroyed your likes), i.e. the earlier nations who denied their Messengers,

فَهَلَّ يَدْهَضُوا

(then is there any that will remember?) meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them?

وَرَجِبَ بَيْنَهُمْ وَيَبْنِ مَا بَيْنَهُمْ كَمَا فَعَلَّ فَيُسِيَّبُهُمْ يَنْفِّلُ

(And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.) (34:54)

Allah's statement,

And everything they have done is noted in Az-Zubur.

meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

And everything, small and large, meaning, of their actions,

is written down. everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Ahmad recorded that ‘Ā‘ishah said that the Messenger of Allāh所述 said,

O ‘Ā‘ishah! Beware of small sins, because there is someone assigned by Allāh who records them.1

An-Nasā’ī and Ibn Mājah also collected this Hadīth.2

The Good End for Those with Taqwā

Allāh said,

Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

In a seat of truth, in the Dwelling of Allāh’s honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

near the Muqtadir King. meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Āḥmad recorded that ‘Abdullāh bin ‘Amr said that the Prophet ﷺ said,

الْمُقِيطِينَ بَيْنَ الْمَيْلَيْنِ مَعَ الْمِلْلَاتِ عَلَى مَيْلِ الْمِلْلَةِ عَلَى مَيْلِ الْمِلْلَةِ. أَلْيَدُنَّ يُنَبَّئُونَ قَبْلَ الْحُكْمِ وَأَعْلِيَهُمْ وَمَا وَلَوْا

"Verily, the just will be with Allāh on podiums of light, to the right of Ar-Raḥmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for."[1]

Muslim and An-Nasā‘i also recorded this Ḥadīth.[2]

This is the end of the Tafsīr of Sūrah Iqṭarabat (Al-Qamar). All praise and thanks are due to Allāh, and success and immunity from error come from Him.

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The Tafsîr of Sûrat Ar-Raḥmân
(Chapter - 55)

Which was revealed in Makkah

The Introduction to Sûrat Ar-Raḥmân

Imâm Ahmad recorded that Zîrîr said that a man said [to Ibn Mas'ûd]:[1] "How is this recited?"[2] "Mâ'in Ghayri Yâsin or Āsin?" He asked him, "Are you that proficient in reciting the whole Qur'ân?" He replied, "I recite the Mufaṣṣal section in one Rak'âh." So he said, "Woe to you! Do you recite the Qur'ân in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two Sûrahs from the beginning of the Mufaṣṣal section (in one Rak'âh)." And Ibn Mas'ûd considered Sûrat Ar-Raḥmân to be the beginning of the Mufaṣṣal section.[3]

Abu ʻIsâ At-Tirmidhi recorded that Jâbîr said, "The Messenger of Allâh ﷺ went to his Companions and recited Sûrat Ar-Raḥmân from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

\[ \text{I recited it to the jinns, on the night of the jinns and their response was better than yours! Whenever I recited Allâh's statement: \( \text{Then which of the blessings of your Lord will you both deny?} \) They said, "None of Your favors do we deny, our Lord! All praise is due to you."} \]

At-Tirmidhi recorded it and he said, "This Ḥadîth is

[1] As appears in the narration with Aḥmîd. Similar is recorded from Ibn Mas'ûd by Muslim, no. 822.
[2] This is Sûrah Muḥammad 47:15.
Gharib. Al-Ḥāfiz Abu Bakr Al-Bazzār also collected this Ḥadīth. Abu Ja'far Ibn Jarir recorded that ‘Abdullah bin Umar said that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, or it was recited before him, and he said,

«Why do I hear the jinn giving a better response to their Lord than you?»

They said, “Why is that, O Allāh’s Messenger?” He said,

«Whenever I recited the statement of Allāh the Exalted, «Then which of the blessings of your Lord will you both deny?» The jinn responded by saying, “None of the favors of our Lord do we deny.”»

Al-Ḥāfiz Al-Bazzār also collected this Ḥadīth.

In the Name of Allāh, the Most Gracious, the Most Merciful.

«1. Ar-Rahmān!»
«2. He has taught the Qur‘ān.»
«3. He created man.»
«4. He taught him Al-Bayān.»
«5. The sun and the moon (run) on fixed courses.»

6. And the Najm and the trees prostrating.

7. And the heaven He has raised high, and He has set up the balance.

8. In order that you may not transgress the balance.

9. And observe the weight with equity and do not make the balance deficient.

10. And the earth He has put down (laid) for Al-An'am.

11. Therein are fruits, date palms producing Akmâm.

12. And also corn, with (its) 'Asf, and Rayhân.

13. Then which of the blessings of your Lord will you both deny?

Ar-Rahman revealed and taught the Qur'an

Allâh informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

«أَرْحَمْنَى أَنْ تَعْلَمُوا الْقُرْآنَ»

«أَرْحَمْنَى أَنْ تَعْلَمُوا الْقُرْآنَ أَنْ تَعْلَمُوا الْقُرْآنَ»

«أَرْحَمْنَى أَنْ تَعْلَمُوا الْقُرْآنَ أَنْ تَعْلَمُوا الْقُرْآنَ»

Ar-Rahman! He has taught the Qur'an. He created man. He taught him Al-Bayan.

Al-Hasan said: “Eloquent speech.” This refers to Allâh teaching the Qur'an, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

Among Allâh's Signs: the Sun, the Moon, the Sky and the Earth

Allâh said,

«وَلَّا تَفْضَلْ عَلَى الْقُرْآنِ الْأَرْضَ الْمَشْرَقَةَ»

«وَلَّا تَفْضَلْ عَلَى الْقُرْآنِ الْأَرْضَ الْمَشْرَقَةَ»

«وَلَّا تَفْضَلْ عَلَى الْقُرْآنِ الْأَرْضَ الْمَشْرَقَةَ»

The sun and the moon (run) on fixed courses.

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

«وَلَا أَنْفُضُّ مِنْهُمَا وَلَا أَتْبَعُ مِنْهُمَا الْشَّمَسُ وَلَا لَيْلٌ سَابِئًا»

«وَلَا أَنْفُضُّ مِنْهُمَا وَلَا أَتْبَعُ مِنْهُمَا الْشَّمَسُ وَلَا لَيْلٌ سَابِئًا»

«وَلَا أَنْفُضُّ مِنْهُمَا وَلَا أَتْبَعُ مِنْهُمَا الْشَّمَسُ وَلَا لَيْلٌ سَابِئًا»

It is not for the sun to overtake the moon, nor does the night
outstrip the day. They all float, each in an orbit. (36:40),

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing. (6:96),

Allâh said,

«And the Najm and the trees prostrating.»

Ibn Jarîr commented, "Scholars of Tafsîr disagreed over the meaning of Allâh's statement, 'And the Najm.' They agreed, however, that the trees mentioned here are those that stand on trunks."[1]

'Ali bin Abî Ṭalhah reported that Ibn 'Abbâs said, "An-Najm refers to the plants that lay on the ground."[2]

Similar was said by Saîd bin Jubayr, As-Suddî and Sufyân Ath-Thawri.[3] This is what Ibn Jarîr preferred, may Allâh have mercy upon him. Mujâhid said, "An-Najm (the star); the one that is in the sky."[4] Al-Hasan and Qatâdah said similarly.[5] This is the saying that is the most obvious, and Allâh knows best, for Allâh the Exalted said,

«See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allâh.» (22:18)

Allâh's statement,

And the heaven He has raised high, and He has set up the balance.

meaning the justice, as He said in another Ayah,

Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity. (57:25)

Allāh said here,

In order that you may not transgress the balance.

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh’s statement,

And observe the weight with equity and do not make the balance deficient.

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

And weigh with the true and straight balance. (26:182)

Allāh said,

And the earth He has put down (laid) for Al-Anā‘m.

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn `Abbās, Mujāhid, Qatādah and Ibn Zayd said that Al-An’ām means the creatures. [1]

Therein are fruits, of various colors, taste and scent,

and date palms producing Akmām.

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn ‘Abbās said said Al-Akmām, means sheathed fruit stalks.\[1\] Similar was said by more than one of the scholars of Tafsīr, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

And also corn, with (its) ‘Asf, and Rayhan.
‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās said that in,

And also corn, with (its) ‘Asf,
‘Asf means straw.\[2\] Al-‘Awfi reported from Ibn ‘Abbās, “‘Asf is green leaves cut from the stem, so it is called ‘Asf when it dries out.”\[3\] Similarly, Qatādāh, Aḍ-Ḍaḥḥāk and Abu Mālik said that ‘Asf means straw.\[4\]

Ibn ‘Abbās, Mujāhid and others said that Rayḥan means leaves,\[5\] while Al-Ḥasan said that it means sweet-scented plants.\[6\] ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that Rayḥan means green leaves.\[7\]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and Rayḥan are the leaves that grow on the stems.

\[1\] Ad-Durr Al-Manthūr 7:693.
\[2\] Aṭ-Ṭabari 23:18.
\[3\] Aṭ-Ṭabari 23:18.
\[4\] Aṭ-Ṭabari 23:18.
\[5\] Aṭ-Ṭabari 23:19.
\[6\] Al-Baghwī 4:268.
\[7\] Aṭ-Ṭabari 23:21.
Mankind is surrounded by Allāh’s Favors

Allāh said,

«Then which of the blessings of your Lord will you both deny?»

meaning, “O mankind and Jinn, which of the favors that Allāh has given to you do you deny?” Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the Jinns said, “O Allāh! None of Your favors do we deny. All praise is due to You.” Ibn ‘Abbās used to say, “Nay, our Lord!” meaning, “None of Your favors do we deny.”

«14. He created man from sounding clay like the clay of pottery.»

«15. And the Jinn He created from a smokeless flame of fire.»

«16. Then which of the blessings of your Lord will you both deny?»

«17. The Lord of the two easts and the Lord of the two wests.»

«18. Then which of the blessings of your Lord will you both deny?»

«19. He has Maraja the two seas meeting together.»

«20. Between them is a barrier which none of them can transgress.»

«21. Then which of the blessings of your Lord will you both deny?»

22. Out of them both come out pearls and Al-Marjān.

23. Then which of the blessings of your Lord will you both deny?

24. And His are Al-Jawār Al-Munsha‘āt, in the seas like A‘lām.

25. Then which of the blessings of your Lord will you both deny?

The Creation of Humans and Jinns

Allāh mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Aḍ-Ḍahḥāk from Ibn ‘Abbās. It was also said by ‘Ikrimah, Mujāhid, Al-Ḥasan and Ibn Zayd. Al-‘Awfi reported from Ibn ‘Abbās, “From the best part of the fire, from its smokeless flame.” Imām Ahmad recorded that ‘Ā’ishah said that Allāh’s Messenger said,

خُلِقَ اللَّيْلَةُ مِنْ نُورٍ وَخُلِقَ النَّجَاسُ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ أَدْمُ مِنْ مَا وُصِفَ لَكُمْ

“The angels were created from light, the Jinns from a smokeless flame of fire, and ‘Ādām from what was described to you.” Muslim also collected this Ḥadīth. Allāh’s statement:

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Allāh is the Lord of the Two Easts and the Two Wests

Allāh said,

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another Ayah,

\[ \text{So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.} (70:40), \]

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another Ayah,

\[ \text{Then which of the blessings of your Lord will you both deny?} \]

**Allāh created Different Types of Water**

Allāh said,

\[ \text{(He has Maraja the two seas), or let them loose, according to Ibn 'Abbās.}[^{1}] \]

Allāh’s statement,

\[ \text{(meeting together.) Ibn Zayd said, “He prevents them from meeting by the dividing barrier He placed between them to separate them.”}[^{2}] \]

The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Sūrat Al-Furqān when explaining Allāh’s statement;

[^1]: At-Tabari 23:29.

And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.\(25:53\)

Allāh said,

\[\text{كَيْنَا بَرَيْنِي نَبَيْكَانِ} \]

\(\text{Between them is a barrier which none of them can transgress.}\)

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allāh said,

\[\text{فَيْنَا بَيْنَانَ لَزُبُرُكَانَ} \]

\(\text{Out of them both come out pearls and Al-Marjān.}\)

pearls are well-known. As for Marjān they say it means small pearls. Mujāhid, Qatādah, Abu Ruzayn, Aḍ-Ḍaḥḥāk said it, and it has also been reported from 'Ali.\(^1\) It was also said that it means large, precious pearls, this was mentioned by Ibn Jarīr from some of the Salaf.\(^2\)

Ibn Abī Hātim recorded from Ibn 'Abbās who said, “When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls.”\(^3\) Its chain of narrators is Ṣahīh.

Since this type of adornment is a favor from Allāh to the people of earth, He reminded them of it,

\[\text{فَمَا مَالَأَنَا رَيْكُمُ ى} \]

\(\text{Then which of the blessings of your Lord will you both deny?}\)

Allāh said,

\[\text{وَرَلَّهُ الْبُرُورُ الْأَسْتَقْبَلُ} \]

\(\text{And His are Al-Jawār Al-Munsha‘āt},\) meaning the ships that float,

\(^1\) Āṭ-Ṭabari 23:33 and Al-Qurṭubi 17:163.
\(^2\) Āṭ-Ṭabari 23:34.
\(^3\) Āṭ-Ṭabari 23:35.
in the seas}, Mujähid said, “Whatever ship hoists a sail, it is from Munsha‘āt, if it does not hoist a sail, it is not from the Munsha‘āt.”[1]

Qatādah said, “Al-Munsha‘āt means created.” Others said that it is Al-Munshi‘āt meaning, “launched.”

like A‘lām. This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

Then which of the blessings of your Lord will you both deny?

Whatsoever is on it (the earth) will perish.

And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.

28. Then which of the blessings of your Lord will you both deny?

29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!

30. Then which of the blessings of your Lord will you both deny?

Allāh is the Ever Living, Free of all Need

Allāh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allāh wills. Only Allāh’s Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatādah said, “First, Allāh mentioned His creatures and then He said that all of this will perish.” And in the reported supplication: ‘O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.” Ash-Sha'bi said, “When you have recited,

Whatsoever is on it (the earth) will perish. do not stop, continue reading.

And the Face of your Lord Dhul-Jalāl wal-Ikhrām will remain forever.”[1]

This Āyah is similar to Allāh’s statement,

Everything will perish save His Face." (28:88)

In this Āyah, Allāh describes His Noble Face as being Dhul-Jalāl wal-Ikhrām, indicating that He is Worthy of being revered,

and thus, never defied; and obeyed, and thus, never disobeyed,

\[\text{وَإِنَّا نُطَمَّنُكُمُ اللَّهُ أَنَّ أَنَّا نَمُتْنُكُمُ اللَّهُ أَنَّ أَنَّا نَمُتْنُكُمُ}
\]

\langle And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.\rangle (18:28),

And as He said about those giving charity:

\[\text{إِنَّا نُطَمَّنُكُمُ اللَّهُ أَنَّ أَنَّا نَمُتْنُكُمُ}
\]

\langle We feed you seeking Allah's Face only.\rangle (76:9)

Ibn ‘Abbās commented on the meaning of Dhul-Jalāl wal-Ikrām, by saying, “Owner of greatness and pride.”\[1\]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, Dhul-Jalāl wal-Ikrām, will judge them by His fair judgement, He said,

\[\text{فَمَأ يَا مَا لَّا رَيْبًا يَكَادُ يُخَافُ}
\]

\langle Then which of the blessings of your Lord will you both deny?\rangle

Allāh said,

\[\text{بِتَأْنِيَةَ مَا فِي الْجَوَابِرِ وَالْأَرْضِ كُلُّ بَيْتُ هُوَ فِي نَارٍ}
\]

\langle Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.\rangle

In this Āyah, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A‘mash reported from Mujāhid, from ‘Ubayd bin ‘Umayr,

\[\text{فَكَلِّ بَيْتٍ هُوَ فِي نَارٍ}
\]

\langle Every day He is (engaged) in some affair.\rangle

He said, “Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured.”\[2\]

---

\[1\] At-Ṭabari 23:86.

\[2\] At-Ṭabari 23:39.
31. We shall attend to you, O Thaqalān!
32. Then which of the blessings of your Lord will you both deny?
33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!
34. Then which of the blessings of your Lord will you both deny?
35. There will be sent against you both, Shuwāz of fire and Nuhās, and you will not be able to defend yourselves.
36. Then which of the blessings of your Lord will you both deny?

A Warning for Humans and Jinn

Ibn Jurayj said that the Āyah,

\(\text{31. We shall attend to you, O Thaqalān!}\)

means, 'We shall judge you,' while Al-Bukhārī said that it means, "We shall recompense you. Surely, nothing will busy Allāh from attending to anything else."[1] This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allāh’s saying,

\(\text{31. We shall attend to you, O Thaqalān!}\)

refers to the humans and the Jinns, as in the Ḥadīth;

\(\text{31. We shall attend to you, O Thaqalān!}\)

Everyone will be able to hear it, except the Thaqalayn.\footnote{1}

In another narration that explains it, the Prophet said,

\[
\text{"...except mankind and the Jinns."}
\]

Allâh said,

\[
\text{"Then which of the blessings of your Lord will you both deny?", then,}
\]

\[
\text{"If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)."}
\]

meaning, ‘you will never be able to escape Allâh’s orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.’

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

\[
\text{"except with authority"\footnote{2} meaning, except with the commandment from Allâh,}
\]

\[
\text{"On that Day man will say: “Where (is the refuge) to flee?” No! There is no refuge! Unto your Lord will be the place of rest that Day."\footnote{(75:10-12),}
\]

\footnote{1} Fath Al-Bâri 3:244. This is no. 1338 of Al-Bukhâri, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

\footnote{2} The Arabic word ‘Sultân’ means power or authority.
And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.(10:27)

Allāh’s statement,

There will be sent against you both, Shuwāz of fire and Nūḥās, and you will not be able to defend yourselves.

‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās that Shuwāz is the flame of fire.[1] Abu Ṣāliḥ said, “It is the flame above the fire below the smoke.” Ad-Ḍahḥāk said,

Shuwāz of fire “A flood of fire.” Allāh said;

and Nūḥās ‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās; “The smoke of the fire.”[2] Similar was reported from Abu Ṣāliḥ, Sa’īd bin Jubayr and Abu Sinān.[3] Ibn Jarīr said that the Arabs used to call the smoke of the fire, Nūḥās and Niḥas. But he said that the scholars of Qur’ānic recitation said that in this Ayah, the word recited is Nūḥās.[4] Mujāhid said, “Molten brass poured over their heads.”[5] Qatādah held the same view.[6] Ad-Ḍahḥāk said, “Nūḥās is liquid copper.” The Ayah means, ‘if you, mankind and the Jinns, try to escape on the Day of

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allah's statement,

"And you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?"

37. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.

38. Then which of the blessings of your Lord will you both deny?

39. So, on that Day he will not be questioned about his sin, (neither) human nor jinn.

40. Then which of the blessings of your Lord will you both deny?

41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.

42. Then which of the blessings of your Lord will you both deny?

43. This is the Hell which the criminals denied.

44. They will go between it and Hamīm Ān!

45. Then which of the blessings of your Lord will you both deny?

The Horrors of the Day of Resurrection

Allah said,

"Then when the heaven is rent asunder," on the Day of Resurrection; this meaning is clear in this and similar Ayāt, such as,
And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.\(^{(69:16)}\),

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.\(^{(25:25)}\) and,

When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.\(^{(84:1-2)}\)

Allāh’s statement,

\(\text{كُلُّ نَبَتَةٍ كَالِبِّكَارِ}\\]
\(\text{and it becomes Wardah like Dihān.}\)

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, “It will be as rosy color and as filth oil.” Mujāhid said

\(\text{كُلُّ نَبَتَةٍ كَالِبِّكَارِ}\\]
\(\text{like Dihān}, “Like the colors of dyes.”}^{[1]}\\]

Allāh said;

\(\text{فَلَا يَسْأَلُ عَنِ الْكَذِّبِ، إِنَّ رَبِّي لَا يَسْتَرِجَ}\\]
\(\text{So on that Day he will not be questioned about his sins, (neither) human nor Jinn.}\)

this is similar to His saying;

\(\text{هَذَا يَوْمٌ لَا يَبْدِعُهُوُا وَلَا يَرْجِعُوُا}\\]
\(\text{That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.}^{(77:35-36)}\\]

\(^{[1]}\) Aṭ-Ṭabarī 23:50.
This is the case at the time, then all the creatures will be questioned about their deeds. Allâh said:

«وَرَأَيْتُكُمُ الْمُكَذِّبِينَ أَجْمَاعًاٖ عَالِمِينَ كُانُوا بِعَمَّالٍ مُّلْمِينَ»

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» (15:92-93)

Qatâdah said, “On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do.”[1] Allâh the Exalted said,

«لَا يَعْرُفُ الْمُجَرَّمُونَ بِبَعْضِهِمْ»

«The criminals will be known by their marks,» i.e., by special marks that distinguish them. Al-Hasan and Qatâdah said, “They will be known by their dark faces and their blue eyes.”[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allâh said,

«وَيَتَوَلَّوْا بِفَيْقَةٍ وَالنَّافِئِينَ»

«(and they will be seized by their foreheads and feet.)»

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbâs said, “He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven.”[3] Allâh said,

«مَنَّى جَهَنَّمَ الَّذِي لَمْ يَكُنْ بِهَا مُجَرَّمٌ»

«(This is the Hell which the criminals denied.)»

meaning, ‘this is the Fire that you used to deny existed that it; now you see it before your eyes!’ While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

meaning, they will sometimes be punished with fire and they
will sometimes be given Ḥamīm which is a drink like molten
copper tearing their intestines and internal organs,

> When the iron collars will be rounded over their necks, and
the chains, they shall be dragged along, in the Ḥamīm, then
they will be burned in the Fire.\(40:71-72\)

Allāh said

\(Ān\) meaning hot, due to the fierce and intense heat that is
impossible to bear. Ibn ʿAbbās said;

> That has reached the ultimate temperature and boiling
fiercely.\(^1\) Similar was said by Mujāhid, Saʿd bin Jubayr, Aḍ-
Daḥhāk, Al-Ḥasan, Aṭh-Thawri and As-Suddī.\(^2\) Qatādah also
commented, “Its boiling started when Allāh created the
heavens and the earth!”\(^3\) Muḥammad bin Kaʿb Al-Qurāzī
said, “The (disobedient) servant will be seized by the forehead
and stirred in that boiling water until his flesh melts and only
the bones and the eyes in his head remain. This is the
meaning of Allāh’s statement,

> In the Ḥamīm, then they will be burned in the Fire.\(40:72\) And
Al-Ḥamīm Al-Ān means hot.” There is another report from Al-
Qurāzī;

> Ḥamīm Ān that it means “prepared.” This is also the view of
Ibn Zayd.\(^4\)

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\(^1\) Aṭ-Ṭabari 23:54.
\(^2\) Aṭ-Ṭabari 23:54-55 and Al-Qurṭubi 17:175.
\(^3\) Aṭ-Ṭabari 23:54.
\(^4\) Aṭ-Ṭabari 23:55.
And saying that it means "prepared" does not contradict the first report from Al-Quraazi which says that it means hot, for Allah said:

«They will be given to drink from a spring, Aniyah.» (88:5)
which means severe unbearable heat, and His saying:

«Not to wait for it to be prepared» (33:53) which means properly cooking and preparing it. So His saying;

«Hamim An.» Hamim, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwa, is from Allah’s grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

«Then which of the blessings of your Lord will you both deny?»

«46. But for him who fears the standing before his Lord, there will be two Gardens.»
«47. Then which of the blessings of your Lord will you both deny?»
«48. With Afnan.»
«49. Then which of the blessings of your Lord will you both deny?»
«50. In them (both) will be two springs flowing (free).»
«51. Then which of the blessings of your Lord will you both deny?»
52. In them (both) will be every kind of fruit in pairs.
53. Then which of the blessings of your Lord will you both deny?

The Delight of Those Who have Taqwā in Paradise

Allāh the Exalted said,

«...»

«But for him who fears the standing before his Lord,»

on the Day of Resurrection,

«...»

«And restrained himself from the desires.» (79:40),

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhārī recorded that ‘Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

جَنَّانٌ مِنْ فَضْلِ آدَمْ وَمَا فِيهِمَا، وَجَنَّانٌ مِنْ ذَهَبِ آدَمْ وَمَا فِيهِمَا، وَمَا بَينَ النَّارِ وَالْجَحِيمَ أَنْ يَنظُرُوا إِلَى زَيْنُمْ عَرْضَهُمْ إِلَّا رَأَىٰ الْكَبِيرُهَا عَلَى وَجْهِهِ فِي جَنَّتِهِ عَدِينُ

«There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the ‘Ādīn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.»¹¹¹

The Group, with the exception of Abu Dāwud, collected this via the Ḥadīth of ‘Abdul-‘Azīz.²²

This Āyah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwā will enter Paradise, for Allāh is reminding the Ath-

¹¹¹ Fath Al-Bāri 8:491.

Thaqalayn of this favor, as He says;

«But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?»

Then He describes these two gardens, by saying,

«With Afnān.» their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

«Then which of the blessings of your Lord will you both deny?»

‘Āṭa’ Al-Khurāsānī and several others said that Afnān means spreading branches of trees that reach the branches of other trees,

«In them (both) will be two springs flowing.» free to water these trees and branches that produce all kinds of fruits,

«Then which of the blessings of your Lord will you both deny?»

Al-Ḥasan Al-Baṣrī said that one of these springs is called Tasnīm, and the other called As-Salsabī.\textsuperscript{[1]} ‘Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.\textsuperscript{[2]} Allāh’s statement,

«In them (both) will be every kind of fruit in pairs.»,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever


\textsuperscript{[2]} Al-Qurṭubi 17:178.
heard and no heart has ever imagined,

"Then which of the blessings of your Lord will you both deny?"

Ibrāhīm bin Al-Hakam bin Abān said that his father narrated from 'Ikrimah that Ibn 'Abbās said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colo-cynth."[1] Ibn 'Abbās also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.

55. Then which of the blessings of your Lord will you both deny?

56. Wherein both will be Qāṣirāt Aṭ-Ṭarf, whom never deflowered a human before nor Jinn.

57. Then which of the blessings of your Lord will you both deny?

58. They are like Yaqūt and Marjān.

59. Then which of the blessings of your Lord will you both deny?

60. Is there any reward for good other than good?

61. Then which of the blessings of your Lord will you both deny?

Allāh said,

(Reclining), in reference to the residents of Paradise, who will recline or sit cross-legged;

(upon the couches lined with Istabraq,) which is thick silk brocade, according to Ḥkrímah, Aḍ-Ḍahhāk and Qatādah.[1] Abu ʿImrān Al-Jawni said, “It is thick silk embroidered with gold.”

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishāq narrated that Ḥubayrah bin Yarīm said that ‘Abdullāh bin Masʿūd said, “This is their interior, so what about it if you see their exterior?”[2] Allāh said,

(and the fruits of the two Gardens will be near at hand.) close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

(The fruits in bunches whereof will be low and near at hand.) (69:23),


And the shade thereof is. close upon them, and the bunches of 
fruit thereof will hang low within their reach. (76:14),
meaning, these fruits descend from their branches to those 
who wish to have them, because they are close at hand,

Then which of the blessings of your Lord will you both deny?
After Allah mentioned the couches, He then said,

Wherein will be, meaning on these couches or beds,

Qāṣirāt At-Ṭarf chaste females, wives restraining their 
glances, desiring none except their husbands, seeing them as 
the most beautiful men in Paradise. This was said by Ibn 
‘Abbās, Qatādah, ‘Aṭā’ Al-Khurāsānī and Ibn Zayd.\(^1\) It was 
reported that one of these wives will say to her husband, “By 
Allah! I neither see anything in Paradise more handsome than 
you nor more beloved to me than you. So praise be to Allah 
Who made you for me and made me for you.”
Allah said,

whom never deflowered a human before nor Jinn
meaning they are delightful virgins of comparable age who 
never had sexual intercourse with anyone, whether from 
mankind or Jinn, before their husbands. This is also a proof 
that the believers among the Jinn will enter Paradise. At-Tāt 
bin Al-Mundhir said, “Ḍamrah bin Ḥabīb was asked if the 
Jinn will enter Paradise and he said, ‘Yes, and they will get 
married. The Jinn will have Jinn women and the humans will 
have female humans.’”\(^2\) Allah’s statement,

whom never deflowered a human before nor Jinn. Then which 
of the blessings of your Lord will you both deny?

\(^1\) At-Ṭabari 23:63 and 21:41.

\(^2\) At-Ṭabari 23:65.
Then Allāh describes these women for the proposed:

\[\text{they are like Yāqūt and Marjān.}\]

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, “They are as pure as rubies and white as Marjān.” So here they described Marjān as pearls.\(^1\)

Imām Muslim recorded that Muḥammad bin Sirīn said, “Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, ‘Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

\[\text{Verily, the first group that will enter Paradise will look like}
\text{the moon when it is full, and the next batch will be as radiant}
\text{as the radiant star in the sky. Each one of them will marry two}
\text{wives. The marrow of the bones of their shins will be seen}
\text{through the flesh. None will be unmarried in Paradise.}\] \(^2\)

This Ḥadīth was recorded in the Two Šaḥīhs.\(^3\)

Imām Ahmad recorded that Anas said that the Messenger of Allāh ﷺ said,

\[\text{A morning or an evening journey in Allāh’s cause is better than the}
\text{world and whatever is on its surface. And a place in Paradise as small}
\text{as that occupied by the whip of one of you, is better than the world}
\text{and whatever is on its surface. If one of the women of the people of}

\(^1\) Aṭ-Ṭabari 23:66-67.

\(^2\) Muslim 4:2178.

\(^3\) Fatḥ Al-Bārī 6:367 and 417 and Muslim 4:2179-2180.
Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.\[1\]

Al-Bukhāri also collected a similar narration.\[2\]

Allāh the Exalted said,

\[\text{Is there any reward for good other than good?}\]

Allāh declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

\[\text{For those who have done good is best (reward) and even more.}\text{(10:26)}\]

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allāh’s favor and bounty, after all of these He says;

\[\text{Then which of the blessings of your Lord will you both deny?}\]

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\[1\] Ahmad 3:141.

\[2\] Fath Al-Bāri 6:19.
62. And below these two, there are two other Gardens.

63. Then which of the blessings of your Lord will you both deny?

64. Mudhâmmatân.

65. Then which of the blessings of your Lord will you both deny?

66. In them (both) will be two springs Nadîdâkhatân.

67. Then which of the blessings of your Lord will you both deny?

68. In them (both) will be fruits, and date palms and pomegranates.

69. Then which of the blessings of your Lord will you both deny?

70. Therein (Gardens) will be Khayrât Hisân.

71. Then which of the blessings of your Lord will you both deny?

72. Hûr (beautiful, fair females) guarded in pavilions;

73. Then which of the blessings of your Lord will you both deny?

74. Whom never deflowered a human before nor jinn.

75. Then which of the blessings of your Lord will you both deny?

76. Reclining on green Rafraf and rich beautiful ‘Abqariy.

77. Then which of the blessings of your Lord will you both deny?

78. Blessed be the Name of your Lord, Dhil-Jâlâ’i wal-Ilâhâm.
These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ān. Allāh said:

»Wowādun du'rūbahā jannātin.«

«And below these two, there are two other Gardens.»

We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribīn) and the latter two are for those on the right (Aṣhadh Al-Yamīn).[1] Abu Mūsa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Aṣhadh Al-Yamīn."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allāh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

»Wowādun du'rūbahā jannātin.«

«And below these two, there are two other Gardens.»

And this is an obvious form of honoring the first two gardens over the latter two. Allāh described the former gardens:

»Dawāni'n Afnān,« which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

»Mudhāmmatān,« being dark, because of the intense irrigation. Ibn 'Abbās said, "Mudhāmmatān means, they have become dark green because of extensive water irrigation."[2] Muḥammad bin Ka'b said:

»Mudhāmmatān,« "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,


youthful and intermingling.

Allâh said about the former two gardens,

\[ \text{In them (both) will be two springs flowing (free)} \]

while He said about the springs of the latter two gardens,

\[ \text{Naddâkhatân} \]

\[ \text{‘Ali bin Abi Talhah reported from Ibn ‘Abbâs: "It means gushing. And the free flowing is stronger than gushing."}[1] \]

\[ \text{Ad-Daḥhâk said that,} \]

\[ \text{gushing forth} \]

\[ \text{means, they are full of water and constantly gushing.}[2] \]

Allâh said about the former two gardens,

\[ \text{In them (both) will be every kind of fruit in pairs} \]

but He said about the latter two gardens,

\[ \text{In them (both) will be fruits, and date palms and pomegranates.} \]

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allâh said about the latter two gardens, Allâh then said;

\[ \text{Therein will be Khayrât Hisân;} \]

meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatâdah. It was also said that Khayrât is plural of Khayrah and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet ﷺ.[3] There is another Hadith saying that Al-Ḥur Al-‘Ayn will sing,

"We are Al-Khayrāt Al-Hisān, we were created for honorable husbands." Allāh said:

«Heera (beautiful, fair females) guarded in pavilions;»

but He said about the first two gardens,

«Wherein both will be Qāṣirāt At-Tarf.»

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh’s saying:

«in pavilions;» Al-Bukhārī recorded that ‘Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خِيْرَةُ مِنْ لُؤْلؤٍ مُجْفَرٍ، عُرْضَهَا سِنَنٌ مِيْلاً، فِي كُلِّ دَاوِيَةٍ مِنْهَا أُهُلٌ، مَا يَرَى الْآخَرُونَ يَطُوفُ عَلَيْهِمْ السَّمَوَاتُ»

«Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.»

In another narration the Prophet ﷺ said that this tent is thirty miles wide. Muslim recorded this Ḥadith and in his narration, the Prophet ﷺ said,

«إِنْ لِلْمُؤْمِنِ فِي الْجَنَّةِ لُؤْلؤٌ مُجْفَرٌ، طُولُهَا سِنَنٌ مِيْلاً، لِلْمُؤْمِنِ»

«Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them»

Allāh the Exalted said,

«Whom never were deflowered by a human before nor jinn.»

We explained this meaning before. Allāh added in the description of the first group of the believers’ wives,

«they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?»

Allāh said,

«Reclining on green Rafraf and rich beautiful ‘Abqariy.»


«and rich beautiful ‘Abqariy.»

Ibn ‘Abbās, Qatādah, Ad-Dāḥhak and As-Suddi said that ‘Abqariy means rich carpets.[4]

Allāh said,

«Blessed be the Name of your Lord (Allāh) Dhil-Jalāl wal-Ikrām,»

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. ‘Abdullāh bin ‘Abbās said that,

"Dhil-Jalāl wal-Ikrām" means, the Owner of greatness and pride.\(^1\) In a Ḥadīth, the Prophet ﷺ said,

"إِنَّ مَنْ إِخْلاَلُ اللَّهِ إِكْرَامُ ذِي الْفَخْرِيَةِ الْمُسْلِمِينَ، وَذِي الْسُلْطَانِ، وَخَامِلِ الْقُوَّاتِ عَيْنَ
الْخَالِيَ فيهُ، وَلَا الْجَافِلِ عَنْهُ"

"Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur’ān who avoids extremism and laziness with it.\(^2\)

Imām Aḥmad recorded that Rabī’ah bin ‘Āmir said that he heard the Messenger of Allāh ﷺ say,

«أَلْطِّوا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

"Persist (in invoking Allāh) with, "Yā Dhal-Jalāl wal-Ikrām (O Owner of greatness and honor)."\(^3\)

An-Nasā’ī also collected this Hadīth.\(^4\) Muslim and the Four Sunan compilers recorded that ‘A’ishah said, “When the Messenger of Allāh ﷺ would (say the) Salām (completing prayer), he would only sit as long as it takes him to say,

« اللَّهُمَّ أَنتُ السَّلَامُ وَمَنَكَ السَّلَامُ، تَبَارَكَ بِذَا الْجَالِلِ وَالْإِكْرَامِ»

"O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhal-Jalāl wal-Ikrām."\(^5\)

This is the end of the Tafsīr of Sūrat Ar-Rahmān, all praise is due to Allāh and all favors come from Him.

