مفتاح الإحسان
في
تفسير القرآن



Tafseer Miftaah-ul-Ihsaan

(Vol: 2)

(A concise explanation of the Holy Qur'aan)

By: Mufti Abdun Nabi Hamidi (South Africa)

An English commentary of the Holy Qur'aan

Miftaah-ul-Ihsaan

An easy explanation of the Holy Qur'aan based on authentic sources

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Preface

الحمدللہ رب العالمین والصلاۃ والسلام علی سید المرسلین، امابعد:

After completing the translation of Kanz-ul-Iman in the English language, his eminence Nigraan-e-Shoora Hazrat Moulana Muhammad 'Imraan 'Attaari حفظہ اللہ requested that I do a brief but concise Tafseer on the recently translation of Kanz-ul-Iman that I had just completed.I started this project of Tafseer according to his eminence's instruction. With the Blessing of Allah Almighty, this concise Tafseer of the Holy Qur'aan is now complete. This Tafseer will comprise of five volumes, with each volume comprising of six Juz. The first volume consists of six Juz – Juz one to Juz six. I named this Tafseer 'Miftaah-ul-Ihsaan' (The Key to Every Goodness), and I humbly supplicate in the Majestic Court of Allah Almighty that this Tafseer benefits the readers.

Tafseer Miftaah-ul-Ihsaan has been based on the renowned Tafseer 'Jalaalain' with extensive references from Tafseer Khazaain-ul-'Irfaan, Tafseer Noor-ul-'Irfaan, Tafseer Na'eemi, Tafseer Siraat-ul-Jinaan and various other Tafseer works. It is actually a summary of the compilation of several Tafseers, therefore I have not indicated references, but if any reader desires to find a reference, he can easily find from any of the aforementioned Tafseers. References of verses of the Holy Qur'aan and blessed Hadiths are provided wherever a verse or a Hadith has been quoted respectively.

Indeed, this work has been accomplished with the Divine Guidance of Allah Almighty and the mercy of His Beloved Habib صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. My Madani Markaz, my family and sincere friends (Islamic brothers) have helped me greatly to complete this difficult but spiritually satisfying task. Hazrat Moulana Haidar Ali Madani Saahib سلمہ from the U.K. has been a great help in proofreading Kanz-ul-Iman and also in this Tafseer work; may Allah Almighty grant him and everyone else who helped me in this regard the best reward in this world and in the Hereafter.

Faqeer 'Abdun Nabi Hamidi 'Attaari

وَ اِذَا سَمِعُوْا مَاۤ اُنْزِلَ اِلَى الرَّسُوْلِ تَرٰۤى اَعْیُنَهُمْ تَفِیْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ یَقُوْلُوْنَ رَبَّنَاۤ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِیْنَ ﴿۸۳﴾

5:83. And when they hear that which was revealed to the Messenger (i.e. the Prophet Muhammad), you therefore see their eyes overflowing with tears because they have recognised the truth. They say, 'O our Lord, we have accepted faith; record us therefore amongst the witnesses of truth.'

Tafseer

This verse was revealed when the delegation of Najjaashi (Negus) from Abyssinia came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; when the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited Surah Yaseen, they cried and submitted to Islam, whilst saying, 'How similar this is to what used to be revealed to the Prophet 'Eisa عَلَيْهِ السَّلَام.' Allah عَزَّوَجَلَّ says, 'And when they hear that i.e. the Qur'aan, which was revealed to the Noble Messenger - the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - you see their eyes overflowing with tears because they have recognised the truth. They say, "O our Lord, we have accepted faith, the truth of your Prophet and your Book, therefore record us amongst the witnesses of truth," i.e. those who have already bore the testimony of the truth of Islam.'

وَ مَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَ مَا جَآءَنَا مِنَ الْحَقِّ ۙ وَ نَطْمَعُ اَنْ یُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِیْنَ ﴿۸۴﴾

5:84. 'And what has happened to us, that we should not believe in Allah and upon this truth which has come to us? And we are eager that our Lord may admit us (into Paradise) along with the righteous.'

Tafseer

In response to those Jews who hated them for their Islam, they would say, 'And what has happened to us, that we should not believe in Allah عَزَّوَجَلَّ and upon this truth - the Holy Qur'aan - which has come to us, that is to say there is nothing to prevent us from faith when its fundamentals are present and it makes perfect sense? And we are eager and hopeful that our Lord may admit us into Paradise along with the righteous people.'

فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ وَ ذٰلِكَ جَزَآءُ الْمُحْسِنِیْنَ ﴿۸۵﴾

5:85. So, Allah rewarded them for this saying, gave them Gardens beneath which rivers flow; they will abide therein forever; this is the reward of the doers of good.

Tafseer

Allah عَزَّوَجَلَّ says that He rewarded them for this particular saying; 'And what has happened to us, that we should not believe in Allah and upon this truth which has come to us?' Allah عَزَّوَجَلَّ gave them Gardens beneath which rivers flow. They will enter therein on the Day of Judgement and abide forever in them; this is the reward of the doers of good by believing in the truth.

وَ الَّذِیْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰیٰتِنَاۤ اُولٰٓىِٕكَ اَصْحٰبُ الْجَحِیْمِ ﴿۸۶﴾ ع ۱۱

5:86. And those who disbelieved and belied Our verses, they are the people of Hell.

Tafseer

And those who disbelieved and belied the verses of the Book of Allah عَزَّوَجَلَّ i.e. the Holy Qur'aan, they are the inhabitants of Hell.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَیِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ ﴿۸۷﴾

5:87. O believers! Do not make unlawful such pure things which Allah has made lawful for you, and do not exceed the limit; indeed, Allah dislikes those who exceed the limit.

Tafseer

When a number of the Blessed Companions رَضِیَ اللّٰہُ عَنْہُمْ took vows to practise fasting continuously, to worship the whole night, to abstain from their respective wives, to not use perfume, to stay away

from the consumption of meat and to sleep on beds, etc. thereupon this verse was revealed; O believers! Do not make unlawful such pure things which Allah has made lawful for you, and do not exceed the limits of Allah; indeed, Allah dislikes those who exceed the limits.

From this verse, we learn that one should not regard things used in Faatihah, Khatam, 'Urs or Meelaad Shareef as unlawful, rather one should not regard anything as unlawful which has not been regarded as unlawful by Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم themselves.

وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَیِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾

5:88. And eat whatever sustenance which Allah has given you; lawful, (and) pure. And fear Allah in Whom you believe.

Tafseer

Eat as much as you desire from whatever sustenance Allah عَزَّوَجَلَّ has given you, which is lawful and pure. Pure things are those things which are tasty, healthy and much desired for eating, provided they are lawful. Fear Allah عَزَّوَجَلَّ in Whom you believe by avoiding evil deeds.

لَا یُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِیْۤ اَیْمَانِكُمْ وَ لٰكِنْ یُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَیْمَانَ ۚ فَكَفَّارَتُهٗۤ اِطْعَامُ عَشَرَةِ مَسٰكِیْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِیْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِیْرُ رَقَبَةٍ ؕ فَمَنْ لَّمْ یَجِدْ فَصِیَامُ ثَلٰثَةِ اَیَّامٍ ؕ ذٰلِكَ كَفَّارَةُ اَیْمَانِكُمْ اِذَا حَلَفْتُمْ ؕ وَ احْفَظُوْۤا اَیْمَانَكُمْ ؕ كَذٰلِكَ یُبَیِّنُ اللّٰهُ لَكُمْ اٰیٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۸۹﴾

5:89. Allah does not hold you responsible for your oaths taken by misunderstanding; yes, He does hold you responsible for oaths which you have made binding (upon yourselves). So, the expiation of such oaths is the feeding of ten needy people with the average (food) you feed your family with, or to clothe them, or to free one slave. Hence, the one who does not have the means for any of these should therefore fast for three days; this is the expiation of your oaths when you take an oath. And guard (i.e. fulfil) your oaths; this is how Allah explains His verses to you, that you may be grateful.

Tafseer

Allah عَزَّوَجَلَّ does not hold you responsible for your oaths taken by misunderstanding, which is what the tongue utters suddenly without intending to swear an oath, such as when one says, 'No, by God' or 'Yes, by God'. Yes, Allah عَزَّوَجَلَّ does hold you responsible for oaths which you have intentionally made binding upon yourselves that you will definitely do this or that - the expiation for the breaking of such intentional oaths is the feeding of ten needy people with the average food you feed your family with i.e. the primary food you yourselves consume, neither better nor worse; to clothe them with what may be properly termed as clothes, such as a shirt, a pair of trousers, a hat, or a turban, etc.; or to free one slave. The one who does not have the means for any of the expiations mentioned above should therefore fast for three days as an expiation. What is mentioned above is the expiation of your oaths when you take an oath and have broken it. Guard i.e. fulfil your oaths, and do not break them unless it is against doing any righteous deed or against making peace between people, etc. as stated in Surah al-Baqarah, verse 224. This is how Allah عَزَّوَجَلَّ explains His verses to you and He makes clear to you His signs, that you may be grateful to Him for this explanation.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَ الْمَیْسِرُ وَ الْاَنْصَابُ وَ الْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّیْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۹۰﴾

5:90. O believers! Wine, and gambling, and idols, and fortune-telling arrows (to ascertain luck or predict future events) are but impure; the works of the Devil. Therefore, keep avoiding them in order that you may attain success.

Tafseer

O believers! Wine in particular, and in general everything that intoxicates and overcomes the mind; and games of chance, that is gambling; and idols, and fortune-telling arrows to ascertain luck or predict future events are nothing but impure and are the works of the Devil which he adorns for people. Therefore, keep avoiding them; do not do such actions in order that you may attain success.

اِنَّمَا یُرِیْدُ الشَّیْطٰنُ اَنْ یُّوْقِعَ بَیْنَكُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ فِی الْخَمْرِ وَ الْمَیْسِرِ وَ یَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَ عَنِ الصَّلٰوةِۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿۹۱﴾

5:91. The Devil desires only that he infuses hatred and enmity between you through wine and

gambling, and to prevent you from the remembrance of Allah and Salah; so, have you abstained?

Tafseer

The Devil desires only that he infuses hatred and enmity between you through wine and gambling when you partake in them because of the evil and disharmony that result therefrom, and to prevent you by your being occupied with them from the remembrance of Allah عَزَّوَجَلَّ and from Salah, so have you abstained from participating in them?

Note: From this, we learn that anything that takes you away from the remembrance of Allah عَزَّوَجَلَّ and Salah is prohibited and should not be practiced. It is for this reason that trading after the first Azaan of Jumu'ah has been made unlawful. Those who arrange and participate in some functions that finish late in the night - which cause many participants to miss their Fajr Salah - should contemplate upon this verse.

وَ اَطِیْعُوا اللّٰهَ وَ اَطِیْعُوا الرَّسُوْلَ وَ احْذَرُوْاۚ فَاِنْ تَوَلَّیْتُمْ فَاعْلَمُوْۤا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِیْنُ ﴿۹۲﴾

5:92. And obey Allah and obey the Messenger, and be vigilant. If you then turn away; so, know that the obligation of Our Messenger is only to clearly convey the message.

