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46.  
Soorat al-Aḥqâf

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿حَمِّ ١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ (سورة

الأحقاف: (١-٣)

- 46:1. Hâ'. Meem.  
46:2. The revelation of the Book is from Allah, the Almighty, the Most Wise.  
46:3. We have not created the heavens and the earth, and all that is between them, except for a true purpose and for an appointed term. But those who disbelieve pay no heed to the warning that is given to them.
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This is praise and veneration from Allah (ﷻ) for His holy Book, highlighting its dignity and implicitly telling people to seek guidance by its light, focus on pondering its verses and extract its treasure.

Having referred to the revelation of His Book that contains commands and prohibitions, Allah now mentions His creation of the heavens and the earth, thus combining the creation and the command.

﴿... Verily, His is the creation and the command...﴾ (*al-A'râf* 7: 54)

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

﴿It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them...﴾ (*at-Talâq* 65: 12)

– and:

﴿He sends down the angels with His revelation by His command to whomever among His slaves He wills, saying: Proclaim that there is no god but I, so fear Me. He created the heavens and the earth for a true purpose...﴾ (*an-Nahl* 16: 2-3)

It is Allah (ﷻ) Who created those who are accountable, and He created their dwellings and made to be of service to them all that is in the heavens and on earth, then He sent His Messengers to them, and sent down to them His Books. He sent His commands and prohibitions to them and told them that this realm is the realm of striving and a place for those who strive to pass through; it is not a place of settlement that people will never leave. Rather they will move on from it to the place of settlement and the eternal abode, and they will find the reward for their deeds that they did in this realm waiting for them in full in that realm.

Thus Allah establishes proof that points to that realm and gives people a taste of reward and punishment in this world, so as to motivate them to seek what they love and flee from what they fear. Therefore He says here: ﴿We have not created the heavens and the earth, and all that is between them, except for a true purpose﴾ that is, We have not created them without purpose or in vain; rather it is so that people will come to know the greatness of the Creator thereof and find evidence of His perfect attributes, and so that they may come to know that the One Who created both realms, despite their vastness,

is able to recreate people after their death in order to requite them, and that their creation and life is limited ﴿for an appointed term﴾.

Having told us of that – and He is the most truthful of speakers – and thus established proof and lighted the way, Allah now tells us that despite that, some people insist on turning away from the truth and turning away from the call of the Messengers, as He says: ﴿But those who disbelieve pay no heed to the warning that is given to them﴾.

As for those who believe, when they came to know the truth, they responded to the commands of their Lord, accepted the truth and submitted with humility and veneration. Thus they attained all that is good and all that is evil was warded off from them.



﴿قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرُوْنِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
 أَتَتَّبِعِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُرْوَرُونَ عَلَيْهِمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾ وَمَنْ  
 أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ  
 غَفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾ (سورة الأحقاف:

(٦-٤)

- 46:4. Say: Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens? Bring me [proof from] a Book revealed before this, or some remnant of knowledge, if you are telling the truth.
- 46:5. Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection, and are oblivious to his call?
- 46:6. When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.

«Say» to these people who associate idols and rivals in worship with Allah, which have no power to bring benefit or cause harm, or to cause death, give life or resurrect – say to them, highlighting the helplessness of their idols and pointing out that they do not deserve anything of worship: «Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens?».

Have they created any of the heavenly bodies or any of the creatures on earth? Have they created mountains? Have they caused rivers to flow? Have they scattered animals throughout the earth? Have they caused trees to grow? Did they help in the creation of any of these things?

They have done none of these things, by their own admission, let alone the admission of anyone else. This offers definitive rational evidence that the worship of anyone or anything other than Allah is invalid.

Moreover, there is no textual evidence: «Bring me [proof from] a Book revealed before this», namely a book that promotes the association of others with Allah, «or some remnant of knowledge» inherited from the Messengers, that enjoins that.

It is well known that they are incapable of bringing any evidence to that effect from any of the Messengers; in fact we are confident and certain that all the Messengers promoted the affirmation of the oneness of their Lord, and they forbade associating others with Him. This is the greatest knowledge that is narrated from them. Allah (ﷻ) says:

«Indeed, We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods...» (*an-Nahl* 16: 36)

And every Messenger said to his people:

«...worship Allah; you have no god but He...» (*al-A'raf* 7: 65)



Thus it is known that the argument that the polytheists give for their association of others with Allah is not based on proof or evidence; rather they rely on false notions, ill-founded opinions and corrupt reasoning.

What indicates that their argument is invalid is studying their stories, finding out about their knowledge and deeds, and examining the situation of those who spent their lifetimes worshipping false gods: did it benefit them at all in this world or in the hereafter?

Hence Allah (ﷻ) says: ﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection﴾ that is, for the duration of his stay on earth, and they do not benefit him even an atom's weight ﴿and are oblivious to his call﴾ for they do not hear or respond to any call. This is how they are in this world, and on the Day of Resurrection they will reject their association of them with Allah.

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies﴾ – they will curse one another and disavow one another, and they (the false gods) ﴿will reject their worship of them﴾.



﴿وَإِذَا نُنَادَيْنَاهُمْ أَنِ اسْمِعُوا لِمَا نَدَىٰ لَهُمْ لَقُوا لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَرُ بِهِ شُهَدَاؤُنَا مِنِّي وَبَيْنَكُمْ وَهُوَ الْعَفْوَورُ الرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنْتُ بِدَعَاؤِ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنِ أُنِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِن كَانِ مِن عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ بِرَبِّهِمْ وَأَسْتَكْبَرْتُمْ إِيَّاهُ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾﴾ (سورة الأحقاف: ٧-١٠)

- 46:7. When Our clear revelations are recited to them, those who disbelieve say of the truth when it comes to them: This is obviously magic!
- 46:8. Or do they say: He has fabricated it himself? Say [O Muhammad]: If I did fabricate it, then there is nothing you can do to shield me from the punishment of Allah. He knows best what you utter against it. Sufficient is He as a witness between me and you, and He is the Oft-Forgiving, Most Merciful.
- 46:9. Say [O Muhammad]: I am not the first of the Messengers, and I do not know what will happen to me or to you. I only follow what is revealed to me, and I am but a clear warner.
- 46:10. Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant? Verily Allah does not guide people who are given to wrongdoing.

That is, when ﴿Our clear revelations﴾ are recited to the disbelievers, in such a way that they cannot doubt them, that does not benefit them; rather proof is established against them thereby, and they say by way of fabrication, ﴿of the truth when it comes to them: This is obviously magic!﴾ That is, it is clearly and undoubtedly magic. This is a kind of turning the facts upside down, but no one can be fooled by that except those who are weak in reasoning. Otherwise the difference between the truth that was brought by the Messenger (ﷺ) and magic is greater than the distance between heaven and earth.

How can the truth – which is as sublime as the stars and whose light surpasses that of the sun, and is supported by evidence in the universe and in their own selves, and is affirmed and accepted by people of insight and mature thinking – be compared with falsehood such as magic, which only comes from misguided wrongdoers who are evil at heart and evil in their deeds, so it is appropriate for them and suits their condition?

«Or do they say: He has fabricated it himself» that is, Muhammad (ﷺ) has fabricated this Qur'an himself, and it is not from Allah?

«Say [O Muhammad]» to them: «If I did fabricate it» then Allah has power over me and He has knowledge of your plan and what you say about it, so why has He not punished me for fabricating it, as you claim?

Is there anything «you can do to shield me from the punishment of Allah» if it be His will to harm me or to have mercy on me?

«Sufficient is He as a witness between me and you». If I was making it up, He would have seized me by my right hand and punished me with a punishment that would be seen by all, because this is the worst type of fabrication, if I were really attributing it falsely to Him.

Then Allah calls them to repent, despite what they have done of stubbornly rejecting the truth and disputing it: «and He is the Oft-Forgiving, Most Merciful» that is, so repent to Him and give up what you are doing; He will forgive you your sins, have mercy on you, guide you to all that is good and reward you immensely.

«Say [O Muhammad]: I am not the first of the Messengers» that is, I am not the first Messenger to come to you, such that you should find my mission strange and find my call odd. There have been previous Messengers and Prophets whose call was like mine, so why do you object to my message?

«and I do not know what will happen to me or to you» that is, I am only human; I have no control over anything, for it is Allah (ﷻ) Who is in control of me and you, and He will decide between me and you. I am not bringing anything of my own accord,

«and I am but a clear warner» if you accept my message and respond to my call, that is your good fortune in this world and the hereafter, but if you reject my message, then your reckoning will be with Allah. I have warned you and whoever is given a prior warning is left with no excuse.

﴿Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant?﴾ That is, tell me, if this Qur'an is from Allah and those who are guided among the People of the Book testify to its truth, for they have knowledge of the truth by which they know that it is true, so they believe in it and are guided, and thus it is proven that what the Prophets brought was all in harmony and their followers are people of dignity, whilst you, O ignorant ones, are too arrogant to follow it. Can this be anything but the greatest wrongdoing and worst disbelief? ﴿Verily Allah does not guide people who are given to wrongdoing﴾ – part of wrongdoing is being too arrogant to follow the truth after it comes within reach.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ  
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا  
كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَرَبِيًّا يُنذِرُ الَّذِينَ ظَلَمُوا وَيُبَشِّرُ لِّلْحَسَنِينَ ﴿١٢﴾﴾ (سورة

الأحاف: ١١-١٢)

- 46:11. Those who disbelieve say of those who believe: If it [the Qur'an] were a good thing, they would not have believed in it before us. Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication.
- 46:12. But before it came the Book of Moosâ [which was revealed as] a guide and a mercy. This Book, which is in the Arabic language, confirms it, warning those who do wrong and bringing glad tidings to those who do good.

That is, those who stubbornly disbelieved in the truth and rejected its call said: ﴿If it [the Qur'an] were a good thing, they would not have

believed in it before us» that is, the believers would not have beaten us to it; rather we would have been the first to embrace it. This is pure nonsense. What evidence is there that the sign of something being the truth is that the rejecters should attain it before the believers? Are they more pure at heart or more perfect in reasoning? Or is guidance under their control?

Rather with these words they were trying to console themselves, like one who fails to attain something so he begins to criticise it. Hence Allah says:

«Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication» that is, this is the reason why they said that about it: because they were not guided by this Qur'an and they missed out on the greatest blessing, they criticised it by saying that it was a lie, when it is undoubtedly true and is in accordance with the previous Books, especially the most perfect and best of them after the Qur'an, namely the Torah, which Allah sent down to Moosâ as «a guide and a mercy» that is, the Children of Israel followed it and were guided by it, and thus it brought them good in this world and the hereafter.

«This Book» namely the Qur'an  
 «which is in the Arabic language» so that it is easy to approach and understand  
 «confirms it» that is, it confirms the previous Books and testifies in their favour by being in harmony with them.  
 «warning those who do wrong» that is, who wrong themselves by indulging in disbelief, immorality and sin; if they persist in their wrongdoing, it warns them of a grave punishment.

But it gives glad tidings to those who do good by worshipping the Creator and being kind to others, of a great reward in this world and the hereafter. It mentions the deeds that it warns against and the deeds for which it gives glad tidings.



﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾  
 ﴿أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾﴾ (سورة الأحقاف: ١٣-١٤)

46:13. Verily those who say: Our Lord is Allah, then remain steadfast, will have no fear, nor will they grieve.

46:14. They will be the inhabitants of paradise; they will abide therein forever, as a reward for what they used to do.

That is, those who acknowledge their Lord, testify to His oneness and are constant in their obedience to Him,

﴿then remain steadfast﴾ all their lives

﴿will have no fear﴾ of any turmoil that lies ahead of them

﴿nor will they grieve﴾ over whatever they leave behind them.

﴿They will be the inhabitants of paradise﴾ that is, they will be its people who abide therein, who will never want to leave it or desire anything else.

﴿they will abide therein forever, as a reward for what they used to do﴾ of believing in Allah, which required them to do the righteous deeds in which they remained steadfast.



﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنَيْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٦﴾﴾ (سورة الأحقاف: ١٥-١٦)

- 46:15. We have enjoined upon man kindness to his parents. With hardship his mother bears him and with hardship she brings him forth, and his bearing and weaning take thirty months. Then when he reaches his prime and reaches the age of forty years, he says: O my Lord, inspire me to be constantly grateful for Your blessings that You have bestowed upon me and my parents, and to do righteous deeds with which You will be pleased; and establish righteousness among my offspring for me. Verily I repent to You and verily I am one of those who submit to Allah [in Islam].
- 46:16. Such are the ones from whom We will accept their righteous deeds and overlook their bad deeds. They will be among the inhabitants of paradise – a true promise that has been given to them.

Because of His kindness towards His slaves and His appreciation towards parents, Allah (ﷻ) enjoins and instructs children to treat their parents kindly, by speaking to them gently and nicely, spending on them, and other ways of showing kindness.

Then He points out the reason for that, by mentioning what the mother has to go through of hardship because of her child, such as hardship during pregnancy, then the hardship of birth, which is very painful, then the hardship of breastfeeding and looking after the child at that time. The things mentioned do not last for a short time, one or two hours; rather they go on for a long time, ﴿thirty months﴾. Pregnancy lasts nine months or so, and the remainder of that time is for breastfeeding. This refers to what is usually the case.

This verse, along with the verse:

﴿Mothers may breastfeed their children for two whole years...﴾  
(*al-Baqarah* 2: 233)

– is quoted as evidence that the minimum length of pregnancy is six months, because if the period of breastfeeding – which is two

years – is subtracted from thirty months, what is left is six months for pregnancy.

«Then when he reaches his prime» that is, the pinnacle of his youth and intellect,

«and reaches the age of forty years, he says: O my Lord, inspire me» that is, guide me and help me

«to be constantly grateful for Your blessings that You have bestowed upon me and my parents» that is, spiritual blessings and worldly blessings. Gratitude means using those blessings in obedience to the One Who bestowed them and granted them, and responding to His blessings by acknowledging and admitting one's inability to give proper thanks, and striving to praise Allah for them. A blessing to the parents is a blessing to their children and descendants, because they will inevitably get some of them and some of their effects, especially the blessing of religious commitment, because the righteousness of the parents, that is based on knowledge and deeds, is one of the main reasons for the righteousness of their children.

«and to do righteous deeds with which You will be pleased» by helping me to do the type of deed that meets all the prerequisites of being sound and right, and is free of anything that may spoil it. Such is the deed that Allah is pleased with and accepts, and for which He gives reward.

«and establish righteousness among my offspring for me» – as he prayed for himself to be righteous, he also prayed for his offspring to be righteous, asking Allah to rectify their condition. He stated that the benefit of the children's righteousness comes back to their parents, because he said, «and establish righteousness among my offspring for me».

«Verily I repent to You» from sins and acts of disobedience, and I come back to obedience to You, «and verily I am one of those who submit to Allah [in Islam]».



«(Such) that is, those who are described here  
 «are the ones from whom We will accept their righteous deeds» which  
 are acts of obedience, because they also do other kinds of deeds.  
 «and overlook their bad deeds» in general terms.  
 «They will be among the inhabitants of paradise» so they will attain  
 goodness and what they seek, and evil and what they dislike will be  
 removed from them.  
 «a true promise that has been given to them» that is, this promise that  
 We have made to them is a true promise from the One Who is truest  
 in speech, Who does not break His promise.



﴿وَالَّذِي قَالَ لَوْلَدَيْهِ أَلِمْ لَكُمْ أَنْ تُعَدِّنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي  
 وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَبِكَ ءَامِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ  
 ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ  
 كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُؤْفِقَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾﴾

(سورة الأحقاف: ١٧-١٩)

- 46:17. But some say to their parents: Fie on you both! Are you telling me that I will be brought forth [from the grave] even though many generations have passed away before me? They seek Allah's help [and say]: Woe to you! Have faith, for the promise of Allah is true. But he says: This is nothing but tales of the ancients.
- 46:18. Such are the ones for whom the punishment becomes inevitable, as happened to nations of jinn and men who came before them, for indeed they are [all] losers.
- 46:19. For all there will be ranks according to their deeds, so that [Allah] may pay them in full for their deeds, and no one will be wronged.

Having mentioned the situation of the righteous one who honours his parents, Allah (ﷻ) now tells us of the situation of the one who is disobedient to his parents, and that it is the worst of situations: ﴿But some say to their parents﴾ when they call them to believe in Allah and the Last Day, and warn them of the requital.

This is a great act of kindness and the best thing that the parents can do for their child, to call him to that which leads to eternal happiness and bliss, but he responds in the worst manner and says: ﴿Fie on you both!﴾ That is, may you perish, you and what you have brought.

Then he explains why he thinks that unlikely, rejecting this idea: ﴿Are you telling me that I will be brought forth [from the grave]﴾ on the Day of Resurrection ﴿even though many generations have passed away before me?﴾ That is, many generations have passed away who were disbelievers, following the path of disbelief, and they were the leaders for every stubborn, ignorant disbeliever?

﴿They﴾ namely his parents ﴿seek Allah's help﴾ in dealing with him, and they say to him: ﴿Woe to you! Have faith﴾ that is, they do their utmost in trying hard to guide him, to the extent that – in their keenness for him to be guided – they seek the help of Allah, like one who is drowning, asking Him in desperation, trying to convince their son and feeling sad for him, trying to explain the truth to him. Hence they say: ﴿for the promise of Allah is true﴾. Then they present whatever evidence they can to him.

But their son only increases in stubbornness, aversion, arrogance towards the truth, and speaking ill of it.

﴿But he says: This is nothing but tales of the ancients﴾ that is, it is only something that was transmitted from the books of the earlier generations; it is not from Allah, and Allah did not reveal it to His Messenger (ﷺ).

Everyone knows that Muhammad (ﷺ) was unlettered and could neither read nor write, and did not learn from anyone. So where did he learn it from? How could people produce something like this Qur'an, even if they came together to do so?

«Such are the ones» that is, the ones who are in this blameworthy state

«for whom the punishment becomes inevitable» that is, they deserved the punishment

«as happened to nations of jinn and men who came before them», who followed the path of disbelief and rejection. So these people will be included with them and will disappear in their midst.

«for indeed they are [all] losers» – loss means losing one's capital, for if a man loses his capital, it is more apt that he should lose the profits thereon. They have lost faith, and did not attain any bliss, nor were they safe from the punishment of hell.

«For all» that is, for both good people and evil people  
 «there will be ranks according to their deeds» that is, for each one according to his level of good or evil. Their ranks in the hereafter will be according to their deeds. Hence Allah says: «so that [Allah] may pay them in full for their deeds, and no one will be wronged» by having anything added to their bad deeds or anything subtracted from their good deeds.



﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طِينَكُمْ فِي حَيَاتِكُمْ الدُّنْيَا وَأَسْتَمَعْتُمْ بِهَا قَالِيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِذَا كُنْتُمْ فَسْقُونَ ﴿٢٠﴾﴾

(سورة الأحقاف: ٢٠)

46:20. On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good

things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.

Here Allah (ﷻ) mentions the state of the disbelievers when they are brought before the fire and rebuked and chastised. It will be said to them: ﴿You had your share of good things in the life of the [previous] world﴾, when you felt content with the world, were deceived by its pleasures and were pleased with its desires. Its good things distracted you from striving for your hereafter, and you enjoyed it in the manner of grazing animals. That was your share, and you have no share of the hereafter.

﴿Today you will be recompensed with a humiliating punishment﴾ that is, a severe punishment that will humiliate you and expose you to shame, because you used to say of Allah that which was not true, for you used to attribute to Allah and to His decree the path of misguidance that you were following, but you were lying when you said that. ﴿and because you acted rebelliously﴾ and were too arrogant to obey Allah.

Thus they combined speaking words of falsehood, acting upon falsehood, telling lies against Allah by attributing their falsehood to Him, casting aspersions upon the truth and being too arrogant to follow it. So they will be given the most severe of punishments.



﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ  
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٦﴾ قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ  
عَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٦٧﴾ قَالَ إِنَّمَا أَعِلمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا

أُرْسِلَتْ بِهِ. وَلَكِنِّي أَرَىٰكُمْ قَوْمًا يَجْهَلُونَ ﴿٢١﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ  
 قَالُوا هَذَا عَارِضٌ مُّطْرًا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٢﴾ تَدْمِرُ كُلَّ  
 شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٣﴾  
 وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ  
 عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ  
 وَحَاقَّ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٤﴾ (سورة الأحقاف: ٢١-٢٦)

- 46:21. Remember the brother of 'Âd [namely Hood], when he warned his people in [the land of] al-Ahqâf – and indeed there came warners before him and after him – [saying]: Do not worship any but Allah. Verily I fear for you the punishment of a momentous day.
- 46:22. They said: Have you come to lure us away from our gods? Bring us that with which you are threatening us, if you are telling the truth.
- 46:23. He said: Knowledge [of when it will come] is only with Allah. I only convey to you the message with which I have been sent. But I see that you are ignorant people.
- 46:24. When they saw it [the punishment] as a cloud approaching their valleys, they said: This is a cloud bringing us rain. [Hood said:] Nay; rather it is that which you sought to hasten – a wind bearing a painful punishment.
- 46:25. It will destroy everything by the command of its Lord. And they became such that there was nothing left to be seen except their [empty] dwellings. Thus We requite the evildoers.
- 46:26. We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh], and We gave them hearing, sight and intellect. But neither their hearing nor their sight nor their intellect was of any avail to them, for they used to reject the signs of Allah. And the very thing [punishment] they used to ridicule overwhelmed them.

«Remember» that is, by way of praise «the brother of 'Ād [namely Hood]» (هُودٌ), who was one of the noble Messengers whom Allah (ﷻ) blessed by making them callers to His religion who guided people towards Him.

«when he warned his people» namely 'Ād «in [the land of] al-Aḥqāf» that is, in their dwellings that were known as *al-aḥqāf*, a word which refers to an area where there is a great deal of sand, in the land of Yemen.

«and indeed there came warners before him and after him» so he was not the first among them and was no different from them. He said to them: «Do not worship any but Allah. Verily I fear for you the punishment of a momentous day».

Thus he instructed them to worship Allah, which includes all good words and praiseworthy deeds. And he forbade them to ascribe partners to Allah or make others equal to Him. And he warned them, if they did not obey him, of the severe punishment. But this call was to no avail in their case.

«They said: Have you come to lure us away from our gods?» That is, you have no other aim, and there is no truth in what you say. You are envying us for what we have of gods and you want to turn us away from them.

«Bring us that with which you are threatening us, if you are telling the truth» – this is the utmost ignorance and stubbornness.

«He said: Knowledge [of when it will come] is only with Allah» for it is He in Whose Hand is control of all things, and it is He Who will bring you the punishment if He so wills.

«I only convey to you the message with which I have been sent» that is, my only responsibility is to convey the message clearly. «But I see that you are ignorant people», therefore you did what you did of showing extreme audacity.

So Allah sent against them the severe punishment, namely the wind that destroyed them utterly.

Hence He says: «When they saw it [the punishment] as a cloud approaching their valleys» that is, it appeared like a cloud that came towards their valleys, that would provide water with which they would irrigate their land and drink from their wells and streams «they said» optimistically: «This is a cloud bringing us rain» that is, this cloud will give us rain.

«[Hood said:] Nay; rather it is that which you sought to hasten» that is, this is what you have brought upon yourselves when you said: «Bring us that with which you are threatening us, if you are telling the truth» (46: 22).

«a wind bearing a painful punishment. It will destroy everything» that it passes over, because of its intensity and destructive power. Allah sent it against them:

«...for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.» (al-Hâqqah 69: 7)

– «by the command of its Lord» that is, by His leave and His will.

«And they became such that there was nothing left to be seen except their [empty] dwellings» that is, their flocks, their wealth and they themselves were destroyed.

«Thus We requite the evildoers» because of their sin and wrongdoing.

Although Allah (ﷻ) had bestowed great blessings upon them, they did not give thanks to Him or remember Him. Hence He says: «We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh]» that is, We gave them power (and prosperity) in the land, so they were helping themselves to its good things and enjoying its pleasures. We made their lives long enough for anyone who might reflect and pay heed to do so (cf. 35: 37), and for anyone who might be guided to follow guidance. In other words,

We gave 'Ad power and prosperity more than We have given to you (O Quraysh), so do not think that what We have bestowed upon you has never been given to anyone else, or that it will protect you from the punishment of Allah at all. Rather others were given more power and prosperity than you, but their wealth, sons and troops did not avail them before Allah in the slightest.

«and We gave them hearing, sight and intellect» that is, there was no shortcoming in their hearing, sight or intellect, such that it could be said that they neglected the truth out of ignorance and were unable to learn about it. There was nothing wrong with their reasoning, but guidance is in the Hand of Allah.

«But neither their hearing nor their sight nor their intellect was of any avail to them» at all.

That is because they «used to reject the signs of Allah» that pointed to His oneness and indicated that He alone is to be worshipped.

«And the very thing [punishment] they used to ridicule overwhelmed them» that is, there befell them the punishment that they denied would happen, and they ridiculed the Messengers who warned them of it.



