

# TAFSEER AS-SA'DI

JUZ' 28-30

تفسير السجدي

تفسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di



الدار العالمية للكتاب الإسلامي





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**ALLAH**

THE MOST GRACIOUS, THE MOST MERCIFUL



VOLUME 10

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JUZ' 28-30

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## JUZ' 28-30

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**تفسير السعدي**  
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جزء ٢٨ - ٣٠

Abdur-Rahmân Nâsir as-Sa'di

Translated by  
Nasiruddin al-Khattab

Edited by  
Huda Khattab



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# Pronunciation and Transliteration Chart



Arabic script	Pronunciation	Transliterated form
أ	short 'a', as in <i>cat</i>	a
آ — آي	longer 'a', as in <i>cab</i> (not as in <i>cake</i> )	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	h
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	ʿ
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f



Arabic script	Pronunciation	Transliterated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ا	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

## Diphthongs

Arabic script	Pronunciation	Transliterated form
أَوْ، وَو	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَيَّ، أَي	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

## Diacritical marks (tashkeel)

Name of mark	Pronunciation	Transliterated form
◌َ fathah	very short 'a' or schwa (unstressed vowel)	a
◌ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
◌ُ dammah	shorter version of oo	u
◌ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
◌ْ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel



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## Arabic honorific symbols

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(ﷲ)	<i>Subhânahu wa Ta'âlâ</i>	The Exalted
(ﷺ)	<i>şalla Allâhu 'alayhi wa sallam</i>	Blessings and peace be upon him
(ﷺ)	<i>'alayhi as-salâm</i>	May peace be upon him
(ﷺ)	<i>rađiya Allâhu 'anhu</i>	May Allah be pleased with him
(ﷺ)	<i>rađiya Allâhu 'anhâ</i>	May Allah be pleased with her
(ﷺ)	<i>rađiya Allâhu 'anhumâ</i>	May Allah be pleased with both of them
(ﷺ)	<i>rađiya Allâhu 'anhum</i>	May Allah be pleased with all of them
(ﷺ)	<i>rađiya Allâhu 'anhunna</i>	May Allah be pleased with all of them (females only)



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## Hadith grade terms

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Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *ḍa'eef*

Odd: *ghareeb*

Authentic: includes sound, reliable, or any grade in between

Acceptable: *sakat 'anhu*; the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ  
اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ  
إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾  
وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكَ  
تَوْعُظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ  
أَنْ يَتَمَاسَّا ۖ فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَتِلْكَ  
حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾ (سورة المجادلة: ١-٤)

58:1. Allah has indeed heard the words of the woman who pleads with you concerning her husband and complains to Allah. Allah hears the discussion between the two of you, for Allah is All-Hearing, All-Seeing.<sup>1</sup>

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

- 58:2. As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers except those who gave them birth. Verily they utter words that are abhorrent and false, but Allah is indeed Oft-Forgiving, Most Merciful.
- 58:3. But as for those who divorce their wives by likening them to their mothers then decide to retract what they have said, they must free a slave before [the couple] touch one another. Thus you are admonished to do, and Allah is well aware of all that you do.
- 58:4. Anyone who lacks the means [to free a slave] must fast for two consecutive months before [the couple] touch one another, but whoever is unable to do that must feed sixty needy persons. That is so that you may truly believe in Allah and His Messenger. Such are the limits ordained by Allah, and for the disbelievers there will be a painful punishment.

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These verses were revealed concerning a man of the *Anṣār*<sup>2</sup> whose wife complained to Allah (*Subhānahu wa Ta'ālā* – Glorified and Exalted is He) and took her case to the Messenger of Allah (*salla Allāhu 'alayhi wa sallam* – blessings and peace be upon him), when he prohibited intimacy with her to himself after a lengthy marriage and having children, and he was a very old man.

She complained to Allah and to His Messenger (ﷺ) about what had happened between them, and did so repeatedly and persistently.

﴿Allah has indeed heard the words of the woman who pleads with you concerning her husband and complains to Allah. Allah hears the discussion between the two of you﴾ that is, what you say to one another.

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<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

﴿for Allah is All-Hearing﴾ and hears all voices at all times, expressing all kinds of needs

﴿All-Seeing﴾ – He can see the footsteps of a black ant walking on a solid rock on a dark night.

This tells us of the perfect nature of His hearing and seeing, and that they encompass all things, small and great. That also indicates that Allah will respond to her complaint and remove her distress. Hence Allah (ﷻ) mentioned the ruling on her case and that of others in general terms, as He says:

﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers except those who gave them birth﴾. This refers to a form of divorce called *dhihâr* that was practised during the *jâhiliyah*, in which a man would say to his wife, “You are to me as the back of my mother” or some other *mahram* relative, or “Intimacy with you is prohibited for me.” The custom was usually to refer to the back (*dihâr*), hence Allah called this practice *dhihâr* and said: ﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers﴾. What is meant is: how can they say such words, which are known to have no basis in reality, and liken their wives to their mothers who bore them?

Allah regarded this matter as something extremely serious and abhorrent, hence He said: ﴿Verily they utter words that are abhorrent﴾ that is, repulsive

﴿and false﴾ that is, lies.

﴿but Allah is indeed Oft-Forgiving, Most Merciful﴾ to the one who commits some infractions, but follows them with sincere repentance.

﴿But as for those who divorce their wives by likening them to their mothers then decide to retract what they have said﴾ – what is meant is that such a person wants to have intercourse with the wife whom he divorced by likening her to his mother, and that as soon as he decides

that he wants to do so he must offer the expiation mentioned. This is indicated by the fact that Allah (ﷻ) says concerning this expiation that it must be offered before they touch one another, and that is as soon as the decision is made.

Once the husband decides to retract what he said, the expiation for forbidding intimacy with his wife for himself is to «free a slave» that is, a believing slave, as is defined in a different verse. The slave may be male or female, but it is stipulated that he or she must be free of any defects that could affect his or her ability to work.

«before [the couple] touch one another» that is, the husband must refrain from having intercourse with the wife whom he divorced by likening her to his mother, until he has offered expiation by freeing a slave.

«Thus you are admonished to do» that is, the ruling has been explained to you, accompanied by the warning, because what is meant by admonishing is explaining the ruling along with encouragement and warning. If the one who wants to divorce his wife by likening her to his mother is told that he must free a slave in expiation, he will refrain from doing that.

«and Allah is well aware of all that you do» and He will requite each person for his deeds.

«Anyone who lacks the means [to free a slave]» that is, he does not own a slave whom he can free, and he cannot find a slave or find the money with which to buy one, then he «must fast for two consecutive months before [the couple] touch one another, but whoever is unable to do that» namely fasting,

«must feed sixty needy persons» either by giving them enough of the local staple food to suffice them, as is the view of many commentators, or by feeding each poor person a *mudd* of wheat or half a *ṣā'* of another foodstuff that is acceptable as *zakāt al-fīṭr*, as is the view of others.



This ruling that We have explained and clarified to you is ﴿so that you may truly believe in Allah and His Messenger﴾, by adhering to this and other rulings, and acting in accordance with them.

Adherence to the rulings of Allah and acting in accordance with them is part of faith; indeed it is the aim of faith and is one of the things that cause faith to increase, develop and become complete.

﴿Such are the limits ordained by Allah﴾ that one should not transgress.

﴿and for the disbelievers there will be a painful punishment﴾.

This passage contains a number of rulings, including the following:

- The kindness of Allah to His slaves and His care for them, as He mentions the complaint of this woman who was distressed, and He relieved her of that distress. In fact He relieved her distress with a ruling that was general in application, for anyone who is faced with a similar issue.
- **Dhihâr** has to do specifically with forbidding to oneself intimacy with one's wife, because Allah says ﴿As for those among you who divorce their wives...﴾. If a man forbids to himself intimacy with his slave woman, that is not **dhihâr**; rather it comes under the heading of forbidding food and drink to oneself, for which only the expiation for breaking an oath (*kafârat al-yameen*) is required.
- It is not valid to divorce a woman by **dhihâr** before marrying her, because she is not one of a man's wives at the time of **dhihâr**, just as it is not permissible to divorce her by *talâq*.
- **Dhihâr** is prohibited, because Allah describes it as words that are abhorrent and false.
- Allah highlights the wisdom behind the ruling, as He says: ﴿they are not their mothers﴾.
- It is disliked for a man to call his wife by the names of his maḥrams, such as saying, "O my mother" or "O my sister" and the like, because this makes her like a maḥram.

- Expiation only becomes obligatory once the decision to retract his words is made, not when the words of dhihâr itself are uttered.
- With regard to freeing a slave in expiation, it is acceptable to free one who is young or old, male or female, because of the general meaning of the verse which speaks of that.
- The expiation, whether it is by freeing the slave or fasting, must be offered before the couple touch one another, as Allah has specified. This is in contrast to expiation by feeding poor persons, in which case it is permissible for the couple to resume intimacy during the period when the food is being distributed.
- Perhaps the wisdom behind requiring expiation before the couple touch one another is to put more pressure on the individual to offer that expiation, because if he is longing to have intercourse with his wife, but he knows that he cannot do that until after expiation has been offered, he will hasten to offer expiation.
- It is essential to feed sixty poor persons. If he collects food for sixty poor persons, then gives it to one or more individuals, but less than sixty, that is not acceptable, because Allah says: «... must feed sixty needy persons».



﴿إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَقد أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنْتِهِمُهُمْ بِمَا عَمِلُوا أَحْصَاهُ  
اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾﴾ (سورة المجادلة: ٥-٦)

58:5. Verily those who oppose Allah and His Messenger will be abased, as those who came before them were abased, for We have indeed sent down clear signs. And for the disbelievers there will be a humiliating punishment,

58:6. on the day when Allah will resurrect them all and will inform them about what they used to do. Allah has kept account of it whilst they have forgotten it. And Allah is Witness over all things.

Opposing Allah and His Messenger (ﷺ) means going against them and disobeying them, especially with regard to serious matters, such as opposing Allah and His Messenger (ﷺ) by disbelieving and showing enmity towards the close friends of Allah.

﴿will be abased, as those who came before them were abased﴾ that is, they will be humiliated and disgraced, as was done to those who came before them, as a requital and a fitting punishment.

They have no excuse before Allah, for Allah has established the ultimate proof against humanity; He sent down clear revelations and proofs to explain the facts of faith and explain the ultimate aims and goals. So whoever follows them and acts in accordance with them is one of those who are guided and will triumph.

﴿And for the disbelievers﴾ who disbelieve in them ﴿there will be a humiliating punishment﴾ that is, it will humiliate them and debase them. As they were too arrogant to follow the revelations of Allah, He will humiliate them and bring them low.

﴿on the day when Allah will resurrect them all﴾ and they rise from their graves quickly, He will requite them for their deeds, ﴿and will inform them about what they used to do﴾, both good and evil, because He knows that and has written it in *al-Lawh al-Mahfoodh*, and He commanded the noble angelic scribes to record it.

Moreover, the doers of those deeds have forgotten what they did, but Allah has kept a record of it.

﴿And Allah is Witness over all things﴾, both visible deeds and what is hidden in people's hearts, and all hidden matters. Hence He speaks of the vastness of His knowledge and that it encompasses all that is in the heavens and on earth, both small and great.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْتَهُمُ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (سورة المجادلة: ٧)

- 58:7. Do you not see that Allah knows all that is in the heavens and all that is on earth? There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be. Then He will inform them of their deeds, on the Day of Resurrection. Verily Allah has knowledge of all things.

«There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be». What is meant by this being with is that He is with them by means of His knowledge, which encompasses all that they talk about in private and keep to themselves. Hence He says: «Verily Allah has knowledge of all things».

Then He says:



﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ التَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُمْ عَنْهُ وَيَنْجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنْسِفُهَا فَالْمَصِيرُ﴾ (٨) ﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِذْ أَنْتَ جِيئْتُمْ فَلَا تَنْتَجِرُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجَوا بِالْبِرِّ وَالنَّقْوَى وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ (سورة المجادلة: ٨-٩)

- 58:8. Have you not seen those who were forbidden to converse [maliciously] in private, yet they go back to what they were forbidden to do, and converse privately in sin and transgression, and in disobedience to the Messenger? And when they come to you, they greet you in a manner other than that in which Allah greets you,<sup>3</sup> and they say to one another: Why does Allah not punish us for what we say?<sup>4</sup> Sufficient for them is hell, which they will enter – a hapless journey's end.
- 58:9. O you who believe, when you converse in private, do not do so in sin and transgression, and in disobedience to the Messenger; rather do so in righteousness and piety. And fear Allah, unto Whom you will be gathered.

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Private conversation is a conversation between two or more people. It may be a discussion about something good or something evil.

Allah (ﷻ) instructs the believers to converse in righteousness, which includes all kinds of goodness, obedience, fulfilling duties towards Allah and His slaves, and righteousness and piety, which here refers to refraining from all kinds of forbidden and sinful actions.

The believer complies with this divine command, so you will not find him conversing or talking about anything but that which brings him closer to Allah and keeps him away from that which incurs His wrath.

The evildoer takes the command of Allah lightly, and converses in sin and transgression, and in enmity and disobedience towards the

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<sup>3</sup> This refers to some of the Jews of Madinah, who greeted the Prophet (ﷺ) with the phrase “*as-sāmu ‘alayk* (death be upon you)”, which sounded like the customary greeting “*as-salāmu ‘alayk* (peace be upon you)”. The Prophet’s response was to say “*wa ‘alaykum* (and also upon you)”.

<sup>4</sup> This reflects their attitude that if Muhammad (ﷺ) was indeed a Prophet, Allah would punish them for speaking to him with such disrespect. (ash-Shawkāni)

Messenger (ﷺ), as the hypocrites did all the time with the Messenger (ﷺ).

﴿And when they come to you, they greet you in a manner other than that in which Allah greets you﴾ that is, they have poor etiquette with you when they greet you.

﴿and they say to one another﴾ that is, they whisper to one another, saying what the Knower of the unseen and the seen tells us about, which is that they said: ﴿Why does Allah not punish us for what we say?﴾

What this means is that they took the matter lightly and thought, because the punishment was not hastened for them, that there was nothing wrong with what they said.

But Allah (ﷻ) says, explaining that He gives respite but does not forget: ﴿Sufficient for them is hell, which they will enter﴾ that is, hell will suffice them, in which all wretchedness and punishments will be combined and will encompass them, and they will be subjected to torment therein, ﴿a hapless journey's end﴾.

The people mentioned here are either some of the hypocrites who outwardly pretended to be believers and addressed the Messenger (ﷺ) in this manner, which might give the impression that they intended good towards him, but they were lying, or they are some of the People of the Book who would greet the Prophet (ﷺ) by saying *As-sâm 'alayka yâ Muhammad*, meaning “may death be upon you”.



﴿ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِصَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾ (سورة المجادلة: ١٠)

58:10. [Malicious] private conversation is only prompted by the Shayṭān, so that he may cause grief to the believers, but he cannot harm them in the least, except by Allah's leave. And in Allah let the believers put their trust.

«[Malicious] private conversation» that is, private conversations in which the enemies of the believers plotted against them and planned to do them harm

«is only prompted by the Shayṭān» whose stratagem is weak and whose plots do not lead to any results.

«so that he may cause grief to the believers» – this is all that they can achieve by means of this plot.

«but he cannot harm them in the least, except by Allah's leave». For Allah (ﷻ) has promised to suffice the believers and support them against their enemies, as He says elsewhere:

«...but the plotting of evil affects none but its authors...» (Fāṭir 35: 43)

No matter how much the enemies of Allah, His Messenger (ﷺ) and the believers maliciously converse and plot, they only harm themselves, and they cannot harm the believers except only as much as Allah wills and decrees.

«And in Allah let the believers put their trust» that is, let them rely on Him and have confidence in His promise, for whoever puts his trust in Allah, Allah will suffice him against the plots of his enemies and will take care of his religious and worldly affairs.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ فَفَسَحُوا فِي الْمَجْلِسِ فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ؕ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾﴾ (سورة المجادلة: ١١)

58:11. O you who believe, when you are told to make room in your gatherings, then make room; Allah will grant you abundance.<sup>5</sup> And when you are told to rise, then rise; Allah will raise in status those of you who believe and [especially] those who have been given knowledge. And Allah is well aware of all that you do.

Here Allah is teaching manners to His believing slaves, when they come together in a community gathering, and there is a need to make room for one another or for newcomers in the gathering. It is good manners to make room for them, and that will not harm anyone who is already sitting in the slightest, for his brother will be able to have room without causing any harm to the one who is already there. The reward is of the same nature as the deed, so whoever makes room for others, Allah will grant him abundance.

﴿And when you are told to rise﴾ that is, to give up your space in a gathering for some reason,  
 ﴿then rise﴾ that is, hasten to get up to serve that purpose.

Doing these things is part of knowledge and faith, for Allah will raise the people of knowledge and faith in status according to what He has bestowed upon them of knowledge and faith.

﴿And Allah is well aware of all that you do﴾ and He will requite each person for his deeds; if they are good, then the outcome will be good, and if they are bad then the outcome will be bad.

This verse refers to the virtue of knowledge, and tells us that the beauty and outcome thereof is to observe proper etiquette and act in accordance with that knowledge.

<sup>5</sup> Abundance here refers to everything that people would like to have in abundance in this world and the hereafter, such as space, provision, patience, and space in the grave and in paradise. (*al-Kash-shâf*; Ibn 'Ashoor)





﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ  
 وَأَطْهَرٌ ۚ فَإِن لَّمْ تَجِدُوا فَإِنِ اللّٰهُ عَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَأَسْفَقْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَاتٍ  
 فَإِذ لَّمْ تَفْعَلُوا وَتَابَ اللّٰهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللّٰهَ وَرَسُولَهُ ۗ وَاللّٰهُ  
 خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾﴾ (سورة المجادلة: ١٢-١٣)

- 58:12. O you who believe, when you wish to converse privately with the Messenger, give something in charity beforehand. That is better for you and more conducive to purity. But if you do not have the means, then verily Allah is Oft-Forgiving, Most Merciful.
- 58:13. Do you find yourselves reluctant to give something in charity before conversing privately [with him]? As you have not done so, and Allah has pardoned you, then establish prayer and give *zakāh*, and obey Allah and His Messenger. And Allah is well aware of all that you do.

Here Allah instructs the believers to give charity before conversing privately with His Messenger Muhammad (ﷺ), by way of disciplining them and teaching them how to venerate and show respect to the Messenger (ﷺ), for this veneration is better for the believers and more conducive to purity. In other words, this will enable you to observe good manners and increase you in reward, and you will be purified from bad manners, such as not showing respect to the Messenger (ﷺ) and failing to observe proper etiquette by conversing too much with him for no good reason. If a person is instructed to give charity before conversing with him, this will distinguish between those who are keen to benefit and learn, so they will not mind giving charity, and those who are not keen to learn and have no desire for good; rather their only aim is mere chitchat, so they will stop disturbing the Messenger (ﷺ).

This ruling is applicable to the one who can afford to give charity. As for the one who cannot afford to give it, Allah did not make things difficult for him; rather He pardoned him and let him off, and made it permissible for him to converse privately with the Messenger (ﷺ) without giving charity that he is not able to give.

When Allah (ﷻ) saw that the believers were reluctant and found it burdensome to give charity every time they wanted to converse privately with the Messenger (ﷺ), He made it easier for them and did not hold them to account. The obligation to give charity before conversing with him was waived, but the obligation of venerating the Messenger (ﷺ) and respecting his status remained in effect and was not abrogated, because the requirement of giving charity was introduced for a purpose, and was not an aim in and of itself; rather the purpose behind it was to observe proper etiquette with the Messenger (ﷺ) and show respect to him.

Allah (ﷻ) instructed them to adhere to the main commands that are intended for their own sake (and not for another purpose), as He said: ﴿As you have not done so﴾ that is, because it was not easy for you to give charity, ﴿and Allah has pardoned you﴾ that is, He has forgiven you for that ﴿then establish prayer﴾ with all of its essential parts, fulfilling all of its conditions and doing it properly ﴿and give zakâh﴾, which is an obligation upon your wealth, to those who are entitled to it.

These two acts of worship are the most important physical and financial acts of worship. Whoever does them in the manner prescribed has fulfilled his duty towards Allah and towards His slaves. Hence Allah says after that: ﴿and obey Allah and His Messenger﴾ this is the most comprehensive of commands.

That includes obeying Allah and obeying His Messenger (ﷺ) by complying with their commands, heeding their prohibitions, believing what they have told us, and adhering to the limits set by Allah.

What matters in all of that is sincerity and doing them properly. Hence Allah says: ﴿And Allah is well aware of all that you do﴾. Allah (ﷻ) knows their deeds, how they were done and the intention behind them, so He will requite them according to his knowledge of what was in their hearts.



﴿الَّذِينَ اتَّخَذُوا أَوْلِيَاءَ مِمَّنْ كَفَرُوا فَوَعَدُ اللَّهِ أَنَّهُمْ إِنَّمَا كَانُوا يَعْمَلُونَ﴾ (١٤) ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ﴾ (١٥) ﴿لَنْ نَقْنَعَهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئاً أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (١٦) ﴿يَوْمَ يَبْعَثُ اللَّهُ جَمِيعاً فَيُحْلِقُونَ لَهُمْ كَمَا يُحْلِقُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾ (١٧) ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَالِفُونَ﴾ (١٨) ﴿سورة المجادلة: ١٤-١٩﴾

- 58:14. Do you not see those who take as allies people who have incurred the wrath of Allah? They are neither of you nor of them, and they knowingly swear to a lie.<sup>6</sup>
- 58:15. Allah has prepared for them a severe punishment. Evil indeed is what they have been doing.
- 58:16. They have taken their oaths as a cover [for their hypocrisy] in order to bar people from the path of Allah. Theirs will be a humiliating punishment.
- 58:17. Neither their wealth nor their children will avail them at all against Allah. They will be inhabitants of the fire; they will abide therein forever.