Tafseer

Obey Allah عَزَّوَجَلَّ and obey the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and be watchful of the acts of disobedience. Then, if you turn away from obedience, you should know that the obligation of Allah's Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is to only convey the message clearly; your recompense is upon Allah عَزَّوَجَلَّ.

لَیْسَ عَلَى الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِیْمَا طَعِمُوْۤا اِذَا مَا اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّ اَحْسَنُوْاؕ وَ اللّٰهُ یُحِبُّ الْمُحْسِنِیْنَ ﴿۹۳﴾ ع ۱۲

5:93. Those who have accepted faith and performed good deeds, there is no sin upon them for

whatever they have consumed (before the prohibition of wine), provided that they fear and continue to believe and do good deeds, then again fear and continue to believe, and then again fear and remain virtuous; and Allah loves the virtuous.

Tafseer

Upon those who have accepted faith and performed good deeds, there shall be no sin for whatever they have consumed before the prohibition of drinking wine and indulging in gambling, provided that they fear having evil belief and continue to believe and do good deeds, then again fear drinking alcohol and indulging in gambling and continue to believe wholeheartedly, and then again fear committing all kinds of evils and remain virtuous with complete sincerity; and Allah عَزَّوَجَلَّ loves the virtuous people.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَیْءٍ مِّنَ الصَّیْدِ تَنَالُهٗۤ اَیْدِیْكُمْ وَ رِمَاحُكُمْ لِیَعْلَمَ اللّٰهُ مَنْ یَّخَافُهٗ بِالْغَیْبِۚ-فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِیْمٌ ﴿۹۴﴾

5:94. O believers! Allah will definitely test you with some hunting that is within the reach of your hands and your spears; that Allah may make known those who fear Him without seeing. After this (prohibition of hunting in Ihraam), whoever then transgresses the limit, for him is a painful punishment.

Tafseer

O believers! Allah عَزَّوَجَلَّ will certainly test you with some hunting that the smaller of which will be caught by your hands and the larger of which by your spears; this was in the plain of Al-Hudaybiyyah, whilst they were in the state of the Ihraam of Hajj (Ihraam is the ritual attire for pilgrimage), beasts and birds would flock to their caravans. In order that Allah عَزَّوَجَلَّ may make known those who fear Him without seeing, in other words, those who does not see Him because He is hidden from the eyes but even so he still avoids hunting; then after this prohibition of hunting in the state of Ihraam, whoever transgresses the limit by hunting in the state of Ihraam, for him is a painful punishment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَ اَنْتُمْ حُرُمٌ ؕ وَ مَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَ مَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَ اللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ﴿۹۵﴾

5:95. O believers! Do not kill prey whilst you are in Ihraam. And whoever amongst you kills it intentionally, its recompense is that he therefore gives a similar animal (for sacrifice), as judged by two just men amongst you; this sacrifice is to be brought to (the Sacred Vicinity of) the Ka'bah. Or he gives expiation; the food for some needy people, or fasts equal to that (same number of needy people), that he may taste the penalty of his deed; Allah has forgiven what has passed. And now whoever shall do it (again), Allah will take revenge from him; and Allah is Overpowering, Capable of retribution.

Tafseer

O believers! Do not kill prey whilst you are in the state of Ihraam for Hajj or 'Umrah; and whoever amongst you kills it intentionally, its recompense is that he shall give a similar animal for sacrifice, as judged by two just men amongst you both possessing intelligence with which they are able to identify the nearest animal in resemblance to the killed animal e.g. sheep can be fixed for a gazelle. This sacrifice is to be brought to the Haram of the Ka'bah, and after slaughtering, its meat should be given as a voluntary donation to its needy residents and it cannot be sacrificed outside the Haram of Makkah Mukarramah, or he gives expiation - that is, the food for some needy persons according to the value of that animal or fasts equal to the same number of needy persons who can be fed with the value of that animal. This expiation is made necessary so that he may taste the penalty of his deed; Allah عَزَّوَجَلَّ has forgiven what has passed. Now, whoever shall do it again, Allah عَزَّوَجَلَّ will take revenge on him justly; and Allah عَزَّوَجَلَّ is Overpowering, Capable of retribution.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَ طَعَامُهٗ مَتَاعًا لَّكُمْ وَ لِلسَّيَّارَةِ ۚ وَ حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَ اتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۹۶﴾

5:96. Lawful for you is to hunt from the sea and to eat it, for your benefit and for the benefit of

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travellers; and hunting on land is forbidden for you until you are in Ihraam. And fear Allah, towards Whom you are to arise.

Tafseer

Lawful for you is to hunt from the sea to eat, such as fish, be you in the Ihraam of pilgrimage or not, fishing is always allowed for your benefit i.e. for you to eat, and for the benefit of travellers amongst you, to take as their provisions. Hunting on land is forbidden for you until you are in Ihraam; after Ihraam you can hunt on land but hunting on the land of Haram (sacred land in Makkah) is always Haraam. And fear Allah عَزَّوَجَلَّ, towards Whom you are to arise on the Day of Judgement.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ؕ ذٰلِكَ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۹۷﴾

5:97. Allah has made the Ka'bah; the sacred house, a cause for people's establishment, and the Sacred Month, and the sacrifice of Haram, and the animals with marks around their necks (by which they are identified); this is so that you may be certain that Allah knows whatever is in the heavens and whatever is in the earth, and this; that Allah knows everything.

Tafseer

Allah عَزَّوَجَلَّ has made the Ka'bah, the sacred house, a cause for people's establishment, as a lasting institution, by which their religious and worldly matters are sustained through pilgrimage to it. The Sacred Month - meaning the sacred months of Dhu al-Qa'dah, Dhu al-Hijjah, Muharram and Rajab - are regulated for them to be secure from fighting during these periods of time; and the sacrifice of Haram (sacred land in Makkah); and the animals with marks around their necks by which they are identified so that they do not suffer any interference by people. All this is established so that you may be certain that Allah عَزَّوَجَلَّ knows whatever is in the heavens and whatever is in the earth, and this; that Allah عَزَّوَجَلَّ knows everything.

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ وَ اَنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۹۸﴾

5:98. Know that the torment of Allah is severe, and that Allah is Most Forgiving, Most Merciful.

Tafseer

Be mindful of the respect of Haram and Ihraam; although Allah عَزَّوَجَلَّ is very Kind, but you should know that the torment of Allah عَزَّوَجَلَّ is very severe upon the disobedient and disbelievers, and that Allah عَزَّوَجَلَّ is Most Forgiving to His friends, Most Merciful to those who obey Him.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَ اللّٰهُ یَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۹۹﴾

5:99. It is not (obligatory) upon the Messenger except to convey the command (of Allah), and Allah knows what you disclose and what you conceal.

Tafseer

It is not obligatory upon the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم except to convey the command of Allah عَزَّوَجَلَّ to you; when the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم delivers the message to you, he is free from his task and he is not dependent upon you for anything. Moreover, it is necessary upon you to follow the command. Allah عَزَّوَجَلَّ knows what you disclose of your deeds and what you conceal of your deeds, and He will recompense you in lieu of it.

قُلْ لَّا یَسْتَوِی الْخَبِیْثُ وَ الطَّیِّبُ وَ لَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِیْثِ ۚ فَاتَّقُوا اللّٰهَ یٰۤاُولِی الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۰۰﴾ ع ۱۳ ۱۲

5:100. Say you (O Beloved); that 'The impure and the pure are not equal, even though the abundance (i.e. resources) of the impure may attract you. Therefore, keep fearing Allah, O people of intelligence! That you may attain success.'

Tafseer

Say you O Beloved that the impure, unlawful wealth and disbelievers, etc. and the pure, lawful wealth and believers are not equal, even though the abundance i.e. the abundance of resources of the impure - that is, a large number of disbelievers and their worldly achievements may outwardly attract you. Therefore, keep fearing Allah عَزَّوَجَلَّ - O people of intelligence - so you must not give preference to the impure over the pure, that you may attain success.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَ اِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا اللّٰهُ عَنْهَا ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿۱۰۱﴾

5:101. O believers! Do not ask regarding (vain) matters (if the rulings of) which are disclosed to you, they therefore displease you (i.e. you should practise what is not prohibited without asking its ruling). And if you ask about them while the Qur'aan is being revealed; so, they will be disclosed to you (i.e. they may be made unlawful because of your questioning). Allah has forgiven them (i.e. the matters not mentioned in the Qur'aan), and Allah is Most Forgiving, Ever Forbearing.

Tafseer

This verse was revealed when people began to ask the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم too many unnecessary questions. So, it is said to them; O believers! Do not ask about vain and unnecessary matters. If the rulings about them are disclosed to you via Wahi (Divine revelation) which may displease you because of the hardship that you would face from them, you should practise what is not prohibited without asking its ruling. If you then ask about them whilst the Holy Qur'aan is being revealed during the apparent life of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they will be disclosed to you, meaning that if you were to ask about certain things during his blessed lifetime, they would be revealed in the Holy Qur'aan, but once these things are disclosed, it will grieve you; that is, they may be made unlawful because of your questioning, and your life will become difficult. Therefore, do not ask about them; Allah عَزَّوَجَلَّ has forgiven them i.e. the matters not mentioned in the Holy Qur'aan are forgiven, and Allah عَزَّوَجَلَّ is Most Forgiving, Ever Forbearing.

From this verse, we learn that everything is permissible, unless it is prohibited by Islamic law.

Are things that are not mentioned in the Qur'aan and Hadith prohibited?

The law is very clear, that everything is initially Halaal unless explicitly forbidden (with the exception of a few things, such as the eating of meat or the approaching of a woman i.e. they are Haraam initially; meat becomes Halaal with Islamic slaughtering and a Ghair Mahram woman becomes Halaal with performing Nikaah). As long as there is no authentic statement from the Glorious Qur'aan or the blessed Sunnah of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that a particular thing is forbidden, then it is considered as Halaal. A blessed Hadith is mentioned in Tirmizi Shareef, 'Halaal is what Allah عَزَّوَجَلَّ has made Halaal in His Book, and Haraam is what Allah عَزَّوَجَلَّ has made Haraam in His Book, from whatever Allah عَزَّوَجَلَّ remained silent, that is allowed.' *(Jaami' al-Tirmizi, Abwaab al-Libaas, printed by Kutub Khaana Rashidia, Dehli, vol. 1, p. 206)*

It is clearly understood from here that this so-called principle of 'if something is not mentioned in the Holy Qur'aan or Blessed Hadith, it is prohibited or impermissible,' is not legal Islamic evidence; it is a man-made rule, and is invalid according to Islamic Law. Therefore, practices such as Meelaad, Gyaarwee and some other practices of the Ahlus Sunnah, which are not mentioned in the Glorious Qur'aan and Blessed Hadith by name, are indeed permissible, because they are not prohibited. The one who asks for proofs by name from the Holy Qur'aan and Blessed Hadith for these practices is totally ignorant of the rules of Islamic Law.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿۱۰۲﴾

5:102. A nation before you questioned about such matters, and then they denied (practising) it.