﴿وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقَرْيِ وَصَرَفْنَا الْأَيْدِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُوْنَ ﴿٢٨﴾﴾ (سورة الأحقاف: ٢٧-٢٨)

46:27. Indeed We destroyed the cities that were around you [O Quraysh], having given them a variety of signs, so that they might turn back [from their evil ways].

46:28. Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them



closer to Him? Nay, they were lost from them; such was the outcome of their lie and the fabrication they used to invent.

Here Allah (ﷻ) warns the polytheist Arabs and others by mentioning the destruction of the disbelieving nations who had lived around their land; in fact many of them had lived in the Arabian Peninsula itself, such as ‘Ād, Thamood and others. Allah (ﷻ) sent various signs to them, of different types, ﴿so that they might turn back [from their evil ways]﴾ that is, so that they might give up their ways of disbelief and rejection.

But because they did not believe, Allah seized them with the vehement grip of One Who is Almighty, Omnipotent (cf. 54: 42), and their gods upon whom they called besides Allah did not help them in the slightest. Hence Allah says here: ﴿Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them closer to Him﴾ and because they hoped that they would benefit them?

﴿Nay, they were lost from them﴾, so they did not respond to them or protect them.

﴿such was the outcome of their lie and the fabrication they used to invent﴾ by way of wishful thinking, as they claimed that they were following the truth and that their deeds would benefit them, but they came to nought.



﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْعِجْنِ يَسْتَعِجُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا  
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٧﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٢٨﴾ يَنْقُومَنَا  
أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرَّكُمْ مِّن عَذَابِ أَلِيمٍ ﴿٢٩﴾﴾

وَمَنْ لَا يُحِبُّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٣﴾ (سورة الأحقاف: ٢٩-٣٢)

- 46:29. And [remember] when We sent a group of jinn to you, to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively. And when [the recitation] was over, they went back to their people to warn them.
- 46:30. They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ, confirming that which came before it, guiding to the truth and to a straight path.
- 46:31. O our people, respond to the one who is calling to Allah, and believe in him, so that Allah may forgive you some of your sins and protect you from a painful punishment.
- 46:32. And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth, and besides Him he has no protectors. Such people are clearly misguided.

Allah (ﷻ) sent His Messenger Muhammad (ﷺ) to all of creation, both humans and jinn, and he had to convey to all the message of his prophethood.

As for humans, he was able to call them and warn them. As for the jinn, Allah sent them to him by His might; He sent to him ﴿a group of jinn ... to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively﴾ that is, they urged one another to listen attentively.

﴿And when [the recitation] was over﴾ and they had understood it and it had had an impact on them, ﴿they went back to their people to warn them﴾ out of sincerity towards them and so as to establish the proof of Allah against them. Allah made them a help to His Messenger (ﷺ) in spreading His call among the jinn.

﴿They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ﴾ because the Book of Moosâ was the basis for the Gospel, and it was the main reference for the Children of Israel with regard to religious rulings; as for the Gospel, it complemented and completed the Book of Moosâ, and changed a few rulings.

﴿confirming that which came before it﴾ namely the Book that we have mentioned confirms that which came before it  
 ﴿guiding to the truth﴾ that is, leading to what is sound and correct in terms of teachings and stories  
 ﴿and to a straight path﴾ that is, it leads to Allah and to His paradise, based on knowledge of Allah and of His religious rulings and rulings that have to do with requital in the hereafter.

Having praised the Qur'an and highlighted its sublime status, they then called their fellow jinn to believe in it, saying: ﴿O our people, respond to the one who is calling to Allah﴾ that is, the one who is not calling to any but his Lord. He is not calling you for some ulterior motive, or on the basis of his own whims and desires; rather he is calling you to your Lord, so that He may reward you and remove from you all evils and harms. Hence they said: ﴿so that Allah may forgive you some of your sins and protect you from a painful punishment﴾. For if He protects you from the painful punishment, there can be nothing after that but bliss. This is the reward of those who respond to the one who is calling to Allah.

﴿And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth﴾ for Allah has power over all things, so no one can escape Him or overcome Him.  
 ﴿and besides Him he has no protectors. Such people are clearly misguided﴾ and what misguidance can be greater than that of one whom the Messengers call, and the warning reaches him on the basis of clear signs and abundant proof, but he turns away and is too arrogant to pay heed?



﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَىٰ أَنْ  
يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴾ (سورة الأحقاف: ٣٣)

- 46:33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to bring the dead to life? Verily He has power over all things.

This offers evidence that Allah (ﷻ) is able to bring them back to life after death, by referring to something that is greater than that, namely the fact that it is He Who created the heavens and the earth, despite their greatness and vastness, and the precision of their creation, without that leading to Him feeling tired as a result of creating them. So how could He be incapable of bringing you back to life after your death, when He has power over all things?



﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۗ قَالَ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾﴾ فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ  
لَهُمْ ۗ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۗ فَهَلْ يُهْلَكُ إِلَّا  
الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾﴾ (سورة الأحقاف: ٣٤-٣٥)

- 46:34. On the day when those who disbelieved are brought before the fire, [it will be said to them]: Is this not the truth? They will say: Yes indeed, by our Lord. He will say: Taste then the punishment for having disbelieved.
- 46:35. So be patient, as the Messengers of strong resolve were patient, and do not seek to hasten [the punishment] for them. On the day when they see the punishment of which they were warned, it will be as if they had not remained [in this world] for longer

than an hour of a day. This [Qur'an] is sufficient reminder. Will any, then, be doomed but the rebellious and wicked people?

Here Allah (ﷻ) tells us of the terrible situation of the disbelievers when they will be brought to the fire that they disbelieved in; they will be rebuked and it will be said to them: ﴿Is this not the truth?﴾ Here it is before you; you can see it with your own eyes.

﴿They will say: Yes indeed, by our Lord﴾ – they will acknowledge their sin and their lies (namely their denial of the punishment) will become apparent.

﴿He will say: Taste then the punishment for having disbelieved﴾ that is, an eternal, everlasting punishment, as your disbelief was a constant and well-entrenched characteristic of yours.

Then Allah (ﷻ) instructs His Messenger (ﷺ) to be patient in putting up with the harm of the disbelievers who opposed him, and to keep calling them to Allah, emulating the patience of the Messengers of firm resolve and leaders of humankind, men of high ambition whose patience was immense and whose faith was perfect, for they are most deserving of being taken as examples, to follow in their footsteps and be guided by their beacon.

The Prophet (ﷺ) obeyed the command of his Lord, and was patient as no Prophet before him had ever been. His opponents united against him and all strove hard to divert him from calling people to Allah, doing their utmost to oppose him and fight him. But he persisted in obeying the command of Allah, and never wearied of striving against the enemies of Allah, bearing with patience whatever harm he faced, until Allah granted him victory in the land and caused His religion to prevail over all others, and his Ummah to prevail over all other nations. May the blessings and peace of Allah be upon him.

﴿and do not seek to hasten [the punishment] for them﴾ that is, these disbelievers who seek to hasten the punishment for themselves, for that stems from ignorance and foolishness on their part. Do not let

their ignorance discourage you, and do not let what you see of them seeking to hasten the punishment lead you to pray to Allah against them to hasten it for them, for everything that is coming is imminent, and when it comes ﴿it will be as if they had not remained [in this world] for longer than an hour of a day﴾. So do not be upset by the little enjoyment that they have in this world, when they will end up facing a terrible punishment.

This mighty Qur'an, in which We have explained the message perfectly, is enough for you, and it is sufficient provision for you during your journey to the hereafter. What a good provision it is, that will help you to reach the realm of joy and protect you from the painful punishment. It is the best provision that Allah has granted to people, and the greatest blessing that He has bestowed upon them.

﴿Will any, then, be doomed﴾ to punishment ﴿but the rebellious and wicked people?﴾ That is, those in whom there is nothing good, for they refused to obey their Lord, and they did not accept the truth that the Messengers brought to them. Allah warned them and left them with no excuse, but they persisted in their rejection and disbelief. We ask Allah to protect us.

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

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.



47.

## Soorat Muhammad

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ أَعْمَالَهُمْ﴾ ۱ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَءَامَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۲ ذَٰلِكَ  
يَأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ  
أَمْثَلَهُمْ ﴿سورة محمد: ۱-۳﴾

- 47:1. Those who disbelieve and bar others from the path of Allah, He will cause their deeds to come to naught.
- 47:2. Those who believe and do righteous deeds, and believe in that which was sent down to Muhammad – for it is the truth from their Lord – He will absolve them of their bad deeds and rectify their condition.
- 47:3. That is because those who disbelieve follow falsehood and those who believe follow the truth from their Lord. Thus does Allah set forth for humankind their comparisons.

These verses include mention of the reward of the believers and the punishment of the sinners, the reason for that, and the call to humankind to learn lessons from that. Allah says:

﴿Those who disbelieve and bar others from the path of Allah﴾ – this refers to the leaders of disbelief and misguidance, who combine disbelief in Allah and His signs with barring themselves and others from the path of Allah, which means believing in and following that to which the Messengers called.

﴿He﴾ namely Allah ﴿will cause their deeds to come to naught﴾ that is, He will render them invalid and cause their doom because of them. This includes their efforts to oppose the truth and the close friends of Allah. Allah will cause their schemes to backfire, so they will not attain any of their goals. As for the deeds for which they hoped to be rewarded, Allah will cause them to come to naught. The reason for that is that they followed falsehood. That includes every effort that is not made for the sake of Allah, such as worshipping idols and images, and efforts that are put into supporting falsehood, because such aims are invalid, and any deeds done for their sake are also invalid.

As for ﴿Those who believe﴾ in what Allah sent down to His Messengers in general, and to Muhammad (ﷺ) in particular, ﴿and do righteous deeds﴾ by doing what is required of duties towards Allah and towards people, both obligatory and recommended, ﴿He﴾ that is, Allah ﴿will absolve them of their bad deeds﴾ both minor and major, and if their bad deeds are absolved, they will be safe from punishment in this world and the hereafter ﴿and rectify their condition﴾ that is, He will rectify their religious and worldly affairs, rectify their hearts and deeds, and rectify all their affairs. The reason for that is that they ﴿follow the truth from their Lord﴾ which is contained in this mighty Qur'an, that comes ﴿from their Lord﴾ Who has been caring for them by means of what He bestows of blessings, and managing their affairs by means of His



kindness, so He cares for them by guiding them to the path of truth, which they follow, and thus their affairs are rectified.

As their goal is connected to the truth, that is attributed to Allah the Eternal, the Manifest Truth, their means of achieving that is sound and eternal, and the reward for that will be stored up for them.

﴿Thus does Allah set forth for humankind their comparisons﴾ as He explains to them who the good people and evil people are, and gives for each a description by which they may be recognised and distinguished from others,

﴿...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ (al-Anfāl 8: 42)



﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْمَثْتُمُوهُمُ فَاشْتَدُوا الْوَتَانَ فِيمَا مَنَّا بَعْدَ وَإِنَّمَا فِدَاءَهُ حَتَّىٰ تَضَعَ الْحَرْبُ أوزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرْنَا مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٤٦﴾ سَيِّدِيهِمْ وَيُصَلِّحْ بِاللَّهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾﴾ (سورة محمد: ٤-٦)

47:4. When you meet the disbelievers [in battle], strike their necks until, when you have thoroughly subdued them, then bind the captives firmly – then after that [you may release them], either as an act of grace or in return for a ransom – until the war ends. Thus [are you commanded]. If Allah had so willed, He could have exacted retribution upon them [without you fighting], but He [commands you to fight] in order to test some of you by means of others. For those who are slain in Allah's cause, He will never allow their deeds to come to naught.

47:5. He will guide them and rectify their condition,

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47:6. and will admit them to paradise, which He has already made known to them.

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Here Allah (ﷻ) says, guiding His slaves to that which is in their best interests and supporting them against their enemies:

﴿When you meet the disbelievers [in battle]﴾ then be steadfast in fighting them, and strike their necks, until you have thoroughly subdued them, weakened their resolve and broken their spirit. Then when you have done that and you think it is more appropriate to take prisoners than to kill, ﴿then bind the captives firmly﴾. This is a precaution lest the captives run away; if they are bound firmly, then the Muslims will be reassured that they will not flee, and will not harm them.

Once they are your prisoners, then you have the choice between doing an act of grace towards them by letting them go without payment of a ransom, or ransoming them by not releasing them until they have bought their freedom, or their companions have done so, or they are exchanged for Muslim prisoners held by the enemy.

This should continue ﴿until the war ends﴾ that is, until there is no more fighting, and you reach a peace deal or truce. For every situation there is a different attitude and different rulings. The rulings mentioned in this verse have to do with situations of war.

But sometimes there is no war, and if there is no war for some reason, then there is no fighting and no taking of prisoners.

﴿Thus [are you commanded]﴾ that is, the ruling mentioned above is for the purpose of testing the believers by means of the disbelievers, and to make fortunes and victories alternate between them.

﴿If Allah had so willed, He could have exacted retribution upon them [without you fighting]﴾, for He has power over all things and is able to never let the disbelievers be victorious over the Muslims in any place, until the Muslims completely defeat them.

﴿but He [commands you to fight] in order to test some of you by means of others﴾ so that jihad will flourish and it will become clear who is sincere and who is lying, and so that some people will believe sincerely on the basis of understanding, not on the basis of following the group that has the upper hand, for such faith is very weak and can hardly survive trials and tests.

﴿For those who are slain in Allah's cause﴾ there is a great reward, for they are the ones who fought those who they were commanded to fight, so that the word of Allah may be supreme. Allah will never let the deeds of such people go to waste. In other words, He will not let them come to naught and be invalid; rather He will accept them, cause their reward to grow, and show the outcome of their deeds in this world and the hereafter.

﴿He will guide them﴾ to follow the path that leads to paradise ﴿and rectify their condition﴾ that is, their condition, their affairs and their reward will all be complete and sound, with no stress and nothing to spoil it in any way whatsoever.

﴿and will admit them to paradise, which He has already made known to them﴾ that is, He made it known first of all to make them long for it; He described it to them and told them the deeds that lead to it, one of which is fighting in His cause, and He enabled them to do what He commanded and urged them to do. Then when they enter paradise, He will show them their dwellings and what they contain of eternal bliss and sound living.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن نُّصُرُوا اللَّهُ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ  
وَأَصَلَ أَعْمَالُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾﴾ (سورة محمد:

- 47:7. O you who believe, if you help Allah's cause, He will help you and steady your footsteps.
- 47:8. As for those who disbelieve, how wretched they are. Allah will cause their deeds to come to naught.
- 47:9. That is because they resent that which Allah has sent down, so He will cause their deeds to come to nothing.

This is a command from Allah (ﷻ) to the believers, instructing them to support His cause by adhering to His religion, calling others to Him, striving against His enemies, seeking thereby the pleasure of Allah. If they do that, Allah will help them and steady their footsteps. In other words, He will instil in their hearts patience, reassurance and steadfastness, He will give them physical endurance and help them against their enemies.

This is a promise from One Who is generous and true in His promise, that whoever supports His cause in word and deed, his Lord will support him and grant him the means of victory, such as steadfastness and the like.

As for those who disbelieve in their Lord and support falsehood, they are in a wretched state; that is, their affairs are in decline and doomed to failure.

«Allah will cause their deeds to come to naught» that is, He will render invalid their efforts to plot against the truth, so their schemes will backfire on them, and the deeds which they claim to do for the sake of Allah will come to naught.

That misguidance and wretchedness is for those who disbelieve, because «they resent that which Allah has sent down» of the Qur'an, which Allah sent down to show people the path of righteousness and prosperity. But they did not accept it; rather they hated it and resented it, «so He will cause their deeds to come to nothing».



﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ  
وَاللَّكْفِرِينَ أَشْتَبَاهَا ﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكُفْرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

(سورة محمد: ١٠-١١)

- 47:10. Have they not travelled in the land and seen what was the fate of those who came before them? Allah destroyed them utterly, and a similar fate awaits those who disbelieve.
- 47:11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

That is, have these people who reject the Messenger (ﷺ) not travelled and seen what was the fate of those who came before them? For they will not find that anything befell them but the worst of fates. Wherever they turn, right or left, they will find around them people who perished and were doomed and eradicated because of their rejection of the truth and their disbelief. So they became lifeless, and Allah destroyed their property and homes around them; in fact He destroyed their efforts and plots. The disbelievers in every time and place will have similar bad consequences and terrible punishments.

As for the believers, Allah (ﷻ) will save them from punishment and bestow upon them a great reward.

«That is because Allah is the Protector of those who believe», so He cares for them and shows them mercy, bringing them forth from the depths of darkness to light, rewarding them and supporting them Himself.

«whereas the disbelievers» who disbelieve in Allah (ﷻ) and deprive themselves of divine protection and mercy «have no protector» to guide them to the paths of peace or save them from the wrath and punishment of Allah. In fact their protectors are the false gods; from light they will lead them forth into the depths of

darkness. They will be inhabitants of the fire; they will abide therein forever (cf. 2: 257).



﴿إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ﴾ (سورة محمد: ١٢)

47:12. Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. As for those who disbelieve, they are taking their pleasure [in this world] and they eat as cattle eat; the fire will be their abode.

Having stated that He is the protector of the believers, Allah (ﷻ) now tells us what will happen to them in the hereafter, of admittance to gardens through which rivers flow, which irrigate those verdant gardens and beautiful trees that bear all kinds of delicious fruit.

Having stated that the disbelievers have no protector, Allah now tells us that they are left to their own devices, so they do not have any qualities of dignity or humanity; rather they have sunk to the level of cattle that possess no reason or virtue, and all they care about and seek is enjoyment of worldly pleasures and desires. So you see that all their thoughts and activities are focused on such matters, and do not go beyond them to that in which there could be some godness and happiness. Hence the fire will be their abode; that is, it is prepared for them and they will never leave it, and their punishment will never be alleviated.



﴿وَكَاذِبِينَ مِنْ قَرْبِهِ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِينِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكَنَّهُمْ فَلَا تَأْصِرْ لَهُمْ﴾

(سورة محمد: ١٣)

47:13. How many cities there were, that were more powerful than your city which has expelled you. Yet We destroyed them and there was none to help them.

That is, how many cities of the disbelievers there were that were more powerful than your city in terms of wealth, sons, helpers, buildings and technology.

﴿Yet We destroyed them﴾ when they rejected Our Messengers, and when exhortation proved to be of no avail in their case. And there was none to help them; their strength did not avail them at all against the punishment of Allah.

So how about these weak people, the people of your city, when they expelled you from your homeland, rejected you and opposed you at the time when you are the best of the Messengers, the best of the first and the last?

Are they not more deserving than others of doom and punishment, were it not for the fact that Allah sent His Messenger (ﷺ) to show mercy towards every disbeliever and not be hasty (in seeking their punishment)?



﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾ (سورة محمد: ١٤)

(١٤)

47:14. Is one who possesses clear proof from his Lord like one whose evil deeds are made fair-seeming to him or those who follow their own whims and desires?

That is, they are not equal. One who clearly understands his religion and acts upon it by learning about the truth and following it, hoping for what Allah has promised to those who follow the truth, is

not like one who is spiritually blind and has rejected the truth, gone astray and followed his whims and desires, with no guidance from Allah, yet he thinks that what he is following is true. How great is the difference between the two groups, the followers of truth and the followers of misguidance!



﴿مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَمْ يَكُن فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَعْفَرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ (سورة محمد: ١٥)

47:15. The likeness of paradise, which the righteous are promised, [is that of a garden] in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear. There they will have all kinds of fruit and forgiveness from their Lord. Can they be like those who will abide forever in the fire and be given scalding water to drink that will tear their intestines?

That is, the likeness of paradise, which Allah has prepared for His slaves who feared His wrath and sought His pleasure, is a beautiful likeness.

﴿in which there are rivers of water forever fresh﴾ that is, it never changes, becomes stagnant, develops a foul smell, or becomes bitter or murky. Rather it is the freshest and purest of water, with the best fragrance and most delicious taste.

﴿rivers of milk of which the taste never changes﴾ by turning sour or otherwise



﴿rivers of wine, delightful to those who drink it﴾ that is, the one who drinks it enjoys it very much. It is not like the wine of this world that tastes bad, causes headache and makes people lose their minds.

﴿and rivers of honey, pure and clear﴾, free of wax and other dirt.

﴿There they will have all kinds of fruit﴾ such as dates, grapes, apples, pomegranates, citrons, figs and other fruits that have no equal in this world. They will have attained all that they wanted and that was dear to them.

﴿and forgiveness from their Lord﴾ by means of which all that they fear will be kept away from them. Are they better, or those who will abide forever in the fire, with its intense heat and multiple punishments, where they will ﴿be given scalding﴾ that is, intensely hot ﴿water to drink that will tear their intestines﴾?

Glory be to the One Who has differentiated between the two abodes, the two recompenses, the two types of people and the two types of deeds.



﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا  
أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى  
وَعَازِنُهُمْ تَقْوَاهُمْ ﴿١٧﴾﴾ (سورة محمد: ١٦-١٧)

47:16. Among them are some who listen to you [O Muhammad], but when they leave your presence, they say to those who have been given knowledge: What did he say just now? These are the ones whose hearts Allah has sealed up and they follow their own whims and desires.

47:17. But as for those who follow guidance, Allah increases them in guidance and instils in them righteousness.

Here Allah tells us that among the hypocrites ﴿are some who listen to you [O Muhammad]﴾ that is, they listen to what you say, but it is not by way of accepting and following; rather they are not really paying attention. Hence Allah says: ﴿but when they leave your presence, they say to those who have been given knowledge﴾, asking about what you said and what they heard, that they had no real interest in: ﴿What did he say just now?﴾

This is a criticism of them, for if they had really been eager to attain good, they would have listened attentively and with understanding, and they would have complied with it. But their attitude is the opposite of that, hence Allah says: ﴿These are the ones whose hearts Allah has sealed up﴾ that is, He has barred to them the goodness that could have reached their hearts, because they followed their whims and desires and had no inclination except towards falsehood.

Then He describes those who follow guidance: ﴿But as for those who follow guidance﴾ by believing, submitting and seeking that which is pleasing to Allah ﴿Allah increases them in guidance﴾, in appreciation of their doing that ﴿and instils in them righteousness﴾ that is, He enables them to do good and protects them from evil. Therefore He mentions two rewards for those who are guided: beneficial knowledge and righteous deeds.



﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ﴾ (سورة محمد: ١٨)

47:18. What are they waiting for, but for the Hour to come upon them suddenly? Its portents have already appeared, so what good will it do them to pay heed when it has actually come upon them?

That is, are these disbelievers waiting for anything ﴿but for the Hour to come upon them suddenly﴾, without them realising? ﴿Its portents﴾ that is, its signs which indicate that it is at hand ﴿have already appeared﴾.

﴿so what good will it do them to pay heed﴾ that is, when the Hour comes and their lifespan is over, how can they pay heed to it and mend their ways? It will be too late for that; the time for paying heed will be over, and their lives will have been long enough for anyone who might reflect and pay heed to do so, as the warner did indeed come to them.

This verse urges people to be prepared before death comes suddenly, for a person's death is the beginning of the Hour for him.



﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثَوِّبِكُمْ ﴾ (سورة محمد: ١٩)

47:19. Know, then, that there is no god but Allah, and ask forgiveness for your sins and for [the sins of] believing men and women, for Allah knows your movements [during the day] and your places of rest [at night].

With regard to knowledge, it is essential to affirm it in the heart and understand properly what is required of knowledge, and the perfection thereof is to act in accordance with it.

This knowledge that Allah enjoins – namely knowledge of the oneness of Allah – is an individual obligation upon every human, and is not waived for anyone, no matter who he is. Rather each individual is obliged to know that, and the way to know that there is no god but He is by doing the following:

- 1- The first and greatest way is reflecting upon His names and attributes, and His actions that highlight His perfection, greatness and majesty. That compels one to strive one's utmost in devotion to Him and in worshipping the Lord Who possesses perfect names and attributes and to Whom belong all praise, glory, majesty and beauty.
- 2- Knowing that He is the only Creator and controller. Thus one may know that He is the only One Who is deserving of devotion.
- 3- Knowing that He alone bestows blessings both visible and hidden, spiritual and worldly. That makes one's heart be attached to Him, love Him and be devoted to Him alone, with no partner or associate.
- 4- What we see and hear of the great reward for His close friends who affirm His oneness, of divine support and blessings in this world; and the punishment for His enemies who associate others with Him. This makes one realise that He alone is deserving of all worship.
- 5- Understanding the nature of the idols and rivals that are worshipped alongside Allah and taken as gods, for they are helpless in all aspects, inherently needy and have no power to benefit or harm themselves or their worshippers, or to cause death, give life or resurrect. They do not support those who worship them, and they do not benefit them in the slightest by bringing good or warding off evil. Knowing that leads to knowing that there is no god but Allah, and that all gods besides Him are false.
- 6- The Books of Allah are all agreed on that and they all stated it.
- 7- The elite of creation, who are the most perfect of people in attitude, mature thinking, wisdom, sound judgement and knowledge – namely the Messengers, Prophets and devout scholars – have testified that Allah is one.

