

«لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets`) property will not be inherited. Whatever we leave, is charity)' They replied, `He said so.'` Umar then said, `Allah bestowed on His Messenger a special favor unlike what he gave all other people. Allah the Exalted said,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) Therefore, this property, the booty collected from Bani An-Nadir, was especially given to Allah's Messenger . However, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allah's Messenger took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, `I ask you by Allah with Whose permission the heavens and earth exist, do you know this' They replied, `Yes.'` Umar then said to `Ali and Al-` Abbas, `I ask you by Allah, with Whose permission that heavens and earth exist, do you know this' They said, `Yes.'` Umar added, `When Allah took His Prophet unto Him, Abu Bakr said: I am the successor of Allah's Messenger ! Then you both came to Abu Bakr asking for your (Al-` Abbas') share of inheritance from your nephew, and he (`Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allah's Messenger said,

«لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets') property will not be inherited. Whatever we leave, is charity.)" Allah knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allah's Messenger and the successor of Abu Bakr. So I managed it as long as Allah allowed me to manage it. Then you both (`Ali and Al-` Abbas) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allah's that you will manage it in the same way as Allah's Messenger used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allah, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.," They recorded this from the Hadith of Az-Zuhri. Allah said,

(كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ)

(in order that it may not become a fortune used by the rich among you.) means, 'We made the expenditures for the Fai' like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

Ordering Obedience of the Messenger in All Commands and Prohibitions

Allah the Exalted said,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).) meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.' Imam Ahmad recorded that 'Abdullah bin Mas'ud said, "Allah curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allah's creation." His statement reached a woman from Bani Asad called, Umm Ya`qub, who came to 'Abdullah and said, "I have come to know that you have cursed such and such" He replied, "Why should I not curse those whom Allah's Messenger has cursed and who are cursed in Allah's Book!" Umm Ya`qub said, "I have read the whole Qur'an, but did not find in it what you say." He said, "Verily, if you have read the Qur'an, you have found it. Didn't you read,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).)" She replied, "Yes, I did." He said, "Verily, Allah's Messenger forbade such things. " She said, "But I think that your wife does these things" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullah bin Mas'ud and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me." The Two Sahihs recorded this from the Hadith of Sufyan Ath-Thawri. As well as a Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُمْ عَنْهُ فَاجْتَنِبُوهُ»

(When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.) Allah's statement,

(وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(Have Taqwa of Allah; verily, Allah is Severe in punishment.) means, fear Allah by obeying His orders and refraining from His prohibitions. Surely, Allah is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَرِهِمْ
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ -
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوْقَ شَحًّا نَفْسِهِ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ - وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ)

(8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.) (9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.) e(10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.)

Those Who deserve the Fai'; and the Virtues of the Muhajirin and Al-Ansar

Allah states the categories of needy people who also deserve a part of the Fai',

(الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا)

(who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure,) meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor,

(وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ)

(and helping Allah and His Messenger. Such are indeed the truthful.) meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhajirin.' Allah the Exalted praised the Ansar next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allah the Exalted said,

(وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ)

(And (it is also for) those who, before them, had homes and had adopted the faith,) referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. `Umar said, "I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost Muhajirin and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of Hijrah and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhari collected this Hadith. Allah said,

(يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ)

(love those who emigrate to them,) indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imam Ahmad recorded that Anas said, "The Muhajirin said, 'O Allah's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَنْتَيْمُ عَلَيْهِمْ وَدَعَوْتُمُ اللَّهَ لَهُمْ»

(No they won't, as long you thanked them for what they did and invoked Allah for them.)" I have not seen this version in the other books. Al-Bukhari recorded that Yahya bin Sa`id heard Anas bin Malik, when he went with him to Al-Walid, saying, "The Prophet called Ansar to divide Al-Bahrayn among them. The Ansar said, `Not until you give a similar portion to our emigrant brothers.' He said,

«إِمَّا لَنَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ
بَعْدِي أَثْرَةٌ»

(Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).)" Al-Bukhari was alone with this version. He also recorded that Abu Hurayrah said, "The Ansar said (to the Prophet), `Distribute our date-palms between us and our emigrant brothers.' He replied, `No.' The Ansar said (to the emigrants), `Look tend to the trees and share the fruits with us.' The emigrants said, `We hear and obey.'" Al-Bukhari, but not Muslim, recorded it.

The Ansar never envied the Muhajirin

Allah said,

(وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا)

(and have no jealousy in their breasts for that which they have been given,) meaning, the Ansar did not have any envy for the Muhajirin because of the better status, rank, or more exalted grade that Allah gave the Muhajirin above them. Allah's statement,

(مِّمَّا أُوتُوا)

(that which they have been given,) refers to what the Muhajirin were favored with, according to Qatadah and Ibn Zayd.

Selflessness of the Ansar

Allah said,

(وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and give them preference over themselves even though they were in need of that.) meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need. An authentic Hadith stated that the Messenger of Allah said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

(The best charity is that given when one is in need and struggling.) This exalted rank is better than the rank of those whom Allah described in His statements,

«وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ»

(And they give food, inspite of their love for it.)(76:8), and,

«وَأَتَى الْمَالَ عَلَى حُبِّهِ»

(And gives his wealth, in spite of love for it.)(2:177) The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity. Abu Bakr As-Siddiq gave away all his wealth in charity and Allah's Messenger asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

(What did you keep for your family,) and he said, "I kept for them Allah and His Messenger." `Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allah be pleased with them and make them pleased with Him. Al-Bukhari recorded that Abu Hurayrah said, "A man came to the Prophet and said, `O Allah's Messenger! Poverty has stuck me.' The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allah's Messenger said,

«أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ»

(Who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so) An Ansari man said, `I, O Allah's Messenger!' So he took him to his wife and said to her, `Entertain the guest of Allah's Messenger generously.' She said, `By Allah ! We have nothing except the meal for my children.' He said, `Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Ansari went to Allah's Messenger who said,

«لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ مِنْ فُلَانٍ
وَفُلَانَةٍ»

(Allah wondered (favorably) or laughed at the action of so-and-so and his wife.) Then Allah revealed,

(وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and they give them preference over themselves even though they were in need of that). " Al-Bukhari recorded this Hadith in another part of his Sahih. Muslim, At-Tirmidhi, An-Nasa'i collected this Hadith. In another narration for this Hadith, the Companion's name was mentioned, it was Abu Talhah Al-Ansari, may Allah be pleased with him. Allah said,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،
وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،
حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا
مَحَارِمَهُمْ»

(Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.) Muslim collected this Hadith. Ibn Abi Hatim recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud), "O Abu `Abdur-Rahman! I fear that I have earned destruction for myself." `Abdullah asked him what the matter was and he said, "I hear Allah's saying,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) and I am somewhat a miser who barely gives away anything." `Abdullah said, "That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." Allah said,

(وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي

قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
(

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) This is the third type of believers whose poor most deserve to receive a part of the Fai'. These three types are the Muhajirin, the Ansar and those who followed their righteous lead with excellence. Allah said in another Ayah,

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ)

(And of the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly, Allah is well-pleased with them as they are well-pleased with Him.) (9:100) The third type are those who followed the Muhajirin and Ansar in their good works, beautiful attributes and who invoke Allah for them in public and secret. This is why Allah the Exalted said in this honorable Ayah,

(وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ)

(And those who came after them say), meaning, the statement that they utter is,

(رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا)

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred), meaning, rage or envy,

(لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ)

(against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Rafidah who curse the Companions do not have a share in the Fai' money, because they do not have the good quality of those whom Allah has described here that they say,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَّحِيمٌ

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Ibn Abi Hatim recorded that `A'ishah said, "They were commanded to invoke Allah to forgive them, but instead, they cursed them!" She then recited this Ayah,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.")

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِنْ
أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا
يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنُ ثُمَّ لَا
يَنْصُرُونَ - لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مَنْ
اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ - لَا يُقَاتِلُونَكُمْ
جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ - كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
 قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - كَمَثَلِ
 الشَّيْطَانِ إِذْ قَالَ لِلإِنسَنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي
 بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ - فَكَانَ
 عَقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
 الظَّالِمِينَ)

(11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars.) (12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.) (13. Verily, you are more fearful in their breasts than Allah. That is because they are a people who comprehend not.) (14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.) (15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) e(16. Like Shaytan, when he says to man: "Disbelieve." But when he disbelieves, Shaytan says: "I am free of you, I fear Allah, the Lord of all that exists!") (17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.)

The False Promise of Support the Hypocrites gave to the Jews

Allah states that the hypocrites, `Abdullah bin Ubayy and his like, sent a messenger to Bani An-Nadir promising them help. Allah the Exalted said,

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ
 كَفَرُوا مِن أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ
 مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ
 لَنَنصُرَنَّكُمْ)

(Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.") Allah then said,

(وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

(But Allah is Witness that they verily are liars.) meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allah said,

(وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ)

(and if they are attacked, they will never help them.) meaning, the hypocrites will not fight along with the Jews,

(وَلَئِن نُّصِرُوا هُمْ)

(And (even) if they do help them,) and even if the hypocrites did fight along their side,

(لَيُؤْتِنَّ الْأَذْبَرَ ثُمَّ لَا يُنصِرُونَ)

(they will turn their backs, and they will not be victorious.) This Ayah contains good news, just as the good news that this following Ayah conveys,

(لَإِنَّكُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ)

(Verily, you are more fearful in their breasts than Allah.) meaning, the hypocrites fear you more than they fear Allah, as He says;

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(Behold! a section of them fear men as they fear Allah or even more.)(4:77) This is why Allah said,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ)

(That is because they are a people who comprehend not.) Allah then said,

(لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْىٍ مَّحَصَّنَةٍ أَوْ مِنْ
وَرَاءِ جُدُرٍ)

(They fight not against you even together, except in fortified townships, or from behind walls.) meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals). Allah the Exalted said,

(بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ)

(Their enmity among themselves is very great.) meaning, the enmity they feel against each other is intense,

(وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ)

(And make you to taste the violence of one another.)(6:65) Allah said in the Ayah,

(تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى)

(You would think they were united, but their hearts are divided.) meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrahim An-Nakha`i said that this Ayah refers to the hypocrites and the People of the Scriptures,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ)

(That is because they are a people who understand not.) Allah said,

(كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ)

(They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) referring to the Jewish tribe of Bani Qaynuqa`, according to Ibn `Abbas, Qatadah and Muhammad bin Ishaq.

The Parable of the Hypocrites and the Jews

Allah said,

(كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِّنْكَ)

(Like Shaytan, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytan says: "I am free of you...") meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

(إِنِّي أَخَافُ اللّٰهَ رَبَّ العَالَمِينَ)

(I fear Allah, the Lord of all that exists!) Allah said,

(فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا)

(So, the end of both will be that they will be in the Fire, abiding therein.) meaning, the end of both he, Shaytan, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

(وَذَلِكَ جَزَاءُ الظَّالِمِينَ)

(Such is the recompense of the wrongdoers.) means, this is the recompense of every unjust person.