<sup>6</sup> This refers to the hypocrites in Madinah who used to swear to the Muslims that they were sincere in their faith.

- 58:18. On the day when Allah resurrects them all, they will swear to Him as they swear to you, thinking that their oaths will benefit them. Indeed it is they who are the liars.
- 58:19. The Shaytân has gained control over them and has thus caused them to forget the remembrance of Allah. They are the party of the Shaytân; indeed it is the party of the Shaytân who will be the losers.

Here Allah tells us about the abhorrent situation of the hypocrites who take as allies the disbelievers among the Jews, Christians and others with whom Allah is angry and who have incurred a big share of divine wrath, and He tells us that those hypocrites belong neither to the believers nor to the disbelievers,

﴿Wavering in between, belonging neither to these nor those...﴾ (*an-Nisâ' 4: 143*)

They are not believers, either outwardly or inwardly, because inwardly they are with the disbelievers; and they are not with the disbelievers, either outwardly or inwardly, because outwardly they are with the believers. This is the description that Allah gives of them. In fact they swear to the opposite of that, which is a lie; they swear that they are believers, whilst they know that they are not believers.

The requital for these treacherous evildoers and liars is that Allah has prepared a severe punishment for them, the extent and severity of which no one can know. Evil indeed is what they have been doing, for they did that which incurred the wrath of Allah and brought punishment and curses upon them.

﴿They have taken their oaths as a cover﴾ that is, as a shield with which to protect themselves from the blame and rebuke of Allah, His Messenger (ﷺ) and the believers. Because of that they have themselves turned away, and turned others away, from the path of Allah, which is the path that will lead the one who follows it to the

gardens of bliss, but whoever turns away from it will have nothing but a path that leads to hell.

«Theirs will be a humiliating punishment» because they were too arrogant to believe in Allah and submit to His revelations, they will be humiliated with an eternal punishment that will not be alleviated for even a short while, and they will not be given respite.

«Neither their wealth nor their children will avail them at all against Allah», so they will not ward off the punishment from them in the slightest, or bring them any share of reward.

«They will be inhabitants of the fire» who will remain in it and never emerge from it, and «they will abide therein forever».

Whoever lives his life adhering to something will die in that state. Just as the hypocrites tried to deceive the believers in this world, swearing to them that they were believers, on the Day of Resurrection, when Allah raises them all, they will swear to Allah as they swore to the believers, thinking that their oath will benefit them, because their disbelief, hypocrisy and false beliefs kept sinking deeper and deeper into their minds until they were thoroughly deceived by them and thought that they were following something worthwhile, that would bring them reward. But they were lying, and it is well known that the Knower of the unseen and the seen will not be deceived by lies.

What happened to them was the result of the Shayṭān gaining control over them, making their deeds fair-seeming to them and causing them to forget the remembrance of Allah, for he is the avowed enemy who intended nothing but evil towards them;

«...he only calls his followers so that they may become inhabitants of the raging fire.» (*Fâṭir* 35: 6)

«They are the party of the Shayṭān; indeed it is the party of the Shayṭān who will be the losers», for they will lose their religious commitment, their worldly interests, their own souls and their families.



﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾ ﴿٢٠﴾ كَبَّ اللَّهُ لِأَعْلَابِ أَنَا  
وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ (سورة المجادلة: ٢٠-٢١)

- 58:20. Verily those who oppose Allah and His Messenger will be among the most humiliated.
- 58:21. Allah has decreed: I and My Messengers will surely prevail. Verily Allah is Strong, Almighty.

This is a promise and warning. It is a warning to those who oppose Allah and His Messenger (ﷺ) by disbelieving and disobeying, that they will be defeated and humiliated, and their fate will not be good.

And it is a promise to those who believe in Him and in His Messengers, and follow the message that the Messengers brought, and were thus among the party of Allah who will be successful; victory and success will be theirs, and they will prevail in this world and the hereafter. This is a promise that will not be broken or changed, for it comes from One Who is truthful, strong and Almighty, and nothing He wills is beyond Him.



﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ ﴿٢٢﴾ (سورة المجادلة: ٢٢)

- 58:22. You will not find any people who believe in Allah and the Last Day having close ties with those who oppose Allah and His

Messenger, even if they be their fathers, their sons, their brothers or their kindred. It is they in whose hearts Allah has inscribed faith and strengthened them with divine aid. He will admit them to gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah; verily it is the party of Allah who will be the successful ones.

﴿You will not find any people who believe in Allah and the Last Day having close ties with those who oppose Allah and His Messenger﴾ that is, faith and close ties with the disbelievers cannot coexist. A person cannot truly be a believer in Allah and the Last Day unless he acts in accordance with what faith dictates and requires, of loving and taking as allies those who have faith, and resenting and opposing those who do not have faith, even if they are the closest of people to him.

This is true faith that leads to the proper outcome and achieves its purpose.

Such people are the ones in whose hearts Allah has inscribed faith; in other words, He has instilled it in such a way that it will not be shaken or affected by specious arguments and doubts.

They are the ones whom Allah has strengthened with divine aid, namely His revelations, help, reinforcement and kindness.

They are the ones who will have a good life in this world, and will have gardens of bliss in the hereafter, in which there is everything that their souls may desire and that may delight their eyes, and they will have the best and greatest bliss of all, which is that Allah will bestow His pleasure upon them and will never be angry with them; they will be pleased with their Lord and with what He gives them of all kinds of honour, abundant reward and gifts, and high status, in such a way that they will not think that anyone has been given anything better than what He has given them.

As for those who claim to believe in Allah and the Last Day, yet despite that they have close ties to the enemies of Allah, and they love those who have abandoned faith and turned their backs on it, their so-called faith is not real. Every matter should have proof and evidence; mere claims are of no value and the one who makes them cannot be sincere.

This is the end of the commentary on Soorat al-Mujādilah.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنذَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٥﴾ وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كُنْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٧﴾

(سورة الحشر: ١-٧) ﴿٧﴾

- 59:1. All that is in the heavens and all that is on earth glorifies Allah, for He is the Almighty, Most Wise.
- 59:2. It is He Who drove the disbelievers among the People of the Book from their homes at the time of the first banishment.<sup>7</sup> You [O believers] did not think that they would leave, and they thought that their fortresses would protect them from Allah. But the decree of Allah came upon them from a direction they did not expect and He cast dread into their hearts. Their houses were destroyed by their own hands and the hands of the believers. So learn from this, O people of insight.
- 59:3. And were it not that Allah had decreed exile for them, He would surely have punished them in this world. And in the hereafter theirs will be the punishment of the fire.
- 59:4. That is because they opposed Allah and His Messenger, and whoever opposes Allah, Allah is indeed severe in punishment.
- 59:5. Whatever you have cut down of their palm trees or left standing intact, it was by Allah's leave, so that He might confound the evildoers.
- 59:6. Whatever gains Allah has bestowed upon His Messenger from them, you did not spur on either horses or camels for that. But Allah gives power to His Messengers over whomever He wills,<sup>8</sup> and Allah has power over all things.

<sup>7</sup> This refers to Banu an-Nadeer who were the first group to be banished from Madinah following their act of treachery and their plot to kill the Prophet (ﷺ).

<sup>8</sup> This explains that these gains were given exclusively to the Prophet (ﷺ), because in this instance the believers did not ride towards the enemy on mounts; rather they walked, and did not engage the enemy in battle or go through the turmoil of fighting. Therefore these gains were exclusively for the Prophet (ﷺ), to distribute among the Muslims as explained in the following verse.

59:7. Whatever gains Allah has bestowed upon His Messenger from the people of the towns<sup>9</sup> belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers, so that wealth does not circulate only among those of you who are rich. Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it. And fear Allah, for verily Allah is severe in punishment.

This *soorah* is also called Soorat Banu an-Naḍeer; they were a large Jewish tribe who lived near Madinah at the time of the Prophet's mission.

When the Prophet (ﷺ) was sent and migrated to Madinah, they disbelieved in him, along with other Jews who disbelieved in him. When the Prophet (ﷺ) migrated to Madinah, he made peace with all the Jewish groups who were his neighbours in Madinah.

Approximately six months after the Battle of Badr, the Prophet (ﷺ) went out to meet them and ask them for help in paying the *diyah* of the two Kilâbi men who had been killed by 'Amr ibn Umayyah ad-Ḍumari. They said: We will do it, O Abul-Qâsim; sit here until we bring you what you need. Then they went away and started discussing the matter in private, and the Shayṭân incited them to follow the path of doom that had been decreed for them, so they conspired to kill the Prophet (ﷺ). They said: Which of you will take this millstone, then climb up and throw it on his head and smash it with it? The most wretched of them, 'Amr ibn Jahhâsh, said: I will do it. Salâm ibn Mashkam said to them: Do not do it, for by Allah he will be told about what you are planning to do, and what you are planning to do is going to break the covenant between us and him. The revelation came to him from his Lord immediately, telling him what they were planning to do.

<sup>9</sup> The towns were Banu an-Naḍeer, Banu Quraydhah, Khaybar and Fadak, which were captured without a fight.

He got up quickly and headed back to Madinah, and his Companions caught up with him and said: You got up and left, and we did not realise. Then he told them what those Jews had planned to do to him.

The Messenger of Allah (ﷺ) sent word to those people, telling them (according to his biographers):

«Leave Madinah and do not stay near me. I will give you ten days to leave, then whoever I find in the city after that, I will strike his neck.» (Recorded by Ibn al-Qayyim)<sup>10</sup>

They spent several days preparing themselves, and the hypocrite 'Abdullāh ibn Ubayy ibn Salool sent word to them, saying: Do not leave your homes, for I have two thousand men with me who will enter your fortresses with you and will fight to the death to protect you, and Quraydhah and your allies from Ghaṭafān will come to your aid. His words raised the hopes of their leader, Ḥuyayy ibn Akṭab, and he sent word to the Messenger of Allah (ﷺ) saying: We will not leave our homes; do as you see fit.

The Messenger of Allah (ﷺ) and his Companions said *takbeer* and headed towards them, with 'Ali ibn Abi Ṭālib (*raḍiya Allāhu 'anhu* – may Allah be pleased with him) carrying the banner.

They lay siege to their fortresses, shooting arrows and hurling rocks.

Quraydhah stayed away from them, and Ibn Ubayy and their allies from Ghaṭafān let them down. The Messenger of Allah (ﷺ) besieged them, and cut down and burned their palm trees. They sent word

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<sup>10</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

to him, saying: We will leave Madinah. He allowed them to leave, themselves and their families, and permitted them to take with them whatever their camels could carry, except weapons. The Messenger of Allah (ﷺ) seized the remaining wealth and the weapons.

The booty of an-Naḍeer was only for the Messenger of Allah (ﷺ), to meet his needs and to serve the interests of the Muslims. He did not just take one-fifth of it, because Allah granted it all to him, and because the Muslims did not spur on either horses or camels for that. He banished them to Khaybar, along with their leader Huyayy ibn Akḥṭab, and he took control of their lands and houses, and seized their weapons. In terms of weapons, he found fifty shields, fifty helmets, and three hundred and forty swords.

This is a summary of the story, as told by the biographers.

Allah (ﷻ) begins this soorah by telling us that everyone in the heavens and on earth glorifies and praises their Lord, declaring Him to be far above anything that does not befit His Majesty; they worship Him and submit to His majesty because He is the Almighty, Who has subjugated all things, so nothing could resist His might and decree, and nothing is too difficult for Him.

He is the Most Wise in His creation and command. So He does not create anything in vain, He does not prescribe anything that serves no purpose, and He does not do anything but that which is in accordance with His wisdom.

That includes His supporting His Messenger (ﷺ) against those who disbelieved among the People of the Book, namely Banu an-Naḍeer when they betrayed His Messenger (ﷺ). Therefore he banished them from their homes and the land that was familiar and dear to them.

Their banishment therefrom was the first banishment and exile that Allah decreed for them at the hands of His Messenger Muhammad (ﷺ). They were exiled to Khaybar, and the verse indicates that they would undergo a further banishment.

That happened when the Prophet (ﷺ) banished them from Khaybar, then 'Umar (رضي الله عنه) banished their remnant from that place.

﴿You [O believers] did not think that they would leave﴾ their homes, because they were strongly fortified and they had established themselves there.

﴿and they thought that their fortresses would protect them from Allah﴾. They were proud of them and were deceived by them, and they thought that they would not be harmed and that no one could breach them. But the decree of Allah is inevitable, and no fortress or citadel could be of any avail, and no power or defences could save them.

Hence Allah says: ﴿But the decree of Allah came upon them from a direction they did not expect﴾ that is, in a way that never crossed their minds.

The way in which that happened was, as He tells us, that ﴿He cast dread into their hearts﴾, which refers to intense fear, which is one of the most significant of Allah's troops, against which no great numbers, weapons, strength or toughness is of any avail.

What they had in mind was that if there was any weakness that could affect them, it would be in the fortresses in which they had fortified themselves and with which they were content. Whoever puts his trust in anything other than Allah will be let down, and whoever turns to anyone but Allah will be doomed.

So the divine decree came upon their hearts, for it is the heart that is the location of steadfastness and patience, or of fear and weakness. Allah took away their strength and toughness, and replaced it with weakness, fear and cowardice, with which no effort would be to any avail, and that was a help against them.

Hence Allah (ﷻ) says: ﴿Their houses were destroyed by their own hands and the hands of the believers﴾. That was because they had made a deal with the Prophet (ﷺ) that they could keep whatever

their camels could carry; for that reason, they demolished their roofs for something that they could take away with them, and because of their wrongdoing, they gave power to the believers to destroy their houses and their fortresses. It is they who brought it upon themselves and were the greatest help against themselves.

﴿So learn from this, O people of insight﴾ that is, people of deep insight and reasoning, for in this there is a lesson from which one may learn how Allah deals with those who oppose the truth and follow their whims and desires, those whose power did not benefit them and whose strength was to no avail. Their fortresses did not protect them when the decree of Allah came to them and the punishment became due because of their sins. In terms of lessons learned, it is the general meaning of the verse that counts, not the specific reason for its revelation.

This verse indicates that one should learn lessons by comparing one case with another, similar case and reflecting upon the meanings and wisdoms contained therein, which is something to be attained by reasoning and reflecting, as that will increase one's power of reasoning, enlightenment, and faith, and will enable one to attain real understanding.

Then Allah (ﷻ) tells us that these Jews did not receive everything that they deserved of punishment, and that He reduced their punishment.

Were it not for the fact that He had decreed that they should be banished, which happened to them in accordance with His will and decree that cannot be altered or changed, they would have suffered a different punishment in this world.

But – even though they were spared severe punishment in this world – in the hereafter they will suffer the punishment of fire, the severity of which no one can know except Allah (ﷻ).

So they should not think that their punishment is over and that nothing of it remains, for what Allah has prepared of punishment for them in the hereafter is greater and more overwhelming.

That is because they opposed Allah and His Messenger (ﷺ), and they showed enmity towards them, fought them and strove hard to disobey them. This is Allah's way with those who oppose Him: ﴿and whoever opposes Allah, Allah is indeed severe in punishment﴾.

When Banu an-Naḍeer criticised the Messenger of Allah (ﷺ) and the Muslims for cutting down the palm trees and other trees, claiming that this was mischief, for which they started to condemn the Muslims, Allah (ﷻ) stated that whether they cut down their palm trees or left them standing intact, it was by His leave and command, ﴿so that He might confound the evildoers﴾. In other words, He gave you the power to cut down and burn their palm trees, so that this would be a punishment and disgrace for them in this world, and humiliation by which it would be known that they were completely helpless and could not save their palm trees, which were their livelihood.

This is the story of Banu an-Naḍeer and how Allah punished them in this world.

Then Allah tells us who took possession of their wealth and goods:

﴿Whatever gains Allah has bestowed upon His Messenger from them﴾ that is, from the people of these towns, namely Banu an-Naḍeer, you, O Muslims, ﴿did not spur on either horses or camels for that﴾ that is, you did not exhaust yourselves or your mounts in order to acquire that booty. Rather Allah cast dread in their hearts, so that this wealth came to you with ease.

Hence Allah says: ﴿But Allah gives power to His Messengers over whomever He wills, and Allah has power over all things﴾. By His perfect power, no one can escape His decree and no strong person can protect himself from His punishment.



The definition of *fay'* (translated here as «gains») according to the *fuqahā'*, is that of the disbelievers' wealth which is taken lawfully, without fighting, such as this wealth, which was left behind when they fled for fear of the Muslims. The root meaning of the word is return, because it is returned from the disbelievers, who do not deserve to have it, to the Muslims, who are fully entitled to it.

The ruling concerning it is as Allah says: «Whatever gains Allah has bestowed upon His Messenger from the people of the towns...»; this is general in application, whether Allah bestows it at the time of His Messenger (ﷺ), or after that to whoever becomes the leader of his Ummah after him.

It «belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers»). This is similar to the verse in al-Anfāl in which Allah (ﷻ) says:

«Know that whatever spoils of war you acquire, one-fifth belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers...» (*al-Anfāl* 8: 41)

Hence *fay'* (gains) is to be divided into five portions:

One-fifth for Allah and His Messenger (ﷺ), which is to be spent in the public interests of the Muslims.

One-fifth for the Prophet's close relatives, namely Banu Hāshim and Banu al-Muṭṭalib, wherever they may be. It is to be shared among them, with both males and females receiving equal shares.

Banu al-Muṭṭalib are included with Banu Hāshim among the recipients of the "one-fifth of one-fifth" (*khums al-khums*), although the rest of Banu 'Abd Manāf are not included, because they joined Banu Hāshim in the mountain passes when Quraysh made a pact to boycott and oppose them. Therefore they, unlike others, supported the Messenger of Allah (ﷺ). Hence the Prophet (ﷺ) said concerning Banu al-Muṭṭalib:

«They never left me, either during the jāhiliyah or in Islam.» (Recorded by an-Nasā'i; al-Albāni graded it as sound)

One-fifth for poor orphans, who are children who have no father and have not yet reached puberty.

One-fifth for the needy.

And there is a share for wayfarers, who are strangers who are cut off in a foreign land.

Allah allocated these shares, and restricted the fay' to these specific groups, «so that wealth does not circulate only among those of you who are rich», for if He did not do so, the wealth would be limited to the rich and powerful, and those who were weak and poor would not have any of it. That would result in much mischief, the extent of which no one knows except Allah.

Similarly, innumerable interests are served by following the commands and laws of Allah. Therefore Allah enjoined a basic guideline and general principle when He said: «Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it». This includes both fundamental and minor issues of religion, whether they have to do with outward conduct or inward beliefs and attitudes. Whatever the Messenger (ﷺ) gives, it is obligatory for people to pay heed to it and follow it, and it is not permissible to go against it. If the Messenger (ﷺ) gives a ruling, it is like a ruling from Allah (ﷻ), and no concession or excuse is granted to anyone to refrain from doing it. It is not permissible to give precedence to the view of anyone else over the view of the Prophet (ﷺ).

Then Allah enjoins us to fear Him, for that offers nourishment to hearts and souls, in this world and the hereafter, and leads to eternal happiness and ultimate triumph, whereas neglecting it leads to eternal doom and everlasting punishment. Allah says: «And fear Allah, for verily Allah is severe in punishment» towards the one who fails to fear Him and gives precedence to following his own whims and desires.



﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنًا نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾ (سورة الحشر: ٨-٩)

59:8. It is for the poor *Muhājiroon*<sup>11</sup> who have been driven from their homes and property, seeking grace from Allah and His good pleasure, and helping the cause of Allah and His Messenger. It is they whose faith is true.

59:9. And those who were already settled in the land [of Madinah] before them, and were sincere in faith, love the Migrants who came to them, and find no covetous desire in their hearts for what they have been given. Rather they give them preference over themselves, even if they too are poor. Those who are protected from their own covetousness – it is they who will be the successful ones.

Then Allah (ﷻ) tells us of the wisdom behind allocating the gains to those to whom He allocated them, and the reason for doing so, for they deserved help and deserved to have the gains allocated to them. They were:

Either *Muhājiroon* who had left the homes that they loved and were used to, and had left their loved ones, friends and wealth, for the sake of Allah, in support of the religion of Allah and out of love for the Messenger of Allah (ﷺ). These are the sincere ones who acted in accordance with their faith, and confirmed their faith with

<sup>11</sup> The *Muhājiroon* (Migrants) were the Muslims who migrated from Makkah to Madinah.

righteous deeds and difficult acts of worship, in contrast to those who claimed to believe but did not prove it by striving in jihad, migrating and doing other acts of worship;

Or they were the Anṣâr, namely al-Aws and al-Khazraj, who willingly chose to believe in Allah and His Messenger (ﷺ) out of love, and they welcomed the Messenger of Allah (ﷺ) and protected him from all people. They were settled in the abode of migration and faith, so that it became a place to which the believers turned and took as a place of refuge, the place in which the Muhâjiroon sought asylum and the Muslims lived under its protection, because all other lands were the lands of war, polytheism and evil.

The supporters of the faith kept joining the Anṣâr and seeking refuge in their land until Islam spread and grew strong, and began to increase little by little, and conquered hearts with knowledge, faith and the Qur'an, and conquered lands with the sword and the spear.

Among other good characteristics, they ﴿love the Migrants who came to them﴾. Because of their love of Allah and His Messenger (ﷺ), they loved His loved ones and they loved those who supported His religion.