- 8- Allah has established proofs in the universe and in people themselves that offer the greatest proof of His oneness and point towards that fact, because of what He has instilled in them of precise creation and what they reflect of brilliant wisdom and amazing design.

These are the ways through which Allah calls people to the message of *lâ ilâha illâ Allâh*, which He highlights repeatedly in His Book. When a person ponders some of them, he will inevitably develop certain faith and knowledge of that. So how about if he studies all of them, and they all point to His oneness and agree on that? The proofs of divine oneness come from all directions, then faith and knowledge of that become deeply rooted in the heart, so that they are like firm mountains that cannot be shaken by doubts or illusions, and they only increase and grow the more one comes across false ideas and specious arguments. Moreover, there is the greatest evidence and the most important matter – which is pondering this mighty Qur’an and reflecting on its verses – because it is the main gateway to learning about divine oneness, and through it one may learn what it says in detail and in general terms, that one cannot learn from any other source.

﴿and ask forgiveness for your sins﴾ that is, ask Allah for forgiveness for your sins, by taking measures that lead to forgiveness, such as repentance, praying for forgiveness, doing good deeds that erase sin, refraining from sin and forgiving others for any wrongs they have done to you.

﴿and﴾ seek forgiveness also ﴿for [the sins of] believing men and women﴾ for they – because of their faith – have rights over every Muslim man and woman.

One of those rights is that they should pray for them and seek forgiveness for their sins. If it is the case that the Prophet (ﷺ) is instructed to pray for them, which means asking for their sin to be

removed and for them to be protected from the punishment thereof, it is implied that he is to show sincerity towards them, love good for them as he loves it for himself, hate evil for them as he hates it for himself, enjoin them to do that which is good for them and forbid them to do that which is harmful to them, overlook their shortcomings and faults, and be keen that they should be united and in harmony, and that all grudges between them should be removed that could lead to enmity and division that would increase them in sin.

﴿for Allah knows your movements [during the day]﴾ and your comings and goings

﴿and your places of rest [at night]﴾ where you settle, for He knows all about you and your movements, and He will requite you for that in full.



﴿وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ ۞ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوَّ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ ۞ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۞ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۞﴾ (سورة محمد: ٢٠-٢٣)

47:20. Those who believe say: If only a *soorah* were to be sent down [instructing us to fight]! But when an unambiguous *soorah* is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die. So woe to them!

47:21. It is more appropriate for them to show obedience and speak honourable words. Once the matter is resolved upon [and fighting becomes obligatory], then if they are true to Allah, that will be better for them.

47:22. Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?

47:23. These are the ones whom Allah has cursed, and has made them deaf and has blinded their eyes.

«Those who believe say» in haste, showing eagerness to comply with tough and difficult commands: «If only a soorah were to be sent down [instructing us to fight]!»

«But when an unambiguous soorah is sent down», compliance with which is binding, «in which fighting is mentioned», which is the most difficult thing for people, those who are weak in faith cannot comply with the command. Hence Allah says: «you see those in whose hearts is a disease staring fixedly at you like one who is about to die» because they hate it and it is so difficult for them.

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

«Have you not seen those to whom it was said: Restrain your hands [from fighting], establish prayer and give zakâh? But then when fighting was ordained for them, some of them feared men as much as they feared Allah or even more...» (*an-Nisâ' 4: 77*)

Then Allah (ﷻ) urges them to do that which is more appropriate to their situation, as He says:

«It is more appropriate for them to show obedience and speak honourable words» that is, it is more appropriate for them to comply with the command and focus on what they are required to do now, and not to demand that there be prescribed for them that which is too difficult for them. They should rejoice in the fact that Allah (ﷻ) is letting them be and showing kindness to them.

«Once the matter is resolved upon [and fighting becomes obligatory]» that is, once the issue becomes serious and the command

becomes binding, then in that situation, if they are true to Allah by seeking His help and doing their utmost to comply with His commands, ﴿that will be better for them﴾ than demanding a verse with the command to fight. That is for several reasons:

- The individual is helpless in all ways and has no power, unless Allah helps him. So he should not ask for more than he is obliged to do at present.
- If he starts thinking too much of deeds to do in the future, that will lead to his resolve becoming weakened with regard to what he has to do now and in the future. As for the present, his resolve will be weakened because his focus has been moved to something else, and resolve is connected to focus. As for what he wants to do in the future, the time for that deed will not come before he loses resolve and motivation, and he will not be able to do it.
- The one who thinks of what he wants to do in the future at the time when he is too lazy to do what he must do at present is like someone who is helpless yet still thinks that he will be able to do whatever tasks he will face in the future. Therefore he is more likely to fail and not do what he wanted to do and thought of doing. What he should do is focus his thoughts and energy on what is to be done now, and do it to the best of his ability. Then after that, when he is faced with a new task, he will be able to do it with energy and motivation, and with proper focus, seeking the help of his Lord. Such a person is more deserving of divine help and support in all his affairs.

Then Allah (ﷻ) mentions the situation of one who turns away from obeying his Lord, stating that he is not turning to anything good; rather he is turning to something bad, as He says: ﴿Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?﴾ That is, there are two scenarios: either to adhere to obedience to Allah and comply with His commands, which



will lead to goodness, righteousness and success; or to turn away from that and fail to obey Allah, after which there is nothing but spreading mischief in the land by committing sins and severing ties of kinship.

﴿These﴾ namely the ones who spread mischief in the land and sever ties of kinship

﴿are the ones whom Allah has cursed﴾ by casting them far away from His mercy, and they are subjected to the wrath of Allah.

﴿and has made them deaf and has blinded their eyes﴾ that is, He has caused them not to hear or see that which will benefit them. So they have ears, but they do not hear in the sense of obedience and acceptance; rather they hear in the sense that the proof of Allah is established against them. And they have eyes, but they do not see the lessons and signs, and they do not pay attention to proof and clear evidence.



﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا﴾ (سورة محمد: ٢٤)

47:24. Will they not then ponder on the Qur'an, or are there locks on their hearts?

That is, why do these people who turn away not ponder the Book of Allah and reflect upon it properly, for if they did that, it would guide them to all that is good and warn them against all that is evil, and it would fill their hearts with faith and certainty, enable them to attain sublime goals and great reward, and explain to them the path that leads to Allah and to His paradise. It would show them what would help them to attain that and what would hinder them from it, and it would highlight the path that leads to punishment and what to beware of. It would tell them about their Lord, His names and attributes, and His kindness; it would make them long for the great reward, and would alert them to the dire punishment.

«or are there locks on their hearts?» That is, are their hearts closed on all the evil that they contain, so that nothing good can enter them? This is how they really are.



﴿إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ آذَانِهِمْ مِّن بَعْدِ مَا نَبَّيْنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيئُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَازِرُهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ ۗ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾﴾ (سورة محمد: ٢٥-٢٨)

- 47:25. Verily those who turn back to disbelief after guidance has become clear to them, Shayṭān has made [their evil deeds] fair-seeming to them and has deceived them with false hopes of a long life.
- 47:26. That is because they [the hypocrites] said to those who hate what Allah has revealed: We will cooperate with you in some matters. But Allah knows their secret dealings.
- 47:27. How then will they fare when the angels take their souls in death, striking their faces and backs?
- 47:28. That is because they pursue that which angers Allah, and they hate that which pleases Him; so He will cause their deeds to come to nothing.

Here Allah tells us about the situation of those who apostatise from right guidance and faith, and turn back to misguidance and disbelief. They do not do that on the basis of evidence or proof that led them to that conclusion; rather it is misguidance from their enemy the Shayṭān, who made that fair-seeming to them and prompted them to do it.

«[Shayṭān] makes promises to them and fills them with false hopes; but Shayṭān makes promises to them only in order to deceive them.»  
(an-Nisā' 4: 120)

That is because guidance became clear to them, but they showed no interest in it and rejected it, «That is because they [the hypocrites] said to those who hate what Allah has revealed» and showed open enmity towards Allah and His Messenger (ﷺ): «We will cooperate with you in some matters» that is, in those matters that suited their whims and desires. Therefore Allah punished them by causing them to go astray and making them persist in that which would lead to their eternal doom and everlasting punishment.

«But Allah knows their secret dealings» therefore He exposed them and disclosed their secrets to His believing slaves, lest they be deceived by them.

«How then» do you think their terrifying situation will be «when the angels» whose task is to take people's souls «take their souls in death, striking their faces and backs» with rods of iron?

«That» punishment which they deserve and will be given is «because they pursue that which angers Allah» of all kinds of disbelief, evildoing and sin.

«and they hate that which pleases Him» so they have no desire for that which would bring them closer to Him.

«so He will cause their deeds to come to nothing» that is, He will render them invalid and cause them to be lost. This is in contrast to those who pursue that which pleases Allah and hate that which angers Him; He will absolve their bad deeds and multiply their reward.



﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْفَانَهُمْ﴾ (٢١) ﴿وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلا تَعْرِفَنَّهُمْ بَلِ سَاءَ لِمَنِ الْقَوْلُ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ﴾ (٢٢)

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَنَّكُمْ بِمَا كَفَرْتُمْ (سورة محمد): ﴿٣١﴾

(٣١-٢٩)

- 47:29. Do those in whose hearts is a disease think that Allah will never bring their malice to light?
- 47:30. If We so willed, We could show them to you, so that you would recognise them by their marks. But you will surely recognise them by the tone of their speech. And Allah knows all that you do.
- 47:31. We will certainly test you so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds.

«Do those in whose hearts is a disease» caused by doubt or desires, to the extent that the heart becomes unhealthy and unbalanced, think that Allah will not bring to light what their hearts contain of grudges and enmity towards Islam and its people? This is the notion that is incompatible with the wisdom of Allah, for He will inevitably distinguish between those who are sincere and those who are lying, by means of tests and trials; whoever remains steadfast and persists in his faith when faced with such trials is truly a believer.

But whoever turns on his heels and shows no patience in the face of trials, or when subjected to a test, will panic, his faith will grow weak and he will show what his heart contains of grudges and hypocrisy. This is what is dictated by divine wisdom, even though Allah (ﷻ) says: «If We so willed, We could show them to you, so that you would recognise them by their marks» that is, their signs which are like marks on their faces.

«But you will surely recognise them by the tone of their speech» that is, what is in their hearts will inevitably appear through slips of the tongue, for what people say reflects what is in their hearts of good and evil.

﴿And Allah knows all that you do﴾ and will requite you for your deeds.

Then Allah mentions the great test with which He tests his slaves, namely jihad in the cause of Allah, as He says:

﴿We will certainly test you﴾ that is, We will test your faith and patience

﴿so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds﴾. Whoever complies with the command of Allah and strives in His cause to support His religion and make His word supreme is a true believer; whoever is reluctant to do that, it is due to a shortcoming in his faith.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ﴾ (سورة محمد: ٣٢)

47:32. Verily those who disbelieve and bar others from the path of Allah, and oppose the Messenger after guidance has become clear to them, not the least harm will they do to Allah, and He will cause their deeds to come to nothing.

This is a stern warning to those who combine all kinds of evil, namely disbelief in Allah and barring people from the path of Allah which He has set out for people to reach Him.

﴿and oppose the Messenger after guidance has become clear to them﴾ that is, they stubbornly and deliberately go against him, not on the basis of ignorance and misguidance.

﴿not the least harm will they do to Allah﴾ and they will not detract from His sovereignty.

﴿and He will cause their deeds to come to nothing﴾ that is, the efforts they made to support falsehood will not lead to anything

but failure and loss, and their deeds for which they hoped to attain reward will not be accepted, because they failed to fulfil the necessary conditions.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَاطِعُوا اللَّهَ وَاَطِعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَلَكُمْ﴾ (سورة

محمد: ٣٣)

47:33. O you who believe, obey Allah and obey the Messenger, and do not let your deeds go in vain.

Here Allah instructs the believers to do something that is essential to their well-being, whereby they may attain happiness in this world and the hereafter, which is to obey Him and obey His Messenger (ﷺ) with regard to fundamental and minor matters of religion. Obedience means complying with commands and heeding the prohibitions, in the manner enjoined, with sincerity, and following in a perfect and precise manner.

﴿and do not let your deeds go in vain﴾. This includes a prohibition on rendering deeds invalid after doing them, by doing things that spoil them, such as reminding people of favours, self-admiration, pride and seeking a good reputation, and committing sins that spoil good deeds and cancel out the reward thereof. It also includes a prohibition on spoiling good deeds whilst doing them, by giving them up or doing something that renders them invalid.

Things that render prayer, fasting, Hajj and so on invalid are included in that and are forbidden. The *fuqahā'* quote this verse as evidence for it being forbidden to interrupt an obligatory prayer, and for it being disliked to interrupt a supererogatory prayer, for no good reason.

Because Allah has forbidden rendering good deeds invalid, He enjoins doing them properly, in a complete and perfect manner, by having knowledge and acting upon it.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ۗ فَلَا تَهْتُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآعِلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرَكَكُمْ أَعْمَالَكُمْ﴾ (سورة

حمد: ٣٤-٣٥)

- 47:34. Verily those who disbelieve and bar others from the path of Allah, and die as disbelievers, Allah will never forgive them.
- 47:35. Do not falter and call for peace, for you will overcome. Allah is with you and will never detract from the reward of your good deeds.

These verses and the verse in al-Baqarah:

﴿...And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter...﴾  
(*al-Baqarah* 2: 217)

– make specific every text that speaks in general terms of deeds being nullified by disbelief, and limit it to the case of those who die in a state of disbelief. Allah says here:

﴿Verily those who disbelieve﴾ in Allah, His angels, His Books, His Messengers and the Last Day  
﴿and bar others from the path of Allah﴾ by making them disinclined towards the truth and calling them to falsehood, making it fair-seeming to them,  
﴿and die as disbelievers﴾ without repenting therefrom  
﴿Allah will never forgive them﴾ by means of intercession or otherwise, because the punishment will have become inevitable for them, they

will have missed out on reward, they will deserve to abide forever in hell, and the mercy of the Most Merciful, Oft-Forgiving will be denied to them.

What the verse means is that if they repent from that before they die, then Allah will forgive them, have mercy on them and admit them to paradise, even if they spent their entire lives disbelieving in Him, barring others from His path and committing sins.

Glory be to the One Who has opened the gates of mercy to His slaves, and has not barred them to anyone, so long as he is still alive and able to repent.

Glory be to the Most Forbearing Who does not hasten to punish those who disobey Him; rather He grants them well-being and provision, as if they had not disobeyed Him, despite the fact that He has power over them.

Then Allah says: ﴿Do not falter﴾ that is, do not grow weak and lose your energy to fight or let fear overtake you. Rather be patient and steadfast, make firm your resolve to fight and stand firm, seeking the pleasure of your Lord, in sincerity towards Islam, and so as to annoy the Shayṭān.

Do not call for peace and give up the fight between you and your enemies in pursuit of comfort, ﴿for you will overcome. Allah is with you and will never detract from the reward of your good deeds﴾.

The following three things should motivate one to remain patient and not feel weak, for they will overcome:

- 1- All means of victory are available and they have a true promise from Allah. Usually people do not falter unless they feel inferior to others, and are weaker in terms of numbers, equipment and psychological and physical strength.
- 2- Allah is with them, for they are believers, and Allah is with the believers, giving them His help and support. That should give them strength of heart and courage against their enemies.



- 3- Allah will not detract from the reward of their good deeds in the slightest; rather He will reward them in full and give them more by His grace, especially for the act of worship of jihad, for the reward of spending in jihad will be multiplied up to seven hundredfold, up to many times more than that. Allah (ﷻ) says: ﴿...That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.﴾ (at-Tawbah 9: 120-121)

If a person knows that Allah (ﷻ) will not cause his deeds and efforts to be lost, that will motivate him and make him strive his utmost to do that which will lead to reward. So how about if all these three factors are put together? That will motivate him completely. This is an example of Allah encouraging and motivating His slaves, and strengthening their resolve to persist on the path that will lead to their righteousness and success.



﴿إِنَّمَا لِلدِّينِ عِوَضٌ لِّعَمَلِكُمْ وَلَهُمْ وَإِنْ تَوَيْبُوا وَتَنَفَّسُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْتَأْذِنُكُمْ ۚ إِنَّمَا يَسْتَأْذِنُكُمْ أَنْ تَسْأَلُوا فِي سَبِيلِ اللَّهِ فِيمَنْ كُمْ مَن يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾ (سورة محمد: ٣٦-٣٨)

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- 47:36. The life of this world is nothing but play and a distraction. But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth.
- 47:37. If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will.
- 47:38. O you who are being called to spend in Allah's cause, among you are some who are miserly, but the one who is miserly is miserly only towards his own self. Allah is Self-Sufficient, whereas it is you who are in need of Him. If you turn away, He will replace you with another people, who will not be like you.
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This passage is aimed at making His slaves lose interest in the life of this world, by telling them of its reality, for it is no more than play and distraction. It is play in a physical sense and a distraction to their hearts and minds, for a person keeps being distracted by his wealth, children and well-being, and by pleasures such as physical pleasure, food, drink, houses, gatherings, showing off and leadership, playing and doing all kinds of deeds that are of no benefit; rather he is wasting his time in idleness, negligence and heedlessness, until his time in this world comes to an end and he is faced with his death.

Then suddenly all these things disappear and leave him, without him having gained anything from them. Rather he will realise his loss and deprivation, and his punishment will be presented to him. This dictates that the wise man should show no interest in worldly gain, have no desire for it, and pay no attention to worldly matters.

Rather what he should do is pay attention to what is mentioned here: ﴿But if you believe and guard against evil﴾ by believing in Allah, His angels, His Books, His Messengers and the Last Day, and you fear Him, which is one of the requirements of faith, and you strive consistently to please Him and avoid disobeying Him. This is what

will benefit a person and this is what he should compete in and focus all his ambition and efforts on seeking. This is what Allah wants from His slaves, out of compassion and kindness towards them, so that He may reward them abundantly. Hence He says: ﴿But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth﴾ that is, He does not want to impose on you that which is too difficult for you and will cause you hardship, by taking all of your wealth and leaving you with nothing, or taking so much of it that it will cause you harm. Hence He says:

﴿If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will﴾ that is, developing resentment, if He were to ask you to give what you do not want to give.

The evidence for the fact that if Allah were to ask you to give your wealth and insist that you give it all, you would withhold it, is the fact that you ﴿are being called to spend in Allah's cause﴾ in this manner, which is in your religious and worldly interests, but ﴿among you are some who are miserly﴾, so how about if He were to ask you for all of your wealth, for a purpose of which you cannot see the immediate benefits? Is it not more likely that you would refuse to give?

Then He says: ﴿but the one who is miserly is miserly only towards his own self﴾ because he is depriving himself of the reward of Allah (ﷻ) and missing out on much goodness, and he will never harm Allah in the slightest by his refusal to spend.

For Allah is ﴿Self-Sufficient, whereas it is you who are in need of Him﴾ – you need Him at all times, in all your affairs.

﴿If you turn away﴾ from believing in Allah and doing what He commands you to do, ﴿He will replace you with another people, who will not be like you﴾ in turning away; rather they will obey Allah and His Messenger (ﷺ), and they will love Allah and His Messenger (ﷺ), as Allah (ﷻ) says elsewhere:

«O you who believe, whoever among you renounces his faith, Allah will bring forth [in their stead] people whom He loves and who love Him...» (al-Mā'idah 5: 54)

This is the end of the commentary on Soorat Muhammad.

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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48.

## Soorat al-Fath

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ  
عَلَيْكَ وَهُدًى وَإِهْدِكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيُصْرِكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾﴾ (سورة الفتح: ١-٣)

- 48:1. Verily We have granted you [O Muhammad, in the Treaty of al-Hudaybiyah] a manifest victory,<sup>23</sup>
- 48:2. so that Allah may forgive you your past and future sins, complete His blessings upon you, and guide you on a straight path;

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<sup>23</sup> This refers to the Treaty of al-Hudaybiyah. In 6 AH, the Prophet (ﷺ) and his Companions set out to perform 'umrah, but were prevented by Quraysh from reaching Makkah. The ensuing negotiations led to the Treaty of al-Hudaybiyah, in which the Muslims agreed to return to Madinah without performing 'umrah, but would be allowed to come back and do so the following year, and hostilities between the two sides would cease. The Muslims initially objected to this treaty, as they felt that its terms were unfair, but its ultimate consequences were good. The cessation of fighting allowed people from both sides to talk and get to know one another, which led to more people becoming Muslim.

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48:3. and so that Allah may bestow upon you mighty support.

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The victory mentioned is the Treaty of al-Hudaybiyah, when the polytheists barred the way to the Messenger of Allah (ﷺ) when he came to do 'umrah. It is a long story, which ended with their making a treaty with the Messenger of Allah (ﷺ), agreeing to a cessation of war between him and them for ten years; that he would do 'umrah the following year; that whoever wanted to join the treaty on the side of Quraysh and join their alliance might do so, and whoever wanted to join the treaty on the side of the Messenger of Allah (ﷺ) might do so.

As a result of that, once the people were safe from one another, the opportunities for calling people to the religion of Allah expanded, and any believer in any place in those regions was able to call people to Islam.

Anyone who wanted to find out about what Islam really is, was able to do so, and during that period the people entered the religion of Allah in crowds. Therefore Allah called it a victory and described it as a manifest – that is, clear and obvious – victory. That is because the purpose of conquering the lands of the polytheists was to make the religion of Allah supreme and cause the Muslims to have the upper hand. This happened as a result of this victory, and Allah caused this victory to lead to many positive consequences.

«so that Allah may forgive you your past and future sins» that – and Allah knows best – is because of what happened as a result of many acts of worship and many people becoming Muslim, and because of what the Prophet (ﷺ) had to put up with of conditions that no one could bear except the Messengers of strong will. This is one of his greatest attributes and virtues, and that is why Allah forgave him his past and future sins.

«complete His blessings upon you» by making your religious commitment strong, causing you to prevail over your enemies and making your call go further afield

«and guide you on a straight path» by which you will attain eternal happiness and success.

«and so that Allah may bestow upon you mighty support» that is, strong support, because of which Islam can never be shaken; rather it will attain complete victory and will suppress, humiliate and weaken the disbelievers, whilst sparing the strength of the Muslims and causing them to increase in numbers and their wealth to grow.

Then Allah mentions the consequences of this victory for the believers:



﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ  
السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٨﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا  
عَظِيمًا ﴿٤٩﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمَاتِ  
يَا اللَّهُ ظَنَبَ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا ﴿٥٠﴾﴾ (سورة الفتح: ٤-٦)

- 48:4. It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith. To Allah belong the hosts of the heavens and the earth. And Allah is All-Knowing, Most Wise.
- 48:5. So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them of their bad deeds, and that, before Allah, is a great triumph.
- 48:6. And so that He may punish the hypocrites, men and women, and the polytheists, men and women, who harbour evil thoughts

about Allah.<sup>24</sup> An evil turn of fortune will befall them; Allah is angry with them and has cursed them; He has prepared hell for them – an evil journey's end.

Here Allah (ﷻ) tells us of the blessing that He bestowed upon the believers when he sent down reassurance to their hearts, which is peace of mind, tranquillity and steadfastness when faced with disconcerting trials and difficult circumstances that make people worried, distract their thoughts and weaken their resolve.

By His blessings to His slave in such circumstances He makes him steadfast, strengthens his resolve and gives him a sense of peace, so that he may meet those difficulties with steadfastness and focus of mind, and thus he will be prepared to comply with the commands of Allah in such circumstances and thereby increase in faith and certainty.

When the Messenger of Allah (ﷺ) agreed on the deal between him and the polytheists, on the basis of those conditions which appeared to be unfair to them, it seemed to undermine the status of the Companions (رضي الله عنهم), and appeared to be an insult such that people can hardly tolerate. But when they bore it with patience and decided to accept it, that increased them in faith.

﴿To Allah belong the hosts of the heavens and the earth﴾ that is, all of them are under His dominion and control, so the polytheists should not think that Allah will not support His religion and His Prophet (ﷺ). Rather Allah (ﷻ) is All-Knowing, Most Wise, and His wisdom dictates that people's fortunes should alternate and that the victory of the believers should sometimes be delayed until another time.

﴿So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them

<sup>24</sup> The hypocrites thought that when the Prophet (ﷺ) and his Companions set out to perform 'umrah, they would never return to Madinah, as the polytheists would eradicate them and disbelief would prevail over Islam.



of their bad deeds». For this is the greatest thing that they could achieve, to attain what they hope for by entering those gardens and be protected from what they fear, by means of the absolution of their bad deeds.

«and that» namely the reward of the believers mentioned here «before Allah, is a great triumph». This is what the believers gained through that manifest victory.