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَاتَّعِظُوا نَفْسَ مَا
قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ -
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنسَاهُمْ أَنفُسَهُمْ
أُولَئِكَ هُمُ الفَاسِقُونَ - لَا يَسْتَوِي أَصْحَابُ النَّارِ
وَأَصْحَابُ الجَنَّةِ أَصْحَابُ الجَنَّةِ هُمُ الفَائِزُونَ)

(18. O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.) (19. And be not like those who forgot Allah, and He caused them to forget themselves. Those are the rebellious.) (20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.)

The Command to have Taqwa and to prepare for the Day of Resurrection

Imam Ahmad recorded that Al-Mundhir bin Jarir narrated that his father said, "While we were in the company of the Messenger of Allah in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal to pronounce Adhan. Bilal pronounced Adhan and Iqamah, and the Prophet led the prayer. He then addressed them, first reciting,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ

(O mankind! Have Taqwa of your Lord, Who created you from a single person...) (4:1), until the end of the Ayah. Then he recited the Ayah that is in Surat Al-Hashr:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

(and let every person look to what he has sent forth for tomorrow,") He then said, "A man donated his Dinar, his Dirham, from his clothes, from his Sa` of wheat, from his Sa` of dates" -- until he said -- "even if it was half a date." Then a person among the Ansar came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger radiate with pleasure, like gold. The Messenger of Allah said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا
وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ
أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً
كَانَ عَلَيْهِ وَزْرُهَا وَوَزْرُ مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ
أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

(He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.)" Muslim recorded this Hadith via the chain of Shu`bah. Therefore, Allah's statement,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ)

(O you who believe! Have Taqwa of Allah), ordains the Taqwa of Allah which pertains to obeying what He ordered and staying away from what He forbade. Allah said,

(وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

(and let every person look to what he has sent forth for tomorrow,) meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

(وَآتَّقُوا اللَّهَ)

(Have Taqwa of Allah), again ordering Taqwa,

(إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

(Verily, Allah is All-Aware of what you do.) Allah asserts that surely, He knows all of your deeds -- O mankind -- and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

(وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ)

(And be not like those who forgot Allah, and He caused them to forget themselves.) meaning, do not forget the remembrance of Allah, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allah the Exalted said,

(أُولَئِكَ هُمُ الْفَاسِقُونَ)

(Those are the rebellious.) referring to those who rebel against obedience to Allah, who will earn destruction on the Day of Resurrection and failure upon their return,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ)

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.)(63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allah said,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise.) meaning, these two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection. Allah said in other Ayat,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.)(45:21),

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا
تَتَذَكَّرُونَ)

(And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!)(40:58), and,

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ
كَالْفُجَّارِ)

(Shall We treat those who believe and do righteous good deeds as corrupters on earth Or shall We treat those who have Taqwa as the wicked)(38:28) Therefore, Allah asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

(أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(It is the dwellers of Paradise that will be successful.) that is, they are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَشِعًا
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمْتَلُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ -
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.) (22. He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (23. He is Allah, beside Whom La ilaha illa Huwa, Al-Malik, Al-Quddus, As-Salam, Al-Mu`min, Al-Muhaymin, Al-`Aziz, Al-Jabbar, Al-Mutakabbir. Glory be to Allah! Above all that they associate as partners with Him.) (24. He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.)

Asserting the Greatness of the Qur'an

Allah the Exalted emphasizes the greatness of the Qur'an, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.) If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'an, will feel humble and crumble from fear of Allah the Exalted, then what about you -- O mankind Why do your hearts not feel softness and humbleness from the fear of Allah, even though you understand Allah's command and comprehend His Book This is why Allah said,

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ)

(Such are the parables which We put forward to mankind that they may reflect.) There is a Hadith of the Mutawatir grade that states that the Messenger of Allah had someone make him a Minbar. Before that, he used to stand next to a tree trunk in the Masjid to deliver speeches. So, when the Minbar was made and placed in the Masjid, the Prophet came to deliver a speech and passed the tree trunk, headed towards the Minbar, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allah and the revelation that were being recited next to it. In one of the narrations for this Hadith, Al-Hasan Al-Basri said after narrating the Hadith, "You - mankind -- are more worthy to miss the Messenger of Allah than the tree trunk!" Likewise, this honorable Ayah asks that if the solid mountains feel humble and are rent asunder from the fear of Allah, if it heard Allah's Speech and comprehended it, what about you -- O mankind -- who heard the Qur'an and understood it Allah the Exalted said in another Ayah,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ
الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى)

(And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.)(13:31) We mentioned the meaning of this Ayah as stating that, if there were a Qur'an that has these qualities, it would be this Qur'an. Allah the Exalted said in another Ayah,

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ
مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ)

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allah.)(2:74)

Glorifying Allah the Exalted by mentioning His Names and Attributes

Allah the Exalted said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ)

(He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) Allah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities. Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allah's statement,

(هُوَ الرَّحْمَنُ الرَّحِيمُ)

(He is the Most Gracious, the Most Merciful.) was duly explained before at the very beginning of this Tafsir, so it is not necessary to repeat it here, and it asserts that Allah is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Rahman and Ar-Rahim of this life and the Hereafter. Allah the Exalted said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(And My mercy embraces all things.)(7:156),

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(Your Lord has written (prescribed) mercy for Himself.)(6:54), and,

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِّمَّا يَجْمَعُونَ)

(Say: "In the bounty of Allah, and in His mercy; -- therein let them rejoice." That is better than what (the wealth) they amass.)(10:58) Allah the Exalted said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ)

(He is Allah, beside Whom La ilaha illa Huwa, Al-Malik.) Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allah's statement,

(الْقُدُّوسُ)

(Al-Quddus,) meaning "The Pure," according to Wahb bin Munabbih, while Mujahid and Qatadah said that Al-Quddus means "The Blessed." Ibn Jurayj said that Al-Quddus means "He Whom the honorable angels glorify."

(السَّلَامُ)

(As-Salam,) meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allah's statement,

(الْمُؤْمِنُ)

(Al-Mu'min,) means "Who has granted safety to His servants by promising that He will never be unjust to them, " according to Ad-Dahhak who reported it from Ibn ` Abbas. Qatadah said that Al-Mu'min means that "Allah affirms that His statements are true," while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him." Allah's statement,

(الْمُهَيِّمِ)

(Al-Muhaymin,) means, according to Ibn ` Abbas and others, "The Witness for His servants actions," that is, the Ever-Watcher over them. Allah said in similar Ayat,

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.)(58:6),

(ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ)

(and moreover Allah is Witness over what they used to do.)(10:46), and,

(أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge (guards) of every person and knows all that he has earned)(13:33) Allah said,

(الْعَزِيزُ)

(Al-`Aziz,) meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allah said;

(الْجَبَّارُ الْمُتَكَبِّرُ)

(Al-Jabbar, Al-Mutakabbir), meaning "The Only One worthy of being the Compeller and Supreme." There is a Hadith in the Sahih Collection in which Allah said,

«الْعَظْمَةُ إِزَارِي، وَالْكَبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

(Might is My Izar and pride is My Fida; if anyone disputes any one of them with Me, then I will punish him.) Allah the Exalted said,

(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Glory be to Allah! (High is He) above all that they associate as partners with Him.), then He said,

(هُوَ اللَّهُ الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir.) Al-Khaliq refers to measuring and proportioning, Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely, none except Allah is able to measure, bring forth and create whatever He wills to come to existence. Allah's statement,

(الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(Al-Khaliq, Al-Bari, Al-Musawwir.) means, if Allah wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ)

(In whatever form He willed, He put you together.)(82:8) Allah describing Himself as being Al-Musawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asma' Al-Husna

Allah the Exalted said,

(لَهُ الْأَسْمَاءُ الْحُسْنَىٰ)

(To Him belong Al-Asma' Al-Husna (the Best Names).) We explained the meaning of this Ayah in the Tafsir of Surat Al-A`raf. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ لِلَّهِ تَعَالَى تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا
وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ وَثْرٌ
يُحِبُّ الْوَثْرَ»

(Allah the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allah is Witr (One) and He likes the Witr.)

Everything praises and glorifies Allah

Allah's statement,

(يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(All that is in the heavens and the earth glorify Him.) is similar to His other statement,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft--Forgiving.)(17:44) Allah's statement,

(وَهُوَ الْعَزِيزُ)

(and He is Al-`Aziz) The Almighty, meaning, His greatness is never humbled,

(الْحَكِيمُ)

(Al-Hakim) the All-Wise, in His legislation and decrees This is the end of the Tafsir of Surat Al-Hashr. All praise is due to Allah.

The Tafsir of Surat Al-Mumtahanah

(Chapter - 60)

Which was revealed in Al-Madinah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ نُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَن تُؤْمِنُوا
بِاللّٰهِ رَبِّكُمْ إِن كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَأَبْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ - إِن يَتَّقُوكُمْ يَكُونُوا لَكُمْ
أَعْدَاءً وَيَنسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَسْنِنَتَهُم بِالسُّوءِ
وَوَدُّوا لَوْ تَكْفُرُونَ - لَن نَنفَعَكُم أَرْحَمَكُم وَلَا
أَوْلَدُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللّٰهُ بِمَا
تَعْمَلُونَ بَصِيرٌ)

(1. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.) (2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch

forth their hands and their tongues against you with evil, and they desire that you should disbelieve.) (3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.)

Reason behind revealing Surat Al-Mumtahanah

The story of Hatib bin Abi Balta`ah is the reason behind revealing the beginning of this honorable Surah. Hatib was among the Early Emigrants and participated in the battle of Badr. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of `Uthman. When the Messenger of Allah decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ عَمَّ عَلَيْهِمْ خَبَرَنَا»

(O Allah! Keep our news concealed from them.) Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him so that they would grant safety to his family in Makkah. Allah the Exalted conveyed this matter to His Messenger, because He accepted the Prophet's invocation to Him to conceal the news of the attack. The Prophet sent someone after the woman and retrieved the letter. This story is collected in the Two Sahihs. Imam Ahmad recorded that Hasan bin Muhammad bin `Ali said that `Abdullah bin Abu Rafi` -- or Ubaydullah bin Abu Rafi` -- said that he heard `Ali say, "Allah's Messenger sent me, Zubayr and Al-Miqdad saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظَعِينَةً
مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

(Proceed until you reach Rawdat Khakh, where there is a lady carrying a letter. Take that letter from her.) So we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allah's Messenger. The letter was addressed from Hatib bin Abu Balta`ah to some pagans of Makkah, telling them about what Allah's Messenger intended to do. Allah's Messenger said,

«يَا حَاطِبُ، مَا هَذَا؟»

(O Hatib! What is this) Hatib replied, 'O Allah's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islam.' Allah's Messenger said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

(Regarding him, he has told you the truth.) ` Umar said, ` O Allah's Messenger! Allow me to chop off the head of this hypocrite! The Prophet said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ إِلَى
أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

(He attended Badr. What can I tell you, perhaps Allah looked at those who attended Badr and said, "O the people of Badr, do what you like, for I have forgiven you.") The Group with the exception of Ibn Majah, collected this Hadith using various chains of narration that included Sufyan bin ` Uyaynah. Al-Bukhari added in his narration in the chapter on the Prophet's battles, "Then Allah revealed the Surah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends...) " Al-Bukhari said in another part of his Sahih, ` Amr (one of the narrators of the Hadith) said, "This Ayah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends'...) was revealed about Hatib, but I do not know if the Ayah was mentioned in the Hadith (or was added as an explanation by one of the narrators)." Al-Bukhari also said that ` Ali bin Al-Madini said that Sufyan bin ` Uyaynah was asked, "Is this why this Ayah,

(لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends.) was revealed" Sufyan said, "This is the narration that I collected from ` Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allah's statement,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ
مِّنَ الْحَقِّ

(O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,) refers to the idolators and the disbelievers who are combatants against Allah, His Messenger and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters or companions. Allah the Exalted said in another Ayah ,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصْرَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.) (5:51) This Ayah contains a stern warning and a sure threat. Allah the Exalted said,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا
دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ
(

(O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwa of Allah if you indeed are true believers.) (5:57)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ
سُلْطَانًا مُّبِينًا)

(O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) (4:144) and,

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment).) (3:28) This is why Allah's Messenger accepted Hatib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah. Allah's statement,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ)

(and have driven out the Messenger and yourselves (from your homeland)) follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger and his Companions on account of their hatred for Tawhid and worshipping Allah alone in sincerity. This is why Allah the Exalted said,

(أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ)

(because you believe in Allah, your Lord!) meaning, `your only fault is that you believed in Allah, Lord of all that exists.' Allah the Exalted said in other Ayat,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ)

(And they had no fault except that they believed in Allah, Almighty, Al-Hamid!) (85:8) and,

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ
يَقُولُوا رَبَّنَا اللَّهُ

(Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah.") (22:40) Allah said,

إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ
مَرْضَاتِي

(If you have come forth to strive in My cause and to seek My good pleasure.) Allah says, `if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihad for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they expelled you from your homes and property in rage against you and rejection of your religion.' Allah's statement,

تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ

(You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.) Allah asks, `do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
يَتَّقُوكُمْ يُكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتَهُم بِالسُّوءِ

(And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,) meaning, `if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

وَوَدُّوا لَوْ تَكْفُرُونَ

(and they desire that you should disbelieve.) meaning, `they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people' This also encourages the enmity. Allah's statement,

(لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ
يَقْضَىٰ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.) means, 'your family relations will not benefit you with Allah if Allah decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allah.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allah, even if their relation was with a Prophet. Imam Ahmad recorded that Anas said that a man said, "O Allah's Messenger! Where is my father" He said,

«فِي النَّارِ»

(In the Fire.) When the man went away, the Prophet called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

(Verily, my father and your father are in the Fire.) Muslim and Abu Dawud also collected this Hadith.

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أُنَبَّأْنَا وَإِلَيْكَ الْمَصِيرُ - رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو

اللَّهِ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ
(الْحَمِيدُ)

(4. Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone," -- except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.") (5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.") (6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is Al-Ghani, Al-Hamid.)

The Good Example of Ibrahim and His Followers, when They disowned Their Disbelieving People

Allah the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him,) meaning, his followers who believed in him,

(إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ)

(when they said to their people: "Verily we are free from you...") meaning, 'we disown you,'

(وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ)

(and whatever you worship besides Allah: we rejected you,) meaning, 'we disbelieve in your religion and way,'

(وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا)

(and there has started between us and you, hostility and hatred forever) meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

(حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ)

(until you believe in Allah alone,) meaning, `unless, and until, you worship Allah alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allah's statement,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ)

(except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you...") means, `you have a good example in Ibrahim and his people; as for Ibrahim's prayers for Allah his father, it was a promise that he made for his father.' When Ibrahim became sure that his father was an enemy of Allah, he declared himself innocent of him. Some of the believers used to invoke Allah for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrahim used to invoke Allah to forgive his father. Allah the Exalted said in reply,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ - وَمَا كَانَ اسْتِغْفَارُ
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ)

(It is not for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahim's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah and was forbearing.) (9:113-114) Allah said here,

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ)

(Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you...") until,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(... except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.") meaning, `You cannot follow Ibrahim's example as proof in the case mentioned here, as being allowed to ask Allah to forgive those who died on Shirk.' This is the saying of Ibn `Abbas, Mujahid, Qatadah, Muqatil bin Hayyan, Ad-Dahhak and several others. Allah the Exalted said that Ibrahim and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allah in humility and submission,

(رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ)

(Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.) meaning, `we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(Our Lord! Make us not a trial for the disbelievers,) Mujahid said, "It means, `Do not punish us by their hands, nor with a punishment from You.' Or they will say, `Had these people been following the truth, the torment would not have struck them.'" Ad-Dahhak said something similar. Qatadah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarir preferred. `Ali bin Abi Talhah reported from Ibn `Abbas: "Do not give them dominance over us, lest we suffer trials by their hands." Allah's statement,

(وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.) means, `cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

(إِنَّكَ أَنْتَ الْعَزِيزُ)

(Verily, You, only You, are the Almighty,) `and those who seek refuge in Your majesty are never dealt with unjustly,'

(الْحَكِيمُ)

(the All-Wise.) `in Your statements, actions, legislation and decrees.' Allah the Exalted said,

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو
اللَّهَ وَالْيَوْمَ الْآخِرَ

(Certainly, there has been in them an excellent example for you to follow -- for those who look forward to (the meeting with) Allah and the Last Day.) asserting what He has said before with the exemption mentioned, i.e., the good example that Allah mentioned before,

لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

(for those who look forward to Allah and the Last Day.) thus encouraging the believers who believe in Allah and the Return to Him. Allah said,

وَمَن يَتَوَلَّ

(And whosoever turns away) meaning, from what Allah has ordained,

فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

(verily, Allah is Al-Ghani, Al-Hamid.) Allah said in another Ayah,

إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ
اللَّهَ لَغَنِيٌّ حَمِيدٌ

(If you disbelieve, you and all on the earth together, then verily! Allah is Ghani, Hamid.) (14:8)
`Ali bin Talhah reported from Ibn `Abbas,

الْغَنِيُّ

"(Ghani) is the One Who is perfectly rich." That is Allah. This is Allah's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allah, the One, the Irresistible.

حَمِيدٌ

(Hamid) means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ - لَا
يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)

(7. Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.) (8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity.) (9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.)

Perhaps Allah will make a Friendship between You and Those, whom You hold as Enemies

Allah said to His faithful servants, after ordering them to be enemies with the disbelievers,

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ
مِنْهُمْ مَوَدَّةً)

(Perhaps Allah will make friendship between you and those, whom you hold as enemies.)
meaning affection after animosity, tenderness after coldness and coming together after parting
from each other,

(وَاللَّهُ قَدِيرٌ)

(And Allah has power (over all things),) Allah is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allah said when He mentioned His favor on the Ansar,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا﴾

(And remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.) (3:103) Also the Prophet said to them,

«أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟»

(Did I not find you misguided, and Allah guided you through me; and divided, and Allah united your hearts(through me) Allah the Exalted said,

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ - وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

(He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is Almighty, All-Wise.) (8:62,63) And in the Hadith:

«أَحِبُّ حَبِيبِكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضُ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

(Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.) Allah's statement,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(And Allah is Oft-Forgiving, Most Merciful.) means, Allah forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islam. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion And Allah's statement;

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ)

(Allah does not forbid you with those who fought not against you on account of religion nor drove you out of your homes,) means, those who did not have a role in your expulsion. Therefore, Allah does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

(أَنْ تَبَرُّوهُمْ)

(to deal kindly) to be gentle with them,

(وَتُقْسِطُوا إِلَيْهِمْ)

(and justly with those) to be fair with them

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Verily, Allah loves those who deal with equity.) Imam Ahmad recorded that Asma' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, `O Allah's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations' The Prophet said,

«نَعَمْ صِلِي أُمَّكَ»

(Yes. Keep good relation with your mother.)" The Two Sahihs recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Zubayr said, "Qutaylah came visiting her daughter, Asma'

bint Abi Bakr, with some gifts, such as Dibab, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asma' refused to accept her mother's gifts and did not let her enter her house. `A'ishah asked the Prophet about his verdict and Allah sent down the Ayah,

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ)

(Allah does not forbid you with those who fought not against you on account of religion) until the end of the Ayah. Allah's Messenger ordered Asma' to accept her mother's gifts and to let her enter her house." Allah's statement,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Allah loves those who deal with equity.) was duly explained in the Tafsir of Surat Al-Hujurat. We also mentioned the authentic Hadith,

«الْمُقْسِطُونَ عَلَى مَنَائِرَ مِنْ نُورٍ عَنِ يَمِينِ
الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا
وَلَوْا»

(The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.)

The Prohibition of being Kind towards Combatant Disbelievers

Allah's statement,

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ
أَنْ تَوَلَّوْهُمْ)

(It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allah forbids you to befriend them.) (60:9) means, `Allah forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.' Then Allah stresses His threat against being friends with them, by saying,

(وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(And whosoever will befriend them, then such are the wrongdoers.) As He said;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَنْ
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ)

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers) (5:51)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا
هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا
أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا
ءَاتِيَتْمُوهُنَّ أَجُورَهُنَّ وَلَا تُمَسِّكُوا بِعَصَمِ الْكُوفَرِ
وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ مِنْهُ حُكْمٌ
اللَّهُ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَإِنْ فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاثُوا الَّذِينَ
ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي
أَنْتُمْ بِهِ مُؤْمِنُونَ)

(10. O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allah, He judges between you. And Allah is All-Knowing, All-Wise.) (11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom you are believers.)

After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

Surat Al-Fath, we related the story of the treaty at Al-Hudaybiyyah that was conducted between the Messenger of Allah and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by `Urwah, Ad-Dahhak, `Abdur-Rahman bin Zayd, Az-Zuhri, Muqatil bin Hayyan and As-Suddi. So according to this narration, this Ayah specifies and explains the Sunnah. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it. Allah the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of `Abdullah bin Abi Ahmad bin Jahsh in Al-Musnad Al-Kabir, we also mentioned that `Abdullah bin Abi Ahmad said, "Umm Kulthum bint `Uqbah bin Abi Mu`ayt emigrated and her brothers, `Umarah and Al-Walid, went after her. They came to Allah's Messenger and talked to him about Umm Kulthum and asked that she be returned to them. Allah abolished the part of the treaty between the Prophet and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Ayah about testing them." Al-`Awfi reported from Ibn `Abbas, about Allah's saying:

(يَأْيِهَآ الذِّينَ ءَامَنُوْا إِذَا جَآءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ)

(O you who believe! When believing women come to you as emigrants, examine them;) "Their examination was asking them to testify to La ilaha illallah, and that Muhammad is Allah's servant and His Messenger." Mujahid explained the Ayah,

(فَاْمْتَحِنُوهُنَّ)

(examine them) by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands." Allah's statement,

(فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى
الْكُفَّارِ)

(then if you ascertain that they are true believers, send them not back to the disbelievers.)
This Ayah indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allah's statement,

(لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ)

(They are not lawful for the disbelievers nor are the disbelievers lawful for them.) This Ayah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islam. Abu Al-`As bin Ar-Rabi` was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-`As was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The Prophet became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطَلِّقُوا لَهَا أُسِيرَهَا فافعلوا»