﴿and find no covetous desire in their hearts for what they have been given﴾ that is, they did not envy the Muhâjiroon for what Allah gave them of His bounty or for what He singled them out for of virtues and precedence that they deserved. This indicates that their hearts were free of ill feeling, grudges, resentment and envy.

It also indicates that the Muhâjiroon are superior to the Anṣâr, because Allah mentioned them first, and stated that the Anṣâr did not find any covetous desire in their hearts for what they had been given. This means that Allah (ﷻ) had given the Muhâjiroon that which He did not give to the Anṣâr or anyone else, because they had combined support for Islam with migration for the sake of Allah.

﴿Rather they give them preference over themselves, even if they too are poor﴾ that is, one of the characteristics of the Anṣâr in which

they surpassed others and distinguished themselves is selflessness, which is the most perfect kind of generosity, for they give precedence to others with regard to that which they themselves loved of wealth and other things, and they gave it to others even though they themselves needed it, and even when they were in need and poor.

This can only be done by people of sublime character who love Allah (ﷻ) and give precedence to that over their own whims and desires and pleasures. An example of that is the story of the Anṣārī because of whom this verse was revealed, when he selflessly gave his food and the food of his family and children to his guest, and he and his family spent the night hungry.

Giving precedence to others is the opposite of selfishness; selflessness is praiseworthy, whereas selfishness is blameworthy, because it is one of the characteristics of stinginess and covetousness. Whoever is blessed with selflessness is protected from his own covetousness, and ﴿Those who are protected from their own covetousness – it is they who will be the successful ones﴾. Being protected from one's own covetousness includes being protected from covetousness with regard to all that one is instructed to do. If a person is protected from his own covetousness, he will be at ease with the commands of Allah and His Messenger (ﷺ), and will comply with them obediently and willingly, with an open heart, and he will be at ease with refraining from what Allah forbids, even if it is dear to him and his heart longs for it.

He will be at ease with spending his wealth in Allah's cause, seeking His pleasure. Thus he will attain success and triumph.

This is in contrast to the one who is not protected from his own covetousness; rather he has the bad characteristics of being covetous and unwilling to do good, and this is the foundation and essence of evil.

These two noble groups are the *Ṣaḥābah* and prominent scholars who attained precedence, virtues and sublime characteristics that

made them surpass those who came after them and catch up with those who came before them. Thus they became the most prominent believers, leaders of the Muslims and foremost among the righteous. The highest level of virtue that those who come after them can attain is to follow in their footsteps and take them as an example. Hence Allah mentioned, of those who come after them, those who emulate them and follow in their footsteps, as He says:



﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

(سورة الحشر: ١٠)

59:10. And those who come after them say: Our Lord, forgive us and our brethren who believed before us, and do not let there be any ill feeling in our hearts towards those who believe. Our Lord, verily You are Most Compassionate, Most Merciful.

﴿And those who come after them﴾ that is, after the Muhâjiroon and Anşâr

﴿say﴾ by way of sincerity towards themselves and towards all the believers: ﴿Our Lord, forgive us and our brethren who believed before us﴾.

This supplication includes all the believers, the Şaḥâbah and those who came before them and after them. This is one of the virtues of faith, that the believers seek to benefit from one another and pray for one another because of their shared faith which creates the bond of brotherhood between the believers. One of the branches of that brotherhood is that they pray for one another and love one another.

Hence Allah tells us that this supplication is a sign that there is no resentment in their hearts, small or great. A thing is ruled out when its opposite is proven, which in this case is love, friendship and sincerity between the believers, for such things are the rights of the believers over one another.

Moreover, Allah describes those who came after the Şahâbah as believers, because their words ﴿our brethren who believed before us﴾ are indicative of shared faith and of their following the Şahâbah in their beliefs and basic principles. Such people are the *ahl as-Sunnah wal-jamâ'ah*, for this description does not apply to anyone except them.

He also describes them as admitting their sin, seeking forgiveness for it, seeking forgiveness for one another and striving to remove resentment and grudges towards their believing brothers from their hearts, because their offering that supplication implies what we have mentioned, and it implies their love for one another, and that one of them loves for his brother what he loves for himself, and that he is sincere towards him in his presence and in his absence, during his life and after his death.

This verse indicates that all of this is part of the duties that the believers have towards one another.

Then they end their supplication with two divine names that are indicative of the perfect mercy of Allah, and His great compassion and kindness towards them, part of which – and indeed one of the most sublime manifestations of His mercy – is that He enabled them to carry out their duties towards Allah and towards other people. These three categories are the categories of this Ummah; it is they who are entitled to the *fay'*, which is to be spent in the general interests of the Muslims, and these are the people of Islam. May Allah make us among them, by His grace and kindness.



﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
 لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ  
 وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ  
 وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَانَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي  
 صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ ﴾ (سورة الحشر: ١١-١٣)

- 59:11. Have you not seen those who are hypocrites saying to their fellow disbelievers among the People of the Book: If you are expelled, we will leave with you, and we will never obey anyone concerning you, and if you are attacked, we will surely come to your aid? But Allah bears witness that they are indeed liars.
- 59:12. If they are expelled, they will not leave with them, and if they are attacked, they will not come to their aid. Even if they do come to their aid, they will turn and flee, then they [the People of the Book] will not prevail.
- 59:13. Indeed, the fear they have of you in their hearts is greater than their fear of Allah, for they are a people devoid of understanding.

Then Allah (ﷻ) expresses amazement at the situation of the hypocrites who raised the hopes of their brethren among the People of the Book, of their support and alliance against the believers. He tells us that they said to them: «If you are expelled, we will leave with you, and we will never obey anyone concerning you» that is, we will not obey anyone who tells us not to support you, and who tries to interfere between us and you or tries to scare us.

«and if you are attacked, we will surely come to your aid? But Allah bears witness that they are indeed liars» in the promise with which they deceived their brethren.



This is not something unexpected of them, for lying is typical behaviour on their part, and deceit and treachery, hypocrisy and cowardice, are second nature to them. Therefore Allah stated that they were lying, and what He said came to pass exactly as He said: ﴿If they are expelled﴾ and banished from their homes ﴿they will not leave with them﴾ because they love their land and are not steadfast in fighting, and they are not faithful to their promise.

﴿and if they are attacked, they will not come to their aid﴾; rather they will be overcome with cowardice and their courage will fail them; they will forsake their brethren when they need them most. ﴿Even if they do come to their aid﴾ – assuming that they do that – ﴿they will turn and flee, then they [the People of the Book] will not prevail﴾ that is, they will turn away from fighting and giving aid, and they will not be helped by Allah.

The reason why they will behave in that manner is that the fear they have of you – O believers – ﴿in their hearts is greater than their fear of Allah﴾. So they fear you more than they fear Allah, and they give precedence to fear of created beings, who cannot benefit or harm themselves or anyone else, over fear of the Creator Who does possess the power to harm or benefit, give or withhold.

﴿for they are a people devoid of understanding﴾. They do not understand the order or true nature of things, and they cannot imagine the consequences. Rather true understanding is to fear the Creator, put one's hope in Him and love Him, and to give precedence to that over all other matters, which are secondary to that.



﴿لَا يَقْدِرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدِّمٍ بِأَسْهُمٍ بَيْنَهُمْ  
شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ

الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ  
 لِلْإِنْسَانِ أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٥﴾  
 فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٦﴾ (سورة

الحشر: ١٤-١٧)

- 59:14. They will not fight you all together [on an open battlefield], except in fortified towns or from behind walls. Their valour is great among themselves; you think they are united, but their hearts are divided, for they are a people devoid of reason.
- 59:15. They are like those shortly before them who tasted the evil consequences of their deeds, and theirs will be a painful punishment.
- 59:16. They are like the Shayṭān when he says to a man: Disbelieve, then when he disbelieves, he says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds.
- 59:17. So the outcome for both of them is that they will be in the fire, to abide therein forever; such is the recompense of the wrongdoers.

﴿They will not fight you all together [on an open battlefield]﴾ that is, they will not engage you in battle  
 ﴿except in fortified towns or from behind walls﴾ that is, they will not be steadfast in fighting and they will have no resolve, unless they are fortified in towns or behind walls.

In that case, they will resist, relying on their fortresses and walls, not on real courage. This is the greatest criticism.

﴿Their valour is great among themselves﴾ that is, their valour is great only among themselves. There is nothing wrong with them in terms of physical ability or strength; rather the problem is their weak faith and lack of unity. Hence Allah says:

«you think they are united» when you see them gathered together and supporting one another

«but their hearts are divided» that is, there is mutual hatred, discord and a lack of harmony among them, and that is what led to them being described in the terms mentioned above,

«for they are a people devoid of reason» that is, they possess no reason or mature thinking. If they did possess reason, they would have given precedence to that which is superior over that which is inferior, and they would not have chosen for themselves the worse of the two options, and they would have been united and in harmony. Thus they would have supported one another, helped one another and cooperated in that which was in their interests and benefitted them in both spiritual and worldly terms.

The likeness of these failures among the People of the Book over whom Allah caused His Messenger (ﷺ) to prevail and caused them to taste disgrace in the life of this world, and not to be supported by those who had promised them help, is that of those who came «shortly before them», namely the disbelievers of Quraysh to whom the Shaytân made their misdeeds fair-seeming and said:

«...No one among men can overcome you this day, for I will be your protector. But when the two troops came in sight of one another, he turned on his heels and said: I am done with you, for verily I see what you do not. Indeed, I fear Allah, for Allah is severe in punishment.»

(*al-Anfâl* 8: 48)

Thus they deceived themselves and were deceived by others who neither helped them in any way nor warded off the punishment from them, until they came to Badr in all their pride and arrogance, thinking that they would achieve their wishes to defeat the Messenger of Allah (ﷺ) and the believers. But Allah caused His Messenger (ﷺ) and the believers to prevail over them, so they killed their leaders and prominent figures and took some of them captive, and the rest of them fled.

Thus they tasted the evil consequences of their deeds and the outcome of their polytheism and wrongdoing.

That was in this world, and in the hereafter theirs will be the punishment of the fire. And the likeness of the hypocrites who deceived their brethren among the People of the Book is that of ﴿the Shayṭān when he says to a man: Disbelieve﴾ that is, he makes disbelief fair-seeming to him and calls him to it, but when he is deceived by it and disbelieves, and is thus doomed, the Shayṭān who took him as a friend and called him to that does not help him; rather he disavows him and ﴿says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds﴾ that is, I have no power to ward off the punishment from you and I cannot avail you even an atom's worth of good.

﴿So the outcome for both of them﴾ that is, for the caller, namely the Shayṭān, and the one who is called, namely the human who pays heed to him,

﴿is that they will be in the fire, to abide therein forever﴾. This is like the verse in which Allah (ﷻ) says:

﴿...He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fāṭir 35: 6)

﴿such is the recompense of the wrongdoers﴾ who were partners in wrongdoing and disbelief, although they differ with regard to the intensity and strength of the punishment.

This is the way of the Shayṭān with all his allies; he calls them and leads them to that which will harm them, by means of his deceit, then when they fall into the trap and their doom becomes imminent, he disavows them and abandons them.

The blame is entirely upon the one who obeys him, for Allah has warned him against him and told him of his aims and goals, and the fate of the one who obeys him. Therefore the one who obeys him is sinning knowingly, and has no excuse.



﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنْزَلْنَا هَذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدَّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ ﴾ (سورة الحشر: ١٨-٢١)

- 59:18. O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.<sup>12</sup> And fear Allah, for verily Allah is well aware of all that you do.
- 59:19. Do not be like those who forgot Allah, so He caused them to forget themselves.<sup>13</sup> It is they who are the evildoers.
- 59:20. Not equal are the inhabitants of the fire and the inhabitants of paradise. It is the inhabitants of paradise who will triumph.
- 59:21. If We had sent this Qur'an down to a mountain, you would have seen it humbled and rent asunder out of fear of Allah. Such are the comparisons We set forth for humankind so that they may reflect.

Here Allah (ﷻ) enjoins His believing slaves to do that which is dictated by faith and fear of Him, secretly and openly, in all situations, and to pay attention to what Allah enjoins upon them of commands, laws and limits, and to think of what they have achieved and where they failed, and what they have attained of deeds that will benefit them or harm them on the Day of Resurrection.

<sup>12</sup> This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

<sup>13</sup> They failed to do their duty towards Allah and turned away from His message, and as a consequence Allah caused them to fail to do deeds that could be of benefit to them in this world and the hereafter.

If they make the hereafter their main concern and primary focus, and concentrate their intentions on it, they will strive hard in doing a lot of good deeds that will help them to reach it, and they will rid themselves of distractions and obstacles that will halt or hinder their efforts, or divert them.

If they also know that Allah is aware of what they are doing, and that their deeds are not hidden from Him and no good deed will go unnoticed by Him, that will make them strive hard.

This verse offers a guideline with regard to taking stock of oneself, and reminds the believer that he should continue to check on himself and if he sees any lapse, he must take action by giving it up, repenting sincerely and turning away from any means that may lead to it. If he sees himself falling short with regard to any divine command, he should strive hard and seek the help of his Lord in completing it, perfecting it and doing it properly.

He should compare the blessings that Allah has bestowed generously upon him with his shortcomings, for that will undoubtedly make him feel embarrassed.

The ultimate deprivation is for a person to pay no attention to this matter and to behave like people who forgot Allah, were heedless about remembering Him and fulfilling their duties towards Him, and focused on their own inclinations and whims and desires, and therefore they did not prosper or attain any good. Rather Allah caused them to forget that which was in their best interests and He caused them to fail to notice that which was good for them and was of benefit to them. Thus they ended up in ruin and disarray, and became losers in both realms; their loss was so great that it could not be made up, because they were the evildoers who drifted away from obedience to their Lord and persisted in disobeying Him.

Are they equal, those who consistently feared Allah and considered what they had sent forth for tomorrow – and thus deserved the gardens

of bliss and a sound life with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous – and those who neglected the remembrance of Allah and forgot their duties towards Him, so they lived a life of misery in this world and deserved punishment in the hereafter?

The former are the victors and the latter are the losers.

As Allah has explained this to His slaves, and issued commands and prohibitions to them in His holy Book, this requires them to hasten towards that to which He has called them and urged them to do, even if they are rough and hard-hearted like great mountains, for if this Qur'an was to have been sent down to a mountain, you would have seen it humbled and rent asunder out of fear of Allah. That is because of its powerful effect on people's hearts, for the exhortations of the Qur'an are the greatest of all exhortations.

Its commands and prohibitions are full of wisdom and serve many interests; they are very easy on people's souls and also in a physical sense; they are straightforward; there are no contradictions or flaws in them; and they are not too difficult or too burdensome. They are suitable for all times and places, and are appropriate for everybody.

Then Allah tells us that He sets forth comparisons for humanity and explains to His slaves in His Book what is lawful and what is prohibited, so that they may ponder and reflect upon His revelations, for reflecting upon them opens up for the individual the treasures of knowledge, shows him the paths of good and evil, encourages him to attain the best of manners and characteristics, and deters him from bad manners and characteristics. Hence there is nothing more beneficial for a person than reflecting upon the Qur'an and pondering its meanings.



﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾ (٢٢) هُوَ  
 اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ  
 الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ  
 الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ  
 الْحَكِيمُ ﴿٢٤﴾ (سورة الحشر: ٢٢-٢٤)

- 59:22. He is Allah; there is no god but He, Knower of the unseen and the seen; He is the Most Gracious, the Most Merciful.
- 59:23. He is Allah; there is no god but He, the Sovereign, the Holy, the Most Perfect, the Granter of security, the Watcher over all, the Almighty, the Compeller, the Supreme. Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him.
- 59:24. He is Allah, the Creator, the Maker, the Shaper. To Him belong the most beautiful names. All that is in the heavens and on earth glorifies Him, for He is the Almighty, Most Wise.

These verses include many of the beautiful names and sublime attributes of Allah, which are of great significance and contain wondrous meanings. Allah tells us that He is the only One Who deserves to be loved and worshipped, for there is no god but He, because of His great perfection, all-encompassing kindness and universal control.

Any god other than Him is false and does not deserve an atom's weight of worship, for it is needy, helpless and imperfect, and has no power to do anything for itself or for anyone else. Then Allah describes Himself as completely omniscient, for He knows what is hidden from people and what they see. And he tells us of the comprehensive nature of His mercy, which encompasses all things and reaches every living being. Then He repeats that He is the only Lord and God of all, and



that He is the Sovereign and owner of all things; both the upper and lower realms, and all who dwell in them, belong to Allah, are in need of Him and are under His control.

«the Holy, the Most Perfect» that is, He is holy and free from all faults, defects and shortcomings, Who is venerated and glorified. His name the Holy (*al-Quddoos*) indicates that He is above all shortcomings and that veneration is due to Allah for His attributes and majesty.

«the Granter of security, the Watcher over all, the Almighty» Who is not overcome or resisted; rather He has subjugated all things and everything submits to Him.

«the Compeller» Who has subjugated all people, and all creatures submit to Him. The word translated here as «Compeller» may also mean the One Who consoles the broken-hearted and makes the poor independent of means.

«the Supreme» to Whom belong all pride and greatness, and He is far above all faults, wrongdoing and injustice.

«Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him». This is declaring Him, in general terms, to be above all that is ascribed to Him by those who associate others with Him and stubbornly disobey Him.

«He is Allah, the Creator, the Maker, the Shaper» of all that is created, made and given shape. These names have to do with creating, controlling and measuring; all of that is for Allah alone, and no partner shares in that with Him.

«To Him belong the most beautiful names» that is, He has very many names, that cannot be counted and are not known to anyone except Allah Himself. But despite that, they are all beautiful; in other words, they all refer to attributes of perfection and they are all indicative of the most perfect and greatest of attributes, with no shortcomings of any kind.

Part of their beauty is that Allah loves these names, and He loves those who love them and He loves those of His slaves who call upon Him and ask of Him by them. Part of His perfection, and proof that to Him belong the most beautiful names and the most sublime attributes, is the fact that everyone in the heavens and on earth is in constant need of Him, they glorify and praise Him, and they ask Him for what they need, and by His grace and kindness, He gives to them in accordance with His mercy and wisdom.

﴿for He is the Almighty, Most Wise﴾; no sooner does He will a thing but it happens, and nothing happens except for a reason and purpose.

This is the end of the commentary on Soorat al-Hashr.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا  
بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا  
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ  
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَشْفِقُواكُمْ بِكُونِكُمْ لَكُمْ أَعْدَاءُ وَيَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنَنُومَ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ  
يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ  
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرًا  
يَكْرَهُنَّ يُكْرَهُهُنَّ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلِّمْنَا لَكَ مَا نَشَاءُ مِن شَيْءٍ رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾ لَقَدْ كَانَ  
لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

﴿٦﴾ عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۗ وَاللَّهُ قَدِيرٌ ۗ وَاللَّهُ غَفُورٌ  
 رَحِيمٌ ﴿٧﴾ لَا يَنْهَكَ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ  
 وَنُقِصُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ  
 وَأَخْرَجُوكُمْ مِنْ دِينِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ  
 ﴿٩﴾ (سورة المتحنة: ١-٩)

- 60:1. O you who believe, do not take My enemies and yours as allies, offering them friendship – even though they have rejected the truth that has come to you, and have driven out the Messenger and yourselves simply because you believe in Allah your Lord – if you have come out to strive in My cause and seek My good pleasure. How can you offer them friendship in secret when I know full well all that you conceal and all that you disclose? Whoever among you does that has strayed from the right path.
- 60:2. If they found any opportunity, they would show themselves to be your enemies and would harm you physically and verbally; and they wish that you would disbelieve.
- 60:3. Neither your relatives nor your children will benefit you on the Day of Resurrection; He will separate you [on that day]. And Allah sees well all that you do.
- 60:4. Verily you have a good example in Ibrâheem and those who were with him, when they said to their people: Verily we disown you and whatever you worship besides Allah. We renounce you, and there has arisen between us and you enmity and hatred forever, until you believe in Allah alone. But [do not emulate] the words of Ibrâheem to his father: I will surely pray for forgiveness for you, but I have no power to protect you from [the punishment of] Allah. [Ibrâheem and his followers prayed:] Our Lord, in You we put our trust and to You we turn, and to You is the return [of all].

- 60:5. Our Lord, do not make us subject to the persecution of the disbelievers; and forgive us, our Lord. Verily You are the Almighty, the Most Wise.
- 60:6. Verily in them [Ibrâheem and his followers] you have a good example, for those who look with hope to Allah and the Last Day. And whoever turns away, verily Allah is Self-Sufficient, Worthy of all praise.
- 60:7. It may be that Allah will bring about friendship between you and those of them whom you [currently] consider enemies. For Allah has power [over all things], and Allah is Oft-Forgiving, Most Merciful.
- 60:8. Allah does not forbid you to deal kindly and justly with those who do not fight you because of your religion or drive you out of your homes, for verily Allah loves those who are just.
- 60:9. Allah only forbids you to take as allies those who fight you because of your religion, drive you out of your homes or help others in driving you out; whoever takes them as allies, it is they who are the wrongdoers.

Many of the commentators (may Allah have mercy on them) have stated that the reason for the revelation of these verses is the story of Ḥāṭib ibn Abi Balta'ah, when the Prophet (ﷺ) was making preparations for the conquest of Makkah.

Ḥāṭib wrote a letter to Quraysh, informing them that the Prophet (ﷺ) was going to head towards Makkah, so that they would owe him a favour, not because of any doubt or hypocrisy on his part. And he sent that letter with a woman.

The Prophet (ﷺ) was told about what he had done, so he sent people to catch up with that woman before she reached Makkah and take the letter from her. He rebuked Ḥāṭib (رضي الله عنه), who apologised, and the Prophet (ﷺ) accepted his apology.