As for the hypocrites, men and women, and the polytheists, men and women, Allah punished them by means of that and showed them that which caused them distress. For their aim had been to humiliate the believers, and they thought ill of Allah, supposing that He would not support His religion or make His word supreme, and that the followers of falsehood would gain the upper hand against the followers of truth. But Allah made their evil thoughts backfire on them, and the evil turn of fortune befell them in this world.

«Allah is angry with them» because of their opposition to Him and His Messenger (ﷺ) «and has cursed them» that is, He has cast them far away from His mercy, and «He has prepared hell for them – an evil journey's end».



﴿وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (سورة الفتح: ٧)

48:7. To Allah belong the hosts of the heavens and the earth. And Allah is Almighty, Most Wise.

Allah repeats the statement that to Him belongs the dominion of the heavens and the earth, and all that they contain of hosts, so that people will know that it is He Who honours and humiliates, and it is He Who grants victory to His hosts who are attributed to Him, as He says elsewhere:

﴿And it is surely Our troops who will be the victors.﴾ (as-Sāffāt 37: 173)

﴿And Allah is Almighty﴾ that is, strong, prevalent, subduer of all things. In addition to being Almighty and strong, He is also ﴿Most Wise﴾ in His creation and control, and He controls things in a manner dictated by His perfect wisdom.



﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾﴾ (سورة الفتح: ٨-٩)

48:8. Verily We have sent you [O Muhammad] as a witness, a bringer of glad tidings, and a warner,

48:9. so that you [O people] may believe in Allah and His Messenger, and support and honour him, and glorify Allah morning and afternoon.

﴿Verily We have sent you [O Muhammad] as a witness﴾ to your Ummah of all that they do, both good and evil, and as a witness of what is said and various issues, true and false, to testify to Allah's oneness and perfection in all ways.

﴿a bringer of glad tidings﴾ to those who obey you and obey Allah, of reward both worldly and spiritual, and in the hereafter, and as a warner to those who disobey Allah of punishment in this world and the hereafter.

Part of bringing glad tidings and warning is explaining the deeds and behaviour that are subject to the glad tidings and warnings. The Prophet (ﷺ) is the one who explains what is good and what is evil, what leads to happiness and what leads to doom, what is true and what is false.

Hence Allah followed that by saying: ﴿so that you [O people] may believe in Allah and His Messenger﴾ that is, because of the

Messenger's call to you, and his teaching of that which will benefit you. We sent him so that you may believe in Allah and His Messenger (ﷺ), which requires you to obey them in all your affairs.

﴿and support and honour him﴾ that is, support the Messenger (ﷺ) ﴿and honour him﴾ that is, venerate him, respect him and fulfil his rights, because you owe him a great deal.

﴿and glorify Allah morning and afternoon﴾, at the beginning and end of the day. In this verse, Allah mentions the right that is shared between Allah and His Messenger (ﷺ), which is to believe in them both; the right which is exclusive to the Messenger (ﷺ), which is veneration and honour; and the right which is exclusive to Allah, which is to glorify and worship Him, by prayer and otherwise.



﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾ (سورة الفتح):

(١٠)

- 48:10. Verily those who swear allegiance to you are in fact swearing allegiance to Allah; the Hand of Allah is over their hands. Whoever breaks his oath does so only to his own detriment, but whoever fulfils the covenant he has made with Allah, He will grant him an immense reward.

The allegiance to which Allah refers here is *Bay'at ar-Ridwān*, in which the Companions (رضي الله عنهم) swore allegiance to the Messenger of Allah (ﷺ), pledging not to desert him on the battlefield. This was a specific covenant, one of the conditions of which was that they would not flee from battle, even if only a few of them were left, and even if things reached the point at which it is ordinarily permissible to flee.

Allah (ﷻ) says here: those who swore allegiance to you were in fact «swearing allegiance to Allah» and making their covenant with Him. So as to emphasise this idea, Allah says: «the Hand of Allah is over their hands» that is, it is as if they were swearing allegiance to Allah and putting their hands in His Hand in this instance. All of this serves to emphasise the importance of that oath and motivate them to fulfil it. Hence He says: «Whoever breaks his oath» and does not fulfil the pledge he made to Allah «does so only to his own detriment» that is, the consequences of that will affect him and the punishment thereof will befall him.

«but whoever fulfils the covenant he has made with Allah» that is, fulfils it completely «He will grant him an immense reward» – no one knows how great it is except the One Who will bestow it upon him.



﴿ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۗ يَقُولُونَ بِالسَّيْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظُرُقَ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ ﴾

(سورة الفتح: ١١-١٣)

48:11. Those of the Bedouin who lagged behind<sup>25</sup> will say to you: We were preoccupied with [looking after] our wealth and families, so pray for forgiveness for us. They say with their tongues what is not in their hearts. Say: Who has any power at all [to intervene]

<sup>25</sup> These Bedouin stayed behind when the Prophet (ﷺ) set out for Makkah to perform 'umrah.

on your behalf with Allah if it be His will to do you harm or benefit you? Verily Allah is well aware of all that you do.

48:12. Rather you thought that the Messenger and the believers would never return to their families, and that was made fair-seeming in your hearts. You harboured evil thoughts, for you are people devoid of good and doomed.

48:13. Whoever does not believe in Allah and His Messenger, verily We have prepared for the disbelievers a raging fire.

Here Allah (ﷻ) criticises those who lagged behind and did not join His Messenger (ﷺ) in striving in His cause, such as the Bedouin whose faith was weak and in whose hearts was a disease and who thought ill of Allah (ﷻ). They would make excuses and say that they were distracted by their property and their families from going out for jihad.

They asked the Messenger of Allah (ﷺ) to pray for forgiveness for them. But Allah (ﷻ) said: ﴿They say with their tongues what is not in their hearts﴾. The request for prayers for forgiveness from the Messenger of Allah (ﷺ) may have been indicative of regret and may have been an admission of their sin, for their lagging behind required repentance and prayers for forgiveness. If this is what was in their hearts, then the Messenger's prayers for forgiveness would benefit them, because they had repented and regretted it. But what was really in their hearts was that they only lagged behind because they thought ill of Allah.

They thought ﴿that the Messenger and the believers would never return to their families﴾ that is, they thought that they would be killed or eradicated, and this notion became fair-seeming in their hearts and they were content with it, until it became deeply rooted in their hearts. There were two reasons for that:

- 1- They were people who were ﴿devoid of good and doomed﴾ that is, there was nothing good in them, for if there had been

anything good in them, this notion would not have taken root in their hearts.

- 2- They were lacking in faith and certainty of the promise of Allah that His religion would eventually be victorious and His word would become supreme. Hence Allah says: «Whoever does not believe in Allah and His Messenger», and therefore is a disbeliever who is deserving of punishment, «verily We have prepared for the disbelievers a raging fire».



﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ  
عَفُورًا رَّحِيمًا ﴿١٤﴾ (سورة الفتح: ١٤)

- 48:14. To Allah belongs the dominion of the heavens and the earth. He forgives whomever He wills and punishes whomever He wills, and Allah is Oft-Forgiving, Most Merciful.

That is, He is the only One Who possesses sovereignty in the heavens and on earth; He controls them as He wills, in accordance with the divine decree, religious decree and rulings of requital. Hence He mentions the requital that has to do with shar'i obligations:

«He forgives whomever He wills» – this refers to those who carry out what Allah commands

«and punishes whomever He wills» of those who neglect the commands of Allah.

«and Allah is Oft-Forgiving, Most Merciful» that is, His constant attributes that are never separated from Him are forgiveness and mercy.

At all times He forgives the sinners and pardons those who err; He accepts the repentance of the penitent and sends down abundant goodness by night and day.



﴿ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ إِنَّا خَذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَهُ اللَّهُ مِنْ قَبْلُ فَسَيُقُولُونَ بَلْ نَحْسُدُونَهَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴾ (سورة الفتح: ١٥)

48:15. Those who lagged behind will say, when you set out to collect the spoils: Allow us to follow you. They want to change the word [promise] of Allah. Say: You shall not follow us; Allah has already decreed that. They will say: You begrudge us [a share of the spoils] out of jealousy. Rather they understand only a little.<sup>26</sup>

Having mentioned and criticised those who lagged behind, Allah (ﷻ) now mentions their worldly punishment: when the Messenger of Allah (ﷺ) and his Companions set out to collect the spoils, for which there was no fighting involved in seizing them, these people asked to be allowed to join them and have a share, saying: ﴿Allow us to follow you. They want﴾ thereby ﴿to change the word [promise] of Allah﴾, as He decreed punishment for them, and that only the believing Companions should get a share of those spoils, as Allah decreed that in terms of both religious rulings and the divine decree.

﴿Say﴾ to them: ﴿You shall not follow us; Allah has already decreed that﴾ – you are to be deprived of it because you wronged yourselves and because you failed to fight the first time.

﴿They will say﴾ in response to these words by which they are prevented from going out: ﴿You begrudge us [a share of the spoils] out

<sup>26</sup> Allah (ﷻ) promised the spoils of Khaybar exclusively to the Muslims who were present at al-Hudaybiyah, but those who had lagged behind wanted to join the Khaybar campaign in hope of acquiring a share of the spoils. Hence in this verse He states that this will not be allowed.

of jealousy». This is the best that they can come up with concerning this matter. If they were mature enough, they would have realised that their being deprived of a share was because of their sin, and that sins have consequences in both worldly and spiritual terms. Hence Allah says: «Rather they understand only a little».



﴿قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمٍ آوَىٰ بِأَسْ شَدِيدٍ فَقِيلُوا نَحْمُكُم أَوْ يُسَلِّمُونَ  
فَإِنْ تُطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا  
أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ  
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾﴾

(سورة الفتح: ١٦-١٧)

- 48:16. Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare, and you will fight them unless they submit. Then if you obey, Allah will grant you a goodly reward; but if you turn away as you did before, He will afflict you with a painful punishment.
- 48:17. There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]. Whoever obeys Allah and His Messenger, He will admit him to gardens through which rivers flow; but whoever turns away, He will afflict him with a painful punishment.

Having mentioned those Bedouin who lagged behind from jihad in His cause, and who gave invalid excuses, and asked to go out with the Muslims when there was no fighting involved, just for the purpose of getting a share of the spoils, Allah said to them, by way of testing them:



﴿Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare﴾ that is, the Messenger (ﷺ) and those who take his place among the Rightly-Guided Caliphs and rulers will call you to fight.

Those people who they were to be called upon to fight were the Persians, Romans and others of their ilk.

﴿and you will fight them unless they submit﴾ that is, either one or the other will happen. This describes the real situation, for when they engaged them and fought them, as these people were still formidable in warfare, in that situation they did not accept to pay the *jizyah*; rather they would either enter Islam or fight in defence of their religion to which they chose to adhere.

But when the Muslims defeated them and they grew weak and submitted, they lost their strength. Therefore their options were either to become Muslim or pay the *jizyah*.

﴿Then if you obey﴾ the one who calls you to fight these people ﴿Allah will grant you a goodly reward﴾ which is the reward that Allah and His Messenger (ﷺ) have connected to jihad in Allah's cause.

﴿but if you turn away as you did before﴾ when you turned away from fighting those whom the Messenger (ﷺ) called you to fight ﴿He will afflict you with a painful punishment﴾. This verse is indicative of the virtue of the Rightly-Guided Caliphs who called for jihad against people who were formidable in warfare, and that it was obligatory to obey them in that regard.

Then Allah mentions valid reasons that excuse a person from going out for jihad, as He says: ﴿There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]﴾ that is, there is no blame on them for staying behind from jihad, because they have excuses that prevent them from doing so.

«Whoever obeys Allah and His Messenger» by complying with their commands and heeding their prohibitions, «He will admit him to gardens through which rivers flow», in which there is all that their souls may desire and that may delight their eyes. «but whoever turns away» from obedience to Allah and His Messenger (ﷺ), «He will afflict him with a painful punishment». All happiness is in obeying Allah and all misery is in disobeying Him and going against His commands.



﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَّكُمْ اللَّهُ مَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هُدُوءًا وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلِيمًا قَدِيرًا ﴿٢١﴾﴾

(سورة الفتح: ١٨-٢١)

48:18. Allah was well pleased with the believers when they swore allegiance to you [O Muhammad] under the tree.<sup>27</sup> He knew what was in their hearts, so He sent down reassurance to them, and He rewarded them with [the glad tidings of] a victory soon to come

<sup>27</sup> The Prophet (ﷺ) had sent 'Uthmān (رضي الله عنه) to Makkah to speak with Quraysh and tell them that the Muslims had come in peace for the sole purpose of performing 'umrah, but they detained him for so long that the Muslims thought that they might have murdered him, which would constitute an act of war. Hence the Prophet (ﷺ), standing under a tree, accepted their oaths of allegiance and pledge to fight, if need be, and never flee.

- 48:19. and abundant spoils that they would seize. And Allah is Almighty, Most Wise.
- 48:20. Allah has promised you abundant spoils that you will seize and has hastened this<sup>28</sup> for you, and He has restrained people's hands from [harming] you, so that it may be a sign for the believers and so that He may guide you to a straight path.
- 48:21. And there are other spoils that you have not yet been able to seize; Allah has earmarked them for you, for Allah has power over all things.

Here Allah (ﷻ) tells us of His grace and mercy, and that He was pleased with the believers when they swore that oath of allegiance to the Messenger (ﷺ) that led to their triumph, and by means of which they attained happiness in this world and the hereafter.

The reason for that oath of allegiance – which was called Bay‘at ar-Riḍwān (the oath of divine pleasure) because Allah was pleased with the believers because of it; it is also known as the oath of the people of the tree – was that when negotiations took place between the Messenger of Allah (ﷺ) and the polytheists on the Day of al-Ḥudaybiyah concerning the reasons for his coming, and he stated that he had not come to fight anyone and that he had only come to visit and venerate the sacred House, the Messenger of Allah (ﷺ) sent ‘Uthmān ibn ‘Affān (*raḍiya Allāhu ‘anhu* – may Allah be pleased with him) to Makkah with that message. Then there came false news that the polytheists had killed ‘Uthmān, so the Messenger of Allah (ﷺ) gathered together the believers who were with him, of whom there were approximately fifteen hundred, and they swore allegiance to him beneath a tree, pledging to fight the polytheists and swearing that they would not flee until they died.

<sup>28</sup> This refers to the spoils of Khaybar; immediately after their return to Madinah from al-Ḥudaybiyah, the Muslims set out on the campaign to Khaybar.

So Allah stated that He was pleased with the believers in that situation, which was one of the greatest acts of obedience and means of drawing close to Him.

﴿He knew what was in their hearts﴾ of faith  
 ﴿so He sent down reassurance to them﴾ in appreciation of what was in their hearts and so as to increase them in guidance.

He also knew what was in their hearts of distress at the conditions imposed by the polytheists on His Messenger (ﷺ), so he sent down reassurance to them in order to make them steadfast and give them peace of mind.

﴿and He rewarded them with [the glad tidings of] a victory soon to come﴾ which was the conquest of Khaybar, at which no one was present but those who had been at al-Ḥudaybiyah.

They alone were present at Khaybar, the booty of which was for them alone, as appreciation for what they had done of obeying Allah (ﷻ) and seeking His pleasure.

﴿and abundant spoils that they would seize. And Allah is Almighty, Most Wise﴾ that is, He possesses might and power by which He subjugates all things. If He so willed, He would have defeated the disbelievers in every battle that took place between them and the believers. But He is also Most Wise; He tests some by means of others, and He tests the believers by means of the disbelievers.

﴿Allah has promised you abundant spoils that you will seize﴾ – this includes all the booty that the Muslims will seize until the Day of Resurrection

﴿and has hastened this﴾ namely the spoils of Khaybar ﴿for you﴾, so do not think that this is all there is; rather it will be followed by much more.

﴿and﴾ give thanks to Allah, for ﴿He has restrained people's hands from [harming] you﴾ when they came to fight you and were eager to do so. This is a blessing by means of which He made things easier for you.

﴿so that it﴾ namely this blessing ﴿may be a sign for the believers﴾ by means of which they see proof of the promise of Allah and know that His promise is true, and so that they may be certain of His reward for the believers, and that the One Who decreed that this should happen may decree other booty for them.

﴿and so that He may guide you﴾ by means of what He makes available to you

﴿to a straight path﴾ of knowledge, faith and good deeds.

﴿And there are other spoils﴾ that is, He has promised you other spoils

﴿that you have not yet been able to seize﴾ at the time when these words were first spoken.

﴿Allah has earmarked them for you﴾ that is, as He has control over them and they are subject to His sovereignty, and He has promised them to you. What He has promised will inevitably come to pass, because of the perfect might of Allah (ﷻ). Hence He says: ﴿for Allah has power over all things﴾.



﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبُرَ لَمَّا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٣﴾ سُنَّة

اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٢﴾ (سورة الفتح: ٢٢-٢٣)

48:22. If those who disbelieve had fought you [at al-Hudaybiyah], they would have turned and fled, and they would not have found any protector or helper.

48:23. Such was the way of Allah in the past. And you will find no change in the way of Allah.

These are glad tidings from Allah to His believing slaves of their victory over the disbelieving enemies, and that if they had confronted

them in battle and fought them, ﴿they would have turned and fled, and they would not have found any protector﴾ to take care of them ﴿or helper﴾ to help them and support them in fighting you; rather they would have failed and been defeated. This is the way of Allah in dealing with the previous nations, that it is the troops of Allah who will be the victors. ﴿And you will find no change in the way of Allah﴾.



﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَآتَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْحَيْبِكُمْ مِنْهُمْ مَعْرَةٌ يَغَيِّرُ عِلْمٌ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾ (سورة الفتح: ٢٤-٢٥)

- 48:24. It is He Who restrained their hands from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them. And Allah sees well all that you do.
- 48:25. It is they who disbelieved and barred you from the Sacred Mosque, and prevented the offerings from reaching their place of sacrifice. Were it not for believing men and believing women [in Makkah] of whom you were unaware, whom you might have trampled underfoot and thus unwittingly incurred a burden of sin [Allah would have commanded you to fight the disbelievers. But He ordained it thus] so that He might admit whomever He will to His mercy. If they [believers and disbelievers] had been distinct from one another, We would surely have afflicted those among them who disbelieved with a painful punishment.

Here Allah (ﷻ) reminds His slaves of how He blessed them by saving them from the evil of the disbelievers and from having to fight them, as He says:

﴿It is He Who restrained their hands﴾ that is, the hands of the people of Makkah ﴿from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them﴾ that is, after you gained the upper hand over them and they came under your control, without any peace deal or covenant. They were approximately eighty men who charged at the Muslims, hoping to catch them unawares, but they found the Muslims alert and ready, so they seized them, then they let them go and did not kill them, out of mercy from Allah towards the believers, because it was not in their interests to kill them.

﴿And Allah sees well all that you do﴾ and He will requite each person for his deeds, and He takes care of you as He is the best to do that.

Then Allah (ﷻ) mentions the reasons that encourage the Muslims to fight the polytheists, which is their disbelief in Allah and His Messenger (ﷺ), and their barring the Messenger of Allah (ﷺ) and the believers with him from going to the Sacred House to visit it and venerate it by performing Hajj and ‘umrah.

It is also they who ﴿prevented the offerings from reaching their place of sacrifice﴾, which is the place where they are to be slaughtered, namely Makkah. They prevented them from reaching it wrongfully and out of enmity. All of these matters are reasons to fight them.

But then there was a reason not to fight them, which was the presence of believing men and women among the polytheists; they were not living apart from them in a separate place, such that harm would not reach them. Were it not for these believing men and women, whom the Muslims did not know, and whom they might have ﴿trampled underfoot﴾ – in other words, were it not for fear that they might be trampled underfoot, ﴿and thus unwittingly incurred

a burden of sin» that would result from fighting them and causing them harm and injury, Allah would have commanded you to fight the disbelievers.

There is also another benefit from not fighting, which is so that Allah might admit to His mercy whomever He willed, and bless them with faith after disbelief, and guidance after misguidance. Therefore He prevented them from fighting them for this reason.

«If they [believers and disbelievers] had been distinct from one another» that is, if the believers had been separate from the disbelievers,

«We would surely have afflicted those among them who disbelieved with a painful punishment» by making it permissible for you to fight them, giving you permission to do that, and granting you victory over them.



﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة الفتح: ٢٦)

48:26. [Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance<sup>29</sup> – then Allah sent down His reassurance to His Messenger and to the believers, and caused them to adhere to the word of piety,<sup>30</sup> for they were more deserving and worthy of it. And Allah has knowledge of all things.

<sup>29</sup> When drawing up the treaty document at al-Hudaybiyah, the disbelievers refused to include the phrases “in the name of Allah, the Most Gracious, the Most Merciful” and “the Messenger of Allah (ﷺ)”.

<sup>30</sup> The word of piety is “*lā ilāha illā Allāh* (there is no god but Allah)”, which forms the basis of piety and righteousness.



«[Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance» as they refused to write the words “In the name of Allah, the Most Gracious, the Most Merciful”, and they refused to let the Messenger of Allah (ﷺ) and the believers enter Makkah that year, lest the people say: They entered Makkah in spite of Quraysh.

These and similar matters of ignorance still remained in their hearts, and that led them to commit many sins.

«then Allah sent down His reassurance to His Messenger (ﷺ) and to the believers» so that anger did not make them respond in kind to the polytheists; rather they showed patience and self-restraint in obedience to the ruling of Allah, and they adhered to the conditions that involved respecting the sacred limits of Allah, no matter what the conditions were, and they did not care about anyone who blamed or criticised them.

«and caused them to adhere to the word of piety» which is “*lâ ilâha illâ Allâh* (there is no god but Allah)” and the duties dictated by it. He caused them to adhere to that, so they adhered to it and carried out the duties dictated thereby.

«for they were more deserving and worthy of it» than others, because of what Allah knew of their character and what was in their hearts of goodness. Hence Allah said: «And Allah has knowledge of all things».



﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُخْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾﴾ (سورة الفتح: ٢٧-٢٨)

- 48:27. Indeed Allah will fulfil the dream of His Messenger in truth: you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair, without any fear. He knew what you did not know and He granted, before that,<sup>31</sup> a victory soon to come.
- 48:28. 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; and sufficient is Allah as a witness.

«Indeed Allah will fulfil the dream of His Messenger in truth» – the Messenger of Allah (ﷺ) had seen a dream in Madinah and had told his Companions about it; the dream said that they would enter Makkah and circumambulate the Kaaba. But when, as a result of the Treaty of al-Hudaybiyah, they went back without having entered Makkah, they had a great deal to say about that, to the extent that they said to the Messenger of Allah (ﷺ): Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Did I tell you that it would be this year?» (Bukhari)

They said: No. He said:

«You will surely come to it and circumambulate it.» (Bukhari)

– and Allah says here: «Indeed Allah will fulfil the dream of His Messenger in truth» that is, it will inevitably come to pass and be fulfilled, and whether it comes sooner or later, that does not undermine the promise.

«you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair» that is, you will enter it for the purpose of venerating this sacred House, and you will perform and complete your rituals by shaving your heads or cutting your hair, without any fear.

<sup>31</sup> That is, before they were to enter Makkah to perform 'umrah the following year. The victory referred to here is the conquest of Khaybar.

«He knew», of what was in your best interests,  
 «what you did not know and He granted, before that» that is, before  
 entering Makkah in the manner described,  
 «a victory soon to come».

Because this incident caused some distress to some of the believers,  
 as they did not understand the wisdom behind it, Allah explained the  
 wisdom behind it and the benefits thereof. The same applies to all of  
 His shar'i rulings; they are all guidance and mercy. Allah explained  
 the matter in general terms that apply to all rulings, as He said: «It is  
 He Who has sent His Messenger with guidance» which is beneficial  
 knowledge that guides people away from misguidance and shows the  
 paths of good and evil.

«and the religion of truth» that is, the religion that is based on  
 truth, and is justice, kindness and mercy.

This refers to every righteous deed that purifies the heart, cleanses  
 the soul, guides to good characteristics and raises one in status.

«so that He may cause it to prevail over all other religions» on the  
 basis of proof and evidence, and subdue the disbelievers.



﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا  
 يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي  
 التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِعٍ أُخْرِجَ شَطَكُهُ فَنَازَرُهُ فَاسْتَقْلَطَ فَاسْتَوَى عَلَى سُوْقِهِ  
 يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
 مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ (سورة الفتح: ٢٩)

48:29. Muhammad is the Messenger of Allah, and those who are  
 with him are firm and unyielding towards the disbelievers,  
 compassionate towards one another. You see them bowing and

prostrating [in prayer], seeking the grace and pleasure of Allah. Their mark is on their faces from the effects of prostration. Such is their description in the Torah, and their likeness in the Gospel is that of a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers – so that He may infuriate the disbelievers through them.<sup>32</sup> Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward.

Here Allah tells us about His Messenger and his Companions, both *Muhājireen* and *Anṣār*, describing them with the most perfect attributes and in the most sublime situation (namely bowing and prostrating).