Tafseer

A nation before you questioned regarding such matters - that is, they asked their Prophets عَلَيْهِمُ السَّلَام in relation to such vain and unnecessary things, and they received the response in the form of prohibitions concerning them. They did not like what was revealed to them, therefore they denied practising it.

مَا جَعَلَ اللّٰهُ مِنۡۢ بَحِيۡرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيۡلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيۡنَ كَفَرُوۡا يَفۡتَرُوۡنَ عَلَى اللّٰهِ الۡكَذِبَ ؕ وَاَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ ﴿۱۰۳﴾

5:103. Allah has not appointed (cattle dedicated to idols by pagans, such as) the sliced-ear (she-camel), nor the (she-camel) let loose, nor Waseelah, nor Haami; and the disbelieving people fabricate false accusation against Allah, and most of them are totally unintelligent.

Tafseer

Allah عَزَّوَجَلَّ has not appointed, meaning He has not stipulated in His Law cattle dedicated to idols by pagans, like the sliced-ear she-camel, nor the she-camel let loose, nor Waseelah, nor Haami in the way that people did at the time of paganism. Baheerah is that she-camel whose milk is reserved for the idols and whom no human may milk; Saa'ibah is the one they would leave to roam freely for their false gods and was forbidden to bear any load; Waseelah is the young she-camel that would give birth to a young female as its first offspring followed by another female bearing one after the other without a male in between, she would then be left to roam freely for their idols; Haam is the mature male camel which after completing copulation ten times with a female would then be consigned to their idols and be exempt from bearing any load, and they would call it Haam or Haami. The disbelievers fabricate lies against Allah عَزَّوَجَلَّ in this matter by attributing the sanctioning of such practices to Him, and most of them do not have any sense that this is mere fabrication which they have taken from their forefathers and followed their assumed and unverified example.

وَاِذَا قِيۡلَ لَهُمۡ تَعَالَوۡا اِلٰى مَاۤ اَنۡزَلَ اللّٰهُ وَاِلَى الرَّسُوۡلِ قَالُوۡا حَسۡبُنَا مَا وَجَدۡنَا عَلَيۡهِ اٰبَآءَنَا ؕ اَوَلَوۡ كَانَ اٰبَآؤُهُمۡ لَا يَعۡلَمُوۡنَ شَيۡـًٔا وَّلَا يَهۡتَدُوۡنَ ﴿۱۰۴﴾

5:104. And when it is said to them, 'Come towards what Allah has sent down and towards the Messenger,' they say, 'Sufficient for us is upon which we found our forefathers.' Even if their forefathers had no knowledge, nor were they guided?

Tafseer

When it is said to them, 'Come towards what Allah عَزَّوَجَلَّ has sent down and towards the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم' - that is, to His ruling concerning the permitting of what you have forbidden, they say, 'Sufficient for us is upon which we found our forefathers.' Allah عَزَّوَجَلَّ says, 'Will that suffice for them, even if their forefathers had no knowledge nor were they guided?' It means that accepting the customs and the ways of ignorant forefathers which are contrary to Qur'aan and Sunnah is forbidden.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ۝۱۰۵

5:105. O believers! Take care of yourselves. The one who became misguided will not cause you any harm at all as long as you are on the (right) path, the return of you all is towards Allah only, He will then inform you of what you used to do.

Tafseer

O believers! You are responsible for your own souls, not responsible for the disbelievers, so do not worry if they do not want to accept faith; you should preserve the Muslims and do what is in their best interest, leave the disbelievers alone and take care of yourselves. He who became misguided will not cause you any harm at all, as long as you are on the Right Path. It is said that this means 'None of those misguided ones from amongst the People of the Book can hurt you'; it is also said that on the basis of the following Hadith of Abu Tha'labah al-Khushani, 'I asked the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم about this verse, and he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Command one another towards goodness and forbid one another from evil. Then, if you see the notion of miserliness being obeyed, whims being followed, this present world being preferred over the Hereafter, every intelligent person being proud of his own opinion, then you are responsible for looking after your own soul;"' as reported by Al-Haakim and others. The return of you all is towards Allah عَزَّوَجَلَّ only, then He will inform you of what you used to do in this world.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِي الْاَرْضِ فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ؕ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِيْ بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ اللّٰهِ اِنَّاۤ اِذًا لَّمِنَ الْاٰثِمِيْنَ ﴿۱۰۶﴾

5:106. O believers! The testimony amongst yourselves is that there should be two reliable men from amongst you at the time of making a will when death approaches any one of you, or two any other (outsiders), whilst you are travelling the earth and the calamity of death befalls you. Detain them both (i.e. the witnesses) after Salah; if you have any doubt, they should swear by Allah (saying), 'We shall not exchange our oaths for any price (as a bribe), even if he is a near relative, nor will we hide the testimony of Allah; if we do so, we are therefore definitely amongst the sinners.'

Tafseer

O believers! The amount of testimony amongst yourselves is that let there be two reliable just men from amongst you of your own Islamic religion at the time of making a will - when death approaches any one of you - or two men of any other religious community whilst you are travelling the earth and the calamity of death befalls you. In this particular situation of travelling, whilst being at an irregular place, you are allowed to appoint non-Muslims as witnesses; if you have any doubt, then detain them both (i.e. 'the two men of any other religious community') after 'Asr Salah; they should swear by Allah عَزَّوَجَلَّ saying that we shall not exchange our oaths for any price as a bribe, even if he is a near relative, nor will we hide the testimony of Allah عَزَّوَجَلَّ which He has commanded us to give. If we do hide this, then we are definitely amongst the sinners.

فَاِنْ عُثِرَ عَلٰۤى اَنَّهُمَا اسْتَحَقَّاۤ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ لَشَهَادَتُنَاۤ اَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَاۤ ۖ اِنَّاۤ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿۱۰۷﴾

5:107. Then, if it is known that both of them committed any sin (due to lying in the testimony), two others from amongst those who were caused harm by the false testimony having had their

rights violated, who are more close to the deceased, should hence take their place (to give an oath), they should therefore swear by Allah that 'Our testimony is more accurate than the testimony of these two, and we have not exceeded the limit; if we do so, we shall consequently be amongst the transgressors.'

Tafseer

Then, if it is known that both of them committed any sin after they have sworn their oaths because of lying in the testimony, for example, if what they are accused of is found with them and then they claim that they had bought it from the deceased, or that he had bequeathed it to them, then two others from amongst those who were caused harm by the false testimony - having had their rights violated, who are more close to the deceased, most concerned with the bequest; namely, the inheritors - should take their place to give an oath, so they are to swear by Allah عَزَّوَجَلَّ that 'Our testimony is more accurate than the testimony of these two, and we have not exceeded the limit; if we do so, then we shall be amongst the unjust.' It means that let the one who is about to die instruct in his bequest that the two witnesses are from amongst Muslims or from amongst others if he cannot find any from amongst the Muslims because he is travelling or for some similar reason. If the inheritors have doubts about the two men and claim a breach of trust on the part of the two for having taken something or given it to some other person, alleging that the deceased bequeathed it to him, then let these two men swear an oath in open in the way mentioned above. If then some indication surfaces that the two men have been lying and these two then claim some justification for this action of theirs, the nearest of the inheritors in kinship to the deceased shall swear an oath for the untruthfulness of the two men and for the truth of what the inheritors suspected.

ذٰلِكَ اَدْنٰۤى اَنْ یَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَاۤ اَوْ یَخَافُوْۤا اَنْ تُرَدَّ اَیْمَانٌۢ بَعْدَ اَیْمَانِهِمْؕ وَ اتَّقُوا اللّٰهَ وَ اسْمَعُوْاؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الْفٰسِقِیْنَ۠ ﴿۱۰۸﴾ ع ۱۴

5:108. This is closest to this; that they give the testimony as it should be, or fear that some oaths may be annulled (by the heirs) after their (taking of) oaths; and fear Allah and listen (His) command; and Allah does not show the path (of guidance) to the disobedient (due to their disobedience).

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Tafseer

This ruling mentioned where the oath transfers to the inheritors is closest to this fact; that the witnesses or the trustees give the testimony as it should be in its true form, the form in which they have been charged to bear it without distortion or breach of trust, or should fear that after their oaths some oaths may be annulled by the heirs who would swear to the two men's breach of trust or fabrication, in which case they would be disgraced and would suffer penalties; because of this reason, they will not lie. So, fear Allah عَزَّوَجَلَّ by refraining from betrayal and fabrication and listen to His commands in acceptance. Allah عَزَّوَجَلَّ does not show the path of guidance to the disobedient because of their disobedience, He does not guide the wicked to the way of goodness.

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَاۤ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

5:109. On the Day when Allah will gather (all) the Messengers, then will say, 'What answer was given to you (by your followers)?' They will submit (while saying out of humbleness), 'We do not have any knowledge; indeed, it is only You (Who is) the Great Knower of all the unseen.'

Tafseer

On the Day of Resurrection when Allah عَزَّوَجَلَّ will gather all the Messengers عَلَيْهِمُ السَّلَام and then will say to them as a reproach to their people, 'What answer was given to you by your followers when you called them to proclaim the Oneness of Allah عَزَّوَجَلَّ?' The Messengers عَلَيْهِمُ السَّلَام will submit while showing humbleness in the Majestic Court of Allah عَزَّوَجَلَّ, 'We do not have any knowledge; indeed, it is only You Who is the Great Knower of all the unseen.' Without being informed by Allah عَزَّوَجَلَّ, nobody can know the unseen on their own accord.

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَ عَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۫ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ وقف لازم
كَهْلًا ۚ وَ اِذْ عَلَّمْتُكَ الْكِتٰبَ وَ الْحِكْمَةَ وَ التَّوْرٰىةَ وَ الْاِنْجِيْلَ ۚ وَ اِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا
فَتَكُوْنُ طَيْرًۢا بِاِذْنِيْ وَ تُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ بِاِذْنِيْ ۚ وَ اِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَ اِذْ كَفَفْتُ بَنِيْۤ اِسْرَآءِيْلَ عَنْكَ
اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

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5:110. When Allah will say, 'O 'Eisa; the son of Maryam, remember My Favour upon you and upon your mother; when I helped you through the Holy Spirit (Jibra'eel), you would henceforth speak to people from the cradle and (also when) having reached a mature age. And when I taught you the Book, and wisdom, and the Tawrah and the Injeel, and when you used to mould a birdlike figure from clay by My command and would breathe into it. It would therefore fly by My command, and you would cure the one who was born blind and cure the leper by My command, and when you would raise the dead (back to life) by My command, and when I restrained the Children of Israel from (assassinating) you; when you came to them with clear proofs. So, the disbelievers among them said that "This is nothing but clear magic."'