(If you decide to set free the prisoner who belongs to her, then do so.) They did, and Allah's Messenger set him free. His ransom was that he send his wife to Allah's Messenger . Abu Al-`As fulfilled his promise and sent Zaynab to Allah's Messenger along with Zayd bin Harithah. Zaynab remained in Al-Madinah after the battle of Badr, which took place in the second year of Hijrah, until her husband Abu Al-`As bin Ar-Rahi` embraced Islam in the eighth year after the Hijrah. She returned to their marriage without renewing the dowery. Allah's statement,

(وَأَتَوْهُم مَّا أَنْفَقُوا)

(But give them that which they have spent.) meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn `Abbas, Mujahid, Qatadah, Az-Zuhri and several others. Allah's statement,

(وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ)

(And there will be no sin on you to marry them if you have paid their due to them.) means, when you wish to marry them, then give them their dowery. That is, marry them under the condition that their `Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allah said,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women,) thus forbidding His faithful servants from marrying idolator women or remaining married to them. In the Sahih, it is recorded that Al-Miswar and Marwan bin Al-Hakam said that after the Messenger of Allah conducted the treaty with the Quraysh idolators at Al-Hudaybiyyah, some Muslim women emigrated to him and Allah the Exalted sent down this Ayah about them,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ)

(O you who believe! When believing women come to you as emigrants) until,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women,) Then `Umar bin Al-Khattab divorced two of his wives, who were idolatresses, and one of them got married to Mu`awiyah bin Abi Sufyan, while the other got married to Safwan bin Umayyah. Ibn Thawr narrated that Ma`mar said that Az-Zuhri said, "This Ayah was revealed to Allah's Messenger while he was in the area of Al-Hudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Ayah was revealed. Allah commanded that the dowery that was paid to these women be returned to their husbands. Allah also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allah said,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women)." Allah's statement,

(وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا)

(and ask for that which you have spent and let them ask for that which they have spent.) means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims. Allah's statement,

(ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ)

(That is the judgement of Allah, He judges between you.) means, this judgement about the treaty and excluding women from its clauses, is a decision that Allah made for His creatures,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) meaning, He knows what benefits His servants and is the Most Wise about that. Allah the Exalted said,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.) Mujahid and Qatadah explained this Ayah, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent." Ibn Jarir recorded that Az-Zuhri said, "The believers abided by Allah's decree and paid what they owed the idolators to compensate for the dowry the idolators gave to the women (who emigrated). However, the idolators refused to accept Allah's judgement for what they owed the Muslims. Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowry her Muslim husband paid her, from whatever money is left with them from the dowry of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ

أَيْدِيَهُنَّ وَأَرْجُلَهُنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ
فَبَايَعُنَّ وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allah, and that they will not steal, and that they will not commit Zina, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma`ruf (good), Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ
فَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَانْفَقُوا
اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

The Matters the Women pledged to

Al-Bukhari recorded that `A'ishah the wife of the Prophet said, "Allah's Messenger used to examine women who migrated to his side according to this Ayah,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ)

(O Prophet! When believing women come to you pledging to you...) until,

(إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.)" `Urwah said, " `A'ishah said, ` When any believing woman agreed to these conditions, Allah's Messenger would say to her,

«قَدْ بَايَعْتُكَ»

(I have accepted your pledge.) but, by Allah, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكَ عَلَى ذَلِكَ»

(I have accepted your pledge.)" This is the wording of Al-Bukhari. Imam Ahmad recorded that Umaymah bint Ruqayqah said, "I came to Allah's Messenger with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'an, that we associate none with Allah, etc; as in the Ayah. Then he said,

«فِيمَا اسْتَطَعْتُمْ وَأَطَقْتُمْ»

(As much as you can bear to implement.) We said, 'Surely, Allah and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allah's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ
كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

(I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.)" This Hadith has an authentic chain of narration; At-Tirmidhi, An-Nasa'i and Ibn Majah collected it. Al-Bukhari also recorded that Umm `Atiyah said, "The Messenger of Allah took our pledge and recited to us the Ayah,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا)

(...that they will not associate anything with Allah,) and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance." Muslim also collected this Hadith. Imam Ahmad recorded that `Ubadah bin As-Samit said, "While we were with the Prophet , he said,

«تُبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا
تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ»

(Pledge to me in that you will not associate any with Allah, nor steal, nor commit Zina, nor kill your children.) Then he recited the Ayah that begins;

(إِذَا جَاءَكَ الْمُؤْمِنَاتُ)

(when the believing women come to you. ..) and took the pledge of allegiance from the women. He then added,

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَقَارَةِ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

(Those among you who fulfill this pledge, will receive their reward from Allah. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allah screens him, then it is up to Allah to punish or forgive if He wills.) The Two Sahihs recorded this Hadith. Allah's statement,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ)

(O Prophet! When the believing women come to you pledging to you) means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

(عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ)

(that they will not associate anything with Allah, that they will not steal,) meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the Hadith in which Hind bint `Utbah said, "O Allah's Messenger! Abu Sufyan is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed to secretly take from his money without his knowledge" Allah's Messenger said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ»

(You may take from what is reasonable and appropriate for you and your children) This Hadith was recorded in the two Sahihs. Allah's statement,

(وَلَا يَزْنِينَ)

(they will not commit Zina,) is similar to His other statement,

(وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

(And come not near to Az-Zina. Verily, it is a Fahishah (immoral act) and an evil way.) (17:32)
A Hadith collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell. Imam Ahmad recorded that `A'ishah said, "Fatimah bint `Utbah came to give her pledge to Allah's Messenger , who took the pledge from her,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ)

(that they will not associate anything with Allah, they will not steal, that they will not commit Zina (fornication and adultery),) Fatimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. `A'ishah said, `O woman! Accept the pledge, because by Allah, we all gave the pledge to the same.' She said, `Yes then,' and she gave her pledge to the same things mentioned in the Ayah." Allah's statement,

(وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ)

(that they will not kill their children,) includes killing children after they are born. The people of Jahiliyyah used to kill their children because they feared poverty. The Ayah includes killing the fetus, just as some ignorant women do for various evil reasons. Allah's statement,

(وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ)

(and that they will not utter slander, fabricating from between their hands and their feet,) Ibn `Abbas said, "It means that they not to attribute to their husbands other than their legitimate children." Muqatil said similarly. Allah's statement,

(وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in Ma`ruf (good),) means, `that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhari recorded that Ibn `Abbas said about Allah's statement,

(وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in any Ma`ruf (good),) "This was one of the conditions which Allah imposed on the women." Maymun bin Mihran said, "Allah did not order obedience to His Prophet for other than Ma`ruf, and Ma`ruf is itself obedience." Ibn Zayd said, "Allah commanded that His Messenger, the best of His creation, be obeyed in that which is Ma`ruf." Ibn Jarir recorded that Umm `Atiyah Al-Ansariyah said, "Among the conditions included in our pledge to Allah's Messenger to good was not to wail. A woman said, `So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhan, the mother of Anas bin Malik, did so." Al-Bukhari collected this Hadith from the way of Hafsa bint Srin from Umm `Atiyah Nusaybah Al-

Ansariyah, may Allah be pleased with her. Ibn Abi Hatim recorded that Asid bin Abi Asid Al-Barrad said that one of the women who gave the pledge to Allah's Messenger said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of Ma`ruf (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّوَلَوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسَ الْكُفْرُ مِنْ
أَصْحَابِ الْقُبُورِ)

(13. O you who believe! Take not as friends the people who incurred the wrath of Allah. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried in graves.) Just like in the beginning of the Surah, Allah the Exalted forbids taking the disbelievers as protecting friends at the end of the Surah, saying,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّوَلَوْا قَوْمًا غَضِبَ اللَّهُ
عَلَيْهِمْ)

(O you who believe! Take not as friends the people who incurred the wrath of Allah.) referring to the Jews, Christians and the rest of the disbelievers whom Allah became angry with and cursed. Those who deserved being rejected and banished by Him. (Allah says here), `how can you become their allies, friends and companions, after Allah decided that they earn the despair of receiving any good or delights in the Hereafter' Allah's statement,

(كَمَا يَيْسَ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ)

(just as the disbelievers have despaired of those (buried) in graves.) This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true). Al-A`mash reported from Abu Ad-Duha from Masruq that Ibn Mas`ud said,

(كَمَا يَيْسَ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ)

(just as the disbelievers have despaired of those (buried) in graves.) "Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujahid, `Ikrimah, Muqatil, Ibn Zayd, Al-Kalbi and Mansur; Ibn Jarir preferred this explanation. This is the end of the Tafsir of Surat Al-Mumtahanah, all praise and thanks be to Allah.

The Tafsir of Surat As-Saff

(Chapter - 61)

Which was revealed in Al-Madinah

The Virtues of Surat As-Saff

Imam Ahmad recorded that `Abdullah bin Salam said, "We asked, `Who among us should go to the Messenger and ask him about the dearest actions to Allah' None among us volunteered. The Messenger sent a man to us and that man gathered us and recited this Surah, Surat As-Saff, in its entirety."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَهُوَ
الْعَزِیْزُ الْحَكِیْمُ - هُوَ الَّذِیْ اَخْرَجَ الَّذِیْنَ كَفَرُوْا
مِنْ اَهْلِ الْکِتٰبِ مِنْ دِیَارِهِمْ لِاَوَّلِ الْحَشْرِ مَا
ظَنَّتُمْ اَنْ یَخْرُجُوْا وَظَنُّوْا اَنْهُمْ مَّانِعَتُهُمْ
حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتَتْهُمْ اللّٰهُ مِنْ حَیْثُ لَمْ
یَحْتَسِبُوْا وَقَدَفَ فِی قُلُوْبِهِمُ الرُّعْبَ یُخْرَبُوْنَ
بِیُوْتَتُهُمْ بِاَیْدِيهِمْ وَاَیْدِی الْمُؤْمِنِیْنَ فَاَعْتَبِرُوْا یٰٓاُولِی
الْاَبْصٰرِ - وَلَوْ لَا اَنْ كَتَبَ اللّٰهُ عَلَیْهِمُ الْجَلٰءَ
لَعَذَّبَهُمْ فِی الدُّنْیَا وَلَهُمْ فِی الْاٰخِرَةِ عَذَابُ النَّارِ -
ذٰلِكَ بِاَنْهُمْ شَاقُّوْا اللّٰهُ وَرَسُوْلَهُ وَمَنْ یُّشَاقِّ اللّٰهُ
فَاِنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) (2. O you who believe! Why do you say that which you do not do) (3. Most hateful it is with Allah that you say that which you do not do.) (4. Verily, Allah loves those who fight in His cause in rows as if they were a solid structure.)