\(^1\) At-Ṭabari 23:86.
\(^2\) Abu Dāwud 5:174.
\(^3\) Aḥmad 4:177.
\(^4\) An-Nasā’ī in Al-Kubrā 6:479.
The Tafsīr of Sūrat Al-Wāqi‘ah
(Chapter - 56)

Which was revealed in Makkah

The Virtues of Sūrat Al-Wāqi‘ah

Abu Ishaq reported from ‘Ikrimah from Ibn ‘Abbās that Abu Bakr said, “O Allāh’s Messenger! You are becoming gray?” The Messenger replied,

ʿHūd (chapter 11), Al-Wāqi‘ah (56), Al-Mursalāt (77), ‘Amma Yatastā’alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.”

At-Tirmidhi collected this Ḥadīth and said, “Ḥasan Gharīb.”[1]

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

إِنَّا نَعَضَ بِالْوَقِعَةِ ۛ لَمْ يُغْبِنَّ كُلُّ شَيْءٍ خَالِصًا ۛ إِنَّ إِنَّ الْأَرْضَ نَسَٰبِرُ وَإِنَّ الْجِبَلَ نَسَبَ ۛ مَا خَيَّرْتُمُ الْخَيْرًا ۛ فَأَصْحَبُ النَّظَرَةَ ۛ وَأَصْحَبُ النَّظَرَةَ مَا أَصْحَبُ الْفَتْحَةَ ۛ وَتَحْيَىَ الْأَبَاءَ ۛ فِي جَنَّتِ الْقِيَمَةِ

1. When the Wāqi‘ah occurs
2. There is not, for its occurrence, Kādhibah.
3. Bringing low (some), exalting (others).
4. When the earth will be shaken with a terrible shake.
5. And the mountains will be powdered to dust.
6. So that they will become floating dust particles.
7. And you (all) will be in three groups.

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8. So those on the right – how (fortunate) will be those on the right!

9. And those on the left – how (unfortunate) will be those on the left!

10. And those foremost will be foremost.

11. These will be the nearest (to Allâh).

12. In the Gardens of Delight.

The Horrors of the Day of Resurrection

Al-Wâqi‘ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allâh the Exalted said in other Âyât,

\[\text{٤٠٠}
\]

(Then on that Day shall the Wâqi‘ah occur.) (69:15)

Allâh the Exalted said,

\[\text{٤٠١}
\]

(There is not, for its occurrence, Kâdhîbah.)

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning.

\[\text{٤٠٢}
\]

(Answer the call of your Lord before there comes from Allâh a Day which can not be averted.) (42:47),

\[\text{٤٠٣}
\]

(A questioner asked concerning a torment about to occur - upon the disbelievers, which none can avert.) (70:1-2),

\[\text{٤٠٤}
\]

(And on the Day He will say: “Be!” - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.) (6:73)

As for the meaning of
Sūrah 56. Al-Wāqi‘ah (1-12) (Part-27) 411

{Kādhibah} Muḥammad bin Ka‘b said: “It will certainly occur,” while Qatādah said, “It shall not be discontinued, taken back or aborted.”[1]

Allāh’s statement,

{Bringing low, exalting} indicates that Al-Wāqi‘ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.[2] Al-‘Awfi reported from Ibn ‘Abbās:

{Bringing low, exalting}, “It made the near and the far hear it,” while Ikrimah said, “It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it.” Ad-Ḍāḥṭāk and Qatādah said similarly.

Allāh said,

{When the earth will be shaken with a terrible shake} meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn ‘Abbās, Mujāhid, Qatādah and others said about Allāh’s saying:

{When the earth will be shaken with a terrible shake} it means “Violently shaken.”[3] Ar-Rabi‘ bin Anas said, “The earth will be shaken with all that is in it, just as a sifter is shaken with its contents.” This is like Allāh’s saying:

{When the earth is shaken with its earthquake} (99:1) and,

O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.  
(22:1).

Allāh said:

And the mountains will be powdered to dust, meaning, relentlessly pulverized. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah and Qatādah and others. Ibn Zayd said: “The mountains will become just like Allāh described them,

A heap of sand poured out. (73:14)."

Allāh’s saying:

So that they will become floating dust particles.

Abu Ishāq narrated from Al-Ḥārith, from ‘Ali: “It will become like the rising dust storm that soon fades away leaving no trace of itself behind.” Al-'Awfi reported from Ibn 'Abbās about Allāh’s saying:

So that they will become floating dust particles.

“It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly.”' Ikrimah said, “The floating dust particles that the wind scatters all around,” while Qatādah said,

floating particles, “Like the dry parts of trees that the wind scatters all about.” This Æyah is similar to several other Æyāt that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allāh’s statement,

\[
\text{وَكُتِبَ لَكُمُ النُّفْسُ وَلَكُمُ النُّفْسُ}
\]

\[
(\text{And you (all) will be in three groups.})
\]

This means that people will be divided into three categories on the Day of Resurrection. Some will on the right of Allāh’s Throne, and they are those who were brought forth from ‘Ādām’s right side.\[^{11}\] This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh’s Throne, and they are those who were brought forth from ‘Ādām’s left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

\[
\text{تَأَصبَحُ الْبَيْنَا مَانَ أَصْبَحَ الْبَيْنَا مَانَ أَصْبَحَ الْبَيْنَا مَانَ أَصْبَحَ الْبَيْنَا مَانَ أَصْبَحَ الْبَيْنَا مَانَ أَصْبَحَ الْبَيْنَا}
\]

\[
(\text{So those on the right – how will be those on the right! And those on the left – how will be those on the left! And those foremost will be foremost.})
\]

Allāh divides people into these three groups upon their death, as indicated by the end of this Sūrah. Allāh mentioned them in His statement as well,

\[
\text{وَمَنْ أُرِنَى الْكِتَابَ الْأَبْيَضُ أَصْطَبَثْنَاهُ مَنِ عِبَادَنَا وَأَصْلَحْنَاهُمْ مَبْلَغًا لَّهُمْ طَلَّالًا لَّهُمْ}
\]

\[
(\text{And those will be those who have their Books of Records opened, and their hearts will be well disposed to them.})
\]

\[^{11}\] See the narration of Abu Dharr, no. 349 of Al-Bukhārī, and it was mentioned in volume five, in the beginning of the Tafsīr of Sūrat Al-İsrā’.
Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allâh's leave, foremost in good deeds.

Muḥammad bin Kaʿb, Abu Ḥazrah Yaʿqub bin Mujâhid said that,

And those foremost will be foremost.

And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.

And race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.

Therefore, those who rush to obey Allâh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allâh said:

These will be the nearest (to Allâh). In the Gardens of Delight.

13. A multitude of those will be from the first ones.
14. And a few of those will be from the later ones.
15. (They will be) on thrones, Mauqūfah.
16. Reclining thereon, face to face.
17. Immortal boys will go around them (serving).
18. With cups, and jugs, and a glass of flowing wine.
19. Wherefrom neither Yusadda'īn nor Yunzifūn.
20. And with fruit that they may choose.
21. And with the flesh of fowls that they desire.
22. And (there will be) Hūr with wide lovely eyes.
23. Like preserved pearls.
24. A reward for what they used to do.
25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.
26. But only the saying of: “Salāman! Salāman!”

The Reward of the Foremost in Faith

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujāhid and Al-Hasan Al-Baṣrī, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr. He considered it supported by the saying of Allah’s Messenger ﷺ:

{فُحِيَ الأَخْرَىَانَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ

We are the later nation, but the foremost on the Day of Resurrection.\[1\]

Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else.

There is another Ĥadith that could support this meaning. Imam Abu Muhammad bin Abi Ḥatîm recorded that Abu Hurayrah said that when these Āyât were revealed,

\[
\text{«A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.»}
\]

this news became hard for the Companions of the Prophet ﷺ. These this Āyât,

\[
\text{«A multitude of those will be from the first ones. And a multitude of those will be from the later ones.»}
\]

were revealed. The Prophet ﷺ then said,

\[
\text{إِنِّي لَأَرْجُو أَنْ يَكُونُوا زَمَنَّ أَهْلِ الْجَنَّةِ.} \quad \text{ثُلَّتُ أُهْلِ الجَنَّةِ،} \quad \text{بُلْ آنتمُ نُضِفُ أُهْلِ الجَنَّةِ} \quad \text{أَوْ:} \quad \text{نَسْرِ أُهْلِ الجَنَّةِ} - \quad \text{وَثَلَّتُ آنِمُهُمُ التَّضْفَ ثَانِيَّةً}
\]

«I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.» Imam Ahmad also recorded this.\[2\]

However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur’an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that,

\[
\text{«A multitude of those will be from the first ones»}
\]

\[1\] Fath Al-Bâri 11 :526.
\[2\] Ahmad 2 :391.
refers to the earlier generations of this *Ummah*, while,

»And a few of those will be from the later ones.«,

refers to the latter people of this *Ummah*.

Ibn Abī Hātim recorded that As-Sārī bin Yahyā said that Al-Ḥasan recited this Āyāh,

»And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.«,

Then he commented, “A multitude from the earlier generation of this *Ummah.*” Ibn Abī Hātim also recorded that Muḥammad bin Sirīn commented:

»A multitude of those will be from the first ones. And a few of those will be from the later ones.«,

“They stated, or hoped that they will all be from this *Ummah.*” Therefore, these are the statements of Al-Ḥasan and Ibn Sirīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Āyāh might include all previous believing nations. In this regard, it is confirmed in the authentic Hadīth compilations, from more than one route, that the Messenger of Allāh ﷺ said:

»The best people are my generation, then the next generation, then the next generation…«[1]

He ﷺ also said:

"A group of my *Ummah* will always remain on the truth and

[1] Al-Bukhārī no. 3651."
dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.\textsuperscript{3}

In another narration:

\begin{quote}
«..until Allah’s command comes while they are like this.»\textsuperscript{1}
\end{quote}

This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawätir Hadith, the Prophet \textsuperscript{6} mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet \textsuperscript{6} added,

\begin{quote}
«Each thousand, another seventy thousand.»\textsuperscript{6}
\end{quote}

In yet another narration, he said,

\begin{quote}
«With every one of them is another seventy thousand.»\textsuperscript{3}
\end{quote}

Allah’s statement,

\begin{quote}
(on Thrones, Mawdūnah.) Ibn `Abbās said, “Woven with gold.”\textsuperscript{2}
\end{quote}

Similar was reported from Mujāhid, `Ikrimah, Sa`d bin Jubayr, Zayd bin Aslam, Qatādah, Aḍ-Ḍaḥhāk and others.\textsuperscript{3}

Allah said,

\begin{quote}
Reclining thereon, face to face. indicating that they will face each other, and none of them will be in the back lines,
\end{quote}

\begin{quote}
Immortal boys will go around them, who will never grow up, get old or change in shape,
\end{quote}

\begin{footnotes}
\footnote{1} Al-Bukhāri nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.
\footnote{2} Aḍ-Ṭabari 23:99.
\footnote{3} Aḍ-Ṭabari 23:99, 100.
\end{footnotes}
these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. ʿAd-Dahhab reported from Ibn ʿAbbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."[1] Mujāhid, ʿIkrimah, Saʿīd bin Jubayr, ʿĀṭiyah b. ʿAwfī, Qatādah and As-Suddī said that Allāh’s statement,

meanings that "It does not change their sense of reasoning."[3] Allāh’s statement,

meaning, whatever fruits they wish for will be distributed among them. This Āyāh is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

Imām Ahmad recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, “O Allāh’s Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so, and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, ‘Take them to the river Baydakh or – Baydhakh.’ They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them.”

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh’s Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya’lā collected,[1] and Al-Ḥāfiẓ Ad-Diyā’ said, “This Ḥadith meets the criteria of Muslim.”

Allāh said,

“And with the flesh of fowls that they desire.”

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«Birds of Paradise are like Bukht camels[2] that graze in the trees of Paradise.»

Abu Bakr commented, “O Allāh’s Messenger! Surely, these birds must be wonderful.” The Messenger ﷺ said,


Those who eat them are more wonderful, and repeated this statement thrice. The Prophet went on,

And I hope that you will be among those who eat from them.¹

Only Imam Ahmad collected this Hadith using this chain of narration. Allah said;

Like unto preserved pearls, indicating that they are just as white and pure fresh pearls. We mentioned Allah’s statement,

As if they were eggs preserved, in Sūrat As-Saffāt (chapter 37), and also their description in Sūrat Ar-Rahmān (chapter 55). This is why Allah said afterwards,

A reward for what they used to do; meaning, ‘these delights that We granted them are rewards for the good deeds that they performed (in this life).’

Allah the Exalted said,

No Laghū (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: “Salāman (peace,)! Salāman (peace,)!”, meaning they will not hear foul or unnecessary speech in Paradise.

Where they shall neither hear harmful speech nor falsehood. (88:11), meaning, no foul words are uttered therein. Allah said,

¹ Ahmad 3:221.
(nor any sinful speech.) meaning, nor speech that contains foul words,

\[\text{But only the saying of: "Salāman (peace!), Salāman (peace!)."} \]

they will greet each other with Salām, just as Allāh said in another Ayah,

\[\text{Their greeting therin will be: "Salāman (peace!)."} \] (14:23)

A n d, a s we mentioned, their words will be free from impure and needless speech.

27. And those on the right – how (fortunate) will be those on the right?

28. (They will be) among Sidri Makhḍūd,}

29. And among Talh Mandūd,}

30. And in shade Mamdūd,}

31. And by water flowing constantly,}

32. And fruit in plenty,
33. Whose supply is not cut off nor are they out of reach.
34. And on couches, raised high.
35. Verily, We have created them a special creation.
36. And made them virgins.
37. 'Urub, Atrâb.
38. For those on the right.
39. A multitude of those will be from the first generation.
40. And a multitude of those will be from the later generations.

The Reward of Those on the Right

After Allâh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymûn bin Mihrân said that those on the right side are lesser in rank than the foremost in faith. Allâh said,

وَأَصْنَبَ الْمُحْمَّدُ ما أَصْنَبَ الْمَيْمَمُ

(And those on the right – how (fortunate) will be those on the right?)

who are those on the right, what is their condition and what will their final destination be like? Allâh next answers this question by saying,

في بِدَرِ الْمُضْرُورِ

(they will be) among Sidr Makhđûd. Ibn 'Abbâs, 'Ikrimah, Mujâhid, Ibn Al-Ahwas, Qasâmah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatâdah, 'Abdullah bin Kathîr, As-Suddi, Abu Hazrah and several others said, “The kind without thorns.”[1] And from Ibn 'Abbâs: “It is the one that is laden with fruits.” This is also reported from 'Ikrimah and Mujâhid. Similar was also said by Qatâdah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

which strains its trunk. Utbah bin 'Abd As-Sulami said, "I was sitting with Allâh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allâh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the Tâlh tree. So Allâh's Messenger ﷺ said:

"فِي نَارِ الْأَمْرِ، كُلُّ أَمْرٍ يَسْتَفْعَلُهُ، كَيْلَهُ "بَيْنَ يَدَيْ بَنِى مَدِينَةٍ، يَبْسُطُ "لَوْنُهُ مِنَ النَّارِ، لَا يَمْسُحُهُ "أَحْزَقُهُ أَخْرُجُهُ"

"For each spot that there was a thorn on it, Allâh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other."[1]

Allâh's said,

<and among Tâlh Manđûd.> refers to large thorny shrub that used to grow in the area of Hijâz (Western Arabia). Mujâhid said that

<Manđûd> means: "Its fruits are piled on top of each other. Allâh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Tâlh and Sidr provided for them."[2]

Ibn Abi Ḥātim recorded that Abu Saʿid said that


Allâh said,

[1] Al-Baʿth by Ibn Abi Dâwûd, 94, Aṭ-Ṭabarâni in Al-Awsat, no. 402. Similar was recorded by Aḥmad 4:183 which follows shortly, and Ibn Abi 'Āṣim in As-Sunnah no. 716. See also Al-Majma‘ no. 18727.
And in shade Mandūd (extended). Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

إن في الجنة شجرة تسير الزاكي في ظلها مائة عام لا يقطنها، ان تحدثوا إن تحدثوا (৮৮)

In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.) ¹¹

Muslim also collected this Ḥadīth.²² Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,

إن في الجنة شجرة تسير الزاكي في ظلها مائة عام، ان تحدثوا إن تحدثوا (৮৮)

There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.) ²³

Muslim,⁴⁴ Al-Bukhārī⁵⁵ and ‘Abdur-Razzāq⁶⁶ collected this Ḥadīth.

Allāh said,

وَفِي سَرِئِلٍ كِبْرٍ أَلْفٌ مَّفْطَرٌ وَلاَ مَبْغُوطٌ (৫৫)

(And fruit in plenty, whose supply is not cut off nor are they out of reach.)

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

سَلِّمَا رَفَعُوا بِنَبَاتٍ مِن تَمْرٍ وَذَقَّا تَذَكَّرَةً هَذَا أَلْوَى رُفَعُتا بِقَبْلُ وأَلْوَى بَيْنَّهَا (৫৫)

(Every time they will be provided with a fruit therefrom, they

¹¹ Fath Al-Bārī 8:495.
²² Muslim 4:2175.
²³ Ahmad 2:482.
⁴⁴ Muslim 4:2175.
⁵⁵ Fath Al-Bārī 6:368.
will say: "This is what we were provided with before, "and they will be given things in resemblance."(2:25)

The shape will appear similar, but the taste is different. In the Two Şahīhs, Sidrat Al-Muntahā (the tree in the seventh heaven) is described as:

إِذَا وَزَرَّاهَا كَأَمْضِيَ الْيَلُوبَةَ، وَنَفَقَّهَا مِنْ نَارِ غَرْبٍ

...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.[1]

The Two Şahīhs also collected a Hadīth from Ibn ‘Abbās, who said, "The sun was eclipsed and Allāh’s Messenger ﷺ led the people in the Eclipse prayer. They asked, ‘O Allāh’s Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.’ He said,

إِنِّي رَأَيْتُ الْجَنَّةَ فَنَزَّلَتْ مِنْهَا عَفْوًا، وَأَخْرَجَتْ لَأَكُلُّ بِنَاءً مَا بَيَّنَّى الدُّنْيَا

"I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world."[2]

Imām Ahmad recorded that ‘Utbah bin ‘Abd As-Sulami said, "A bedouin man came to the Messenger of Allāh ﷺ and asked him about the Hawḍ[3] and Paradise. The bedouin asked, ‘Does Paradise have fruits?’ The Prophet ﷺ said,

فَأَمَّنَّ، وَأَخْرَجَهَا مَسْجِرًا تُذْعَنُ طَوْبًا

"Yes, and it also has a tree called Tibā.’ [He ﷺ] said something more saying but I could not recall it]. The bedouin asked, ‘Does it look like any of the trees that grow in our area?’ The Prophet ﷺ said,

أَنَبِتُ تِنْبَأَتْ مِنْ نَارِ أَرْضَتْ

‘There is nothing resembling it among the trees in your land.’

The Prophet then asked ﷺ him,

أَنَبِيتِ الْبَأْسِ؟


"Have you traveled to Ash-Shām area?"
The bedouin said: 'No.' The Prophet ﷺ said,
«تَسِيرُ مَسْتَرَعَةٌ بِالْقَمَّةِ نَدْعَرُ الْجُيُوزَةَ، تُنَبِّئُ عَلَى سَامِيٍّ وَأَجْدَّةٍ، وَتَنْفُرُشُ أَعْلَاهَا،»
'It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.'
The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,
«مَسْتَرَعَةٌ شَهِيْرَةٌ لِلْعَرَابِ الأَلْبَعْ وَلَا يُبْنُنَا»
"The distance that the crow flies in one month without rest."
The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,
"أَخَذْتُ جَذْعَةٌ مِن إِبِلٍ أَحْلَكَ مَا أَخَذْتُ بِأَصْلَهَا، حَتَّى تَنْفُرُشَ تَزْوُفُهَا عَرْمَاهَا،"
'It if a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.'
The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,
"هَلْ ذَيَّعَ أُبُوَّ تِيَمَاءٍ مِنْ غَنْمِهِ قَطُّ غَدِيبٍ؟"
"Has your father ever slaughtered a ram?"
The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,
«فَسَلَّمْ إِنِّي أَعْطَاكُ أَمْثَلَ قَالَ: أَنْجَيَيْتُ أَنَا مِنْ ذَلْوَةٍ؟»
"And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?"
The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,
«فَسَلَّمْ، وَعَمَاَّةَ غَلِيْطَكَ»
"Yes, and also for the rest of your clan."[1]

Allāh’s statement,

\[
\text{‘Whose supply is not cut off nor are they out of reach.’}
\]

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allāh’s power. Qatādah said, “Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance.”[1] We mentioned a Hadīth before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allāh said, afterwards:

\[
\text{‘And on couches, raised high.’ meaning, high, soft and comfortable. Allāh said,}
\]

\[
\text{‘Verily, We have created them a special creation. And made them virgins.’ Urub, Atrāb. For those on the right.’}
\]

The Āyāt describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allāh said that Sulaymān said,

\[
\text{‘When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, “I did love the good instead of remembering my Lord,” till the time was over, and it had hidden in the veil (of night).’ (38:31-32),}
\]

“it” (Tawārat) refers to the sun setting, according to the scholars of Tafsīr. Al-Akhfash said that Āyah,

\[
\text{‘Verily, We have created them’, implied the maidens of Paradise}
\]

although it did not mention them directly.\[1\] Abu Ubaydah said that they were mentioned before in Allâh’s statement,

\[
\text{And Hûr (fair females) with wide lovely eyes. Like preserved pearls.} \[2\]
\]

Therefore, Allâh’s statement,

\[
\text{Verily, We have created them},
\]

meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dâwud At-Ţayalîsi recorded that Anas said that the Messenger of Allâh ﷺ said,

\[
\text{In Paradise, the believer will be given such and such strength for women.}
\]

Anas said, “I asked, ‘O Allâh’s Messenger! Will one be able to do that?’ He said,

\[
\text{He will be given the strength of a hundred (men).} \[3\]
\]

At-Tirmidhi also recorded it and said, “Ṣâhîh Gharîb.”\[4\] Abu Al-Qâsim At-Ţabarâni recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ was asked, “O Allâh’s Messenger! Will we have sexual intercourse with our wives in Paradise?” He said,

\[
\text{The man will be able to have sexual intercourse with a hundred virgins in one day.} \[5\]
\]

\[1\] Aţ-Ţabari 23:118.
\[2\] Aţ-Ţabari 23:118.
\[3\] Musnad Aţ-Ţayalîsi 269.
\[4\] Tuhfat Al-Âhwadhi 7:241.
\[5\] Aţ-Ţabarâni in Aš-Ṣaghîr 2:68.
Al-Ḥāfiẓ Abu ‘Abdullāh Al-Maqdisi said, “In my view, this Ḥadīth meets the criteria of the Ṣaḥīḥ, and Allāh knows best.”

Allāh’s statement,

\begin{quote}
\textit{‘Urub,} Saʿīd bin Jubayr reported that Ibn ʿAbbās said, “They are in an infatuated state with their husbands, haven’t you ever seen a she-camel in heat? She is like that.” Aḍ-Ḍaḥḥāk reported from Ibn ʿAbbās who said, “The Ḫrub and their husbands are their sweet hearts, and they are their husbands’ sweet hearts.” \footnote{Ad-Durr Al-Manthūr 8:16.} Similar was said by ‘Abdullāh bin Sarjis, Mujāhid, Ikrimah, Abu Al-ʿĀliyah, Yaḥya bin Abi Kathir, ‘Āṭiyah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.\footnote{Aṭ-Ṭabari 23:121, 122, 123.} Aḍ-Ḍaḥḥāk reported from Ibn ʿAbbās;
\end{quote}

\begin{quote}
\textit{Aṭrāb,} means “They will be of one age, thirty-three years old.”\footnote{Ad-Durr Al-Manthūr 8:16.} Mujāhid said, “Equal (age).” And in a different narration, “Similar (age).”\footnote{Aṭ-Ṭabari 23:24.} ‘Āṭiyah said, “Comparative.” Allāh said,
\end{quote}

\begin{quote}
\textit{For those on the right.} meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allāh said,
\end{quote}

\begin{quote}
\textit{Verily, We have created them a special creation. And made them virgins. ‘Urub, Aṭrāb. For those on the right.}
\end{quote}

This is the view of Ibn Jarīr.\footnote{Aṭ-Ṭabari 23:125.} It is possible that Allāh’s statement,

\begin{quote}
\textit{For those on the right.} refers to the description that came just
Sūrah 56. Al-Wāqī'ah (27-40) (Part-27)

before,

For those on the right.

meaning, in their age. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Ḥūr Al-ʿAyn. Their shape will be similar to each other, the shape of their father Ādam, sixty cubits high in the sky.¹¹

Allāh’s statement,

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.)

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abī Ḥātim recorded that ‘Abdullah bin Masʿūd said, “We were with the Prophet one night and in the next morning we went to him and he said,

Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and

another with three men, and another with nobody with him."

Qatādah, one of the narrators of the Hadīth, then recited this Ayah,

«اللّٰهُ يُعَدّل رَبِّي رَبِّي»

«Is there not among you a single right-minded man?» (11:78)«اللّٰهُ عَلَى مَعْنَا دُنْيَا»

«Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.» So he said;

«اللّٰهُ يُعَدّل رَبِّي رَبِّي»

«So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."

'Ukkāshah bin Miḥsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«O Allāh, make him one of them.»

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«Ukkāshah beat you to it.»
Allāh’s Messenger ﷺ said,

"I hope that you will be a fourth of the people of Paradise."

and we said, ‘Allāhu Akbar.’ He ﷺ said,

"I hope that you will be a third of the people of Paradise."

and we said, ‘Allāhu Akbar.’ The Prophet ﷺ said,

"I hope that you will be half of the people of Paradise,"

and we said ‘Allāhu Akbar.’ Then Allāh’s Messenger ﷺ recited this Ayah:

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.)

We said to each other, 'Who are those seventy thousand?' We then said, They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).’ When what we said reached the Prophet ﷺ, he said,

"They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur’ān) and do not draw an evil
This Hadith has many chains of narration collected in the Sahihs and other collections of Hadith.\textsuperscript{[2]}

\begin{itemize}
  \item [41.] And those on the left? How will those on the left?
  \item [42.] In Samûm, and Hamîm.
  \item [43.] And a shadow from Yahmûm.
  \item [44.] Neither Bârid nor Karîm.
  \item [45.] Verily, before that, they indulged in luxury.
  \item [46.] And were persisting in great sin.
  \item [47.] And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"
  \item [48.] "And also our forefathers?"
  \item [49.] Say: "(Yes) verily, those of old, and those of later times."
  \item [50.] "All will surely be gathered together for appointed meeting of a known Day."
  \item [51.] "Then verily, – you the erring – ones, the deniers!"
  \item [52.] "You verily, will eat of the trees of Zaqqûm."
  \item [53.] "Then you will fill your bellies therewith,"
  \item [54.] "And drink the Hamîm on top of it."
  \item [55.] "And you will drink (that) like Al-Him!"
  \item [56.] That will be their entertainment on the Day of Recompense!
\end{itemize}

\textsuperscript{[1]} Al-Ḥâkim 4:577.

\textsuperscript{[2]} Fath Al-박ì: 10:164, 224, 11:312, 413, and Muslim 1:198, 199, Tuhfat Al-_APPROVED 7:139, and Ahmad 1:401.
Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﷯َوَأَنْبَسَ أَنْبَسَةَ الْجَنَّةِ مَا أَنْبَسَ أَنْبَسَهَا ﷰ

(And those on the left? How will be those on the left?)

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﷯َفِي سَمْعٍ ﷰ

(in Samūm,) means, a fierce hot wind,

﷯َوَقَالَ ﷰ

(and Hamīm,) i.e., boiling water,

﷯َوَقَالَ ﷰ

(And a shadow from Yahmūm,) the shadow of smoke, according to Ibn ‘Abbās,[1] Mujāhid, ‘Ikrimah, Abu Ṣāliḥ, Qatādah, As-Suddi and others.[2] In a similar statement, Allāh said,

﷩َأَطْلُقُواٖ إِنَّا كَنَّا مُّكَرِّمُونَ إِلَى طَلِبٍ ذِي نَفْسٍ ﷰ

"Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire." Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.¶(77:29-34).

Allāh said in this Ayah,

﷯َوَقَالَ ﷰ

(And a shadow from Yahmūm,) meaning, black smoke,

﷯َلَا يُبَيِّنُ رَأْسَهُ ﷰ


Neither Bārid nor Karīm, means, it neither brings soft, cool breeze nor appears clear. Al-Ḥasan and Qatādah commented on Allāh’s statement,

\[\text{nor Karīm}\]

"Its sight is not pleasant."\(^1\) Ad-Ḍahhāk said, "Every drink that is not fresh, is not Karīm (pleasant)."\(^2\)

Then, Allāh the Exalted stated that they deserve this end,

\[\text{Verily, before that, they indulged in luxury, meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,}\]

\[\text{And were persisting}, means, they persisted and did not intend to repent,}\]

\[\text{in great sin, in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujāhid, 'Ikrimah, Ad-Ḍahhāk, Qatādah, As-Suddi and others.}\(^3\) Allāh said,\]

\[\text{And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"}\]

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,
«Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."»

meaning, 'Say, O Muḥammad, that the earlier and latter generations of the Children of Ḥaḍām will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿وَذَلِكَ يَوْمُ جَمْعَةٌ لَّهُمْ وَذَلِكَ يَوْمُ مَشْهُورٌ يَوْمُ وَسُيُودُۡ وَلَا يَجْعَلُ ۖ إِلَّا لِلَّهِ مَشْهُورٌ﴾

«That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.» (11:103-105) He also said here,

﴿هُمُ الَّذِينَ قَالُونَ إِنِّي إِبَاسُ أَنَا الْجَلُودُۡ وَلَغَيْنِۡ ئَايَةَۡ وَلَا أَنتَۡ أَنتُهُ‌ۢ blown﴾

«All will surely be gathered together for appointed meeting of a known Day.»

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿ثُمَّ إِنَّ يَا عِبَادِنَا آمِنُوْنَۡ وَلَا كُفُّوْنَۡ وَيْنَ ۖ قَالُونَ يَا حَمُّومِ﴾

«Then verily, — you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.»

indicating that they will be seized and made to eat from the Zaqqūm tree until their stomachs become full,

﴿فَقُلُونَ عَلَىٰ مِنَ الْحَمِيمِۡ فَقُلُونَ شَيْبٌ فِي الْحَمِيمِ﴾

«And drink the Hamīm on top of it. And you will drink (that) like Al-Hīm!»

Hamīm is boiling water, while Al-Hīm means thirsty camels, according to Ibn `Abbās, Mujāhid, Saʿīd bin Jubayr and
Ikrimah. As-Suddi said “Al-Hīm is a disease that strikes camels, causing them to feel thirst, and they drink until they die.” Therefore, he said, the people of Hell, will never quench their thirst from drinking Ḥanīm.

Allāh, the Exalted, said,

(That will be their entertainment on the Day of Recompense)

‘this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.’ Allāh the Exalted said in the case of the believers,

Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment. (18:107), i.e., hospitality and honor.

57. We created you, then why do you believe not?

58. Do you not see the semen you emit.

Q 59. Is it you who create it, or are We the Creator?
Q 60. We have decreed death to you all, and We are not outstripped.
Q 61. To transfigure you and create you in (forms) that you know not.
Q 62. And indeed, you have already known the first form of creation, why then do you not remember?

Proof that Resurrection will occur

Allâh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

Q (وَأَنَا يُسۡتَنَّىٰ رَسۡتًاً رَفٰعًا وَمَعۡتَقۡبًا، أُنَّ نَّفۡلُكُمَا مِنۡ نَّفۡلِيَّتِيُّۖ) [56:47]

They said this statement in denial and discounting Resurrection. Allâh the Exalted said,

Q (وَنَا لَمۡ نَعۡمَّل طَبِيۡعٗۚ) meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allâh’s statement,

Q (فَإِنَّ مَن يُنَخَّسُهُ فَإِنَّا لَهُ نَزۡيِّرٗ) meaning, 'why do you not then believe in Resurrection?' Then Allâh said, while bringing forth evidence that Resurrection occurs,

Q (وَمَمۡضَكُّنَّ أَوَّلَ مُسَبِّبَاتِهَا، فَأَمْنَحُ مَا نُقۡرِرُونَۖ) meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allâh the One Who does all this?' Allâh said,

Q (وَأَنَا لَمۡ نَعۡمَّل طَبِيۡعٗ) meaning, 'We made death exist between you.' Aḍ-Ḍāḥhâk commented, ‘Allâh made the residents of the heavens and earth equal with regards to
death." \(^{11}\) Allâh said,

\[
\text{\textasciitilde and We are not outstripped,\textasciitilde meaning, 'We are never unable,'}
\]

\[
\text{\textasciitilde To transfigure you,\textasciitilde meaning, 'to change your current shapes, on the Day of Resurrection,'}
\]

\[
\text{\textasciitilde and create you in that you know not,\textasciitilde meaning, 'out of shapes and forms.' Allâh the Exalted said,}
\]

\[
\text{\textasciitilde And indeed, you have already known the first form of creation, why then do you not remember?}
\]

meaning, 'you know that Allâh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allâh the Exalted said in other \textit{\textit{A}	extit{y}	extit{a}t},

\[
\text{\textasciitilde And He it is Who originates the creation, then He will repeat it; and this is easier for Him.\textasciitilde (30:27),}
\]

\[
\text{\textasciitilde Does not man remember that We created him before, while he was nothing?\textasciitilde (19:67),}
\]

\[
\text{\textasciitilde Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth}
\]

\(^{11}\) Al-Qur\textsuperscript{t}ubi 17:216.
for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation." (36:77-79), and,

"Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?" (75:36-40)

63. Do you not see what you sow?

64. Is it you that make it grow, or are We the Grower?

65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahān.

66. (Saying:) "We are indeed Mughramūn!"

67. "Nay, but we are deprived!"

68. Do you not see the water that you drink.

69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?

70. If We willed, We verily could make it salty; why then do you not give thanks?

71. Do you not see the fire which you kindle.

72. Is it you who made the tree thereof to grow, or are We the Grower?

73. We have made it a Reminder, and an article of use for the Muqāwīn."
74. Then glorify with praises the Name of your Lord, the Most Great.

Allāh’s Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allāh the Exalted said,

«أَرَأَيْتُمْ مَا نَزَّلْتُ»

«Do you not see what you sow.»

in reference to tilling the earth and planting seeds inside it,

«لَن تَفْنُّوا رَزَّاعًا وَلَكُمْ فَلْيُرِزُّوا»

«Is it you that make it grow,‘ do you cause these seeds to grow inside the earth,’

«أَمْ تُنَّ عَنْ الزَّرَاعَةِ»

«or are We the Grower?» Allāh says, ‘rather it is We Who cause the seeds to remain firmly and grow inside the earth.’ Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَفْنُّوا رَزَّاعًا وَلَكُمْ فَلْيُرِزُّوا»

«Do not say, “Zara‘tu (I made it grew),” but say, “Harathtu (I sowed & tilled).”»