Tafseer

Remember when Allah عَزَّوَجَلَّ will say, 'O 'Eisa; son of Maryam, remember My Favour upon you and upon your mother and be grateful for it; when I helped you through the Holy Spirit (i.e. Jibra'eel عَلَيْهِ السَّلَام), you would speak to people from the cradle in the same way as you would speak having reached a mature age, and when I taught you the Book, and wisdom, and the Tawraah and the Injeel, and when you used to mould a birdlike figure from clay by My command and breathed into it, it would fly by My command and by My will, and you would cure him who was born blind and cure the leper by My command and by My will, and when you would raise the dead back to life from their graves by My command and by My will. When I restrained the Children of Israel from assassinating you, when you came to them with clear proofs, and the disbelievers among them said that "This is nothing but clear magic. In other words, Jesus is nothing but a manifest magician."'

From this verse, we learn that the beloveds of Allah can do paranormal and unusual things with the permission of Allah عَزَّوَجَلَّ.

وَ اِذْ اَوْحَیْتُ اِلَى الْحَوَارِیّٖنَ اَنْ اٰمِنُوْا بِیْ وَ بِرَسُوْلِیْۚ قَالُوْۤا اٰمَنَّا وَ اشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ(۱۱۱)

5:111. 'And when I inspired into the hearts of the disciples that "Believe in Me and in My Messenger," they said, "We have accepted faith, and (O 'Eisa) be witness that we are Muslims."'

Tafseer

'When I inspired into the hearts of the disciples - the companions of the Prophet 'Eisa - عَلَيْهِ السَّلَام that "Believe in Me and in My Messenger the Prophet 'Eisa,' they said, 'We have accepted faith, and O Prophet 'Eisa عَلَيْهِ السَّلَام, be witness that we are Muslims.'"

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۱۲﴾

5:112. When the disciples said, 'O 'Eisa; the son of Maryam, will your Lord send down a table spread (with food) for us from heaven?' He said, 'Fear Allah, if you are believers.'

Tafseer

Remember when the disciples said, 'O 'Eisa, the son of Maryam, will your Lord be kind enough to send down a table spread with food for us from heaven?' He said, 'Fear Allah عَزَّوَجَلَّ if you are believers.' In other words, be respectful and do not ask such kinds of questions.

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَئِنَّ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَ نَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ﴿۱۱۳﴾

5:113. They (the disciples) said, 'We wish to eat from it and so that our hearts may be satisfied, and to see with the eyes that you have spoken the truth to us and that we may be witnesses upon it.'

Tafseer

The disciples said, 'Our motive in asking is simple that we wish to eat from this blessed heavenly food, so our hearts may be satisfied through increased certainty, and to see with the eyes that you have spoken the truth to us in your claim to Prophethood and due to this miracle of heavenly food we may be amongst the witnesses upon your Prophethood and your miracles.'

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱۴﴾

5:114. 'Eisa; the son of Maryam, submitted, 'O Allah, O our Lord, send down for us a table spread (with food) from heaven, that it may become an 'Eid (i.e. a joyous festival) for us, for our former and latter people, and (let it be) a sign from You. And give us sustenance, and You are the Best Provider of sustenance.'

Tafseer

The Prophet 'Eisa; the son of Maryam, said, 'O Allah عَزَّوَجَلَّ, O our Lord, send down for us a table spread with food from heaven, that it may become an 'Eid (i.e. a festival) for us which we shall sanctify and honour. It should also be a day of celebration for our former - that is, those who are living in our time - and latter people, and let it be a sign from You. Moreover, give us sustenance, and You are the Best Provider of sustenance.'

Please note

Calling the Mawlid al-Nabi celebration as an 'Eid is derived from this Quranic verse. A day when the nation of 'Eisa عَلَيْهِ السَّلَام receives heavenly food, it becomes the day of 'Eid for them. So, when the greatest bounty of Allāh عَزَّوَجَلَّ- our Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - blessed this universe with his arrival, this deserves to be called an 'Eid more than any other occasion of receiving any bounty from Allah عَزَّوَجَلَّ.

قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۱۱۵﴾ ع ١٥ ٧ ٥

5:115. Allah said that 'I am sending it down to you; whoever will then disbelieve now amongst you, undoubtedly I will henceforth inflict him with such a punishment which I will not inflict to anyone else in the whole world.'

Tafseer

Allah عَزَّوَجَلَّ said accepting the supplication of the Prophet 'Eisa عَلَيْهِ السَّلَام, 'I am sending it down to you; if now any of you disbelieves after it has been sent down, I will give him such a punishment which I have not given anyone else in the whole world.' These words were addressed to all the followers, not just the disciples. The angels descended with it from heaven, and on it were seven loaves of bread and seven large fishes. They ate from it until they were full, as related by the dear and respected Ibn 'Abbaas رَضِیَ اللّٰہُ عَنْہُ in a blessed Hadith. It is said that the Table sent down from heaven consisted of bread and meat, and they were commanded not to be deceitful, nor to store anything for the next day, but they were deceitful and they stored some of it and were consequently transformed into apes and pigs.

وَ اِذْ قَالَ اللّٰهُ یٰعِیْسَى ابْنَ مَرْیَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِیْ وَ اُمِّیَ اِلٰهَیْنِ مِنْ دُوْنِ اللّٰهِؕ قَالَ سُبْحٰنَكَ مَا یَكُوْنُ لِیْۤ اَنْ
اَقُوْلَ مَا لَیْسَ لِیْ ۗ بِحَقٍّؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗؕ تَعْلَمُ مَا فِیْ نَفْسِیْ وَ لَاۤ اَعْلَمُ مَا فِیْ نَفْسِكَؕ اِنَّكَ اَنْتَ عَلَّامُ
الْغُیُوْبِ ﴿۱۱۶﴾

5:116. And when Allah will say, 'O 'Eisa; the son of Maryam, did you say to the people that "Make me and my mother as two gods other than Allah."?' He will submit, 'Glory be to You, it is not proper for me to say something for which I have no right. Had I said it; verily, You would have known it; You know what is in my heart, and I do not know what is in Your Knowledge; indeed, only You are the Greatest Knower of the unseen.'

Tafseer

Remember when Allah عَزَّوَجَلَّ will say to the Prophet 'Eisa عَلَيْهِ السَّلَام on the Day of Resurrection in rebuke of his followers, 'O 'Eisa; son of Maryam, did you say to the people, "Make me and my mother as two gods other than Allah?" He will submit, "Glory be to You above all that what does not befit You, such as having a partner, and so on. It is not proper for me to say something for which I have no right; had I said it, certainly You would have known it because You know what is in my heart, and I do not know what is in Your knowledge; indeed, only You are the Greatest Knower of the unseen.'"

مَا قُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِیْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّیْ وَ رَبَّكُمْۚ وَ كُنْتُ عَلَیْهِمْ شَهِیْدًا مَّا دُمْتُ فِیْهِمْۚ فَلَمَّا تَوَفَّیْتَنِیْ كُنْتَ اَنْتَ الرَّقِیْبَ عَلَیْهِمْؕ وَ اَنْتَ عَلٰى كُلِّ شَیْءٍ شَهِیْدٌ ﴿۱۱۷﴾

5:117. 'I have not told them except only what You commanded me; that "Worship Allah Who is my Lord and also your Lord." I was aware of them for as long as I was amongst them, when You then raised me, only You watched over them, and everything is present before You.'

Tafseer

'I have not told them except what You commanded me; and that is, "Worship only Allah عَزَّوَجَلَّ Who is my Lord and also your Lord." I was aware of them, preventing them from saying and doing what they used to say and do for as long as I was amongst them, and when You raised me up in the heaven, only You watched over them, You are the Observer of their deeds and You Yourself are Witness, and all things are present before You.'

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَۚ وَ اِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱۱۸﴾

5:118. 'If you punish them; so, they are Your bondsmen, and if you forgive them; so, only You are indeed the Overpowering, the Wise.'

Tafseer

'If you punish them, that is, those amongst them who are fixed upon disbelief, then they are Your bondsmen and You are their Master; there can be no objection to what You do; and if you forgive them - that is, those amongst them who are believers - then indeed only You are the Overpowering, the Wise.'

قَالَ اللّٰهُ هٰذَا یَوْمُ یَنْفَعُ الصّٰدِقِیْنَ صِدْقُهُمْؕ لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًاؕ رَضِیَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُؕ ذٰلِكَ الْفَوْزُ الْعَظِیْمُ ﴿۱۱۹﴾

5:119. Allah said, 'This (i.e. Qiyaamah) is a Day on which the truthful will benefit from their truthfulness; for them are Gardens beneath which rivers flow, in which they will abide forever and ever. Allah is pleased with them and they are pleased with Allah; this is great success.'

Tafseer

Allah عَزَّوَجَلَّ said, 'This Day of Resurrection is a Day on which the truthful in the world - like the Prophet 'Eisa عَلَيْهِ السَّلَام - will benefit from their truthfulness, because this is the Day of Reimbursement; for them are Gardens beneath which rivers flow, in which they will abide forever and ever. Allah عَزَّوَجَلَّ is pleased with them because of their obedience to Him and they are pleased with Allah عَزَّوَجَلَّ with His reward; this is the greatest success.'

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۱۲۰﴾ ع ۱۶ ۱۵ ۲

5:120. Only to Allah belongs the kingdom of the heavens and the earth, and whatever is in them, and He has the power to do everything.

Tafseer

Only to Allah عَزَّوَجَلَّ belongs the kingdom of the heavens and the earth; the storehouses of rain, vegetation, sustenance and everything else and whatever is in them. He has the power to do all things, including the rewarding of the truthful, and the punishing of the liar. He is specifically addressing rational beings because there is no one amongst them who has power over all things, despite the whims of some people/governments who think that they have total control and power over all aspects in life; this belongs only to Allah عَزَّوَجَلَّ.

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SURAH

AL-AN'AAM (THE CATTLE)

(This Surah is Makkan,

containing 165 verses and 20 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ۝۱

6:1. All praise is due to Allah Who has created the heavens and the earth, and has created darknesses and light; despite this, the disbelievers (still) ascribe equals to their Lord.

Tafseer

'All praise is due to Allah عَزَّوَجَلَّ Who has created the heavens and the earth' - He singles out these two for reference because for the observer they constitute the most awesome visible creation, and He has created many forms of darkness and light. Yet the disbelievers - despite the existence of these proofs - still ascribe equals to their Lord.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰۤى اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝۲

6:2. It is He Who has created you from clay, and then decreed a term for you (to live). And a fixed promise is with Him (i.e. when you will be raised again), yet you people doubt.

Tafseer

It is He Who has created you from clay by creating your father Adam عَلَيْهِ السَّلَام from it, and then decreed a term for you to live at the conclusion of which you will die. A fixed promise is with Him of

when you will be raised again, yet thereafter, you O disbelievers doubt i.e. you are uncertain about the Resurrection when you know that it was He Who initiated your creation, and the One Who has the power to initiate creation is even more capable of bringing you back to life after death.

وَهُوَ اللّٰهُ فِی السَّمٰوٰتِ وَ فِی الْاَرْضِ ؕ یَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ یَعْلَمُ مَا تَكْسِبُوْنَ ۝۳

6:3. And He is the very Allah of the heavens and the earth, He knows all; what you hide and what you disclose is known to Him, and He knows your doings.