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allah's statement,

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ)

(Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) Therefore, we do not need to repeat its meaning here. Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ)

(O you who believe! Why do you say that which you do not do) This refutes those who neglect to fulfill their promises. This honorable Ayah supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the Hadith recorded in the Two Sahihs in which Allah's Messenger said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ
كَذَّبَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.) And in another Hadith in the Sahih,

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ
كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنْ
نِفَاقٍ حَتَّى يَدْعَهَا»

(There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.) So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two Hadiths in the beginning of the explanation of Sahih Al-Bukhari, and to Allah is the praise and the thanks. Therefore Allah implied this meaning, when He continued His admonishment by saying,

(كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ)

(Most hateful it is with Allah that you say that which you do not do.) Imam Ahmad and Abu Dawud recorded that `Abdullah bin `Amir bin Rabi` ah said, "Allah's Messenger came to us while I was a young boy, and I went out to play. My mother said, `O `Abdullah! Come, I want to give you something.' Allah's Messenger said to her,

«وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

(What did you want to give him) She said, `Dates.' He said,

«أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلِي كُتِبَتْ عَلَيْكَ كَذْبَةٌ»

(If you had not given them to him, it would have been written as a lie in your record.)" Muqatil bin Hayyan said, "The faithful believers said, `If we only knew the dearest good actions to Allah, we would perform them.' Thus, Allah told them about the dearest actions to Him, saying,

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا)

(Verily, Allah loves those who fight in His cause in rows) Allah stated what He likes, and they were tested on the day of Uhud. However, they retreated and fled, leaving the Prophet behind. It was about their case that Allah revealed this Ayah:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ)

(O you who believe! Why do you say that which you do not do) Allah says here, `The dearest of you to Me, is he who fights in My cause.'" Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the battle, even though he did not do so. Qatadah and Ad-Dahhak said that this Ayah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it. Sa`id bin Jubayr said about Allah's statement,

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا)

(Verily, Allah loves those who fight in His cause in rows (ranks)) "Before Allah's Messenger began the battle against the enemy, he liked to line up his forces in rows; in this Surah, Allah teaches the believers to do the same." He also said that Allah's statement,

(كَأَنَّهُمْ بُيُوتٌ مُّبْنِيَةٌ مُرْصُوصَةٌ)

(as if they were a solid structure.) means, its parts are firmly connected to each other; in rows for battle. Muqatil bin Hayyan said, "Firmly connected to each other." Ibn `Abbas commented on the meaning of the Ayah,

(كَأَنَّهُمْ بُنْيَانٌ مَّرصُومٌ)

(as if they were a solid structure.) by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ لِمَ تَأْتُونِنِي وَقَدْ
تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ
اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ - وَإِذْ
قَالَ عِيسَىٰ ابْنُ مَرْيَمَ بَيْنِي بِسْمِ اللَّهِ إِيَّايَ رَسُوْلُ
اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰةِ
وَمُبَشِّرًا بِرَسُوْلٍ يَأْتِي مِنْ بَعْدِي اِسْمُهُ اَحْمَدُ فَلَمَّا
جَاءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ)

(5. And when Musa said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you So, when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). And Allah guides not the people who are rebellious.) (6. And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah)which came(before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. "But when he came to them with clear proofs, they said: "This is plain magic.")

Musa admonishes His People for annoying Him

Allah states that His servant and Messenger Musa, son of `Imran, to whom Allah spoke directly, said to his people,

(لِمَ تَأْتُونِنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ)

(Why do you annoy me while you know certainly that I am the Messenger of Allah to you) meaning, `why do you annoy me even though you know my truth regarding the Message that I brought you' This brings consolation for Allah's Messenger for what the disbelievers among his people and others did to him. And it orders him to be patient. This is why he once said,

«رَحْمَةً اللّٰهِ عَلٰى مُوسٰى لَقَدْ اُوذِيَ بِاَكْثَرَ مِنْ هٰذَا
فَصَبَرَ»

(May Allah have mercy with Musa: he was annoyed more than this, yet he was patient.) By it believers are prohibited from harming or bothering the Prophet in any way or form. As Allah the Exalted said,

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ ءَادَوْا
مُوسٰى فَبَرَّاهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَحِيْهًا
)

(O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.) (33:69) And His saying:

(فَلَمَّا زَاغُوْا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ)

(So, when they turned away, Allah turned their hearts away.), means, when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the guidance. Instead, Allah placed doubts, suspicion and failure in their hearts, just as He said,

(وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصِرَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖ
اَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُعْيٰنِهِمْ يَعْصَمُوْنَ)

(And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.) And His saying;

(وَمَنْ يُشٰقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهِ مَا تَوَلٰى وَنُصَلِّهِ
جَهَنَّمَ وَسَأءَتْ مَصِيْرًا)

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!) (4:115), and, Similarly Allah said;

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the people who are rebellious.) (9:24)

The Good News of `Isa about Our Prophet and that His Name is Ahmad

Allah said;

(وَأِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ)

(And when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.") `Isa said, "The Tawrah conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrah. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Ahmad." `Isa, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muhammad, whose name is also Ahmad, the Last and Final Prophet and Messenger. After Muhammad, there will be no prophethood or Messengers. How admirable the Hadith is that Al-Bukhari collected in his Sahih from Jubayr bin Mut`im, who said, "I heard the Messenger of Allah say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

(I have names. I am Muhammad and Ahmad. I am Al-Mahi through whom Allah will eliminate disbelief. I am Al-Hashir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-`Aqib (i.e., there will be no Prophet after me).") Also Muslim collected this Hadith from Az-Zuhri from Jubayr. Muhammad bin Ishaq recorded that Khalid bin Ma`dan said that some Companions of Allah's Messenger said, "O Allah's Messenger! Tell us about yourself." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ
 أُمِّي حِينَ حَمَلْتُ بِي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ
 أَضَاءَتْ لَهُ قُصُورُ بَصْرَى مِنْ أَرْضِ الشَّامِ»

(I am the (result of the) invocation made to Allah from my father Ibrahim and the good news `Isa delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Busra in Ash-Sham." This Hadith has a good chain of narration that is supported by other similar narrations. Imam Ahmad recorded that Al-`Irbad bin Sariyah said, "The Messenger of Allah said,

«إِنِّي عِنْدَ اللَّهِ لَخَاتِمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي
 طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ: دَعْوَةُ أَبِي إِبْرَاهِيمَ،
 وَبِشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ،
 وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْنَ»

(I was written with Allah as the Last and Final of the Prophet, even when Adam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allah made from my father Ibrahim, the good news `Isa conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.") Imam Ahmad recorded that Abu Umamah said, "I said, `O Allah's Messenger! What was the first good news of your coming' He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ
 أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ
 الشَّامِ»

(The (result of the) invocation to Allah made from my father Ibrahim and the good news `Isa conveyed. My mother saw a light emanating from her that filled the palaces of Ash- Sham in a dream.)" Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah sent eighty men, including `Abdullah bin Mas`ud, Ja`far bin Abi Talib, `Abdullah bin `Urfutah, `Uthman bin Maz`un, Abu Musa, and others, to An-Najashi. The Quraysh sent `Amr bin Al-`As and `Umarah bin Al-Walid with a gift for An-Najashi. When they, `Amr and `Umarah, came to An-Najashi, they prostrated before him and stood to his right and left. `Amr and `Umarah said, "Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najashi said, "Where are they" They said, "They are in your land, so send for them," so An-Najashi summoned the Muslims. Ja`far said to the Muslims, "I will be your speaker today." So,

the Muslims followed Ja`far and when he entered on the king he did not prostrate after greeting him. They said to Ja`far, "Why do you not prostrate before the king" Ja`far said, "We only prostrate for Allah, the Exalted and Most Honored." They said, "Why" He said, "Allah has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allah, the Exalted and Most Honored. He also ordered to perform prayer and give charity." `Amr bin Al-`As said, "They contradict your creed about `Isa, son of Maryam." The king asked, "What do you say about `Isa and his mother Maryam" Ja`far said, "We only say what Allah said about him, that he is Allah's Word, a soul created by Allah and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najashi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allah, what they say about `Isa is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allah's Messenger whom we read about in the Injil. He is the Prophet who `Isa, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allah, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution." The king ordered that the gifts of the idolators be returned to them. `Abdullah bin Mas`ud soon returned and later on participated in the battle of Badr. He said that when the Prophet received the news that An-Najashi died, he invoked Allah to forgive him. Allah said,

(قَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ)

(But when he came to them with clear proofs, they said: "This is plain magic.") this refers to Ahmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarir. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

(هَذَا سِحْرٌ مُّبِينٌ)

(This is plain magic)

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

(7. And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam And Allah guides not the people who are wrongdoers.) (8. They intend to put

out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).)

The Most Unjust among all People

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ)

(And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam) meaning, none is more unjust than he who lies about Allah and calls upon rivals and associates partners with Him, even while he is being invited to Tawhid and sincerely worshipping Him. This is why Allah said,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(And Allah guides not the people who are wrongdoers.) Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ)

(They intend to put out the Light of Allah with their mouths.) indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible. Likewise is the case of their attempt to extinguish truth. So Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ
نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ
رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

(But Allah will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).) We explained the meanings of similar Ayat before, in the Tafsir of Surah Bara'ah. All praise and thanks are due to Allah.

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ
مِّنْ عَذَابِ أَلِيمٍ - تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ - يَعْفِرْ لَكُمْ ذُنُوبَكُمْ
وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسَكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ
- وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ
وَبَشِّرِ الْمُؤْمِنِينَ)

(10. O you who believe! Shall I guide you to a trade that will save you from a painful torment)
(11. That you believe in Allah and His Messenger, and that you strive hard and fight in the
cause of Allah with your wealth and your lives, that will be better for you, if you but know!)
(12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers
flow, and pleasant dwellings in `Adn (Eternal) Paradise; that is indeed the great success.) (13.
And also (He will give you) another (blessing) which you love, help from Allah and a near
victory. And give glad tidings to the believers.)

The Trade that saves One from the Painful Torment

We mentioned a Hadith from `Abdullah bin Salam in that the Companions wanted to ask the
Prophet of Allah about the best actions with Allah the Exalted and Most Honored, so they could
practice them. Allah the Exalted sent down this Surah, including this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ
مِّنْ عَذَابِ أَلِيمٍ)

(O you who believe! Shall I guide you to a trade that will save you from a painful torment) Allah
then explained this great trade that will never fail, the trade that will earn one what he wishes
and saves him from what he dislikes. Allah the Exalted said,

(تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

(That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives, that will be better for you, if you but know!) this is better than the trade of this life and striving hard for it and amassing it. Allah the Exalted said,

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ)

(He will forgive you your sins,) meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.' This is why Allah the Exalted said,

(وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal Paradise; that is indeed the great success.) Allah said,

(وَأُخْرَى تُحِبُّونَهَا)

(And also another (blessing) which you love,) meaning, 'I will grant you more favors that you like,'

(نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ)

(help from Allah and a near victory.) meaning, if you fight in Allah's cause and support His religion, He will grant you victory. Allah the Exalted said,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ)

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.) (47:7), and,

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ

(Verily, Allah will help those who help His (cause). Truly, Allah is All Strong, All-Wise.) (22:40) Allah's statement,

(وَفَتْحٌ قَرِيبٌ)

(and a near victory.) means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allah and His Messenger and support Allah and His religion. Allah said;

(وَبَشِّرِ الْمُؤْمِنِينَ)

(And give glad tidings to the believers.)

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَرَ اللَّهِ كَمَا قَالَ
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَرِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَرُ اللَّهَ فَآمَنَت
طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا
الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

(14. O you who believe! Be you helpers (in the cause) of Allah as said `Isa, son of Maryam, to the Hawariyyin (the disciples): "Who are my helpers (in the cause) of Allah" The Hawariyyun said: "We are Allah's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).)