Abu Hurayrah added, “Have you not heard Allāh’s statement,

«أَرَأَيْتُمْ مَا نَزَّلْتُ»

«Do not see what you sow. Is it you that make it grow, or are We the Grower?»”[1]

Allāh the Exalted said,

«وَإِذَا لَمْ تُقْلِلْنَاهَا حَتَّى صُبْرًا»

«Were it Our will, We could crumble it to dry pieces,»

meaning, ‘We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

get ready to be harvested,'

\[\text{\textit{(and you would be Tafakkahûn.)}}\]

Allâh explained this statement by saying,

\[\text{\textit{(Saying:) \textit{We are indeed Mughrûmûn! Nay, but we are deprived!}}}\]

Allâh says, 'If We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed Mughrûmûn, i.e., ruined.' Mujähid and Îkrîmah said that Mughrûmûn means, being the subject of revenge.\[^{[1]}\] Qatâdah commented, 'You would say, ‘We were punished,’ sometimes, and, ‘We were deprived,’ some other times.\[^{[2]}\] Îkrîmah said that ‘You will be Tafakkahûn’ means ‘You will blame each other (and yourselves),’ or, feel sorrow, according to Al-Hasan, Qatâdah and As-Suddî.\[^{[3]}\] They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisâ’î said, ‘Tafakkaha is both the synonym and the antonym.’ The Arabs say Tafakkahûtu when they mean that they have enjoyed something or felt grief.

Allâh the Exalted said next,

\[\text{\textit{Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,}}}\]

meaning clouds, according to Ibn ‘Abbâs, Mujähid and others.\[^{[5]}\] Allâh said,
or are We the Causer of it to come down?

Allāh is stating that indeed He is the One Who causes the rain to fall,

If We willed, We verily could make it salty; meaning salty, sour, undrinkable and unfit for growing plants,

why then do you not give thanks? 'why do you not appreciate the favor Allāh does for you by sending down the rain fresh, ready to consume,'

From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.

Do you not see the fire which you kindle? 'and the fire you start with the use of trees,'

Is it you who made the tree thereof to grow, or are We the Grower?

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called Al-Markh and Al-'Afār (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allāh's statement,

We have made it a Reminder, of the Hellfire, according to
Mujâhid and Qatîdah. Qatîdah said, "We were told that the Messenger of Allâh ﷺ said,

"O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell."

They said, "O Allâh’s Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

"It was submerged in the water twice so that the Children of ‘Adam would be able to benefit from it and draw closer to it."

This narration from Qatîdah which is Mursal, was recorded by Imam Ahmad in his Musnad from Abu Hurayrah, from the Prophet ﷺ;

"Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allâh would not have made benefit in it for anyone."

Imam Malik also recorded that Abu Hurayrah said that Allâh’s Messenger ﷺ said,

"The fire that the Children of ‘Adam kindle is one part out of seventy parts of the fire of Hell."

They said, "O Allâh’s Messenger! This fire alone is sufficiently hot." He ﷺ said,

Al-Bukhārī collected this Ḥadīth from Mālik and Muslim from Abu Az-Zinād.[2]

Allāh’s statement,

«(The fire of Hell) was made sixty-nine times hotter.»[1]

«(and an article of use for the Muqwil.)» Ibn ‘Abbās, Mujāhid, Qatādah, Ad-Ḍaḥḥāk and An-Naḍr bin ‘Arabi said, “The meaning of Al-Muqwil is travelers.”[3] This is also what Ibn Jarīr chose, and he said, “From it comes the saying Aqwāt Ad-Dār (the house has become empty), when its people traveled.”[4] ‘Abdur-Raḥmān bin Zayd bin Aslam said that here Al-Muquwil means the hungry. Layth bin Abi Sulaym reported that Mujāhid said about the Āyah,

«(and an article of use for the Muqwil.)»

“For those who are present at their homes and travelers, for every kind of food that requires cooking by fire.” Ibn Abī Najīḥ also reported that Mujāhid said, “For the Muqwil, means, all people who enjoy (eating food cooked by fire).”[5] Similar was mentioned from ʿIrāmah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh’s kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

Allāh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allāh's statement,

«Then glorify with praises the Name of your Lord, the Most Great.»

meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

475. Falā! I swear by the Mawāqī' of the stars.
476. And verily that is indeed a great oath, if you but know.
477. That (this) is indeed an honorable recitation.
478. In a Book Makkūn.
479. Which none touches but the pure ones.
480. A revelation from the Lord of all that exists.»
Allâh swears to the Greatness of the Qur’ân

The usage of Lâ (in Falâ) is not an extra character without meaning, as some of the scholars of Tafsîr say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when ‘A’ishah, may Allâh be pleased with her said, “Lâ by Allâh! Allâh’s Messenger did not touch any woman’s hand at all.”[1]

So in this way, the meaning is, “No! I swear by the Mawâqî’ of the stars. The matter is not as you people claim - about the Qur’ân - that it is a result of magic or sorcery, rather it is an Honorable Qur’ân.” Ibn Jarîr said, “Some of the scholars of the Arabic language said that the meaning of:

Falâ! I swear

is, The matter is not as you people have claimed.’ Then He renews the oath again by saying, ‘I swear.’”[2]

Mujâhid said, “The setting positions of the stars in the sky,” and he said that it refers to the rising and setting positions.[3]

This was said by Al-Ḥasan, Qatâdah and preferred by Ibn Jarîr.[4] Qatâdah also said that it means their positions.[5] Allâh said,

And verily that is indeed a great oath, if you but know.

meaning, ‘this is a great vow that I – Allâh – am making; if you knew the greatness of this vow, you will know the

greatness of the subject of the vow,'

\[
\text{اَنَّمَا لَتَنَّفَّرَنَّ كِتَابًا مُّكْرَمًا}
\]

\text{That (this) is indeed an honorable recitation.}\

means, verily, this Qur'ān that was revealed to Muḥammad ﷺ is a Glorious Book,

\[
\text{فَهُوَ كِتَابٌ مُّكْرَمٌ}
\]

\text{In a Book Maknūn.} meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Isma'il bin Mūsa said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

\[
\text{لا يَتَّفَرَءُ إِلَّا الْمُطْهَرُونَ}
\]

\text{Which none touches but the pure ones.} he said, "The Book that is in heaven."[1] Al-'Awwī reported from Ibn 'Abbās about:

\[
\text{لا يَتَّفَرَءُ إِلَّا الْمُطْهَرُونَ}
\]

\text{Which none touches but the pure ones.} that 'the pure ones' means: "The angels."[2] Similar was said by Anas, Mujāhid, Ṭarīqah, Sa'īd bin Jubayr, 'Abd-Daḥḥāk, Abu Ash-Sha‘thā Jābir bin Zayd, Abu Nahīk, As-Suddī, ‘Abdur-Rahmān bin Zayd bin Aslam and others.[3]

Ibn Jarīr narrated that Ibn ‘Abdul-Aṭā said that Ibn Thawr said that Ma‘mar said from Qatādah about:

\[
\text{لا يَتَّفَرَءُ إِلَّا الْمُطْهَرُونَ}
\]

\text{Which none touches but the pure ones.} that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas‘ūd it is:

\[
(ما يَتَّفَرَءُ إِلَّا الْمُطْهَرُونَ)
\]

(\text{It is not touched, except by the pure ones.})[4]


Abu Al-‘Āliyah said:

\[
(\text{لا يَسْتَهْجَعُ إِلَّا الْمُطْهَرُونَ})
\]

\{Which none touches but the pure ones.\}

"It does not refer to you, because you are sinners!"[1] Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'ān. Allāh the Exalted stated that only the pure ones touch the Qur'ān, as He said:

\[
(وَمَا نَماَّرَكَ بِهِ أَنْتَ لَحُقُّ وَمَا بِسَاطَطَمَنَّ وَأَنْتَ عَنْ الْيَسَعِّ)
\]

\{(And it is not the Shayātīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.) (26:210-212)\}[2]

This saying is a good saying, and does not contradict those before it. Allāh said,

\[
(أَرْيَاهُ مِنْ رَبِّ أَنْتَ لَحُقُّ وَمَا بِسَاطَطَمَنَّ وَأَنْتَ عَنْ الْيَسَعِّ)
\]

\{A revelation from the Lord of all that exists.\}

meaning this Qur'ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh's statement,

\[
(بَوْابَةُ الْبَيْنِ بَيْنَ الْكِتَابِ أمَّامَ تَصِيرُونَ)
\]

\{Is it such a talk that you are Mudhinūn?\}

Al-‘Awfī reported from Ibn ‘Abbās that Mudhinūn means, "You do not believe in and deny."[3] Similar to this was said by Ad-Ḍaḥḥāk, Abu Ḥazrah and As-Suddi.[4] Mujāhid said,

\[
(تَصِيرُونَ)
\]

\{Mudhinūn\} means "You want to fill yourselves with and rely upon."[5]

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. ‘Ali bin Abi Ṭālḥah reported from Ibn ‘Abbās that he recited it as:

(And your show of your gratitude by denying)[1]

Ibn Jarir narrated from Muhammad bin Bashshār, who narrated from Muḥammad bin Jaʿfar, who narrated from Shuʿbah, from Abu Bishr, from Saʿīd bin Jubayr who said that Ibn ‘Abbās said, “It has never rained upon a people except that some of them became disbelievers by saying, ‘Such and such position of a star sent rain!’” And Ibn ‘Abbās recited:

(And you show of your gratitude by denying.)[2]

This chain of narration is Ṣahīḥ to Ibn ‘Abbās. In his Muwaṭṭa’, Mālik reported from Ṣāliḥ bin Kaysān, from ‘Ubaydullāh bin ‘Abdullāh bin Utbah bin Masʿūd, from Zayd bin Khālid Al-Juhani who said, “The Prophet ﷺ led us in the Subh (dawn) prayer at Al-Ḥudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«Do you know what your Lord has said (revealed)?»

Those present replied, ‘Allāh and His Messenger know best.’ He said,

«Allāh has said, “During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the

mercy of Allah, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.”"[1]

This Hadith is recorded in the Two Sahihs, Abu Dawud and An-Nasai, all using a chain of narration in which Imam Malik[2] was included.

Qatadah said, “Al-Hasan used to say, ‘How evil is that all that some people have earned for themselves from the Book of Allah, is denying it!’” Al-Hasan’s statement means that such people gained no benefit from the Book of Allah because they denied it, as Allah said:

"أَيُّهَا الْمُتَّقِينَ أَنْ تُّهْجَمُواْ عَنْهُمْ وَتَغْلُبُواْ أَنْ تُكْفَرُواْ إِنَّهُمْ كُفَّارٌ كَانُواْ

"Is it such a talk that you Mudhinun? And you make your provision that you deny!"

"إِنَّ الَّذِينَ لَا يَرْجُونَ الْحَيَاتَ الْأَيَّامَ الْآتِيهِ يَذْهَبُ مَوْتُهُمْ وَيَنْتِظُرُونَ ۖ وَالَّذِينَ اثْنَىَ الْمَلَأِ إِنَّهُمْ كَانُواْ لَا يَنْتَظُرُونَ

"83. Then why do you not (intervene) when it reaches Al-Hulqum?"

"84. And you at the moment are looking,"

"85. But We are nearer to him than you, but you see not,"

"86. Then why do you not – if you are not Madinun"

"87. Return the soul, if you are truthful?"

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allah the Exalted said,

"إِنَّ الَّذِينَ لَا يَرْجُونَ الْحَيَاتَ الْأَيَّامَ الْآتِيهِ

"Then why do you not (intervene) when it reaches", in reference to the soul,


\textit{Al-Hulqm}, i.e., the throat, at the time of death. Allāh the Exalted said in other Āyāt,

\begin{quote}
\begin{center}
\text{"Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh)." (75:26-30)\}
\end{center}
\end{quote}

Allāh said here,

\begin{quote}
\begin{center}
\text{"And you at the moment are looking, at the dying person and witnessing the stupor of death that he is experiencing,\}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\text{"But We are nearer to him than you, with Our angels,\}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\text{but you see not, you cannot see the angels. Allāh the Exalted said in another Āyah,\}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\text{\textit{He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account. (6:61-62)\}
\end{center}
\end{quote}

Allāh’s statement,

\begin{quote}
\begin{center}
\text{\textit{Then why do you not – if you are not Madīnīn – return the soul.\}
\end{center}
\end{quote}
means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa‘îd bin Jubayr and Al-Hasan Al-Baṣrî said:

"Then why do you not – if you are not Madînîn...",

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujâhid said that,

"...if you are not Madînîn", means, "if you are not certain."

88. Then, if he be of the Muqarrabin,  
89. Then Rawîh, Rayhân and a Garden of Delights.  
90. And if he be of those on the right,  
91. Then Salâm (peace) to you from those on the right.  
92. But if he be of the denying, the erring,  
93. Then for him is an entertainment with Ḥamîn.  
94. And entry in Hellfire.  
95. Verily, this! This is an absolute truth with certainty.  
96. So, glorify with praises the Name of your Lord, the Most Great.

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allah. Allah said,

"Then if he", in reference to the dying person,
those {be of the Muqarrabûn} who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

\[\text{ فَرَّحَ وَرَضَىٰ وَجَنَّتُ تَيْمُودُ}

\text{then for him Rawh, Rayhân and a Garden of Delights.}

Their will be Rawh and Rayhân; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet’s Hadîth narrated from Al-Barâ’ in which the angels of mercy say (to a dying, believing person),

\[\text{أَيِّنَّهَا الْرُّوحُ الْطَّلُبُ في الْجَسَدِ الطَّلُبُ نَمَّثُ نَعْمَرْيِه رَمَّحُي إِلَى رَوْحٍ وَرَضَىٰ}]

\[\text{O good soul in the good body that you inhabited, come to Rawh, Rayhân and a Lord Who is not angry.}\]  

\[\text{[1]}\]  

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbâs, “Rawh means rest, and Rayhân means place of rest.” \[\text{[2]}\] Mujâhid said similarly that Rawh means rest. \[\text{[3]}\] Abu Ḥazrah said that Rawh means: “Rest from the world.” \[\text{[4]}\] Sa’îd bin Jubayr and As-Suddî said that it means to rejoice. And from Mujâhid:

\[\text{فَرَّحَ وَرَضَىٰ}

\text{Rawh and Rayhân} means: “Paradise and delights.” Qatâdah said that Rawh means mercy. Ibn ‘Abbâs, Mujâhid and Sa’îd bin Jubayr said that Rayhân means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

\[\text{وَجَنَّتُ تَيْمُودُ}

\text{and a Garden of Delights.} Abu Al-‘Âliyah said, “None of the

\[\text{[1]}\] \text{At-Ṭiwa’il no. 25. Similar was recorded by Abu Dâwûd and others.}  

\[\text{[2]}\] \text{At-Ṭabarî 23:159.}  

\[\text{[3]}\] \text{At-Ṭabarî 23:160.}  

\[\text{[4]}\] \text{At-Ṭabarî 23:160.}
near believers will depart (this life) until after he is brought a branch of the Rayhān of Paradise and his soul is captured in it." [1] Muhammad bin Ka'b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."

In the Šaḥīḥ, it is recorded that the Messenger of Allāh ﷺ said,

"إن أرأواح النجاة في حواصيل طيور حضر، تسريع في رياض الجنة حيث شاء، ثم تأتي إلى تنايلة معنفة بالعرش."

"The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....." [2]

Imām Aḥmad recorded that 'Aţā' bin As-Sā'ib said, "The first day I saw 'Abdur-Raḩmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, 'So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

"من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه".

"He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him."

The people around him started weeping, and he asked them why they wept. They said, 'All of us hate death.' He ﷺ said,

"ليس ذلك، ولكن إذا الحضير فائناً إن كان من المقربين، فرحب وزيحان وحنث

كبيرون، فإذا تأتى بذلك أحب لقاء الله عزّ وجلّ، والله عزّ وجلّ لليثاب أحب

فآئناً إن كان من المقربين الكليّين، فترى كبيرون، وغضيلة كبيرون، فإذا تأس

 بذلك كثر لقاء الله، والله تعالى لليثاب أكرهه.

"It does not mean that. When one dies: "Then, if he be of the near believers, then for him are Rawh, Rayhān, and a Garden of Delights." and when this good news is conveyed to him, he


likes to meet Allâh the Exalted and Most Honored and Allâh the Exalted and Most Honored likes, even more, to meet him.  
(But if he be of the denying, the erring, then for him is an entertainment with Hamîn. And entry in Hellfire.) and when this news is conveyed to him, he hates to meet Allâh and Allâh hates, even more, to meet him.  

This is the narration that Imâm Aḥmad collected; and in the Sahîh, there is a Hadîth with this meaning collected from ‘A’ishah.  

Allâh’s statement,

"And if he be of those on the right," means, if he, the dying person, is among those on the right,

"Then Salâm (peace) to you from those on the right" meaning, the angels will deliver the good news to them by saying, “Peace be upon you,” i.e., be calm, you will be led to safety, you are among those on the right, as Ikrimah said, “The angels will greet him with the Salâm and convey to him the news that he is among those on the right.” This is a good explanation, and it conforms with Allâh’s statement,

Verily, those who say: “Our Lord is Allâh.” and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful.”  

(41:30-32).

Allâh’s statement,

«But if he be of the denying, the erring, then for him is an entertainment with Hamîm (boiling water) and entry in Hellfire.»

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

«then for him is an entertainment,» meaning, as a guest

«with Hamîm» that dissolves his intestines and skin,

«And entry in Hellfire.» he will reside in Hellfire, which will engulf him from every direction. Allâh the Exalted said, next,

«Verily, this! This is an absolute truth with certainty.»

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

«So, glorify with praises the Name of your Lord, the Most Great.»

Jâbir narrated that the Messenger of Allâh ﷺ said,

«He who says, “Glory be to Allâh the Magnificent and with His praise!” then a date tree will be planted for him in Paradise.»

This Ḥadîth was collected by At-Tirmidhi and An-Nasâ’î; At-Tirmidhi said, “Ḥasan Gharîb.”[1] Al-Bukhâri recorded in his book (Ṣaḥîh) that Abu Hurayrah said that the Messenger of

Allāh said,

(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent."

The Group, with the exception of Abu Dāwud, collected this.¹¹

This is the end of the Tafsīr of Sūrat Al-Wāqī'ah, all praise and thanks are due to Allāh and all the favors come from Him.

¹¹ Fath Al-Bārî 13:547.
The Tafsir of Sūrat Al-Ḥadīd
(Chapter - 57)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Ḥadīd

Imām Ahmad recorded that Ṭrbād bin Sāriyah said that the Messenger of Allāh ﷺ used to recite Al-Musabbiḥât[1] before he went to sleep, saying,

«In them there is an Āyah that is better than a thousand Āyāt.»[2]

Abu Dāwud, At-Tirmidhi and An-Nasā’ī collected this Ḥadīth; At-Tirmidhi said, “Hasan Gharib.”[3]

The Āyah referred to in this Ḥadīth is – and Allāh knows best –

«He is Al-Awwal and Al-Ākhir, Al-Zāhir and Al-Bātin. And He is the All-Knower of everything.» (57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Sūrahs, or chapters in the Qur‘ān that start by Tasbih (glorifying Allāh); refer to Sūrahs 57, 59, 61, 62, 64.
[3] Abu Dāwud 5:304, Tuḥfat Al-Ahwadhi 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārīmī no. 3424, and An-Nasā’ī in Al-Kubrā no. 10551, which is Mursal.
Everything that exists glorifies Allāh and mentioning some of His Attributes

In this Āyah, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another Āyah,

```arabic
فَنَسْبُهُ لَهُ السَّبُوحُ وَالْكَبْرُ وَمَن يَبَيَّنَ لَهُ وَإِلَّا يَسْتَجِبُونَ
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(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. (17:44)

And His saying:

```arabic
وَهوَ الْقَمَيْنِ
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(and He is the Almighty,) meaning the One to Whom all things submit humility,

```arabic
وَهُوَ الْفَكِيرُ
```

(All-Wise.) in His creating, commanding and legislating.

```arabic
وَهُوَ الْخَيْرُ
```

(His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;)

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills.
and He is Able to do all things." whatever He wills, is, and whatever He does not will, will never be. He said,

"He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭīn."

This is the Āyah indicated in the Ḥadīth of Ḥrād bin Sāriyah that is better than a thousand Āyāt. Abu Dāwūd recorded that Abu Zāmil said, "I mentioned to Ibn 'Abbās that I felt something in my heart. He said, 'Doubts?' and then laughed. Next, he said, 'No one can escape this. Allāh the Exalted stated,

"Verily, the truth has come to you from your Lord." (10:94)

He then said to me, 'When you feel any of this in your heart, recite,

"He is Al-Awwal and Al-Ākhir, Aẓ-Ẓāhir and Al-Bāṭīn. And He is the All-Knower of everything."" [1]

There are about ten and some odd number of different sayings collected from the scholars of Tafsīr regarding the explanation of this Āyah. Al-Bukhārī said, "Yaḥyā said, 'Aẓ-Ẓāhir: knowing all things, Al-Bāṭīn: knowing all things." [2]

Our Shaykh Al-Ḥāfīz Al-Mizzi said, "Yaḥya is Ibn Ziyād Al-Farrā', who authored a book entitled Ma'tāni Al-Qur'ān."

There are Ḥadīths mentioned about this. Among them, Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh would recite this supplication while going to bed,

"verily, the truth has come to you from your Lord."


O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Reveal of the Taurah, the Injil and the Furqan, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Auwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.\footnote{1}

Muslim recorded this Hadith via Sahl, who said, "Abu Selih used to order us to lay on our right side when we were about to sleep, and then say,

\footnote{2} And he used to narrate that from Abu Hurayrah from the Prophet ﷺ.\footnote{2}
44. He it is Who created the heavens and the earth in six Days and then rose (Istawā) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.

45. His is the kingdom of the heavens and the earth. And to Allāh return all the matters.

46. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.

Allāh’s Knowledge, Power and Kingdom are Limitless

Allāh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Sūrat Al-A‘rāf, so it is not necessary to repeat the meaning here. Allāh’s statement,

(He knows what goes into the earth), indicates His knowledge in the amount of seeds and drops of water that enter inside the earth’s surface,

(and what comes forth from it) of plants, vegetation and fruits. Allāh the Exalted said in another Ayah,

(And with Him are the keys of all that is hidden, none knows

[1] See volume four, the Tafsir of Sūrat Al-A‘rāf (7:54).
them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.۶:۵۹

Allāh’s statement,

«وَمَا يَنزُلُ مِنْ السَّمَاوَاتِ مَسَاءٌ وَرَكَةٌ إِلَّا مَّا يُشْفِقُ وَمَا يَخْشَى»

«And what descends from the heaven», pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh’s statement,

«مَا يَصِبُّ وَدْعَاءً إِلَّا مَّا يُشْفِقُ وَمَا يَخْشَى»

«And what ascends thereto.», refers to angels and deeds. In the Ṣaḥīḥ, there is a Ḥadīth in which the Prophet ﷺ said,

«فَبَدْأَتْ عِلْمُ اللَّهِ فَالتَّمْرُ وَالتَّمْرُ وَالنَّجْمُ وَالنَّجْمُ وَعَلَى النَّجْمِ وَعَلَى النَّجْمِ»

“To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.”[11] Allāh said,

«وَهَٰذَا مَعْلُومٌ أَنَّ مَا كَسَبَّ وَلَدْ أَمَاتُ وَإِنَّمَا تَفْهِمُونَ بِتَبَيِّنٍ»

«And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.»

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

«أَلا إِنَّهُمْ يَبْتَغُونَ سُوءَ الْأَمْرِ لَنْ يَفْخُرُوا بِهِ أَلا جَزَائُهُمْ تَعَلَّمَ وَلَمْ يُبَيِّنَ وَمَا يُبَيِّنُ إِلَّا اللَّهُ مَعَ رَبِّكَ وَمَا يُبَيِّنُ إِلَّا مَعَ اللهِ يِدَاهُ الْقَفَّاءِ»

«No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.»۱۱:۵

Allāh the Exalted said,

"سوأ هو ينكر من آخر القرآن ومن جهير به. ومن هو مستخف بأبلى وناصب بالغبار"

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) (13:10)

Surely, there is no deity worthy of worship, except Allāh. In the Ṣaḥīḥ, there is a Ḥadīth in which the Messenger of Allāh answered Jibrīl, when he asked him about Ihsān:

"فأنت تعبد الله كأنك نزاهٌ. فإن لم تكن نزاهٌ فإني نزاهُ"

"To worship Allāh as if you see Him, and even though you cannot see Him, He surely sees you."[1]

Allāh’s statement,

"وَلَمْ يُكَلِّمَ الْأَرْضَ وَالْآسمَانَ وَلَمْ يَحْيَ الْأَمْرَ"

"His is the kingdom of the heavens and the earth. And to Allāh return all the matters."

asserts that Allāh is the King and Owner of this life and the Hereafter. Allāh said in another Āyah,

"وَرِزْقُنَا الْكَيْبِرَ وَالْأَوَّلَ"

"And truly, unto Us (belong) the last (Hereafter) and the first (this world)." (92:13)

Surely, Allāh is praised for this attribute, just as He said in other Āyāt,

"وَهُوَ أَنَّى إِلَّا هُوَ الْحَمْدُ فِي الأَوْلِيَاءِ وَالْآخِرِينَ"

"And He is Allāh, Lā ilāha illa Huwa, all praise is His in the first and in the last." (28:70), and,

"المَسْنُودُ بِهِ اللَّهُ الْيَوْمُ لَمْ يَكُنَّا في الْغَمَرِ وَلَمْ يَكُنَّا فِي الأَفْغَامِ وَلَمْ يَكُنَّا فِي الأَيْنَاءِ وَلَمْ يَكُنَّا فِي الْمَكَابِرِ"

"All the praise is Allāh’s, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware." (34:1)

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

«There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.»
(19:93-95)

This is why Allāh said here,

«And to Allāh return all the matters,» meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

«And gives from Him a great reward.» (4:40),

«And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.» (21:47)

Allāh’s statement,

«He merges night into day, and merges day into night,» meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He
makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

«وَرَّكَّزَ، فَأُصِيرَ عَلَى الْأَرْضِ نَهَارًا وَلَيْلًا مُّساوِيًا»

«and He has full knowledge of whatsoever is in the breasts.»

He knows the secrets, no matter how concealed they are.

«أَلْيَهَا بِالْأَرْضِ وَرَوَّاهَا، وَأَلْقَفْنَاهَا بِفُضُوْطٍ لَّكُلٍّ مَّلِئٍ بِذُكُورٍ»

«and He has full knowledge of whatsoever is in the breasts.»

7. Believe in Allâh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.

8. And what is the matter with you that you believe not in Allâh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real
believers. ✧

9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful. ✧

10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do. ✧

11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward. ✧

Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh’s statement,

(of that whereof He has made you trustees. ✧), indicates that you - mankind – will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Ahmad recorded that Abdullāh bin Ash-Shikhkhīr said, “I came to Allāh’s Messenger ☪ as he was reciting and saying,
The Son of Ādam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?"[1]

Muslim also collected with the addition:

"Other than that, you will go away from it and leave it behind for other people."[2]

Allāh’s statement,

"And such of you as believe and spend, theirs will be a great reward."

encourages having faith and spending in acts of obedience. Allāh the Exalted said,

"And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord;"

meaning, “what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?"

And we have reported the Hadīth through different routes in the beginning of the explanation on the chapter on Faith in Sahīh Al-Bukhārī, wherein one day the Messenger of Allāh ﷺ said to his Companions,

«Who do you consider among the believers as having the most amazing faith?»

They said, “The angels.” He said,

«وَمَا نَهْمَا لَنَّهُمْ لاَ يُؤْمِنُونَ وَهُمْ عَنَّى رَبِّهِمْ»

«And what prevents them from believing when they are with their Lord?»

They said, “Then the Prophets.” He said,

«وَمَا لَهُمْ لَوَأَنتُمُونَ وَالْوَحْيُ يُنَزَّلُ عَلَيْهِمْ»

«What prevents them from believing when the revelation comes down to them?»

They said, “Then us.” He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَأَنتُمُونَ أَنتُمُ أَظْهَرْنَهُمْ وَلَكِنْ أَعْجَبُ الْمُؤْمِنِينَ إِيَمَانًا فَوَمَّا يَجِبُونَ بَعْدَكُمْ يَجِدُونَ صَحْفًا يُؤمنُونَ بِمَا فِيهَا»

«What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.»[1]

We mentioned a part of this Ḥadīth when explaining Allāh’s statement in Sūrat Al-Baqarah,

«الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ»

«who believe in the Ghayb (unseen).»(2:3) Allāh’s statement,

«وَرَبَّنَا أَتَدْيَنُونَ»

«and He has indeed taken your covenant,» is similar to another of His statements,

«وَأَوْحَيْنَا إِلَيْكُمْ عَلَى مَنْ أَوْحَيْنَا إِلَيْهِمْ وَمِنْ دُونِهِمْ إِلَىِّ ذِئْبِنَا وَالْأَلْبَابِ»

«And remember Allāh’s favor to you and His covenant with which He bound you when you said: “We hear and we obey.”»(5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

taken from mankind, when they were still in Ādam’s loin. This is also the opinion of Mujāhid, and Allāh knows best.\[1\] Allāh said,

«He Who sends down manifest Āyāt to His servant»
clear proofs, unequivocal evidences and plain attestations,

«that He may bring you out from darkness into light.»
from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

«And verily, Allāh is to you full of kindness, Most Merciful.»
by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

«And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.»
means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

«And whatsoever you spend of anything, He will replace it. And He is the best of providers.» (34:39), and,

\[1\] Aṭ-Ṭabari 23:172.
Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allāh’s statement,

«لا يَسْتَوِي مِنْ أَنَفْقَاهُ شَيْءٌ مِنْ قَبْلَ الْقُتْلِ وَقَتَّالِ»

«Not equal among you are those who spent before the conquering and fought.»

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

«أَرَأَيْتَ أَنَّ أَعْظَمَمِّ دَرْجَةَ مِنْ أَلْبَآنِ أَنْقَفَوا مِنْ بَعْدٍ وَقَتَّلُوا وَأَتَنَّ مَعَهُ وَمَعَ أَنَا اللَّهُ الْأَعْلَى»

«Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).»

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha’bi and several others said that the Āyah refers to the treaty at Al-Ḥudaybiyyah.[1] There is proof for this opinion found in a Ḥadīth from Anas, collected by Imām Ahmad. Anas said, “Khālid bin Al-Walid and ‘Abdūr-Rahmān bin ‘Awf had a dispute. Khālid said to ‘Abdūr-Rahmān, ‘You boast about days (battles) that you participated in before us.’ When the news of this statement reached the Prophet ﷺ, he said,

دعاء لي أصحابي، فواللادن نسيبي يليها! لو أنفقت مثل أخذ - أو مثل الجبال -

«Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.»[1]

It is a known fact that Khālid bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālid and ‘Abdur-Raḥmān occurred because of the battle of Bani Jadīmah. The Prophet ﷺ sent Khālid bin Al-Walīd to them after the conquest of Makkah, and they said, “Ṣaba’na,”[2] instead of saying, “Aslamna” (we embraced Islām). So Khālid ordered their execution and the execution of their prisoners (of war); ‘Abdur-Raḥmān bin ‘Awf and ‘Abdullāh bin ‘Umar opposed him. This is the reason behind the dispute that occurred between Khālid and ‘Abdur-Raḥmān. But in the Sahīḥ, the Messenger of Allāh ﷺ said,

«None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd[3] of one of them or half of it.[4]

Allāh said,

«But to all Allāh has promised the best (reward).»

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even


[2] Meaning, “we are Sabians.” That was because they did not know the name of the religion of Allāh’s Messenger ﷺ.


though some of them vary in rank and earn a better reward than others as Allāh said,

«لا بسوء لِلْمُؤْمِنِينَ مِنَ الْمُؤْمِنَاتِ عِندَ اللَّهِ إِلَّا أَنْ تَفَاعَلُوا وَتَأْفَكُوا فِي سَبِيلِ اللَّهِ أَوْ يَأْمُرُوهُمْ وَأَنْتُمْ تَفَاعَلُوا وَتَأْفَكُوا فِي سَبِيلِ اللَّهِ»

«Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).» (4:95)

There is a Ḥadīth in the Ṣaḥīḥ that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ أَنْ خَيْرٌ إِلَى اللَّهِ مِنْ الْمُؤْمِنِينَ الضعِيفُ، وَفِي كُلّ خَيْرٍ»

«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»[1]

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Ḥadīth. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

«وَلَنَبْلُوُّكُمْ بِذَاتٍ مِّثْلَهَا»

«(And Allāh is All-Aware of what you do.)»

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Ḥadīth,

Spending one Dirham is preceded over a hundred thousand.\textsuperscript{[1]}

There is no doubt that the people of faith consider Abu Bakr Aṣ-Ṣiddiq to be the person who has the best share according to the meaning of this Āyah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

\textquote{Who is he that will lend Allāh a handsome loan?}

‘Umar bin Al-Khaṭṭāb said that this Āyah refers to spending in Allāh’s cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this Āyah. This is why Allāh the Exalted said in another Āyah:

\textquote{Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),}

and in another Āyah,

\textquote{many times} (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abī Ḥātim recorded that ‘Abdullāh bin Mas‘ūd said, “When this Āyah,

\textsuperscript{[1]} An-Nasā‘ī 5:59.
was revealed, Abu Ad-Dahdah Al-Ansari said, 'O Allah’s Messenger! Does Allah ask us for a loan?’ The Prophet ﷺ said,

«Yes, O Abu Ad-Dahdah.»

He said, ‘Give me your hand, O Allah’s Messenger,’ and the Prophet placed his hand in his hand. Abu Ad-Dahdah said, ‘Verily, I have given my garden as a loan to my Lord.’ He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Dahdah went to his wife and called her, ‘Umm Ad-Dahdah!’ She said, ‘Here I am.’ He said, ‘Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.’ She said, ‘That is a successful trade, O Abu Ad-Dahdah!’ She then transferred her goods and children. The Messenger of Allah ﷺ said,

«How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!”

In another narration, the Prophet ﷺ said,

«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!» [1]

[1] This was recorded by Ibn Abi Hatim no. 2430, and At-Tabari in the Tafsir of Sûrat Al-Baqarah 2:245, and there is a witness for it with Ahmad 3:146.
\(412.\) On the Day you shall see the believing men and the believing women - their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

\(413.\) On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

\(414.\) (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah came to pass. And the deceiver deceived you in regard to Allah."

\(415.\) So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from ‘Abdullah bin Mas‘ūd:

\(\text{بِنَاتِیلاَمْ}
\)

\(\text{their light running forward before them},\) he said, "They will pass over the Sirāt according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a
light as big as his index finger, it is lit at times and extinguished at other times.” Ibn Abi Ḥātim and Ibn Jarîr collected this Ḥadîth.[1]

Aḍ-Ḍâḥkî commented on the Āyah, “Everyone will be given a light on the Day of Resurrection. When they arrive at the Ṣirāt, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allâh, ‘O our Lord! Perfect our light for us.’”

Allâh’s statement,

«وَبِأَمْلَاهِمْ»

«and in their right hands.» Aḍ-Ḍâḥkî said: “Their Books of Records.”[2] As Allâh said:

«فَأَوَّلُمَا قَبَلَتْهُمُ السَّمَاعُ مِنْ قَبَلِ ائِذَٰلِهِمْ»

«So whosoever is given his record in his right hand.»[17:71]

Allâh said,

«مَنْ أَفْتَقَ كَمَا أَفْتَقَهُ مِنْ قَبْلِ ائِذَٰلِهِمْ»

«Glad tidings for you this Day! Gardens under which rivers flow,»

meaning, it will be said to them, “Receive glad tidings this Day, of gardens beneath which rivers flow,

«خَلِيلٌ فِيهِا»

«to dwell therein forever!, you will remain therein forever,”

«الَّذِي هُوَ النُّورُ الْمُبْلَمَةُ»

«Truly, this is the great success!»