Tafseer

He is the very Allah عَزَّوَجَلَّ, the Worthy of being worshipped, the Owner and the Maker of the heavens and the earth; He knows your secrets and your utterances - what you keep secret and what you utter openly among yourselves. He knows what you earn and what you do of good and evil.

وَ مَا تَاْتِیْهِمْ مِّنْ اٰیَةٍ مِّنْ اٰیٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِیْنَ ۝۴

6:4. And does not come to them at all any sign from amongst the signs of their Lord, but they turn their faces away from it.

Tafseer

And does not come to them - i.e. to the disbelievers of Makkah - any sign from amongst the signs of their Lord in the form of any verse of the Holy Qur'aan, but they turn their faces away from it.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ یَاْتِیْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ۝۵

6:5. So, they indeed belied the truth (i.e. verses of the Qur'aan, or the Prophet Muhammad and his miracles) when it came to them; so, they are now to be informed of that which they used to mock.

Tafseer

So, indeed they belied the truth - that is, the verses of the Qur'aan or the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his miracles - when it came to them; so, now they are to be informed about the consequences of that which they used to mock and deny.

اَلَمْ یَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِی الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَ اَرْسَلْنَا السَّمَآءَ عَلَیْهِمْ مِّدْرَارًا ۪ وَّ جَعَلْنَا الْاَنْهٰرَ تَجْرِیْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِیْنَ ۝۶

6:6. Did they not see how many nations We have destroyed before them, whom We had established more firmly in the earth, which We did not give to you, and We sent upon them abundant rain, and made the rivers flow beneath them? So, We destroyed them because of their sins, and created another nation after them.

Tafseer

Did they not see - in their travels to Syria and to other places - how many nations of the past Allah عَزَّوَجَلَّ has destroyed before them, whom He had established through strength and abundance more firmly in the earth, such establishment and strength Allah عَزَّوَجَلَّ did not give to you, and He sent upon them rain in abundance and made the rivers flow beneath them? That is, beneath their dwellings. Allah عَزَّوَجَلَّ destroyed them - because of their sins of denying the Prophets عَلَيْهِمُ السَّلَام - and created another nation after them and replaced them with new people.

وَ لَوْ نَزَّلْنَا عَلَیْكَ كِتٰبًا فِیْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَیْدِیْهِمْ لَقَالَ الَّذِیْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ۝۷

6:7. And had We revealed to you (O Beloved) something written on paper, that they could feel it with their hands, even then the disbelievers would have said that 'This is nothing but clear magic.'

Tafseer

Had Allah عَزَّوَجَلَّ revealed to you - O Beloved Prophet - something written on paper or on parchment as they requested so that they could feel it with their hands and this way their doubt would have been removed. Allah عَزَّوَجَلَّ says that even then the disbelievers would have said, 'This is nothing but clear magic.'

وَ قَالُوْا لَوْ لَاۤ اُنْزِلَ عَلَیْهِ مَلَكٌ ؕ وَ لَوْ اَنْزَلْنَا مَلَكًا لَّقُضِیَ الْاَمْرُ ثُمَّ لَا یُنْظَرُوْنَ ۝۸

6:8. And they (the disbelievers) said, 'Why has not an angel been sent down to him (whom we could see)?' And had We sent down an angel, the matter would have therefore been concluded (i.e. the disbelievers would have been destroyed), they would not have then been given respite.

Tafseer

The disbelievers said, 'Why has not an angel been sent down to him?' i.e. to the Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم whom we could see to confirm the truthfulness of the Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Yet, had Allah عَزَّوَجَلَّ sent down an angel - as they have requested - and if they then did not believe, then the matter would have been concluded; that is, the disbelievers would have been destroyed. They would not be given any respite, they would not be given any extra time for repentance, or an excuse, as is the custom of Allah عَزَّوَجَلَّ in dealing with those before them; that is, destroying the disbelievers after their request is granted.

وَ لَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ لَلَبَسْنَا عَلَیْهِمْ مَّا یَلْبِسُوْنَ ۝۹

6:9. And had We appointed an angel as a Prophet, We would still have made him a man and would have kept them in the same suspicion as they find themselves now.

Tafseer

Had Allah عَزَّوَجَلَّ appointed an angel as a Prophet, He would still have made him a man, he would

have been sent in the form of a man, that they would be able to see him since no human being is capable of seeing an angel, and would have kept them in the same suspicion as they always find themselves in when they say, 'This is but a mere mortal like the rest of you.'

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝١٠ ع ١

6:10. And certainly, O Beloved, the Messengers before you have also been mocked; so, those who laughed at them were themselves ruined by their own mockery.

Tafseer

'Certainly O Beloved, the Messengers عَلَيْهِمُ السَّلَام before you have also been mocked' - this is meant as a consolation for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. 'Those who laughed at them were themselves ruined by their own mockery.'

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝١١

6:11. You declare (O Beloved), 'Travel the land, see then what was the outcome of those who belie.'

Tafseer

You declare O Beloved that travel the land, and see what was the outcome of the beliers of the Messengers, how they were destroyed through various punishments? Perhaps, they will take heed.

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝١٢

6:12. Say you (O Beloved), 'To Whom belongs whatever is in the heavens and the earth?' Say you, 'To Allah.' He has decreed mercy on the responsibility of His Generosity; undoubtedly, He

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will definitely gather you together on the Day of Resurrection, in which there is no doubt. Those who put their own souls in loss do not believe.

Tafseer

Say you O Beloved, 'To Whom belongs whatever is in the heavens and the earth?' Say you, 'To Allah عَزَّوَجَلَّ,' because even if they do not admit and say this, there is no other response. He has decreed mercy on the responsibility of His Generosity as a bounty from Him. This is a gentle calling of them towards the faith of Islam. Undoubtedly, He will certainly gather you together on the Day of Resurrection, in which there is no doubt nor uncertainty, in order to recompense you for your deeds. Those who put their own souls in loss, they do not believe.

وَ لَهٗ مَا سَكَنَ فِی الَّیْلِ وَ النَّهَارِؕ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۱۳﴾

6:13. And only to Him belongs whatever dwells in the night and in the day, and only He is the All- Hearing, the All-Knowing.

Tafseer

Only to Him belongs whatever dwells in the night and in the day - that is to say everything. He is its Lord, its Creator and its Possessor; only He is the All-Hearing of what is said and the All-Knowing of what is done.

قُلْ اَغَیْرَ اللّٰهِ اَتَّخِذُ وَلِیًّا فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ یُطْعِمُ وَ لَا یُطْعَمُؕ قُلْ اِنِّیْۤ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِیْنَ ﴿۱۴﴾

6:14. Say you (O Beloved), 'Shall I take someone as a supporter other than Allah; Who is the Creator of the heavens and the earth, and He feeds and is Free from eating?' Say you, 'I have been ordered to be the first one to submit myself (for obedience), and (O mankind) do not ever be of the polytheists.'

Tafseer

Say you, 'O Beloved, shall I take someone as a supporter other than Allah Who is the Creator of the heavens and the earth and Who feeds and is not fed because He is Free from eating?' Say you, 'I have been ordered to be the first one to submit myself for obedience to Allah عَزَّوَجَلَّ from among this community, and it was said to me, "O mankind, do not be amongst those who associate others with Him as partners."'

قُلْ اِنِّیْۤ اَخَافُ اِنْ عَصَیْتُ رَبِّیْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۱۵﴾

6:15 Say you, O Beloved, 'If (hypothetically) I disobey my Lord; so, I fear the punishment of the Great Day (of Judgement).'

Tafseer

Say you, O Beloved, 'If hypothetically I disobey my Lord by worshipping other than Him, then I fear the punishment of the Great Day of Judgement.'

مَنْ یُّصْرَفْ عَنْهُ یَوْمَىٕذٍ فَقَدْ رَحِمَهٗ ؕ وَ ذٰلِكَ الْفَوْزُ الْمُبِیْنُ ﴿۱۶﴾

6:16. That Day the one from whom the punishment has been diverted; Allah's Mercy had definitely been upon him; and only this is clear success.

Tafseer

On that Day of Judgment from whom the punishment has been diverted; the Mercy of Allah عَزَّوَجَلَّ had definitely been upon him. Allah عَزَّوَجَلَّ has definitely willed good for him, and only this is open success for him. Protection from the Divine punishment on the Day of Judgement will be due to the Mercy and Kindness of Allah عَزَّوَجَلَّ.

وَ اِنْ یَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ؕ وَ اِنْ یَّمْسَسْكَ بِخَیْرٍ فَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۱۷﴾

6:17. And if Allah afflicts you with some misfortune; so, there is no one who can remove it except Him, and if He brings you good; so, He is Able to do everything.

Tafseer

If Allah عَزَّوَجَلَّ afflicts you with some misfortune, such as an illness or poverty, then there is no one who can remove it except Him. If He brings you good health and affluence, so He is Able to do all things. No one other than Him has the power to bring any goodness to you or remove any adversity from you.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ﴿۱۸﴾

6:18. And only He is the Overpowering over His bondsmen, and only He is the Wise, the Aware.

Tafseer

Only He is the Overpowering over all types of His bondsmen, whether on earth or in the heavens. Only He is the Wise in regards to His creation, the Aware of their innermost thoughts as well as their outward actions.

قُلْ اَیُّ شَیْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ۫ شَهِیْدٌۢ بَیْنِیْ وَ بَیْنَكُمْ ۫ وَ اُوْحِیَ اِلَیَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَ مَنْۢ بَلَغَ ؕ اَىٕنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّاۤ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ اِنَّنِیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۱۹﴾ وقف لازم

6:19. Declare you (O Beloved), 'Whose testimony is the greatest?' Say you; that 'Allah is the Witness between me and you, and this Qur'aan has been revealed upon me; that I may warn you with it and whomever it may reach. So, do you bear witness that there are other gods other than Allah?' Say you; that 'I do not give testimony to it.' Say you; that 'Only He is the One God and I am disgusted with whatever you associate with Him.'

Tafseer

When they said to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'Bring us someone to testify to the truth of your Prophethood because the People of the Book have denied you,' thereupon this verse was revealed. Declare you, O Beloved, 'Allah عَزَّوَجَلَّ is my Witness to testify my Prophethood; whose testimony is the greatest?' Say you, that 'Allah عَزَّوَجَلَّ is the Witness between me and you to my truthfulness; and O people of Makkah, this Qur'aan has been revealed upon me - that I may warn you from the disobedience of Allah عَزَّوَجَلَّ with it and whomever the Qur'aan may reach. So, do you bear witness that there are other gods other than Allah عَزَّوَجَلَّ?' So, you yourself say, 'I do not give testimony to it.' Say you, that 'He is only One God and I am disgusted with whatever you associate with Him.'

اَلَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یَعْرِفُوْنَهٗ كَمَا یَعْرِفُوْنَ اَبْنَآءَهُمْؕ اَلَّذِیْنَ خَسِرُوْۤا اَنْفُسَهُمْ فَهُمْ لَا یُؤْمِنُوْنَ(۲۰) ع ۲ وقف لازم

6:20. The people to whom We gave the Book recognise this Prophet (i.e. the Beloved Muhammad) just like they recognise their own sons. Those who put their own souls in loss, they do not accept faith.