Muslims are always the Natural Supporters of Islam

Allah the Exalted orders His faithful servants to be Allah's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allah orders them to accept His and His Messenger's call, just as the disciples said to Prophet `Isa when he said,

(مَنْ أَنْصَارِي إِلَى اللَّهِ)

(Who are my helpers (in the cause) of Allah) meaning, 'who will support me in conveying the Message of Allah, the Exalted and Most Honored'

(قَالَ الْحَوَارِيُّونَ)

(The Hawariyyun said:) in reference to the followers of 'Isa, peace be upon him,

(نَحْنُ أَنْصَرُ اللَّهُ)

(We are Allah's helpers) meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, 'Isa sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam. Similarly, during the days of Hajj, Allah's Messenger used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أَبْلَغَ رَسُولَهُ رَبِّي؟ فَإِنَّ
فُرَيْشًا قَدْ مَنَعُونِي أَنْ أَبْلَغَ رَسُولَهُ رَبِّي»

(Who will support me in conveying the Message of my Lord Verily, the Quraysh have prevented me from conveying the Message of my Lord.) Allah the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet. They were the residents of Al-Madinah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinns if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allah. This is the reason why Allah and His Messenger called them, Al-Ansar, the Supporters. The name became synonymous with them. May Allah be pleased with them and please them, as well.

A Group of the Children of Israel believed in 'Isa and a Group of Them disbelieved

Allah said,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) When 'Isa, peace be upon him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Isa brought to them, while another group, was led astray. This group rejected what 'Isa brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allah curse them until the Day of Judgement. Another group exaggerated over 'Isa, until they elevated him to more than the level of prophethood that Allah gave him. They

divided into sects and factions, some saying that `Isa was the son of Allah, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that `Isa was Allah, as we mentioned in the Tafsir of Surat An-Nisa'.

Allah gives Victory to the Believing Group

Allah said,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ)

(So, We gave power to those who believed against their enemies,) vthat is, `We gave them victory over the group of Christians which defied them,'

(فَأَصْبَحُوا ظَهْرِينَ)

(and they became the victorious (uppermost).) `over the disbelieving group, when We sent Muhammad.' Imam Abu Ja`far bin Jarir At-Tabari reported that Ibn `Abbas said, "When Allah decided to raise `Isa to heaven, `Isa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. `Isa said to them, `Some of you will disbelieve in me twelve times after having believed in me.' He then asked, `Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but `Isa commanded him to sit down. `Isa repeated his statement and the young man again stood up and volunteered, and `Isa again told him to sit down. `Isa repeated the same statement and the young man volunteered. This time, `Isa said, `Then it will be you.' The appearance of `Isa was cast upon that young man, while `Isa, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for `Isa and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in `Isa twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya`qubiyah (the Jacobites), said, `Allah remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (the Nestorians), said, `Allah's son remained with us as much as Allah willed and He then rased him up to heaven.' A third group said, `Allah's servant and Messenger remained with us as much as Allah willed and then Allah raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islam remained unjustly concealed until Allah sent Muhammad ,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) This Ayah refers to the group among the Children of Israel that disbelieved and the group that believed, during the time of `Isa,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا
ظَهْرِينَ)

(So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).) through the victory that Muhammad gained over the religion of the disbelievers, which brought the dominance of their religion." This is the wording in his book for the Tafsir of this honorable Ayah. Similarly, An-Nasa'i collected this statement of Ibn ` Abbas in his Sunan. Therefore, the Ummah of Muhammad will always be prevalent on the truth until Allah's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjal along with ` Isa, peace be on him, according to Hadiths in the authentic collections. This is the end of the Tafsir of Surat As-Saff. All praise and thanks are due to Allah.

The Tafsir of Surat Al-Jumu` ah (Chapter - 62)

Which was revealed in Al-Madinah

The Virtues of Surat Al-Jumu` ah

Ibn ` Abbas and Abu Hurayrah narrated that Allah's Messenger used to recite Surat Al-Jumu` ah and Surat Al-Munafiqin during the Friday Prayer. Muslim collected this Hadith in his Sahih.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِیْزِ الْحَكِیْمِ - هُوَ الَّذِی بَعَثَ
فِی الْاُمَمِیْنَ رَسُوْلًا مِنْهُمْ یَتْلُو عَلَیْهِمْ اٰیٰتِهِ
وَيُزَكِّیْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا
مِنْ قَبْلُ لَفِی ضَلٰلٍ مُّبِیْنٍ - وَاٰخَرِیْنَ مِنْهُمْ لَمَّا
یَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ - ذٰلِكَ فَضْلُ اللّٰهِ
یُوْتِیْهِ مَنْ یَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah -- the King, the Holy, the Almighty, the All-Wise.) (2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) (3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) (4. That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.)

Everything praises and glorifies Allah Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects.

Allah the Exalted said in another Ayah,

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(Glorify Him and there is not a thing but glorifies His praise) (17:44) Allah said,

(الْمَلِكُ الْقُدُّوسُ)

(the King, the Holy,) meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

(الْعَزِيزُ الْحَكِيمُ)

(the Almighty, the All-Wise.) whose explanation is already discussed in many places.

The Favor that Allah granted by sending Muhammad

Allah the Exalted said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ)

(He it is Who sent among the unlettered ones a Messenger from among themselves,) the word 'unlettered' here refers to the Arabs. Allah the Exalted said in another Ayah,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants.) (3:20) Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Ayah, Allah said,

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is indeed a Reminder for you and your people) (43:44). Surely, the Qur'an is also a reminder for those other than Arabs to take heed. Allah the Exalted said,

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred.) (26:214) These Ayat do not negate Allah's statements,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! verily, I am sent to you all as the Messenger of Allah.) (7:158), and,

(لَأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach.) (6:19) and in His statement about the Qur'an,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the groups that reject it, the Fire will be their promised meeting place.) (11:17) There are other Ayat that indicate that his Message is universal. He, may Allah's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surat Al-An'am producing various Ayat and Hadiths. All praise and thanks are to due to Allah. This Ayah testifies that Allah has indeed accepted the invocation of His friend Ibrahim when he supplicated Allah to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allah's statements, purify them and teach them the Book and the Hikmah. So, Allah -- all praise and thanks be to Him -- sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allah hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allah the Exalted sent to `Isa bin Maryam, peace be upon him. This is why Allah said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ)

(He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) In ancient times, the Arabs used to adhere by the religion of Ibrahim, peace be upon him. They later changed, corrupted and contradicted it, choosing

polytheism instead of Tawhid and doubts instead of certainty. They invented a religion that Allah did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allah sent Muhammad , with a great divine legislation, perfect religion that is suitable for all humans and Jinns. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allah's pleasure and takes them away from the Fire and earning Allah's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muhammad , Allah gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allah's peace and blessings be on Muhammad until the Day of Judgement.

Muhammad is the Messenger to Arabs and Non-Arabs alike

Allah said,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ)

(And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) Imam Abu `Abdullah Al-Bukhari, may Allah have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet , when Surat Al-Jumu` ah was revealed to him;

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) They said, `Who are they, O Allah's Messenger' The Prophet did not reply until they repeated the question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ
مِنْ هَؤُلَاءِ»

(If faith were on Ath-Thurayya (Pleiades), even then some men or a man from these people would attain it.)" Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith. This Hadith indicates that Surat Al-Jumu` ah was revealed in Al-Madinah and that the Messenger's Message is universal. The Prophet explained Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ)

(And others among them) by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with. This is why Mujahid and several others said that Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) refers to all non-Arabs who believe in the truth of the Prophet. Allah's statement,

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the Almighty, the All-Wise.) asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allah's statement,

(ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.) refers to the great prophethood that He granted Muhammad and the qualities that He favored his Ummah with, by sending Muhammad to them.

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -
قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -
وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ - قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ
مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(5. The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) (6. Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people,

then long for death if you are truthful.") (7. But they will never long for it, because of what their hands have sent before them! And Allah knows well the wrongdoers.) (8. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.")

Admonishing the Jews and challenging Them to wish for Death

Allah the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allah the Exalted said in another Ayah,

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless.) (7:179), and said,

(بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) Allah the Exalted said,

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ)

(Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful.") meaning, 'if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allah to bring death to the misguided group among the two, if you are truthful in your claim.' Allah said,

(وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ)

(But they will never long for it, because of what their hands have sent before them!) meaning because of the disbelief, injustice and sins that they commit,

(وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(And Allah knows well the wrongdoers.) We mentioned this challenge to the Jews before in Surat Al-Baqarah, where Allah said,

(قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً
مِّنْ دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -
وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ - وَلَتَجِدَنَّهِنَّ أحرصَ النَّاسِ عَلَى حَيَاةٍ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ
سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

(Say: "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allah is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allah is Seer of what they do.) (2:94-96) We explained these meanings there, stating that the challenge was for the Jews to invoke Allah to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Surah Al `Imran,

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى
الْكَذِبِينَ)

(Then whoever disputes with you concerning him) `Isa(after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke the curse of Allah upon those who lie.")(3:61) and against the idolators, in Surah Maryam,

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ
مَدًّا

(Say whoever is in error, the Most Gracious will extend)circumstances(for him.)(19:75) Imam Ahmad, may Allah be pleased with him recorded that Ibn `Abbas said, "Abu Jahl, may Allah curse him, said, `If I see Muhammad praying at the Ka`bah, I will step on his neck.' When the Prophet heard of that, he said,

«لَوْ فَعَلَ لَأَخَذْتَهُ الْمَلَائِكَةُ عَيَانًا وَلَوْ أَنَّ الْيَهُودَ
تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،
وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

(Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allah with Allah's Messenger, they would not have found families or property when they returned home.)" Al-Bukhari, At-Tirmidhi and An-Nasa'i recorded it. His saying;

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ
تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ)

(Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.") is like His saying in Surat An-Nisa':

(أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُشِيدَةٍ)

(Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high.)

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - فَإِذَا قُضِيَتِ الصَّلَاةُ
فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ)

(9. O you who believe! When the call is proclaimed for the Salah on Al-Jumu` ah (Friday), then hasten (Fas` aw) to the remembrance of Allah and leave off business. That is better for you if you did but know!) (10. Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah, and remember Allah much, that you may be successful.)

Al-Jumu` ah (Friday), and the Orders and Etiquette for Friday

Friday is called Al-Jumu` ah because it is derived from Al-Jam` , literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship. It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections. In the ancient language Friday was called, `Arubah. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah, because it is the day the creation was finished. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ الْآخِرُونَ السَّائِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي
فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ،
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدَاً وَالنَّصَارَى بَعْدَ
غَدٍ»

(We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow." This is the wording of Al-Bukhari in another narration of Muslim;

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

(Allah diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allah then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.)