The Condition of the Hypocrites on the Day of Resurrection

Allâh said,

On the Day when the hypocrites men and women will say to the believers: ‘Wait for us! Let us get something from your light!’

Allāh informs us in this Āyah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allāh and His Messenger, obeyed Allāh’s commands and avoided His prohibitions. Al-‘Awfī, Aḍ-Ḍaḥḥāk and others reported from Ibn ‘Abbās: “When the people are gathering in darkness, Allāh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allāh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allāh will extinguish the light for the hypocrites and they will say [to the believers],

Wait for us! Let us get something from your light.

The believers will reply by saying,

Go back to your rear! to the dark area you were in, and look for a light there!”

Allāh said,

So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

Al-Ḥasan and Qatādah said that the wall mentioned here is located between Paradise and Hellfire. ‘Abdur-Rahmān bin Zayd bin Aslam said that the wall mentioned in this Āyah is the wall that Allāh described in His statement,

And between them will be a (barrier) screen.

Similar was reported from Mujāhid and others,\(^1\) and it is correct. Allāh said,

\(<\text{بِيَّنَّٰماُ هِيَ آٓرَحَمَةُ}>, \text{meaning, Paradise and all that is in it,}\)

\(<\text{وَظَهَرُونَ بِنَبَيِّكَ الْمَذَاب}>, \text{meaning, the Hellfire, according to Qatādah, Ibn Zayd and others.}^2\)

Allāh said,

\(<\text{وَقَالُواَنَا لَنَنَكُنَّ مُؤْمِنِينَ}, \text{meaning, the hypocrites will call out to the believers saying,}\)

\("\text{Were we not with you?}\"")

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during Hajj), participate in battle by your side and perform all types of acts of worship with you?"

\(<\text{وَقَالُواَلَنَّمَا بِكَمَا هُمُّ معُوهُمُ}, \text{The believers will reply: "Yes!..." The believers will answer the hypocrites by saying, "Yes, you were with us,}\)

\("\text{وَلَكِنْ تَرَكْتُونَ أَسْفَكُمْ وَرَضِيْتُمْ وَرَضَيْتُمْ الأَمَانَ}, \text{But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes.}\"

Qatādah said,

\(<\text{وَرَضَيْتُمْ}, \text{you looked forward to destruction}, \text{"Of the truth and its people."}\>

\(^1\) Aṭ-Ṭabari 23:182.

\(^2\) Aṭ-Ṭabari 23:184.
that Resurrection occurs after death,

\textit{and you were deceived by false hopes,} meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

\textit{till the command of Allah came to pass.} meaning: you remained on this path until death came to you,

\textit{And the deceiver deceived you in regard to Allah.} ‘the deceiver’ being Shaytân.\textsuperscript{[1]} Qatādah said, “They were deceived by Ash-Shaytân. By Allah! They remained deceived until Allah cast them into Hellfire.”\textsuperscript{[2]}

The meaning here is that the believers will answer the hypocrites by saying, “You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little.” Mujāhid commented, “The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!”\textsuperscript{[3]}

Allāh’s statement,

\textit{Your abode is the Fire.} means, the Fire is your final destination and to it will be your return for residence,

\textit{That is your protector,} meaning, it is the worthy shelter for you

\textsuperscript{[1]} At-Ṭabari 23:185.
\textsuperscript{[2]} At-Ṭabari 23:185.
\textsuperscript{[3]} At-Ṭabari 23:184.
rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allâh? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious.

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the Ayât to you, if you but understand.

Encouraging Khushû‘ and the Prohibition of imitating the People of the Scriptures

Allâh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allâh and hearing subtle advice and the recitation of the Qur'ân, so that they may comprehend the Qur'ân, abide by it, and hear and obey?'

Muslim recorded that 'Abdullâh bin Mas'ûd said, "Only four
years separated our acceptance of Islām and the revelation of this āyah, in which Allāh subtly admonished us,

«وَلَا يَكُونُوا كَآخَنِي لاُنُفُّسُونَ أَنْ تَفْسِِّبُواْ قُرْآنِي لِيُحْصِرُواْ أَنْفُسَهُمْ»

«Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?»

This is the narration Muslim collected, just before the end of his book.[1] An-Nasāʾī also collected this Ḥadīth in the Tafsīr of this āyah.[2] Allāh’s statement,

«وَلَا يَكُونُوا كَآخَنِي لاُنُفُّسُونَ أَنْ تَفْسِِّبُواْ قُرْآنِي لِيُحْصِرُواْ أَنْفُسَهُمْ»

«Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?»

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh’s Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh’s promises or threats,

«وَلَا يَكُونُوا كَآخَنِي لاُنُفُّسُونَ أَنْ تَفْسِِّبُواْ قُرْآنِي لِيُحْصِرُواْ أَنْفُسَهُمْ»

«And many of them were rebellious.» meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

«فَسَا تَقْيِيمُهُمْ يَتَّقُونَهُمْ وَجَحَّلَتْ فُلوُبُهُمْ فَقِيْسَةُ يُحْرِفوُتُ الرَّحْمَةُ عَن مَّوَىْ سِيءٍ وَكَسَّرُوا مَعَاً وَذَرُواْ يَدًا»

«So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the

Message that was sent to them.\(^{5:13}\)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah’s Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters.

Allah the Exalted said,

\(\text{«أَطْلِعْنَا أَنَّ اللَّهَ يُبْلِيُّ الْأَرْضَ بِمَوْضُعٍ فَذَٰلِكَ لِتَكُونَ النَّاسُ فِي لَكُمْ تَلَكَ الْآيَاتُ تَلَكَ الْآيَاتُ تَمْهِيلًا.»}\)

«Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayah to you, if you but understand.»

This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur’an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

\(\text{«إِذْ أَتَيْنَا الْبَذْيَةَ وَأَتَيْنَا أَنَّ اللَّهَ فِي الْأَرْضِ يُبْلِيُّ الْأَرْضَ بِمَوْضُعٍ يَمْكِرُهُمْ كَلِمَاتً وَهُمْ يَفْكَرُونَ وَهُمْ كَالَّذِينَ فَمَرَّ بِهِمْ نَارٍ تَنْبَغِي لَهُمْ نَارًا.»}\)

\(18. \) Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.\(^{18}\)

\(19. \) And those who believe in Allah and His Messengers, they are the Siddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Ayah – they shall be the dwellers of the blazing Fire.\(^{19}\)
Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Alläh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

{وَأَنَفَقُوا أَمْنًا فَلَنْ يَقْسَمُوا حَسَنًا}

{and lend Alläh handsome loan,} meaning, they give in charity with a good heart seeking the pleasure of Alläh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Alläh’s statement,

{وَبِمَاتِنَاتٍ كَرِيمَةٍ}

{it shall be increased manifold,} indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

{وَإِنَّهُمْ أَجْرُهُمْ كَرِيمٌ}

{and theirs shall be an honorable good reward.} their’s will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Alläh’s statement,

{وَالَّذِينَ مَنَاثِرًا فَلَا تُرَسِّلُوا مُرَسَّلَيْكَ مَنْ أَرْحَمُوا}

{And those who believe in Alläh and His Messengers – they are the Siddiqûn}

This completes His description of those who have faith in Him and in His Messengers, by describing them as Siddiqûn, true believers. Al-‘Awfi reported from Ibn ‘Abbâs about

{وَالَّذِينَ مَنَاثِرًا فَلَا تُرَسِّلُوا مُرَسَّلَيْكَ مَنْ أَرْحَمُوا}

{And those who believe in Alläh and His Messengers – they are the Siddiqûn}

that its meaning does not continue to the next Ayah,

{وَالَّذِينَ بِالْخَيْبَةِ عَنِ الْخَيْبَةِ مُحِبُّينَ}  

{and the martyrs (are) with their Lord. They shall have their reward and their light.}[1]

Abu Aḍ-Ḍuhā (stopped after he) recited,

«أَلْيَكَ مِمْ مَيْدِينَمَ»

«they are the Ṣiddiqūn», then initiated recitation:

«وَالَّذِينَ أَتَتْهُمُ الْجَهَانُ»

«and the martyrs (are) with their Lord.»[1]

Masrūq, Aḍ-Ḍahhāk, Muqāṭil bin Ḥayyān and others said similarly.

Al-A‘mash narrated from Abu Aḍ-Ḍuhā from Masrūq from ‘Abdullāh bin Mas‘ūd commented on Allāh’s statement,

«أَلْيَكَ مِمْ مَيْدِينَمَ»

«they are the Ṣiddiqūn, and the martyrs with their Lord.»

“They are of three categories,” meaning there are those who spend in charity, the Ṣiddiqūn and the martyrs. Allāh the Exalted said,

«وَمَنْ يَتَّبِعِ اللَّهَ وَرَسُولَ اللَّهِ وَأَلْيَكَ مِمْ مَيْدِينَمَ»

«And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqūn, the martyrs, and the righteous.» (4:69)

Therefore, Allāh made a distinction between the Ṣiddiqūn and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Ṣiddiq is a better status than the martyr. Imām Mālik bin Anas recorded in his Muwaṭṭa’ that Abu Sa‘īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ أَحْلَلَ الْجَهَالَةَ وَتَزَارَوْنَ أَحْلَلَ الْجَهَالَةَ فَأَلْيَكَ مِمْ مَيْدِينَمَ»

«The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.”

On that the people said, "O Allâh’s Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet replied,

«نَأْ! بِنَامِ بِعْنِي; هُمُ الْأُمَّةُ الْمُؤْمِنَينَ، وَمَا أَنزَلْنَا إِلَيْهِمْ مِنْ رَحْلٍ أَنْ يُقُولُوا الْمُسْرِفُونَ.»

«No! By Him in Whose Hand is my soul! these are for men who believe in Allâh and believe in the Messengers.»

Al-Bukhârî and Muslim also collected this Hadîth.\(^1\)

Allâh’s statement,

«وَلَاتُهُم مِّنَ الْغَرَّةِ وَالْحُلُوْلِ»

«and the martyrs with their Lord.» means that they will be in the gardens of Paradise, as recorded in the Sahîh:

«إِنَّ أُروَىَ الْعَذَابِ فِي حَوَائِجِ طَيِّبِينَ مَسْرَحٌ فِي النَّجَحِ حَيْثُ شَاءَتْ، نَعِمَةٌ زُيَّيَءَةٌ إِلَى بَلَدَةِ الْعَجَّالِ كَأَطْلَعْنَ عَلَيْهِمْ رَبُّ الْعَالَةِ قَالَ: مَاَذَا تَفْرَدُونُ؟ قَالُوا: نُجِبُ أَنْ نَزَدْنَا إِلَى الْدَّارِ الْدُّنُيَا فِيْكَ فَقَلْنَ، كَمَا فَيَتَّلَأَ أَوَّلَ مَرَظٍّ، قَالُوا: إِنَّ فَدْ قَضِيتُ أنَّهُمْ إِلَيْهِ لاَ يَزِجُمُونَ»

«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, ‘Do you want anything?’ They said, ‘We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.’” Allâh said, “I have decreed that they shall not be returned to it again.”\(^2\)

Allâh’s statement,

«فَلَهُمْ أَجْرَهُمْ وَهُمْ يَنْصُرُونَ»

«They shall have their reward and their light.», means that Allâh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imâm Aḥmad recorded that ʿUmar bin Al-Khaṭṭâb said that he heard the Messenger of Allâh say,

\(^{1}\) Fath Al-Bâri 6:368, Muslim 4:2177.

\(^{2}\) Muslim 3:1502.
"There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this."

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to Umar. The Prophet ﷺ continued,

"The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category."[1]

‘Ali bin Al-Madīnī also reported this Ḥadīth and said, "This Egyptian chain is Ṣāliḥ useful."[2] At-Tirmidhī said, "Hasan Gharīb."[3] Allāh’s statement,

"But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire."

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[3] Tuhfat Al-Ahwadhi 5:274. The statement of ‘Ali bin Al-Madīnī is regarding which chain is preferred. Most of the scholars consider this Ḥadīth to be weak.
mentions the destination and the condition of the miserable ones, after Allâh mentioned the destination and rewards of the happy ones.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allâh and (His) pleasure. And the life of this world is only a deceiving enjoyment.

21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of great bounty.

This Life of this World is Fleeting Enjoyment

Allâh the Exalted degrades the significance of this life and belittles it by saying,

>فَإِنَّ الْحَيَاةَ الْأُمْرِ يَتِمُّ وَفْرَظَةً وَفَتَحَرَّرَ يِنْتَكَمُ وَتَكَبَّرُ فيِّ الْأَمْوَالِ وَالْأَوْلَادِ

>that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.

meaning, this is the significance of this life to its people, just as He said in another Âyâh,

>فَهَلْ لَكُمْ إِلَّا الْفَهْرُوسَ مَنْ أَكْبَرَ الْأَكْبَّرِ وَالْقَطَّانِ الْمَفْتَرِينَ مَنْ أَعْقَبَ الْأَعْقَبِ وَالْفَخَّارِ الْفَخَّارِ مَنْ أَنْضُرَ الْآنِ وَالْمَنْسَرُ مَنْ أَكَبَّرَ الْأَكَبَّرِ وَالْمُتَفَنِّينَ الْمُتَفَنِّينَ مَنْ أَعْقَبَ الْأَعْقَبِ وَالْاَنْزِلُ مَنْ أَنْزَلَ الْأَنْزِلِ وَالْمُقْبُولِ الْمُقْبُولِ مَنْ أَعْقَبَ الْأَعْقَبِ وَالْمُكَبَّرُ الْمُكَبَّرِ مَنْ أَنْضُرَ الْآنِ وَالْمَفْتَرِينَ مَنْ أَعْقَبَ الْأَعْقَبِ
Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

«Like a rain (Ghayth),» which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another Ayah,

«And He it is Who sends down the Ghayth (rain) after they have despaired.»[42:28]

Allāh’s statement,

«thereof the growth is pleasing to the tiller;» meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

«afterwards it dries up and you see it turning yellow; then it becomes straw.»

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They
then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allāh the Exalted said,

«Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.» (30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

«But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.»

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allāh and His good pleasure.

Allāh the Exalted said,

«And the life of this world is only a deceiving enjoyment.»

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who incline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imām Aḥmad recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»[1]

Al-Bukhārī collected this Ḥadīth through the narration of Ath-Thawri. This Ḥadīth indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

«سابقونا إلى مسرور بن نهير وحاسوب عرشها كمرء أنسنا وآلرائش.»

<Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.>

Allāh the Exalted said in another Āyah,

«وساءلوا إلى مسرور بن نهير وحاسوب عرشهما الستوته والأرض أهدهما وسلمو»

<And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.>(3:133)

Allāh said here,

«أيدها إلهينا أنت ورسالتك. ذلك فضل الله عزيزه من بسنا وله ذو الفضل المضيء»

<prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.>

meaning, “This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion.” We mentioned a Ḥadīth collected in the Ṣaḥīḥ in which the poor emigrants said to the Messenger ﷺ, “O Allāh’s Messenger! The wealthy people will get higher grades and permanent enjoyment.” He asked,

«ومن ذلك؟»

<Why is that?> They said, “They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it.” The Prophet ﷺ said,

wealthy brethren heard what we did and they started doing
the same.” Allah’s Messenger ﷺ said,

"This is the favor of Allah that He gives to whom He wills."[1]

inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.

23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.

24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.

Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

«نَا أَسْبَابُ بِنِمْ عَبْيَنَدُ بِالْأَرْضِ وَلَا فِي أَنْبِيَاتِكُم»

«No calamity occurs on the earth nor in yourselves» meaning, ‘there is nothing that touches you or happens in existence,’

«إِلَّا فِي حِيْبَنِ يَوْمِ الْقِيَامَةِ أَنْ تَبْرَازْتُوهَا»

«but it is inscribed in the Book of Decrees before We bring it into existence.»

meaning, ‘before We created the creation and started life.’ Qatādah commented on this Āyah,

«نَا أَسْبَابُ بِنِمْ عَبْيَنَدُ بِالْأَرْضِ»

«No calamity occurs on the earth» refers to famine, while,

«وَلَا فِي أَنْبِيَاتِكُم»

«or nor in yourselves» refers to suffering and diseases.” He also said, “We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more.”[1]

This great, honorable Āyah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh’s Preordainment and His knowledge of everything before it occurs.

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr bin Al-‘Ās

said, "I heard the Messenger of Allāh ﷺ say,

«فَدُلِّرَ اللَّهُ الْمُقَادِيرَ فَلَبِّ أَنْ يُخْلَقَ السَّلَوَاتُ وَالْأَزْمَضُ يَحْمِسُهُنَّ أَفَّاَمُ»

Allāh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth."[1]

Muslim collected this Ḥadīth in his Ṣaḥīḥ with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْنَّاَسِ»

«And His Throne was over the water.»

At-Tirmidhi also collected it and said, " Hasan Ṣaḥīḥ."[2] Allāh’s statement,

«إِنَّ ذَٰلِكَ عَلَى اللَّهِ ٌقِيَّمٌ»

«Verily, that is easy for Allāh.» means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allāh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

**Ordering Patience and Gratitude**

Allāh said,

«لَا تَفْرَحُوا بِمَا فَاتَكُمْ وَلَا تَبْكِرُوا بِمَا مَاتَكُمْ»

«In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.»

meaning, ‘We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.’ (It is also recited:)}


(nor rejoice over that which came to you) meaning, come to you. According to the recitation,

it means *(which has been given to you).* Both meanings are related.

Allâh says here, ‘do not boast before people about what Allâh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allâh destined them for you and provided them for you as provisions. Therefore, do not use what Allâh has granted you as a reason to boast and become arrogant with others.’ Allâh’s statement,

*(And Allâh likes not prideful boasters.)* meaning, who acts arrogantly with other people. Ikrimah commented by saying, “Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience.”*[1]*

**Censuring the Stinginess**

Allâh the Exalted then said,

*(Those who are misers and enjoin miserliness upon people.)* meaning those who commit evil and encourage people to commit it,

*(And whosoever turns away,)* from abiding by Allâh’s commandments and obeying Him,

*(then Allâh is Rich, Worthy of all praise.)* As Müsa, peace be upon him, said,

*(If you disbelieve, you and all on earth together, then verily, Allâh is Rich, Owner of all praise.)(14:8)*

*[1]* At-Tabari 23:198.
25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.

The Prophets were given Miracles and Sent with truth and Justice

Allāh the Exalted said next,

«أَرْسَلْنَا رَسُولَنَا بِالْقِصْدِ وَأَرْسَلْنَا مَعْهُ مَوْعِدًا إِلَيْهِ وَأَرْسَلْنَا مَلَكَتَهُ مَعْهُ إِلَيْهِ وَأَرْسَلْنَا مِثْلَهُ مَعْهُ إِلَيْهِ إِنَّ اللَّهَ فَقِيرٌ عَظِيمٌ»

«Indeed We have sent Our Messengers with clear proofs» in reference to the miracles, the unequivocal evidences and the plain proofs,

«وَأَرْسَلْنَا مَثْلَهُ مَعْهُ إِلَيْهِ»

«and revealed with them the Scripture» which contains the true text,

«وَالْمِيزَانَ»

«(and the Mizān), that is, justice, according to Mujāhid, Qatādah and others.¹ This Āyah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other Āyāt,

«أَمَّنْ كَانَ عَلَى بَيْنِنَا مِنْ رَيْبٍ وَأَتَلَّوْا مَكَاهِدًا يَتَبَهَّنَّهَا»

«Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).» (11:17),

¹ Ṭabarî 23:200.
Sūrah 57. Al-Hadīd (25) (Part-27)

“Allāh’s Fitra (religion) with which He has created mankind.” (30:30), and,

«Wa'laa takaamul ar-rumūd wa-rusta'a al-fir'ākh,»

«And the heaven: He has raised it high, and He has set up the Mīzān.» (55:7)

This is why Allāh said here,

«Līqāsu a'nāwiy bi'l-bineet.»

«that mankind may keep up justice», truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

«Wātama kishtum `arba'isawa wa`aduna.»

«And the Word of your Lord has been fulfilled in truth and in justice.» (6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

«Allaahumma khsta'ipp allāhī, wa'adina, kama a'lamīzun, wa`aduna.»

«All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.» (7:43)

The Benefits of Iron

Allāh said,

«Zara'at al-nulūd yihd indī ba's yidubb.»

«And We brought forth iron wherein is mighty power,»

meaning, ‘We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.’

Allāh’s Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,
containing arguments against the idolators and explaining Tawḥīd with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the Hijrah. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān. Imām Aḥmad and Abu Dāwūd recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.»[1]

This is why Allāh the Exalted said,

«Fee bās Shādiq»

<wherein is mighty power,> in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

«Wa mūtaqā yā bās»

<as well as many benefits for mankind,> meaning, in their livelihood, such as using it to make coins, hammers, axes, saws, chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh's statement,

«Wālinm Allāh mā tāsiҳ wa τāsiҳ»

<that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.>

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

26. And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.

27. Then, We sent after them Our Messengers, and We sent 'Īsā the son of Maryam, and gave him the Injīl. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.
Many of the Nations of the Prophets were Rebellious

Allāh the Exalted states that since He sent Nūḥ, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh’s Khalīl, peace be upon him, were from Ibrāhīm’s offspring. Allāh the Exalted said in another Āyah:

«وَرَضِينَا فِي ذُرِّيَّتِهِمَا وَرَفِيعِينَ»

«and placed in their offspring prophethood and Scripture.»

[29:27]

The last among the Prophets of the Children of Israel was ‘Īsā, son of Mary, who prophesied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

«فَهَمُّ قدَّسًا عَلَى هَمَّاتِهِمُ وَرَفِيفًا يُمِينُ أَبَا مَرْيَمَ وَرَافِعًا إِلَى الْإِلَيْهِ­»

«Then, We sent after them Our Messengers, and We sent ‘Īsā the son of Maryam, and gave him the Injil.»

referring to the Injil that Allāh revealed to him,

«وَرِفِيفًا فِي قَلْبِ أَلِيِّهِ»

«And We ordained in the hearts of those who followed him,»

i.e., the disciples,

«زَّرَانَةُ»

«compassion» and tenderness,

«زَرَوحَةُ»

«and mercy.» toward the creatures. Allāh’s statement,

«وَرَضِينَا إِنَّهُمْ»

«But the monasticism which they invented for themselves,»

refers to the monasticism that the Christian nation invented,

«لَا كَسَبْهَا عَلَيْهِمْ»

«We did not prescribe for them»

‘We – Allāh – did not ordain it for them, but they chose it on their own.’
There are two opinions about the meaning of,

\\( \text{إِلَّا أَيْعَنَا رَضِيَّةُ أَنْفُسِهَا}\\)

*only to please Allāh therewith,* The first is that they wanted to please Allāh by inventing monasticism. Sa‘īd bin Jubayr and Qatādah said this.[1] The second meaning is: “We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh.” Allāh’s statement,

\\( \text{فَمَا رَسَّمْنَاهَا حَتَّى يَبَعْدِيَهَا}\\)

*but that they did not observe it with the right observance.*

meaning, they did not abide by what they ordered themselves to do. This Āyah criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu ‘Abdur-Rahmān An-Nasā‘ī – and this is his wording - recorded that Ibn ‘Abbās said, “There were kings after Īsā who changed the Tawrāh and the Injīl when there were still believers who recited Tawrāh and the Injīl. Their kings were told, ‘We were never confronted by more severe criticism and abuse than of these people.’ – they recite the Āyah,

\\( \text{وَمَنْ لَا يَتَّقِنُ زَمَنَّمُ} \text{ أَنَّ رَبَّنَآ} \text{ أَنْ تَلْبَسَنَّ مُمَّا الكِتَابُ}\\)

*And whosoever does not judge by what Allāh has revealed, such are the disbelievers.* (5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Āyāt our way and believe in them our way.’ The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrāh and Injīl to using the corrupted version only. They said, ‘Why do you want us to do that, let us be.’ Some of them said, ‘Build a narrow elevated tower for us and let us ascend

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.’ Another group among them said, ‘Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.’ Another group among them said, ‘Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.’ These groups said this, even though they all had supporters among their tribes. It is about this that Allâh the Exalted and Most Honored sent down this Æyah,

But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance.

Imâm Aḥmad recorded that Anas bin Mâlik said that the Prophet said,

Every Prophet has Rahbâniyyah (monasticism); Jihâd in the cause of Allâh, the Exalted and Most Honored, is the Rahbâniyyah of this Ummah.

Al-Ḥâfîẓ Abu Ya’lâ collected this Ḥadîth and in this narration, the Prophet said,

Every Ummah has Rahbâniyyah; Jihâd in the cause of Allâh is the Rahbâniyyah of this Ummah.

Imâm Aḥmad recorded that Abu Sa’îd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa’îd said that he asked the same of Allâh’s Messenger. Abu Sa’îd said, “So, I advise you to adhere by the Taqwâ of Allâh, because it is the chief of all matters. Fulfill the obligation of Jihad, because it is the Rahbâniyyah of Islâm. Take care of


remembering Allâh and reciting the Qur’ân, because it is your
closeness (or status) in the heavens and your good fame on
earth." Only Imâm Ahmad collected this Ḥadîth.[1]

428. O you who believe! Have Taqwâ of Allâh, and believe in
His Messenger, He will give you a double portion of His
mercy, and He will give you a light by which you shall walk
(straight). And He will forgive you. And Allâh is Oft-
Forgiving, Most Merciful.

429. So that the People of the Scriptures may know that they
have no power whatsoever over the grace of Allâh, and that
(His) grace is in His Hand to bestow it on whomsoever He
wills. And Allâh is the Owner of great bounty.

The Believers of the People of the Scriptures will earn
Double their Rewards

Earlier we mentioned a Ḥadîth that An-Nasâ‘î collected from
Ibn ‘Abbâs that this Āyâh is about the People of the Scriptures
who believe in Islâm, and that they will earn double their
reward if they do so. There is an Āyâh in Sûrat Al-Qaṣâs to
support this meaning.[2] Also, there is a Ḥadîth from Ash-
Sha‘bî from Abu Burdah from his father from Abu Mûsâ Al-
Ash‘ari that the Messenger of Allâh ﷺ said,

"Ašţâhâta yîa‘ûnû ‘Ăţrûhûm mîr‘êtin: Râjîl min Âmîlîkhtab Āmîn bînîhî wa Âmîn bî
Allâh Âţrûh. Wâ‘ûbdû mànulûk âdîn ‘în hâlî ‘Îlîhîa wa hâlî ‘Îlîhîa Allâh Âţrûh, Wârajûl âdîb
Âmîn fâkhtân tâdîbîhî, ‘îmî ‘ûfîghûh wa târjûgha Allâh Âţrûh."

"Three will get their reward twice. A believer from the
People of the Scriptures who has been a true believer in his Prophet

[1] Ahmad 3:82. These narrations are weak, Al-Albâni graded the
narration of Abu Sa‘îd Ĥasan in support of the meaning. See of the
above Hadîths in Aş-Šâhîhâ no. 555.

and then believes in me, will get a double reward. A slave who fulfills Allāh’s rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.\footnote{\emph{Fath Al-Bāri} 1:229, \emph{Muslim} 1:134.}

This Ḥadīth is recorded in the Two Ṣaḥīḥs.\footnote{\emph{At-Ṭabari} 23:208, 210.} Ad-Ḍāḥḥāk, ‘Utbah bin Abī Ḥakīm and others agreed with Ibn ‘Abbās in this, and Ibn Jarīr preferred it.\footnote{\emph{At-Ṭabari} 23:210.}

Allāh the Exalted said in another Āyah,

\textit{O you who believe! If you have Taqwā of Allāh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allāh is Owner of the great bounty.} (8:29)

Sa‘īd bin ‘Abdul-‘Azīz said, ‘Umar bin Al-Khaṭṭāb asked a Jewish rabbi, ‘What is the maximum a reward would be increased for you?’ He replied, ‘A Kıfl (portion) which is about three hundred and fifty good merits.’ So ‘Umar said, ‘Praise be to Allāh who gave us two Kıfls.’ Then Sa‘īd mentioned Allāh’s saying:

\textit{He will give you a double portion of His mercy.}

Sa‘īd said, “And the two Kıfls on Friday are similar to that.” This was recorded by Ibn Jarīr.\footnote{\emph{At-Ṭabari} 23:210.}

This view has support from the Ḥadīth that Imām Aḥmad recorded from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said,

The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, “Who will work for me from the Dawn prayer until midday for one Qirāṭ (a special weight of gold) each?” So, the Jews worked. The person asked, “Who will do the work for me from the Zuhr prayer to the time of the ‘Asr prayer for one Qirāṭ each?” So, the Christians worked. Then the person asked, “Who will do the work for me from ‘Asr prayer until sunset for two Qirāṭ each?” You are those who did this work. The Jews and the Christians got angry and said, “We did more work, but got less wages.” Allāh said, “Have I been unjust to you with your reward?” They said, “No.” So, Allāh said, “Then it is My grace which I bestow on whomever I will.””[1]

Al-Bukhārī collected this Ḥadīth.[2]

Al-Bukhārī recorded that Abu Mūsa said that the Prophet said,

“قلل المؤملين والمهود والتمارزات فجعل رجل استعمل فهما بعمله يعلمون به عمله أيما إلى الليل على أجر معلوم، فعمل على إلى يضف النهاير فقالا: لا حاجة لنا في أجرك الذي شرطت لنا، وما عجلت باطل، فقالا: لئمما: لا تفعلوا، أعملوا بتهيئة عملكم، وصدروا أجركم كأيام، فأواب وترزحا وامتناعا آخرين بعده، فقالا: أعملوا بتهيئة بروءكم و لكم الذي شرطت لهما من الأجر، فعملوا حتى إذا كان جين صلوا العصر قالوا: ما عجلت باطل، وأجرك الذي جعلت لنا فيه. فقالا: أعملوا بتهيئة عملكم، فإنما بقي من النهاير شيءٌ كبير، فأوابوا. قامان جمعاً أن يعملوا له بتهيئة بروءكم فعملوا له بتهيئة بروءهم حتى غاب السحر، فاستعملوا أجرة الفريقيين مكملًا مما عملوا من هذا الثور.

«The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the ‘Asr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islām).» Al-Bukhārī was alone in recording it.\[1\]

Allāh the Exalted said;

\[\text{يَا فِلَاحُ الْكِتَابِ أَلَّا يَقْبَرُونَ عَلَى شَهَابِينِ فَضَلَّ اللَّهُ عَلَيْهِمْ} \]

«So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh,»

meaning, so that they become sure that they cannot prevent what Allāh gives, or give what Allāh prevents,

\[\text{وَأَلَّا يَأْتِيَ اللَّهُ بَيْنَهُمَا مِنْ بَيَانٍ} \]

«(and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.)»

This is the end of the Tafsīr of Sūrat Al-Hādīd, all praise is due to Allāh, and all favors come from Him.

\[1\] Fath Al-Bārî 4:523.
The Tafsīr of Sūrat Al-Mujādilah
(Chapter - 58)

Which was revealed in Al-Madinah

In the Name of Allāh, the Most Gracious, the Most Merciful.

«Qaḍā qālū Allāhū nābinān kī nīserūn bi ṭānī bānī hādhā inna Allāhū na’imūn khārikan kī lā yusī’in Allāhū kānim»

1. Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.

Reason for revealing this Sūrah

Imām Aḥmad recorded that ‘Ā‘ishah said, “All praise be to Allāh, Who hears all voices. “The woman who disputed” came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this Āyah,

«Qaḍā qālū Allāhū nābinān kī nīserūn bi ṭānī bānī hādhā»

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband.»[1] till the end of this Āyah.

Al-Bukhārī collected this Ḥadīth without a chain of narration in the Book of Tawḥīd in his Sahīh.[2] An-Nasā‘ī, Ibn Mājah, Ibn Abī Ḥātim and Ibn Jarir also collected this Ḥadīth.[3]

In the narration that Ibn Abī Ḥātim collected, ‘Ā‘ishah said, “Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha‘labah said while some of it I

She added, "Her husband was Aws bin Aṣ-Ṣāmit."[2]

42. Those among you who make their wives unlawful to them by Zihār they cannot be their mothers. None can be their

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1[1] Az-Zihār refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them (their wives) by Zîhâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allâh is All-Aware of what you do.

4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.

Aș-Zîhâr and the Atonement for It

Imâm Aḥmad recorded that Khuwaylah bint Tha‘labah said, “By Allâh! Allâh sent down the beginning of Sûrat Al-Mujâdilah in connection with me and ‘Aws bin Aṣ-Ṣâmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, ‘You are like my mother’s back to me.’ He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, ‘No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allâh and His Messenger issue judgement about our case.’ He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.’ I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allâh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from ‘Aws. He said,

باَخُوَّلَةِ ابْنِ عَمْكِ شَيْخُ كَبِيرٍ فَأَنْتِيَ اللَّهُ كَيْبِهِ

‘O Khuwaylah! Your cousin is an old man, so have Taqwâ of Allâh regarding him.’

By Allâh! Before I departed, parts of the Qur’ân were revealed about me. Allâh’s Messenger ﷺ felt the hardship upon
receiving the revelation as he usually did and then became relieved. He said to me,

«O Khuwaylah! Allāh has revealed something about you and your spouse.» He recited to me,

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.»

«And for disbelievers, there is a painful torment.» He then said to me,

«Command him to free a slave.» I said, ‘O Allāh’s Messenger! He does not have any to free.’ He said,

«Let him fast for two consecutive months.»

I said, ‘By Allāh! He is an old man and cannot fast.’ He said,

«Let him feed sixty poor people a Wasq[1] of dates.»

I said, ‘O Allāh’s Messenger! By Allāh, he does not have any of that.’ He said,

«We will help him with a basket[2] of dates.»

I said, ‘And I, O Allāh’s Messenger! I will help him with another.’ He said,

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[1] One Wasq refers to a measurement of a camel-load or the equivalent of 60 Šā‘ or approximately 165 liters.

[2] Which was about fifteen Šā‘.
"You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin." [1]

I did that. "[2] Abu Dawud also collected this Hadith in the Book of Divorce in his Sunan, according to which her name is Khawliah bint Tha'labah. She is also known as Khawliah bint Malik bin Tha'labah, and Khuwaylah. All these are close to each other, and Allah knows best. This is what is correct about the reason behind revealing this Surah.

Therefore, Allah's statement,

«Those among you who make their wives unlawful to them by Zihâr»

refers to Zihâr, which is derived from Az-Zahr, meaning, the back. During the time of Jâhiliyyah, when one wanted to declare Zihâr towards his wife, he would say, "To me, you are like the back of my mother." That was one way they issued divorce during that time. Allah allowed this Ummah to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of Jâhiliyyah.

Allah said,

«مَّعَرَّضُواْ أَمْهَمَّتِهِنَّ إِنَّ أَمْهَمَّتُهُمْ إِلَّا اللَّهُ وَلَدْنِهِمْ»

«They cannot be their mothers. None can be their mothers except those who gave them birth.»

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allah said,

«وَعِدَّهمْ لِيَقُولُنَّ مَسْحُورٌ مِّنَ الْقَوْلِ وَيَدْعُو»

«And verily, they utter an ill word and a lie.» meaning, false and sinful speech,

meaning, 'what you used to do during the time of Jahiliyyah, and what accidentally slips out of your mouth, unintentionally.'