And He tells us that they are «firm and unyielding towards the disbelievers» that is, they are serious and strive hard in opposing them, putting their utmost effort into achieving that. Hence the disbelievers saw nothing of them except harshness and toughness, therefore their enemies submitted and yielded to them, and the Muslims subdued them.

«compassionate towards one another» that is, loving one another, showing mercy and kindness to one another, like a single body; each of them loves for his brother what he loves for himself. This is how they treat one another.

As for their interactions with their Creator, «You see them bowing and prostrating [in prayer]» that is, their main characteristic is that they pray a great deal, and the most important part of the prayer is bowing and prostration.

«seeking» by means of this act of worship

<sup>32</sup> The likeness of the seed describes the Ṣaḥābah, who were few in number and weak in the beginning, but gradually increased in numbers and strength until they reached a level of strength that infuriated the disbelievers.

«the grace and pleasure of Allah» that is, this is their aim, to attain the pleasure of their Lord and His reward.

«Their mark is on their faces from the effects of prostration» that is, the act of worship – as a result of their doing it a great deal and doing it well – has left its mark on their faces, which shine brightly. Just as the prayer illuminated their hearts, it has also illuminated their faces.

«Such» that is, what is described here «is their description in the Torah» that is, this description of them that is given by Allah is also mentioned in the Torah.

As for their likeness in the Gospel, they are described in a different way: in their perfection and cooperation, they are like «a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers» with its perfection, upright growth, beauty and reaching maturity.

The Companions (رضي الله عنهم) are like such plants in that they benefit people and people need them. Strength of faith and righteous deeds are like the strong roots and stem of the plant.

The fact that the minor Companions and those who came to Islam later joined the senior Companions and helped and supported them in their endeavours to establish the religion of Allah and call people to it is like the seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem.

Hence Allah says: «so that He may infuriate the disbelievers through them» when they see the believers' unity and firm adherence to their religion, and when they confront one another in the battlefield.

«Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward». The Companions (رضي الله عنهم) combined faith and righteous deeds, so Allah combined for them forgiveness that results in protection from the evils of this world and the hereafter with great reward in this world and the hereafter.

Here we will tell the story of al-Ḥudaybiyah at length, as narrated by Imam Shams ad-Deen Ibn al-Qayyim in *al-Hadi an-Nabawi*, as this will help us to understand this soorah which speaks of this event. He (may Allah have mercy on him) said:

### The story of al-Ḥudaybiyah

Nāfi' said that it occurred in Dhul-Qa'dah 6 AH, which is the correct view. This is the view of az-Zuhri, Qatādah, Moosâ ibn 'Uqbah, Muhammad ibn Is-hâq, and others.

Hishâm ibn 'Urwah said, narrating from his father (*raḍiya Allāhu 'anhuma* – may Allah be pleased with both of them), that the Messenger of Allah (ﷺ) set out for al-Ḥudaybiyah in Ramadan, but in fact it was in Shawwâl. This is a mistake on his part; it was the conquest of Makkah that occurred in Ramadan.

Abul-Aswad said, narrating from 'Urwah, that it occurred in Dhul-Qa'dah, according to the correct view.

In *as-Ṣaḥeḥayn* it is narrated from Anas that the Prophet (ﷺ) performed 'umrah four times, all of them in Dhul-Qa'dah, and he mentioned the 'umrah of al-Ḥudaybiyah as one of them, when he was accompanied by fifteen hundred believers. This was also narrated in *as-Ṣaḥeḥayn* from Jâbir; in the same books it was narrated from 'Abdullâh ibn Abi Awfâ that they were thirteen hundred.

Qatādah said: I said to Sa'eed ibn al-Musayyab: How many were the people who were present at Bay'at ar-Riḍwân? He said: Fifteen hundred. I said: Jâbir ibn 'Abdullâh said that they were fourteen hundred. He said: May Allah have mercy on him; he must be mistaken, for it was he who told me that they were fifteen hundred. I said: Both views are narrated soundly from Jâbir, and it was narrated soundly from him that in the year of al-Ḥudaybiyah they slaughtered seventy camels, and one camel may be sacrificed on behalf of seven people. It was said to him: How many were you? He said: Fourteen hundred, on horseback and on foot.

One feels more at ease with this view (namely that they were fourteen hundred), and this is the view of al-Barâ' ibn 'Âzib, Ma'qil ibn Yasâr, Salamah ibn al-Akwa' (رضي الله عنه), according to the more sound of the two reports, and al-Musayyab ibn Hazan. Shu'bah said, narrating from Qatâdah, from Sa'eed ibn al-Musayyab, from his father: We were with the Messenger of Allah (ﷺ) beneath the tree, fourteen hundred men. Those who say that they were seven hundred are clearly mistaken. The reason for their mistake is that on that day they slaughtered seventy camels, and it was stated that a camel is sufficient for seven or ten men, but this is not in harmony with what he stated concerning their number, because he stated that a camel was slaughtered during this campaign on behalf of seven, so if the seventy camels were for all of them, they would have been four hundred and ninety men. But at the end of the same hadith, he said that they were fourteen hundred.

When they were in Dhul-Hulayfah the Messenger of Allah (ﷺ) garlanded and marked his sacrificial camel, and entered *ihrâm* for 'umrah. He sent a spy from Khuzâ'ah ahead of him, to find out about Quraysh for him, and when they were near 'Usfân, the spy came and said: I have just left Ka'b ibn Lu'ayy; they have gathered the Aḥâbeesh (some Arab tribes) and many others against you, and they want to fight you and bar you from reaching the Kaaba. The Prophet (ﷺ) consulted his Companions, and asked them:

«Do you think we should attack the land of these people who are supporting Quraysh, or should we head towards the House, and whoever tries to bar us from it, we should fight them?»

Abu Bakr said: Allah and His Messenger know best. Rather we have come to perform 'umrah and we have not come to fight anyone, but whoever prevents us from reaching the House, we should fight them. So the Prophet (ﷺ) said:

«Then let us move on.»

So they moved on, until when they were partway there, the Prophet (ﷺ) said:

«Khâlid ibn al-Waleed is in al-Ghumaym with the cavalry of Quraysh; go to the right.»

(The narrators said:) By Allah, Khâlid did not realise that they were there until he saw the dust of the oncoming army. So he rushed to warn Quraysh.

The Prophet (ﷺ) continued on until, when he was in the mountain pass from which he would come down upon them, his mount sat down. The people said: Move, move! But it would not move. Then they said: Al-Qaṣwâ' is being obstinate. The Prophet (ﷺ) said:

«Al-Qaṣwâ' is not being obstinate, for that is not her nature. What is restraining her is the same thing that restrained the elephant.»

Then he said:

«By the One in Whose Hand is my soul, they will not ask me for any deal that is based on venerating what Allah has made sacred, but I will agree to it.»

He prodded his camel and she jumped up, and he turned back and camped in the furthest part of al-Ḥudaybiyah, beside a well that had a little water. The people took the water a little at a time, but they soon used it up, and they complained of thirst to the Messenger of Allah (ﷺ).

He took an arrow from his quiver, and instructed them to put it in the well. By Allah, it kept flowing with what they needed of water until they moved on.

Quraysh got worried because of his coming down towards them, so the Messenger of Allah (ﷺ) wanted to send one of his Companions to them. He summoned 'Umar ibn al-Khaṭṭâb in order to send him, but 'Umar said: O Messenger of Allah, there is no one of Banu Ka'b in Makkah who could defend me if they want to harm me; send 'Uthmân ibn 'Affân instead, for his clan is there and he will be able to tell them whatever you want.



So the Messenger of Allah (ﷺ) summoned 'Uthmân ibn 'Affân and sent him to Quraysh, saying:

«Tell them that we have not come to fight; we have only come to perform 'umrah. And call them to Islam.»

He instructed him to go to some believing men and women in Makkah, and give them the glad tidings of victory and tell them that Allah (ﷻ) would cause His religion to prevail in Makkah, so that no one would have to conceal his faith in the city. 'Uthmân set out, and passed by Quraysh in Balдах. They said: Where are you going? He said: The Messenger of Allah (ﷺ) has sent me to call you to Allah and to Islam, and to tell you that we have not come to fight; rather we have come to perform 'umrah. They said: We have heard what you say; you may carry on.

Abân ibn Sa'eed ibn al-'Âş stood up to welcome him. He put a saddle on his horse and seated 'Uthmân on the horse, declaring that he was under his protection, then Abân rode behind 'Uthmân, until they came to Makkah. Before 'Uthmân came back, the Muslims said: 'Uthmân is the first one of us to reach the Kaaba and circumambulate it. But the Messenger of Allah (ﷺ) said:

«I do not think he will circumambulate the Kaaba when we are detained (and prevented from doing so).»

They said: What is there to prevent him from doing that, O Messenger of Allah, when he has reached it? He said:

«That is what I think: he will not circumambulate the Kaaba unless we circumambulate it with him.»

And the Muslims approached the polytheists to discuss a peace deal.

A man from one of the two groups threw something at a man from the other side, and a skirmish took place in which they shot arrows and threw stones at one another, and the two groups shouted at one another and detained whomever they found of the other party. The

Messenger of Allah (ﷺ) heard that 'Uthmân had been killed, so he called the Muslims to swear allegiance to him.

The Muslims rushed to the Messenger of Allah (ﷺ), who was beneath a tree, and swore allegiance to him, pledging not to flee. Then the Messenger of Allah (ﷺ) took hold of his own hand and said:

«This is on behalf of 'Uthmân.»

When the oath of allegiance was complete, 'Uthmân came back and the Muslims said to him: Have you had your fill, O Abu 'Abdullâh, of circumambulating the Kaaba? He said: How ill you think of me! By the One in Whose Hand is my soul, even if I stayed there for a year, and the Messenger of Allah (ﷺ) stayed in al-Ḥudaybiyah, I would not circumambulate it until the Messenger of Allah (ﷺ) did so. Quraysh invited me to circumambulate the Kaaba, but I refused. The Muslims said: The Messenger of Allah is the most knowledgeable of us about Allah and the most positive in thinking.

'Umar had taken the hand of the Messenger of Allah (ﷺ) to swear allegiance to him under the tree, and all the Muslims swore allegiance except al-Jadd ibn Qays. Ma'qil ibn Yasâr held a branch up away from the Messenger of Allah (ﷺ). The first one to swear allegiance to him was Abu Sinân al-Asadi. Salamah ibn al-Akwa' swore allegiance to him three times, among the first group of people, the middle group and the last group.

Whilst they were like that, Budayl ibn Warqa' al-Khuzâ'i came with a group of Khuzâ'ah, who were sincere advisers to the Messenger of Allah (ﷺ), from among the people of Tihâmah, and said: I have just seen Ka'b ibn Lu'ayy and 'Âmir ibn Lu'ayy, camped by the profuse water of al-Ḥudaybiyah. They have milch-camels with them, and they intend to fight you and bar you from reaching the Kaaba.

The Messenger of Allah (ﷺ) said:

«We have not come to fight anyone; rather we have come to perform 'umrah. War has weakened Quraysh and they have suffered great

losses. If they wish I will conclude a truce with them and they must refrain from interfering between me and the people (and if I prevail), then they may decide whether they want to enter Islam as the people have done. If not, they will have rested and regained their strength, and will be able to resume fighting me. Then, by the One in Whose Hand is my soul, I will surely fight them in defence of this cause of mine, until I am killed or Allah causes His religion to prevail.»

Budayl said: I will convey your words to them. He set out until he came to Quraysh and said to them: I have come to you from this man, and I heard him say something. If you wish, I will tell you about it. The foolish ones among them said: We have no need for you to tell us anything about him. But the wise ones among them said: Tell us what you heard. He said: I heard him say such and such. ‘Urwah ibn Mas‘ood ath-Thaqafi said: This man has offered you a reasonable proposal, so accept it and let me go and talk to him. They said: Go to him.

So he came to him and began talking to him, and the Prophet (ﷺ) said to him something similar to what he had said to Budayl, whereupon ‘Urwah said: O Muhammad, do you want to eradicate your own people? Have you ever heard of anyone among the Arabs who destroyed his own people? If you insist on fighting, then by Allah, I am looking at the people’s faces and I see a collection of riffraff, the type who would flee and abandon you. Abu Bakr said: Suck the teat of al-Lât! Do you think we would flee and abandon him? He said: Who is this? He said: Abu Bakr. He said: By the One in Whose Hand is my soul, were it not for a favour that I still owe you and have not yet returned, I would have answered you.

Every time the Prophet (ﷺ) started speaking, ‘Urwah reached out for his beard. Al-Mugheerah ibn Shu‘bah was beside the Prophet (ﷺ), and had a sword with him and was wearing a helmet. Every time ‘Urwah reached out to grab the Prophet’s beard, al-Mugheerah struck his hand with the handle of his sword and said: Keep your hand

away from the beard of the Messenger of Allah (ﷺ)! 'Urwah raised his head and said: Who is this? He said: Al-Mugheerah ibn Shu'bah. He said: O betrayer! Am I not still striving to protect you from the consequences of your treachery?

Al-Mugheerah had accompanied some people during the *jâhiliyah*, then he had killed them and taken their property, then he came and entered Islam. The Prophet (ﷺ) said:

«As for your Islam, I accept it; as for the property, I do not want anything of it.»

Then 'Urwah started watching the Companions of the Messenger of Allah (ﷺ), and by Allah, the Prophet (ﷺ) did not spit but it fell into the hand of one of them, and he rubbed it on his skin and face.

If he instructed them to do something, they hastened to obey his command. When he did *wuḍoo'*, they almost fought over his leftover water. When he spoke, they lowered their voices in his presence, and they refrained from looking at him, out of respect.

'Urwah went back to his companions and said: O people, by Allah, I have visited kings, Chosroes and Caesar and the Negus, but, by Allah, I have never seen any king whose companions venerated him as the Companions of Muhammad venerate Muhammad. By Allah, he does not spit but it falls in the hand of one of them, and he rubs his face and skin with it. If he instructs them to do something, they hasten to obey his command. When he does *wuḍoo'*, they almost fight over his leftover water. When he speaks, they lower their voices in his presence, and they refrain from looking at him, out of respect. He has offered you a reasonable proposal, so accept it.

A man from Banu Kinânah said: Let me go to him. So they said: Go to him.

When he approached the Prophet (ﷺ), the Messenger of Allah (ﷺ) said:

«This is So-and-so; he is from a people who venerate the sacrificial camels, so send them in his direction.»

So they sent them, and the people met him reciting the *talbiyah*. When he saw that, he said: Glory be to Allah! These people should not be prevented from reaching the Kaaba.

He went back to his companions and said: I saw that the sacrificial camels have been garlanded and marked, and I do not think that they should be barred from reaching the Kaaba.

Mikraz ibn Hafş stood up and said: Let me go to him. So they said: Go to him.

When he approached them, the Prophet (ﷺ) said:

«This is Mikraz ibn Hafş; he is a vicious man.»

He started speaking to the Messenger of Allah (ﷺ), and whilst he was speaking to him, Suhayl ibn ‘Amr came and the Prophet (ﷺ) said:

«Now the matter has become easy.»<sup>33</sup>

He said: Come, let us have a deal written down between us and you. He called for the scribe and said:

«Write: In the name of Allah, the Most Gracious, the Most Merciful.»

Suhayl said: As for the Most Gracious, by Allah we do not know what this is. Rather write: “In Your name, O Allah”, as you used to write.

The Muslims said: By Allah, we will not write anything except: “In the name of Allah, the Most Gracious, the Most Merciful”.

The Prophet (ﷺ) said:

«Write: In Your name, O Allah.»

Then he said:

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<sup>33</sup> This was an optimistic remark based on the man’s name, because the name Suhayl is derived from the same root as the word *sahl* (easy).

«Write: This is what has been agreed to by Muhammad the Messenger of Allah.»

Suhayl said: By Allah, if we knew that you were the Messenger of Allah, we would not have barred you from reaching the Kaaba and we would not have fought you. Rather write: "Muhammad ibn 'Abdullâh". The Prophet (ﷺ) said:

«I am indeed the Messenger of Allah, even if you deny me. Write: Muhammad ibn 'Abdullâh.»

Then the Prophet (ﷺ) said:

«That you will allow us to go to the Kaaba and circumambulate it.»

Suhayl said: By Allah, we do not want the Arabs to say that we yielded to pressure, but you can have that next year. So he wrote it down.

Suhayl said: No man of ours will come to you, even if he follows your religion, but you will return him to us.

The Muslims said: *Subhân Allâh!* How can he be returned to the polytheists, when he has come as a Muslim?

Whilst they were like that, Abu Jandal ibn Suhayl came, dragging his chains, having escaped from the other side of Makkah, and went to the Muslims, seeking their protection. Suhayl said: This is the first one I ask you to return on the basis of our deal. The Prophet (ﷺ) said: «We have not concluded the deal yet.»

Suhayl said: Then in that case I will not make any deal with you. The Prophet (ﷺ) said:

«Let him off for my sake.»

He said: I will not let him off. He said:

«Do it!»

He said: I will not do it.

Abu Jandal said: O Muslims, am I be returned to the polytheists when I have come as a Muslim? Do you not see what I have

been suffering? For he had been tortured severely for the sake of Allah.

‘Umar ibn al-Khaṭṭāb said: I never had any doubts since I became Muslim, except on that day. I came to the Prophet (ﷺ) and said: O Messenger of Allah, are you not the Prophet of Allah? He said:

«Indeed I am.»

I said: Are we not following the truth and our enemies following falsehood? He said:

«Indeed.»

I said: How can we accept a deal that is humiliating for our religion, and go back before Allah decides between us and our enemy? He said:

«Verily I am the Messenger of Allah, and He will cause me to prevail, and I will not disobey Him.»

I said: Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Indeed I did, but did I tell you that you would come to it this year?»

I said: No. He said:

«You will surely come to it and circumambulate it.»

Then I went to Abu Bakr and said to him what I had said to the Messenger of Allah (ﷺ), and Abu Bakr replied exactly as the Messenger of Allah (ﷺ) had replied, and he added: So stay close to him until you die, for by Allah he is on the path of truth. ‘Umar said: I did many good deeds in hope of expiating that.

When he had finished writing the treaty, the Messenger of Allah (ﷺ) said:

«Get up and offer your sacrifices, then shave your heads.»

By Allah, not one man among them got up even after he had said that three times.

When none of them got up, he got up and went to Umm Salamah (*radiya Allâhu 'anhâ* – may Allah be pleased with her), and told her how the people had responded. She said: O Messenger of Allah, do you want that to be done? Go out and do not say a word to anyone until you slaughter your camel and call your barber to shave your head. So he got up and went out, and he did not speak to anyone among them until he had done that: he slaughtered his camel and called his barber to shave his head.

When the people saw that, they got up and slaughtered their camels, and they started shaving one another's heads, to the point that some of them almost killed one another out of distress.

Then some believing women came, and Allah (ﷻ) revealed the words:

﴿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. ... Do not hold on to marriage ties with disbelieving women. ... ﴾  
(*al-Mumtahanah* 60: 10)

On that day 'Umar divorced two wives of his who were polytheists; Mu'âwiyah married one of them and Şafwân ibn Umayyah married the other.

Then the Prophet (ﷺ) returned to Madinah.

On the way back, Allah revealed to him the words: ﴿Verily We have granted you [O Muhammad, in the Treaty of al-Ḥudaybiyah] a manifest victory﴾ (48: 1). 'Umar said: Is it a victory, O Messenger of Allah? He said:

«Yes.»

The Companions said: Congratulations to you, O Messenger of Allah, but what about us?



Then Allah (ﷻ) revealed the words: ﴿It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith...﴾ (48: 4)<sup>34</sup>

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

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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<sup>34</sup> The incident of Ḥudaybiyah is mentioned in detail in Ibn al-Qayyim's *Zâd al-Ma'âd*. Some portions of it have been recorded by Imam Bukhari. (Editor)

49.

## Soorat al-Hujurât

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهِۦ ۗ وَاَتَقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱﴾  
يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ ۗ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿۲﴾ اِنَّ الَّذِيْنَ يَغْضُوْنَ  
اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلنَّكَوٰثِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ  
عَظِيْمٌ ﴿۳﴾﴾ (سورة الحجرات: ۱-۳)

- 49:1. O you who believe, do not decide any matter [of a religious or communal nature] before Allah and His Messenger have decided concerning it; and fear Allah, for verily Allah is All-Hearing, All-Knowing.
- 49:2. O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds come to nothing without your realising it.

49:3. Verily those who lower their voices in the presence of Allah's Messenger are those whose hearts Allah has tested [and purified] for piety; for them is forgiveness and an immense reward.

This refers to the proper etiquette to be observed with Allah (ﷻ) and with the Messenger of Allah (ﷺ), and the proper veneration, respect and honour to be shown to him.

Allah instructs His believing slaves to do what is required of them as believers in Allah and His Messenger (ﷺ), which is to obey the commands of Allah and heed His prohibitions, and to comply with the commands of Allah and follow the Sunnah of the Messenger of Allah (ﷺ) in all their affairs, and not to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it, and not to speak before the Prophet (ﷺ) speaks or to issue any instructions before he does so.

This is the real etiquette that is required with Allah and His Messenger (ﷺ), and it is a sign of a person being blessed and successful. By missing out on this, he will miss out on eternal bliss and everlasting joy.

This is an emphatic prohibition on giving precedence to any view over that of the Messenger (ﷺ), for once the Sunnah of the Messenger of Allah (ﷺ) is clear, it becomes obligatory to follow it and give precedence to it over everything else, no matter what it is.

Then Allah enjoins us to fear him and be pious in general terms, which means, as Ṭalq ibn Ḥabeeb said, to do acts of obedience to Allah in the light of clear guidance from Allah, hoping for the reward of Allah, and to refrain from disobeying Allah in the light of clear guidance from Allah, fearing the punishment of Allah.

﴿for verily Allah is All-Hearing﴾ that is, He hears all voices at all times, even in hidden places and locations.

﴿All-Knowing﴾ that is, He knows what is visible and what is hidden, what comes first and what comes later, what is inevitable, what is impossible and what is possible.

By mentioning these two divine names – after forbidding the believers to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it and commanding them to fear Him – Allah is urging them to comply with those good commands and observe that etiquette, and warning against not complying.

Then Allah (ﷻ) says: ﴿O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him﴾. This is the etiquette to be observed when addressing the Messenger of Allah (ﷺ): the one who is addressing him should not raise his voice above his or speak loudly to him; rather he should lower his voice and address him politely and gently, with all veneration and respect.

The Messenger (ﷺ) is not like one of them, so they should address him in a different manner when they speak to him, for he is different to others with regard to his due rights over the Ummah, and the obligation to believe in him and love him, without which faith cannot be complete. By failing to comply with these instructions, a person may be committing a sin and there is the fear that his good deeds could be nullified without him realising. By the same token, observing proper etiquette with him is one of the means of attaining reward and of having one's good deeds accepted.

Then Allah praises those who lower their voices in the presence of the Messenger of Allah (ﷺ), for Allah has tested their hearts and purified them for piety; in other words He has tried and tested them, and the outcome of that is that their hearts became fit for piety.

Then Allah promises them forgiveness for their sins, which implies that they will be protected from evil and harm and will attain the great reward, the description of which no one knows except Allah (ﷻ). The great reward includes attaining all that is good. This indicates that Allah tests people's hearts with commands, prohibitions and trials.

Whoever adheres to the command of Allah and seeks His pleasure, hastening to do so and giving it precedence over his whims and desires, will be purified and be fit to have piety in his heart, and his heart will be fit to accommodate piety. Whoever is not like that, it is known that he is not fit for piety.



﴿ إِنَّ الَّذِينَ ينادُونَكَ مِنَ الْهُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ ﴾ (سورة الحجرات: ٤-٥)

49:4. As for those who called out to you [O Muhammad] from outside the apartments, most of them lack understanding.

49:5. If they had been patient until you came out to them, that would have been better for them. But Allah is Oft-Forgiving, Most Merciful.

These verses were revealed concerning some Bedouin whom Allah described as rough, for they were more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ) (9: 97). They came in a delegation to the Messenger of Allah (ﷺ), and they found him in his house and the apartments of his wives, but they were impatient and did not have the manners to wait until he came out. Rather they called out to him: O Muhammad, O Muhammad! (That is, come out to us).

Allah criticised them for their lack of reason, because they did not understand His command to observe etiquette with His Messenger (ﷺ) and show him respect, for it is a sign of reason to be polite and observe etiquette.

A person's manners are a sign of reason, and indicate that Allah intends good for him. Hence Allah says: ﴿If they had been patient until you came out to them, that would have been better for them.

But Allah is Oft-Forgiving, Most Merciful» that is, He is forgiving of what His slaves have committed of sins and lapses of etiquette; and He is most merciful towards them, as He does not hasten to punish them for their sins.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْ بَنِي فَتَيِّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحِرُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾ (سورة الحجرات: ٦)

49:6. O you who believe, if a wrongdoer comes to you with any news, investigate [and verify the facts], lest you harm people out of ignorance, then come to regret your actions.<sup>35</sup>

This also comes under the heading of the etiquette that people of understanding should follow. If an evildoer tells them some news, they should verify it and not accept it before that, because that involves a grave risk and falling into sin. If his report is given the same status as one who is truthful and of good character, you may take action or pass judgement on that basis, which may then result in the killing of people or destruction of property without justification, because of that news, and that would become a cause for regret. Rather what must be done in the event of news from a wrongdoer is to check and verify it.