Necessity of the Remembrance of Allah on Friday, by attending the Khutbah and the Prayer

Allah commanded the believers to gather to worship Him on Friday,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)

(O you who believe! When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah) meaning, go to it and head for it. The meaning of Sa`y (hasten) here does not refer to walking quickly. It only refers to the importance of it. `Umar bin Al-Khattab and Ibn Mas`ud - may Allah be pleased with them - recited it; (إلى فامضوا) ("Then proceed to the remembrance of Allah.") As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Sahihs from Abu Hurayrah that the Prophet said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ
السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ
فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(When you hear the Iqamah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.) This is the wording with Al-Bukhari. Abu Qatadah said, "While we were praying behind the Messenger of Allah he heard commotion. At the end of the prayer, the Prophet said;

«مَا شَأْنُكُمْ»

(What is the matter with you) They said, `We hastened to the prayer.' The Prophet said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاْمَشُوا وَعَلَيْكُمْ
السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.)" The Two Sahihs collected this Hadith. Al-Hasan commented, "By Allah! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission." Qatadah said,

(فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)

"(then hasten to the remembrance of Allah) means that you have to hasten to the prayer with your heart and actions, and walk to it." It is recommended for those coming to the Friday prayer to perform Ghusl (taking bath) before they come. It is collected in the Two Sahihs that `Abdullah bin `Umar said that Allah's Messenger said,

«إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ»

(When one of you comes to the Friday prayer, then let him perform bath.) The Two Sahihs recorded that Abu Sa`id said that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim.) Abu Hurayrah narrated that Allah's Messenger said,

«حَقُّ لَهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

(It is Allah's right on every Muslim to bathe during every seven days, by washing his head and body.) Muslim collected this Hadith. Jabir narrated that Allah's Messenger said,

«عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلٌ يَوْمٌ وَهُوَ يَوْمُ الْجُمُعَةِ»

(Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu`ah.) Ahmad, An-Nasa'i and Ibn Hibban collected this Hadith.

Virtues of Jumu`ah

Imam Ahmad recorded that `Aws bin `Aws Ath-Thaqafi said that he heard Allah's Messenger say,

«مَنْ غَسَلَ وَاعْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَّرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أُجْرُ سَنَةِ صِيَامِهَا وَقِيَامِهَا»

(Whoever performs Ghusl (well) on the day of Jumu`ah, leaves early, walking not riding, and sits close to the Imam and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.) This Hadith has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Hasan. The Two Sahihs also recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ

فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

(Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam appears, the angels present themselves to listen to Allah's remembrance.) It is recommended that one cleans his body, performs Ghusl, wears his best clothes, applies perfume and uses Swak (tooth stick) for Jumu`ah. We mentioned that Abu Sa`id narrated that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ
وَالسَّوَالِكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim and also using Swak and applying some of his household's perfume.) Imam Ahmad recorded that Abu Ayyub Al-Ansari said that he heard the Messenger of Allah say, w

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ
إِنْ كَانَ عِنْدَهُ وَلَيْسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ
حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤَذَّ
أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ
كَانَتْ كَقَارَةِ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى»

(Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imam appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.) Abu Dawud and Ibn Majah

recorded in their Sunans that `Abdullah bin Salam said that he heard the Messenger of Allah say, while on the Minbar:

«مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ
سِوَى ثَوْبِي مِهْنَتِهِ»

(What harm would it cause if one of you bought two garments for the day of Jumu`ah, other than the garment he wears daily) `A'ishah said that during a speech he gave on a Friday when he saw people wearing Nimar garments, the Messenger of Allah said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ
لِجُمُعَتِهِ سِوَى ثَوْبِي مِهْنَتِهِ»

(When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.) Ibn Majah collected this Hadith.

The Meaning of the Call in the Ayah is the Adhan that precedes the Khutbah

Allah said,

(إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ)

(When the call is proclaimed for the Salah on Friday,) referring to the Adhan which was called, during the time of the Prophet , when he came out of his house and sat on the Minbar. The Adhan would be called before the Prophet near the door of the Masjid. As for the earlier Adhan that the Leader of the faithful, `Uthman bin Affan added, it was done because the Muslims increased in number during his time. Al-Bukhari recorded that As-Sa'ib bin Yazid said, "In the lifetime of the Prophet , Abu Bakr and `Umar, the Adhan for the Friday prayer was pronounced while the Imam sat on the pulpit. But during `Uthman's later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawra', meaning the Adhan was called upon the house which was called Az-Zawra'" Az-Zawra' was the tallest house in Al-Madinah near the Masjid.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allah said,

(وَذَرُوا الْبَيْعَ)

(and leave off business.) means, hastening to the remembrance of Allah and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islam agree, it is prohibited for Muslims to engage in business transactions after the second Adhan. Allah's statement,

(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)

(That is better for you if you did but know!) means, `your abandoning buying and selling, and instead, concentrating your attention to Allah's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allah's statement,

(فَإِذَا قُضِيَتِ الصَّلَاةُ)

(Then when the Salah is complete,) means, when the Friday prayer is finished,

(فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ)

(you may disperse through the land, and seek the bounty of Allah,) After Allah forbade Muslims from working after hearing the Adhan and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished. Ibn Abi Hatim recorded that when the Friday prayer finished, `Irak bin Malik would stand by the gate of the Masjid and invoke Allah, saying, "O Allah! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions." Allah's statement,

(وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ)

(and remember Allah much, that you may be successful.) means, while you are buying and selling, giving and taking, remember Allah much and do not let this life busy you from what benefits you in the Hereafter. There is a Hadith that states,

**«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ
حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»**

(Whoever enters a marketplace and says, "La ilaha illallah, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things." Then Allah will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.) Mujahid said, "A servant (of Allah) will not be among those who remember Allah often, until he does so while standing, sitting and lying down."

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ
قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجْرَةِ
وَاللَّهُ خَيْرُ الرَّزَاقِينَ)

(11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allah has is better than any amusement or merchandise! And Allah is the best of providers.")

The Prohibition of leaving the Masjid while the Imam is delivering the Friday Sermon

criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madinah and the people rushed out to the merchandise. Allah said,

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ
قَائِمًا)

(And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.) meaning, on the Minbar, delivering the Khutbah. Several of the Tabi`in said this, such as Abu Al-`Aliyah, Al-Hasan, Zayd bin Aslam and Qatadah. Muqatil bin Hayyan said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it. So they rushed to the caravan and left Allah's Messenger standing on the Minbar. Only a few remained, according to the authentic Hadith that Imam Ahmad recorded that Jabir said, "Once, a caravan arrived at Al-Madinah while Allah's Messenger was giving a Khutbah. So, the people left, and only twelve men remained)with the Messenger (. Then Allah sent down this Ayah,

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا)

(And when they see some merchandise or some amusement, they disperse headlong to it,)" The Two Sahih also recorded this Hadith. Allah's statement,

(وَتَرَكَوْكَ قَائِمًا)

(And leave you standing.) proves that the Imam should deliver the speech on Friday while standing. In his Sahih, Imam Muslim recorded that Jabir bin Samurah said, "(During Jumu`ah,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur'an and remind the people (of Allah)." Allah's statement,

(قُلْ مَا عِنْدَ اللَّهِ)

(Say: "That which Allah has...") means the reward that is with Allah in the Hereafter,

(خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التَّجَارَةِ وَاللَّهُ خَيْرُ
الرَّزَاقِينَ)

(is better than any amusement or merchandise! And Allah is the best of providers.) means, for those who trust in Him and seek His provisions when they are allowed to do so. This is the end of the Tafsir of Surat Al-Jumu`ah. All praise and thanks are due to Allah and from Him comes the success and immunity from error.

The Tafsir of Surat Al-Munafiqun

(Chapter - 63)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ
وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ
لَكَاذِبُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ
اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - ذَلِكَ بِأَنَّهُمْ
ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا
يَفْقَهُونَ - وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ
يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُّسَدَّدَةٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ
قَاتِلْهُمْ اللَّهُ أَلَىٰ يُؤْفَكُونَ)

(1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.) (2. They have made their oaths a screen. Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) (3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) (4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the right path)

The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet . In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ
اللَّهِ

(When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.") meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allah informs that there is no substance to their statement, and this is why He said,

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

(Allah knows that you are indeed His Messenger,) then said,

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

(And Allah bears witness that the hypocrites are liars indeed.) meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed. Allah's statement,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah.) meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites

say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people. This is why Allah said next,

(فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ)

(Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) Allah said,

(ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ)

(That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance. Allah said,

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ)

(And when you look at them, their bodies please you; and when they speak, you listen to their words.) meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allah's statement,

(يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

(They think that every cry is against them.) means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

(أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً

عَلَى الْخَيْرِ أَوْلَيْكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.) (33:19) They are shapes that do not have much substance, and this is why Allah said,

(هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ)

(They are the enemies, so beware of them. May Allah curse them! How are they denying the right path) means, how they are being led astray to the misguidance, away from the guidance. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ
وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ
الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا،
مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، حُشْبٌ بِاللَّيْلِ
صُحْبٌ بِالنَّهَارِ وَفِي رِوَايَةٍ سُحْبٌ بِالنَّهَارِ»

(Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.)

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ
- سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

- هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَقْفَهُونَ - يَقُولُونَ
لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا
الْأَذْلَ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ)

(5. And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) (6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) (7. They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.) (8. They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.)

Hypocrites are not interested to ask the prophet to ask Allah to forgive Them

Allah the Exalted states about the hypocrites, may Allah curse them,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
لَوَّوْا رُءُوسَهُمْ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads,) meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allah the Exalted said,

(وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ)

(and you would see them turning away their faces in pride.) Allah punished them for this behavior, saying,

(سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) As Allah said in Surat Bara'ah, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it. Several of the Salaf mentioned that this entire passage was revealed in the case of `Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him. In his book, As-Srah, Muhammad bin Ishaq said, "After the battle of Uhud ended, the Prophet returned to Al-Madinah. `Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the Minbar, just before he delivered the Jum`ah Khutbah to the people. `Abdullah bin Ubay would say, `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, `St down, O enemy of Allah! You are not worthy to stand after you did what you did.' `Abdullah went out of the Masjid crossing people's lines and saying, `By Allah, it is as if I said something awful when I wanted to support him.' Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said, `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, `Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.' He said, `By Allah, I do not wish that he ask Allah to forgive me.'" Qatadah and As-Suddi said, "This Ayah was revealed about `Abdullah bin Ubay. A young relative of his went to Allah's Messenger and conveyed to him an awful statement that `Abdullah said. The Messenger called `Abdullah, who swore by Allah that he did not say anything. The Ansar went to that boy and admonished him. However, Allah sent down what you hear about `Abdullah's case and Allah's enemy was told, `Go to Allah's Messenger,' but he turned his head away, saying that he will not do it." Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, `Abdullah bin Abi Bakr and `Asim bin `Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq. They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for `Umar, and Snan bin Wabr fought over the water source. Snan called out, "O Ansar", while Al-Jahjah called, "O Muhajirin!" Zayd bin Arqam and several Ansar men were sitting with `Abdullah bin Ubay bin Salul at that time. When `Abdullah heard what happened, he said, "They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, `Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it." He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allah's Messenger . Zayd was a young boy then. `Umar bin Al-Khattab was with the Messenger and he said, "O Allah's Messenger! Order `Abbad bin Bishr to cut off his head at his neck." The Prophet replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنْ مُحَمَّدًا يَقُولُ
أَصْحَابَهُ، لَأ، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيلَ»

(What if people started saying that Muhammad kills his companions, O `Umar No. However, order the people to start the journey (back to Al-Madinah).) When `Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet , he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. `Abdullah bin Ubay was a chief of his people and they said, "O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly." Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allah! You are about to begin the journey at an unusual time." The Prophet said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ زَعَمَ أَنَّهُ
إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْرَجُ مِنْهَا الْأَذَلَّ»

(Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.) Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surat Al-Munafiqin was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin `Abdullah said, "We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out, `O Ansar!' and the Emigrant called out, `O Emigrants!' Allah's Messenger heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعْوَاهَا فَإِنَّهَا مُنْتِنَةٌ»

(What is this call of Jahiliyyah Abandon it because it is offensive.) `Abdullah bin Ubay heard that and said, `Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.' The Ansar at that time, were more numerous than the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet , `Umar got up and said, `O Allah's Messenger! Let me chop off the head of this hypocrite!' The Prophet said:

«دَعُوهُ، لَا يَتَحَدَّثُ النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ
أَصْحَابَهُ»

(Leave him, lest the people say that Muhammad kills his companions.)" Imam Ahmad, Al-Bukhari and Muslim collected this Hadith. `Ikrimah and Ibn Zayd and others said that when the Prophet and his Companions went back to Al-Madinah, `Abdullah, the son of `Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. `Abdullah, son of `Abdullah, said to his father, "Stay where you are," and his father asked what the matter was His son said, "By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allah came by, and he used

to be in the last lines, `Abdullah bin Ubay complained to him about his son and his son said, "By Allah, O Allah's Messenger! He will not enter it until you say so." The Messenger gave his permission to `Abdullah bin Ubay and his son said, "Enter, now that the Messenger of Allah gave you his permission." In his Musnad, Abu Bakr `Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that `Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father, "You will never enter Al-Madinah unless and until you say, `Allah's Messenger is the honorable one and I am the disgraced." When the Prophet came, `Abdullah, son of `Abdullah bin Ubay bin Salul said to him, "O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهَمْكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ
 عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
 الْخَاسِرُونَ - وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ
 يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى
 أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ - وَلَنْ
 يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا
 تَعْمَلُونَ)

(9. O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) (10. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) (11. And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.)

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allah encourages the believers to spend in His cause,

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتَ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ)

(And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allah said about them,

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ
ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبْ دَعْوَتَكَ
وَتَتَّبِعِ الرُّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ
مِّنْ زَوَالٍ)

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave.") (14:44), and,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ
- لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ)

(Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.) (23:99-100) Then Allah said;

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ)

(And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.) meaning, when the time of death comes, no one will be granted respite. Surely, He is the Most Knowledgeable and He knows what they did before. Allah said,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is All-Aware of what you do.) This is the end of the Tafsir of Surat Al-Munafiqun. All praise and thanks are due to Allah, and all success and immunity from error come from Him.

The Tafsir of Surat At-Taghabun

(Chapter - 64)

Which was revealed in Al-Madinah or Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - هُوَ
الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ - خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ
الْمَصِيرُ - يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ
مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belongs the praise, and He is Able to do all things.) (2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.) (3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the return.) (4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

Praising Allah and mentioning His Creation and Knowledge

This is the last Surah among Al-Musabbihat. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner. Allah the Exalted said,

(لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ)

(His is the dominion, and to Him belongs the praise,) meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allah's statement,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allah said,

(هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers.) meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allah the Exalted said,

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do.) Allah said,

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(He has created the heavens and the earth with truth,) with equity and wisdom,

(وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ)

(and He shaped you and made good your shapes.) He made you in the best shapes and forms. Allah the Exalted said,

يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ - الَّذِي
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ - فِي أَيِّ صُورَةٍ مَا شَاءَ
رَكَّبَكَ)

(O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.) (82:6-8) And His saying,

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ)

(Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.) (40:64) and His saying;

(وَالِيهِ الْمَصِيرُ)

(And to Him is the return.) means the return and final destination. Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا
تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

(أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ
رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا
وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ)

(5. Has not the news reached you of those who disbelieved aforetime And so they tasted the evil result of their disbelief, and theirs will be a painful torment.) (6. That was because there came to them their Messengers with Bayyinah, but they said: "Shall mere men guide us" So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.)

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

(أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ)

(Has not the news reached you of those who disbelieved aforetime) meaning, information about them and what happened to them,

(فَذَاقُوا وَبَالَ أَمْرِهِمْ)

(And so they tasted the evil result of their disbelief.) They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and theirs will be a painful torment.) in the Hereafter, added to the torment they received in this life. Allah explained why;

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(That was because there came to them their Messengers with Bayyinah,) supporting arguments, evidence, and clear proofs,

(فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

(but they said:"Shall mere men guide us") They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

(فَكَفَرُوا وَتَوَلَّوْا)

(So they disbelieved and turned away.) they denied the truth and turned away from abiding by it,

(وَاسْتَعْنَى اللّٰهُ)

(But Allah was not in need.) of them,

(وَاللّٰهُ غَنِىٌّ حَمِيْدٌ)

(And Allah is not need, Worthy of all praise.)

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ - فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرَ الَّذِىۤ اَنْزَلْنَا وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ - يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللّٰهِ وَيَعْمَلْ صَٰلِحًا يُكْفِّرْ عَنْهُ سَيِّئَتِهٖ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا اَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيْمُ - وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيٰتِنَا اُولٰٓئِكَ اَصْحَابُ النَّارِ خَالِدِيْنَ فِيْهَا وَيَسَّ الْمَصِيْرُ)

(7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") (8. Therefore, believe in Allah and His Messenger and in the Light which We have sent down. And Allah is All-Aware of what you do.) (9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun. And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.) (10. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination

Life after Death is True

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

(قُلْ بَلَىٰ وَرَبِّي لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ)

(Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..." meaning, 'you will be informed of all of your actions, whether major or minor, big or small,')

(وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ)

(and that is easy for Allah.) 'resurrecting and recompensing you is easy for Allah.' This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Surah Yunus,

(وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(And they ask you to inform them: "Is it true" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!") (10:53), The second is in Surah Saba',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ
وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..." (34:3), and the third is this Ayah,

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ
(

(The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") Allah the Exalted said,

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا)

(Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.) that is, the Qur'an,

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) none of your deeds ever escapes His knowledge.

The Day of At-Taghabun

Allah said,

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ)

(The Day when He will gather you on the Day of Gathering,) meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allah said,

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is the Day whereon mankind will be gathered together, that is a Day when all will be present.) (11:103), and,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") (56:49-50) Allah's statement,

(ذَلِكَ يَوْمُ التَّغَابُنِ)

(that will be the Day of At-Taghabun) Ibn `Abbas said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire." Qatadah and Mujahid said similarly. Muqatil bin Hayyan said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire." Allah explained His statement saying;

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا
وَبئْسَ الْمَصِيرُ)

(And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.) We explained these meanings several times before.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ
بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ - وَأَطِيعُوا
اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى
رَسُولِنَا الْبَلْغُ الْمُبِينُ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(11. No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) (12. Obey Allah, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.) (13. Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.)

All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surat Al-Hadid,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ
عَلَى اللَّهِ يَسِيرٌ)

(No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah.) (57:22) Allah said here,

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(No calamity occurs, but by the permission of Allah,) Ibn `Abbas said; "By the command of Allah," meaning from His decree and will.

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better. `Ali bin Abi Talhah reported from Ibn `Abbas,

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ)

(and whosoever believes in Allah, He guides his heart.) "Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him." There is an agreed upon Hadith)that Al-Bukhari and Muslim collected and(which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(Amazing is the believer: There is no decree that Allah writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.)

The Order to obey Allah and His Messenger

Allah said,

(وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

(Obey Allah, and obey the Messenger;) Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders. Allah also forbids one from all that His Messenger forbids and prohibits. Allah the Exalted said,

(فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَّغُ الْمُبِينُ)

(but if you turn away, then the duty of Our Messenger is only to convey clearly.) meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhri said, "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us."

Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.) So, He first informs about Tawhid and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا)

(The Lord of the east and the west; La ilaha illa Huwa. So take Him alone as Trustee.) (73:9)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَوْا وَتَصَفَّحُوا
وَتَعَفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِنَّمَا أَمْوَالُكُمْ
وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ - فَاتَّقُوا اللَّهَ
مَا اسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا
لِّأَنفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ - إِن تُقْرَضُوا بِاللَّهِ قَرْضًا حَسَنًا

يُضَعِّفُهُ لَكُمْ وَيَعْفِرُ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ - عَلِمُ
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ)

(14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.) (15. Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.) (16. So have Taqwa of Allah as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.) (17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you. And Allah is Shakur, Halim,) (18. All-Knower of the unseen and seen, the Almighty, the All-Wise.)

Warning against the Fitnah of Spouses and Offspring

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allah said in another Ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ)

(O you who believe! Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers.) (63:9) Allah the Exalted said here,

(فَاحْذَرُواهُمْ)

(therefore, beware of them!) for your religion, according to Ibn Zayd. Mujahid explained the Ayah ,

(إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ)

(Verily, among your wives and your children there are enemies for you;) by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Hatim recorded that Ibn `Abbas said to a man who asked him about this Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ)

(O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!) "There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger . However, their wives and children refused to allow them. Later when they joined Allah's Messenger , they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ)

(But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.)" At-Tirmidhi collected this Hadith and said that it is Hasan Sahih. Allah's statement,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ
عَظِيمٌ)

(Your wealth and your children are only a Fintah, whereas Allah! With Him is a great reward.) Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allah's statement,

(وَاللَّهُ عِنْدَهُ)

(whereas Allah! With Him) meaning, on the Day of Resurrection,

(أَجْرٌ عَظِيمٌ)

(is a great reward.) As Allah said;

زِينٍ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ

المُسَوِّمَةَ وَالْأَنْعَمَ وَالْحَرَثَ ذَلِكَ مَتَعُ الْحَيَاةِ
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ)

(Beautiful for men is the love of things they covet; women children, Qanatir Al-Muqantarrah of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him.) (3:14), and the Ayah after it. Imam Ahmad recorded that Buraydah said, "The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللَّهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ،
نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتُرَانِ،
فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

(Allah and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.)" This was recorded by the Sunan compilers, and At-Tirmidhi said, "Hasan Gharib."

The Order for Taqwa, as much as One is Capable

Allah said,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

(So have Taqwa of Allah as much as you can;) meaning, as much as you are able and can bear or endure. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا
نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

(When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.) Allah's statement,

وَاسْمَعُوا وَأَطِيعُوا

(listen and obey,) means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allah the Exalted said,

(وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ)

(and spend in charity; that is better for yourselves.) meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allah said;

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, then they are the successful ones.) This was explained with a similar Ayah in Surat Al-Hashr, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah. Allah the Exalted said,

(إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ)

(If you lend to Allah a handsome loan, He will double it for you, and will forgive you.) meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity. Allah considered giving charity as if it is a loan to Him, just as Allah said in a Qudsi Hadith,

«مَنْ يُقْرِضُ غَيْرَ ظُلْمٍ وَلَا عَدِيمٍ»

("Who will give a loan to He Who is neither unjust nor poor") This is why Allah the Exalted said in Surat Al-Baqarah,

(فِيضَاعِفْهُ لَهُ أَضْعَافًا كَثِيرَةً)

(So that He may multiply it to him many times) (2:245) Allah said;

(وَيَغْفِرْ لَكُمْ)