Allah’s statement,

«And verily, Allah is Oft-Pardoning, Oft-Forgiving.»

And those who make unlawful to them (their wives) by Zihār and wish to free themselves from what they uttered,

Ash-Shāfi‘i said, “It means to keep her for a while after the Zihār, without divorcing her, even though his is able to do so.” Ahmad bin Ḥanbal said, “To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the Ayah for his statement.” It has been quoted from Mālik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa‘īd bin Jubayr said that this Ayah,

«And wish to free themselves from what they uttered,»

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Ḥasan Al-Ḥārīm said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās:

«before they touch each other.» “The ‘touching’ refers here to sexual intercourse.” Similar was said by ‘Aṭā’, Az-Zuhri, Qatādah and Muqātil bin Ḥayyān. Az-Zuhri added, “He is not to kiss or touch her until he pays the expiation.” The Sunan compilers recorded from ‘Ikrimah, from Ibn ‘Abbās that a man said, “O Allah’s Messenger! I pronounced Zihār on my wife, but then had sexual intercourse with her before I paid the expiation.” The Messenger ᴧ said,

وَأَنْ تَضْرِبُ عَلَى ذَٰلِكَ يَضْرِبْ مَعَهُ اللَّهُ

May Allāh grant you His mercy, what made you do that?"

He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet ﷺ said,

فَلاَ تَفْرَبُوا حَتَّى تَفْعَلَنَّ مَا أُمِّرْكُمُ اللَّهُ عَزَّ وَجَلَّ

"Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do."

At-Tirmidhi said, "Hasan Gharīb Ṣaḥīh." Abu Dāwud and An-Nasā‘ī also recorded it.[1]

Allāh said,

"(the penalty) in that case is the freeing of a slave"

indicating the necessity of freeing a slave before they touch each other. This Āyah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

وَذَكَرْتُ فَوْعَاصِلَ يَدٍ

"That is an admonition to you." meaning, a warning to threaten you in this case.

وَاللَّهُ يَا خَيْرَ الْخَيْرِ

"And Allāh is All-Aware of what you do."

meaning, He is All-Knower in what brings you benefit. Allāh's statement,

قَلْنَ اللَّهُ وَمَعَهُ مَلَائِكَةٌ مُّتَفَاعِلُونَ بَيْنَاهُ بِسَبِيلِ الْحَقِّ قَلْنَ نَبِيٌّ مَحِبَّتُهُمْ رَبُّهُ بِهِ

"And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor."

is explained by the Hadīths that prescribe these punishments in this order, just as in the Hadīth collected in the Two Ṣaḥīḥs about the man who had sexual intercourse with his wife during the day, in Ramaḍān.[2] Allāh said,


meaning, 'We legislated this punishment so that you acquire this trait,'

meaning, the things that He has forbidden, so do not transgress them,

meaning, those who do not believe and do not abide by the rulings of Islamic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

5. Verily, those who oppose Allah and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Ayāt. And for the disbelievers is a disgraceful torment.

6. On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.

7. Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa of three but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,
Allāh is the All-Knower of everything.

Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger and contradict His commandments,

\[كِٰذَٰلِكَ كَانُوا كَذَٰلِكُمُ اللَّيْلاً مِنْ قَبْلَهُمِّ ۚ \]

\{will be disgraced as those before them were disgraced\}

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

\[وَنَّمَذَ أُولَٰئِكَ مِنْ قَبْلَهُمْ ۚ \]

\{And We have sent down clear Āyāt.\}

meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

\[وَالدُّكِفَرُونَ عَذَابٌ مُّضِيقٌ ۚ \]

\{And for the disbelievers is a disgraceful torment\}

meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

\[بُثِّيَ بِمَنْ يَعْبُدُهُمُ اللَّهُ مِنْ جَمِيعِهِ ۚ \]

\{On the Day when Allāh will resurrect them all together\}

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

\[فَيَتَّبَعُونَ مَا عَمِلُوا ۚ \]

\{and inform them of what they did.\}

He will tell them all that they did in detail, whether good or evil,

\[أَخَسِّنَهُمْ اللَّهُ وَرَضَىٰ ۚ \]

\{Allāh has kept account of it, while they have forgotten it.\}

meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

\[وَرَزَّانَا عَلَىٰ كُلِّ شَيْءٍ تَمَيَّزَدُ \]

\{And Allāh is Witness over all things.\}

meaning, nothing escapes
His knowledge, and no matter is hidden from Him or escapes His complete observation.

**Allāh’s Knowledge encompasses Creation**

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

«Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three», i.e., secret consultation of three,

«إِلَّا هُوَ رَبُّ الْمَآءِ وَلَا مَأْوَىٰ إِلَّا هُوَ سَأَابِعُهُمْ وَلَا أَنَّ بَلَاءَ يَأْتُونَا إِلَّا هُوَ مَهْرُونٌ أَنَّا كَاذِبُونٌ»

«but He is their fourth — nor of five but He is their sixth — nor of less than that or more but He is with them wheresoever they may be.»

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

«أُنَبِّئُكُم بِأَنَّ اللَّهَ يُسَمِّمُ مَرَارَةً وَيَبْيَضُهُمْ رَأْيَةً وَأَنَّ اللَّهَ عَلَدَ الْغَيْبَ»

«Know they not that Allāh knows their secret ideas, and their Najwā, and that Allāh is the All-Knower of the unseen.» (9:78),

«إِنَّمَا يَقُولُونَ أَنَّا لَا نَسْمَعُ مَرَارَةً وَلَا نَرَى رَأْيَةً وَلَا نَنْتَصِرُ لَهُمْ بِمَثْلِ هَالَاتِ الصُّدُورِ»

«Or do they think that We hear not their secrets and their private Najwā? And Our messengers are by them to record.» (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this “with” refers to Allāh’s knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,
Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoings and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!

O you who believe! When you hold secret counsel, do it not
for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwā; and have Taqwā of Allah unto Whom you shall be gathered.

10. Secret counsels are only from Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.

The Evil of the Jews

Ibn Abi Najîh reported from Mujāhid,

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden?"

He said, “The Jews.”[1] Similar was said by Muqâtil bin Ḥayyān, who added, “The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet’s Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the Najwā. Allah the Exalted sent down this Ayah in their case,

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden?"[2]

Allah’s statement,

"And conspired together for sin and wrongdoing and disobedience to the Messenger."

---


[2] Ad-Durr Al-Manthūr 8:80. This is a Mursal narration. See the section about narrations in the beginning of the book.
means, they used to talk to each other,

نزْيُمنَكُمْ

(for sin) which involves themselves,

وَالَّذِينَ

and wrongdoing) which effects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

وَإِذَا جَاءَتُ الْحُرُمةَ بِنَا نَرْتُ يَدُ اللَّهِ

(And when they come to you, they greet you with a greeting wherewith Allâh greets you not.)

Ibn Abî Hâtim recorded that ‘Â‘îshah said, “Some Jews came to the Prophet ﷺ and greeted him by saying, ‘As-Sâm ‘Alayka,[1] O Abul-Qâsim.’ So I said to them, ‘wa ‘Alaykum As-Sâm (the same death be upon you).’ The Prophet ﷺ said,

ديَا غَانِيَةٌ إِنِّ بِاللَّهِ لَا يُحبُّ التَّحْمِيلَ وَلا التَّفَصُّلَ

‘O ‘Â‘îshah, Allâh does not like rudeness and foul speech.’

I said, ‘Didn’t you hear them say, ‘As-Sâm Alayka?’ He ﷺ said,

أَسْأَلُكُمْ مَا سَبَعَ أَوْلَدْ وَعَلَى كَمْ

‘Didn’t you hear me answering them back by saying, ‘Wa ‘Alaykum (And the same upon you)?’

Allâh the Exalted then sent down this Ayah,

وَإِذَا جَاءَتُ الْحُرُمةَ حَبْطَةٌ بِنَا نَرْتُ يَدُ اللَّهِ

(And when they come to you, they greet you with a greeting wherewith Allâh greets you not.)[2]

The narration collected in the Sahîh states that ‘Â‘îshah said, “And be upon you the death, disgrace and curse.” The Messenger of Allâh said to her,

إِنَّهُ يَسْتَنْجَبُ لَنَا فِيهِمْ وَلَا يَسْتَنْجَبُ لَهُمْ فِيهِمْ

‘Allâh accepts our supplication against them, but not theirs

against us."[1]

Ibn Jarir recorded that Anas bin Mālik said, "A Jew passed by Allāh’s Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allāh’s Messenger ﷺ then said to his Companions,

«Do you know what he just said?»

They said, ‘He said: As-Salām, O Allāh’s Messenger.’ The Prophet ﷺ said,

«Rather he said, Sām ‘Alaykum.» meaning, ‘may you disgrace your religion.’ Allāh’s Messenger ﷺ then said,

«Bring him back,» and when he was brought back, the Prophet ﷺ asked him,

«Did you say: Sām ‘Alaykum?»

He said, ‘Yes.’ The Prophet ﷺ then said,

«When the people of the Book greet you, say, ‘Wa ‘Alaykum.’» meaning, ‘and the same on you too.’[2] The basis for the Ḥadīth of Anas is in the Sahīh and similar to this Ḥadīth of ‘A’ishah is in the Sahīh.[3]

Allāh said,

«وَفِي قُلُوبِهِمْ كَثِيرًا لاَّ تَنْفَعُهُمْ إِلَّا أَن يَتَوَلَّواٰ إِلَيْهِ»

(and say within themselves: "Why should Allāh punish us not for what we say?")

means, the Jews say these words, changing the meaning of the Islāmic greeting, into an abusive statement, and then say,

'Had he been a Prophet, Allah would have punished us for what we said. Allah knows what we conceal. Therefore, if Muhammad were a Prophet, Allah would have sent His punishment on us sooner, in this life.' Allah the Exalted replied,

\[(\text{جَهَنُمُّ جَهَنُمُّ})\]

\((\text{Hell will be sufficient for them;})\) ell should be sufficient for them in the Hereafter,

\[(\text{يُصَلّبُونَ وَيُضْلِّقُونَ})\]

\((\text{they will enter therein. And worst indeed is that destination!})\)

Imam Ahmad recorded that 'Abdullah bin 'Amr said that the Jews used to say, "Sâm 'Alayka," to Allah's Messenger. They would say then within themselves, "Why does Allah not punish us for what we say?" This Ayah was later revealed,

\[(\text{وَإِذَا جَاءَكُمْ حَيَرَةً تُبَحَّتُ كَيْلَهُ بِهِ اِلَّهُ وَمَرْتُونَ فِي أَنْسِيَتِهِمْ أَلَيْلًا بُدْعَانًا اِلَّهُ يَا نُقْلِ حَسَنَهُمْ})\]

\((\text{And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!})\]

[1] Its chain of narration is Hasan, but they (Al-Bukhari and Muslim) did not collect it.

**Manners of the Najwa, (Secret Counsel)**

Allah the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

\[(\text{بِأَيِّا اَلْطَّيِّبَةِ مَانِعًا إِنَّا نَتَجِيَمُونَ}}\]

\((\text{O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,})\)

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

An-Najwā are only from the Shaytān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.

Allāh states that secret talks, where the believers feel anxious, are

only from Shaytān, in order that he may cause grief to the believers.

meaning, that those who hold such counsels do so because of the lures of the devil,

in order that he may cause grief to the believers.

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil Najwā, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The Sunnah also forbids the Najwā so that no Muslim is bothered by it. Imām Aḥmād recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would
cause him to be worried.\footnote{Ahmad 1:425, 431.}

This Ḥadīth is collected in the Two Sahih using a chain of narration that contained Al-A‘mash.\footnote{Fath Al-Bāri 11:58, Muslim 4:1718.} ‘Abdur-Razzāq narrated that ‘Abdullāh bin ‘Umar said that Allāh’s Messenger ﷺ said,

\begin{quote}
If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.\footnote{‘Abdur-Razzāq 11:26.}
\end{quote}

\begin{quote}
Muslim collected this Ḥadīth.\footnote{Muslim 4:1717.}
\end{quote}

\begin{quote}
11. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.
\end{quote}

**Manners for Assemblies**

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

\begin{quote}
O you who believe! When you are told to make room in the assemblies.
\end{quote}

\begin{quote}
make room. Allāh will give you room.
\end{quote}

Indeed, the reward or recompense depends on the type of action. In a Ḥadīth, the Prophet ﷺ said,

\begin{quote}
\textit{مَنْ بَيْنِيَ اللَّهِ مُشْجِدًا بَيْنَيَ اللَّهِ بِنَبَأَ فِي الْجَهَّلَةِ}
\end{quote}
“Whoever builds a Masjid for Allāh, Allāh builds for him a house in Paradise.”

In another Ḥadīth, the Prophet ﷺ said,

وَمَن يَسْرِ عَلَى مَعْسِرِ يَسْرِ اللَّهَ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَاللَّهُ فِي عُزُونِ الْعُبْدِ مَا كَانَ العَبْدُ فِي عُزُونِ أَجْهَيْهِ

“He who relieves a difficulty for a person living in straitened circumstances, then Allāh will relieve the difficulties of this life and the Hereafter for him. Surely, Allāh helps the servant as long as the servant helps his brother.”

There are many similar Ḥadīths. This is why Allāh the Exalted said,

﴾ make room. Allāh will give you room. ﴾

Qatādah said, “This Āyah was revealed about gatherings in places where Allāh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not loose their places. Allāh the Exalted commanded them to spread out and make room for each other.”

Imām Aḥmad and Imām Ash-Shāfi‘ī recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

لا يَقْمِ الْرَجُلُ الْرَجُلَ مِنْ مَجَالِبِهِ فَيَجِلِسُ فِيهِ، وَلَكِنَّ فَتْسَحُوا وَفَتْسَحُوا

“One of you should not remove someone from his place and sit in it, but instead, spread out and make room.”

This Ḥadīth is recorded in the Two Ṣaḥīḥ. Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

لا يَقْمِ الْرَجُلُ الْرَجُلَ مِنْ مَجَالِبِهِ فَيَجِلِسُ فِيهِ، وَلَكِنَّ فَتْسَحُوا وَفَتْسَحُوا

“A man should not remove another man from his place and

then sit in it. Rather spread out and make room and Allāh will make room for you.\footnote{Ahmad 2:523.}

Imām Ahmad also recorded this Ḥadīth with the wording:

\[
\text{لا يَقْمُ الْرَجُلُ لِلْرَجُلِ مِنَ مَجْلِبِهِ، وَلَكِنْ اسْتَغْهَاءُ بِفَسَاحَ اللهِ لَكُمْ
\]

"A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you."\footnote{Ahmad 2:338.}

It has been reported that Ibn ‘Abbās, Al-Ḥasan Al-Baṣrī and others said that:

\[
	ext{إِذَا قِلْنَ لَكُمْ تَسْتَغْهَأُ فِي النَّجَالِينَ تَسْتَغْهَأُ بِفَسَاحَ اللهِ لَكُمْ}
\]

"When you are told to make room in the assemblies, make room. Allāh will give you room."\footnote{Āt-Ṭabari 23:244, Al-Qurṭubi 17:299, and Ad-Durr Al-Manthūr 8:82.} means to war assemblies, and that,

\[
	ext{وَإِذَا قِلْنَ أَنْسِخُوا فَانْسِخُوا}
\]

"And when you are told to rise up, then rise up."\footnote{Qatādah said Āt-Ṭabari 23:245.} means, "Get up to fight."

\[
	ext{وَإِذَا قِلْنَ أَنْسِخُوا فَانْسِخُوا}
\]

"And when you are told to rise up, then rise up."\footnote{Āt-Ṭabari 23:245.} means, "When you are called to any type of good, then respond."

**The Virtues of Knowledge and People of Knowledge**

Allāh’s statement,

\[
	ext{سُبْحَانَ اللَّهِ الَّذِينَ تَأْمَرُوا يَمْكُرُونَ اللَّهَ وَأَنتَ الْلَّهُ دَرِيَّةٌ وَلَن يُصِلُّنَّ خَيْرًا}
\]

"Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do." means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this
will diminish his right or honor. Rather, this will increase his virtue and status with Allah, and Allah the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allah will elevate his status and make him known by his good behavior. the statement of Allah the Exalted,


Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.

meaning, surely, Allah is Aware of those who deserve this reward and those who are not worthy of it.

Imam Ahmad recorded that Abu At-Tufayl 'Amir bin Wathilah said that Nafi' bin 'Abdul-Harith met 'Umar bin Al-Khattab in the area of 'Usfân. 'Umar appointed Abu At-Tufayl to be the governor of Makkah. 'Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." 'Amir said, "I appointed Ibn Abzâ, one of our freed slaves, as my deputy." 'Umar said, "You made a freed slave their governor in your absence?" He said, "O Leader of the faithfull He has memorized Allah's Book and has knowledge of regulations of inheritance, along with being a proficient judge." 'Umar said, "Surely, your Prophet ﷺ has said,


Verily, Allah elevates some people and degrades others, on account of this Book."[1] Muslim collected this Hadith.[2]

12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But


if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.

ъ13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then perform Salāh and give Zakāh and obey Allah and His Messenger. And Allah is All-Aware of what you do.

The Order to give Charity before One speaks to the Prophet ﷺ in private

Allah commanded His believing servants, when any of them wanted to speak with Allah’s Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allah the Exalted said,

ъThat will be better and purer for you.ъ then He said,

ъBut if you find not.ъ meaning, if he is unable to do so due to poverty,

ъthen verily, Allah is Oft-Forgiving, Most Merciful.ъ He only commanded those who are financially able to give this type of charity. Allah the Exalted said,

ъAre you afraid of spending in charity before your private consultation?ъ meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

ъIf then you do it not, and Allah has forgiven you, then perform Salāh and give Zakāh and obey Allah and His Messenger. And Allah is All-Aware of what you do.ъ
Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abī Ṭālib.

‘Ali bin Abī Ṭalḥah reported from Ibn ‘Abbās:

«spend something in charity before your private consultation.»

“The Muslims kept asking Allāh’s Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this Āyah,

آَتِنَا أَلْيَأَةً وَأَنْفُذْنَا بِهَا بَيْنَ يَدَيْنَا مَالًا وَمَالًا لِّيُطْهِرَ نَفْسَكُمْ أَيُّهَا النَّاسُ إِنِّي أَنْزَلْتُكُمْ فِي أَنفُسِكُمْ مِنْ دُجُدٍ ﴿۳۸﴾

«Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Salah and give Zakāh»

Thus Allāh made things easy and lenient for them.”[1]

‘Ikrimah and Al-Ḥasan Al-Baṣrī commented on Allāh’s statement:

آَتِنَا أَلْيَأَةً وَأَنْفُذْنَا بِهَا بَيْنَ يَدَيْنَا مَالًا وَمَالًا لِّيُطْهِرَ نَفْسَكُمْ أَيُّهَا النَّاسُ إِنِّي أَنْزَلْتُكُمْ فِي أَنفُسِكُمْ مِنْ دُجُدٍ ﴿۳۸﴾

«spend something in charity before your private consultation.»

“This was abrogated by the next Āyah:

آَتِنَا أَلْيَأَةً وَأَنْفُذْنَا بِهَا بَيْنَ يَدَيْنَا مَالًا وَمَالًا لِّيُطْهِرَ نَفْسَكُمْ أَيُّهَا النَّاسُ إِنِّي أَنْزَلْتُكُمْ فِي أَنفُسِكُمْ مِنْ دُجُدٍ ﴿۳۹﴾

«Are you afraid of spending in charity before your private consultation...».”[2]

Sa‘id bin Abi ‘Arūbah reported from Qatādah and Muqātil bin Ḥayyān, “People kept questioning Allāh’s Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this Āyah. One of them would need to speak to Allāh’s Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and


Allāh sent down relief from this requirement afterwards,

قُلْ يَا أَيُّهَا النَّاسُ إِنَّنَا نَجِيَّنَاكُمْ وَجِنَّةً وَأَهْلَكُمْ فَإِنَّا نَجِيَّنَاكُمْ مِنَ الْعُقُورِ

وَنَجِي فِي النَّارِ نَجَاتً مَّعَانيَّا وَإِنَّبَذَا مَا نُعْرِضُهُمْ لَيُعْرِضَهُمْ الَّذِينَ لَا يُؤْمِنُونَ

وَاللَّهُ عَلَى مَا نَجَّيْنَاكُمْ مَعَانِيَّا وَأَلْبَيْنَا النَّارَ وَأَلْبَيْنَا اللَّهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَاللَّهُ عَلِيمٌ حَكِيمٌ

But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful.”[1]

Ma‘mar reported from Qatādah that the Āyah,

اتَّجَهْ بِهَا رُؤْلِلْ قُلُوبَمُ بِقُرُونِهَا

When you (want to) consult the Messenger in private, spend something in charity before your private consultation was abrogated after being in effect for only one hour of a day.[2]

‘Abdur-Razzāq recorded that Mujāhid said that ‘Ali said, “No one except me implemented this Āyah, until it was abrogated,” and he was reported to have said that it remained in effect for merely an hour.[3]

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14. Have you not seen those who take as friends a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to a lie while they know.

15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh, so they shall have a humiliating torment.

17. Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.

18. On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!

19. The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!

Chastising the Hypocrites

Allāh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allāh the Exalted said in another Āyah,

(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way. (4:143) Allāh said here,

Have you not seen those who take as friends a people upon whom is the wrath of Allāh?

referring to the Jews with whom the hypocrites were allies in secret. Allāh said,
They are neither of you nor of them, meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

and they swear to a lie while they know, meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of Al-Ghamūs. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh’s Prophet) is true in essence.

Allāh the Exalted said,

Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

so they shall have a humiliating torment. meaning, as recompense for belittling the significance of swearing by the
Mighty Name of Allāh, while lying and concealing betrayal. Allāh the Exalted said,

«Their children and their wealth will avail them nothing against Allāh.»

meaning, none of their possessions can avert the affliction when it is sent their way,

«They will be the dwellers of the Fire to dwell therein forever.»

Allāh the Exalted said,

«On the Day when Allāh will resurrect them all together;»

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

«then they will swear to Him as they swear to you. And they think that they have something.»

meaning, they will swear to Allāh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allāh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allāh said,

«And they think that they have something» meaning, on account of swearing to their Lord (that they used to be believers).

Allāh rebukes this idea of theirs;

«Verily, they are liars!» stressing that they are lying.

Allāh then said;
The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh.

meaning, Shayṭān has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardāʾ said that he heard the Messenger of Allāh say,

Away three in a village or desert among whom the Salāh is not called for, will have the Shayṭān control them. Therefore, adhere to the Jamāʿah, for the wolf eats from the strayed sheep.⁸

Zāʿīdah added that As-Sāʾib said that Jamāʿah, refers to, “Praying in congregation.” [¹] Allāh the Exalted said,

They are the party of Shayṭān, referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

Verily, it is the party of Shayṭān that will be the losers!

20. Those who oppose Allāh and His Messenger, they will be among those most humiliated.

21. Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.

22. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allāh is well pleased with them, and they are well pleased with Him. They are the party of Allāh. Verily, the party of Allāh will be the successful.

The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail

Allāh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

Verily, it is the party of Shayṭān that will be the losers!

they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allāh said,

Verily, I and My Messengers shall be the
meaning, He has decreed, written in the First Book, and
decided in the decree that He has willed – which can never be
resisted, changed or prevented – that final victory is for Him,
His Book, His Messengers and the faithful believers, in this life
and the Hereafter:

"Surely, the (good) end is for those who have Taqwá."

Verily, We will indeed make victorious Our Messengers and
those who believe in the life of this world and on the Day when
the witnesses will stand forth, the Day when their excuses will
be of no profit to the wrongdoers. Theirs will be the curse, and
theirs will be the evil abode.

Alláh said here,

"Alláh has decreed: "Verily, I and My Messengers shall be the
victorious." Verily, Alláh is All-Powerful, Almighty."

meaning, the Almighty, All-Powerful has decreed that He shall
prevail over His enemies. Indeed, this is the final judgement
and a matter ordained; the final triumph and victory are for
the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Alláh the Exalted said,

"You will not find any people who believe in Alláh and the Last
Day, making friendship with those who oppose Alláh and His
Messenger, even though they were their fathers or their sons or
their brothers or their kindred."

Meaning, do not befriend the deniers, even if they are among
the closest relatives. Alláh said,
Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself. (3:28), and,

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are the rebellious. (9:24)

Sa‘îd bin ‘Abdul-‘Azîz and others said that this Ayah,

You will not find any people who believe in Allah and the Last Day…

was revealed in the case of Abu ‘Ubaydah ‘Âmir bin ‘Abdullâh bin Al-Jarrâh when he killed his disbelieving father, during the battle of Badr.[1] This is why when ‘Umar bin Al-Khaṭṭâb placed the matter of Khilâfah in the consultation of six men after him, he said; “If Abu ‘Ubaydah were alive, I would have appointed him the Khalifah.” It was also said that the Ayah,

even though they were their fathers, was revealed in the case of

[1] See Al-Iṣâbah under the biography of ‘Âmir bin ‘Abdullâh bin Al-Jarrâh. There it is reported from ‘Abdullâh bin Shawdhab. Ibn Ḥajar said that At-Ṭabarâni had a good chain for it. However, these narrations are Mursal.
Abu ‘Ubaydah, when he killed his father during the battle of Badr, while the Āyah,

⟨أُوْلَّدُ فِي قُلُوبِ الْإِبْلِ أَهْدَىْهُمْ يُرْجِعَ بَيْنَاهَا ⟩

⟨or their sons⟩ was revealed in the case of Abu Bakr Aṣ-Ṣiddiq when he intended to kill his (disbelieving) son, ‘Abdur-Raḥmān, (during Badr), while the Āyah,

⟨أَوْ إِخْوَانُهُمْ ⟩

⟨or their brothers⟩ was revealed about the case of Muṣ‘ab bin ‘Umayr, who killed his brother, ‘Ubayd bin ‘Umayr, during Badr, and that the Āyah,

⟨أَوْ عِبَادُهُمْ ⟩

⟨or their kindred⟩ was revealed about the case of ‘Umar, who killed one of his relatives during Badr, and also that this Āyah was revealed in the case of Ḥamzah, ‘Ali and ‘Ubaydah bin Al-Ḥārith. They killed their close relatives ‘Utbah, Shaybah and Al-Walid bin ‘Utbah that day. Allāh knows best.

A similar matter is when Allāh’s Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh’s help. ‘Umar said, “But I have a different opinion, O Allāh’s Messenger! Let me kill so-and-so, my relative, and let ‘Ali kill ‘Aqīl (‘Ali’s brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators.”

Allāh said,

⟨وَأَرْتَقَى سَكِينَةَ فِي قُلُوبِ أَهْلِ الْيَمِينِ أَهْدَىْهُمْ يُرْجِعَ بَيْنَاهَا ⟩

⟨For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself.⟩

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,
meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the Āyah,

\( \text{كَتَبَ فِي نُفُوسِهِمُ الْإِيمَانَ} \)

\( \text{He has written faith in their hearts,} \) means, “He has placed faith in their hearts.” Ibn ‘Abbās said that,

\( \text{وَأَضْرَبَهُمْ بِرُوحِ يَتْمُّهُ} \)

\( \text{and strengthened them with Rūḥ from Himself.} \) means, “He gave them strengths.”

Allāh’s statement,

\( \text{وَخُذْلِكَ لَمَّا جَعَلْنَا الآمَنَاءَ خَلَقَينَ فِي رُوحِهِمْ رُوحًا أُنْعَمَ رُضِينَ عَنْهَا} \)

\( \text{And He will admit them to Gardens under which rivers flow, to dwell therein. Allāh is well pleased with them, and they are well pleased with Him.} \)

was explained several times before. Allāh’s statement,

\( \text{فَلْيُرْضِنَ اللَّهُ عَنْهُمْ وَيُرِضُونَ عَنْهُ} \)

\( \text{Allāh is well pleased with them, and they are well pleased with Him.} \)

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allāh’s cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allāh’s statement,

\( \text{أَوْلَيْكَ حَرُّبَ اللَّهُ أَلَّا إِنَّ حَرُّبَ اللَّهُ حُرُّبًا مَّثْلَهُ} \)

\( \text{They are the party of Allāh. Verily, the party of Allāh will be the successful.} \)

indicates that they are the party of Allāh, meaning, His servants who are worthy of earning His honor. Allāh’s statement,

\( \text{أَلَّا إِنَّ حَرُّبَ اللَّهُ حُرُّبًا مَّثْلَهُ} \)

\( \text{Verily, the party of Allāh will be the successful.} \)
asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

\[\text{Verily, the party of Shaytān will be the losers!}\]

This is the end of the Tafsīr of Sūrat Al-Mujādilah. All praise and thanks are due to Allāh.
The Tafsir of Sūrat Al-Ḥashr
(Chapter - 59)

Which was revealed in Al-Madīnah

Ibn ‘Abbās used to call this chapter, ‘Sūrah Bani An-Naḍır.’[1] Saʿīd bin Manṣūr recorded that Saʿīd bin Jubayr said, “I asked Ibn ‘Abbās about Sūrat Al-Ḥashr and he said, ‘It was revealed about Bani An-Naḍır.’” Al-Bukhārī and Muslim recorded it using another chain of narration from Ibn ‘Abbās.[2] Al-Bukhārī also recorded it from Abu ‘Awānah, from Abu Bishr from Saʿīd bin Jubayr, who said, “I asked Ibn ‘Abbās, ‘Sūrat Al-Ḥashr?’ He said, ‘Sūrah Bani An-Naḍır.’”[3]

ہے اللہُ الکریم الحجیہ

In the Name of Allāh, the Most Gracious, the Most Merciful.

<<1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.>>

<<2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached

them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.

3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

4. That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then verily, Allah is Severe in punishment.

5. What you cut down of the Linnah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.

Everything glorifies Allah in its own Way

Allah states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allah said in another Ayah,

َّنَّٰسِيَّةَ ۖ لَا تَنْبَنِئُ الدَّارَ وَالدُّنْيَا وَلَن يَسْتَبْهَ بِهِۦ إِلَّا يَسْتَبْهَ بِجَهَّالٍ لَا تَنْفَرْعُونَ

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.) (17:44) Allah’s statement,

(وهُوَ القَبِيرُ)

(And He is the Almighty) meaning of invincible majesty,

(الْمُكْرِمُ)

(the All-Wise.) in what He decrees and legislates.

The End that Bani An-Naḍīr suffered

Allah said,

ۚ هُوَ اللَّهُ أَنْحَى اللَّدَى كَفُرَّوا بِأَهِلِ الْكِتَابِ

(He it is Who drove out the disbelievers among the People of the Scripture)

referring to the Jewish tribe of Bani An-Naḍīr, according to Ibn
ʻAbbas, Mujahid, Az-Zuhri and several others.[1]

When the Messenger of Allah ﷺ migrated to Al-Madīnah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allah’s Messenger ﷺ. Therefore, Allah sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allah’s torment, but they did not help them against Allah in the least. Then, that which they did not expect came to them from Allah, and Allah’s Messenger ﷺ forced them to leave Al-Madīnah. Some of them went to Adhrī‘āt in the area of Ash-Shām, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allah the Exalted said,

\[
\text{ثَمَّ فَوَرَّتُونَ بِبَيْنِيَّمْ وَبِبيَّمَ أَلْسِنَيْنِ فَأَسْتِرُونَ بَيْنَ أَيْدَيِ الْأَبْصَارِ}.
\]

(they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.)

meaning, “Contemplate the end of those who defied Allah’s command, contradicted His Messenger and denied His Book. See how Allah’s humiliating torment struck them in this life, as well as, the painful torment that Allah has reserved for them in the Hereafter.”

Abu Dāwūd recorded that ‘Abdur-Rahmān bin Ka‘b bin Mālik said that one of the Prophet’s Companions said, “The Quraysh idolators wrote to ‘Abdullāh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allah ﷺ was in Al-Madīnah at the time, before the battle of Badr occurred. They wrote: ‘You have given refuge to our citizen. We swear by Allah, you should fight him, or we will expel you or gather all our forces, until
we kill your soldiers and take your women captive.'

When the news of this threat reached 'Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

«The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?»

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madinah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Naḍīr intended to betray their treaty. Bani An-Naḍīr sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Naḍīr would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

«إِنَّمَا اللَّهُ وَالَّذِي عَلَيْهِ يَسْتَقُومُ وَالَّذِينَ مِن كَثِرَةِ الْأَلْلَهِ يَسْتَقُومُونَ يَا بُنَيَّا أَنَّكُمْ وَلَا تَأْمُرُوا عِنْدِي إِلَّا بِمَا يُعَهِّدُونَا عِنْدَيْنِ عَلَيْنِ»

«By Allāh! You will not be safe until and unless you renew your peace treaty with me.»

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayzhah and left Bani An-Naḍīr alone that day. The Prophet ﷺ ordered Bani Qurayzhah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayzhah and went back to Bani An-Naḍīr with his forces and fought them until they agreed to surrender in return for safe
passage out of Al-Madinah. Bani An-Nadîr evacuated Al-Madinah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Nadîr were granted to the Messenger ﷺ by Allâh when He said,

وَأَوْلَىٰ مِنْ أَنفُسِهِمْ نَفْسَكُمْ وَلَوْ نَزَدْنَاهُمْ عَلَىٰ نَفْسِهِمْ وَلَأَرَكَبْنَاهُمْ

«And what Allâh gave as booty to His Messenger from them – for this you made no expedition with either cavalry or camelry»

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Ansâr. He did not give the Ansâr any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter’s children, i.e., children of Fâtîmah.”[1]

However, let us summarize the battle of Bani An-Nadîr here. From Allâh alone we seek help.

The Reason behind the Battle of Bani An-Nadîr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ân were killed at the area of Bi'r Ma‘ûnah, excluding 'Amr bin Umayyah Ad-Ḍamri, who killed two men from the tribe of Bani ‘Āmir on his way back to Al-Madinah. He did not know that these two men had a promise of safe passage from Allâh’s Messenger ﷺ. When he went back to Al-Madinah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

لَقَدْ قَتَلْتُ رَجُلَيْنِ لَأَدْيَانِهِمْ

“You have killed two men, I shall pay the blood money for them.”

Bani An-Nadîr and Bani ‘Āmir were allies and had treaties. The Prophet ﷺ asked Bani An-Nadîr to help pay the blood money for the two dead men. The area of Bani An-Nadîr was in a suburb of Al-Madinah, a few miles to the east.[2]


[2] Ad-Durrari fî Ikhtîsâr Al-Maghâzî was-Siyar 180, 181, and Ibn Hishâm 3:195. This narration is Mursal.
In his book of *Sūrah*, Muḥammad bin Ishāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Naḍīr to ask them for financial help to pay the blood money of the two men from Bani ‘Amir, who were killed by ‘Amr bin Umayyah Aḏ-Ḍamri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazīd bin Rūmān. Bani An-Naḍīr and Bani ‘Amir had a treaty and were allies. When Allāh’s Messenger ﷺ went to Bani An-Naḍīr asking them for help to pay the blood money for the two men, they said, ‘Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.’ Yet, when they met each other in secret, they said, ‘You will not find a better chance with this man than this,’ while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, ‘Who will ascend this wall and drop a stone on this man and rid us of his trouble?’ ‘Amr bin Jīḥāsh bin Ka‘b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, ʿUmar and ‘Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger’s Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Naḍīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Naḍīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, ‘O Muḥammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?’