<sup>35</sup> The Prophet (ﷺ) had sent al-Waleed ibn 'Uqbah (رضي الله عنه) to collect zakâh from Banu al-Muṣṭaliq, with whom al-Waleed had some ill feeling stemming from events that had occurred before Islam. When they rode out to welcome him, he thought that they were going to attack him, so he returned to Madinah and told the Prophet (ﷺ) that they had apostatised. The Prophet (ﷺ) sent Khâlid ibn al-Waleed (رضي الله عنه) to them, and instructed him to verify the facts and not hasten to attack them. He found that they were indeed still Muslims. (al-Qurṭubi)

If other indicators and circumstantial evidence point to it being true, then it may be believed and acted upon but if they indicate that it is false, then it is to be rejected and not acted upon. This indicates that news brought by one who is truthful may be accepted, whereas news brought by a liar is to be rejected. With regard to news brought by a wrongdoer, it depends, as we have mentioned above. Hence the early generations would accept the reports of many of the Kharijites, who were known to be honest, even if they were wrongdoers.



﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَئِن آتَىٰ اللَّهُ حَبَبَ إِلَيْكُمْ  
 الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ  
 الرَّشِدُونَ ﴿٧﴾ فَضَلَّآ مِنَّا اللَّهُ وَنِعْمَةً وَأَلَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾ (سورة الحجرات:

(A-V)

49:7. Know that the Messenger of Allah is among you; if he were to listen to you in many cases, you would surely suffer for it. But Allah has made faith dear to you and has made it beautiful in your hearts, and He has made hateful to you disbelief, wickedness and sin. Such are the rightly guided,

49:8. by the grace and favour of Allah. And Allah is All-Knowing, Most Wise.

That is, let it be known to you all that the Messenger of Allah (ﷺ) is among you, and he is the wise, kind and generous Messenger who wants what is good for you and is sincere towards you, but you want for yourselves evil and harm to which the Messenger (ﷺ) would not agree. If he were to listen to you in many cases, that would put you through hardship and difficulty, but the Messenger (ﷺ) guides you to that which is best for you.

Allah endears faith to you and makes it fair-seeming to you, by means of what He has instilled in your hearts of loving the truth and preferring it; and by means of what he sets out for the truth of proof and evidence to testify to its soundness and make it appealing to people's hearts and minds; and by means of what he does of enabling you to turn to Him.

And He makes hateful to you disbelief and evildoing, namely major sins and lesser sins, by means of what He has instilled in your hearts of hatred for evil and a lack of desire to do it; and by means of what He has set out of proof and evidence to testify to its corrupt nature, and the fact that people of sound nature have no inclination towards it; and by means of what Allah has instilled in people's hearts of hatred towards it.

«Such» that is, those to whom Allah makes faith fair-seeming and endears it to them, and He makes disbelief, evildoing and sin hateful to them,

«are the rightly guided» that is, they are the ones who have sound knowledge, do righteous deeds and adhere to the true religion and straight path.

Their opposites are the misguided to whom disbelief, evildoing and sin are endeared, and faith is made hateful to them. It is their fault, because when they did evil, Allah put a seal on their hearts, and when they:

«...chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...» (*as-Saff* 61: 5)

– because they did not believe in the truth when it came to them the first time, so Allah turned their hearts away.

«by the grace and favour of Allah» that is, this good that they have attained is by the grace and kindness of Allah towards them, not by their own power and strength.



«And Allah is All-Knowing, Most Wise» that is, He knows who will be grateful for the blessing and He guides him to attain it, and He knows who will not be grateful for it and for whom it is not appropriate, therefore He bestows His grace according to His wisdom.



﴿وإن طائفتان من المؤمنين اختلفتا فاصليهما بينهما فان بغت إحداهما على الأخرى فقتلوا التي تبغى حتى تفيء إلى أمر الله فإن فاءت فاصليهما بينهما بالعدل وأقسطوا إن الله يحب المقسطين ﴿٩﴾ إنما المؤمنون إخوة فاصليهم بين أخوتهم وأتقوا الله لعلكم ترحمون ﴿١٠﴾﴾ (سورة الحجرات: ٩-١٠)

49:9. If two groups among the believers fight one another, then make peace between them. If one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one that transgresses, until it complies with the command of Allah. Then if it complies, make peace between them on the basis of equity and be just, for verily Allah loves those who are just.

49:10. The believers are but brothers, so make peace between your [contending] brothers. And fear Allah, so that you may be shown mercy.

This is an implicit prohibition on the believers transgressing against one another and fighting one another. If two groups of believers fight, then other believers are obliged to try to contain this great evil by making peace between them and intervening in the best manner whereby they may achieve peace, and they should take all measures that may lead to achieving that. If they make peace, all well and good, but if «one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one

that transgresses, until it complies with the command of Allah ﴿that is, until it comes back to what Allah and His Messenger (ﷺ) have prescribed of doing good and refraining from evil, one of the gravest kinds of which is fighting.

﴿Then if it complies, make peace between them on the basis of equity and be just﴾ – this is a command to reconcile and be just in bringing about reconciliation, because reconciliation may take place, but it may not be just; rather it may be unjust and unfair to one of the two disputing parties. This is not the kind of reconciliation that is enjoined. There should be no bias towards one of the two groups because of kinship, a common homeland, or any other reason that may cause people to drift away from justice.

﴿for verily Allah loves those who are just﴾ that is, those who are fair when judging between people and in all that they do, to the extent that this includes a man being fair towards his wife and children, by fulfilling their rights.

In the *ṣaḥeeḥ* hadith it says:

«Those who are fair and just will be with Allah on thrones of light, those who are just in their judgement, and towards their families, and in whatever they have authority over.» (Muslim)

﴿The believers are but brothers﴾ this is a bond that Allah has established between the believers. If anyone in the furthest east or west is found to believe in Allah, His angels, His Books, His Messengers and the Last Day, then he is a brother to the believers, with a bond of brotherhood that dictates that the believers should love for him what they love for themselves, and hate for him what they hate for themselves. Hence the Prophet (ﷺ) said, enjoining the fulfilment of the rights of brothers in faith:

«Do not envy one another, do not artificially inflate prices, do not hate one another, do not undersell one another, and be – O slaves of Allah – brothers. The believer is the brother of his fellow believer; he does not wrong him, let him down or despise him.» (Bukhari and Muslim)

And he said:

«The believers are like a structure, parts of which support other parts.»  
(Bukhari)

And he interlaced his fingers.

Allah and His Messenger (ﷺ) have enjoined the believers to fulfil one another's rights, and to do that which will lead to harmony, love and understanding among them. All of that confirms the rights that they have over one another. Therefore, if fighting occurs among them that would lead to division, hatred and shunning of one another, let the believers bring about reconciliation between their brothers and strive to do that which will remove grudges and ill feeling.

Then Allah commands them to fear Him in general terms, and makes fulfilling the rights of fellow believers and fearing Allah conditions of His mercy, as He says: ﴿so that you may be shown mercy﴾. If mercy is attained, then all that is good in this world and the hereafter is also attained. This indicates that not fulfilling the rights of fellow believers is one of the greatest barriers to divine mercy.

In addition to the above, we also learn that fighting among the believers is contrary to the brotherhood of faith; hence it is one of the worst of major sins. Faith and the brotherhood that is based on it are not diminished when there is fighting, as is the case with other major sins that are less than the ascription of partners to Allah. This is the view of ahl as-Sunnah wal-jamâ'ah.

We also learn that it is obligatory to reconcile between the believers on the basis of justice, and to fight the transgressors until they come back to compliance with the command of Allah, and that their wealth is protected, because Allah has specifically made it permissible to fight them if they persist in their misguidance, but He has not made it permissible to seize their wealth.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءِ  
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ يَبْسُ الْإِسْمُ الْفُسُوقُ  
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾ (سورة الحجرات: ١١)

- 49:11. O you who believe, let not some men ridicule others, for it may be that they are better than them; and let not some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, and do not call each other by [offensive] nicknames. What a bad thing it is to be called an evildoer after having believed. And whoever does not repent, it is they who are the wrongdoers.

This is another of the rights that the believers have over one another, that some should not «ridicule others» in words or deeds that are indicative of looking down on one's Muslim brother, because that is prohibited and is not permitted, as it is indicative of self-admiration on the part of the one who is mocking the other.

It may be that the one who is ridiculed is better than the one who is ridiculing him, as is usually the case, because mockery is only a reflection of a bad attitude and bad manners, and all bad characteristics. Hence the Prophet (ﷺ) said:

«It is sufficient evil for a man to look down on his Muslim brother.»  
(Muslim)

Then Allah says: «Do not speak ill of one another» that is, do not criticise one another. That criticism may be verbal or by means of gestures; both are prohibited and carry a warning of hell, as Allah (ﷻ) says elsewhere:

«Woe to every backbiter, fault-finder.» (al-Humazah 104: 1)

The literal meaning of this verse is “Do not speak ill of yourselves”, because the believers should be like one body, and because if you criticise someone else, he will inevitably criticise you, and thus you will have brought it upon yourself.

«and do not call each other by [offensive] nicknames» that is, no one of you should embarrass his brother by giving him an insulting nickname that he would not like to be called by. As for nicknames that are not offensive, they are not included in this.

«What a bad thing it is to be called an evildoer after having believed» that is, what a bad thing it is to change after having believed and carried out the duties of faith, by turning away from the commands and prohibitions of faith and becoming rebellious evildoers, calling people by offensive nicknames.

«And whoever does not repent, it is they who are the wrongdoers». This is what is required of the individual: to repent to Allah (ﷻ) and try to settle matters with his Muslim brother by asking him to pardon and forgive him, and to praise him in order to make up for having criticised or insulted him.

«And whoever does not repent, it is they who are the wrongdoers». Thus people are of two types: those who wrong themselves and do not repent, and those who repent and succeed. There is no third category.



﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِنْرٌ ۗ وَلَا يَجَسَّسُوْا وَلَا يَغْتَبَّ بَعْضُكُمْ بَعْضًاۗ اِيْحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مِمَّا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾ (سورة الحجرات: ۱۲)

49:12. O you who believe, avoid suspicion in most cases, because in some cases suspicion is a sin. Do not spy on one another, and do not backbite one another. Would any of you like to eat the

flesh of his dead brother? You would surely abhor it. So fear Allah; verily Allah is Accepting of repentance, Most Merciful.

Allah forbids suspicion in most cases, and thinking ill of the believers, ﴿because in some cases suspicion is a sin﴾. Examples include suspicion that is not based on facts and evidence, and thinking ill of a person, which usually leads to saying and doing many things that are prohibited. That is because harbouring bad thoughts does not usually stop there; rather the bad thoughts persist until one says or does something that is not appropriate.

That also includes thinking ill of a Muslim, hating him and showing enmity towards him. What is enjoined is the opposite of that.

﴿Do not spy on one another﴾ that is, do not seek out the faults of the Muslims. Leave the Muslim alone and pay no attention to his private affairs which, if they were to be investigated, there would appear of them that which is not appropriate.

﴿and do not backbite one another﴾. Backbiting, as the Prophet (ﷺ) said, means:

«...saying about your brother something that he dislikes, even if it is true.» (Muslim)

Then Allah gives an off-putting likeness of backbiting, as He says: ﴿Would any of you like to eat the flesh of his dead brother? You would surely abhor it﴾. Backbiting him is likened to eating his flesh when he is dead, which is extremely abhorrent and repugnant. So just as you would hate to eat his flesh, especially when he is dead and lifeless, so too you should hate to backbite him and eat his flesh when he is alive.

﴿So fear Allah; verily Allah is Accepting of repentance, Most Merciful﴾. Accepting of repentance means that He guides and enables His slave to repent, then He accepts his repentance. He is Most Merciful to His slaves, as He calls them to that which will benefit them and accepts their repentance. This verse is indicative of the stern

warning against backbiting and highlights the fact that backbiting is a major sin, because Allah likens it to eating the flesh of a dead person, which is a major sin.



﴿يَتَأْتِيَ النَّاسَ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة الحجرات: ١٣)

49:13. O humankind, verily We created you from one man and one woman, and made you into nations and tribes so that you may recognise one another.<sup>36</sup> Verily the noblest of you before Allah is the most righteous among you. Verily Allah is All-Knowing, All-Aware.

Here Allah (ﷻ) tells us that He created the sons of Adam from a single origin and they are all of one race. They all come from one male and one female; they are all descended from Adam and Ḥawwâ', from whom Allah spread countless men and women far and wide (4: 1). He divided them and made them into nations and tribes, small and great, so that they may recognise one another. That is because, if each one of them was only known by himself (without his roots and origin), that recognising of one another – which leads to supporting one another, cooperating with one another, inheriting from one another and fulfilling the rights of relatives – would not take place. But Allah made them into nations and tribes so that these things and others, that are based on recognising one another and knowing people's lineage,

<sup>36</sup> The purpose behind making humankind into nations and tribes is so that they may know one another's origins and lineage for the purpose of identification and for the fulfilment of rights and duties that are based on blood ties, but they should not boast about their lineage or use it as a means of claiming superiority over others.

may be fulfilled. But nobility and dignity are connected to piety and righteousness. The noblest of them before Allah are those who are the most righteous, which means those who are the most obedient and who most keep away from sin, not those who have the most relatives or are the noblest in lineage.

But Allah (ﷻ) is All-Knowing, All-Aware. He knows who truly fears Allah, both outwardly and inwardly, as opposed to those who do that outwardly only, and He will requite each as he deserves.

This verse indicates that knowing people's lineage is something that is required according to Sharia, because Allah has made them nations and tribes for that purpose.



﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾  
 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَنْتَعْلَمُونَ أَنَّ اللَّهَ يُدَبِّرُكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾  
 يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَمَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

(سورة الحجرات: ١٤-١٨)

- 49:14. The Bedouin say: We believe. Say: You have not [yet] believed. Rather you should say: We have submitted [in Islam], for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not detract from the reward of any of your deeds. Verily Allah is Oft-Forgiving, Most Merciful.



- 49:15. The believers are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives. It is they whose faith is true.
- 49:16. Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?
- 49:17. They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers].
- 49:18. Verily Allah knows all that is unseen in the heavens and on earth, and Allah sees well all that you do.

Here Allah (ﷻ) tells us of what was said by the Bedouin who entered Islam at the time of the Messenger of Allah (ﷺ) without understanding properly and without doing what is dictated and required by faith, yet despite that they said ﴿We believe﴾, claiming to believe in a perfect sense, fulfilling all the requirements of faith, which is what is implied by their statement. Allah instructed His Messenger (ﷺ) to refute them, as He said: ﴿Say: You have not [yet] believed﴾ that is, do not claim to have attained perfect faith, both inwardly and outwardly.

﴿Rather you should say: We have submitted [in Islam]﴾ that is, we have entered Islam; and you should limit it to that.

The reason for that is that ﴿faith has not yet entered your hearts﴾; rather you have believed out of fear or hope (in worldly terms) and the like. This is the reason for your belief, and therefore you have not yet tasted the sweetness of faith in your hearts.

﴿for faith has not yet entered your hearts﴾ that is, at the time when you said those words. It is as if it were an indication of what would

happen to them later on, for Allah blessed many of them with real faith and jihad in His cause.

«But if you obey Allah and His Messenger» by doing good or refraining from evil

«He will not detract from the reward of any of your deeds» that is, He will not detract even an atom's weight from it; rather He will reward you in full, in the most perfect manner, and you will not miss out on any part of it, small or great.

«Verily Allah is Oft-Forgiving, Most Merciful» that is, He is forgiving to the one who repents and turns to Him, and most merciful to him, as He accepts his repentance.

«The believers» that is, the true believers

«are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives» that is, those who combine faith and jihad in His cause, because if a person strives against the disbelievers, that is indicative of complete faith in his heart, for whoever strives against others in support of Islam and striving to establish its laws, it is more likely that he will strive against himself to establish Islam and its laws in his own life, because if a person has no motivation for jihad, that is indicative of the weakness of his faith.

Allah (ﷻ) has stipulated that there should be no doubts in faith, because beneficial faith is certain and firm belief in that which Allah has enjoined us to believe in, and is not influenced by doubt in any way.

«It is they whose faith is true» that is, it is they who confirm their faith with their good deeds. Claiming to be sincere in any matter is a very serious claim that requires one to produce proof and evidence, and the most serious matter is claiming to have faith, which is the basis of bliss and eternal triumph. Whoever claims to have faith and carry out the duties required thereby is the true believer; if a person

is not like that, it will be known that he is not sincere in his claim, and he will never benefit from his claim.

Faith in the heart cannot be seen by anyone except Allah (ﷻ), so confirming its existence or otherwise is akin to informing Allah of what is in the heart. This is poor etiquette and thinking ill of Him. Hence He says: ﴿Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?﴾ This encompasses all things, including what is in the heart of faith or disbelief, righteousness or wickedness. Allah (ﷻ) knows all of that, and will requite people accordingly; if it is good, then the outcome will be good, and if it is bad, then the outcome will be bad.

This is talking about those who claim to have faith when they do not. Either they are presuming to inform Allah, when it is known that He has knowledge of all things, or their aim in saying these words is to give a reminder of favours done to His Messenger (ﷺ), as if they had given him things that were not in their own interests; rather they served his worldly interests! This is a kind of pride and boasting about things that it is inappropriate for them to boast about to the Messenger (ﷺ), because it is Allah (ﷻ) Who had bestowed those favours upon them.

Just as Allah (ﷻ) bestowed favours upon them in terms of creating them, granting them provision and bestowing blessings upon them both visible and hidden, the divine favour of guidance to Islam and the bestowal of faith are greater than everything else. Hence Allah (ﷻ) says: ﴿They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers]﴾.

﴿Verily Allah knows all that is unseen in the heavens and on earth﴾ that is, He knows the hidden matters in both realms that are concealed from people, such as what is in the depths of the sea or in the middle

of the wilderness, and what is covered by the night or hidden by the day. He knows the drops of rain and the grains of sand, what is hidden in people's hearts and all subtle issues.

﴿...Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.﴾ (*al-An'âm* 6: 59)

﴿and Allah sees well all that you do﴾; He is recording your deeds and will requite you for them in full, as dictated by His encompassing mercy and utmost wisdom.

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

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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50.  
Soorat Qâf  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿قَافٌ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عِيبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا  
شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا مِتْنَا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ  
مِنْهُمْ وَعِنْدَنَا كِتٰبٌ حٰفِیظٌ ﴿٤﴾﴾ (سورة ق: ١-٤)

- 50:1. Qâf. By the Glorious Qur'an [you, O Muhammad, are indeed the Messenger of Allah].
- 50:2. But they deem it strange that a warner has come to them from among themselves, and the disbelievers say: This is a strange thing indeed!
- 50:3. What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!
- 50:4. Indeed We know what the earth consumes of them; with Us is a record that preserves everything.
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Here Allah swears by the Glorious Qur'an that contains deep meanings and great concepts, discusses various issues and brings

much blessing (barakah). The word translated here as «Glorious» indicates that it has numerous, great attributes.

The best thing to be described in such terms is this Qur'an, which contains knowledge of the earlier and later generations, and speaks with the highest and most perfect eloquence, the most beautiful and concise words, the most comprehensive and beautiful meanings. This makes it obligatory to follow it in the most perfect manner, to hasten to implement its teachings, and to show gratitude to Allah for blessing us with it.

But most people do not appreciate the blessings of Allah as they should, hence Allah (ﷻ) says: «But they» that is, those who disbelieve in the Messenger (ﷺ) «deem it strange that a warner has come to them from among themselves» that is, to warn them of that which will harm them and instruct them to do that which will benefit them, and he is one of their own kind, so that they will be able to learn from him, and they know his character and his sincerity.

They deemed strange something that they should not have found strange at all. Rather one should wonder about the rationality of those who deem it strange.

«and the disbelievers» whose disbelief and rejection made them do that; it was not because of any lack of intelligence or wisdom on their part

«say: This is a strange thing indeed!» That is, it is most odd. This attitude of theirs stemmed from one of two things:

Either they genuinely found it strange, which would be indicative of extreme ignorance and weak reasoning on their part, like the insane person who finds the words of the sane person strange, or the coward who finds it strange that a courageous horseman would meet others in battle, or the miser who finds the generosity of generous people strange. What does it matter if someone like that finds it strange? This attitude is indicative of nothing but extreme wrongdoing and ignorance.

Or they found it strange yet knew that they were wrong. This is one of the worst kinds of wrongdoing, because it stems from nothing but stubbornness.

Then Allah mentions what they found so strange, as He tells us that they said: «What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!» Thus they compared the might of the One Who has power over all things and is perfect in all respects with the power of the human being who is in need and is helpless in all respects. They compared the ignorant person who has no knowledge with the One Who has knowledge of all things, Who knows what the earth consumes of their bodies during their stay in al-barzakh and has recorded in His Book which is with Him, protected from any change or alteration, all that will happen to them in life and in death. This is indicative of His perfect and comprehensive knowledge – that no one could have except Him – and that He has the ability to bring the dead back to life.



﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ﴾ (سورة ق: ٥)

50:5. Rather they denied the truth when it came to them, so they are in a state of confusion.<sup>37</sup>

«Rather» the words that they utter stem from stubbornness and rejection of truth concerning which there is no doubt «when it came to them, so they are in a state of confusion» that is, they are uncertain and confused, and cannot settle on anything or agree on something to say regarding the Prophet (ﷺ). Sometimes

<sup>37</sup> Because they denied that Muhammad (ﷺ) was the Messenger of Allah, they were confused as to what he was; hence they described him variously as a sorcerer, poet or madman.

they say that he is a sorcerer, sometimes they say that he is insane, and sometimes they say that he is a poet.

Similarly, they had various views concerning the Qur'an, each one of them saying what he thought on the basis of his own corrupt view. This is applicable to everyone who rejects the truth: he is confused, does not know what direction to take, and cannot settle on anything. Therefore you see him contradicting himself.

By the same token, the one who follows the truth and believes in it is steadfast, his path is straightforward, and his deeds confirm his words.



﴿ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾  
 وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ بِحَيْثُ نَبْصَرَةٍ ﴿٧﴾  
 وَذَكَرْنَا لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ  
 الْحَبِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً  
 مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ ﴾ (سورة ق: ٦-١١)

- 50:6. Have they not looked at the heaven above them – how We have constructed it and adorned it, and there are no flaws in it?
- 50:7. And the earth We have spread out, and set therein mountains standing firm, and caused to grow therein beautiful plants of every kind.
- 50:8. All that is [a source of] insight and a reminder for every slave who turns to Allah [and reflects upon His signs].
- 50:9. We send down from the sky blessed rain, with which We cause to grow gardens and the grain that is harvested,
- 50:10. and lofty date palms with spathes containing tightly-packed flower-clusters,<sup>38</sup>

<sup>38</sup> The flowers of the date palm initially appear along small branches that =



50:11. as provision for people, and We give life thereby to a dead land.  
In like manner will be the resurrection.

Having described the situation of the disbelievers and explained why they are blameworthy, Allah (ﷻ) now calls them to look at His signs in the universe, so that they may reflect and see the conclusions to which they point, as He says:

«Have they not looked at the heaven above them» that is, looking at it does not require any effort or travel; rather it is very easy.

Let them see «how We have constructed it» like a smooth dome, well-built and adorned with stars, stretching from one horizon to the other in the most beautiful manner. No defect, gap or flaws can be seen in it. Allah has made it a roof for the people of the earth, and has placed in it things that serve essential interests for them.

«and the earth», how «We have spread» it «out» and made it spacious so that every animal can settle on it, rest on it and find all that it needs. Allah has made it stable with mountains, so that it will not shake or sway.

«and caused to grow therein beautiful plants of every kind» that is, every kind of plant that is pleasant to the eye and brings delight and joy to the observer, as food for the sons of Adam and their livestock, and bringing other benefits.

Among those benefits, Allah singles out for mention the gardens that contain delicious fruits, such as grapes, pomegranates, citrons, apples and other kinds of fruit. And He mentions lofty date palms, which give lasting benefits, and which reach towards the sky until they reach a height that many other trees do not reach. From the

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= are enclosed in a spathe or sheath that protects the delicate flowers from intense heat in the arid regions where date palms grow. As the flowers mature, the spathe splits open, exposing the flower clusters for the purpose of pollination.

spathes containing tightly-packed flower-clusters come provision, nourishment, staple food and fruits for people; they eat some and store some for themselves and their flocks.

Similarly, Allah brings forth by means of the rain and the rivers that flow on the face of the earth and beneath it as a result thereof, ﴿the grain that is harvested﴾ that is, crops that are harvested, such as wheat, barley, corn, rice, millet and others.