These verses contain a stern prohibition against taking the disbelievers, polytheists and others, as allies and showing friendship towards them, and it tells us that doing so is contrary to faith and is contrary to the way of Ibrâheem al-Khaleel (*'alayhi as-salâm* – peace be upon him); it is also contrary to reason which dictates that one should be extremely cautious with the enemy, who would spare no effort and miss no opportunity to cause harm.

﴿O you who believe﴾, act upon what is dictated by your faith, which is to take as friends those who have faith and act in accordance with it, and to take as enemies those who oppose faith, for such people are the enemies of Allah and of the believers.

So do not take the enemies of Allah and your enemy ﴿as allies, offering them friendship﴾ that is, hastening to show friendship towards them and to strengthen the bonds of friendship with them, for once friendship is formed, it will be followed by support and taking the friend as an ally. This puts a person beyond the pale of faith, and he will become one of the disbelievers; he will no longer be part of the community of faith. Moreover, the one who takes a disbeliever as a friend is also lacking in dignity; how could he take as an ally the worst of his enemies, who intends nothing but ill towards him, and go against the teachings of his Lord and true ally, Who intends good for him, enjoins him to do good and urges him to do it? Another fact that calls the believer to regard the disbelievers as enemies is that they have rejected that which has come to the believers of truth, and there is nothing greater than this difference and opposition, for they have rejected your religion altogether, and they claim that you are misguided and have strayed from the true path.

In fact it is they who have disbelieved in the truth concerning which there is no doubt, and if anyone rejects the truth, it is impossible for him to have any evidence or proof to support his views. Rather, once one comes to know the truth, it is easy to see the falseness and corruption of the views of the one who rejects it.

Because of their profound enmity, they «have driven out the Messenger and yourselves», O believers, from your homes, and have expelled you from your land.

The only thing you did wrong – in their view – is that you believe in Allah, your Lord, Who has enjoined upon all people to worship Him, because He cares for them and has bestowed upon them blessings both visible and invisible; He is Allah (ﷻ).

Because they turned away from this command, which is the most obligatory of duties, whereas you followed it, they opposed you and expelled you from your homes because of that.

So what religion, and what dignity and reason, can there be left in a person if he takes as allies the disbelievers who are like that in every time and place? And nothing is preventing them from harming him except fear or a strong deterrent.

«if you have come out to strive in My cause and seek My good pleasure» that is, if the intention behind your coming out is to strive in jihad in Allah's cause, to make the word of Allah supreme, and seeking the pleasure of Allah. In that case you should strive to comply with the principle of taking as friends and allies the close friends of Allah and opposing His enemies, for that is jihad in His cause, and it is one of the greatest means of drawing close to one's Lord, seeking thereby His pleasure.

«How can you offer them friendship in secret when I know full well all that you conceal and all that you disclose?» In other words: how can you show friendship to these disbelievers in secret and conceal it, when you know that Allah knows what you conceal and what you disclose? Even if it is hidden from the believers, it cannot be hidden from Allah (ﷻ), and He will requite people for what he knows of them, both good and evil.

«Whoever among you does that» namely taking the disbelievers as allies after Allah has warned against that,

﴿has strayed from the right path﴾ because he has followed the path that is contrary to Islamic teaching, reason and human dignity.

Then Allah (ﷻ) explains the extent of their enmity, so as to urge the believers to regard them as enemies:

﴿If they found any opportunity﴾ to catch you out or to harm you, ﴿they would show themselves to be your enemies﴾ quite openly ﴿and would harm you physically﴾ by killing you, striking you and so on

﴿and verbally﴾ by saying hurtful words.

﴿and they wish that you would disbelieve﴾. This is their ultimate aim and is all they want from you.

If you argue and say: We only take the disbelievers as friends because of ties of kinship or financial interests, you should understand that your wealth and children will not avail you in the slightest before Allah,

﴿And Allah sees well all that you do﴾ hence He warns you against taking as friends the disbelievers whose friendship is harmful to you.

O believers, ﴿you have a good example﴾ which will be of benefit to you

﴿in Ibrâheem and those who were with him﴾ of the believers, because you have been commanded to follow the religion of Ibrâheem, the monotheist.

﴿when they said to their people: Verily we disown you and whatever you worship besides Allah﴾ that is, when Ibrâheem (ﷺ) and the believers who were with him disavowed their people, who were polytheists, and that which they worshipped besides Allah.

Then they expressed their enmity in the clearest terms, saying:

﴿We renounce you, and there has arisen﴾ quite clearly ﴿between us and you enmity and hatred﴾ that is, resentment and removal of feelings of friendship from the heart, and enmity expressed in physical actions. And there is no time limit for this enmity and resentment; rather it is ﴿forever﴾, so long as you persist in your disbelief,



﴿until you believe in Allah alone﴾. In other words, if you believe in Allah alone, this enmity and resentment will cease, and will turn into love and friendship.

Thus, O believers, you have a good example in Ibrâheem and those who were with him of upholding faith and affirmation of divine oneness, and of acting in accordance with that, and of worshipping Allah alone in all things.

However there is one exception to that, which is mentioned in the words: ﴿But [do not emulate] the words of Ibrâheem to his father﴾ Âzar, who was a polytheist and stubborn disbeliever, whom Ibrâheem called to believe and affirm the oneness of Allah, but he refused. Hence Ibrâheem said: ﴿I will surely pray for forgiveness for you﴾, although ﴿I have no power to protect you from [the punishment of] Allah﴾; but I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.

You should not follow the example of Ibrâheem in this instance, when he prayed for one who associated others with Allah.

So you should not pray for the polytheists and say that by doing so you are following the path of Ibrâheem, for Allah has told us of Ibrâheem's excuse for doing that in the verse in which He says:

﴿Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disavowed him. Verily, Ibrâheem was humble in supplication, forbearing.﴾ (at-Tawbah 9: 114)

You have a good example in Ibrâheem and those who were with him when they called upon Allah, put their trust in Him, turned to Him and acknowledged their helplessness and shortcomings. They said: ﴿Our Lord, in You we put our trust﴾ that is, we rely on You to bring that which will benefit us and ward off that which will harm us, and we trust You, O our Lord, to do that.

﴿and to You we turn﴾ that is, we turn in obedience to You, seeking Your pleasure and all that may bring us closer to You, for we are striving to do that and to do good deeds, and we know our return is to You, so we are preparing to meet You and doing that which will bring us close to You.

﴿Our Lord, do not make us subject to the persecution of the disbelievers﴾ that is, do not give them power over us for our sins, so that they persecute us and prevent us as much as they can from practising our faith, which would cause them further confusion, for if they see that they have the upper hand, they will think that they are following the right path and that we are following the wrong path, and they will increase in disbelief and tyranny.

﴿and forgive us, our Lord﴾ for what we have committed of sins and evil deeds, and for our shortcomings in doing what is enjoined upon us.

﴿Verily You are the Almighty﴾ Who subjugates all things,  
 ﴿the Most Wise﴾ Who does all that is appropriate.

By Your might and wisdom, grant us victory over our enemies, forgive us our sins, and mend our faults.

Then Allah reiterates the encouragement to follow the example of Ibrâheem and his followers, as He says: ﴿Verily in them [Ibrâheem and his followers] you have a good example﴾.

It is not made easy for everyone to follow this example; rather it is only made easy for those ﴿who look with hope to Allah and the Last Day﴾. Having faith and seeking reward makes it easy for a person to face every difficult thing, makes him think little of all that he does, and makes him steadfast in following the example of the righteous slaves of Allah, the Prophets and Messengers, for he sees himself in need of that and compelled to try to do that.

﴿And whoever turns away﴾ from obeying Allah and following the example of His Messengers only harms himself; he does not harm Allah in the slightest.

﴿verily Allah is Self-Sufficient﴾ and completely independent of means in all aspects, so he has no need of anyone among His creation at all ﴿Worthy of all praise﴾ in His essence, His names, His attributes and His deeds. He is praiseworthy in all of that.

Then Allah (ﷻ) tells us that this enmity that He has enjoined the believers to have towards the polytheists, and described the believers as showing enmity towards them, is applicable so long as they persist in their polytheism and disbelief. But if they become believers, then the ruling is connected to the reason for it, and in that case love that is based on faith should prevail.

So do not despair, O believers, of their turning to faith, for ﴿It may be that Allah will bring about friendship between you and those of them whom you [currently] consider enemies﴾, the cause of which will be their turning to faith.

﴿For Allah has power [over all things]﴾, which includes His being able to guide people's hearts and change them from one condition to another.

﴿and Allah is Oft-Forgiving, Most Merciful﴾. He does not regard any sin as being too great to forgive, or any fault as being too big to conceal.

﴿Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily, it is He Who is the Oft-Forgiving, Most Merciful.﴾ (az-Zumar 39: 53)

This verse indicates – and offers glad tidings – that some of the polytheists, who at that time were enemies of the believers, would become Muslim. And that indeed came to pass, praise be to Allah.

When these verses – which urge the believers to regard the disbelievers as enemies – were revealed, the believers paid complete attention and complied with these instructions in the most perfect manner, and they refrained, for fear of sin, from upholding ties with some of their polytheist relatives, thinking that this was included in

what Allah had forbidden. Therefore Allah told them that this was not included in the prohibition and said: ﴿Allah does not forbid you to deal kindly and justly with those who do not fight you because of your religion or drive you out of your homes, for verily Allah loves those who are just﴾. That is, Allah does not forbid you to show kindness, uphold ties, and to be fair and just towards the polytheists among your relatives and others, if they are not involved in waging war against you or driving you out of your homes.

So there is no blame on you if you uphold ties with them, because there are no reservations about upholding ties with them in this case, and doing so will not lead to bad consequences. This is similar to what Allah (ﷻ) says about polytheist parents, if their child is Muslim: ﴿But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. But keep company with them in this world kindly...﴾ (*Luqmān* 31: 15)

﴿Allah only forbids you to take as allies those who fight you because of your religion﴾ out of enmity towards the religion of Allah and those who follow it, ﴿drive you out of your homes or help others in driving you out﴾.

Allah forbids you to ﴿take them as allies﴾ by showing friendship and support to them in word and deed.

As for your acts of kindness and generosity that do not come under the heading of taking the polytheists as allies, Allah does not forbid you to do that. Rather that comes under the general heading of the command to show kindness to relatives, other humans and other creatures.

﴿whoever takes them as allies, it is they who are the wrongdoers﴾ and the degree of wrongdoing is connected to the level of allegiance shown.

If it is complete allegiance, then it is disbelief that puts one beyond the pale of Islam; anything less than that is still a serious matter.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَايَسْتُمُوهُنَّ لِجُرْهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَسْئَلُوا مَّا أَنفَقْتُمْ وَلَيْسَ لَكُم مَّا أَنفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَتَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَّا أَنفَقُوا ۗ وَاتَّقُوا اللَّهَ ۗ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾﴾ (سورة الممتحنة: ١٠-١١)

60:10. O you who believe, when believing women come to you as migrants, test their sincerity, although Allah knows best as to [the sincerity of] their faith. Then if you determine that they are sincere believers, do not send them back to the disbelievers; they are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them. But give the disbelieving husbands what they have spent [on their dowries]. And there is no blame on you if you marry them, provided that you give them their dowries. Do not hold on to marriage ties with disbelieving women; ask for the return of what you have spent [on their dowries], and let the disbelievers ask for the return of what they have spent [on dowries to believing women]. This is the ruling of Allah, judging between you, and Allah is All-Knowing, Most Wise.

60:11. If any of your wives desert you and go to join the disbelievers [who then refuse to pay the dowries of those women], then you have your turn [to pay the dowry for Muslim women who come and join you], then give to those believers whose wives have deserted them the equivalent of what they had spent [on their dowries]. And fear Allah, in Whom you believe.

In the treaty of al-Hudaybiyah, the Prophet (ﷺ) came to an agreement with the polytheists that if anyone from their side came

to him as a Muslim, he would send him back to the polytheists. This agreement was in general terms and included both women and men.

In the case of men, Allah did not forbid His Messenger (ﷺ) from sending them back to the polytheists, in fulfilment of the conditions stipulated in the treaty, which greatly served the interest of the Muslims.

But when it came to women, because sending them back would result in many negative consequences, Allah instructed the believers, if believing women came to them as migrants, and they were uncertain about the sincerity of their faith, to examine and test them in order to verify their sincerity, by asking them to swear a solemn oath and by other means. That is because their faith may be insincere, and their motive for migration may have been for the purpose of marrying some man, moving to another land, or some other worldly aim.

If they were insincere, it became a must to send them back, in accordance with the terms of the treaty, provided that doing so would not lead to negative consequences. If they tested them and found them to be sincere, or if they knew that that was indeed the case without having to test them, then they were not to send them back to the disbelievers.

«they are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them». This refers to the serious negative consequences that would result from sending them back, that the Lawgiver took into account along with the terms of the treaty. Therefore it was prescribed that the disbelieving husbands should be given what they had spent on their dowries, as compensation for their loss of these women.

In that case, there is nothing wrong with Muslim men marrying them, even if they have husbands in the polytheist land, but that is on condition that they give these women their rights as regards dowries and maintenance.

Just as a Muslim woman is not permissible for a disbelieving man to marry, it is not permissible for a Muslim man to keep a disbelieving wife, so long as she persists in her disbelief, with the exception of women from the People of the Book. Hence Allah (ﷻ) says: ﴿Do not hold on to marriage ties with disbelieving women﴾. If it is forbidden to hold on to marriage ties with them, then it is more appropriate that it should be forbidden to marry them in the first place.

﴿ask for the return of what you have spent [on their dowries]﴾  
O believers, if your wives go back to the disbelievers as apostates. If the disbelievers may take back from the Muslims what they had spent on their wives who became Muslim, then the Muslims in turn deserve to take back what they had spent on their wives who went over to the disbelievers.

﴿This is the ruling of Allah, judging between you, and Allah is All-Knowing, Most Wise﴾ – He knows what rulings are good for you, and He prescribes for you that which is dictated by His wisdom.

﴿If any of your wives desert you and go to join the disbelievers﴾ as apostates, and the disbelievers then refuse to pay the dowries of those women,

﴿then you have your turn [to pay the dowry for Muslim women who come and join you], then give to those believers whose wives have deserted them the equivalent of what they had spent [on their dowries]﴾. As we have seen above that the disbelievers would take some payment in return for what they had spent on their spouses who joined the Muslims, by the same token, if the wife of a Muslim went over to the disbelievers and deserted her husband, then the Muslims were required to give him wealth to replace what he had spent on her.

﴿And fear Allah, in Whom you believe﴾ for your faith in Allah dictates that you should constantly fear Him.



﴿يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهْتَنِ يَفْتَرِيهِنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ قَبَائِعَهُنَّ وَأَسْتَغْفِرَنَّ اللَّهُ لهنَّ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ (سورة

المتحنة: ١٢)

60:12. O Prophet, when believing women come to you to swear allegiance to you, pledging that they will not associate anything with Allah, that they will not steal, that they will not commit adultery [or fornication], that they will not kill their children, that they will not fabricate any lie concerning that which is between their arms and legs, and that they will not disobey you in what is right, then accept their allegiance and ask Allah to forgive them. Verily Allah is Oft-Forgiving, Most Merciful.

The conditions mentioned in this verse are called *mubāya'at an-nisā'* (the woman's oath of allegiance). The women used to swear allegiance to the Prophet (ﷺ), pledging to uphold at all times the duties that were shared by both males and females.

In the case of men, what is required of them varies according to their circumstances and status, and what is to be expected of them. The Prophet (ﷺ) used to comply with whatever Allah instructed him to do.

When women came to him to swear allegiance to him, committing themselves to adhering to these conditions, he would accept their oath of allegiance, reassure them and ask Allah to forgive them for whatever they might do of shortcomings, and he included them with all of the believers in requiring them to fulfil the following conditions:

﴿that they will not associate anything with Allah﴾ and they will worship Allah alone



﴿that they will not commit adultery [or fornication]﴾ as was widespread at the time, with many women becoming prostitutes or taking lovers  
 ﴿that they will not kill their children﴾ as was done by ignorant women of the jāhiliyah, such as burying daughters alive

﴿that they will not fabricate any lie concerning that which is between their arms and legs﴾ that is, they should not fabricate any lies at all, whether they have to do with themselves, their husbands or anyone else

﴿and that they will not disobey you in what is right﴾ that is, they will not disobey you in any instruction you give them, because your command can only be what is right. That includes obeying you with regard to the prohibition on wailing, rending their garments, slapping their faces, and calling the call of jāhiliyah.

﴿then accept their allegiance﴾ if they commit themselves to everything mentioned above.

﴿and ask Allah to forgive them﴾ for their shortcomings, so as to reassure them.

﴿Verily Allah is Oft-Forgiving﴾ that is, He often forgives the sinners and is kind to those who repent

﴿Most Merciful﴾; His mercy encompasses all things and His kindness encompasses all of creation.



﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَسُوْۤا مِنْ الْاٰخِرَةِ كَمَا يَبِيسُ  
 الْكٰفِرُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿۱۳﴾ (سورة المتحنة: ۱۳)

60:13. O you who believe, do not take as allies people with whom Allah is angry. They have indeed despaired of [reward in] the hereafter, just as the disbelievers have despaired of [ever seeing again] the occupants of the graves.

That is, O believers, if you truly believe in your Lord and seek His pleasure and seek to avoid His wrath, ﴿do not take as allies people with whom Allah is angry﴾ for He is only angry with them because of their disbelief. This includes all kinds of disbelievers.

﴿They have indeed despaired of [reward in] the hereafter﴾ that is, they have been deprived of the goodness of the hereafter, so they have no share of it. So beware of taking them as allies, lest you go along with their evil and disbelief, and thus be deprived of the good of the hereafter just as they have been deprived thereof.

﴿just as the disbelievers have despaired of [ever seeing again] the occupants of the graves﴾. What is meant by their having despaired of the (reward of the) hereafter is that they denied it and disbelieved in it.

In that case it is no wonder that they do that which angers Allah and incurs His punishment, and have despaired of the hereafter, as the disbelievers who denied the resurrection in this world despaired of the inhabitants of the graves.

This is the end of the commentary on Soorat al-Mumtahanah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 61. Soorat aş-Şaff

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (١) يَتَأْتِيهَا الَّذِينَ ءَامَنُوا  
لَمْ تَقُولُوا مَا لَمْ تَفْعَلُونَ ﴿٢﴾ كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَمْ تَفْعَلُونَ  
(سورة الصف: ١-٣) ﴿٣﴾

- 61:1. All that is in the heavens and all that is on earth glorifies Allah, for He is the Almighty, Most Wise.
- 61:2. O you who believe, why do you say that which you do not do?
- 61:3. It is most loathsome to Allah that you say that which you do not do.
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This highlights the greatness and dominion of Allah, and the submission of all of creation to Him. All those who are in the heavens and on earth glorify and praise Allah, worship Him and ask Him for their needs.

﴿for He is the Almighty﴾ Who has subjugated all things by His might and power

«Most Wise» in His creation and command.

«O you who believe, why do you say that which you do not do?»  
That is, why do you speak good words, urge people to do good and perhaps boast of doing it yourselves, when you do not do it; and you forbid evil and declare yourselves above doing it, yet you are contaminated with it and it is part of your regular deeds?

Is such a blameworthy attitude befitting for the believers, or is it something most loathsome before Allah that a person says what he does not do?

The one who enjoins good should be the first one to hasten to do it, and the one who forbids evil should be the furthest removed of all people from it. Allah (ﷻ) says elsewhere:

«Do you enjoin righteousness upon people while you ignore your own selves, even though you study the scripture? Will you not then understand?» (al-Baqarah 2: 44)

And Shu'ayb (ؑ) said to his people:

«...I do not want to do that which I am forbidding you to do...»  
(Hood 11: 88)



﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُومٌ﴾

(سورة الصف: ٤) ﴿﴾

61:4. Verily Allah loves those who fight in His cause in ranks, as if they were a tightly-fitted, solid structure.

Here Allah is urging His slaves to strive in His cause and teaching them how to arrange their ranks; they should stand in tightly-fitted, solid ranks in jihad, without any gaps in the rows, and their rows should be organised in an orderly fashion, so that the *mujāhideen*

may stand side-by-side and shoulder to shoulder, striking dread into the hearts of the enemy, and offering encouragement to one another.

Hence when the Prophet (ﷺ) was present in battle, he would organise the ranks of his Companions, stationing them for battle in such a way that some would not have to rely on others; rather each group would focus on its own position, doing whatever was needed to protect their station. In this manner goals could be achieved.



﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تَقُولُونَ لِمَ تَقُولُونَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾﴾ (سورة

الصف: ٥)

61:5. And [remember] when Moosâ said to his people: O my people, why do you cause me grief when you know that I am the Messenger of Allah to you? So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance], for Allah does not guide disobedient people.

﴿And [remember] when Moosâ said to his people﴾, rebuking them for their misdeeds and telling him off for causing him grief, when they knew that he was the Messenger of Allah:

﴿O my people, why do you cause me grief﴾ in word and deed ﴿when you know that I am the Messenger of Allah to you?﴾

Among the rights of the Messenger (ﷺ) are respect and veneration, compliance with his commands and acceptance of his rulings.

As for causing grief to the Messenger (ﷺ) – whose kindness towards people surpasses all kindness except that of Allah – it is extremely rude and insolent, and it is a deviation from the straight path which they recognise but abandon. Hence Allah says:

«So when they chose to deviate [from the truth]» that is, they deliberately went astray,

«Allah caused their hearts to deviate [from right guidance]» as a punishment to them for the deviation that they chose for themselves and were pleased with. Hence Allah did not enable them to be guided, because goodness was not appropriate for them and they were fit only for evil.