Meanwhile, ‘Abdullāh bin Ubayy bin Salūl, Wadī’ah, Mālik bin Abī Qawqal, Suwayd, Dā‘is and several other men who all belonged to the tribe of Al-Khazraj bin Bani ‘Awf, sent a message to Bani An-Naḍīr saying, ‘Be firm and strong. We will never abandon you. If you are fought against, we will fight
along with you and if you are forced to leave Al-Madînah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allâh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madînah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nađîr moved to Khaybar, and some of them went to Ash-Shâm. They left all that remained behind for the Messenger of Allâh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Anşâr got a share, except for Sahl bin Ḥunayf and Abu Dujânah Simâk bin Kharashah. They said that they were poor and the Messenger of Allâh ﷺ gave them their share. Only two men from Bani An-Nađîr embraced Islâm, Yâmîn bin Umayr bin Ka'b bin 'Amr bin Jiḥâsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islâm.”

Ibn Isḥâq continued, "Some of the offspring of Yâmîn narrated to me that the Messenger of Allâh ﷺ said to Yâmîn,

أَلَمْ نَرَأَ مَا أَلَقَتْ مِنْ أَبِنِي عَمْكَ وَمَا هُمْ بِهِ مَنْ شَأَنُونِ؟

"Have you not heard what your cousin plotted to do against me?"

Yâmîn bin Umayr promised someone a reward if he killed his cousin 'Amr bin Jiḥâsh, and someone killed him, according to their claim."[1] Ibn Isḥâq then said, "All of Sûrat Al-Ḥasr was revealed about Bani An-Nađîr.” A similar story was recorded by Yunus bin Bukayr from Ibn Isḥâq.[2] Allâh’s statement,

ۚۚ هُوَ اللَّهُ الْعَزِيزُ الْقَهَّارُ مِنْ أَهۡلِ الْكِتَابِ ۛ

(He it is Who drove out the disbelievers among the People of the Scripture)

refers to Bani An-Nađîr,

[1] This chain is not authentic.
You did not think that they would get out, i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allâh the Exalted said,

And they thought that their fortresses would defend them from Allâh! But Allâh reached them from a place where they expected it not.

meaning, there came to them from Allâh what they did not expect or anticipate. Allâh said in another Ayah,

Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. (16:26)

Allâh said,

and He cast terror into their hearts means, Allâh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allâh frightening his enemies the distance of a month, laid siege to them. May Allâh’s peace and blessings be on the Prophet. As in Ibn Ishâq’s explanation – which preceded;

that they demolished their own dwellings with their own hands and the hands of the believers.

the Jews brought down what they wanted to transport from
their roofs and doors, so that they could carry them on camels. Similar was said by Urwah bin Az-Zubayr, Abdur-Rahmān bin Zayd bin Aslam and several others.\(^1\) Allāh’s statement,

«وَلَوْلَا كَانَ اللهُ عَطِيرًا لَّهُمْ لَمْ يُتَبَيَّنَ لَهُمْ فِي الْدِّيْنِ»

«And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world»

meaning, if it was not for the fact that Allāh had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. Urwah, As-Suddi and Ibn Zayd said that Allāh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.\(^2\)

Allāh said,

«وَفِي الْحَيَاةِ الدُّنْيَا عَذَابٌ أَلِٰمٌ»

«and in the Hereafter theirs shall be the torment of the Fire»

meaning, it is a matter ordained that they will surely face,

«ذَلِكَ بِأَنَّهُمْ مُّكَذِّبُونَ لِلَّهِ وَمُنِيبٌ»

«That is because they opposed Allāh and His Messenger»

means, Allāh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allāh and His Messenger and denied the good news that Allāh sent forth in the Books of previous Messengers regarding the coming of Muḥammad ﷺ. The Jews knew these facts about Muḥammad ﷺ just as they knew their own children. Allāh said,

«وَمَنِ يُكَذِّبُ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ»

«And whosoever opposes Allāh, then verily, Allāh is Severe in punishment»

\(^1\) Al-Qurṭubi 18:4.

\(^2\) Ar-Rāzi 29:245.
The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

«ما فَطَّنَرْنَ بِن نَيْسَةٍ أوِّرَتْهَا قَاتِلًا عَلَى أَسْوَلِهَا يَبْذَلُنَّ اللَّهُ وَيَبْذَلُ النَّبِيُّ ﷺ»

(What you cut down of the Līnāh, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.)

Līnāh is an especially good type of date tree. Abu Ḥubaydah said that Līnāh is a different kind of dates than ‘Ajwāh and Barnī.[1] Several others said that Līnāh refers to every type of date fruits, except for the ‘Ajwāh (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.[2] Ibn Jarīr quoted Mujāhid saying that it also includes the Buwayrah type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍīr, to humble them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Ishāq narrated that Yazīd bin Rūmān, Qatādah and Muqāṭīl bin Hayyān said, “Bani An-Naḍīr sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable Āyah stating that whatever Līnāh was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humble and disgrace the enemy and degrade them.”[3]

Mujāhid said, “Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur‘ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh’s leave.” There is also a Ḥadīth narrated from the Prophet ﷺ with this meaning.[4] An-Nasā‘ī recorded that Ibn ‘Abbās said about Allāh’s statement,

«ما فَطَّنَرْنَ بِن نَيْسَةٍ أوِّرَتْهَا قَاتِلًا عَلَى أَسْوَلِهَا يَبْذَلُنَّ اللَّهُ وَيَبْذَلُ النَّبِيُّ ﷺ»

What you cut down of the Lūnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.

"They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allāh's Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allāh sent down this Āyah,

> "What you cut down of the Lūnah, or you left them standing on their stems, it was by leave of Allāh."

Imām Aḥmad recorded that Ibn ʿUmar said that the Messenger of Allāh ﷺ ordered that the date trees of Bani An-Naḍīr be cut down and burned. The Two Ṣaḥīḥs collected a similar narration.

Al-Bukhārī recorded that ʿAbdullāh bin ʿUmar said, “Bani An-Naḍīr and Bani Qurayyāzah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Naḍīr and allowed Bani Qurayyāzah to remain in their area until later, when the Prophet fought against Qurayyāzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet’s side, who granted them asylum, and they embraced Islām. All of the Jews of Al-Madīnah, Bani Qaynuqā’, the tribe of ‘Abdullāh bin Salām, Bani Ḥārithah and the rest of the Jewish tribes in Al-Madīnah were exiled."

The Two Ṣaḥīḥs also recorded from Ibn ʿUmar that the Messenger of Allāh ﷺ burned down the date trees of Bani An-Naḍīr and had them cut down the date palms of Al-Buwayrah. Allāh the Exalted and Most Honored revealed this Āyah,

> "What you cut down of the Lūnah, or you left them standing on their stems, it was by leave of Allāh."

[1] An-Nasāʾi in Al-Kubrā 6:483. Similar was recorded by At-Tirmidhī under the Tafsīr of this Āyah.
6. And what Allah gave as booty (Fai’) to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

7. What Allah gave as booty (Fai’) to His Messenger from the people of the townships – it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.

The Fai' and how it is spent

Allāh the Exalted explains the regulations for Fai’, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Naḍīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Naḍīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh’s Messenger ﷺ. Therefore, it was Fai’ that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the Fai’ on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this Āyāt,

«وَمَا أَنْبِيَأَيَّ أَنْتَ أَنْتَ عَلَىٰ رُسُلِيْنَ يَا بُنيَّا»

«And what Allāh gave as booty (Fai’) to His Messenger from them» meaning, from Bani An-Naḍīr,

«فُمَا أَنْبِيَأَيَّ أَنْبِيَأَيَّ عَلَىٰ مّنْ سَحْيِ وَلَا رَكْبَةَ»

«for this you made no expedition with either cavalry or camelry.»

refering to using camels,

«وَلَكِنَّ أَنْبِيَأَيَّ أَنْبِيَأَيَّ أَنْبِيَأَيَّ عَلَىٰ مّنْ بِنْىَّةٍ وَلَا عَلَىٰ سَحْيِ وَلَا رَكْبَةٍ»

«But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.»

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

«فُمَا أَنْبِيَأَيَّ أَنْبِيَأَيَّ عَلَىٰ رُسُلِيْنَ مّنْ أَمَلْ أَفْرَعِيْنَ»

«What Allāh gave as booty (Fai’) to His Messenger from the people of the townships»

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Naḍīr. This is
why Allâh the Exalted said,

(۶۷۲) فِیْلِیَ وَلَسَّلِیۡلِ رَلَّیۡلَیَوَ لَلَّمَنَ وَلَلَّسَکَنِیَوَ رَبَّنِیِّنَالْخَیَلِیٓ

(it is for Allâh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,) until its end and the following Ayah.

mentioning the ways the Fâ‘rî’ should be spent. Imâm Aḥmad recorded that ‘Umar said, “The wealth of Bâni An-Nâdîr was of the Fâ‘rî’ type that Allâh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allâh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allâh the Exalted and Most Honored.”[1] Aḥmad collected the short form of this story. The Group, with the exception of Ibn Mâjah, collected this Ḥadîth.[2]

Abu Dâwûd recorded that Mâlik bin ‘Awws said, “While I was at home, the sun rose high and it got hot. Suddenly the messenger of ‘Umar bin Al-Khâṭîb came to me and I went along with him and entered the place where ‘Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, ‘O Mâlik! Some of your people’s families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.’ I said, ‘I wish that you ordered someone else to do it.’ He said, ‘Take it.’ Then Yârîf (the servant of ‘Umar) came saying, ‘O Commander of the faithful! May I admit ‘Uthmân bin ‘Affân, ‘Abdur-Rahmân bin ‘Awws, Az-Zubayr bin Al-‘Awwâm and Sa’d bin Abi Waqqâs?’ ‘Umar said, ‘Yes,’ and they came in. After a while Yârîf came again and said, ‘O Commander of the faithful! May I admit Al-‘Abbâs and Ali?’ ‘Umar said, ‘Yes.’ So, they were admitted and Al-‘Abbâs said, ‘O Chief of the believers! Judge between me and this one (i.e., Ali).’ The group (being ‘Uthmân and his companions) said, ‘O Chief of the believers! Judge between them and relieve both of them from each other.’ I (Mâlik bin Awws) thought that


they asked the four men to come in before them for this purpose. `Umar said, 'Be patient!' He then asked the group (Uthmān and his companions), 'I ask you by Allāh by Whose permission the heavens and earth exist, do you know that Allāh's Messenger ﷺ said,

«Our (the Prophet's) property will not be inherited. Whatever we leave, is charity»?'

The group said, 'He said so.' `Umar then turned to `Ali and Al-`Abbās and said, 'I beseech you by Allāh by Whose permission the heavens and earth exist, do you know both that Allāh's Messenger ﷺ said,

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity»?'

They replied, 'He said so.' `Umar then said, 'Allāh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allāh the Exalted said,

هوَ نَذَرَهُ وَلَمْ يَنْأِيْهَا وَإِنَّهُ وَقَدْ أَشْدَدَ عَلَيْهِ مِنْ حَسَنٍ وَلَا يَكْرَمَ وَلَكِنَّ اللَّهُ بِفُلُطَ أَسْلَمَ عَلَى مِنْ بَنِي عَلِيّ وَلَدَى عَلَى سَكَّٰلِيْنَ سَيْرَتِيْنَ،

«And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things»

Therefore, this property, the booty collected from Bani An-Naḍīr, was especially given to Allāh's Messenger ﷺ. However, by Allāh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allāh’s Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allāh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' `Umar then said to `Ali and Al-`Abbās, 'I ask you by Allāh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' `Umar added, 'When Allāh took His Prophet ﷺ unto Him, Abu Bakr said: I am the
successor of Allāh’s Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-‘Abbās’) share of inheritance from your nephew, and he (‘Ali) asked for his wife’s share from her father’s inheritance. Abu Bakr said: Allāh’s Messenger ﷺ said,

«Our (the Prophets’) property will not be inherited. Whatever we leave, is charity.»

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh’s Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both (‘Ali and Al-‘Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh’s that you will manage it in the same way as Allāh’s Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.,”

They recorded this from the Ḥadīth of Az-Zuhri.[2]

Allāh said,

«in order that it may not become a fortune used by the rich among you.»

means, ‘We made the expenditures for the Fai’ like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.’


Ordering Obedience of the Messenger Ḥ in All Commands and Prohibitions

Allāh the Exalted said,

«And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).»

meaning, ‘whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.’

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh’s creation.” His statement reached a woman from Bani Asad called, Umm Ya‘qūb, who came to ‘Abdullāh and said, “I have come to know that you have cursed such and such?” He replied, “Why should I not curse those whom Allāh’s Messenger Ḥ has cursed and who are cursed in Allāh’s Book!” Umm Ya‘qūb said, “I have read the whole Qur‘ān, but did not find in it what you say.” He said, “Verily, if you have read the Qur‘ān, you have found it. Didn’t you read,

«And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).»

She replied, “Yes, I did.” He said, “Verily, Allāh’s Messenger Ḥ forbade such things.” “She said, “But I think that your wife does these things?” He said, “Go and look at her.” She went and watched her, but could not see anything in support of her claim. She went back to ‘Abdullāh bin Mas‘ūd and said that she did not notice anything on his wife. On that he said, “If my wife was as you thought, I would not keep her with me.”[1]

The Two Ṣaḥiḥs recorded this from the Ḥadīth of Sufyān Ath-Thawri.[2] As well as a Ḥadīth of Abu Hurayrah, who said that

the Messenger of Allâh said,

«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»

Allâh's statement,

«Have Taqwâ of Allâh; verily, Allâh is Severe in punishment.»

means, fear Allâh by obeying His orders and refraining from His prohibitions. Surely, Allâh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

«And (there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allâh and (His) good pleasure, and helping Allâh and His Messenger. Such are indeed the truthful.»

«And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.»

«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

Those Who deserve the Fai'; and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the Fai',

الذين أُجْهِروا من بيوتهم وأمواتهم، ببسط طلاق من الله ورضواناً

who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

وَبِصَرَّعَتِ اللهِ وَرَضْيَتْ أَوْلَادُكَ مَنْ أَصْبَحَ

(and helping Allāh and His Messenger. Such are indeed the truthful.)

meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.' Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

وَالذين نَزَعُوْن الأُنَارَ وَأَقْبَشَنَّ بِفَتْحَة

(And it is also for) those who, before them, had homes and had adopted the faith,

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. 'Umar said, "I recommend the Khalīfah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of Hijrah and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhārī collected this Ḥadith.[1]

Allāh said,

«لا، ما أنتمُونَ عَلَيْهِمْ وَذُعْوَنَ نَعْلَمُ مَا آتَيْهِمْ»

No they won’t, as long you thanked them for what they did and invoked Allāh for them."[1]

I have not seen this version in the other books. Al-Bukhārī recorded that Yahya bin Sa‘īd heard Anas bin Mālik, when he went with him to Al-Walid, saying, “The Prophet ﷺ called Anṣār to divide Al-Baḥrayn among them. The Anṣār said, ‘Not until you give a similar portion to our emigrant brothers.’ He said,

إِنَّا لَا، فَاضِرُوا خَلَى النَّفْوُنِي، فَإِنَّهُ سَيْبِيسِكُمْ يَدُنُي أُنْتَهِيَةُ

Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).”[2]

Al-Bukhārī was alone with this version. He also recorded that Abu Hurayrah said, “The Anṣār said (to the Prophet ﷺ), ‘Distribute our date-palms between us and our emigrant brothers.’ He replied, ‘No.’ The Anṣār said (to the emigrants), ‘Look tend to the trees and share the fruits with us.’ The emigrants said, ‘We hear and obey.’”[3] Al-Bukhārī, but not Muslim, recorded it.

The Ansār never envied the Muhājirīn

Allāh said,

«لا يُبْحَدَنَّ فِي صُدُورِهِمْ سَاعِدَةٌ لَّنَا أَوْرَأٍ»

(and have no jealousy in their breasts for that which they have been given,)

meaning, the Ansār did not have any envy for the Muhājirīn because of the better status, rank, or more exalted grade that Allāh gave the Muhājirīn above them. Allāh’s statement,

«لَى نَيْمًا أُرِزُوا»

(that which they have been given,) refers to what the Muhājirīn were favored with, according to Qatādah and Ibn Zayd.

Selflessness of the Ansār

Allāh said,

«وَزَوَّدْهُمْ عَلَى أَنفْسِهِمْ وَلَوْ كَانَ مُحَضَّرًا»

(and give them preference over themselves even though they were in need of that,)

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic Hadīth stated that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الصَّدَقَةُ جُهَادُ النِّمَلِ»

(The best charity is that given when one is in need and struggling.)[1]

This exalted rank is better than the rank of those whom Allāh described in His statements,

«وَيُطُمِّنُونَ أَطْفَامًا عَلَى حَيْبٍ»

(And they give food, inspite of their love for it.) (76:8), and,

«وَيَزَاكَانَ الْمَالًا عَلَى حَيْبٍ»

(And gives his wealth, in spite of love for it.) (2:177)

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The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr As-Siddiq gave away all his wealth in charity and Allāh’s Messenger  asked him,

"What did you keep for your family," and he said, “I kept for them Allāh and His Messenger.”[1]

‘Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhārī recorded that Abu Hurayrah said, “A man came to the Prophet  and said, ‘O Allāh’s Messenger! Poverty has stuck me.’ The Prophet  sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh’s Messenger  said,

"Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?"

An Anṣāri man said, ‘I, O Allāh’s Messenger!’ So he took him to his wife and said to her, ‘Entertain the guest of Allāh’s Messenger generously.’ She said, ‘By Allāh! We have nothing except the meal for my children.’ He said, ‘Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.’ She did what he asked her to do. In the morning the Anṣāri went to Allāh’s Messenger  who said,

«Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.» Then Allāh revealed,

«and they give them preference over themselves even though they were in need of that.»[1]

Al-Bukhārī recorded this Ḥadīth in another part of his Ṣaḥīh. Muslim, At-Tirmidhi, An-Nasā‘ī collected this Ḥadīth. In another narration for this Ḥadīth, the Companion’s name was mentioned, it was Abu Ṭalḥah Al-Anṣārī, may Allāh be pleased with him.[2]

Allāh said,

«And whosoever is saved from his own greed, such are they who will be the successful.»

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Aḥmad recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.»[3] Muslim collected this Ḥadīth.[4]

Ibn Abi Ḥātim recorded that Al-Aswad bin Hilāl said that a man said to ‘Abdullāh (bin Mas‘ūd), “O Abu ‘Abdur-Raḥmān! I fear that I have earned destruction for myself.” ‘Abdullāh asked him what the matter was and he said, “I hear Allāh’s saying,

«And whosoever is saved from his own greed, such are they who will be the successful.»

and I am somewhat a miser who barely gives away anything.” ‘Abdullāh said, “That is not the greed Allāh mentioned in the Qur’an, which pertains to illegally consuming your brother’s wealth. What you have is miserliness, and it is an evil thing indeed to be a miser.” [1]

Allāh said,

«And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”

This is the third type of believers whose poor most deserve to receive a part of the Fai’. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another Āyah,

«And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.» (9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable Āyah,

And those who came after them say, meaning, the statement that they utter is,

Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred, meaning, rage or envy,

against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Râfîdah[1] who curse the Companions do not have a share in the Fai’ money, because they do not have the good quality of those whom Allah has described here that they say,

Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

Ibn Abi Hâtim recorded that ‘A’ishah said, “They were commanded to invoke Allah to forgive them, but instead, they cursed them!” She then recited this Ayah,

And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.”[2]

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11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, “If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.” But Allah is Witness that they verily are liars.

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be
victorious.

(13). Verily, you are more fearful in their breasts than Allâh. That is because they are a people who comprehend not.

(14). They fight not against you even together, except in fortified towns, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

(15). They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.

(16). Like Shaytân, when he says to man: "Disbelieve." But when he disbelieves, Shaytân says: "I am free of you, I fear Allâh, the Lord of all that exists!"

(17). So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.

The False Promise of Support the Hypocrites gave to the Jews

Allâh states that the hypocrites, 'Abdullâh bin Ubayy and his like, sent a messenger to Bani An-Nâdîr promising them help. Allâh the Exalted said,

وَلَمْ تَزِ إِلَيْ الْيَمِمَ نُادِمَوْا بِقُولِنِ إِلَيْهِمْ أَلَمْ كُفَرُوا بِأَهْلِ الْكِتَابِ لَنْ أُحْجِرْ

Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." Allâh then said,

وَمَا أَنتُمُ الْكُفَّارُ الْخَاشِعُونَ

(But Allâh is Witness that they verily are liars.) meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allâh said,
and if they are attacked, they will never help them. meaning, the hypocrites will not fight along with the Jews,

And (even) if they do help them, and even if the hypocrites did fight along their side,

they will turn their backs, and they will not be victorious. This Ayah contains good news, just as the good news that this following Ayah conveys,

Verily, you are more fearful in their breasts than Allah. meaning, the hypocrites fear you more than they fear Allah, as He says;

Behold! a section of them fear men as they fear Allah or even more. (4:77)

This is why Allah said,

That is because they are a people who comprehend not. Allah then said,

They fight not against you even together, except in fortified townships, or from behind walls. meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allah the Exalted said,

Their enmity among themselves is very great. meaning, the enmity they feel against each other is intense,
And make you to taste the violence of one another. (6:65)
Allāh said in the Āyah,

"You would think they were united, but their hearts are divided."

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakha’ī said that this Āyah refers to the hypocrites and the People of the Scriptures,

"That is because they are a people who understand not." Allāh said,

"They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment."

referring to the Jewish tribe of Bani Qaynūqā, according to Ibn 'Abbās, Qatādah and Muḥammad bin Ishāq.

The Parable of the Hypocrites and the Jews
Allāh said,

"Like Shaytān, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytān says: "I am free of you..."

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelieving and when they obey him, he disowns them and declares himself free of their actions, saying,

I fear Allah, the Lord of all that exists! Allah said,

So, the end of both will be that they will be in the Fire, abiding therein.

meaning, the end of both he, Shaytān, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

Such is the recompense of the wrongdoers.

means, this is the recompense of every unjust person.

18. O you who believe! Have Taqwā of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.

19. And be not like those who forgot Allah, and He caused them to forget themselves. Those are the rebellious.

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.
The Command to have Taqwā and to prepare for the Day of Resurrection

Imām Aḥmad recorded that Al-Mundhir bin Jarīr narrated that his father said, “While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Muḍar. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce Adhān. Bilāl pronounced Adhān and Iqāmah, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

»إِنَّ آدمًا أُتِيَتَ بهُ مَنْ عَسِيكُمُ الْخَلْقُ أَجْعَلْنَاهُ نَشَأً مِنْ نَصْرِ ۖ وَيَدُودَرُوۡنَبًۡ١١٤٣

O mankind! Have Taqwā of your Lord, Who created you from a single person... » (4:1),

until the end of the Āyah. Then he recited the Āyah that is in Sūrat Al-Ḥashr:

»وَتَفَنَّىَنَّكُمْ نَفَّتُمْ إِلَىٰ آنِبًۡ١١٤٤

and let every person look to what he has sent forth for tomorrow,”»

He then said,

“A man donated his Dinār, his Dirham, from his clothes, from his Sā' [1] of wheat, from his Sā' of dates” – until he said – “even if it was half a date.” Then a person among the Anṣār came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

من سَنَ في الإسلام سنة سنة لله أجرها وأجر من عملها بها لله، من غمر أَن يَنفَقَ من أجلهم شيء، ومن سن في الإسلام سنة سنة كان عليه وزراً ووزراً ووزراً ووزراً

[1] A measure of weight; four scoops with two hands held together.
He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.\footnote{Ahmad 4:358.}

Muslim recorded this Hadith via the chain of Shu'bah.\footnote{Muslim 2:704.}

Therefore, Allah's statement,

\begin{quote}
 أَوْلَىٰ قُلُوبَكُمْ َلَنَاُ أَنْنَدُوَّنَوْاٰ اللَّهَ\\

O you who believe! Have Taqwa of Allah,
\end{quote}

ordains the Taqwa of Allah which pertains to obeying what He ordered and staying away from what He forbade.

Allah said,

\begin{quote}
إِنَّ الْأَلْلَهُ رَءِيْسَتَكُمْ وَرَحِيمٌ لَّكُمْ\\

and let every person look to what he has sent forth for tomorrow,
\end{quote}

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

\begin{quote}
َأَنْنَدُوَّنَوْاٰ اللَّهَ\\

Have Taqwa of Allah, again ordering Taqwa,
\end{quote}

\begin{quote}
أَنْنَسُرُنَّكُمْ بِمَآ أَتَسْتَطِيعُونَ\\

Verily, Allah is All-Aware of what you do.
\end{quote}

Allah asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,
And be not like those who forgot Allāh, and He caused them to forget themselves.

meaning, do not forget the remembrance of Allāh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allāh the Exalted said,

Those are the rebellious. referring to those who rebel against obedience to Allāh, who will earn destruction on the Day of Resurrection and failure upon their return,

O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. (63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allāh said,

Not equal are the dwellers of the Fire and the dwellers of the Paradise.

meaning, these two categories of people are never the same with regards to the judgement of Allāh, the Exalted, on the Day of Resurrection. Allāh said in other Āyāt,

Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. (45:21),

...
«And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!»

«Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?»

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

«Asshāb al-jinn waum al-anjāmin»

«It is the dwellers of Paradise that will be successful.»

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

«21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.»

«22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.»

«23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbar, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.»

«24. He is Allāh, Al-Khāliq, Al-Bārī, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth
glorify Him. And He is the Almighty, the All-Wise.

Asserting the Greatness of the Qur'ān

Allāh the Exalted emphasizes the greatness of the Qur'ān, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

«Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh.»

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ān, will feel humble and crumble from fear of Allāh the Exalted, then what about you – O mankind? Why do your hearts not feel softness and humbleness from the fear of Allāh, even though you understand Allāh's command and comprehend His Book? This is why Allāh said,

«Such are the parables which We put forward to mankind that they may reflect.»

There is a Ḥadīth of the Mutāwattir grade that states that the Messenger of Allāh ﷺ had someone make him a Minbar. Before that, he used to stand next to a tree trunk in the Masjid to deliver speeches. So, when the Minbar was made and placed in the Masjid, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the Minbar, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allāh and the revelation that were being recited next to it. In one of the narrations for this Ḥadīth, Al-Ḥasan Al-Baṣrī said after narrating the Ḥadīth, “You - mankind – are more worthy to miss the Messenger of Allāh ﷺ than the tree trunk!”[1]

Likewise, this honorable Āyah asks that if the solid mountains feel humble and are rent asunder from the fear of

Allāh, if it heard Allāh’s Speech and comprehended it, what about you – O mankind – who heard the Qur’ān and understood it? Allāh the Exalted said in another Āyah,

«وَلَوْ أَنَّ ذَٰلِكَ قُرْآنٌ أَشْرَبْتُ يِبِلَّ الْجَبَلِ أَوْ نَفَقْتُ يِبِلَّ الْأَرْضِ أَوْ كُنْتُ مِنَ الْمُجَّرَّمِينَ»

«And if there had been a Qur’ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.» (13:31)

We mentioned the meaning of this Āyah as stating that, if there were a Qur’ān that has these qualities, it would be this Qur’ān. Allāh the Exalted said in another Āyah,

«وَلَوْ أَنِّي بَيِّنَتُ لَكُمْ مَآ أَيْنَهُ مِنَ الْأَلْحَرَامِ أَفْنَى مَنْ يِتَّبِعُ مَآ أَيْنَهُ تَعْلَمُ فَيَفْرَجُ مِنَ الْدَّارِ وَبَعْدُ»

«And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.» (2:74)

Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

«هُوَ الَّذِي لا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَدِيمُ الْمُبْتَقِيرُ»

«He is Allāh, beside Whom Lā ʾilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.»

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh’s statement,

«هُوَ الْمُرْحِبُ رَءَيْنِي»

«He is the Most Gracious, the Most Merciful.»

was duly explained before at the very beginning of this Tafsīr,
so it is not necessary to repeat it here, and it asserts that Allāh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Raḥmān and Ar-Raḥīm of this life and the Hereafter. Allāh the Exalted said in other Āyāt,

\begin{quote}
\textit{And My mercy embraces all things.} (7:156),
\end{quote}

\begin{quote}
\textit{Your Lord has written (prescribed) mercy for Himself.} (6:54), and,
\end{quote}

\begin{quote}
\textit{Say: “In the bounty of Allāh, and in His mercy; - therein let them rejoice.” That is better than what (the wealth) they amass.} (10:58)
\end{quote}

Allāh the Exalted said,

\begin{quote}
\textit{He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik.}
\end{quote}

Al-Malik, meaning “The Owner and King of all things,” Who has full power over them without resistance or hindrance. Allāh’s statement,

\begin{quote}
\textit{Al-Quddās,} meaning “The Pure,” according to Wahb bin Munabbih, while Mujāhid and Qatādah said that Al-Quddās means “The Blessed.”\footnote{At-Ṭabārī 23:302.} Ibn Jurayj said that Al-Quddās means “He Whom the honorable angels glorify.”\footnote{\textit{Ad-Durr Al-Manthūr} 8:123.}
\end{quote}

\begin{quote}
\textit{As-Salām,} meaning “Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions.” Allāh’s statement,
\end{quote}
(Al-Mu'min,) means “Who has granted safety to His servants by promising that He will never be unjust to them,” according to Aً-Daًhًhًk who reported it from Ibn 'Abbās.\footnote{Ad-Durr Al-Manthūr 8:123.} Qatādah said that Al-Mu'min means that “Allāh affirms that His statements are true,”\footnote{At-Tabari 23:303.} while Ibn Zayd said that it means, “He attested to His faithful servants' having faith in Him.”\footnote{At-Tabari 23:303.} Allāh's statement,

(Al-Muhaymin,) means, according to Ibn 'Abbās and others, “The Witness for His servants actions,” that is, the Ever-Watcher over them.\footnote{Al-Baghawi 4:326.} Allāh said in similar Ayāt,

(And Allāh is Witness over all things.) (58:6),

(and moreover Allāh is Witness over what they used to do.) (10:46), and,

(Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?) (13:33) Allāh said,

(Al-'Azīz,) meaning that “He is the Almighty, Dominant over all things.” Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

(Al-Jabbār, Al-Mutakabbir,) meaning “The Only One worthy of being the Compeller and Supreme.” There is a Ḥadīth in the Ṣaḥīh Collection in which Allāh said,
"Might is My Izār and pride is My Riḍā; if anyone disputes any one of them with Me, then I will punish him."\(^{[1]}\)

Allāh the Exalted said,

" Glory be to Allāh! (High is He) above all that they associate as partners with Him.\(^{[2]}\), then He said,

"Ho, Allāh the Kiθlīq, Al-Bārī, Al-Muṣawwir.\(^{[3]}\)

"He is Allāh, Al-Khāliq, Al-Bārī, Al-Muṣawwir.\(^{[4]}\)

Al-Khāliq refers to measuring and proportioning, Al-Bārī refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh’s statement,

"Al-Khāliq, Al-Bārī, Al-Muṣawwir.\(^{[5]}\) means, if Allāh wills something, He merely says to it “be” and it comes to existence in the form that He wills and the shape He chooses,

"In whatever form He willed, He put you together.\(^{[6]}\)\(^{[7]}\)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

**Al-Asmā’ Al-Ḥusnā**

Allāh the Exalted said,

"To Him belong Al-Asmā’ Al-Ḥusnā (the Best Names).\(^{[8]}\)

We explained the meaning of this Āyah in the Tafsīr of Sūrat Al-A’rāf.\(^{[9]}\) The Two Ṣahīhs recorded that Abu Hurayrah said that the Messenger of Allāh Ḥū said,

\[\text{إِذنَّ الَّذِي نَعَالِي بَشَعَةٌ وَيَشْعَثُ اسْمَيْنَاءُ بَالَةُ إِلَّا وَاحِدَةُ، مِنْ أَحَدَّهَا دَخَلَ الْجَنَّةُ، وَمَوْرُ}\]

\(^{[1]}\) Muslim 4:2023.

\(^{[2]}\) See volume four, the Tafsīr of Sūrat Al-A’rāf [7:180].
Everything praises and glorifies Allāh

Allāh’s statement,

«All that is in the heavens and the earth glorify Him.»

is similar to His other statement,

«The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.» (17:44)

Allāh’s statement,

«and He is Al-‘Azīz» The Almighty, meaning, His greatness is never humbled,

«Al-Ḥakīm» the All-Wise, in His legislation and decrees

This is the end of the Tafsīr of Sūrat Al-Ḥashr. All praise is due to Allāh.

41. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you
believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.

Reason behind revealing Sūrat Al-Mumtaḥanah

The story of Ḥāṭib bin Abī Balṭa‘ah is the reason behind revealing the beginning of this honorable Sūrah. Ḥāṭib was among the Early Emigrants and participated in the battle of Badr. Ḥāṭib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of ‘Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

اللَّهُمَّ اغْفِرْ لَهُمْ عَمَّا كَرَهُمْ خَيْرًا

"O Allāh! Keep our news concealed from them."

Ḥāṭib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger’s intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet’s invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two Sahīḥs.

Imām Aḥmad recorded that Ḥasan bin Muḥammad bin ‘Ali said that ‘Abdullāh bin Abū Rāfī‘ – or Ubaydullāh bin Abū Rāfī‘ – said that he heard ‘Ali say, “Allāh’s Messenger ﷺ sent
me, Zubayr and Al-Miqdād saying, "Anṭil'aw wa ṭanū wazra mina ṣayli ṣaḥḥa kif an yihā ṭuḥaṭta ṭūḥaṭta yahāb Thulthu Thulthu yahāb."

"Proceed until you reach Rawḍat Khākh, where there is a lady carrying a letter. Take that letter from her."

So we proceeded on our way, with our horses galloping, until we reached the Rawḍah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Ḥāṭib bin Abu Balṭa'ah to some pagans of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said,

"Ya Ḥāṭīb, ma ḥādā?

"O Ḥāṭīb! What is this?"

Ḥāṭib replied, 'O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islām.' Allāh's Messenger ﷺ said to his Companions,

"Allāhu maṣlaqum" "Regarding him, he has told you the truth."

'Umar said, 'O Allāh's Messenger! Allow me to chop off the head of this hypocrite!' The Prophet ﷺ said,

"Allāhu qade sīhā bīta, wa ma yadīwak 'umu llaḥa alṭībna 'ilā ahlī bīta, qaṣl: alummā wā sīhīm; qade 'umrūt lākum" "He attended Badr. What can I tell you, perhaps Allāh looked at those who attended Badr and said, 'O the people of Badr, do

[1] A place, between Makkah and Al-Madīnah, which is about twelve miles away from Al-Madīnah.
what you like, for I have forgiven you.""

The Group with the exception of Ibn Mājah, collected this Ḥadīth using various chains of narration that included Sufyān bin ‘Uyaynah. Al-Bukhārī added in his narration in the chapter on the Prophet’s battles, “Then Allāh revealed the Sūrah,

«O you who believe! Take not my enemies and your enemies as protecting friends...»

Al-Bukhārī said in another part of his Ṣaḥīḥ, ‘Amr (one of the narrators of the Ḥadīth) said, “This Āyah,

«O you who believe! Take not my enemies and your enemies as protecting friends...»

was revealed about Ḥāṭib, but I do not know if the Āyah was mentioned in the Ḥadīth (or was added as an explanation by one of the narrators).” Al-Bukhārī also said that ‘Ali bin Al-Madini said that Sufyān bin ‘Uyaynah was asked, “Is this why this Āyah,

«O you who believe! Take not my enemies and your enemies as protecting friends...»

was revealed?” Sufyān said, “This is the narration that I collected from ‘Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it.”[1]

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh’s statement,

«O you who believe! Take not my enemies and your enemies as protecting friends...»