Looking at these things ﴿is [a source of] insight﴾ that allows one to see after having been blind due to ignorance ﴿and a reminder﴾ of that which is beneficial in both spiritual and worldly terms. Thus one is reminded of what Allah and His Messengers have told us. But that is not for everyone; rather it is for ﴿every slave who turns to Allah﴾ that is, everyone who turns to Him with love, fear and hope, and responds to His call.

As for the one who disbelieves or turns away, the signs and warnings are of no avail to people who do not believe.

In conclusion, everything that the heaven contains of dazzling creation and well-built construction is indicative of the perfect might of Allah (ﷻ).

What it contains of beauty, precision, and brilliant design and creation indicates that Allah is Most Wise, and that He has knowledge of all things.

What it contains of benefits and things that serve the interests of people are indicative of the mercy and generosity of Allah that encompass all things.

What it contains of mighty creations and amazing systems indicate that Allah (ﷻ) is the One, the Unique, the Eternal, Who has no spouse or offspring and there is none like unto Him. No worship, humility or love should be directed to any but Him.

What it contains of the means of reviving the earth after its death indicates that Allah will give life to the dead in order to requite them

for their deeds. Hence He says: ﴿and We give life thereby to a dead land. In like manner will be the resurrection﴾.

Having reminded them of these heavenly and earthly signs, Allah now warns them lest there befall them what befell other nations of punishment, and tells them that they should not persist in their current disbelief, lest there befall them what befell their fellow disbelievers, as He says:



﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيِّسِ وَنُوحٌ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾  
وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾  
لَيْسَ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴾ (سورة ق: ١٢-١٥)

- 50:12. Before them the people of Nooh, the people of the well,<sup>39</sup> and Thamood also disbelieved,
- 50:13. [as did] ‘Ād, Pharaoh and the brethren of Loot,
- 50:14. and the dwellers of the Wood, and the people of Tubba’.<sup>40</sup> All of them rejected the Messengers, and My warning was duly fulfilled.
- 50:15. Did We fail in the first creation [so that they think that We are unable to recreate them on the Day of Resurrection]? Rather they are in doubt about the resurrection.

That is, those nations who came before them rejected their noble Messengers and Prophets, such as Nooh, whose people rejected

<sup>39</sup> They were idol-worshippers to whom Allah sent His Prophet Shu‘ayb, but they rejected his call. Whilst they were around the well, it collapsed and they and their dwellings were swallowed up by the earth. (an-Nasafi; al-Bayḍāwi)

<sup>40</sup> Tubba’: a hereditary title of the kings of Yemen.

him. Thamood rejected Şâlih, 'Âd rejected Hood, the people of Loot rejected Loot, the dwellers of the Wood rejected Shu'ayb, and the people of Tubba' – Tubba' was the title of every king of Yemen in ancient times, before Islam – rejected the Messenger whom Allah sent to them. Allah does not tell us who that Messenger was, or which of the kings who bore the title of Tubba' is referred to here, because that – and Allah knows best – was well known to the Arabs, for the people of Yemen were the original Arabs whose stories were not unknown to the Arabs, especially stories such as this significant event.

All of these people rejected the Messengers whom Allah sent to them, so they deserved the warning and punishment of Allah.

And you who disbelieve in Muhammad (ﷺ) are not better than them, and their Messengers are not dearer to Allah than your Messenger (ﷺ), so beware of committing their sin, lest the same fate befall you as befell them.

Then Allah (ﷻ) cites the first creation as proof for the second creation, which is the resurrection.

Just as it is He Who created them from nothing, in like manner He will recreate them after they have died and turned into dust and bones. Therefore He says:

«Did We fail» that is, were We incapable or did Our strength falter «in the first creation»? That is not the case; it was not beyond Us and We did not fail in that; they (the disbelievers) do not doubt that.

«Rather they are in doubt about the resurrection». This is what they are in doubt and confused about, even though there is no room for confusion, because recreating is easier than the initial creation, as Allah (ﷻ) says elsewhere:

«It is He Who originates creation then repeats it, and that is [even] easier for Him...» (*ar-Room 30: 27*)



﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۚ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْقَظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

(سورة ق: ١٦-١٨)

- 50:16. We have created man, and We know what his soul whispers within him, for We are closer to him than his jugular vein,  
 50:17. when the two recording angels record [his deeds], constantly accompanying him, one on his right, the other on his left.  
 50:18. Not a word does he utter but there is with him a watcher, ready to record it.

Here Allah (ﷻ) tells us that He is the only Creator of humankind, male and female, and that He knows man's circumstances, what he keeps in his heart, and his thoughts.

He is ﴿closer to him than his jugular vein﴾, which is the closest thing to a person; the jugular veins are the veins on both sides of the neck. This is a reminder to man to remember that his Creator is watching him; He sees what is in his heart and mind and is close to him in all situations. So he should feel shy, lest Allah see him where He forbade him to be, or He not see him where He commanded him to be.

Similarly, he should bear in mind the angels, the noble scribes; he should respect them and beware of doing or saying anything that may be written down of things that are displeasing to the Lord of the worlds. Hence He says:

﴿when the two recording angels record [his deeds], constantly accompanying him﴾ that is, they record all of a person's deeds ﴿one on his right﴾ who records his good deeds, and the other ﴿on his left﴾ who records his bad deeds. Each of them is ﴿constantly accompanying him﴾, ready to do the work that is assigned to him.

«Not a word does he utter», good or bad, «but there is with him a watcher, ready to record it» that is, he is watching him and is always present with him. This is like the verses in which Allah (ﷻ) says:

«While indeed there are watchers appointed over you, honourable scribes, who know all that you do.» (*al-Infītār* 82: 10-12)



﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ ﴿٢٠﴾ وَجَاءَت كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾﴾ (سورة ق: ١٩-٢٢)

- 50:19. The throes of death will bring the truth [before his eyes]: This is what you have been trying to avoid.
- 50:20. And the Trumpet will be blown; that will be the day whereof warning [had been given].
- 50:21. Every soul will come, accompanied by [an angel] to drive him on and another to bear witness.
- 50:22. [It will be said:] You were heedless of this; now We have removed the veil for you and your vision today is keen.

There will come to this heedless person who rejects the signs of Allah «The throes of death» which «will bring the truth [before his eyes]» that cannot be warded off or avoided.

«This is what you have been trying to avoid» that is, what you have been trying to delay or run away from.

«And the Trumpet will be blown; that will be the day whereof warning [had been given]» that is, the day when there will befall the wrongdoers the punishment of which Allah warned them, and there will come to the believers the reward that He promised them.

﴿Every soul will come, accompanied by [an angel] to drive him on﴾, driving him to the place of standing, and he will not be able to refuse

﴿and another to bear witness﴾ and testify to all his deeds, both good and bad. This is indicative of Allah's care for His slaves, and that He records their deeds and will requite them justly for them. This is something that one must bear in mind.

But most people are heedless, therefore Allah says:

﴿[It will be said:] You were heedless of this﴾ that is, this will be said on the Day of Resurrection to those who turned away and disbelieved, by way of rebuke, criticism and blame. In other words: you disbelieved in this and did not act upon it, but ﴿now We have removed the veil for you﴾ that covered your heart, so that you slept a great deal and persisted in your heedlessness.

﴿and your vision today is keen﴾. He will look at that which will alarm and frighten him of all kinds of punishment and vengeance.

All this may be addressed by Allah to the individual, because in this world he is heedless of the purpose for which he was created, but on the Day of Resurrection he will be alert to that and will awaken from his sleep, but that will be at a time when he will not be able to make amends or make up for lost time. All of this is an alert from Allah to His slaves, to warn them by telling them of what will happen to the disbelievers on that momentous day.



﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾ أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِفَارٍ عَيْنِي ﴿٢٤﴾ مَنَاعَ لِلْخَيْرِ مُعْتَدٍ ﴿٢٥﴾ أَلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْصِمُونَا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَلْمٍ لِلْعَبِيدِ ﴿٢٩﴾ ﴾ (سورة ق: ٢٣-٢٩)

- 50:23. His companion [the angel who recorded his deeds] will say: Here is [the record of his deeds] ready with me.
- 50:24. [It will be said to the two angels:] Throw into hell every obstinate disbeliever,
- 50:25. every withholder of good, transgressor, doubter,
- 50:26. who set up another god besides Allah. Throw him into the severe punishment.
- 50:27. His [devil] companion will say: Our Lord, it was not I who misled him; he himself had already gone far astray.
- 50:28. Allah will say: Do not argue with one another in My presence when I had already sent you warning.
- 50:29. My word cannot be changed, and I am never unjust to My slaves.

«His companion» that is, the companion of this disbeliever who turned away, from among the angels, whom Allah appointed to watch over him and record his deeds. He will bring him on the Day of Resurrection, and he will also bring his deeds, and say:

«Here is [the record of his deeds] ready with me» that is, I have brought that which was entrusted to me, the record of his deeds for which he will be required.

It will be said regarding those who deserve hell: «Throw into hell every obstinate disbeliever» that is, everyone who disbelieved a great deal, stubbornly rejected the signs of Allah, committed many sins, and had the audacity to transgress the sacred limits of Allah.

«every withholder of good» that is, who withheld the good that he had, the greatest of which is belief in Allah, His angels, His Books and His Messengers; and he withheld the benefit of his wealth and physical effort

«transgressor» who transgressed against the slaves of Allah and transgressed His sacred limits

«doubter» that is, he doubted the promise and warning of Allah, so he had no faith or good deeds to his credit. Rather Allah describes him



as a disbeliever, transgressor, doubter and covetous, and as having taken gods besides the Most Gracious. Hence Allah says:

﴿who set up another god besides Allah﴾ that is, he worshipped others alongside Him that had no power to benefit or harm themselves, or to cause death, give life or resurrect.

﴿Throw him﴾, O you two companion angels  
 ﴿into the severe punishment﴾ which is the greatest, worst and most terrible of punishments.

﴿His [devil] companion will say﴾, disavowing him and blaming him for his sin

﴿Our Lord, it was not I who misled him﴾ because I had no power over him, and no proof or evidence; rather he went far astray, so he went astray by his own choice. This is like what Allah says elsewhere:

﴿And Shayṭān will say, when the matter is decided: Verily, Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves...﴾ (Ibrâheem 14: 22)

Allah (ﷻ) will say, responding to their dispute: ﴿Do not argue with one another in My presence﴾ that is, there is no benefit in your disputing with one another in My presence ﴿when﴾ in fact ﴿I had already sent you warning﴾ that is, My Messengers came to you with clear signs and proof, and definitive evidence, and thus My proof was established against you and you have no argument. Now you have come to Me with the deeds that you did and the time has come for requital.

﴿My word cannot be changed﴾ that is, it is not possible to change what Allah has said, for no one is truer in speech than Allah.

﴿and I am never unjust to My slaves﴾; rather I requite them according to their deeds, good or bad. Nothing is added to their bad deeds and nothing is detracted from their good deeds.

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (٣٠) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ (سورة

ق: ٣٠-٣٥)

- 50:30. [Warn them of] the day when We will say to hell: Are you full? and it will say: Can there be any more to come?
- 50:31. Paradise will be brought within sight of the righteous, not far off.
- 50:32. [It will be said:] This is what you were promised; it is for everyone who constantly turned [to Us] and remained dutiful,
- 50:33. and feared the Most Gracious unseen, and came with a sincere heart.
- 50:34. Enter here in peace; this is the day of eternity.
- 50:35. There they will have all that they wish for, and with Us there is yet more.

Here Allah (ﷻ) says, to alarm His slaves: ﴿[Warn them of] the day when We will say to hell: Are you full?﴾ That is because of the large number of people who will be thrown into it. ﴿and it will say: Can there be any more to come?﴾ That is, it will keep asking for more evildoers and sinners, out of anger for its Lord's sake and in fury against the disbelievers.

Allah (ﷻ) has promised to fill it, as He says elsewhere:

﴿...I will certainly fill hell with jinn and men, all together.﴾ (as-Sajdah 32: 13)

That will continue until the Lord of Glory will place His holy Foot – which cannot be compared to anything in creation – on it,

whereupon it will shrink into itself and will say: Enough, enough!  
 Meaning: I have had enough and I am full.

﴿Paradise will be brought within sight of the righteous, not far off﴾ that is, it will be brought close enough to look and see what it contains of eternal delights, joy and happiness. Rather it will be brought close for those who feared their Lord and avoided associating others with Him in both a minor and major sense, who obeyed the commands of their Lord and submitted to Him.

It will be said to them by way of congratulations: ﴿This is what you were promised; it is for everyone who constantly turned [to Us]﴾ that is, this paradise and what it contains of all that one's soul may desire and that may delight the eyes, is what Allah promised to everyone who constantly turned to Him and came back to Allah at all times, by remembering Him, loving Him, seeking His help, calling upon Him, fearing Him and putting his hope in Him.

﴿and remained dutiful﴾ that is, he adhered to what Allah enjoined upon him, obeyed Him sincerely and carried out his duties towards Him perfectly, keeping to His limits.

﴿and feared the Most Gracious unseen﴾ that is, he feared Him on the basis of his knowledge of his Lord, in hope of His mercy, and feared Allah unseen in all situations, even when people cannot see Him. This is true fear of Allah.

As for fearing Him in the presence of others, when they are looking at one, this is showing off and seeking reputation, and is not indicative of fear of Allah. Rather beneficial fear of Allah is fear of Him when one is alone and when one is with others.

Fearing Allah unseen stems from belief in the unseen, as opposed to believing when one sees some matters of the unseen, in which case faith and fear of Allah become inevitable and are not voluntary, because the person will see with his own eyes the punishment and the signs of Allah.

﴿and came with a sincere heart﴾ such a person is described as turning to his Lord and as being motivated to please Him.

It will be said to these pious and righteous people: ﴿Enter here in peace﴾ that is, enter it in peace, safe from troubles and ills, and secure from all distressing matters. There will be no end to their bliss and there will be nothing to spoil it.

﴿this is the day of eternity﴾ which will never end; there will be no death and nothing to spoil it.

﴿There they will have all that they wish for﴾ that is, everything that they want, they will attain.

And in addition to that, they will have ﴿yet more﴾, namely a reward bestowed upon them by the Most Gracious, Most Merciful, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of any human.

The greatest and best of that will be gazing upon the noble Countenance of Allah and the joy of hearing His words and being close to Him. We ask Allah (ﷻ) to make us among them.



﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

(سورة ق: ٣٦-٣٧) ﴿٣٧﴾

50:36. How many nations We destroyed before them [Quraysh] who were stronger in power than them! They ventured through many lands, but did they find any escape?

50:37. Verily in that is a reminder for anyone who understands and listens attentively with full presence of mind.

Here Allah (ﷻ) says, warning the polytheists who rejected the Messenger (ﷺ): «How many nations We destroyed» that is, We destroyed many nations «before them [Quraysh] who were stronger in power than them» that is, they were more powerful than them and left a greater mark on the land.

Hence He says: «They ventured through many lands» that is, in various lands they built strong fortresses and tall buildings, planted trees, dug channels, formed the land, and constructed and destroyed much.

But when they rejected the Messengers of Allah and denied His signs, Allah afflicted them with a painful and severe punishment.

«but did they find any escape?» They had no escape from the punishment of Allah when it befell them, and they had no one to save them. Their strength, wealth and children did not avail them anything.

«Verily in that is a reminder for anyone who understands» that is, who has a mind that is active, alert and smart, and who has pure intentions. Such a person, if he sees any of Allah's signs, will pay heed to them and will benefit from them and be able to advance.

The same applies to one who listens attentively to the revelations of Allah, and listens to them by way of seeking guidance from them, with presence of mind. For such a person there is also a reminder, exhortation, healing and guidance.

But as for the one who turns away and does not lend an ear to the revelations, they will not benefit him at all, because he is not receptive and the wisdom of Allah did not dictate that such a person should be guided.



﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ  
لُغُوبٍ ﴿٣٨﴾ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ ﴿٤٠﴾﴾ (سورة ق: ٣٨-٤٠)

- 50:38. Verily We created the heavens and the earth, and all that is between them, in six days and no toil or weariness touched Us.  
50:39. So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before [its] setting,  
50:40. and glorify Him in the night and after the prayers.

Here Allah (ﷻ) tells us of His great might and His will that is always done, by means of which He brought into being the mighty creations, «the heavens and the earth, and all that is between them, in six days», the first of which was Sunday and the last of which was Friday, without any toil, weariness, exhaustion or fatigue.

And it is more appropriate that the One Who brought them into being – despite their great size – should be able to give life to the dead.

«So bear patiently what they say» of criticism and rejection of the message you have brought. Distract yourself from them by focusing on your Lord and glorifying Him, at the beginning and end of the day, and during the night and after the prayers, for remembering Allah (ﷻ) consoles and brings comfort to the heart, and helps one to be patient.



﴿وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ  
الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نَحْيِ، وَنُعِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ

سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ  
بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾ (سورة ق: ٤١-٤٥)

- 50:41. Listen! On the day when the Caller will call out from a place nearby,
- 50:42. the day when they will hear the [second] Trumpet blast in truth, that will be the Day of Resurrection.
- 50:43. Verily it is We Who give life and cause death, and unto Us is the return [of all].
- 50:44. On the day when the earth will be rent asunder for them as they hasten forth [from their graves], that will be a gathering that is easy for Us.
- 50:45. We know best what they say, and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.

«Listen» with all your heart to the call of the caller, namely Isrāfeel (ﷺ), when he blows the Trumpet «from a place nearby» that is, near to people.

«the day when they will hear the [second] Trumpet blast in truth» that is, all creatures will hear that frightening blast «in truth» concerning which there is no doubt whatsoever.

«that will be the Day of Resurrection» when all people will emerge from their graves, which Allah alone, Who has power over all things, will bring about. Hence He says: «Verily it is We Who give life and cause death, and unto Us is the return [of all]. On the day when the earth will be rent asunder for them» that is, for the dead, «as they hasten forth [from their graves]» that is, as they hasten to respond to the caller who calls them to the place of standing on the Day of Resurrection.

﴿that will be a gathering that is easy for Us﴾ that is, it is easy for Allah, with no toil or effort.

﴿We know best what they say﴾ to you of offensive talk that grieves you.

As We know best (about how much trouble they cause), you know how much We care for you and the extent to which We have made things easy for you and supported you against your enemies. So let your heart be filled with joy and reassurance, and know that We are more merciful and kinder to you than your own self.

Therefore there is nothing left for you to do but to await the promise of Allah and follow the example of the Messengers of strong will.

﴿and you are not sent to compel them to believe﴾ that is, you do not have power over them; rather:

﴿...You are but a warner, and for every people there is a guide.﴾ (*ar-Ra'd 13: 7*)

Hence Allah says: ﴿But admonish with the Qur'an those who fear My warning﴾. Admonishing means to remind of something that is already instilled in people's minds and sound nature of loving good, giving it precedence and doing it, and of hating evil and avoiding it. Those who benefit from the admonition are those who fear the warning of Allah.

As for those who do not fear the warning and do not believe in it, the benefit of the admonition in his case is the establishing of proof against him (and leaving him with no excuse), lest he say:

﴿...No bearer of glad tidings and no warner ever came to us...﴾ (*al-Ma'idah 5: 19*)

This is the end of the commentary on Soorat Qāf.

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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51.  
Soorat adh-Dhâriyât  
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالذَّارِبَاتِ ذُرْوًا ﴿١﴾ فَالْحَبَابَاتِ وَقَرًا ﴿٢﴾ فَالْجَارِبَاتِ مُسْرًا ﴿٣﴾ فَالْمَقْسَمَاتِ أَمْرًا ﴿٤﴾  
إِنَّمَا تَوَعْدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾ ﴿سورة الذاريات: ١-٦﴾

- 51:1. By the winds that scatter [the dust],<sup>41</sup>  
51:2. and by the winds that carry the heavily-laden clouds,  
51:3. and by the stars that move gently,  
51:4. and by the angels who distribute [blessings] by Allah's command,  
51:5. verily that which you are promised is true,  
51:6. and verily judgement will surely come to pass.

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This is an oath from Allah, Who speaks the truth, swearing by these mighty creations which He has made to be of great benefit and

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<sup>41</sup> That is, before the initiation of cloud formation; clouds are formed by condensation of water vapour in the air, which is attracted to condensation nuclei such as dust particles.

of service to people, to confirm that His promise is true and that the Day of Judgement, which is the day of requital and reckoning of deeds, will inevitably come to pass and no one can ward it off.

As the truthful Almighty has spoken of it, sworn an oath to confirm it and established proof and evidence for it, why do the disbelievers disbelieve in it and turn away from striving for it?

What is meant by the winds that scatter is winds that scatter the dust when they blow gently, and when they blow strongly and cause disturbance.

﴿and by the winds that carry the heavily-laden clouds﴾ that is, clouds that carry a great deal of water by means of which Allah brings benefits to the land and the people.

﴿and by the stars that move gently﴾ that is, the stars that move easily, with which the heavens are adorned, and people navigate by means of them in darkness on land and sea, and may benefit from them by noticing signs from Allah in them.

﴿and by the angels who distribute [blessings] by Allah's command﴾ that is, the angels who distribute and control matters by Allah's leave. Allah has appointed each of them to control some matter in this world and the hereafter, and none of them goes beyond the limits set for him, or falls short.



﴿وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٧﴾ إِنَّكَ لَنِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤَفِّكُ عَنْهُ مَنَ أُولَٰئِكَ ﴿٩﴾﴾ (سورة

الذاريات: ٧-٩)

51:7. By the heaven with its tracks,

51:8. verily you are confused in your beliefs,

51:9. because of which those who are diverted [away from the truth] are diverted.

«By the heaven with its tracks» that is, the sky with tracks that look like the ripples made on sand or water by the wind

«verily you» who reject Muhammad (ﷺ) «are confused in your beliefs» for some of you say that he is a magician, some say that he is a soothsayer, some say that he is a madman, and various other statements that are indicative of their confusion and doubt, and that what they follow is false.

«because of which those who are diverted [away from the truth] are diverted» that is, they are diverted from faith and from the evidence and proof of Allah that gives certainty.

The differences in their views indicate that they are flawed and false; by the same token, the fact that the truth brought by Muhammad (ﷺ) is harmonious, in that some parts of it confirm others and there are no differences or flaws in it, indicates that it is sound and that it is from Allah.

«...If it had been from anyone other than Allah, they would surely have found therein many contradictions.» (*an-Nisâ' 4: 82*)



﴿قِيلَ الْخُرُوصُونَ ۝ الَّذِينَ هُمْ فِي عَمْرٍو سَاهُونَ ۝ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ﴾ (سورة

الذاريات: ١٠-١٤)

- 51:10. May those who base their beliefs on conjecture be doomed,  
 51:11. those who are steeped in ignorance and are heedless.  
 51:12. They ask [mockingly]: When will the Day of Judgement be?  
 51:13. It will be the day when they will be tormented with the fire.  
 51:14. [It will be said to them:] Taste your torment! This is what you were seeking to hasten.

«May those who base their beliefs on conjecture be doomed» that is, may Allah destroy those who tell lies against Him, reject His signs and resort to falsehood in their attempts to refute truth, who say of Allah that which they do not know.

«those who are steeped in ignorance» that is, they are immersed in disbelief, ignorance and misguidance, «and are heedless».

«They ask [mockingly]» that is, by way of doubt and disbelief, when they will be resurrected, thinking it unlikely. So do not ask about their situation and their bad fate on «the day when they will be tormented with the fire» that is, they will be punished because of what they did of evil, both hidden and visible. And it will be said to them:

«Taste your torment!» That is, the punishment and the fire that are the consequences of your disbelief.

«This» punishment to which you have ultimately come «is what you were seeking to hasten». So now enjoy all kinds of punishment, vengeance, chains, fetters, wrath and doom.



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مِمَّا آتَاهُمُ رَبُّهُمْ وَإِيَّاهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَيَا لَأَسْفَارٍ لَهُم بِسْتَعْفُرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾﴾ (سورة الذاريات: ١٥-١٩)

- 51:15. Verily the righteous will be amidst gardens and springs,  
 51:16. receiving what their Lord will bestow upon them, because before that they had been doers of good.  
 51:17. They used to sleep but little at night,  
 51:18. and before dawn, they would seek forgiveness,  
 51:19. and in their wealth, there was a due share for the beggar and the deprived.<sup>42</sup>

<sup>42</sup> The deprived is the needy person who refrains from asking others for help; =

Here Allah says, mentioning the reward of the righteous and the deeds that brought them to that reward: ﴿Verily the righteous﴾ that is, those who feared Allah and were very pious and obedient ﴿will be amidst gardens﴾ containing all kinds of trees and fruit that have equivalents in this world, and those that have no earthly equivalent, such as eyes have never seen the like thereof, ears have never heard of them, and they have never crossed people's minds. ﴿and springs﴾ that is, flowing springs that irrigate the gardens and from which people drink, making them flow as they please (76: 6).