«for Allah does not guide disobedient people» that is, those in whom disobedience is inherent, and they have no desire to be guided.

This verse shows us that if Allah allows His slaves to go astray, this is not injustice on His part, and they cannot use that as an argument against Him. Rather it is their own fault, for they are the ones who closed the door of guidance to themselves after they came to know of it, so Allah requites them after that by causing them to go astray and deviate, which they have no way to ward off, and the turning of their hearts away from the truth is a punishment for them and divine justice towards them, as Allah (ﷻ) says elsewhere:

«We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.» (al-An'am 6: 110)



﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾ (سورة الصف: ٦-٩)

- 61:6. And [remember] when ‘Eesâ ibn Maryam said: O Children of Israel, verily I am the Messenger of Allah to you, confirming what came before me of the Torah, and bringing glad tidings of a Messenger to come after me, whose name will be Aḥmad. But when he came to them with clear signs, they said: This is obviously magic!
- 61:7. Who does greater wrong than he who fabricates lies against Allah when he is called to Islam? And Allah does not guide people who are given to wrongdoing.
- 61:8. They want to extinguish Allah’s light with their utterances, but Allah will perfect His light, even though the disbelievers hate it.
- 61:9. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions, even though the polytheists hate it.

Here Allah (ﷻ) speaks of the stubbornness of the Children of Israel mentioned above, when ‘Eesâ ibn Maryam called them, saying: ﴿O Children of Israel, verily I am the Messenger of Allah to you﴾ that is, Allah has sent me to call you to goodness and forbid to you evil, and He has supported me with clear proof. What confirms my truthfulness is the fact that I am ﴿confirming what came before me of the Torah﴾. That is, I have come to you with the same message as that brought by Moosâ, of the Torah and divine laws. If I were a pretender to prophethood, I would have brought something other than that which the Messengers brought. I also confirm that which came before me of the Torah, for it foretold my coming and gave the glad tidings thereof. I have come and have been sent in confirmation of it, ﴿and bringing glad tidings of a Messenger to come after me, whose name will be Aḥmad﴾. He is Muhammad ibn ‘Abdullâh ibn ‘Abdul-Muṭṭalib (ﷺ), the Hâshimi Prophet.

'Eesâ (ﷺ), like other Prophets, confirmed the Prophet who came before him and gave glad tidings of the Prophet to come after him, unlike the liars who contradict the Prophets in an extreme manner, and differ from them in attitude, manners, commands and prohibitions.

﴿But when he﴾ namely Muhammad (ﷺ), whose coming was foretold by 'Eesâ (ﷺ)  
 ﴿came to them with clear signs﴾ that is, clear proof that indicated that he was the one, and that he was a true Messenger of Allah,  
 ﴿they said﴾, stubbornly rejecting the truth and disbelieving in it:  
 ﴿This is obviously magic!﴾ And this is something very strange indeed.

To regard the Messenger (ﷺ), whose message was as clear as day, as a magician who is obviously practising magic, can there be any failure greater than this? Is there any fabrication worse than this, when one denies what is well-established of his message and attributes to him something from which he is the furthest removed of all people?

﴿Who does greater wrong than he who fabricates lies against Allah﴾ by making this and other claims, when in fact he has no excuse and no reason for doing so, because he is ﴿called to Islam﴾ and its proof and evidence have been presented to him.

﴿And Allah does not guide people who are given to wrongdoing﴾ who persist in their wrongdoing, and no exhortation, proof or evidence deters them from it.

This is especially applicable to these wrongdoers who are striving hard to oppose the truth and refute it, and to support falsehood. Hence Allah says of them: ﴿They want to extinguish Allah's light with their utterances﴾ that is, with what they say of corrupt arguments on the basis of which they reject the truth. when this argument has no solid foundation; rather their arguments increase the one who has insight in awareness of the falsehood to which they adhere.

﴿but Allah will perfect His light. even though the disbelievers hate it﴾ that is, Allah has guaranteed to support His religion and perfect



the truth with which He sent His Messengers, and to cause His light to shine in all regions, even if the disbelievers hate it and, because of their hatred, they take all measures that they think will help them to extinguish the light of Allah. But they will be defeated.

They are like someone who tries to blow on the disc of the sun in order to extinguish it. They will never achieve what they want and their minds will never be safe from criticism and aspersions.

Then Allah mentions the means by which the Islamic religion will prevail, both physical measures and rational arguments, as He says: ﴿It is He Who has sent His Messenger with guidance and the religion of truth﴾ that is, with beneficial knowledge and righteous deeds.

That is knowledge with which he guides people to Allah and to paradise, and he guides to the best deeds and attitudes, and to that which is in people's best interests in this world and the hereafter.

﴿and the religion of truth﴾ that is, a religion to which to adhere and worship the Lord of the worlds in accordance with its teachings, a religion that is true, in which there are no imperfections or flaws; rather its commands offer nourishment to hearts and souls and physical well-being to bodies, and refraining from what it forbids offers protection from evil and corruption. What the Prophet (ﷺ) was sent with of guidance and the religion of truth is the greatest proof and evidence of his truthfulness, and it is proof that will last until the end of time. The more a person reflects upon it, the more he will feel at ease and increase in joy and insight.

﴿so that He may cause it to prevail over all other religions﴾ that is, so that He may cause it to prevail over all other religions on the basis of proof and evidence, and so that He may cause its people who adhere to it to prevail by means of the sword and spear.

With regard to the religion itself, this prevalence is persistent at all times. No one tries to resist it or oppose it but he will be defeated, and Islam will prevail and subdue its opponents. As for those who

follow the religion of Islam, if they adhere to it and follow its light and guidance in all their religious and worldly affairs, then by the same token no one will be able to resist them, and they will inevitably prevail over the followers of other religions.

But if they neglect it and are content merely to claim to belong to it, that will not benefit them, and their negligence towards it will become the cause of their enemies gaining power over them.

Anyone who studies the affairs of the Muslims, and their earlier and later generations, will be well aware of that.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُرْ عَلَىٰ تَحْزَنٍ نُّنِجِكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ  
وَيُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْقَوْزُ الْعَظِيمُ ﴿١٢﴾  
وَأُخْرَىٰ تُحِبُّونَهَا نَصْرَ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرِ الْمُؤْمِنِينَ ﴿١٣﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ  
اللَّهِ كَمَا قَالَ عِيسَىٰ ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ  
فَتَأْمَنَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

﴿سورة الصف: ١٠-١٤﴾

- 61:10. O you who believe, shall I tell you about a deal that will save you from a painful punishment?
- 61:11. Believe in Allah and His Messenger, and strive and fight, offering your wealth and your lives in the cause of Allah. That is better for you, if only you knew.
- 61:12. [If you do that] He will forgive you your sins and admit you to gardens through which rivers flow and fine dwellings in gardens of perpetual abode; that is the supreme triumph.

- 61:13. And [He will give you] something else that you love: help from Allah [against your enemies] and an imminent victory. And give these glad tidings to the believers.
- 61:14. O you who believe, be [steadfast] supporters of Allah's cause, as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause? The disciples said: We are the supporters of Allah's cause. So some of the Children of Israel believed and some disbelieved. Then We helped those who believed against their enemies, so they prevailed.

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This passage presents advice and guidelines from the Most Merciful of those who show mercy to His believing slaves, pointing out the greatest deal and most sublime objective by means of which one may attain salvation from the painful punishment and attain eternal bliss.

Here He mentions the means of achieving that aim and goal which everyone who has insight will want to achieve. It is as if the question were asked: what is this deal? and He said: ﴿Believe in Allah and His Messenger﴾.

It is well known that perfect faith is to believe with certainty in what Allah has commanded us to believe in, which requires physical actions, one of the most sublime of which is jihad in Allah's cause. Hence Allah says: ﴿and strive and fight, offering your wealth and your lives in the cause of Allah﴾ by offering your lives and your souls to resist the enemies of Islam. The aim should be to support the religion of Allah and make His word supreme.

And spend whatever you can afford of your wealth for that purpose, for even though it is difficult for people to give that wealth, doing so ﴿is better for you, if only you knew﴾, for in worldly terms it leads to good consequences, namely victory over the enemy, honour that is the opposite of humiliation, abundant provision and great reassurance.

In the hereafter, it leads to attaining the reward of Allah and salvation from His punishment. Hence Allah mentions the reward in the hereafter, saying:

﴿[If you do that] He will forgive you your sins﴾ this includes both minor and major sins. Belief in Allah and jihad in His cause expiate sins, even if they are major.

﴿and admit you to gardens through which rivers flow﴾ that is, the rivers flow between the dwellings, palaces, chambers and trees: rivers of fresh water, rivers of milk of which the taste does not change, rivers of wine, delicious to the drinkers, and rivers of pure honey. And in those gardens they will have all kinds of fruit.

﴿and fine dwellings in gardens of perpetual abode﴾ that is, they combine all good features such as being lofty, high, well-built and beautifully adorned, to the extent that the people of paradise will see the people of the chambers in the highest level thereof as if they are looking at bright stars on the eastern or western horizon.

Some of the buildings of paradise will be made of bricks of gold, and some will be made of bricks of silver. Its pavilions will be made of pearls and coral, and some of its dwellings will be made of emerald and colourful gems with the most beautiful hues. Because of their purity, the outside will be visible from the inside, and the inside will be visible from the outside. It will contain such delightful fragrances and beauty that no one could ever describe and that has never crossed the mind of anyone in any realm; they will not be able to know it until they see it; they will enjoy its beauty and their eyes will delight in it. In that situation, were it not for the fact that Allah will create the people of paradise in the most perfect manner that is not subject to death, they might have died out of joy. Glory be to the One Whom no one can praise sufficiently; rather He is as He has praised Himself, far above the praise that His slaves could give Him.

Blessed be the Most Majestic, the Most Beautiful, Who has created the abode of bliss and placed in it such majesty and beauty that dazzles the minds of His creation.

Exalted be the One Who possesses perfect wisdom, that dictates that if Allah had shown paradise to humankind when He created it, and they had seen what it contains of delights, no one would ever fail to seek it, and they would not have enjoyed life in this world that is full of troubles and whose joy is mixed with pain and its happiness is mixed with sadness.

Paradise is called gardens of perpetual abode because its people will remain in it forever and will never leave it or desire to leave it. This immense and beautiful reward and supreme triumph, that is completely unmatched, is the reward of the hereafter.

As for the reward of this deal in this world, it is mentioned in the words ﴿And [He will give you] something else that you love﴾ that is, you will attain another benefit that you love, which is ﴿help from Allah [against your enemies]﴾, that will lead to honour and joy ﴿and an imminent victory﴾ by means of which the territory of Islam will be expanded and abundant provision will be brought. This is the reward of the believers who strive in jihad.

As for the believers who do not strive in jihad, when others do, Allah (ﷻ) does not let them despair of His grace and kindness. Rather He says: ﴿And give these glad tidings to the believers﴾ that is, give them glad tidings of reward in this world and the hereafter, each according to his faith, even if they are not going to attain the level of those who strive in jihad in Allah's cause. As the Prophet (ﷺ) said: «In paradise there are one hundred levels, the distance between each two of which is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause.» (Bukhari)

Then Allah says:

﴿O you who believe, be [steadfast] supporters of Allah's cause﴾ that is, in word and deed, by upholding the religion of Allah, striving to apply it to oneself and others, striving in jihad against those who stubbornly oppose it and resist it, offering your lives and your wealth, and refuting the arguments of anyone who supports falsehood with what he claims to have of knowledge, and establishing proof against him and warning people against him.

Part of supporting the religion of Allah is learning the Book of Allah and the Sunnah of His Messenger (ﷺ), urging others to do likewise, enjoining what is right and forbidding what is wrong.

Then Allah encourages the believers to follow the example of the righteous who came before them, as He says: ﴿as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause?﴾ that is, he said to them, making a request of them and encouraging them: Who will help me and stand with me in support of the religion of Allah, following the path that I follow?

The disciples hastened to respond and said: ﴿We are the supporters of Allah's cause﴾. So 'Eesâ (ﷺ) persisted in the path as commanded by Allah and supported His religion, along with the disciples who were with him.

﴿So some of the Children of Israel believed﴾ in response to the call of 'Eesâ and the disciples  
 ﴿and some﴾ of them ﴿disbelieved﴾, and did not respond to the call, so the believers strove against the disbelievers.  
 ﴿Then We helped those who believed against their enemies﴾ that is, We supported them and granted them victory over them  
 ﴿so they prevailed﴾ over them and subdued them.

So you, O Ummah of Muhammad (ﷺ), should be the supporters of Allah's cause and callers to His religion; if you do that, Allah will support you as He supported those who came before you, and will cause you to prevail over your enemies.

This is the end of the commentary on Soorat aṣ-Ṣaff.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 62. Soorat al-Jumu'ah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ (سورة

الجمعة: ١)

62:1. All that is in the heavens and all that is on earth glorifies Allah,  
the Sovereign, the Holy, the Almighty, the Most Wise.

That is, everything that is in the heavens and on earth glorifies Allah, submits to His command, shows devotion to Him and worships Him, because He is the Most Perfect, the Sovereign to Whom belongs the dominion of the upper and lower realms, for everything belongs to Him and is under His control.

﴿the Holy﴾ Who is venerated and is far above all defects and shortcomings

﴿the Almighty﴾ Who has subjugated all things

﴿Most Wise﴾ in His creation and command.



These great attributes are among the factors that call people to worship Allah alone, with no partner or associate.



﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَعَلَّ يُلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾﴾

(سورة الجمعة: ٢-٤)

- 62:2. It is He Who has sent among the unlettered a Messenger from among themselves, reciting unto them His revelations, purifying them, and teaching them the Book and wisdom; verily before that they had been clearly misguided.
- 62:3. And [He has sent him] to others who have not yet joined them. And He is the Almighty, Most Wise.
- 62:4. That is the grace of Allah, which He bestows upon whomever He wills, for Allah is the Possessor of abundant grace.

What is meant by the unlettered is those who had no Book and no remnant of any message, such as the Arabs and others who were not People of the Book.

Allah (ﷻ) bestowed a great blessing upon them, that was greater than the blessing He bestowed upon others, because they had nothing of knowledge and goodness, and they were obviously misguided, worshipping trees, idols and rocks, behaving like savage wild animals, with the strong devouring the weak among them. They were extremely ignorant of the teachings of the Prophets.

But then Allah sent to them a Messenger from among them, whose lineage, noble characteristics and honesty they knew well.

And He sent down to him His Book, so that he recited ﴿unto them His revelations﴾, definitive revelations which would lead to faith and certainty ﴿purifying them﴾ that is, urging them to acquire noble characteristics, explaining them to them, and warning them against evil characteristics.

﴿and teaching them the Book and wisdom﴾ that is, knowledge of the Qur'an and knowledge of the Sunnah, which includes all the knowledge of the earlier and later generations.

After this teaching and purification by the Prophet (ﷺ), they became the most knowledgeable of people. Indeed, they became leaders of the people of knowledge and religious commitment, the most perfect in manners and attitude, the best in conduct and dignity. They were themselves guided and they guided others, thus becoming leaders of the guided and the foremost among the pious. Were it not for the favour that Allah bestowed upon them by sending this Messenger (ﷺ), which was the greatest blessing and the greatest beneficence, they would not have attained this honour.

﴿And [He has sent him] to others who have not yet joined them﴾ that is, and He has blessed others who are not among them. This refers to people other than the unlettered, who would come after them, and some of the People of the Book who had not yet joined them. This refers to people other than those who heard the call of the Messenger (ﷺ) directly.

It may be that what is meant is that they had not yet joined them in the sense of catching up with them in terms of virtue, or in terms of time. Whatever the case, both meanings are sound.

Those among whom Allah sent His Messenger (ﷺ), and they saw him and heard his call directly, attained special virtues that no one else could catch up with. This is by the might and wisdom of Allah, as He has not neglected His slaves or left them without care; rather He sent Messengers among them with commands and prohibitions. This was

by the immense grace of Allah, which He bestows upon whomever He will of His slaves, and it is greater than the blessings of physical well-being, abundant provision and other worldly blessings that He has bestowed upon them.

There is nothing greater than the blessing of Islam which is essential to triumph and eternal happiness.



﴿ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنشَأُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ ﴾ (سورة الجمعة: ٥-٨)

- 62:5. The likeness of those who were given the Torah but failed to uphold it, is that of a donkey laden with weighty tomes. How wretched is the likeness of people who reject the revelations of Allah. And Allah does not guide people who are given to wrongdoing.
- 62:6. Say: O you who are Jews, if you claim that you are Allah's chosen, to the exclusion of all other people, then wish for death, if you are telling the truth.
- 62:7. But they will never wish for it, because of what their hands have wrought. And Allah knows well the wrongdoers.
- 62:8. Say: Verily the death from which you flee will overtake you. Then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.

Having mentioned His blessing to this Ummah, among whom He sent the unlettered Prophet (ﷺ), and what He singled them out for of virtues which no one could catch up with, for they are the unlettered nation who surpassed the first and the last, even the People of the Book, who claimed to be the devoted scholars and foremost in knowledge, Allah now tells us that those to whom He gave the Torah, namely the Jews and also the Christians, and instructed them to learn it and act upon it, but they failed to uphold it or implement what they were given, possess no virtue. Their likeness is that of a donkey that is laden with weighty tomes of knowledge. Can that donkey benefit from the books on its back? Can it attain any virtue because of that? Or is its share simply that it carries them?

This is the likeness of the Jewish scholars who do not act upon what is in the Torah, among the most important and significant of which is the command to follow Muhammad (ﷺ), the foretelling of his coming, and the command to believe in what he would bring of the Qur'an. Has the one who is like that gained anything from the Torah except loss and the establishment of proof against him?

This is the likeness that is applicable to them.

﴿How wretched is the likeness of people who reject the revelations of Allah﴾ which point to the truthfulness of our Messenger (ﷺ) and the truth of what he brought.

﴿And Allah does not guide people who are given to wrongdoing﴾ that is, He does not guide them to that which is in their best interests, so long as they stubbornly persist in their wrongdoing.

One aspect of the stubborn wrongdoing of the Jews is that they are aware that they are following falsehood, yet they claim that they are following the truth, and that they are Allah's chosen, to the exclusion of all other people. Hence Allah commanded His Messenger (ﷺ) to say to them: If you are telling the truth in your claim that you are following the right path and are Allah's chosen,

﴿then wish for death﴾. This is something very easy, for if they believed that they were following the right path, they would not hesitate to meet this challenge that Allah caused to be proof of their truthfulness if they did wish for death, and proof of their falseness if they did not wish for it.

As they did not do that when the challenge was presented to them, it is proven that they are aware of the falseness and corruption of what they are following. Hence Allah says: ﴿But they will never wish for it, because of what their hands have wrought﴾ of sins and acts of disobedience, because of which they fear death.

﴿And Allah knows well the wrongdoers﴾ so nothing of their wrongdoing can be hidden from Him.

Even though they do not wish for death, because of what their hands have wrought, and they flee from it, that will not save them; rather they will inevitably face death, which Allah has made inescapable for His slaves and has decreed for them.

Then after death, they will all be brought back, on the Day of Resurrection, to the Knower of the unseen and the seen, and He will inform them of what they did of good and evil, small and great.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ  
فَانْتَشَرُوا فِي الْأَرْضِ وَابْتَغَوْا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٢﴾  
وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ  
التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١٣﴾﴾ (سورة الجمعة: ٩-١١)

- 62:9. O you who believe, when the call to prayer is given on Friday, then proceed at once to the remembrance of Allah and leave off your trading. That is better for you, if only you knew.
- 62:10. Then when the prayer is ended, disperse through the land and seek Allah's bounty, and remember Allah much, so that you may prosper.
- 62:11. When they see some merchandise or distraction, they rush towards it and leave you standing there. Say: That which is with Allah is better than any distraction or merchandise. And Allah is the best of providers.

Here Allah (ﷻ) commands His slaves to attend *Jumu'ah* prayer, and to hasten to the prayer as soon as the call is given, proceeding at once to the prayer. What is meant by proceeding at once here is to hasten to the prayer and pay attention to it, for it is the most important activity of the day. It does not mean running to join the prayer, because running when going to pray is disallowed.

﴿and leave off your trading﴾ that is, cease trading once the call to prayer is given, and go to pray.

﴿That is better for you﴾ than focusing on trade and missing the obligatory prayer, which is one of the most important obligations.

﴿if only you knew﴾ that what is with Allah is better and more lasting, and that whoever gives precedence to this world over religion has truly lost when he thinks he is winning. This command to cease trading is temporary, for the duration of the prayer.

﴿Then when the prayer is ended, disperse through the land﴾ to seek your livelihood and engage in trade.

Because focusing on trade is likely to make one forget to remember Allah, Allah instructs His slaves to remember Him a great deal, as He says:

﴿and remember Allah much﴾ that is, when standing, sitting and lying on your sides

﴿so that you may prosper﴾, because remembering Allah much is one of the greatest means of attaining prosperity.

﴿When they see some merchandise or distraction, they rush towards it﴾ that is, they leave the mosque, out of eagerness to see that distraction or that merchandise. They leave what is good, ﴿and leave you standing there﴾, addressing the people. This refers to an incident that occurred one Friday, when the Prophet (ﷺ) was addressing the people. A trade caravan came to Madinah, and when the people heard of it whilst they were in the mosque, they went out of the mosque and left the Prophet (ﷺ) addressing the people, and hastened towards that to which they should not have hastened, forgetting their manners.