Tafseer

The people to whom Allah عَزَّوَجَلَّ gave the Book - particularly the scholars of Judaism and Christianity - recognise this Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by the descriptions of him and his praises mentioned in their Books, just like they recognise their own sons, yet they still chose not to believe in him. Those who put their own souls in loss due to disbelief, they do not accept Islamic faith - that is, they do not believe in the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰیٰتِهٖؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ(۲۱)

6:21. And who is more unjust than the one who fabricates lie against Allah or belies His verses? Undoubtedly, the unjust will not attain success.

Tafseer

Who is more unjust and does greater evil than the one who fabricates lies against Allah عَزَّوَجَلَّ by ascribing to Him an associate, or belies His verses by denying His commandments? Undoubtedly, the unjust will not attain success on account of this.

وَیَوْمَ نَحْشُرُهُمْ جَمِیْعًا ثُمَّ نَقُوْلُ لِلَّذِیْنَ اَشْرَكُوْۤا اَیْنَ شُرَكَآؤُكُمُ الَّذِیْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿۲۲﴾

6:22. And on the Day when We will resurrect everyone then will say to the polytheists, 'Where are your associates whom you used to claim (to be your deities)?'

Tafseer

Remember on the Day when Allah عَزَّوَجَلَّ will resurrect everyone, He will say in rebuke to the polytheists who associated other gods with Allah عَزَّوَجَلَّ, 'Where are your associates whom you used to claim to be your deities?'

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّاۤ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِیْنَ ﴿۲۳﴾

6:23. They then had no fabrication remaining except this; that they said, 'By the oath of Allah; our Lord, we were not polytheists,' (they will lie by saying this).

Tafseer

Firstly, these polytheists will try to deny their crimes, then on another occasion they will admit them and then they will accuse each other for their crimes. Therefore, Allah عَزَّوَجَلَّ says, 'They then had no fabrication and excuse remaining except this; that they said, "By the oath of Allah عَزَّوَجَلَّ our Lord, we were not polytheists."' They will lie by saying this.

اُنْظُرْ كَیْفَ كَذَبُوْا عَلٰۤى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا یَفْتَرُوْنَ ﴿۲۴﴾

6:24. See how they fabricated lie upon themselves, and what they used to fabricate was lost from them.

Tafseer

Allah عَزَّوَجَلَّ says, 'See O Beloved Prophet Muhammad as to how they fabricated lies upon themselves by denying their idol-worshipping, and what they used to fabricate against Allah عَزَّوَجَلَّ- in the way of taking idols as partners of Allah عَزَّوَجَلَّ and as their intercessors - was lost from them on the Day of Judgement.'

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ؕ حَتّٰٓى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۲۵﴾

6:25. And amongst them is someone who hears you (Abu Jahl, etc.), and We veiled their hearts that they may not understand it, and heaviness in their ears. And (even) if they see all the signs; so, they will not believe in them, to the extent that when they present themselves in your august court while disputing with you, the disbelievers therefore say, 'These (verses) are nothing but stories of the people of the past.'

Tafseer

Amongst the polytheists is someone who hears you attentively i.e. Abu Jahl and his cronies etc., and Allah عَزَّوَجَلَّ veiled their hearts due to their enmity with the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They may not understand it, that they do not comprehend the Holy Qur'aan, and heaviness of hostility is in their ears, a deafness that they do not hear it with the willingness to accept the truth revealed in the Holy Qur'aan. Even if they see all the signs i.e. all of your miracles, they will not believe in them, to the extent that when they come to your august court while disputing and arguing with you, the disbelievers say, 'These verses of the Qur'aan are nothing but stories of the people of the past.'

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ اِلَّاۤ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿۲۶﴾

6:26. And they stop (others) from it and run far away from it (i.e. the Qur'aan), and they ruin no one but their own souls, and they perceive not.

Tafseer

They stop others from believing the Holy Qur'aan or the following of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They themselves run far away from the Holy Qur'aan and they do not believe in the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. It is said that this verse was revealed regarding the disbelievers of Makkah who used to forbid people from believing in the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and in the Holy Qur'aan. They ruin no one but their own souls when they keep themselves away from the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم because the harm thereof will befall them and they do not perceive the reality.

وَلَوْ تَرٰۤى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۲۷﴾

6:27. And if you see them when they will be made to stand before the Fire; so, they will say, 'If only somehow we could be sent back, and not belie the verses of our Lord and become Muslims'.

Tafseer

If you - O Beloved Prophet Muhammad - see them when they will be made to stand before the Fire of Hell, you would have seen an astonishing and very dreadful situation in which they will be. The disbelievers will say, 'If only somehow we could be sent back to the world and not belie the verses of our Lord, and become Muslims.' However, there is no chance for them to go back to the world.

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ؕ وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿۲۸﴾

6:28. Rather, it has become clear to them what they were concealing before, and if they are sent back, they would therefore do the same from which they were forbidden; and they are indeed definitely liars.

Tafseer

Allah عَزَّوَجَلَّ says, 'Rather! It has become clear to them what they were concealing before by their saying, "By Allah, O our Lord, we were never idol-worshippers,' that it has now become evident to them as their limbs have borne witness against them, and they now wish for that which is mentioned in the previous verse, 'If only somehow we could be sent back, and not belie the verses of our Lord and become Muslims.' If hypothetically they are sent back to the world, they would do the very same from which they were forbidden - and that is idol-worshipping. Verily, they are definitely liars when they promise that they would believe if they were to be returned to the world.

وَقَالُوْۤا اِنْ هِیَ اِلَّا حَیَاتُنَا الدُّنْیَا وَمَا نَحْنُ بِمَبْعُوْثِیْنَ ﴿۲۹﴾

6:29. And they said, 'That worldly life of ours is the only life, and we are not to arise (after death).'

Tafseer

Those who deny the Resurrection said, 'This worldly life of ours is the only life, and we are not to rise from our graves after death.'

وَلَوْ تَرٰۤى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ قَالَ اَلَیْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۰﴾ ع ۳ ۱۰ ۹

6:30. And if you could see when they are made to stand in the Majestic Court of their Lord, He will say, 'Is this (arising after death) not the truth?' They will say, 'Yes, why not? By the oath of our Lord.' He will say, 'So, now taste the punishment; the recompense of your disbelief.'

Tafseer

If you could see when they are made to stand in the Majestic Court of their Lord, you would certainly see an awesome thing; He will say to them by the tongue of the angels in reproach, 'Is this arising after

death not the truth?' They will say, 'Yes, why not? By the oath of our Lord, it is the truth.' Allah عَزَّوَجَلَّ will say, 'So, now taste the punishment; the recompense of your disbelief during your life on earth.'

قَدْ خَسِرَ الَّذِیْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِؕ حَتّٰۤى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا یٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِیْهَا ۙ۬ وَ هُمْ یَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْؕ اَلَا سَآءَ مَا یَزِرُوْنَ ۝۳۱

6:31. Indeed, those who denied meeting with their Lord remained in loss, to the extent that when the Last Day came upon them suddenly, they said, 'Woe to us on this; that we have committed a mistake in believing in it (the Day of Judgement)!', and they carry their burdens on their backs. Ah, what an evil burden they carry.

Tafseer

Indeed, those who denied meeting with their Lord through resurrection and accountability of deeds, they remained in loss because they are deprived from the bounties of the Hereafter, such as Paradise, to the extent that when the Day of Resurrection came upon them suddenly, they said while expressing extreme suffering, 'Woe to us on this; that we have committed a mistake in believing in the Day of Judgement,' and they carry burdens of their sins on their backs. Ah! What an evil burden they carry. Their sins will come to them on the Day of Resurrection in despicable forms and with the most rotten of smells and they will ride the disbelievers.

وَ مَا الْحَیٰوةُ الدُّنْیَاۤ اِلَّا لَعِبٌ وَّ لَهْوٌؕ وَ لَلدَّارُ الْاٰخِرَةُ خَیْرٌ لِّلَّذِیْنَ یَتَّقُوْنَؕ اَفَلَا تَعْقِلُوْنَ ۝۳۲

6:32. The life of (this) world is nothing but play and amusement, and the abode of the Hereafter is indeed better for those who fear (Allah); so, do you not have any sense?

Tafseer

The life of this world is nothing but play and amusement, whereas obedience and what is contributing to it are of the things of the Hereafter. Undoubtedly, the abode of the Hereafter (namely Paradise)

is better for those who fear Allah عَزَّوَجَلَّ and - because of His fear - do not partake in any kind of disbelief; do you not have this much sense?

قَدْ نَعْلَمُ اِنَّهٗ لَیَحْزُنُكَ الَّذِیْ یَقُوْلُوْنَ فَاِنَّهُمْ لَا یُكَذِّبُوْنَكَ وَ لٰكِنَّ الظّٰلِمِیْنَ بِاٰیٰتِ اللّٰهِ یَجْحَدُوْنَ ﴿۳۳﴾

6:33. We know that what they say grieves you (O Beloved), so, they do not belie you; rather, the unjust deny the verses of Allah.

Tafseer

Allah عَزَّوَجَلَّ knows what they say to you in denial, it grieves you O Beloved, they actually do not belie you, inwardly they know that you are the truthful Messenger of Allah. Rather, the unjust i.e. the disbelievers - due to jealousy and animosity - deny the verses of the Holy Qur'aan, the final Book of Allah.

وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا وَ اُوْذُوْا حَتّٰۤى اَتٰىهُمْ نَصْرُنَا ۚ وَ لَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ لَقَدْ جَآءَكَ مِنْ نَّبَاِی الْمُرْسَلِیْنَ ﴿۳۴﴾

6:34. And Messengers have been belied before you; so, they endured patience in this rejection and torture, until Our help reached them. And there is no one to change the Word of Allah. And the (many pieces of) news of the Messengers have already reached you.

Tafseer

'The Messengers عَلَیْهِمُ السَّلَام have been belied before you,' herein is a consolation for the Holy Prophet صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم. 'They endured patience in this rejection and torture, until the help of Allah عَزَّوَجَلَّ reached them through the destruction of their disbelieving people, so be patient until the conquering help comes to you through the destruction of your disbelieving people. There is no one to change the Words i.e. Promises of Allah عَزَّوَجَلَّ. The news of the anguishes of the Messengers عَلَیْهِمُ السَّلَام by the hand of the disbelievers has already reached you through which your heart can be at peace.'

وَ اِنْ كَانَ كَبُرَ عَلَیْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی الْاَرْضِ اَوْ سُلَّمًا فِی السَّمَآءِ فَتَاْتِیَهُمْ بِاٰیَةٍؕ وَ لَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِیْنَ ﴿۳۵﴾

النصف

6:35. And if their turning away of faces has grieved you, so, if you can, seek a tunnel into the earth or a ladder into the sky to bring a sign for them. And had Allah willed; so, He would have brought them together upon guidance. So, O listener! You should never become unaware.