﴿receiving what their Lord will bestow upon them﴾ – it may be that what is meant is that the Lord has given the people of paradise all that they wished for, of all kinds of delights, which they receive with contentment and which bring them joy and delight, and they do not ask for any alternative or seek any change. All of them will have attained bliss to such a degree that they will not ask for more.

Or it may be that this is a description of the righteous in this world; they accept what Allah gives of commands and prohibitions. In other words, they welcome them open-heartedly and submit to what Allah commands, complying with it in the most perfect manner, and they respond to His prohibitions by refraining for the sake of Allah, in the most perfect manner. For what Allah has given them of commands and prohibitions is the best gift, which deserves to be received with gratitude and submission to Allah.

The former meaning is more appropriate to the context, because the following verse gives a description of them and their deeds in this world, as Allah says: ﴿because before that﴾, before they attained that bliss, ﴿they had been doers of good﴾.

This includes their excellence in worship of the Lord, for they worship Him as if they could see Him, and although they cannot see

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= people are therefore unaware of his need, and as a result he is deprived of charitable help.

Him, He sees them; and it includes their kindness towards other people by benefitting them in terms of wealth or knowledge, or using their status to help them, or showing sincerity towards them, or enjoining what is right, or forbidding what is wrong, or other ways of showing kindness and doing good.

That also includes speaking kindly and gently, and showing kindness to slaves and to animals, whether they are owned by people or not.

One of the best kinds of doing good is worshipping the Creator by praying at night, which is indicative of sincerity and of harmony between what is in the heart and the words one utters. Hence Allah says: «They» namely the doers of good «used to sleep but little at night» that is, their sleep at night was little.

Most of the night was spent in devotion to their Lord, by praying, reading Qur'an, remembering Allah, calling upon Him and beseeching Him.

«and before dawn» that is, the time just before dawn  
«they would seek forgiveness» from Allah (ﷻ).

So they would make their prayer last until the time just before dawn, then at the end of the night prayers, they would ask Allah (ﷻ) for forgiveness in the manner of a sinner seeking forgiveness for his sin. Praying for forgiveness before dawn is an act that has a special virtue and character that is not present at other times, as Allah (ﷻ) says, describing the people of faith and obedience:

«...those who pray for forgiveness before dawn.» (Āl 'Imrān 3: 17)

«and in their wealth, there was a due share» whether obligatory or recommended

«for the beggar and the deprived» that is, for the needy who ask of people and those who do not ask.



﴿ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾ ﴾ (سورة

الذاريات: ٢٠-٢٣)

- 51:20. In the earth are signs for those whose faith is certain,  
 51:21. and also in your own selves. Will you not then see?  
 51:22. And in the heaven is your provision<sup>43</sup> and all that you are promised.  
 51:23. By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking.

Here Allah says, calling His slaves to think and reflect: ﴿In the earth are signs for those whose faith is certain﴾. That includes the earth itself, and all that is on it of mountains, seas, rivers, trees and plants that direct the attention of the one who reflects upon them and ponders their significance to the greatness of their Creator, the vastness of His power, the comprehensive nature of His generosity and how His knowledge encompasses all things, both visible and invisible. Likewise, in the individual himself there are lessons and signs of divine wisdom and mercy which indicate that Allah alone is the One, the Unique, the Eternal, and that no one creates but He.

﴿And in the heaven is your provision﴾ that is, the origin of your provision, in the form of rain and whatever decrees come down from heaven, provision both spiritual and worldly.

﴿and all that you are promised﴾ of requital in this world and the hereafter; it comes down from Allah, like all other decrees.

<sup>43</sup> All earthly provision stems from the rain, which comes from the heaven or sky.

Having pointed out the signs in such a way that the smart person would pay heed, Allah (ﷻ) now swears that His promise and requital are true, and He likens that to the most obvious thing to us, which is our speech. Hence Allah says: ﴿By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking﴾. So just as you do not doubt your speech, you should not doubt the resurrection after death.



﴿ هَلْ أُنثِقَ حَدِيثُ صَيْفِ إِبْرَاهِيمَ الْمُكْرَمِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَقٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾ ﴾ (سورة الذاريات: ٢٤-٣٠)

- 51:24. Has there come to you the story of the honoured guests of Ibrâheem?
- 51:25. When they came to him and said: Peace. He said: [And upon you be] peace; you are strangers [to me].
- 51:26. Then he went quietly to his household, and brought a fatted calf.
- 51:27. He placed it before them and said: Will you not eat?
- 51:28. He conceived a fear of them.<sup>44</sup> They said: Fear not, and gave him the glad tidings of a son endowed with knowledge.
- 51:29. His wife cried out loud, struck her face and said: [How can that be, when I am] a barren old woman?

<sup>44</sup> When they refrained from eating, he grew suspicious of them, because according to cultural norms, once a guest had eaten of the host's food, he could not harm him. When they did not eat, he feared that they intended him harm.



51:30. They said: Thus says your Lord. Verily He is Most Wise, All-Knowing.

«Has there come to you» that is, has there not come to you «the story of the honoured guests of Ibrâheem?» For it is a strange and wondrous story. They were angels whom Allah sent to destroy the people of Loot, and He commanded them to pass by Ibrâheem, so they came to him in the form of (human) guests.

«When they came to him and said: Peace. He said» in response to their greeting: «[And upon you be] peace; you are strangers [to me]» that is, you are people unknown, and I want you to tell me who you are. He did not know who they were until after that.

Hence he went quietly to his family – in other words, he slipped away discreetly – to bring food for them.

«and brought a fatted calf. He placed it before them» that is, he presented the food to them, «and said: Will you not eat? He conceived a fear of them» when he saw that their hands did not reach out for the food.

«They said: Fear not», and they told him what they had come for, «and gave him the glad tidings of a son endowed with knowledge» namely Is-hâq (إسحاق).

When his wife heard the glad tidings, she «cried out loud» with joy «struck her face» – which is something that women do when they are happy, and they say and do other things that are contrary to ordinary behaviour.

«and said: [How can that be, when I am] a barren old woman?» That is, how can I have a child, when I am an old woman who is past childbearing age and, moreover, I am barren and my womb has never been fit to bear a child, so there are two impediments, each of which on its own is sufficient to prevent me having a child.

A third impediment is mentioned in Soorat Hood, where she said:

﴿...and this husband of mine is an old man? That would be a strange thing indeed!﴾ (Hood 11: 72)

﴿They said: Thus says your Lord﴾ that is, it is Allah Who has decreed and ordained that, and there is nothing strange about the might and power of Allah (ﷻ).

﴿Verily He is Most Wise, All-Knowing﴾ that is, He does what is appropriate, and encompasses all things by His knowledge. So submit to His decree and show gratitude to Him for His blessing.



﴿قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِن الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾ (سورة الذاريات: ٣١-٣٧)

51:31. Ibrâheem said: Then what is your business, O messengers?

51:32. They said: We have been sent to a wicked people,

51:33. to unleash upon them [a shower of] stones of clay,

51:34. specifically marked and kept with your Lord for the transgressors.

51:35. We brought forth the believers who were in [the city],

51:36. but We found in it only one household of Muslims.

51:37. And We left it as a sign for those who fear the painful punishment.

﴿Ibrâheem said﴾ to them: ﴿Then what is your business, O messengers?﴾ That is, what is your purpose and what do you want? Because he felt that they were messengers whom Allah had sent for some important purpose.

﴿They said: We have been sent to a wicked people﴾ namely the people of Loot, who had done evil deeds, associated others with Allah,

rejected their Messenger and committed shameful deeds that were utterly unprecedented.

﴿to unleash upon them [a shower of] stones of clay, specifically marked and kept with your Lord for the transgressors﴾ that is, each one is marked for a specific person, because they had transgressed and overstepped all bounds.

Ibrâheem started to argue with them for the people of Loot, in the hope that Allah might ward off the punishment from them. But Allah said:

﴿O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.﴾ (Hood 11: 76)

﴿We brought forth the believers who were in [the city], but We found in it only one household of Muslims﴾ namely the household of Loot, apart from his wife, for she was one of the doomed.

﴿And We left it as a sign for those who fear the painful punishment﴾ so that they might learn a lesson from it and know that Allah is severe in punishment, and that His Messengers are honest and trustworthy.

## What this story includes of wisdom and rulings

The wisdom and rulings seen in this story include the following:

- It is wise that Allah tells His slaves the stories of both good and evil people, so that they may learn from their stories and the fate of each group.
- The virtue of Ibrâheem al-Khaleel (ﷺ), because Allah begins his story with that which sheds light on its importance and how He paid special attention to it.
- It is prescribed to be hospitable, for this is the way of Ibrâheem al-Khaleel (ﷺ), which Allah enjoined this Prophet and his Ummah to follow. Allah mentions it here by way of praising it.
- The guest is to be honoured in various ways, in word and deed, because Allah describes the guests of Ibrâheem as honoured. In

other words, Ibrâheem honoured them, and Allah describes the hospitality that he offered them in word and deed. They were also honoured by Allah (۱۴).

- The house of Ibrâheem (ﷺ) was a place that was frequented by passers-by and visitors, because they entered upon him without seeking permission; rather they followed the etiquette of initiating the greeting of *salâm*, and Ibrâheem responded with a more complete greeting, because his greeting (as indicated by the Arabic wording) was indicative of a wish that peace be upon them all the time.
- It is prescribed to ask people who come to you or with whom contact takes place to introduce themselves, because there are many benefits in doing so.
- We see Ibrâheem's politeness and gentleness in speech, as he said: ﴿you are strangers [to me]﴾ (51: 25), rather than saying, "I do not know you". The difference between the two phrases is obvious.
- One should hasten to offer hospitality, because the best good deed is that which is done without delay. Hence Ibrâheem hastened to prepare a meal for his guests.
- If meat that has already been prepared is offered to a guest, this is not disrespectful in the slightest; rather it is an honour, as Ibrâheem (ﷺ) did that, and Allah tells us that his guests were honoured.
- Allah tells us of what He blessed His close friend Ibrâheem with of great generosity, as this food was ready to be served, and his house was in a state of constant readiness to welcome guests, so he did not need to go and fetch food from the market or from his neighbours and the like.
- Ibrâheem was the one who served his guests, even though he was the close friend of the Most Gracious. The man of dignity and honour is the one who serves his guests.

- He brought the food to them, to the place where they were sitting, and he did not put it somewhere else and tell them to come and have some food, because this is easier for them and is better.
- One should speak gently and show politeness to one's guest, especially when offering him food. Ibrâheem offered the food to them and requested them to eat in a very gentle manner, saying: ﴿Will you not eat?﴾ (51: 27). He did not say "You have to eat" and other such phrases that are not the most preferable; rather his approach was that of requesting them to eat.
- The one who wants to follow his example should use nice words, as appropriate to the situation, such as saying to his guests: Will you not eat? Or: Please do us the honour of eating with us, and the like.
- If a person is afraid of someone for any reason, that person should reassure him, and say things to put his mind at rest and calm him down, as the angels said to Ibrâheem, when he was afraid of them: ﴿Fear not﴾ (51: 28) and they told him of those glad tidings after he had been afraid of them.
- We see the great joy of Sârah, the wife of Ibrâheem, to the extent that she struck her face and cried out loud, which was not usual behaviour on her part.
- Allah honoured Ibrâheem and his wife Sârah with the glad tidings of a knowledgeable son.



﴿وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْبَيْهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْتَهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾﴾ (سورة الذاريات: ٣٨-٤٠)

51:38. And [there is another sign in the story of] Moosâ, when We sent him to Pharaoh with compelling proofs.

- 51:39. But he and his people turned away, and he said [of Moosâ]: A magician, or a madman.
- 51:40. So We seized him and his troops and flung them into the sea, and he was to blame.

«And [there is another sign in the story of] Moosâ» and what Allah sent him with to Pharaoh and his chiefs of clear signs and dazzling miracles. This is another sign to those who fear the painful punishment. When Moosâ came with that compelling proof, Pharaoh and his people «turned away» that is, they turned away from the truth and paid no attention to it, and they criticised it in the worst manner, saying of Moosâ that he was «A magician, or a madman». In other words, they thought that Moosâ was either a magician, and what he had brought was charlatanry that had nothing to do with the truth at all, or he was a madman who was not to be blamed for what he said or did, because he was not sane.

However they – especially Pharaoh – knew that Moosâ was telling the truth, as Allah (ﷻ) says elsewhere:

«They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance...» (*an-Naml* 27: 14)

Moosâ said to Pharaoh:

«...You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...» (*al-Isrâ' 17: 102*)

«So We seized him and his troops and flung them into the sea, and he was to blame», for he was a sinner and transgressor who disobeyed Allah, so Allah seized him with the vehement grip of One Who is Almighty, Omnipotent.



﴿ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُونَ شَيْءًا أَنْتَ عَلَيْهِ إِلاَّ جَعَلْتَهُ كَالرِّيمِ ﴿٤٢﴾ ﴾ (سورة الذاريات: ٤١-٤٢)

- 51:41. And [there is another sign in the story of] ‘Âd, when We sent against them the [devastating] wind that was devoid of all good;<sup>45</sup>
- 51:42. It spared nothing it came upon, but it reduced it to ruin and decay.

«And [there is another sign in the story of] ‘Âd» that is, there was another mighty sign among ‘Âd, a well-known tribe, «when We sent against them the [devastating] wind that was devoid of all good» that is, there was nothing good in it. That was when they rejected their Prophet Hood (ﷺ).

«It spared nothing it came upon, but it reduced it to ruin and decay». Allah destroyed them despite their strength and power, which is indicative of His perfect might and omnipotence, for nothing is beyond Him, Who wreaks vengeance on those who disobey Him.



﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَمَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ ﴿٤٤﴾ وَهُمْ يَنْظُرُونَ ﴿٤٥﴾﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾﴾ (سورة الذاريات:

(٤٥-٤٣)

- 51:43. And [there is another sign in the story of] Thamood, when it was said to them: Enjoy life for a little while.
- 51:44. But they insolently transgressed the command of their Lord, so the devastating punishment overtook them whilst they were looking on.
- 51:45. They could not withstand [the punishment] and could not ward it off.

<sup>45</sup> There are usually some benefits in the wind, such as pollination of trees or bringing rain, but this wind brought no benefits at all; rather it brought utter destruction.

﴿And [there is another sign in the story of] Thamood﴾ when Allah sent Ṣāliḥ (ﷺ) to them, but they stubbornly rejected him. Allah sent him the she-camel as a visible sign, but that only increased them in stubbornness and aversion.

So it was said to them: ﴿Enjoy life for a little while. But they insolently transgressed the command of their Lord, so the devastating punishment﴾ namely the destructive blast ﴿overtook them whilst they were looking on﴾, and saw the punishment with their own eyes.

﴿They could not withstand﴾ that is, they could not be saved from ﴿[the punishment] and could not ward it off﴾ from themselves.



﴿ وَقَوْمٌ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴾ (سورة الذاريات: ٤٦)

51:46. And the people of Nooh [were destroyed by a devastating punishment] before them. They were indeed a rebellious and wicked people.

That is, Allah did likewise to the people of Nooh when they rejected Nooh (ﷺ) and rebelled against the command of Allah.

Allah sent against them the heaven and the earth, pouring and gushing forth with water, and He drowned them all, and did not leave any of the disbelievers alive. This is the way of Allah in dealing with those who disobey Him.



﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا وَإِنَّا لَمُوسِعُونَ ﴾ (٤٧) ﴿ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْهُودُونَ ﴾ (٤٨) ﴿ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (٤٩) ﴿ فَمُرُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾ (٥٠) ﴿ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾ (سورة الذاريات: ٤٧-٥١)



- 51:47. We built the heaven with might and verily We are [still] expanding it.
- 51:48. And We spread out the earth. How gracious is He Who smoothed it out.
- 51:49. And of all things We have created pairs, so that you may pay heed.
- 51:50. So flee to Allah. Verily I am a clear warner to you from Him.
- 51:51. Do not associate with Allah any other god. Verily I am a clear warner to you from Him.

Here Allah (ﷻ) says, highlighting His great might: ﴿We built the heaven﴾ that is, We created it and built it well, and We made it a roof for the earth and all that is on it.

﴿with might﴾ that is, with immense power and strength  
 ﴿and verily We are [still] expanding it﴾ in all directions.

And We also bestow expensive and abundant provision upon Our slaves. Allah does not leave any creature in the midst of the wilderness or the depths of the sea, or in the upper or lower realms, but He causes provision to reach it as it needs, and He sends it blessings to suffice it.

So Glory be to the One Who bestows His generosity upon all creatures, and blessed be the One Whose mercy encompasses all of creation.

﴿And We spread out the earth﴾ that is, We have made it spread out for people, so that they will be able to do whatever they have to in order to meet their needs, such as building dwellings, planting, cultivating, tilling the soil, settling, and following routes that lead to their destinations.

Because the earth has been spread out, one may think that it may be beneficial in all respects, or it may be beneficial in some ways but not others. Therefore Allah (ﷻ) tells us that He has smoothed it out in the best way, and He praises Himself for that, saying: ﴿How

gracious is He Who smoothed it out﴾ for His slaves, as dictated by His wisdom, mercy and generosity.

﴿And of all things We have created pairs﴾ that is, two genders, male and female, of all types of animals ﴿so that you may pay heed﴾ to the blessings of Allah that He has bestowed upon you, as He has decreed that on the basis of wisdom, making the pairs (male and female) the means of the perpetuation of all types of animals, so that you will raise them, take care of them and look after them, and thus attain many benefits.

Having called people to look at His signs, which would lead them to fear Him and turn to Him, Allah now enjoins that which is the purpose of all these things, which is to flee to Him. What is meant is to flee from that which Allah hates, both outwardly and inwardly, to that which He loves, both outwardly and inwardly, fleeing from ignorance to knowledge, from disbelief to faith, from sin to obedience, and from heedlessness to remembrance of Allah.

Whoever does all of that has done all that religion requires of him; he will be spared all that he fears and he will attain all that he seeks.

Allah describes turning to Him as fleeing, because turning to anyone other than Him will result in all kinds of fearful outcomes and troubles, whereas turning to Him leads to all that one loves, security, joy, happiness and triumph.

You would flee from everyone you fear, except Allah (ﷻ); the more you fear Him, the more you flee to Him.

﴿Verily I am a clear warner to you from Him﴾ that is, I am a warner to you of the punishment of Allah, bringing a clear message of warning.

﴿Do not associate with Allah any other god﴾. This is part of fleeing to Allah; rather this is the basis of fleeing to Him, for a person to flee from taking any other god among the idols, rivals, graves and so on, things that are worshipped besides Allah, and devoting his worship, fear, hope, supplication and repentance to his Lord alone.



﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾ أَتَوَصَّوْا بِهِ بِبَلِّ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾ (سورة الذاريات: ٥٢-٥٣)

51:52. Likewise, no Messenger came to those before them, but they said: [He is] a magician, or a madman.

51:53. Have [they [the earlier and later generations] come to an agreement concerning this accusation? Rather they are a people transgressing beyond bounds.<sup>46</sup>

Here Allah consoles His Messenger (ﷺ) for the rejection of the polytheists who disbelieved in him and said abhorrent things concerning him that were blatantly untrue. Such views reflect the constant attitude of the evildoers who disbelieved in the Messengers. Allah never sent any Messenger but his people accused him of witchcraft or insanity.

Allah (ﷻ) says: Are these views which were expressed by the disbelievers – both earlier and later generations – something concerning which they have come to an agreement and instructed one another to say, and therefore there is nothing strange in the fact that they agree on this? ﴿Rather they are a people transgressing beyond bounds﴾ for their mindset and actions were similar, based on disbelief and overstepping the bounds, therefore the views that stemmed from their transgression were similar.

This is the reality concerning them, as Allah (ﷻ) says elsewhere:

<sup>46</sup> This refers to the accusation that the disbelievers made against every Messenger throughout the ages, labelling him a magician or madman. But it is not possible for them to have made such an agreement, because they never met. Rather what they have in common is a mindset based on transgression, which prompted them to say the same thing whenever a Messenger came to them.

﴿Those who have no knowledge say: If only Allah would speak to us or some sign would come to us. The people who came before them said something similar; their hearts are all much the same...﴾

(*al-Baqarah 2: 118*)

By the same token, the mindset of the believers is similar, because they have submitted to the truth, and they seek it and strive for it; they hasten to believe in, venerate and respect their Messengers, and they address them in an appropriate manner.



﴿فَنُوحِلْ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ۖ وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ﴾

(سورة الذاريات: ٥٤-٥٥)

51:54. So turn away from them; you are not to blame.

51:55. But continue to exhort them, for exhortation benefits the believers.

Here Allah (ﷻ) enjoins His Messenger (ﷺ) to turn away from those who reject his message and disbelieve:

﴿So turn away from them﴾ that is, do not pay any attention to them and do not rebuke them; rather focus on your own affairs, for you are not to blame for their sin. All you are required to do is convey the message, and you have discharged your responsibility and conveyed the message with which you were sent.

﴿But continue to exhort them, for exhortation benefits the believers﴾. Exhortation is of two types, the first of which is telling that of which the details are not known, although it is known in general terms through common sense and reasoning. Allah has caused everyone, on the basis of common sense, to love good and give precedence to it, and to hate evil and keep away from it, and

His laws are in accordance with that. Therefore all that He enjoins or forbids comes under the heading of exhortation. Proper exhortation is to mention the goodness and benefits in what is enjoined, and the harm in what is prohibited.

The second type of exhortation is to remind the believers to do what is known to them, but they have grown careless and heedless about it. For that reason they should be reminded repeatedly, so that the exhortation will take root in their minds and they will begin to pay attention to what they are reminded of. Thus their energy, motivation and resolve will be renewed, which will make them try to benefit from the exhortation and achieve progress.

Allah tells us that exhortation benefits the believers, because what they have of faith and fear of Allah, and their constant turning to Him and seeking His pleasure, allows them to benefit from the reminder and makes the exhortation more effective in this case. This is like the verses in which Allah (ﷻ) says:

﴿So remind people, if the reminder will be of benefit. The one who fears Allah will pay heed while the wretched one will avoid it.﴾ (al-A'la 87: 9-11)

As for those who do not have faith and are not prepared to pay heed to the exhortation, they will not benefit from it. This is like the salty ground that does not benefit at all from the rain; even if every sign were to come to this type of people, they would not believe until they see the painful punishment with their own eyes.



﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾ (سورة الذاريات: ٥٦-٥٨)

51:56. I have not created the jinn and humans except to worship Me.

51:57. I seek no provision from them, nor do I want them to feed Me.

51:58. Indeed, it is Allah Who is the Provider, Lord of Might, the Powerful.

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This is the purpose for which Allah created the jinn and humankind, and sent all the Messengers to call to it, namely to worship Him alone, which implies knowing Him, loving Him, turning to Him and turning away from all others.

That implies knowing Him, for worshipping properly depends on knowing Allah; in fact the more a person knows his Lord, the more perfect his worship will be. This is the purpose for which Allah created those who are accountable; He did not create them out of any need for them on His part.

Allah does not want any provision from them and He does not want them to feed Him; exalted be Allah, the Self-Sufficient, Who has no need of anyone in any way. Rather all creatures are in need of Him for all their needs and essential necessities. Hence He says: «Indeed, it is Allah Who is the Provider» that is, He gives abundant provision, and there is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place (*cf. 11: 6*).

«Lord of Might, the Powerful» that is, the One Who possesses all strength and might, Who brought all great entities, in the upper and lower realm, into being. By that power all affairs, both apparent and hidden, are controlled and His will is done in all realms. Whatever Allah wills happens, and whatever He does not will does not happen. No one can flee from Him or escape His authority. By His might He causes His provision to reach all the worlds. By His might and strength, He will resurrect the dead after their bodies have disintegrated and their dust has been scattered by the winds, or they have been devoured by birds and wild animals and scattered in the far reaches of the wilderness and in the depths of the sea. No one can escape Him;

He knows what the earth consumes of them. Glory be to the Most Strong, the Powerful.



﴿ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾ قَوْلِ لِلَّذِينَ كَفَرُوا  
مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾ ﴾ (سورة الذاريات: ٥٩-٦٠)

51:59. Verily those who do wrong will have a share [of punishment] like that of their counterparts [among the earlier nations], so let them not ask Me to hasten it.

51:60. So woe to the disbelievers from that day of theirs which they are promised.

That is, those who do wrong and reject Muhammad (ﷺ) will have a share of punishment like that which was sent upon their counterparts among earlier wrongdoers and disbelievers.

﴿so let them not ask Me to hasten it﴾ namely the punishment. For the way of Allah in dealing with the nations is always the same. Every disbeliever who persists in his disbelief without repenting and turning back to Allah will inevitably be afflicted with the punishment, even if it is delayed for a while. Hence Allah warned them of the Day of Resurrection, saying:

﴿So woe to the disbelievers from that day of theirs which they are promised﴾ for that is the Day of Resurrection, on which all kinds of punishment, vengeance, chains and fetters are promised. Then they will have no helper and no one to save them from the punishment of Allah (ﷻ). We seek refuge with Allah from it.

This is the end of the commentary on Soorat adh-Dhāriyāt.

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.