O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,

refers to the idolators and the disbelievers who are combatants against Allah, His Messenger and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters or companions. Allah the Exalted said in another Ayah,

﴿وَيَا الَّذينَ آمَنوا لَا تَتَّجَهُوا الْجِهَادُ إِلَى النَّارِ وَلَا تَتَّجَهُوا أَوْلِيَاءَ الْإِيمَانِ بِصُدْرٍ يُكْفِنَّكُمْ مِنكُم مَّن كَفَّارٍ﴾﴿۱﴾

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.) (5:51)

This Ayah contains a stern warning and a sure threat. Allah the Exalted said,

﴿وَيَا الَّذينَ آمَنوا لَا تَتَّجَهُوا الْجِهَادُ إِلَى النَّارِ وَلَا تَتَّجَهُوا أَوْلِيَاءَ الْإِيمَانِ بِصُدْرٍ يُكْفِنَّكُمْ مَّن كَفَّارٍ﴾﴿۱﴾

(O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwa of Allah if you indeed are true believers.) (5:57)

(O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?) (4:144) and,

﴿لَا تَتَّجَهُوا الْجِهَادُ إِلَى النَّارِ وَلَا تَتَّجَهُوا أَوْلِيَاءَ الْإِيمَانِ بِصُدْرٍ﴾﴿۱﴾

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be
helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment).» (3:28)

This is why Allâh’s Messenger ﷺ accepted Hâtit’s excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allâh’s statement,

«(and have driven out the Messenger and yourselves (from your homeland))»

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for Tawhîd and worshipping Allâh alone in sincerity. This is why Allâh the Exalted said,

«(because you believe in Allâh, your Lord!)»

meaning, ‘your only fault is that you believed in Allâh, Lord of all that exists.’ Allâh the Exalted said in other Âyât,

«(And they had no fault except that they believed in Allâh, Almighty, Al-Hamîd!)» (85:8) and,

«(Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allâh.”)» (22:40)

Allâh said,

«(If you have come forth to strive in My cause and to seek My good pleasure.)»

Allâh says, ‘if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihâd for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they
expelled you from your homes and property in rage against you and rejection of your religion.' Allah's statement,

\( \text{"You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal."} \)

Allah asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

\( \text{"And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,"} \)

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

\( \text{"(and they desire that you should disbelieve.)} \)

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward...so how can you become supporters of this type of people?' This also encourages the enmity.

Allah's statement,

\( \text{"Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do."} \)

means, 'your family relations will not benefit you with Allah if Allah decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allah.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allah, even if their relation was with a Prophet. Imam Ahmad recorded that Anas said that a man said, "O Allah's
Messenger! Where is my father?” He said,

«In the Fire.» When the man went away, the Prophet ﷺ called him back and said:

«Verily, my father and your father are in the Fire.» Muslim and Abu Dawud[2] also collected this Hadith.

44. Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone," – except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return."  

45. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise."  

46. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is Al-Ghani, Al-Hamid.»


The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People

Allāh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

«Indeed there has been an excellent example for you in Ibrāhīm and those with him,»

meaning, his followers who believed in him,

«when they said to their people: "Verily we are free from you..."»

meaning, 'we disown you,'

«and whatever you worship besides Allāh: we rejected you,»

meaning, 'we disbelieve in your religion and way,'

«and there has started between us and you, hostility and hatred forever»

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

«until you believe in Allāh alone,» meaning, 'unless, and until, you worship Allāh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allāh’s statement,

«except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you..."»

means, 'you have a good example in Ibrāhīm and his people; as for Ibrāhīm’s prayers for Allāh his father, it was a promise that he made for his father.' When Ibrāhīm became sure that his father was an enemy of Allāh, he declared himself innocent of him.
Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

«If you (O Muhammad) invoke Allāh for your parents, and those who died before you, when you say, ‘Surely, I shall invoke Allāh for you and for my father and your father and his father’...»

«It is not for the Prophet and those who believe to ask Allāh’s forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm’s request for his father’s forgiveness was only because of a promise he made to him. But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awayah[1] and was forbearing.» (9:113-114)

Allāh said here,

«Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: “Verily, we are free from you...” until,

«... except the saying of Ibrāhīm to his father: “Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh.”»

meaning, ‘You cannot follow Ibrāhīm’s example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on Shirk.’ This is the saying of Ibn ‘Abbās, Mujāhid, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and several others.[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

[1] See the Tafsir of Sūrat At-Tawbah (9:114).
Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.

meaning, ‘we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,’

[Verse]

Our Lord! Make us not a trial for the disbelievers,

Mujahid said, “It means, ‘Do not punish us by their hands, nor with a punishment from You.’ Or they will say, ‘Had these people been following the truth, the torment would not have struck them.’”[1] Ad-Dahhak said something similar. Qatadah said, “Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth.” This is the meaning that Ibn Jarir preferred. ‘Ali bin Abi Talhah reported from Ibn ‘Abbas: “Do not give them dominance over us, lest we suffer trials by their hands.”

Allah’s statement,

[Verse]

and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.

means, ‘cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.’

[Verse]

Verily, You, only You, are the Almighty,’ ‘and those who seek refuge in Your majesty are never dealt with unjustly,’

the All-Wise.’ ‘in Your statements, actions, legislation and decrees.’ Allah the Exalted said,

[Verse]

Certainly, there has been in them an excellent example for you

to follow – for those who look forward to (the meeting with) Allâh and the Last Day.

asserting what He has said before with the exemption mentioned, i.e., the good example that Allâh mentioned before,

(for those who look forward to Allâh and the Last Day.)

thus encouraging the believers who believe in Allâh and the Return to Him. Allâh said,

(And whosoever turns away) meaning, from what Allâh has ordained,

(Verily, Allâh is Al-Ghani, Al-Hamîd.) Allâh said in another Ayah,

(If you disbelieve, you and all on the earth together, then verily! Allâh is Ghani, Hamîd.) (14:8)

‘Ali bin Țalḥah reported from Ibn ‘Abbâs,

("Ghani" is the One Who is perfectly rich.) That is Allâh. This is Allâh’s attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allâh, the One, the Irresistible.

(Hamîd) means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

7. Perhaps Allâh will make friendship between you and those
whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.

Perhaps Allah will make a Friendship between You and Those, whom You hold as Enemies

Allah said to His faithful servants, after ordering them to be enemies with the disbelievers,

«وَأَلْقُواْ مِنْ أَلْقَاءِ أَلْقَاءٍ مِّنْهُمْ ۖ لَاتُّفْسِدُواْ فِي الْأَرْضِ وَلَا تَعْتَمَّواْ عَلَى الْأَرْضِ مُشْرِكِينَ»

«Perhaps Allah will make friendship between you and those, whom you hold as enemies.»

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

«وَدَلَّهُمْ عَلَى الصَّدَقَاتِ ۖ أُولَٰئِكَ أَنَّمَاتَهُمْ فَأَتَاهُمْ بِاصْطِبَارٍ وَأَكْسَرُواْ إِخْوَانَهُمْ وَأَنْزَلَهُمْ عَلَى سَفَاطِيَةٍ مِّنْ أَكْثَرِهِمْ فَأَتَاهُمْ يَوْمَ الْقِيَامَةِ»

«And Allah has power (over all things),» Allah is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allah said when He mentioned His favor on the Anṣār,

«وَأَدْعُواْ بِاسْتِحْيَاٰكُمْ إِذَّ كُنْتُمْ أُمَّةً مُّسْتَعِجِّلَةً فَأَلْقَيْتُ بَيْنَ فُلُوْمِكُمْ فَأَصْفَعْتُمْ يَدَيْ مِنْهُمْ وَكَتَنَّ بِكَمْ عَلَى شَفَافٍ مِّنْ أَكْثَرِهِمْ فَأَتَاهُمْ يَوْمَ الْقِيَامَةِ»

«And remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.» (3:103)

Also the Prophet ﷺ said to them,

«فَأُلْدَمُ أُجِذْنَكُمْ ضَلَالًا ۚ فَهَذَا كَمْ اللهُ يُبِي، وَكَتَنَّ مَعْظُومَهُمْ فَأَتَاهُمْ اللهُ يَبِي»
Did I not find you misguided, and Allah guided you through me; and divided, and Allah united [your hearts] through me?\(^1\)

Allah the Exalted said,

"He is the Lord of ‘Adl (Justice). And the Lord of Al-mu’minin (the Muslims). And Allah unites their hearts. And Allah assists (His) Believers with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is Almighty, All-Wise.\(^2\)"

8:62, 63

And in the Hadith:

"Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.\(^2\)"

Allah’s statement,

"And Allah is Oft-Forgiving. Most Merciful."

means, Allah forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islam. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allah’s statement;

"Allah does not forbid you with those who fought not against..."
you on account of religion nor drove you out of your homes, means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

\[
\text{to deal kindly} \ni \text{to be gentle with them,}
\]

\[
\text{and justly with those} \ni \text{to be fair with them}
\]

\[
\text{Verily, Allāh loves those who deal with equity.}
\]

Imām Aḥmad recorded that Asmā’ bint Abu Bakr said, “My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, ‘O Allāh’s Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?’ The Prophet ﷺ said,

\[
\text{أَنتُمُ مَجْرِيُّ أَنَا} \ni \text{Yes. Keep good relation with your mother.}^{[1]}
\]

The Two Šaḥīḥs recorded this Ḥadīth.\[^2\] Imām Aḥmad recorded that ‘Abdullāh bin Zubayr said, “Qutaylah came visiting her daughter, Asmā’ bint Abi Bakr, with some gifts, such as Dībāb, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā’ refused to accept her mother’s gifts and did not let her enter her house. ‘A’ishah asked the Prophet ﷺ about his verdict and Allāh sent down the Āyah,

\[
\text{Allāh does not forbid you with those who fought not against you on account of religion}
\]

\[^1\] Ahmad 6:344.

\[^2\] Fath Al-Bārī 5:275, and Muslim 2:696.
until the end of the Āyah. Allāh’s Messenger ordered Asmā’ to accept her mother’s gifts and to let her enter her house.\footnote{Ahmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And Dībāb is a dish made with dates and clarified butter.}

Allāh’s statement,

\textit{Allāh loves those who deal with equity.} was duly explained in the Tafsīr of Sūrat Al-Ḥujurāt.\footnote{See volume nine, the Tafsīr of Sūrat Al-Ḥujurāt (49:9).} We also mentioned the authentic Ḥadīth,

\textit{The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.}\footnote{Muslim 3:1458.}

The Prohibition of being Kind towards Combatant Disbelievers

Allāh’s statement,

\textit{It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.}\footnote{(60:9)}

means, ‘Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.’

Then Allāh stresses His threat against being friends with them, by saying,
"O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers."

(5:51)
Sūrah 60. Al-Muntahanah (10-11) (Part-28)

there will be no sin on you to marry them if you have paid their
due to them. Likewise do not keep the disbelieving women, and
ask for that which you have spent (on their dowery) and let
them (the disbelievers) ask for that which they have spent. That
is the judgement of Allāh, He judges between you. And Allāh
is All-Knowing, All-Wise.

(11. And if any of your wives have gone from you to the
disbelievers then you succeed over them (gain victory); then pay
those whose wives have gone, the equivalent of what they had
spent. And have Taqwā of Allāh, the One in Whom you are
believers.

After Al-Ḥudaybiyyah, Emigrant Muslim Women may
not be returned to the Disbelievers

In Sūrat Al-Fath,[1] we related the story of the treaty at Al-
Ḥudaybiyyah that was conducted between the Messenger of
Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there
were these words, “Everyman (in another narration, every
person) who reverts from our side to your side, should be
returned to us, even if he is a follower of your religion.” This
was said by ʿUrwah, ʿAḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd,
Az-Zuhrī, Muqāṭil bin Ḥayyān and As-Suddi.

So according to this narration, this Āyah specifies and
explains the Sunnah. And this is the best case of
understanding. Yet according to another view of some of the
Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful
servants to test the faith of women who emigrate to them.
When they are sure that they are faithful, they should not
send them back to the disbelievers, for the disbelievers are not
allowed for them and they are not allowed for the disbelievers.
In the biography of ʿAbdullāh bin Abī Aḥmad bin Jaḥsh in Al-
Musnad Al-Kabīr, we also mentioned that ʿAbdullāh bin Abī
Aḥmad said, “Umm Kulthūm bint ʿUqbah bin Abī Muʿayṭ
emigrated and her brothers, ʿUmārah and Al-Walīd, went after
her. They came to Allāh’s Messenger ﷺ and talked to him
about Umm Kulthūm and asked that she be returned to them.

[1] See the beginning of Sūrat Al-Fath (48) in volume nine.
Allāh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Āyah about testing them. \(^{[1]}\)

Al-'Awfi reported from Ibn ‘Abbās, about Allāh’s saying:

\(\textit{O you who believe! When believing women come to you as emigrants, examine them;}\)

“Their examination was asking them to testify to Lā īlāha illallāh, and that Muḥammad is Allāh’s servant and His Messenger.” Mujāhid explained the Āyah,

\(\textit{examine them}\) by saying, “Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands.” \(^{[2]}\) Allāh’s statement,

\(\textit{then if you ascertain that they are true believers, send them not back to the disbelievers.}\)

This Āyah indicates that faith can be recognized and affirmed.

**The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress**

Allāh’s statement,

\(\textit{They are not lawful for the disbelievers nor are the disbelievers lawful for them.}\)

This Āyah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islām.

\(^{[1]}\) Jāmi’ Al-Masānīd 7:243. This narration is Mursal yet most of it can be seen with Al-Bukhārī, nos. 4180-1.

\(^{[2]}\) Aṭ-Ṭabari 23:326.
Abu Al-'Āṣ bin Ar-Rabi' was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-'Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

«إِنَّ رَأَيْتُمُ أَنْ نَتَفْلِيْهَا أَسِيرَّاً فَأَفْتَلْهُا»

"If you decide to set free the prisoner who belongs to her, then do so."

They did, and Allāh's Messenger ﷺ set him free. His ransom was that he send his wife to Allāh's Messenger ﷺ. Abu Al-'Āṣ fulfilled his promise and sent Zaynab to Allāh's Messenger ﷺ along with Zayd bin Hārithah.\[1\]

Zaynab remained in Al-Madinah after the battle of Badr, which took place in the second year of Hijrah, until her husband Abu Al-'Āṣ bin Ar-Rabi' embraced Islām in the eighth year after the Hijrah.\[2\] She returned to their marriage without renewing the dowry.

Allāh's statement,

«وَأَعْفُوهُمْ بِمَا أَنْفَضَ»

"But give them that which they have spent."

meaning, the husbands of the emigrant women who came from the idolators, return the dowry that they gave to their wives. This was said by Ibn 'Abbās, Mujāhid, Qatādah, Az-Zuhri and several others.\[3\]

Allāh's statement,

«وَلَا يَقْرَأُوا عَلَيْهِمَا الْفَمُّ إِنَّ تَحْصُؤُهُمْ إِذَا كَانُواٌ فَأَكْثَرُوهُمْ»

"And there will be no sin on you to marry them if you have paid their due to them."

means, when you wish to marry them, then give them their

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\[1\] Abu Dāwud 3:140.

\[2\] What is correct is that it was the sixth year before Al-Ḥudaybiyyah, before this Āyah was revealed.

\[3\] At-Ṭabari 23:328, 329.
dowry. That is, marry them under the condition that their ‘Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

\[\text{Likewise do not keep disbelieving women,}\]

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the Sahih, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this Ayah about them,

\[\text{O you who believe! When believing women come to you as emigrants until,}\]

\[\text{Likewise do not keep disbelieving women,}\]

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu‘āwiyyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.[1]

Ibn Thawr narrated that Ma’mar said that Az-Zuhri said, "This Ayah was revealed to Allāh’s Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Ayah was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

\[\text{Likewise do not keep disbelieving women.}\]"[2]

Allāh’s statement,

«وَاسْتَفْتَنُواْ نَآُنَ أَنْتُمْ وَنَآُنِي أَنَّمَا أَنْتُمْ أُنْفِسُونَ»

«and ask for that which you have spent and let them ask for that which they have spent.»

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh’s statement,

«ذَٰلِكُمْ حُكْمُ اللَّهِ رَبِّ الْعَرْوَابِ»

«That is the judgement of Allāh, He judges between you.»

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures,

«وَاللَّهُ عَلِيمٌ بَصِيرٌ»

«And Allāh is All-Knowing, All-Wise.» meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said,

«وَإِنَّكُمْ لُكَافِرُونَ إِنَّ أَنْفِسَتُكُمْ إِلَى الْكُفرَ مَعَايِنُهُمْ فَتَأْتِيْنَا أَهْلَ الْيَمَنِ ذَٰخَبَتْ أَنْفِسَتْهُمْ وَنَفَّتْ مَنْ أَفْسَدَ»

«And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.»

Mujāhid and Qatādah explained this Āyah, by saying, “This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent. “[1]

Ibn Jarīr recorded that Az-Zuhrī said, “The believers abided by Allāh’s decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women

(who emigrated). However, the idolators refused to accept Allah's judgement for what they owed the Muslims. Allah said to the faithful believers,

(And if any of your wives have gone from you to the disbelievers – then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwâ of Allah, the One in Whom your are believers.)

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."[1]

12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma‘rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.

The Matters the Women pledged to

Al-Bukhārī recorded that ‘Ā’ishah the wife of the Prophet ﷺ said, “Allāh’s Messenger ﷺ used to examine women who migrated to his side according to this Āyah,

«كَبِرَأَ الْمَلَائِكَةُ إِذَا جَاءَنَّ الْمُؤْمِنَاتُ بِالْمَطَاعُ»

«O Prophet! When believing women come to you pledging to you...» until,

«إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

«Verily, Allāh is Oft-Forgiving, Most Merciful.»"

‘Urwah said, “Ā’ishah said, When any believing woman agreed to these conditions, Allāh’s Messenger ﷺ would say to her,

فَدَّ بَيْتُكُنَّكَ

“I have accepted your pledge.”

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

فَدَّ بَيْتُكُنَّكَ عَلَى ذَلِكَ

“I have accepted your pledge.”[1] This is the wording of Al-Bukhārī.

Imām Aḥmad recorded that Umaymah bint Ruqayqah said, “I came to Allāh’s Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur‘ān, that we associate none with Allāh, etc; as in the Āyah. Then he ﷺ said,

As much as you can bear to implement.

We said, 'Surely, Allâh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allâh's Messenger, should you not shake hands with us?' He said,

إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قُوْلِي لِأَمَرَأَيَّ وَاحِدَةَ كَفْوَيْنِ لِيِدَاءُ الْمُرَأَةِ

'I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.'[1]

This  hadîth has an authentic chain of narration; At-Tirmidhi, An-Nasâ`î and Ibn Mâjah collected it.[2]

Al-Bukhârî also recorded that Umm Â‘îyâh said, "The Messenger of Allâh ﷺ took our pledge and recited to us the Ayah,

آنَا لَا أَشْكُرُكُمُ اللَّهُ سَمِيتًا

‘...that they will not associate anything with Allâh,' and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance."[3] Muslim also collected this hadîth.[4]

Imâm Ahmad recorded that Ubâdah bin Aş-Šâmit said, "While we were with the Prophet ﷺ, he said,

فَبَعْلُونِي عَلَى أَنْ لَا تُشْرَكُوا بِاللَّهِ مُنِيَّةً، وَلَا تُشْرَكُوا، وَلَا تَزْنُوا، وَلَا تَفْسَدُوا أَوْلَادُكُمْ

'Pledge to me in that you will not associate any with Allâh, nor steal, nor commit Zinâ, nor kill your children.' Then he recited the Ayah that begins;

when the believing women come to you... and took the pledge of allegiance from the women.

He then added,

Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.\[1\]

The Two Šaḥīḥs recorded this Ḥadīth.\[2\]

Allāh's statement,

O Prophet! When the believing women come to you pledging to you means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

that they will not associate anything with Allāh, that they will not steal,

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the Ḥadīth in which Hind bint 'Utbah said, "O Allāh's Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

\[1\] Ahmad 5:314.

\[2\] Fath Al-Bārī 8:506 and Muslim 3:1333.
to secretly take from his money without his knowledge?" Allah's Messenger ﷺ said to her,

"You may take from what is reasonable and appropriate for you and your children.\(^1\) This Hadith was recorded in the two Sahih.

Allah's statement,

\[
\text{وَلاَ يَرَى}
\]

\("they will not commit Zinā,\)\(^2\) is similar to His other statement,

\[
\text{وَلاَ نَفْرَأَ أَنْ تُكْتَمِنَ أَنْ تَثْرَثُواَ وَكَلِمَتَةَ سَيِّئَةً}
\]

\("And come not near to Az-Zinā. Verily, it is a Fāḥishah (immoral act) and an evil way.\) (17:32)

A Hadith collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.\(^2\) Imam Aḥmad recorded that 'Ā'ishah said, "Fāṭimah bint Utbah came to give her pledge to Allah's Messenger ﷺ, who took the pledge from her,

\[
\text{أَنْ لَا يَنْتَكْرِكُ بَيْنَنَا وَلَا يَنْتَكْرِكُ بَيْنَنَا وَلَا يَنْتَكْرِكُ بَيْنَنَا وَلَا يَنْتَكْرِكُ بَيْنَنَا}
\]

\("that they will not associate anything with Allah, they will not steal, that they will not commit Zinā (fornication and adultery).\)\(^3\)

Fāṭimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Ā'ishah said, 'O woman! Accept the pledge, because by Allah, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the Ayah.'\(^4\)

Allah's statement,

\[
\text{وَلَا يَفْتَنُونَ أَوَّلَهُمْ}
\]

\("that they will not kill their children,\)\(^5\) includes killing children after they are born. The people of Jāhiliyyah used to kill their children because they feared poverty. The Ayah includes killing

\(^1\) Fatḥ Al-Bārî 13:183 and Muslim 3:1338.

\(^2\) Aḥmad 5:9.

\(^3\) Aḥmad 6:151.
the fetus, just as some ignorant women do for various evil reasons. Allāh’s statement,

«AND THAT THEY WILL NOT UTTERTSLAND, FABRICATING FROM BETWEEN THEIR HANDS AND THEIR FEET.»

Ibn ‘Abbās said, “It means that they not to attribute to their husbands other than their legitimate children.” Muqātil said similarly.[1] Allāh’s statement,

«AND THAT THEY WILL NOT DISOBEY YOU IN MA'RUF (GOOD).»

means, ‘that they will obey you when you order them to do good and forbid them from evil.’ Al-Bukhārī recorded that Ibn ‘Abbās said about Allāh’s statement,

«AND THAT THEY WILL NOT DISOBEY YOU IN ANY MA'RUF (GOOD).»

“This was one of the conditions which Allāh imposed on the women.”[2] Maymūn bin Mihrān said, “Allāh did not order obedience to His Prophet for other than Ma’ruf, and Ma’ruf is itself obedience.”[3] Ibn Zayd said, “Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is Ma’ruf.”[4]

Ibn Jarīr recorded that Umm ‘Āṭiyah Al-Anṣāriyyah said, “Among the conditions included in our pledge to Allāh’s Messenger to good was not to wail. A woman said, ‘So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.’ So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhān, the mother of Anas bin Mālik, did so.”[5] Al-Bukhārī collected

this Ḥadīth from the way of Ḥafṣah bint Ṣirīn from Umm ʿĀṭiyah Nusaybah Al-Anṣāriyyah, may Allāh be pleased with her.\footnote{Al-Bukhāri 4892.}

Ibn Abī Ḥātim recorded that Asīd bin Abī Asīd Al-Barrād said that one of the women who gave the pledge to Allāh’s Messenger ﷺ said, “Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of Maʿrūf (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail.”

\[بِتَابِتِنَّ الْلَّيْلِينَ مَائَانِـا لَمْ يَسْخَنْنَكُمْ آمَنُوا غَنِبَتُ بَيْنَ هُمْ وَيَنْبُطُ بَايْنَ ماَّ بَيْنَ هُمْ كَأَنَّهَا نَكَّأَرَ.\]

\[من أَصْحَبِ الْشَّيْءِ.\]

\[13. O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.\]

Just like in the beginning of the Sūrah, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the Sūrah, saying,

\[بِتَابِتِنَّ الْلَّيْلِينَ مَائَانِـا لَمْ يَسْخَنْنَكُمْ آمَنُوا غَنِبَتُ بَيْنَ هُمْ وَيَنْبُطُ بَايْنَ ماَّ بَيْنَ هُمْ كَأَنَّهَا نَكَّأَرَ.\]

\[O you who believe! Take not as friends the people who incurred the wrath of Allāh.\]

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), ‘how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?’

Allāh’s statement,

\[كَأَنَّهَا نَكَّأَرَ.\]

\[just as the disbelievers have despaired of those (buried) in graves.\]

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because
they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the unbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A‘mash reported from Abu Aḍ-Ḍuḥā from Masrūq that Ibn Mas‘ūd said,

«كَمَا يَبْيِسُ الْكَفَّارُ مِن أَحْضَرَ الْفِتْرَةِ»

"just as the disbelievers have despaired of those (buried) in graves."

“Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense.” This is the saying of Mujāhid, Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Maṣṣūr,[1] Ibn Jarīr preferred this explanation.[2]

This is the end of the Tafsīr of Sūrat Al-Mumtahanah, all praise and thanks be to Allāh.


The Tafsir of Sūrat Aṣ-Ṣaff

(Chapter - 61)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Aṣ-Ṣaff

Imām Aḥmad recorded that ‘Abdullāh bin Salām said, “We asked, ‘Who among us should go to the Messenger ṣallallāhu 'alayhi wa sallīhu 'alayhī wa sallīhu 'alayhissallām and ask him about the dearest actions to Allāh?’ None among us volunteered. The Messenger ṣallallāhu 'alayhi wa sallīhu 'alayhissallām sent a man to us and that man gathered us and recited this Sūrah, Sūrat Aṣ-Ṣaff, in its entirety.’”[1]

In the Name of Allāh, the Most Gracious, the Most Merciful.


1. Whosoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with Allāh that you say that which you do not do.

4. Verily, Allāh loves those who fight in His cause in rows as if they were a solid structure.

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allāh’s statement,

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.

Therefore, we do not need to repeat its meaning here.\[1\]

Allah's statement,

{إِنَّمَا يُقَدِّمُ الْكَاذِبُ عِندَهُ مَآءَاتًا}

{O you who believe! Why do you say that which you do not do?}

This refutes those who neglect to fulfill their promises. This honorable Ayah supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the Hadith recorded in the Two Sahihs in which Allah's Messenger said,

{أَتَابَاءُ الْمُناَكِرِينَ ثَلاَثَةٌ إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَّبَ، وَإِذَا أَوْفَى خَانَ،}

{There are three signs for a hypocrite: when he promises, he breaks his promise; when he speaks, he lies; and when he is entrusted, he betrays.}\[2\] And in another Hadith in the Sahih,

{أَرْبَعَ مِنْ مَنْ كَانَ مَنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيْهُ وَاجِدًا وَمَنْ هُدُيَّ فِيَهُ حَضْلًا}

{There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.}\[3\]

So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two Hadiths in the beginning of the explanation of Sahih Al-Bukhari, and to Allah is the praise and the thanks. Therefore Allah implied this meaning, when He continued His

\[1\] See volume nine, the Tafsir of Suraat Al-Hadid (57:1).

\[2\] Fath Al-Bari 1:111 and Muslim 1:78.

\[3\] Fath Al-Bari 1:111.
admonishment by saying,

"Most hateful it is with Allah that you say that which you do not do."

Imam Ahmad and Abu Dawud recorded that 'Abdullah bin 'Amir bin Rabii'ah said, "Allah's Messenger came to us while I was a young boy, and I went out to play. My mother said, 'O 'Abdullah! Come, I want to give you something.' Allah's Messenger said to her,

"What did you want to give him?" She said, 'Dates.' He said,

"If you had not given them to him, it would have been written as a lie in your record."[1]

Muqatil bin Hayyan said, "The faithful believers said, 'If we only knew the dearest good actions to Allah, we would perform them.' Thus, Allah told them about the dearest actions to Him, saying,

"Verily, Allah loves those who fight in His cause in rows"

Allah stated what He likes, and they were tested on the day of Uhud. However, they retreated and fled, leaving the Prophet behind. It was about their case that Allah revealed this Ayah:

"O you who believe! Why do you say that which you do not do?"

Allah says here, 'The dearest of you to Me, is he who fights in My cause.'[2]

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the

battle, even though he did not do so. Qatādah and ʿAḍ-Ḍaḥḥāk said that this Āyah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Saʿīd bin Jubayr said about Allāh’s statement,

\textit{Verily, Allāh loves those who fight in His cause in rows (ranks)}

"Before Allāh’s Messenger began the battle against the enemy, he liked to line up his forces in rows; in this Sūrah, Allāh teaches the believers to do the same."\[1\]

He also said that Allāh’s statement,

\textit{as if they were a solid structure.} means, its parts are firmly connected to each other; in rows for battle. Muqāṭil bin Ḥayyān said, “Firmly connected to each other.” Ibn ‘Abbās commented on the meaning of the Āyah,

\textit{as if they were a solid structure.} by saying, “They are like a firm structure that does not move, because its parts are cemented to each other."\[2\]

5. And when Mūsā said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you? So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path). And Allāh guides not the people who are

\[1\] Al-Qurṭubi 18:81.

\[2\] 

\textit{Ad-Durr Al-Manthūr} 8:147.
rebellious.

6. And (remember) when ‘Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Taurāh [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Āhmād. "But when he came to them with clear proofs, they said: "This is plain magic."

Mūsā admonishes His People for annoying Him

Allāh states that His servant and Messenger Mūsā, son of ʿImrān, to whom Allāh spoke directly, said to his people,

﴾لَاتَّقُنُواْ الْمَلَائِكَةَ ﻷنْتَذَرُواْ ﻣِنْ ﺍﷲ ﺍسْتَجِبَ﴾

﴿Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?﴾

meaning, ‘why do you annoy me even though you know my truth regarding the Message that I brought you?’

This brings consolation for Allāh’s Messenger ṣallā Allāh ‘alayhi wa sallam for what the disbelievers among his people and others did to him.

And it orders him to be patient. This is why he once said,

﴿بِرَحْمَةِ ﷲ عَلَى مُوسَى ﷲ أَوْزَنْي أَيْتَمْرُ بِهِ مِنْ هَذَا فَصْبٍ﴾

﴿May Allāh have mercy with Mūsā: he was annoyed more than this, yet he was patient.﴾[1]

By it believers are prohibited from harming or bothering the Prophet ṣallā Allāh ‘alayhi wa sallam in any way or form. As Allāh the Exalted said,

﴿نَسْأَلُكُمْ مَا كَانَ مُوسَى ﷲ ﻷنْكُنْ ﻷنْتَذَرُواْ ﻷنْتَذَرُواْ مِنْ هَذَا فَصْبٍ﴾

﴿O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾ (33:69)

And His saying:

﴿وَجَعَلْنَى أَوْزَنَيْنَۢ مِنْ آخِرِيْنِ﴾

﴿So, when they turned away, Allāh turned their hearts away.﴾

means, when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the guidance. Instead, Allah placed doubts, suspicion and failure in their hearts, just as He said,

«And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.»

And His saying;

«And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!» (4:115), and,

Similarly Allah said;

«And Allah guides not the people who are rebellious.» (9:24)

The Good News of Isā about Our Prophet ﷺ and that His Name is Aḥmad

Allah said;

«And when Isā, son of Maryam, said: “O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrāh before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.”»

Isā said, “The Tawrāh conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrāh. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Aḥmad.”
Isa, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muhammad, whose name is also Ahmad, the Last and Final Prophet and Messenger. After Muhammad, there will be no prophethood or Messengers. How admirable the Hadith is that Al-Bukhari collected in his Sahih from Jubayr bin Mu'tim, who said, "I heard the Messenger of Allah say,

إِنِّي لَيْسَ عَلَيِّ الْإِفْرَادُ وَلَنَا أَحْمَدُ وَلَنَا نُمَكَّنُ الْخَبِيرَ الَّذِي يَعْمَرُ الْحُكْمَةَ أَمِينًا وَلَنَا الْعِلَمُ

"I have names. I am Muhammad and Ahmad. I am Al-Mahi through whom Allah will eliminate disbelief. I am Al-Hashir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-'Aqib (i.e., there will be no Prophet after me)."

Also Muslim collected this Hadith from Az-Zuhri from Jubayr.

Muhammad bin Ishaq recorded that Khalid bin Ma'dan said that some Companions of Allah's Messenger said, "O Allah's Messenger! Tell us about yourself." He said,

ذُفَّغَتِهِ آثَرُ إِبْرَاهِيمَ وَشَشَّرُ عِيسَى وَرَأَتِ آمِي جَيْنَ حَمَّلْتُ بي كَأَنَّهُ خُرَّ جَنَّها

وُعَرَّ أَضَآءَتْ لَهُ فَضَرَّ بْنُ أُرْضَيْنَ الشَّمْهُ

"I am the (result of the) invocation made to Allah from my father Ibrahim and the good news Isa delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Busra in Ash-Sham."

This Hadith has a good chain of narration that is supported by other similar narrations. Imam Ahmad recorded that Al-Irbadj bin Saiyih said, "The Messenger of Allah said,

إِلَيَّ عَنْدَ اللَّهِ لَحَاجَمُ اللَّهِ تَبَيْنَ، وَإِنَّ آدَمَ لَعْمِّنَ جُلُولُ فِي طَيْبَتِهِ، وَسَأَتَبَكَّرُ بِأَوْلِي ذَلِكَ:

"I was written with Allāh as the Last and Final of the Prophet, even when Ādām was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allāh made from my father Ibrāhīm, the good news 'Īsā conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams."[1]

Imām Ahmad recorded that Abu Umāmah said, “I said, ‘O Allāh’s Messenger! What was the first good news of your coming?’ He said,

"The (result of the) invocation to Allāh made from my father Ibrāhīm and the good news 'Īsā conveyed. My mother saw a light emanating from her that filled the palaces of Ash- Shām in a dream."[2]

Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ṣṣ sent eighty men, including 'Abdullāh bin Mas'ūd, Ja'far bin Abī Ṭālib, 'Abbūdullāh bin 'Urfaṭah, 'Uthmān bīn Mażūn, Abu Mūsā, and others, to An-Najāshi. The Quraysh sent 'Amr bīn Al-Āṣ and 'Umārah bīn Al-Walid with a gift for An-Najāshi. When they, 'Amr and 'Umārah, came to An-Najāshi, they prostrated before him and stood to his right and left. 'Amr and 'Umārah said,

“Some of our cousins migrated to your land; they have abandoned us and our religion.” An-Najāshi said, “Where are they?” They said, “They are in your land, so send for them,” so An-Najāshi summoned the Muslims. Ja'far said to the Muslims, “I will be your speaker today.” So, the Muslims followed Ja'far and when he entered on the king he did not


[2] Ahmad 5:262. There are some deficiencies in some of these narrations. Many scholars consider them to support each other as does the author.
prostrate after greeting him. They said to Ja‘far, “Why do you not prostrate before the king?” Ja‘far said, “We only prostrate for Allâh, the Exalted and Most Honored.” They said, “Why?” He said, “Allâh has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allâh, the Exalted and Most Honored. He also ordered to perform prayer and give charity.”

‘Amr bin Al-‘Âs said, “They contradict your creed about Îsâ, son of Maryam.” The king asked, “What do you say about Îsâ and his mother Maryam?” Ja‘far said, “We only say what Allâh said about him, that he is Allâh’s Word[1], a soul created by Allâh and sent down to the honorable virgin who was not touched by a man nor bearing children before.” An-Najâshi lifted a straw of wood and said, “O Ethiopians, monks and priests! By Allâh, what they say about Îsâ is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allâh’s Messenger whom we read about in the Injil. He is the Prophet who Îsâ, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allâh, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution.”