Tafseer

If their turning away of faces from Islam has grieved you on account of your concern for them, if you can, seek a tunnel into the earth or a ladder into the sky to bring a sign for those who have requested a sign, then go ahead, the meaning is that you will not be able to do this, so be patient until Allah عَزَّوَجَلَّ delivers His judgement. Had Allah عَزَّوَجَلَّ willed to guide them, He could have brought them together upon guidance, but He did not will this for them, so they do not believe. So, O listener! You should never be unaware of this reality.

اِنَّمَا یَسْتَجِیْبُ الَّذِیْنَ یَسْمَعُوْنَؘ وَ الْمَوْتٰى یَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَیْهِ یُرْجَعُوْنَ ﴿۳۶﴾

وقف غفران وقف منزل وقف بعض یعسوب

6:36. Only those accept (your message) who listen (to you wholeheartedly). And Allah will resurrect those whose hearts are dead, they will then be chased towards Him (only then will they listen).

Tafseer

Only those accept your message regarding faith who listen to you with their hearts i.e. they listen attentively with complete care. Allah عَزَّوَجَلَّ will resurrect those whose hearts are dead, that is, the disbelievers. They are compared to the dead on account of their inability to listen to the truth. Allah عَزَّوَجَلَّ will resurrect them in the Hereafter; towards Him they will be driven, and only then will they listen.

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وَ قَالُوْا لَوْ لَا نُزِّلَ عَلَیْهِ اٰیَةٌ مِّنْ رَّبِّهٖؕ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰۤى اَنْ یُّنَزِّلَ اٰیَةً وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۳۷﴾

6:37. And they said, 'Why has no sign been sent down upon him from his Lord?' Say you (O Beloved); that 'Allah is Able to send down any sign.' But most of them (people) are totally ignorant.

Tafseer

The disbelievers of Makkah said, 'Why has no sign been sent down upon him from his Lord?' A sign such as the She-camel of the Prophet Saalih, the Staff of the Prophet Moosa, or the Table of heavenly food of the Prophet 'Eisa عَلَیْهِمُ السَّلَام. Say you O Beloved, 'Allah عَزَّوَجَلَّ is Able to send down any sign' from amongst those signs that they have requested; most people are totally ignorant of the consequences of their objections i.e. that its sending down would be a trial for them, because if they then still deny it, they would necessarily be destroyed.

وَ مَا مِنْ دَآبَّةٍ فِی الْاَرْضِ وَ لَا طٰٓىٕرٍ یَّطِیْرُ بِجَنَاحَیْهِ اِلَّاۤ اُمَمٌ اَمْثَالُكُمْؕ مَا فَرَّطْنَا فِی الْكِتٰبِ مِنْ شَیْءٍ ثُمَّ اِلٰى رَبِّهِمْ یُحْشَرُوْنَ ﴿۳۸﴾

6:38. And there is no moving (i.e. living) creature on the earth, nor any bird which flies on its wings, but nations like you. We have left out nothing in this Book, towards their Lord they will then be raised.

Tafseer

There is no crawling and living creature on the earth nor any bird which flies in the air with its wings but that they are nations like you, in the way that its creation has been ordained together with its sustenance and all of their matters. Allah عَزَّوَجَلَّ has left out nothing in this book i.e. the Holy Qur'aan or the Preserved Tablet, everything is written therein, then towards their Lord they will be raised and judgement shall be passed upon them, humans will go to Paradise or Hell and the animals will take revenge from each other; a hornless goat shall retaliate against the horned goat and then it will

be said to the animals, 'Be dust' and they all will become dust.

وَالَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا صُمٌّ وَّ بُكْمٌ فِی الظُّلُمٰتِؕ مَنْ یَّشَاِ اللّٰهُ یُضْلِلْهُؕ وَ مَنْ یَّشَاْ یَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِیْمٍ ﴿۳۹﴾

6:39. And those who belied Our verses are deaf and dumb in the darknesses (of disbelief). Allah may cause whomever He wills to become misguided and may place on the Straight Path whomsoever He wills.

Tafseer

Those who belied the verses of Allah عَزَّوَجَلَّ- i.e. the Holy Qur'aan - are deaf to hearing them in such a way so as to accept them, and the dumb unable to utter the truth; they are in the darknesses of disbelief. Allah عَزَّوَجَلَّ may lead astray whomsoever He wills because of one's inflexibility concerning supporting the evils, and may place on the straight path - the religion of Islam - whomsoever He wills, because of one's good nature of always supporting the truth.

قُلْ اَرَءَیْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَیْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۴۰﴾

6:40. Say you (O Beloved), 'What would you say if the punishment of Allah comes upon you or the Day of Judgement is established; will you call upon any (deity) other than Allah, if you are truthful?'

Tafseer

Say you, O Beloved to the disbelievers of Makkah, 'What would you say if the punishment of Allah عَزَّوَجَلَّ comes upon you suddenly in this world, or the Day of Judgement is established which includes this punishment of Allah عَزَّوَجَلَّ? Will you call upon any deity other than Allah if you are truthful? No! You will not call them; you will forget your idols at that time of disaster and will only remember Allah عَزَّوَجَلَّ.

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿٤١﴾ ع

ع ٤ ١١ ١٠

6:41. 'Rather, you will call upon only Him. And if He wills, He may remove that (distress) towards which you call Him, and you will forget (at that time) the partners (you ascribed to Him).'

Tafseer

Rather, you will call upon only Allah عَزَّوَجَلَّ in times of tribulation. If He wills, He may remove that distress towards which you call Him to remove from you, such as sufferings. You will forget at that time the partners you ascribed to Him of idols and will not call them because deep in your hearts you know that they cannot hear you and they cannot help you.

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ﴿٤٢﴾

6:42. And We have indeed sent Messengers towards the nations before you. So, We seized them with hardship and distress; that in some way, they may humbly beseech.

Tafseer

Allah عَزَّوَجَلَّ has indeed sent Messengers عَلَيْهِمُ السَّلَام towards the nations before you, but they denied them. Allah عَزَّوَجَلَّ therefore seized them with hardship and distress e.g. poverty, illness, etc.; that in some way, they may humbly beseech or repent from disbelief, and as a result they might believe.

فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ﴿٤٣﴾

6:43. So, why did it not occur that when Our punishment came upon them, they would have therefore humbly beseeched? But their hearts had become hardened and the Devil made their deeds appear good in their sight.

Tafseer

So, why did it not happen that when the punishment of Allah عَزَّوَجَلَّ came upon them, they would have humbly beseeched? So, because of humbly beseeching, they could have been afforded the opportunity to repent, but their hearts had become hardened and would not surrender to faith; and the Devil made their evil deeds of disobedience appear good in their sight, so they were persistent in them.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍؕ حَتّٰۤى اِذَا فَرِحُوْا بِمَاۤ اُوْتُوْۤا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿۴۴﴾

6:44. Then, when they forgot the advice given to them, We opened the doors of everything for them; so much so, that when they became delighted with what they had received, so, We seized them suddenly; they now remained hopeless.

Tafseer

So, when they forgot and neglected the advice given to them with which they were admonished and threatened in the way of misery and hardship, they did not take heed of the admonition. Allah عَزَّوَجَلَّ opened the doors of everything for them; so much so, that when they became delighted with what they had received and started rejoicing and became arrogant, Allah عَزَّوَجَلَّ seized them suddenly with punishment, hence they lost all hope, despairing of anything good.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْاؕ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۴۵﴾

6:45. So, the root of the unjust was cut off (i.e. they were destroyed), and all praise is due to Allah, Lord of all the worlds.

Tafseer

So, because of adopting disbelief and disobedience, the root of the unjust people - the disbelievers -

was cut off by having them crushed, and all praise is due to Allah عَزَّوَجَلَّ, the Lord of all the worlds for giving victory to the Messengers عَلَيْهِمُ السَّلَام and destroying the disbelievers.

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَ اَبْصَارَكُمْ وَ خَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ﴿۴۶﴾

6:46. Say you (O Beloved), 'What do you say, if Allah takes away your hearing and your sight and seals your hearts; so, who is god other than Allah who could restore it for you?' Observe, how in various ways (time and time again) We explain the signs, they then turn away their faces.

Tafseer

Say you O Beloved to the disbelievers, 'What do you say, if Allah عَزَّوَجَلَّ takes away your physical hearing and your sight, making you deaf and blind and seals your hearts, until you understand nothing; so, is there a god other than Allah عَزَّوَجَلَّ who could restore that which He took away from you? No one other than Allah عَزَّوَجَلَّ can do this. Observe, how in various ways - time and time again - Allah عَزَّوَجَلَّ explains the signs, the proofs of His Oneness, then thereafter they turn away their faces, they reject them and do not believe.

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ الظّٰلِمُوْنَ ﴿۴۷﴾

6:47. Say you (O Beloved), 'What do you say, if the punishment of Allah comes upon you suddenly or openly; so, who will be destroyed except the unjust?'

Tafseer

Say to them O Beloved, 'What do you say, if the punishment of Allah عَزَّوَجَلَّ comes upon you suddenly or openly; at night or during the day, who will be destroyed except the unjust i.e. the disbelieving people?' That is to say, no one but these disbelievers will be destroyed.

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٤٨﴾

6:48. And We do not send Messengers except as givers of glad tidings and warning; therefore, those who believed and reformed, upon them is no fear nor any grief.

Tafseer

Allah عَزَّوَجَلَّ does not send Messengers except giving glad tidings of Paradise to those who believe and giving warning of the Fire to those who disbelieve. Those who believed in them and reformed their deeds, upon them is no fear of punishment nor any grief of the terrors of the Hereafter.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٤٩﴾

6:49. And those who belied Our verses, the punishment will reach them because of their disobedience.

Tafseer

Those who belied the verses of Allah عَزَّوَجَلَّ and continuously disobeyed the Messengers عَلَيْهِمُ السَّلَام and did not reform themselves, the punishment will reach them because of their disobedience.

قُلْ لَّاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَاۤ اَعْلَمُ الْغَيْبَ وَلَاۤ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ﴿٥٠﴾ ع ١١

6:50. (O Beloved) Say you (to the disbelievers), 'I do not say to you that I possess the treasures of Allah, nor do I say this; that I know the unseen on my own accord, nor do I say to you that I am an angel; I follow only what is revealed to me.' Say you, 'Will the blind and the seeing become equal? So, do you not ponder?'

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Tafseer

The disbelievers of Makkah would say to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم if you are the true Prophet of Allah, then provide us with wealth and riches, turn the mountain into gold, and inform us about the rates of the market prices of things to come. In reply to their demands, this verse was revealed; O Beloved! Say to the disbelievers - i.e. this message was given for the disbelievers - 'I do not say to you by the way of making a claim that I possess the treasures of Allah عَزَّوَجَلَّ from which He provides sustenance; nor do I say by the way of making a claim that I know the unseen on my own accord, which has not been revealed to me, nor do I say to you that I am an angel from amongst the angels; I follow only what is Divinely revealed to me.' Further say to them O Beloved Prophet, 'Will the blind - i.e. disbeliever - and the seeing - i.e. believer - be equal? No! So, do you not ponder upon this and believe?'

Note: In this verse, there is negation on claiming but not any negation of having the treasures and not of receiving the knowledge of the unseen, because there are other proofs in the Holy Qur'aan and blessed Hadith with which it is evidently proven that the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted treasures of this earth and also the knowledge of the unseen.