﴿Say: That which is with Allah﴾ of reward for the one who adheres to goodness and is patient in worshipping his Lord ﴿is better than any distraction or merchandise﴾. Although there is some benefit in trade, it is little and tainted, and it will be the cause of missing out on goodness in the hereafter, whereas patience in obeying Allah and continuing one's act of worship does not cause one to miss out on provision, for Allah is the best of providers. So whoever fears Allah, He will grant him provision from where he does not expect.

From this passage we learn many things, including the following:

- Jumu'ah prayer is obligatory for all believers and they must proceed to it at once, hasten towards it and give priority to it.
- The two *khuṭbahs* on Friday are obligatory and must be attended, because what is meant by remembrance or reminder here is the two *khuṭbahs*. Allah has enjoined us to go to the remembrance of Allah and hasten to do so.
- It is prescribed and enjoined to give the call to prayer for Jumu'ah.
- It is prohibited to buy and sell after the call to Jumu'ah prayer. That is only because these actions cause one to miss out on the obligatory duty and distract one from it.

This indicates that any matter, even if it is permissible in principle, if it results in missing something obligatory, then it is not permissible in that case.

- It is enjoined to attend the two khutbahs on Friday, and the one who does not attend them is blameworthy. What that implies is that one should listen attentively to both of them.
- The individual should focus on worshipping Allah at a time when he is inclined to turn to distractions and trade, and respond to his desires. He should remind himself of that which is with Allah of reward for the one who gives precedence to pleasing Allah over his own whims and desires.

This is the end of the commentary on Soorat al-Jumu'ah. All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.







(Munafiq)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,  
the Most Gracious, the Most Merciful



﴿إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ  
 إِنَّ الْمُتَنَفِقِينَ لَكَذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ  
 مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ  
 ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ  
 مُسْتَدَّةٌ يُحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعُدُو فَاذْرَهُمْ وَاتْلُوهُمْ اللَّهُ أَلَمْ يُؤْفَكُونَ ﴿٤﴾  
 وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُوا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ  
 مُتَسَكِّرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ  
 لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾﴾ (سورة المنافقون: ١-٦)

- 63:1. When the hypocrites come to you, they say: We bear witness that you are indeed the Messenger of Allah. Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars.

- 63:2. They have taken their oaths as a cover [for their hypocrisy] in order to bar people from the path of Allah. Evil indeed is what they have been doing.
- 63:3. That is because they believed then disbelieved; therefore their hearts have been sealed up, so that they do not understand.
- 63:4. When you see them, their outward appearance pleases you; when they speak, you listen to what they say. But they are like propped-up pieces of wood [devoid of all understanding].<sup>14</sup> They think that every cry is against them. They are the enemy, so beware of them. May Allah destroy them; how could they have gone so far astray?
- 63:5. When it is said to them: Come; the Messenger of Allah will pray for your forgiveness, they shake their heads, and you see them turn away in arrogance.
- 63:6. It is the same to them whether you pray for their forgiveness or do not pray for their forgiveness; Allah will never forgive them. Verily Allah does not guide the wicked people.

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When the Prophet (ﷺ) came to Madinah and the number of Muslims in the city increased and Islam gained strength, some of its people – from al-Aws and al-Khazraj – made an outward display of believing, whilst concealing disbelief, in order to retain their status, live in peace, and keep their wealth safe.

Therefore Allah mentioned some of their characteristics by which they would be known, so that people could be cautious of them and be aware of their situation. Allah said:

﴿When the hypocrites come to you, they say﴾, and they are lying:

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<sup>14</sup> When they sat in the Prophet's gathering, listening to him whilst leaning against the wall, they were likened to pieces of wood that are left propped up against a wall, in that they were devoid of understanding and knowledge. (ash-Shawkāni)

«We bear witness that you are indeed the Messenger of Allah». This testimony on the part of the hypocrites was a lie. Moreover, there was no need for their testimony to support His Messenger (ﷺ).

For «Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars» in their words and claims, and that it is not truly meant on their part.

«They have taken their oaths as a cover [for their hypocrisy]» that is, as a shield to protect themselves from being called hypocrites. «in order to bar people from the path of Allah». They have barred themselves from His path, and have barred others who are not aware of their real nature.

«Evil indeed is what they have been doing» when they pretended outwardly to be believers, whilst concealing disbelief in their hearts, and they swore an oath to that effect and gave the impression of being sincere.

«That» namely what has been made fair-seeming to them of hypocrisy

«is because» they were not steadfast in their faith; rather «they believed then disbelieved; therefore their hearts have been sealed up» so that no goodness can ever enter them.

«so that they do not understand» what will benefit them, and they do not pay attention to what is in their best interests.

«When you see them, their outward appearance pleases you» because they look very impressive,

«when they speak, you listen to what they say» because they are so eloquent and well spoken, and you enjoy listening to them.

Their outward appearance and their words are impressive, but there is nothing beyond that of good morals or righteousness. Hence Allah says:

«But they are like propped-up pieces of wood» and there is nothing good in them; nothing can come from them but pure harm.

«They think that every cry is against them» – that is because of their cowardice, fear, weak hearts and doubt. They are constantly afraid of being found out.

These people «are the enemy» in the true sense, because the enemy who is clearly and openly an enemy is easier to deal with than an enemy one is not aware of, because he is resorting to trickery and deceit, claiming to be a friend when in fact he is an avowed enemy. «so beware of them. May Allah destroy them; how could they have gone so far astray?» That is, how could they have strayed from the religion of Islam, after its proof has been established and its teachings have become clear, and been diverted towards disbelief which only brings loss and doom?

«When it is said to them» namely these hypocrites «Come; the Messenger of Allah will pray for your forgiveness» for what you have done, so that your situation may be improved and your deeds may be accepted, they refuse emphatically. «they shake their heads», refusing to request supplication from the Messenger (ﷺ) «and you see them turn away» from the truth, in aversion and «in arrogance», for they are too arrogant and stubborn to follow it.

This is their condition when they are called to request supplication from the Messenger (ﷺ). This is kindness from Allah to His Messenger (ﷺ), to preserve his dignity, as they did not come to him so that he might pray for forgiveness for them.

It is all the same whether he prays for forgiveness for them or does not; Allah will never forgive them, because they are wicked people who refused to obey Allah and gave precedence to disbelief over faith. Therefore the Messenger's prayers for forgiveness would not benefit them if he did pray for forgiveness for them. This is like the verse in which Allah (ﷻ) says:

«Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times, never will Allah forgive them...» (at-Tawbah 9: 80)

«Verily Allah does not guide the wicked people».



﴿هُمُ الَّذِينَ يَقُولُونَ لَا نُنْفِقُوا عَلَيْكَ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَيَلَّهِ خِزَانُ  
السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لِنَنْزِعَنَّ إِلَى  
الْمَدِينَةِ لِنُخْرِجَ بِهَا الْأَعْرَضَ الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾﴾ (سورة المنافقون: ٧-٨)

- 63:7. It is they who say: Do not spend on those who are with the Messenger of Allah, so that they will disperse [and desert him]. Yet to Allah belong the treasuries of the heavens and the earth, but the hypocrites do not understand.
- 63:8. They say: When we return to Madinah, the mightier will surely drive out therefrom the weaker. In fact, might belongs to Allah, and to His Messenger and to the believers. But the hypocrites do not know.

Because of their intense enmity towards the Prophet (ﷺ) and the Muslims, when they saw the unity and harmony of his Companions, and how they hastened to try to please the Messenger (ﷺ), they said, on the basis of their false claims, «Do not spend on those who are with the Messenger of Allah, so that they will disperse [and desert him]». According to that claim, were it not for the wealth of the hypocrites and their spending on them, they would not rally in support of the religion of Allah.

This is something very strange, that these hypocrites, who were the keenest of people to cause Islam to fail and cause harm to the

Muslims, would make such a claim, which could not be believed except by one who knew nothing of the facts of the matter.

Hence Allah said, refuting their claim: ﴿Yet to Allah belong the treasuries of the heavens and the earth﴾, so He bestows provision on whomever He wills and withholds it from whomever He wills; He makes the means available for whomever He wills and makes them inaccessible for whomever He wills.

﴿but the hypocrites do not understand﴾ and for that reason they said these words, the implication of which is that the treasuries of provision are in their hands and under their control.

﴿They say: When we return to Madinah, the mightier will surely drive out therefrom the weaker﴾. That was during the campaign of al-Muraysee', when words were exchanged between some of the *Muhājireen* and Anṣār that upset many people, at which point the hypocrisy of the hypocrites showed itself and they expressed what was in their hearts.

Their leader, 'Abdullāh ibn Ubayy ibn Salool, said: Our likeness and that of these people – meaning the Muhājiroon – is, as the saying goes: Feed your dog and he will eat you. He said: ﴿When we return to Madinah, the mightier will surely drive out therefrom the weaker﴾, on the basis of his claim that he and his fellow hypocrites were the mightier and the Messenger of Allah (ﷺ) and those who were with him were the weaker. But in fact it was the opposite of what this hypocrite said.

Hence Allah (ﷻ) said: ﴿In fact, might belongs to Allah, and to His Messenger and to the believers﴾ so it is they who are the mightier, and the hypocrites and their fellow disbelievers are the weaker.

﴿But the hypocrites do not know﴾ that, therefore they claimed that they were the mightier, because they were deceived by their falsehood.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَأْمَوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِكُمْ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

(سورة المنافقون: ٩-١١)

- 63:9. O you who believe, do not let your wealth and your children distract you from the remembrance of Allah. Whoever does that, it is they who are the losers.
- 63:10. And spend from that which We have provided for you, before death comes to one of you and he says: My Lord, if only You would grant me a reprieve for a little while, then I would give in charity and be among the righteous.
- 63:11. But Allah will not grant a reprieve to any soul when its appointed time has come, and Allah is well aware of all that you do.

Here Allah (ﷻ) enjoins His believing slaves to remember Him a great deal, for in that there is gain, triumph and much good. And He forbids them to let their wealth and children distract them from remembering Him, for love of wealth and children is inherent in most souls, so they may give precedence to love of these things over love of Allah, but that leads to great loss. Therefore Allah (ﷻ) says:

﴿Whoever does that﴾ that is, lets his wealth and his children distract him from the remembrance of Allah

﴿it is they who are the losers﴾ who will lose out on eternal happiness and everlasting bliss, because they gave precedence to that which does not last over that which does last. Allah (ﷻ) says elsewhere:

﴿Your wealth and your children are but a trial, and with Allah there is an immense reward.﴾ (at-Taghâbun 64: 15)

﴿And spend from that which We have provided for you﴾ – this includes obligatory spending, such as zakâh, expiation, spending on wives and servants, and so on, as well as recommended spending, such as spending wealth whenever needed.

Allah says ﴿from that which We have provided for you﴾, so as to highlight the fact that He does not burden people with spending that is beyond their means and is too difficult for them. Rather He instructs them to spend some of that which He has provided for them and made available to them.

So let them appreciate what He has given them, by helping their needy brethren, and let them hasten to do that before death comes, for when it comes they will not be able to do an atom's weight of good. Hence Allah says:

﴿before death comes to one of you and he says﴾, regretting what he has failed to do at the time when it was possible, and asking to be allowed to go back, which is impossible:

﴿My Lord, if only You would grant me a reprieve for a little while﴾ so that I can make up for what I neglected.

﴿then I would give in charity﴾ from my wealth, so that I might be saved from the punishment and deserve a great reward.

﴿and be among the righteous﴾ by doing all that is enjoined and avoiding all that is forbidden – which includes Hajj and other deeds.

This request and wishful thinking will come too late, when the time for those things has passed and it is no longer possible to make them up. Hence Allah says:

﴿But Allah will not grant a reprieve to any soul when its appointed﴾ and inevitable ﴿time has come, and Allah is well aware of all that you do﴾ of good and evil, and He will requite you for what He knows of you, of your intentions and deeds.

This is the end of the commentary on Soorat al-Munâfiqoon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



64.

## Soorat at-Taghâbun

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنفَخَكُمْ فِي الْأَرْضِ وَإِنَّكُمْ لَمُؤْمِنُونَ ﴿٢﴾ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٤﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾﴾ (سورة التغابن: ١-٤)

- 64:1. All that is in the heavens and all that is on earth glorifies Allah. His is the dominion, to Him be praise, and He has power over all things.
- 64:2. It is He Who has created you; some of you are disbelievers and some of you are believers. And Allah sees well all that you do.
- 64:3. Allah created the heavens and the earth for a true purpose, and He shaped you and shaped you well. And unto Him is the return [of all].
- 64:4. He knows all that is in the heavens and on earth, and He knows what you conceal and what you disclose. Allah knows well what is in [your] hearts.

These verses refer to many beautiful and sublime attributes of the Creator. He mentions His perfect divinity, His complete self-sufficiency and the need of all creatures for Him, and the glorification and praise of their Lord by all who are in the heavens and on earth; and He tells us that all dominion belongs to Allah, so no creature is beyond His control.

All praise is for Him: praise for what He possesses of perfect attributes, praise for what He has created of all things, praise for what He has prescribed of laws and what He has bestowed of blessings.

His power is all-encompassing and nothing that exists is beyond His control; nothing He wills is beyond Him.

He tells us that He created human beings, and made some of them believers and some of them disbelievers. Therefore their faith or disbelief is all according to the will and decree of Allah, and it is He Who allowed that for them, as He has given them power and will by means of which they are able to choose to comply with whatever they want of His commands and prohibitions. ﴿And Allah sees well all that you do﴾.

Having mentioned the creation of man, who is accountable and is subject to commands and prohibitions, Allah now mentions the creation of other created things:

﴿Allah created the heavens and the earth﴾ that is, their physical essence and all that is in them, and He has made them well

﴿for a true purpose﴾ that is, on the basis of wisdom and for the purpose that He intended.

﴿and He shaped you and shaped you well﴾. This is like the verse in which Allah says:

﴿Verily We have created man in the best of conditions.﴾ (at-Teen 95: 4)

Man is the best of all creatures in form, and the most elegant in shape.

﴿And unto Him is the return [of all]﴾ on the Day of Resurrection, when He will requite you for your faith or disbelief, and He will question you about the blessings and life of ease that He bestowed upon you: did you give thanks to Him or not?

Then Allah mentions the all-encompassing nature of His knowledge: ﴿He knows all that is in the heavens and on earth﴾ that is, of things that are hidden and obvious, unseen and seen.

﴿and He knows what you conceal and what you disclose. Allah knows well what is in [your] hearts﴾ that is, what they contain of good secrets and negative feelings, good intentions and corrupt aims.

Because He knows well what is in our hearts, it is essential for the wise person to be keen and strive to guard his inner thoughts from bad attitudes, and to acquire good characteristics.



﴿الرَّيَابِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ  
كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا أ\_Bَشْرًا يَهْدُونَنَا فَكَفَرُوا وَقُولُوا ۗ وَأَسْتَعْنَى اللَّهُ وَاللَّهُ عَنِّي  
حَمِيدٌ ﴿٦﴾﴾ (سورة التغابن: ٥-٦)

- 64:5. Have the stories not reached you of those disbelievers who came before you? They tasted the evil consequences of their deeds, and theirs will be a painful punishment.
- 64:6. That is because their Messengers came to them with clear signs, but they said: Shall mere men guide us? Thus they disbelieved and turned away, but Allah had no need of them or their faith. And Allah is Self-Sufficient, Worthy of all praise.

Having mentioned His perfect attributes for which He is known and worshipped, and efforts are made to seek His pleasure and avoid incurring His wrath, Allah (ﷻ) now tells us of what happened

to previous nations and past generations, whose stories are still told by later generations; the truthful speak of them and how, when the Messengers brought the truth to them, they stubbornly rejected it.

Therefore Allah caused them to taste the evil consequences of their deeds in this world and to be disgraced thereby, ﴿and theirs will be a painful punishment﴾ in the hereafter. Hence He mentions the reason for this punishment:

﴿That﴾, namely the punishment and the evil consequences that were sent upon them, happened because ﴿their Messengers came to them with clear signs﴾ that pointed to truth and falsehood, but they resented it and were arrogant towards their messengers, and said:

﴿Shall mere men guide us?﴾ That is, they are no better than us; why did Allah single them out and not us? This is like the verse in which Allah says:

﴿Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ (*Ibrāheem 14: 11*)

They denied the blessing and favour that Allah bestowed upon His Prophets by decreeing that they should be Messengers to humankind, and were too arrogant to submit to them.

That led them to worship rocks and trees, and the like, ﴿Thus they disbelieved﴾ in Allah, ﴿and turned away﴾ from obedience to Him.

﴿but Allah had no need of them﴾ and does not care about them, and their going astray does not harm Him in the slightest.

﴿And Allah is Self-Sufficient, Worthy of all praise﴾ that is, He is the Self-Sufficient, Who is completely and absolutely independent and has no need of anyone in any way; praiseworthy in His words, actions and attributes.



﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

(سورة التغابن: ٧) ﴿٧﴾

64:7. Those who disbelieve claim that that they will never be resurrected. Say: Yes indeed, by my Lord, you will surely be resurrected, then you will surely be informed of all that you have done. And that is easy for Allah.

Here Allah (ﷻ) tells us of the stubbornness and false claims of the disbelievers, and their denial of the resurrection, with no knowledge, no guidance and no clear book.

He commanded the noblest of His creation to swear by his Lord that He would indeed resurrect them and requite them for their evil deeds and rejection of the truth.

﴿And that is easy for Allah﴾ for even though it is difficult – and in fact impossible – for humans, for even if all their strength were combined to revive one dead person, they would not be able to do that. But for Allah (ﷻ), when He wills a matter, He merely says to it, ‘Be!’ and it is.

Allah says elsewhere:

﴿The Trumpet will be blown and all those who are in the heavens and on earth will swoon, except whomever Allah wills. Then it will be blown again, whereupon they will be standing, looking around.﴾

(az-Zumar 39: 68)



﴿ فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ ۗ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ ﴾ (سورة التغابن: ٨) ﴿٨﴾

64:8. So believe in Allah and His Messenger, and the light [the Qur'an] that We have sent down. And Allah is well aware of all that you do.

Having mentioned the denial of those who denied the resurrection, and that this was an implication of disbelief on their part in Allah and His revelations, Allah (ﷻ) now enjoins adherence to that which will protect one from doom and misery, which is to believe in Allah, and in His Messenger (ﷺ) and His Book. Allah calls His Book light, because light is the opposite of darkness, and the rulings, laws and stories in the Book that Allah has sent down are lights that will guide one in the dark depths of overwhelming ignorance and enable him to walk in the darkness of night.

Anything other than following the guidance of the Book of Allah is a type of knowledge of which the harm is greater than any benefit, and its evil is greater than its good. In fact there is nothing good and no benefit in it, except that which is in accordance with the message brought by the Messengers.

Belief in Allah, His Messenger (ﷺ) and His Book dictates that one should have certain faith and true belief in them, and that one should act in accordance with them, by complying with their commands and heeding their prohibitions.

«And Allah is well aware of all that you do» and He will requite you for your deeds, both righteous and otherwise.



﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَابِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيَأْتِهِ. وَيُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ

الْعَظِيمِ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ (سورة التغابن: ٩-١٠)

- 64:9. [And He will requite you] on the day on which He will gather you for the Day of Gathering, the day of great loss. But whoever believes in Allah and does righteous deeds, He will absolve them of their bad deeds and admit them to gardens through which rivers flow, to abide therein forever; that is the supreme triumph.
- 64:10. However, those who disbelieve and reject Our signs, they will be inhabitants of the fire, to abide therein forever, a hapless journey's end.

That is, and He will requite you on the Day of Gathering, on which Allah will gather the first and the last and make them stand in a huge assembly, and He will inform them of what they did.

On that day, the differences between people will become apparent; some people will be raised to the highest status in lofty chambers and dwellings that contain all delights and pleasures.

And some people will be brought down to the lowest of low status, a place of distress, anguish, grief and severe punishment. That will be the outcome of what they sent forth for themselves and what they did during their earthly life. Hence Allah says:

«the day of great loss» when there will be a huge difference between people in terms of winning and losing. The believers will be winners and the evildoers will be great losers. The wicked will realise that they were following something of no value, and that they are indeed losers.

It is as if it was asked: how does one attain prosperity and bliss or incur doom and loss? And so Allah (ﷻ) mentioned the causes and means of both by saying: «But whoever believes in Allah» with perfect faith, which includes believing in everything that Allah has enjoined people to believe in

﴿and does righteous deeds﴾ both obligatory and supererogatory, by fulfilling his duties towards Allah and towards His slaves  
 ﴿He will absolve them of their bad deeds and admit them to gardens through which rivers flow﴾ in which there is all that their souls may desire and that may delight their eyes, for which their hearts long, where they will find their ultimate desires, ﴿to abide therein forever; that is the supreme triumph﴾.

﴿However, those who disbelieve and reject Our signs﴾ that is, they disbelieve in them without basing their disbelief on any religious text or rational thinking; rather, clear evidence came to them, but they disbelieved in it and stubbornly rejected what it pointed to.  
 ﴿they will be inhabitants of the fire, to abide therein forever, a hapless journey's end﴾ because it will contain all suffering, hardship, misery and torment.



﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ ﴾ (سورة

التغابن: ١١-١٣)

- 64:11. No calamity occurs except by Allah's leave. Whoever believes in Allah, He will guide his heart aright.<sup>15</sup> And Allah has knowledge of all things.
- 64:12. Obey Allah, and obey the Messenger. But if you turn away, then know that the duty of Our Messenger is only to convey the message in the clearest way.

<sup>15</sup> That is, He will guide him at the time of calamity, so that he will realise that it is from Allah, and will accept the divine decree and be content with it. (ar-Râzi)



64:13. Allah, there is no god but He; and in Allah let the believers put their trust.