The king ordered that the gifts of the idolators be returned to them. ‘Abdullâh bin Mas‘ûd soon returned and later on participated in the battle of Badr. He said that when the Prophet ﷺ received the news that An-Najâshi died, he invoked Allâh to forgive him.[2] Allâh said,

﴾ئَتَّمُتْ قَبَائِلُ يَهُودٍ ﻦِهَانِيًا ﻦِهَانِيًا مِنْهُ ﻦِهَانِيًا﴾

“But when he came to them with clear proofs, they said: “This is plain magic.’”

this refers to Aḥmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarîr. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

[1] Meaning, that Allâh said, “Be” and he was.

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are wrongdoers.

They intend to put out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).

He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).

**The Most Unjust among all People**

Allah said,

And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam?

meaning, none is more unjust than he who lies about Allah and calls upon rivals and associates partners with Him, even while he is being invited to Tawhid and sincerely worshiping Him. This is why Allah said,

And Allah guides not the people who are wrongdoers.

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one’s attempt to extinguish the sun with his mouth, which is impossible.
Likewise is the case of their attempt to extinguish truth. So Allah said,

«But Allah will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).»

We explained the meanings of similar Ayāt before, in the Tafsīr of Sūrah Barā‘ah.\(^{[1]}\) All praise and thanks are due to Allah.

\(^{[1]}\) That is briefly discussed in volume nine, the Tafsīr of Sūrat At-Tawbah (9:32)
and your lives, that will be better for you, if you but know!»

«12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.»

«13. And also (He will give you) another (blessing) which you love, help from Allâh and a near victory. And give glad tidings to the believers.»

The Trade that saves One from the Painful Torment

We mentioned a Ḥadîth from ‘Abdullâh bin Salâm in that the Companions wanted to ask the Prophet of Allâh SAW about the best actions with Allâh the Exalted and Most Honored, so they could practice them. Allâh the Exalted sent down this Sûrah, including this Âyah,

«O you who believe! Shall I guide you to a trade that will save you from a painful torment?»

Allâh then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes. Allâh the Exalted said,

«That you believe in Allâh and His Messenger, and that you strive hard and fight in the cause of Allâh with your wealth and your lives, that will be better for you, if you but know!»

this is better than the trade of this life and striving hard for it and amassing it. Allâh the Exalted said,

«He will forgive you your sins,» meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.' This is why Allâh the Exalted said,

«and admit you into Gardens under which rivers flow, and
pleasant dwellings in ‘Adn (Eternal) Paradise; that is indeed the great success.»

Allâh said,

«And also another (blessing) which you love,»

meaning, ‘I will grant you more favors that you like,’

«help from Allâh and a near victory.»

meaning, if you fight in Allâh’s cause and support His religion, He will grant you victory. Allâh the Exalted said,

«O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.» (47:7), and,

«Verily, Allâh will help those who help His (cause). Truly, Allâh is All Strong, All-Wise.» (22:40)

Allâh’s statement,

«and a near victory.» means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allâh and His Messenger ﷺ and support Allâh and His religion. Allâh said;

«And give glad tidings to the believers.»

«14. O you who believe! Be you helpers (in the cause) of Allâh as said ‘Isâ, son of Maryam, to the Hawârîyyûn (the disciples): “Who are my helpers (in the cause) of Allâh?” The Hawârîyyûn
said: “We are Allah’s helpers” (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

Muslims are always the Natural Supporters of Islam

Allah the Exalted orders His faithful servants to be Allah’s supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allah orders them to accept His and His Messenger’s call, just as the disciples said to Prophet Isa when he said,

﴿۱۴۰﴾

﴿Who are my helpers (in the cause) of Allah?﴿ meaning, ‘who will support me in conveying the Message of Allah, the Exalted and Most Honored?’

﴿۱۴۱﴾

﴿The Hawariyyun said:﴿ in reference to the followers of Isa, peace be upon him,

﴿۱۴۲﴾

﴿We are Allah’s helpers﴿ meaning, ‘we will support you with regards to the Message you have been sent with and will help you convey it.’ Whereby, Isa sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam.

Similarly, during the days of Hajj, Allah’s Messenger ﷺ used to ask,

﴿۱۴۳﴾

﴿Who will support me in conveying the Message of my Lord? Verily, the Quraysh have prevented me from conveying the Message of my Lord.﴾

Allah the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet ﷺ. They were the residents of

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Al-Madinah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinns if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allāh. This is the reason why Allāh and His Messenger ﷺ called them, Al-Anṣār, the Supporters. The name became synonymous with them. May Allāh be pleased with them and please them, as well.

A Group of the Children of Israel believed in ‘Īsā and a Group of Them disbelieved

Allāh said,

 gratuitement، ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ
that is, 'We gave them victory over the group of Christians which defied them,'

\( \text{يَسُوْءُونَ} \)  

(and they became the victorious (uppermost).) 'over the disbelieving group, when We sent Mūḥammad.'

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabarī reported that Ibn 'Abbās said, "When Allāh decided to raise Ḥūṣayn to heaven, Ḥūṣayn went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. Ḥūṣayn said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but Ḥūṣayn commanded him to sit down. Ḥūṣayn repeated his statement and the young man again stood up and volunteered, and Ḥūṣayn again told him to sit down. Ḥūṣayn repeated the same statement and the young man volunteered. This time, Ḥūṣayn said, 'Then it will be you.' The appearance of Ḥūṣayn was cast upon that young man, while Ḥūṣayn, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for Ḥūṣayn and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in Ḥūṣayn twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya'qūbiyyah (the Jacobites), said, 'Allāh remained with us as much as He willed and then ascended to heaven.' Another group, An-Naṣṭūriyyah (the Nestorians), said, 'Allāh’s son remained with us as much as Allāh willed and He then raised him up to heaven.' A third group said, 'Allāh’s servant and Messenger remained with us as much as Allāh willed and then Allāh raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. İslām remained unjustly concealed until Allāh sent Mūḥammad ﷺ,

\( \text{قَالَت تَلَّاهَا} \text{ بَيْنَ نَفْسِي وَرَكْبِهِ تَلَّاهَا} \)

(Then a group of the Children of Israel believed and a group disbelieved.)

This Āyah refers to the group among the Children of Israel
that disbelieved and the group that believed, during the time of ʿĪsā,

{So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).} through the victory that Muḥammad ﷺ gained over the religion of the disbelievers, which brought the dominance of their religion."[1]

This is the wording in his book for the Tafsīr of this honorable Āyah. Similarly, An-NasāʿĪ collected this statement of Ibn ʿAbbās in his Sunan.[2]

Therefore, the Ummah of Muḥammad ﷺ will always be prevalent on the truth until Allāh’s command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjāl along with ʿĪsā, peace be on him, according to Ḥadīths in the authentic collections.[3]

This is the end of the Tafsīr of Sūrat Aṣ-Ṣaff. All praise and thanks are due to Allāh.

[2] An-NasāʿĪ in Al-Kubrā 6:489. This version of the story of the ascension mentioned is considered among the Isrāʾīliyāt narrations which the Muslim is neither to believe in nor negate.
The Tafsīr of Sūrat Al-Jumu‘ah
(Chapter - 62)

Which was revealed in Al-Madinah

The Virtues of Sūrat Al-Jumu‘ah

Ibn ‘Abbās and Abu Hurayrah narrated that Allah’s Messenger used to recite Sūrat Al-Jumu‘ah and Sūrat Al-Munāfiqīn during the Friday Prayer. Muslim collected this Ḥadīth in his Ṣaḥīḥ.\[1\]


«1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh – the King, the Holy, the Almighty, the All-Wise.»

«2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.»

«3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.»

«4. That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.»

Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another Āyāh,

\[1\] Muslim 2:597,599.
Glorify Him and there is not a thing but glorifies His praise
(17:44)

Allah said,

the King, the Holy, meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

the Almighty, the All-Wise, whose explanation is already discussed in many places.

The Favor that Allah granted by sending Muhammad

Allah the Exalted said,

He it is Who sent among the unlettered ones a Messenger from among themselves.

the word ‘unlettered’ here refers to the Arabs. Allah the Exalted said in another Ayah,

And say to those who were given the Scripture and those who are illiterates: “Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants.

(3:20)

Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Ayah, Allah said,

And verily, this is indeed a Reminder for you and your
Surely, the Qur'aan is also a reminder for those other than Arabs to take heed. Allâh the Exalted said,

<And warn your tribe of near kindred.> (26:214)

These Ayât do not negate Allâh’s statements,

<Say: “O mankind! verily, I am sent to you all as the Messenger of Allâh.”> (7:158), and,

<that I may therewith warn you and whomsoever it may reach.> (6:19)

and in His statement about the Qur’aan,

<But those of the groups that reject it, the Fire will be their promised meeting place.> (11:17)

There are other Ayât that indicate that his Message is universal. He, may Allâh’s peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surat Al-An’âm producing various Ayât and Hadîths. All praise and thanks are to due to Allâh.

This Ayah testifies that Allâh has indeed accepted the invocation of His friend Ibrâhîm when he supplicated Allâh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allâh’s statements, purify them and teach them the Book and the Hikmah. So, Allâh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allâh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allâh the Exalted sent to Isâ bin Maryam, peace be upon him. This is why Allâh said,
He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayāt, purifying them, and teaching them the Book and the Ḥikmah. And verily, they had been before in manifest error.

In ancient times, the Arabs used to adhere by the religion of Ibrāhīm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of Tawḥīd and doubts instead of certainty. They invented a religion that Allāh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allāh sent Muḥammad ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and Jinn. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allāh’s pleasure and takes them away from the Fire and earning Allāh’s anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muḥammad ﷺ, Allāh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allāh’s peace and blessings be on Muḥammad until the Day of Judgement.

Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike

Allāh said,

And others among them who have not yet joined them. And He is the Almighty, the All-Wise.

Imām Abu ‘Abdullāh Al-Bukhārī, may Allāh have mercy upon him, recorded that Abu Hurayrah said, “We were sitting with the Prophet ﷺ, when Sūrat Al-Jumu‘ah was revealed to him;

And others among them who have not yet joined them.

They said, ‘Who are they, O Allāh’s Messenger?’ The Prophet
did not reply until they repeated the question thrice. At that
time, Salmān Al-Parisi was with us. So Allāh’s Messenger ﷺ placed his hand on Salmān, saying,

وَلَوْ كَانَ الإِيمَانُ عَنْدَ الْأَرْضِ نَالَّاهُ رَجَالٌ أوْ رَجُلٌ - مِنْ هُؤُلَاءِ

“If faith were on Ath-Thurayyā (Pleiades), even then some men
or a man from these people would attain it.”[1]

Muslim, At-Tirmidhi, An-Nasā’ī, Ibn Abī Ḥātim and Ibn Jarīr
collected this Hadīth.[2] This Hadīth indicates that Sūrat Al-
Jumu’ah was revealed in Al-Madīnah and that the Messenger’s
Message is universal. The Prophet ﷺ explained Allāh’s
statement,

وَرَمَيْنِينَ يَتَقَلَّبُونَ

«And others among them» by mentioning Persia. This is why the
Prophet ﷺ sent messages to the kings of Persia and Rome,
among other kings, calling them to Allāh the Exalted and to
follow what he was sent with. This is why Mujāhid and several
others said that Allāh’s statement,

وَوَمَثَيْنِينَ يَتَقَلَّبُونَ لَنَا بَلْحَقَا

«And others among them who have not yet joined them.»
refers to all non-Arabs who believe in the truth of the
Prophet.[3] Allāh’s statement,

وَهُوَ الْمَوْلُودُ الْمُحْكِمُ

«And He is the Almighty, the All-Wise.»

asserts that He is Almighty and All-Wise in His legislation and
the destiny He appoints. Allāh’s statement,

ذَلِكَ فَضْلُ اللَّهِ ﻟِبَيْنَ الْمَوْتَ وَالْحَيَاتِ وَاللَّهُ ﻟَهُ ﻟِلْمُؤْتِمَ العَظِيمِ

«That is the grace of Allāh, which He bestows on whom He
wills. And Allāh is the Owner of mighty grace.»

refers to the great prophethood that He granted Muḥammad ﷺ

Kubrā 5:75,6:490, and At-Ṭabarī 23:375.
and the qualities that He favored his Ummah with, by sending Muhammad ﷺ to them.

45. The likeness of those who were entrusted with the Taurrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.

46. Say: “O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful.”

47. But they will never long for it, because of what their hands have sent before them! And Allāh knows well the wrongdoers.

48. Say: “Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you
Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrāh and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrāh; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrāh. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another Āyah,

﴾Al-tawrîh: 5﴾

﴿They are like cattle, nay even more astray; those! They are the heedless.﴾ (7:179),

and said,

﴿And Allāh does not guide the people who are wrongdoers.﴾

Allāh the Exalted said,

﴿O ye Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful.﴾

meaning, ‘if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.’ Allāh said,
But they will never long for it, because of what their hands have sent before them!

meaning because of the disbelief, injustice and sins that they commit,

And Allāh knows well the wrongdoers.

We mentioned this challenge to the Jews before in Sūrat Al-Baqarah, where Allāh said,

Say: “If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful.” But they will never long for it because of what their hands have sent forth before them. And Allāh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allāh is Seer of what they do. (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allāh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Sūrah Āl ‘Imrān,

Then whoever disputes with you concerning him [Īsā] after (all this) knowledge that has come to you, say: “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke the curse of
Allāh upon those who lie.’” (3:61)

and against the idolators, in Sūrah Maryam,

«Say whoever is in error, the Most Gracious will extend [circumstances] for him.» (19:75)

Imām Ahmad, may Allāh be pleased with him recorded that Ibn ‘Abbās said, “Abu Jahl, may Allāh curse him, said, ‘If I see Muḥammad praying at the Ka’bah, I will step on his neck.’ When the Prophet heard of that, he said,

"Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in H̄ellfire. Had those accepted for invoking the curse of Allāh with Allāh’s Messenger, they would not have found families or property when they returned home.»[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā’ī recorded it.[2]

His saying;

«Say: ‘Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.’»

is like His saying in Sūrat An-Nisā':

«Wheresoever you may be, death will overtake you even if you


are in fortresses built up strong and high.«

49. O you who believe! When the call is proclaimed for the Salah on Al-Jumu‘ah (Friday), then hasten (Fas’aw) to the remembrance of Allah and leave off business. That is better for you if you did but know!»

50. Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah, and remember Allah much, that you may be successful.»

Al-Jumu‘ah (Friday), and the Orders and Etiquette for Friday

Friday is called Al-Jumu‘ah because it is derived from Al-Jam‘, literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship. It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections.

In the ancient language Friday was called, ‘Arūbah. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah, because it is the day the creation was finished.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah ﷺ said,
We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow."\(^1\) This is the wording of Al-Bukhārī in another narration of Muslim;

Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.\(^2\)

Necessity of the Remembrance of Allāh on Friday, by attending the Khuṭbah and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

\[ُوُلَدِّيَّةَ َأَلِيِّيَّ مَأَسَأَرَّا إِذَا نُرُوعَ وَلِإِلَّهِ َمُسْنَمَّةَ قَاسَيْرَ َأَنَّى إِذَا دَكَرْ أَلَدِّرَ \]

\(O\) you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu‘ah (Friday), then hasten (Fas’aw) to the remembrance of Allāh.

\(^1\) Fath Al-Bārī 11:526 and Muslim 2:586.

\(^2\) Muslim 2:586.
importance of it.

‘Umar bin Al-Khaṭṭāb and Ibn Mas‘ūd - may Allāh be pleased with them - recited it;

(نُفِّصُوا إِلَى ذِكْرِ اِللهِ)

("Then proceed to the remembrance of Allāh.")[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Šahīḥs from Abu Hurayrah that the Prophet ﷺ said,

إِذَا سَيَدَّحُوا مِنْ إِلَهَائِهِمْ أَفَاسَوْا إِلَى الْصَّلَاةَ وَعَلَيْكُمْ الْكِتَابَةَ وَالْوَقْارَ يُلْعَبْنَ وَلَا تَنْصَرُوا، فَمَا أَذْرَكُمْ فَصُلُوا وَمَا فَاتَكُمْ قَاتِبُوا

“When you hear the Iqāmah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.”[2]

This is the wording with Al-Bukhari. Abu Qatādah said, “While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

فَمَا فَاتَكُمْ

“What is the matter with you?” They said, ‘We hastened to the prayer.’ The Prophet ﷺ said,

فَلا تَتَّخِذُوا، إِذَا أَتَيْنَيْتُ الْصَّلَاةَ فَامَسُوْا وَعَلَيْكُمْ الْكِتَابَةَ فَما أَذْرَكُمْ فَصُلُوا وَمَا فَاتَكُمْ قَاتِبُوا

“Don’t do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.”[3]

The Two Šahīḥs collected this Ḥadīth. Al-Hasan commented, “By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission.”

Qatādah said,

“Then hasten to the remembrance of Allāh” means that you have to hasten to the prayer with your heart and actions, and walk to it.\footnote{1}

It is recommended for those coming to the Friday prayer to perform Ghusl (taking bath) before they come. It is collected in the Two Sahīhs that ‘Abdullāh bin ‘Umar said that Allāh’s Messenger ﷺ said,

«When one of you comes to the Friday prayer, then let him perform bath.»\footnote{2}

The Two Sahīhs recorded that Abu Sa‘īd said that the Messenger of Allāh ﷺ said,

«Ghusl on the day of Jumu‘ah is Wājib (required) from every Muḥtaлим.»\footnote{3}

Abu Hurayrah narrated that Allāh’s Messenger ﷺ said,

«It is Allāh’s right on every Muslim to bathe during every seven days, by washing his head and body.»

Muslim collected this Ḥadīth.\footnote{4} Jābir narrated that Allāh’s Messenger ﷺ said,

«Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu‘ah.»

Aḥmad, An-Nasā‘ī and Ibn Ḥibbān collected this Ḥadīth.\footnote{5}

\begin{itemize}
\item\footnote{1} Aṭ-Ṭabārī 23:380.
\item\footnote{2} Fatḥ Al-Bārī 2:415 and Muslim 2:579.
\item\footnote{3} Fatḥ Al-Bārī 2:415 and Muslim 2:580. Muḥtaлим is a male who has reached the age of puberty.
\item\footnote{4} Muslim 2:582.
\item\footnote{5} Aḥmad 3:304, An-Nasā‘ī 3:93, and Ibn Hibbān 2:262.
\end{itemize}
Virtues of Jumu‘ah

Imām Aḥmad recorded that ‘Aww bin ‘Aww Ath-Thaqafi said that he heard Allāh’s Messenger ﷺ say,

"Whoever performs Ghusl (well) on the day of Jumu‘ah, leaves early, walking not riding, and sits close to the Imām and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes."[1]

This Ḥadīth has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Ḥasan.[2] The Two Šaḥīḥs also recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

"Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imām appears, the angels present themselves to listen to Allāh’s remembrance."[3]

It is recommended that one cleans his body, performs Ghusl,

wears his best clothes, applies perfume and uses Siwāk (tooth stick) for Jumu‘ah. We mentioned that Abu Sa‘īd narrated that the Messenger of Allah ﷺ said,

«Ghusl on the day of Jumu‘ah is Wājib (required) from every Muḥta’alim and also using Siwāk and applying some of his household’s perfume.»[1]

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣārī said that he heard the Messenger of Allah ﷺ say,

«Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.»[2]

Abu Dāwūd and Ibn Mājah recorded in their Sunans that ‘Abdullāh bin Salām said that he heard the Messenger of Allah ﷺ say, while on the Minbar.

«What harm would it cause if one of you bought two garments for the day of Jumu‘ah, other than the garment he wears daily?»[3]

‘Ā’ishah said that during a speech he gave on a Friday when he saw people wearing Nimār garments,[4] the Messenger of Allah ﷺ said,

When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear. Ibn Mājah collected this Hadīth.[1]

**The Meaning of the Call in the Āyah is the Adhān that precedes the Khuṭbah**

Allāh said,

\[بَلِ الْفُجُورِ بِإِلَّادُ بَيْنَ الْشَّمْسِ وَالْخَمْسِةِ
\]

*When the call is proclaimed for the Salāh on Friday,*

referring to the Adhān which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the Minbar. The Adhān would be called before the Prophet ﷺ near the door of the Masjid. As for the earlier Adhān that the Leader of the faithful, ʿUthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhārī recorded that As-Sā'īb bin Yazīd said, "In the lifetime of the Prophet ﷺ, Abu Bakr and ʿUmar, the Adhān for the Friday prayer was pronounced while the Imām sat on the pulpit. But during ʿUthmān’s later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawrā’, meaning the Adhān was called upon the house which was called Az-Zawrā’.”[2]

Az-Zawrā’ was the tallest house in Al-Madīnah near the Masjid.

**Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it**

Allāh said,

\[وَلْيَتَبَلِّغُواْ الْسَّبْعَ
\]

*and leave off business.* means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second Adhān. Allāh’s statement,

"That is better for you if you did but know!" means, your abandoning buying and selling, and instead, concentrating your attention to Allâh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allâh's statement,

"فإذا فصبتون"

"Then when the Salâh is complete," means, when the Friday prayer is finished,

"تأنثرون في الأرض وابتزرون من فضل الله"

"you may disperse through the land, and seek the bounty of Allâh,"

After Allâh forbade Muslims from working after hearing the Adhân and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abî Ḥâtim recorded that when the Friday prayer finished, Irâk bin Màlik would stand by the gate of the Masjid and invoke Allâh, saying, "O Allâh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."[1] Allâh's statement,

"وأذكر الله كثيراً، لما يكون لله فضلاً"

"and remember Allâh much, that you may be successful."

means, while you are buying and selling, giving and taking, remember Allâh much and do not let this life busy you from what benefits you in the Hereafter. There is a Hadîth that states,

منَّ دخل سواء من الأسواق فقال: لا إله إلا الله وحده لا شريك له، هو الملك، ولي الخير، هو على كل شيء قدير، كتب الله له ألف ألف حسنة ومتنا عليه ألف ألف سنته"[1]

Whoever enters a marketplace and says, “La ilāha illāhā, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things.” Then Allāh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.\[1\]

Mujāhid said, “A servant (of Allāh) will not be among those who remember Allāh often, until he does so while standing, sitting and lying down.”

11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: “That which Allāh has is better than any amusement or merchandise! And Allāh is the best of providers.”

The Prohibition of leaving the Masjid while the Imām is delivering the Friday Sermon

Allāh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madīnah and the people rushed

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\[1\] Tuhfat Al-Ahwadhi 9:386. Many of the scholars consider this Hadith to be unauthentic. Al-Ḥākim, Ash-Shawkānī, Ibn Taymiyah and Al-Albānī are among those who consider it acceptable.
out to the merchandise. Allāh said,

\[\text{And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.}\]

meaning, on the Minbar, delivering the Khutbah. Several of the Tabi‘īn said this, such as Abu Al-‘Āliyah, Al-Hasan, Zayd bin Aslam and Qatādah.\[1\] Muqātil bin Ḥayyān said that the caravan belonged to Dīhyah bin Khalīfah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh’s Messenger standing on the Minbar. Only a few remained, according to the authentic Ḥadīth that Imām Aḥmad recorded that Jābir said, “Once, a caravan arrived at Al-Madīnah while Allāh’s Messenger was giving a Khutbah. So, the people left, and only twelve men remained [with the Messenger]. Then Allāh sent down this Āyah,

\[\text{And when they see some merchandise or some amusement, they disperse headlong to it.}\]  

The Two Sahīhs also recorded this Ḥadīth.\[3\] Allāh’s statement,

\[\text{And leave you standing.}\]

proves that the Imām should deliver the speech on Friday while standing. In his Sahīh, Imām Muslim recorded that Jābir bin Samurah said, “(During Jumu‘ah,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur‘ān and remind the people (of Allāh).”\[4\]

Allāh’s statement,

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\[1\] Aṣ-Ṭabari 23:387.
\[2\] Aḥmad 3:313.
\[3\] Fath Al-Bāri 8:511 and Muslim 2:590.
\[4\] Muslim 2:589.
"Say: "That which Allāh has..."" means the reward that is with Allāh in the Hereafter,

"is better than any amusement or merchandise! And Allāh is the best of providers."

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the Tafsīr of Sūrat Al-Jumu‘ah. All praise and thanks are due to Allāh and from Him comes the success and immunity from error.
The Tafsīr of Sūrat Al-Munāfiqūn  
(Chapter - 63)  
Which was revealed in Al-Madīnah

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the hypocrites come to you, they say: “We bear witness that you are indeed the Messenger of Allāh.” Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.

2. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?

The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,
meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allāh informs that there is no substance to their statement, and this is why He said,

\begin{quote}

Allāh knows that you are indeed His Messenger, then said,
\end{quote}

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allāh declared their falsehood about their creed. Allāh’s statement,

\begin{quote}

They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.
\end{quote}

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islām and its people, and this is why trusting them might bring great harm to many people. This is why Allāh said next,

\begin{quote}

Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.
\end{quote}

Allāh said,

\begin{quote}

\textsuperscript{[1]} At-Ṭabari 23:394.
\end{quote}
That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not."

meaning. He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allah said,

"And when you look at them, their bodies please you; and when they speak, you listen to their words."

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allah’s statement,

"They think that every cry is against them." means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

"Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smile you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah." (33:19)

They are shapes that do not have much substance, and this is why Allah said,

"They are the enemies, so beware of them. May Allah curse them! How are they denying the right path?"
means, how they are being led astray to the misguidance, away from the guidance.

Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.»[1]

«5. And when it is said to them: “Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you,” they twist their heads, and you would see them turning away their faces in pride.»

«6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.»

[1] Ahmad 2:293. This was also recorded by Al-Bazzār. It contains a narrator who most of the scholars consider unacceptable, he is alone with this narration, and he is the only one who narrates from the person he says he heard it from. For such reasons Ibn Ḥibbān included this narration in Al-Majrūḥin, saying that it is not allowed to use him as a proof.
7. They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.

Hypocrites are not interested to ask the prophet to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

وَإِنَّهُمْ لَيْفَظُونَ بَيْنَ يَدَيْهِمْ وَسَيْكَوْنَ ذِي أَمْرِكُمُ التَّحْكِيمَ

And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

وَذَٰلِكَ أَنْ تَنْظُرُوا مَا كَانَ مِنْ فَاعَلِتِكُمْ مِنْ مُّنَافِكِينَ

and you would see them turning away their faces in pride.

Allāh punished them for this behavior, saying,

سَوَاءً أَنْ أَنْتُمْ أَنتُمْ أَنتُمْ لَا تَجْعَلُنَّ فَاعَلَيْكُمْ عَلَىٰ نَفْسِكُمْ نَارًا لَا يَهْدِيهَا قَرْنُ الْقَرْنِينَ

It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.

As Allāh said in Sūrat Barā'ah, and a discussion preceded there, and here we will present some of the Ḥadīths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin 'Ubay bin Salīl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

[1] See the volume four, the Tafsīr of Sūrat At-Tawbah (9:80).
In his book, *As-Sīrah*, Muḥammad bin Ishāq said, “After the battle of Uḥud ended, the Prophet ﷺ returned to Al-Madinah. ‘Abdullāh bin Ubay bin Salūl – as Ibn Shīhāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the Minbar, just before he delivered the *Jumu‘ah Khutbah* to the people. ‘Abdullāh bin Ubay would say, ‘O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.’ He would then sit down. So after the battle of Uḥud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, ‘Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.’ ‘Abdullāh went out of the *Masjid* crossing people’s lines and saying, ‘By Allāh, it is as if I said something awful when I wanted to support him.’ Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, ‘I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.’ They said to him, ‘Woe to you! Go back so that Allāh’s Messenger ﷺ asks Allāh to forgive you.’ He said, ‘By Allāh, I do not wish that he ask Allāh to forgive me.’”

Qatādah and As-Suddi said, “This Āyah was revealed about ‘Abdullāh bin Ubay. A young relative of his went to Allāh’s Messenger ﷺ and conveyed to him an awful statement that ‘Abdullāh said. The Messenger ﷺ called ‘Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about ‘Abdullāh’s case and Allāh’s enemy was told, ‘Go to Allāh’s Messenger,’ but he turned his head away, saying that he will not do it.”

Muḥammad bin Ishāq said that Muḥammad bin Yaḥyā bin Ḥibbān, ‘Abdullāh bin Abī Bakr and ‘Āṣim bin ‘Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They


said that while the Messenger of Allah ﷺ was in that area, Jahjâh bin Sa‘îd Al-Ghifârî, a hired hand for ‘Umar, and Sinân bin Wâbr fought over the water source. Sinân called out, “O Anšâr”, while Al-Jahjâh called, “O Muhâjîrîn!” Zayd bin Arqâm and several Anšâr men were sitting with ‘Abdullâh bin Ubay bin Salûl at that time. When ‘Abdullâh heard what happened, he said, “They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, ‘Feed your dog until it becomes strong, and it will eat you.’ By Allah, when we go back to Al-Madînah, the most mighty will expel the weak from it.”

He then addressed his people who were sitting with him, saying to them, “What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allah, if you abandon them, they will have to move to another area other than yours.” Zayd bin Arqâm heard these words and conveyed them to Allah’s Messenger ﷺ. Zayd was a young boy then. ‘Umar bin Al-Khaṭṭâb was with the Messenger and he said, “O Allah’s Messenger! Order ‘Abbâd bin Bishr to cut off his head at his neck.” The Prophet ﷺ replied,

فَكِنْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَّرُ أَنَّ مُحَمَّدًا يَفْتَلِي أَصْحَابُهُ، لَا، وَلْكَنَّ نَادِيَّا عُمَّرَ الرِّجْلَ

“What if people started saying that Muhammad kills his companions, O ‘Umar? No. However, order the people to start the journey (back to Al-Madînah).”

When ‘Abdullâh bin Ubay bin Salûl was told that his statement reached Allah’s Prophet ﷺ, he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqâm conveyed. ‘Abdullâh bin Ubay was a chief of his people and they said, “O Allah’s Messenger! May be the young boy merely guessed and did not hear what was said correctly.”

Allah’s Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Ḥuḍâyr, who greeted him acknowledging his prophethood. Usayd said, “By Allah! You are about to begin the journey at an unusual time.” The Prophet ﷺ said,

أَمَامَ بَلَّغْتُكَ مَا قَالَ صَادِقُ بْنُ أَبِي رَقُمُ أَنَّهُ إِذَا قَدَمَ المَدِينَةَ سَيُخْرَجُ الأَعْزَرُ مِنْهَا
"Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it."

Usayd said, "Indeed, you are the mighty one, O Allâh’s Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allâh’s Messenger! By Allâh, when Allâh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allâh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Sûrât Al-Munâfiqûn was revealed.\[1\]

Al-Ḥâfîẓ Abu Bakr Al-Bayhaqi recorded that Jâbîr b. ‘Abdullâh said, "We were in a battle with Allâh’s Messenger ﷺ and a man from the Emigrants kicked an Anșârî man. The Anșârî man called out, ‘O Anșârî! and the Emigrant called out, ‘O Emigrants!’ Allâh’s Messenger ﷺ heard that and said,

ما بال دَعُوَّى الْمَجِيْلِيّة؟ دَعُوَّهَا فَإِنَّهَا مَسْتَهَبَةٌ

"What is this call of Jahiliyyah? Abandon it because it is offensive."

‘Abdullâh bin Ubay heard that and said, ‘Have they (the Emigrants) done so? By Allâh, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.’

The Anșâr at that time, were more numerous that the Emigrants when the Messenger of Allâh ﷺ came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet ﷺ, ‘Umar got up and said, ‘O Allâh’s Messenger! Let me chop off the head of this hypocrite!’ The Prophet ﷺ said:

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\[1\] Ibn Hishâm 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two Sahîhîs.
Leave him, lest the people say that Muḥammad kills his companions."[1] Imām Ahmad,[2] Al-Bukhārī and Muslim[3] collected this Ḥadīth.

‘Ikrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madinah, ‘Abdullāh, the son of ‘Abdullāh bin Ubay bin Salūl, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. ‘Abdullāh, son of ‘Abdullāh, said to his father, “Stay where you are,” and his father asked what the matter was? His son said, “By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced.” When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, ‘Abdullāh bin Ubay complained to him about his son and his son said, “By Allāh, O Allāh’s Messenger! He will not enter it until you say so.” The Messenger ﷺ gave his permission to ‘Abdullāh bin Ubay and his son said, “Enter, now that the Messenger of Allāh ﷺ gave you his permission.”[4]

In his Musnad, Abu Bakr ‘Abdullāh bin Az-Zubayr Al-Humaydi recorded from Abu Hārūn Al-Madani that ‘Abdullāh, the son of ‘Abdullāh bin Ubay bin Salūl, said to his father, “You will never enter Al-Madinah unless and until you say, ‘Allāh’s Messenger ﷺ is the honorable one and I am the disgraced.” When the Prophet ﷺ came, ‘Abdullāh, son of ‘Abdullāh bin Ubay bin Salūl said to him, “O Allāh’s Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.”[5]

49. O you who believe!
Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

10. And spend of that which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous."

11. And Allâh grants respite to none when his appointed time comes. And Allâh is All-Aware of what you do.

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allâh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allâh informs them that those who engage in this life, its delights and attributes and were busied from the
obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allah encourages the believers to spend in His cause,

«وَأَنْفَقُوا مَا نَزَّلَنَا عَلَيْهِمْ مِنْ قَبْلَ أَنْ يَأْتِيَ أَهْلُ الْجَاهِلِيَّةِ ﻛُلُّهُمْ عَلَىٰ عَذَابٍ أَسْعَدُ ﺑِإِيمَﺎنٍ إِلَىٰ أَجْلٍ قَرِيبٍ»

«And spend of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.”»

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allah said about them,

«وَأَذَرْ الْأَلَّافِ يَنْتَظُرُوا لَهُمُ الْعَذَابُ فَلَا يَؤْتُوا رَبَّهُمْ عَلَىٰ نَصْرٍ إِنَّمَا كَانُوا أُسْتَغْفَرُوا إِلَىٰ رَبِّهِمْ بَعْدَ ذَٰلِكَ ﻋَنْ قَبْلِ مَا أُخْسِهِمْ مِنْ رَزَائِلِهِمْ»

«And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: “Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!” (It will be said): “Had you not sworn aforetime that you would not leave.”» (14:44), and,

«وَإِذَا هَاجَتَهُمُ الْحَمْلُ ﻓَأَلَّهُمْ رَبُّ أُقْسَمُهُمْ ﻋَلَىٰ كَلِمَةٍ ﻋَزِيزَةَ فَأَنْفَقُوا صَابِرِينَ ﻓِي مَصِيرَهُمْ كَأَنَّهَا كَـلَّا إِنَّا»

«Until, when death comes to one of them, he says: “My Lord! send me back. So that I may do good in that which I have left behind!” No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.» (23:99-100)

Then Allah said;

«وَأَنْقُلْ إِلَىٰ آدَمَ نَتُنَا إِذَا هَاجَتَهُمُ الْحَمْلُ ﻋَلَىٰ كَلِمَةٍ ﻋَزِيزَةَ»

«And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.»
meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and than what they did before. Allāh said,

وَأَلَّلَهُ جَبِيرًا ٍ يَمَّا تَعْمَلُونَ

†And Allāh is All-Aware of what you do.‡

This is the end of the Tafsīr of Sūrat Al-Munāfiqūn. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the Tafsīr of Sūrat At-Taghābun.