﴿No calamity occurs except by Allah's leave﴾ this is general in meaning and includes all calamities, whether they affect the individual himself, his wealth, his children, his loved ones and so on.

Everything that befalls people happens by the will and decree of Allah, and was already known to Allah in His prior knowledge and was written by His pen, ordained by His will and dictated by His wisdom. What matters is whether the individual will do what is required of him or not.

If he does what is required of him, then he will have a great reward in this world and the hereafter.

If he believes that it is from Allah, and he accepts it and submits to His decree, Allah will guide his heart, and he will be reassured and will not panic at times of calamity, as happens in the case of one whose heart is not guided by Allah. Indeed Allah will grant him steadfastness when calamity strikes, and will help them to adhere to patience. Thus he will attain reward in this world, in addition to what Allah has stored up for him on the day of requital. As Allah (ﷻ) says elsewhere:

﴿...Verily, those who are patient and steadfast will be rewarded abundantly, without measure.﴾ (az-Zumar 39: 10)

Thus it is known that whoever does not believe in Allah when calamity strikes, in the sense that he does not acknowledge the divine will and decree, and focuses only on causes, will be forsaken and Allah will leave him to his own devices.

If a person is left to his own devices, in that case he has nothing left at the time of calamity except panic and despair, which is an immediate punishment before the punishment of the hereafter, for having fallen short in adhering to patience.

This has to do with the meaning of the phrase ﴿Whoever believes in Allah, He will guide his heart aright﴾ within the limited context of calamity. As for what the phrase means in general terms, Allah tells us that for everyone who believes – in the manner enjoined, believing in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad – and confirms his faith by doing what it requires of duties, this is a great means of attaining Allah's guidance in all his circumstances, words and deeds, and in his knowledge and action.

This is the best reward that Allah bestows upon those who believe, as He says when telling us that He will make the believers steadfast in the life of this world and in the hereafter.

Steadfastness means constancy, patience and certainty in the heart when trials come. Allah says:

﴿Allah will make steadfast those who believe, with the word that stands firm, in this world and in the hereafter...﴾ (*Ibrâheem 14: 27*)

The believers are the most guided of people in their hearts, and the most steadfast at times of panic and anxiety; this is because of what they have of faith.

﴿Obey Allah, and obey the Messenger﴾ that is, by complying with their commands and heeding their prohibitions. Obedience to Allah and obedience to His Messenger (ﷺ) form the foundation and basis of happiness and prosperity.

﴿But if you turn away﴾ from obedience to Allah and obedience to His Messenger (ﷺ)

﴿then know that the duty of Our Messenger is only to convey the message in the clearest way﴾ that is, to convey to you that with which he has been sent to you in such a way that it becomes clear to you and proof is established against you (leaving no excuse for you). He has no power to guide you or to bring you to account.

It is only the Knower of the unseen and the seen who will bring you to account for obedience to Allah and His Messenger (ﷺ), or otherwise.

﴿Allah, there is no god but He﴾ that is, He is the only One Who is deserving of worship and devotion; everything that is worshipped besides Him is false.

﴿and in Allah let the believers put their trust﴾ that is, let them rely on Him in every matter of concern to them, and in everything they want to do.

For nothing could be achieved except with the help of Allah, and there is no way to attain what one wants except by relying on Him. One cannot truly rely on Allah unless one thinks positively of Him and trusts Him to take care of the matter in which one is relying on Him, according to the level of one's faith. The stronger a person's faith is, the stronger his trust in Allah will be.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالَكُمُ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾ (سورة التغابن: ١٤-١٥)

64:14. O you who believe, verily among your spouses and your children are some that are enemies to you, so beware of them. But if you pardon, overlook and forgive [their misdeeds],<sup>16</sup> then verily Allah is Oft-Forgiving, Most Merciful.

<sup>16</sup> Some family members may be ﴿enemies﴾ in the sense that they seek to prevent one doing what is right. The reason for the revelation of this verse was that some men in Makkah became Muslim and wanted to migrate to Madinah, but their wives and children did not let them do so. Therefore Allah enjoined them to be on their guard against the hindrance =

64:15. Your wealth and your children are but a trial, and with Allah there is an immense reward.

Here Allah warns the believers against being deceived by wives and children, for some of them are enemies to you; an enemy is one who wishes ill towards you. Your role is to be alert to anyone who is like that, for people are naturally inclined to love their wives and children.

Allah gives this advice to His slaves lest their love makes them succumb to the demands of wives and children, even if there is some *shar'i* reservation about what they want. He encourages people to adhere to His commands and give precedence to seeking His pleasure by mentioning that which is with Him of great reward, which will help them to attain these sublime aims and goals, and to give precedence to the hereafter over this transient world.

Because the prohibition on obeying wives and children has to do with that which is harmful and is a warning against that, this may lead some to think that they should be harsh towards them and punish them. Therefore Allah tells us to be cautious regarding them, yet at the same time to overlook and forgive, for that serves innumerable interests. Allah says:

﴿But if you pardon, overlook and forgive [their misdeeds], then verily Allah is Oft-Forgiving, Most Merciful﴾ because the reward matches the nature of the deed. So whoever pardons others, Allah will pardon him; whoever overlooks (their errors), Allah will overlook (his errors); whoever forgives them, Allah will forgive him. Whoever behaves with Allah as He likes him to, and behaves with His slaves as they like him to, and benefits them, will attain the love of Allah and the love of His slaves, and he will be in a good position.

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= of their family members, and not to obey them in anything that involved disobedience towards Allah. Yet they were still to forgive their misdeeds, not rebuke them for that, and to conceal the matter. (ash-Shawkâni)



﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنَّ تَقْرِيضَ اللَّهِ قَرْضًا حَسَنًا يَضْعَفُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾﴾

(سورة التغابن: ١٦-١٨)

- 64:16. So fear Allah as best you can; listen and obey; and spend in charity for the good of your souls. Those who are protected from their own covetousness – it is they who will be the successful ones.
- 64:17. If you lend to Allah a goodly loan, He will multiply it for you and forgive you. Allah is Appreciative, Most Forbearing,
- 64:18. Knower of the unseen and the seen, the Almighty, the Most Wise.

Here Allah (ﷻ) enjoins His slaves to fear Him, which means complying with His commands and heeding His prohibitions, according to what one is able to do. This verse indicates that every duty a person is unable to do because it is too difficult for him is waived in his case, but if he is able to do some of it and unable to do some of it, then he should do whatever he is able to do, and what he is unable to do is waived for him. As the Prophet (ﷺ) said:

«When I command you to do something, do as much of it as you can.» (Bukhari)

This principle includes innumerable minor issues of religion.

«listen» to what Allah exhorts you to do and what He prescribes for you of rulings; learn about that and submit to Him;  
 «and obey» Allah and His Messenger (ﷺ) in all your affairs  
 «and spend» in ways that are both obligatory and recommended, for this deed will be good for you in this world and the hereafter.

All goodness is in obeying the commands of Allah (ﷻ), accepting His guidance and submitting to His laws, and all evil is in doing the opposite of that.

But there is a problem that prevents many people from spending in the manner enjoined, which is the covetousness that is inherent in most people. They are stingy with their wealth; they love to have it and they dislike parting with it.

Whomever Allah protects from the evil of his own covetousness, so that he lets himself spend in ways that are beneficial to his soul, ﴿it is they who will be the successful ones﴾, because they have done what is required of them and been saved from what is feared. Indeed this may include all commands and prohibitions that are ordained for people.

But if a person is covetous, he will not be able to do what he is enjoined and he will not pay what is due, and he will not be successful; rather he will be a loser in this world and in the hereafter. But if he is easy-going and at ease, and accepts the laws of Allah and seeks the pleasure of Allah, then there will be nothing standing between him and doing what is enjoined, except coming to know of it and realising that it is pleasing to Allah (ﷻ). Thus he will prosper, succeed and attain great triumph.

Then Allah (ﷻ) urges people to spend, saying:  
 ﴿If you lend to Allah a goodly loan﴾ – this refers to any spending from permissible earnings, if the intention is to spend it for the sake of Allah (ﷻ) and seek His pleasure, and it is spent in an appropriate manner  
 ﴿He will multiply it for you﴾ tenfold, up to seven hundredfold, up to many times more than that  
 ﴿and﴾ in addition to multiplying it, He will ﴿forgive you﴾ your sins because of that spending and charity, for Allah expiates sins by means of acts of charity and good deeds.

﴿...Verily, good deeds erase bad deeds...﴾ (Hood 11: 114)

﴿Allah is Appreciative, Most Forbearing﴾ – He is forbearing and does not hasten to punish the one who disobeys Him; rather He gives respite, but He does not forget.

﴿If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature, but He gives them respite for an appointed term...﴾ (Fâfir 35: 45)

﴿Allah is Appreciative﴾ – He accepts a little of good deeds from His slaves and rewards them greatly for them.

He is appreciative of those who bear hardships and difficulties for His sake. Whoever gives up a thing for the sake of Allah, Allah will compensate him with something better than it.

﴿Knower of the unseen and the seen﴾ that is, all that is hidden from people of hosts that no one knows but He, and what they can see of created things.

﴿the Almighty﴾ Who cannot be overcome or resisted, Who has subjugated all things

﴿the Most Wise﴾ in His creation and command, and He does what is appropriate.

This is the end of the commentary on Soorat at-Taghâbun.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,  
the Most Gracious, the Most Merciful



﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغَ الْأَجَلُهَا فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ كُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ

قَدْرًا ﴿٣﴾ (سورة الطلاق: ١-٣)

65:1. O Prophet [and believers], when any of you want to divorce women, then divorce them at a time when their prescribed



waiting period can properly start,<sup>17</sup> and keep an accurate count of the waiting period; and fear Allah your Lord. Do not turn them [divorced women] out of their houses [during the waiting period], nor should they themselves leave, unless they are guilty of manifestly immoral conduct. Such are the limits ordained by Allah; whoever transgresses the limits ordained by Allah has wronged himself. You do not know; perhaps Allah will bring about some new development [leading to reconciliation].

65:2. When they have approached [the end of] their waiting periods, either retain them on equitable terms or part with them on equitable terms. Call to witness two just men from among you, and give honest testimony for the sake of Allah. This is an exhortation for those who believe in Allah and the Last Day. Whoever fears Allah, He will grant him a way out [from difficulty],

65:3. and will provide for him from where he does not expect. Whoever puts his trust in Allah, He will suffice him. Allah will surely attain His purpose. Allah has set a measure [and appointed term] for all things.

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Here Allah (ﷻ) says, addressing His Prophet (ﷺ) and the believers: ﴿O Prophet [and believers], when any of you want to divorce women, then﴾ do it in the prescribed manner, and do not hasten to issue a divorce as soon as a reason for doing so occurs, without paying attention to the guidelines set out by Allah.

Rather ﴿divorce them at a time when their prescribed waiting period can properly start﴾ that is, at the right time for their *'iddah*

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<sup>17</sup> Divorce should only be issued after the woman has purified herself following the end of menses, and before any intimacy occurs. The waiting period (*'iddah*) is three menstrual cycles, as stated in al-Baqarah (2: 228), after which the woman becomes completely divorced, if the husband has not taken her back before the end of the *'iddah*, and then has the right to marry someone else if she wishes.

or prescribed waiting period to begin. What this means is that the husband should divorce his wife when she is in a state of purity (that is, not menstruating), during a period of purity in which he has not had intercourse with her. This is the kind of divorce following which the waiting period will be clear.

That is in contrast to a case in which the husband divorces her when she is menstruating, because the menstrual cycle in which he divorced her will not count, and the waiting period will be longer as a result of that.

Similarly, if he divorces her during a period of purity in which he has had intercourse with her, he cannot be sure that she is not pregnant, because the pregnancy will not show at that time, and as a result the type of waiting period to be observed will not be clear.

Allah (ﷻ) has instructed us to keep an accurate count of the waiting period, either by counting menstrual cycles, if the woman menstruates, or by counting months, if she does not menstruate and is not pregnant.

Keeping an accurate count of it is a fulfilment of the command of Allah, and it also fulfils the rights of the husband who has issued the divorce and the rights of any future husband, as well as the woman's right to maintenance and so on.

If she counts her 'iddah, she will have a clear idea of her situation, and her rights and duties will be known.

This command to keep an accurate count of the waiting period is addressed to both the husband and the wife, if she is accountable, otherwise it is addressed to her guardian.

﴿and fear Allah your Lord﴾ that is, fear Him in all your affairs, and with regard to the rights of divorced wives.

﴿Do not turn them [divorced women] out of their houses [during the waiting period]﴾; rather let them stay in the houses where they were living at the time when their husbands divorced them.

﴿nor should they themselves leave﴾ that is, it is not permissible for them to leave their houses.

With regard to the prohibition on turning them out, that is because it is obligatory for the husband to provide the wife with accommodation so that she may complete her waiting period, which is one of his rights. As for the prohibition on them themselves leaving, that is because their leaving could lead to loss of the husband's rights.

This prohibition on being turned out of or leaving their houses lasts until completion of the waiting period.

﴿unless they are guilty of manifestly immoral conduct﴾ that is, any actions that are obviously reprehensible, which dictate that they should be turned out, because their actions are so reprehensible that they may cause harm to the household if the woman is not turned out, such as offensive talk and immoral deeds. In such cases it is permissible for the husband to ask the wife to leave, because she has brought it on herself. Providing her with accommodation during the waiting period is a kind of consolation and kindness to her, and if she loses that because of her immoral conduct, then she is the one who has brought harm on herself. This is applicable in the case of a revocable (first or second) divorce.

However in the case of an irrevocable divorce, she is not entitled to accommodation, because accommodation is connected to maintenance, and maintenance is only a right in the case of a revocable divorce, not an irrevocable divorce.

﴿Such are the limits ordained by Allah﴾ that is, the limits that He has set out and prescribed for His slaves, and has commanded them to adhere to them and abide by them.

﴿whoever transgresses the limits ordained by Allah﴾ by not adhering to them and by transgressing them or falling short of them,

﴿has wronged himself﴾ that is, he has caused himself to miss out on an opportunity to follow the commands of Allah, on which well-being in this world and the hereafter is based.

﴿You do not know; perhaps Allah will bring about some new development [leading to reconciliation]﴾ that is, Allah has prescribed the waiting period and has made divorce connected to it for significant reasons, including the following:

Perhaps Allah will instil love and compassion in the heart of the husband who issued the divorce, so that he will take her back and resume intimacy with her, so the waiting period gives him the opportunity to do so. Or perhaps he divorced her because of some reason on her part, then that reason will cease to exist during the waiting period, so that he can take her back because the reason for divorcing her is no longer applicable.

During the waiting period, it will be established whether or not the wife is pregnant from the husband.

﴿When they have approached [the end of] their waiting periods﴾ that is, when the end of the waiting period approaches. Once the waiting period is over, the husband no longer has the choice between keeping his wife or separating from her.

﴿either retain them on equitable terms﴾ that is, on a basis of kind treatment and good companionship, not by way of causing harm, harsh treatment and not letting her get on with her life. Keeping her with such ill intentions is not permissible.

﴿or part with them on equitable terms﴾ that is, a separation in which there is nothing contrary to Islamic teachings, and without trading insults, arguing, or mistreating the wife in order to force her to give up some of her wealth.

﴿Call to witness﴾ the divorce or the taking back of the wife ﴿two just men from among you﴾ that is, two Muslim men of good character, because this calling to witness closes the door to dispute and prevents either of them concealing that which he should disclose.

﴿and﴾, O witnesses, ﴿give honest testimony for the sake of Allah﴾ that is, give proper testimony, as it should be given, without adding

or subtracting anything, and by giving it seek the pleasure of Allah alone; do not pay any attention when giving testimony to any relative because of your ties with him or to any friend because of your love for him.

﴿This﴾ that We have mentioned to you of rulings and limits ﴿is an exhortation for those who believe in Allah and the Last Day﴾, for whoever believes in Allah and the Last Day, that would lead him to pay heed to the exhortations of Allah and give precedence to the hereafter by doing righteous deeds as much as he can. That is in contrast to the one whose heart is devoid of faith, for he would not care about whatever he commits of evil deeds, or about paying heed to the exhortations of Allah, because there is nothing to motivate him to do so.

Because divorce may lead to anxiety, distress and grief, Allah (ﷻ) enjoins people to fear Him, and tells us that whoever fears Him with regard to divorce and other matters, Allah will grant him relief and a way out from difficulty.

If a person wants to divorce his wife, and does it in the proper manner, by issuing a single divorce when she is not menstruating, and not during a period of purity in which he has had intercourse with her, Allah will not put him through difficulty; rather Allah will grant him a way out from difficulty and gives him room to resume the marriage if he regrets having issued the divorce.

Although the context of this verse has to do with divorce and taking back the wife, it is more general in meaning: whoever fears Allah (ﷻ) and constantly seeks His pleasure in all his affairs, Allah will reward him in this world and the hereafter.

Part of that reward is that Allah will grant him relief and a way out from all difficulties and hardship.

Just as whoever fears Allah, He will grant him relief and a way out, by the same token, whoever does not fear Allah will face difficulties,

obstacles and troubles that he cannot find a way out of or escape the consequences thereof.

This is also applicable to divorce. If a person does not fear Allah with regard to it, and issues a divorce in a prohibited manner, such as issuing the threefold divorce and the like, he will inevitably come to regret it and will not be able to escape the negative consequences thereof.

﴿and will provide for him from where he does not expect﴾. Allah will bestow provision upon the one who fears Him, from where he does not expect it.

﴿Whoever puts his trust in Allah﴾ with regard to his spiritual and worldly affairs, by relying on Allah to bring him that which will benefit him and ward off that which will harm him, and trusting Him to make that easy for him,

﴿He will suffice him﴾ that is, with regard to the matter concerning which he put his trust in Him. When the matter is in the care of the Self-Sufficient, the Most Strong, the Almighty, the Most Merciful, He is closer to the individual than anything else. But divine wisdom may dictate that it be delayed until the appropriate time. Hence Allah (ﷻ) says:

﴿Allah will surely attain His purpose﴾ that is, His will and decree will inevitably be done. But ﴿Allah has set a measure [and appointed term] for all things﴾ that is, He has set a time and a measure, and matters will not go beyond that or fall short of it.



﴿وَالَّتِي يُسِّنْ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعَدَّتْهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

يُسْرًا ﴿٤﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَنْقِ اللَّهَ يَكْفِرْ عَنْهُ سِتَاتِهِ وَيُعْظِمَ لَهُ أَجْرًا  
 ﴿٥﴾ (سورة الطلاق: ٤-٥)

- 65:4. Regarding those of your women who have passed the age of menstruation, if you are uncertain [of the ruling], their waiting period is three months; that also applies to those who have not yet begun to menstruate. Regarding those who are pregnant, their term is until they give birth. And whoever fears Allah, He will make matters easy for him.
- 65:5. This is the ruling of Allah, that He has revealed to you [in the Qur'an]. Whoever fears Allah, He will absolve him of his bad deeds and make his reward immense.

Having mentioned the type of divorce that is enjoined, which is when the woman's prescribed waiting period can properly start, Allah ﴿٤﴾ now discusses further the issue of the prescribed waiting period: «Regarding those of your women who have passed the age of menstruation» because they used to menstruate, but now menstruation has ceased, because of old age or otherwise, and there is no hope of it returning, «their waiting period is three months»; each month is instead of one menstrual cycle.

«that also applies to those who have not yet begun to menstruate» that is, those who are very young and have not yet menstruated, or adult women who never got their menses at all. They are like those who no longer menstruate; their prescribed waiting period is three months.

As for those who do menstruate, Allah has mentioned their prescribed waiting period elsewhere, where He says:

«Divorced women should wait concerning themselves for three menstrual cycles...» (*al-Baqarah 2: 228*)

«Regarding those who are pregnant, their term» that is, waiting period «is until they give birth» to all that is in their wombs, whether it is a single child or more (twins or other multiple birth). In this case no attention is to be paid to the number of months and so on.

«And whoever fears Allah, He will make matters easy for him» that is, whoever fears Allah (ﷻ), He will make his affairs easy for him and will make every difficulty easy.

«This» namely the ruling that Allah has explained to you «is the ruling of Allah, that He has revealed to you [in the Qur'an]» so that you may follow it, comply with it, adhere to it and venerate it.

«Whoever fears Allah, He will absolve him of his bad deeds and make his reward immense» that is, he will be protected from what he fears and will be able to attain what he seeks.



﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيْقِهِنَّ عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا يَتِيمَهُنَّ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمَسْرُوعٍ لَهُ أَخْرَى ﴿٦﴾ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ

﴿٧﴾ ميسراً (سورة الطلاق: ٦-٧)

- 65:6. Accommodate them [during their waiting period] where you also reside, according to your means, and do not harass them in order to make their lives difficult. If they are pregnant, then spend on them until they give birth, and if they breastfeed your offspring for you, then give them their recompense and settle the question of recompense between yourselves on an equitable basis. But if it is too difficult for you to reach an agreement [concerning that], another woman may breastfeed the child [in return for recompense].



65:7. Let the wealthy man spend according to his means, and let the man whose resources are limited spend according to what Allah has given him. Allah does not place on any soul a burden beyond what He has given it. Allah will bring about, after hardship, ease.

We have seen above that Allah forbids making divorced women leave their houses. Here He instructs husbands to accommodate them, and describes the type of accommodation that should be provided, which is that which is common among people like them, according to how well off or otherwise the husband is.

﴿and do not harass them in order to make their lives difficult﴾ that is, do not harass them in word or deed during the time when they live in the accommodation provided, so that they get fed up and leave those houses before the waiting period is over, so that you would be the ones who made them leave.

The point is that Allah has forbidden men to make them leave, and He has forbidden the women themselves to leave. He has instructed the men to provide accommodation for them, in such a way that does not cause them any harm or hardship, and that is to be based on what is usual for any particular people.

﴿If they﴾ namely the divorced women  
 ﴿are pregnant, then spend on them until they give birth﴾ – that is for the sake of the child in the womb, if it is an irrevocable divorce; if it is a revocable divorce, then it is for the sake of the woman and her child. That right to maintenance ceases when the mothers give birth. Once they give birth, they may either breastfeed their children or not.

﴿and if they breastfeed your offspring for you, then give them their recompense﴾ as agreed upon, if there is such an agreement; otherwise they should be given the usual fee in this situation.

﴿and settle the question of recompense between yourselves on an equitable basis﴾ that is, let each of the spouses, and others, enjoin what is right and proper, which is everything that is beneficial and good in

this world and the hereafter. Failing to enjoin upon one another that which is right and proper leads to evil and harm, the extent of which no one knows except Allah, but enjoining one another to do that which is right and proper leads to cooperation in righteousness and piety.

It is appropriate to point out here that when the spouses separate, and during the waiting period – especially if they have a child – there are usually disputes and arguments concerning the maintenance of the woman and the child, in addition to the stress of separation, which usually results from resentment, and that will usually have an impact on many aspects of the relationship.

Therefore each of them is enjoined and advised to do that which is right and proper, and to treat the other kindly, not to resort to fights and arguments.

﴿But if it is too difficult for you to reach an agreement [concerning that]﴾ namely the breastfeeding of her child, ﴿another woman﴾ other than the wife ﴿may breastfeed the child [in return for recompense]﴾. Allah says elsewhere:

﴿...there is no blame on you, provided you pay [the wet-nurses] what you agreed upon, on an equitable basis...﴾ (*al-Baqarah 2: 233*)

This applies if the infant will accept the breast of someone other than his mother. If he will only accept his mother's breast, then she must breastfeed him; it is obligatory upon her and she is to be forced if she refuses. She is entitled to the usual fee, if they did not agree on a fee.

This is based on the meaning of the verse. Allah specified that when the child was in his mother's womb, before he was born, his guardian should spend on his maintenance. Then when he is born, and it is possible for him to be breastfed by his mother or by another woman, Allah (ﷻ) permitted both options. But in a case where the infant can only breastfeed from his mother, this is like the situation when he was in her womb, and the mother had no choice but to nourish him.

Then Allah specifies that maintenance is to be provided according to the husband's means, as He says:

﴿Let the wealthy man spend according to his means﴾ that is, let him spend from his wealth as a rich man, and not like a poor man.

﴿and let the man whose resources are limited spend according to what Allah has given him﴾ of provision.

﴿Allah does not place on any soul a burden beyond what He has given it﴾ – this is in accordance with divine wisdom and mercy, as He has made the expenditure of each according to his means, and He has reduced the burden for the one who is not well off, for He does not place on him a burden beyond what He has given him. Allah does not place on any soul a burden greater than it can bear with regard to spending or anything else.

﴿Allah will bring about, after hardship, ease﴾. This is glad tidings for those who are in difficulty, that Allah will relieve them of hardship.

﴿So truly with hardship comes ease, truly with hardship comes ease.﴾

(*al-Inshirâh* 94: 5-6)



﴿وَكَايْنٍ مِّن قَرِيْبَةٍ عَنَّتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ ۚ فَحَاسِبْنَهَا حِسَابًا شَدِيْدًا وَعَذِّبْنَهَا عَذَابًا نُكْرًا ۝۸﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا حَسْرًا ﴿١﴾ أَعَدَّ اللهُ لَكُمْ عَذَابًا شَدِيْدًا فَاتَّقُوا اللهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللهُ إِلَيْكُمْ ذِكْرًا ﴿٢﴾ رَسُولًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ ۚ وَمَن يُؤْمِن بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللهُ لَهُ رِزْقًا ﴿١١﴾ (سورة الطلاق: ٨-١١)

65:8. How many cities there were, that insolently transgressed the command of their Lord and of His Messengers, so We sent

upon them a severe requital and afflicted them with a terrible punishment.

- 65:9. Thus they tasted the evil consequences of their deeds, and their ultimate fate was destruction and loss.
- 65:10. Allah has prepared for them a severe punishment. So fear Allah, O people of understanding who believe. Allah has sent down to you a reminder [the Qur'an],
- 65:11. and a Messenger reciting to you the revelations of Allah which make things clear, so as to bring forth those who believe and do righteous deeds from the depths of darkness into the light. Whoever believes in Allah and does righteous deeds, He will admit him to gardens through which rivers flow, to abide therein forever. Allah will grant them a goodly provision [in paradise].

Here Allah (ﷻ) tells us about His destruction of the arrogant nations who disbelieved the Messengers; their numbers and strength did not benefit them in the slightest when the severe reckoning and painful punishment came to them, for Allah caused them to taste the punishment, commensurate with their misdeeds.

In addition to the punishment of this world, Allah has prepared a severe punishment for them in the hereafter.

﴿So fear Allah, O people of understanding﴾ that is, O people of mature thinking who understand the verses and exhortations of Allah, and realise that the One Who destroyed the past nations for their disbelief is also able to punish later nations; there is no difference between them and those who come after them.

Then Allah mentions those of His slaves who believe in that which He has sent down to them of His Book, which He revealed to His Messenger Muhammad (ﷺ) in order to bring humankind forth from the darkness of disbelief, ignorance and disobedience to the light of knowledge, faith and obedience.

Among the people are those who believe in Him and those who do not believe in Him.

﴿Whoever believes in Allah and does righteous deeds﴾ both obligatory and supererogatory

﴿He will admit him to gardens through which rivers flow﴾ in which there is eternal bliss such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

﴿to abide therein forever. Allah will grant them a goodly provision [in paradise]﴾ that is, and whoever does not believe in Allah and His Messenger (ﷺ), they will be the inhabitants of hell, to abide therein forever.



﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ وَمِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ (سورة الطلاق: ١٢)

65:12. It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them so that you may know that Allah has power over all things and that He encompasses all things in His knowledge.

Then Allah tells us that He created the seven heavens and all those who are in them, and the seven earths and all those who are in them, and everything between them, and He sent down His decree, which is the laws and religious rulings that He revealed to His Messengers, so as to remind and exhort people. He also sent down His universal decrees by means of which He controls and disposes of the affairs of all of creation. All of that is so that people may know Him and know that His might and His knowledge encompass all things.

If they know Him by His sublime attributes and beautiful names, and worship Him, love Him and fulfil their duty towards Him, this

is the purpose behind the creation and the command: to know Allah and worship Him.

Those who are guided among the righteous slaves of Allah do that, but the wrongdoers turn away from it.

This is the end of the commentary on Soorat at-Talâq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat at-Tahreem

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,  
the Most Gracious, the Most Merciful



﴿يَأْتِيهَا النَّبِيُّ لِمَ حُرِّمَ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ، وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ، قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنْ نُبُوًّا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمْ وَإِنْ تَفَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَرْوَاجًا خَيْرًا مِنْكُمْ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنِينَاتٍ تَلْبَسْنَ عِيْدَاتٍ سَيَحِبَّنَّ تَيْبَاتٍ وَأَبْكَارًا ﴿٥﴾﴾ (سورة التحريم: ١-٥)

- 66:1. O Prophet, why do you prohibit [for yourself] that which Allah has made lawful for you, seeking to please your wives? Allah is Oft-Forgiving, Most Merciful.
- 66:2. Allah has already prescribed for you a way of releasing yourselves from your oaths. Allah is your Guardian, and He is All-Knowing, Most Wise.

- 66:3. And [remember] when the Prophet told something in confidence to one of his wives. When she divulged it [to another] and Allah informed him of that, he made known [to her] part of it, and overlooked another part. When he informed her of that, she said: Who has informed you of this? He said: The All-Knowing, All-Aware has informed me of it.<sup>18</sup>
- 66:4. If you both repent to Allah [that will be better for you], for you have sinned. But if you conspire against him, then know that Allah is his Protector, and Jibreel and the righteous believers; and, moreover, the angels are his supporters.
- 66:5. It may well be, if he were to divorce you, that his Lord would give him in your stead wives better than you, submissive to Allah, believers, obedient, repentant, devout in worship and given to fasting – previously married and virgins.

This is a rebuke from Allah to His Prophet Muhammad (ﷺ) when he forbade to himself either intimacy with his slave woman Māriyah (*radiya Allāhu 'anhā* – may Allah be pleased with her) or a drink made of honey, in order to please one of his wives, according to the well-known story. Therefore Allah (ﷻ) sent down these verses.

﴿O Prophet﴾ that is, O you whom Allah has blessed with prophethood, revelation and the message  
 ﴿why do you prohibit [for yourself] that which Allah has made lawful for you﴾ of the good things that Allah has bestowed upon you and your Ummah

<sup>18</sup> The phrase ﴿when the Prophet told something in confidence﴾ refers to his telling his wife Ḥaḥṣah that he had prohibited to himself either the drink made from honey or intimacy with Māriyah (see v. 1). Ḥaḥṣah disclosed it to 'Ā'ishah and discussed it with her, even though she had been told not to mention it to anyone else. Allah (ﷻ) informed His Prophet (ﷺ) of the disclosure of the secret and everything that had been said concerning it, but the Prophet (ﷺ) only told Ḥaḥṣah some of what he had been informed of, not all of it, out of kindness towards her.



﴿seeking﴾ by means of this prohibition ﴿to please your wives? Allah is Oft-Forgiving, Most Merciful﴾.

This is a clear statement that Allah had forgiven His Messenger (ﷺ), absolved him of blame and bestowed mercy upon him. Thus that prohibition that he imposed upon himself became a means of prescribing a ruling that was applicable to the entire Ummah. Allah (ﷻ) said, prescribing a general ruling that was applicable to all oaths:

﴿Allah has already prescribed for you a way of releasing yourselves from your oaths﴾ that is, He has already prescribed for you that by means of which you may release yourselves from your oaths before breaking them, and that by means of which you may offer expiation after breaking them.

This is like the passage in which Allah (ﷻ) says:

﴿O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you, and do not overstep the limits... The expiation thereof is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them, or to free a slave. If that is beyond your means, then fast for three days. That is the expiation for the oaths you have sworn...﴾ (*al-Mā'idah* 5: 87-89)

Anyone who forbids to himself something that is permissible, whether it is food or drink, or a concubine, or swears an oath by Allah to do something or not to do something, then breaks that oath or wants to break that oath, must offer the expiation mentioned above.

﴿Allah is your Guardian﴾ that is, He is in control of your affairs and takes care of you in the best manner with regard to both your religious and worldly affairs, and that by means of which He wards off evil from you. Therefore He has prescribed for you a way of releasing yourself from your oaths, so that you may be free of any burden of sin.

﴿and He is All-Knowing, Most Wise﴾ Whose knowledge encompasses all that is visible of you and all that is unseen, and He is Most Wise in all that He creates and ordains.

Therefore He has prescribed for you of rulings that which He knows is in your best interests and appropriate to your situation.

«And [remember] when the Prophet told something in confidence to one of his wives» – many of the commentators said that she was Hafṣah, the Mother of the Believers. The Prophet (ﷺ) told her something in confidence and instructed her not to tell anyone about it, but she told 'Ā'ishah about it (*raḍiya Allāhu 'anhuma* – may Allah be pleased with them both). Allah informed him of what she had disclosed, and the Prophet (ﷺ) told her of some of what she had said, but he refrained from mentioning some of it, out of generosity and forbearance on his part.

«(she said) to him: «(Who has informed you of this) matter which no one knows but us?»

«He said: The All-Knowing, All-Aware has informed me of it» from Whom nothing is concealed, and He knows all that is secret and yet more hidden.

«If you both repent to Allah [that will be better for you], for you have sinned» – these words are addressed to the two noble wives of the Prophet (ﷺ), 'Ā'ishah and Hafṣah (رضي الله عنهما), who were the reason why the Prophet (ﷺ) had prohibited to himself something that he loved.

Allah urged them to repent, and rebuked them for what they had done, telling them that they had sinned – that is, they had transgressed and done something that they should not have done, and had strayed from piety and from proper etiquette and respect towards the Messenger (ﷺ), when they should have avoided causing trouble for him.

«But if you conspire against him» that is, if you plan to cause trouble for him, and persist in doing so,

«then know that Allah is his Protector, and Jibreel and the righteous believers; and, moreover, the angels are his supporters» that is, they are all helpers and supporters of the Messenger (ﷺ), and whoever

is supported by these will prevail, and those who oppose him will be defeated.

This highlights the great virtue and honour of the leader of the Messengers, as the Creator Himself and the elite of His creation are the helpers of this noble Messenger (ﷺ).

This was also a warning to these two noble wives of the Prophet (ﷺ), as is quite clear.

Then Allah alarms them by telling them of something that is very difficult for women, namely divorce, which is the worst thing for them, as He says:

﴿It may well be, if he were to divorce you, that his Lord would give him in your stead wives better than you﴾ that is, so do not be arrogant towards him, for if he were to divorce you, that would not be difficult for him, for he does not need you; he would find, and Allah would replace you with, wives who are better than you in terms of religious commitment and beauty. This was a kind of warning that did not come to pass, and there was no need for it to happen.

He did not divorce them, but if he had divorced them, then there would have been other wives, as Allah mentions, who would have been women of virtue who combined Islam, which is outward compliance with the laws, and faith, which is inward compliance with the laws by way of belief and actions of the heart.

﴿obedient﴾ – the word translated here as ‘obedience’ refers to a constant state of obedience to Allah

﴿repentant﴾ that is, repenting from all that Allah dislikes. Thus they are described as doing that which Allah loves and repenting from that which Allah dislikes.

﴿previously married and virgins﴾ that is, some of them would be previously married and some of them would be virgins.

When they heard this warning and discipline, they hastened to seek the pleasure of the Messenger of Allah (ﷺ). Thus this description was

applicable to them, and they became the best of believing women. This indicates that Allah did not choose for His Messenger (ﷺ) anything but the best of circumstances and the most sublime of options. Because Allah chose for His Messenger (ﷺ) that the wives mentioned here would stay with him, this indicates that they were the best and most perfect of women.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوَءَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ (سورة التحريم: ٦)

66:6. O you who believe, guard yourselves and your families against a fire whose fuel is men and stones, over which are [appointed] angels harsh and stern, who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.

That is, O you whom He has blessed with faith, do what faith requires of you.

«guard yourselves and your families against a fire» that is described in these terrifying terms. Protect yourselves by forcing yourselves to adhere to what Allah has enjoined and to comply with His commands, avoid what He has forbidden, and repent from that which angers Allah and incurs His punishment.

The way to protect oneself and one's children is by disciplining them, teaching them and forcing them to comply with the commands of Allah. No one can be safe unless he does what Allah has commanded, with regard to himself and with regard to those who are under his guardianship, namely his wives, children and others who are under his guardianship and control.

Allah describes the fire in these terms so as to deter His slaves from being heedless with regard to His command.

﴿a fire whose fuel is men and stones﴾ – this is like the verse in which Allah (ﷻ) says:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.﴾ (*al-Anbiyā' 21: 98*)

﴿over which are [appointed] angels harsh and stern﴾ that is, their manner is harsh, their rebuke is terrifying, their voices are alarming and their image is frightening. They humiliate the inhabitants of hell with their strength and obey the command of Allah with regard to them, for He has decreed punishment for them and has subjected them to a severe torment.

﴿who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do﴾ – these are also words of praise for those noble angels and their compliance with the command of Allah and their obedience to Him in all that He instructs them to do.



﴿يَتَأْتِيهَا الَّذِينَ كَفَرُوا لَا يَتَعَذَّرُوا الْيَوْمَ إِنَّمَا يَخْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ (سورة التحريم:

(v)

66:7. [It will be said:] O you who disbelieved, make no excuse this day; you will be requited only for what you used to do.

That is, the people of hell will be rebuked in this manner on the Day of Resurrection, and it will be said to them: ﴿O you who disbelieved, make no excuse this day﴾, for the time for excuses has gone and they will be of no benefit. Now there is nothing left but requital for deeds, but you did not send on ahead anything but disbelief in Allah, rejection

of His signs and revelations, and opposition to His Messengers and close friends.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾ (سورة التحريم: ٨)

- 66:8. O you who believe, turn to Allah in sincere repentance; it may be that your Lord will absolve you of your bad deeds and admit you to gardens through which rivers flow, on a day when Allah will not disgrace the Prophet and those who believe with him. Their light will stream ahead of them and on their right, and they will say: Our Lord, perfect our light for us and forgive us; verily You have power over all things.

In this verse Allah enjoins sincere repentance, and promises in return expiation of bad deeds, admittance to paradise, triumph and success, when the believers on the Day of Resurrection will walk in the light of their faith, and will enjoy its comfort and reassurance. They will feel apprehensive when the lights that were given to the hypocrites are extinguished, and they will ask Allah to perfect their light for them. Allah will answer their prayer, and what they have of light and certainty will enable them to reach the gardens of bliss and nearness to the Most Generous Lord. All of this will be the outcome of sincere repentance.

What is meant is repentance that includes all sins, repentance with which a person turns to Allah seeking nothing but His pleasure and nearness to Him, and he persists in that repentance in all situations.



﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَأْمُودِنُهُمْ جَهَنَّمَ وَيَسُ  
الْمَصِيرُ ﴿٩﴾ (سورة التحريم: ٩)

66:9. O Prophet, strive and fight against the disbelievers and the hypocrites, and be harsh with them. Their abode will be hell, a hapless journey's end.

Here Allah (ﷻ) enjoins His Prophet (ﷺ) to strive against the disbelievers and hypocrites, and to be harsh towards them in doing so. This includes striving against them by establishing proof against them, calling them with gentle preaching, proving the falseness of all the types of misguidance that they follow, and striving against them in battle, in the case of those who refuse to respond to the call of Allah and accept His rulings. This latter category is to be striven against and treated harshly.

As for the first stage of striving, that should be done in the way that is best.

For the disbelievers and hypocrites there will be punishment in this world, as Allah will cause His Messenger (ﷺ) and His party to prevail over them and will enable them to strive against them and fight them. And theirs will be the punishment of fire in the hereafter, a hapless journey's end, which will be the ultimate fate of every doomed loser.



﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ  
عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ  
ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٥﴾ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ

فَرَعُونَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِخَنِي مِنْ فَرَعُونَ وَعَمَلِهِ وَبِخَنِي  
 مِنَ الْقَوْرِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا  
 فِيهِ مِنْ رُوحِنَا وَصَدَقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا وَقَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾ (سورة

التحریم: ١٠-١٢)

- 66:10. Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves, but they were disloyal to them. [Their husbands] could not avail them anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it.
- 66:11. And Allah sets forth, as an example for those who believe, the wife of Pharaoh, who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing.
- 66:12. And [there is another example] in Maryam, the daughter of 'Imrân, who guarded her chastity. We blew into her [garment] through Our angel [Jibreel], and she believed in the words and Books of her Lord, and was one of the obedient.

These are two examples that Allah sets forth to the believers and the disbelievers, so as to highlight to them the fact that if a disbeliever is connected to a believer and is close to him, that will not avail him anything, and that if a believer is connected to a disbeliever, that will not harm him in the slightest, so long as he does what is required of him.

It is as if this is an implicit warning to the wives of the Prophet (ﷺ) against sin, and telling them that their connection to him will not avail them anything if they engage in misconduct.

﴿Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves﴾, namely Nooh and Loot.



﴿but they were disloyal to them﴾ with regard to religion, because they followed a religion other than that of their husbands. This is what is meant by disloyalty; it does not refer to marital infidelity, because no wife of any Prophet ever committed adultery; Allah would never cause the wife of any of His Prophets to be an adulteress.

﴿[Their husbands]﴾ namely Nooh and Loot ﴿could not avail them﴾ namely their wives ﴿anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it﴾.

﴿And Allah sets forth, as an example for those who believe, the wife of Pharaoh﴾ namely Âsiyah bint Muzâhim (may Allah be pleased with her),

﴿who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing﴾.

Allah describes her as believing and beseeching her Lord, asking her Lord for the most sublime of goals, which is admittance to paradise and being near to the Most Generous Lord, and asking Allah to save her from the persecution of Pharaoh and his evil deeds, and from the persecution of every wrongdoer.

Allah answered her prayer and she was able to attain perfect faith and remain steadfast, and she was saved from persecution. Hence the Prophet (ﷺ) said:

«Many men have attained perfection, but no women attained perfection except Maryam bint ‘Imrân, Âsiyah bint Muzâhim, and Khadeejah bint Khuwaylid. And the superiority of ‘Â’ishah over other women is like the superiority of *thareed* over all other foods.» (Recorded by Ibn Katheer with a strong chain of narration)

﴿And [there is another example] in Maryam, the daughter of ‘Imrân, who guarded her chastity﴾ that is, who protected herself from shameful deeds, because of her perfect religious commitment, dignity and sublime conduct.

﴿We blew into her [garment] through Our angel [Jibreel]﴾ – Jibreel blew into the collar of her chemise, and his breath reached Maryam; from that came 'Eesâ ibn Maryam (ﷺ), the noble Messenger and great leader.

﴿and she believed in the words and Books of her Lord﴾ – this is a description of her knowledge, for believing in the words of Allah includes His revelations and decrees. Believing in His Books requires awareness of the requirements of belief, and that can only be attained by having knowledge and acting upon it. Hence Allah says:

﴿and was one of the obedient﴾ that is, she was one of those who constantly obey Allah, with fear of Him and humility towards Him.

This is a description of her as being perfect in deeds, for she was strong and true in faith, which means attaining perfection in knowledge and action.

This is the end of the commentary on Soorat at-Tahreem.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