وَ اَنْذِرْ بِهِ الَّذِیْنَ یَخَافُوْنَ اَنْ یُّحْشَرُوْۤا اِلٰى رَبِّهِمْ لَیْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِیٌّ وَّ لَا شَفِیْعٌ لَّعَلَّهُمْ یَتَّقُوْنَ ﴿۵۱﴾

6:51. And with this Qur'aan, warn those who fear in the hope that they may become pious; that they will be raised towards their Lord in such a state when, other than Allah, there will be no supporter for them nor any intercessor (without His permission).

Tafseer

O Beloved Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), with the verses of this Qur'aan in which the punishment is mentioned, warn those people who fear, that they will be raised on the Day of Judgement towards their Lord in a state when, except Allah عَزَّوَجَلَّ, there will be no protector to help them without His order nor any intercessor to intercede for them without His permission. Place in them fear from the punishment of Allah عَزَّوَجَلَّ, in the hope that they may become pious and refrain from disobedience.

وَ لَا تَطْرُدِ الَّذِیْنَ یَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِیِّ یُرِیْدُوْنَ وَجْهَهٗؕ مَا عَلَیْكَ مِنْ حِسَابِهِمْ مِّنْ شَیْءٍ وَّ مَا مِنْ حِسَابِكَ عَلَیْهِمْ مِّنْ شَیْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِیْنَ ﴿۵۲﴾

6:52. And do not keep away (from your gatherings) those who call upon their Lord in the morning and evening; seeking His pleasure. You are not responsible for their record nor are they responsible for your record, (still if) you then keep them away, this would therefore be far from justice.

Tafseer

Do not keep away from your gathering those who call upon their Lord in the morning and evening; seeking His pleasure through their worship and not desiring any of the worldly things - this refers to those Sahaabah (companions of the Holy Prophet) who were poor. The idol-worshippers hated them and demanded that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم expel them so that they could sit with him privately; the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم rejected their demand. Then, Allah عَزَّوَجَلَّ says, 'You are not responsible for the record of these disbelievers, nor are they responsible for your record. Your job is to convey the Message which you have done. But if you still keep those Muslims away from you who are poor, this would be far from justice.'

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّیَقُوْلُوْۤا اَهٰۤؤُلَآءِ مَنَّ اللّٰهُ عَلَیْهِمْ مِّنْۢ بَیْنِنَاؕ اَلَیْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِیْنَ ﴿۵۳﴾

6:53. And in this way, We have made some as a test for others; that the wealthy disbelievers upon seeing the poor Muslims say, 'Are these the ones whom Allah has favoured amongst us?' Does Allah not know very well those who are thankful?

Tafseer

In this way, Allah عَزَّوَجَلَّ has made some as a test for others, that is the noble ones by the commoners, and the rich man by the poor man, preferring the latter one by giving him precedence in attaining faith, so that they - the noble ones and the wealthy disbelievers - upon seeing the poor Muslims say,

'Are these whom Allah عَزَّوَجَلَّ has favoured amongst us with guidance?' Allah عَزَّوَجَلَّ says, 'Does Allah not know very well those who are thankful to Him for guiding them?' Indeed, He does know.

وَ اِذَا جَآءَكَ الَّذِیْنَ یُؤْمِنُوْنَ بِاٰیٰتِنَا فَقُلْ سَلٰمٌ عَلَیْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَ اَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِیْمٌ ﴿۵۴﴾

6:54. And when those who believe in Our verses present themselves humbly in your august court; so, say to them, 'Peace be upon you; your Lord has decreed mercy upon the responsibility of His Generosity, that whoever amongst you commits a sin due to unawareness and thereafter repents and reforms (himself); so, Allah is indeed Most Forgiving, Ever Merciful.'

Tafseer

When those who believe in the verses of Allah عَزَّوَجَلَّ come humbly in your august court O Beloved Prophet, so say to them, 'Peace be upon you; your Lord has decreed mercy upon the responsibility of His Generosity, that whoever amongst you commits sin due to being ignorant about it when he did it and thereafter he repents of his evil deed and reforms his actions, so indeed Allah عَزَّوَجَلَّ is Most Forgiving for him, Ever Merciful towards him.'

وَ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ وَ لِتَسْتَبِیْنَ سَبِیْلُ الْمُجْرِمِیْنَ ﴿۵۵﴾ ع ۱۲

6:55. And this is how We explain Our verses in detail and in order that the (misleading) way of the culprits becomes exposed.

Tafseer

This is how Allah عَزَّوَجَلَّ explains His verses of the Holy Qur'aan in detail so that the truth becomes manifest and is implemented in the deeds of people and in order that the misleading way of the criminals becomes exposed, so one can refrain from it.

قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِؕ قُلْ لَّاۤ اَتَّبِعُ اَهْوَآءَكُمْۙ قَدْ ضَلَلْتُ اِذًا وَّ مَاۤ اَنَا مِنَ الْمُهْتَدِیْنَ(۵۶)

6:56. Say you (O Beloved), 'I have been forbidden that I worship those whom you worship other than Allah.' Say you, 'I do not follow your desires; if (hypothetically) it is so, I would therefore go astray and not remain on the (right) path.'

Tafseer

Say you O Beloved, 'I have been forbidden to worship those whom you worship other than Allah, such as idols.' Say you, 'I do not follow your unlawful desires by worshipping them; if hypothetically it is so i.e. if I followed their desires and worshipped false deities, I would therefore go astray and not remain on the right path.'

قُلْ اِنِّیْ عَلٰى بَیِّنَةٍ مِّنْ رَّبِّیْ وَ كَذَّبْتُمْ بِهٖؕ مَا عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِؕ یَقُصُّ الْحَقَّ وَ هُوَ خَیْرُ الْفٰصِلِیْنَ(۵۷)

6:57. Say you (O Beloved), 'I am upon clear proof from my Lord, and you belie Him. I do not have that (punishment) for which you are hastening. There is no command except that of Allah; He states the truth and He is the Best of judges.'

Tafseer

Say you O Beloved, 'I am practicing on clear proof - the Glorious Qur'aan - from my Lord; you belied Him when you associated others with Him.' The disbelievers used to ask mockingly, 'Where is that punishment which you are talking about, bring it hastily;' they are being answered in the following - 'I do not have that punishment for which you are hastening; that punishment is with Allah عَزَّوَجَلَّ. There is no command in this matter and in all others except that of Allah عَزَّوَجَلَّ; He states the truth and He is the Best of judges.'

قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ بَیْنِیْ وَ بَیْنَكُمْؕ وَ اللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ۵۸

6:58. Say you (O Beloved), 'If I had that for which you are hastening, the matter between me and you would have therefore already been concluded (by punishing you).' And Allah is Well Aware of the unjust.

Tafseer

Say you O Beloved, 'If I had that punishment for which you are hastening, then the matter between me and you would have already been decided by me punishing you. If it was up to me, then I would have punished and eliminated all of you; but Allah عَزَّوَجَلَّ has the control of it.' Moreover, He is Well Aware of the unjust people and when to punish them.

وَ عِنْدَهٗ مَفَاتِحُ الْغَیْبِ لَا یَعْلَمُهَاۤ اِلَّا هُوَؕ وَ یَعْلَمُ مَا فِی الْبَرِّ وَ الْبَحْرِؕ وَ مَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا یَعْلَمُهَا وَ لَا حَبَّةٍ فِیْ ظُلُمٰتِ الْاَرْضِ وَ لَا رَطْبٍ وَّ لَا یَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ۵۹

6:59. And only He possesses the keys of the unseen, only He knows them (on His own accord), and He knows whatever is in the dryness (i.e. land) and the wetness (i.e. sea), and He knows (regarding) any leaf that falls, and there is not a grain in the darknesses of the earth, nor anything wet (i.e. fresh produce) or dry which is not recorded in the Luminous Book.

Tafseer

Only Allah عَزَّوَجَلَّ has the keys of the treasures of the unseen; only He knows them on His own accord, no one can know without being informed by Him. These are the five things mentioned in His saying, 'Certainly, He has knowledge of the Day of Judgement and He sends down the rain and He knows what is in the wombs. No soul knows what it is to earn for tomorrow; nor does any soul know in what land it will die.' He knows what is happening on the land, in the deserts, in the waters and in the towns along the rivers. Not even a leaf falls but He knows it, and there is not a grain in the darknesses of neither the earth, nor anything wet (i.e. fresh or dry) which is not recorded in the Luminous Book or protected in the Knowledge of Allah عَزَّوَجَلَّ.

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وَهُوَ الَّذِیْ یَتَوَفّٰىكُمْ بِالَّیْلِ وَ یَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ یَبْعَثُكُمْ فِیْهِ لِیُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَیْهِ مَرْجِعُكُمْ ثُمَّ یُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۶۰﴾ ع ۱۳

6:60. And it is He Who removes your souls at night (whilst you are asleep) and knows whatever you earn by day. He then raises you (again) during the day to complete the fixed term (i.e. your lifespan). Then, only to Him is your return; He will then inform you of what you used to do.

Tafseer

Allah عَزَّوَجَلَّ is He Who removes your souls at night whilst you are asleep, making you like a dead person and He knows whatever you do and earn by day. He then raises you again during the day by restoring your soul to complete the fixed term of your lifespan. Then, only to Him is your return through resurrection from your graves; He will then inform you of what you used to do in this world, and so recompense you for it.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَ یُرْسِلُ عَلَیْكُمْ حَفَظَةً ؕ حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَ هُمْ لَا یُفَرِّطُوْنَ ﴿۶۱﴾

6:61. And only He is Dominant over His bondsmen and sends guardians over you, to the extent that when death comes to one of you, Our angels remove his soul, and they do not make mistake.

Tafseer

Only He is Dominant over His bondsmen in all of their matters and sends guardians over you (i.e. angels) who are known as Kiraaman Kaatibeen to record your deeds, to the extent that when death comes to one of you, angels sent by Allah عَزَّوَجَلَّ remove his soul. The angels do not make a mistake in what they have been commanded by Allah عَزَّوَجَلَّ.

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ ۫ وَ هُوَ اَسْرَعُ الْحٰسِبِیْنَ ﴿۶۲﴾

6:62. They are then returned back towards their true Lord; Allah. Do you listen! Command is only His, and He is the Swiftest at taking account from everyone.

Tafseer

When people are resurrected on the Day of Judgement, they are all returned back towards their true Lord; Allah عَزَّوَجَلَّ, their Protector, their Possessor, the True and Eternal, the Just so that He might recompense them. Do you listen! Command is actually only His in their matters. He is the Swiftest at taking account from everyone in half a day of the days of this world on the basis of a blessed Hadith to this effect.

قُلْ مَنْ یُّنَجِّیْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّ خُفْیَةً ۚ لَئِنْ اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ﴿۶۳﴾

6:63. Say you (O Beloved), 'Who rescues you from the calamities of the forest and the sea, Whom you call upon beseeching humbly and secretly; that "If He saves us from this (tragedy), we will definitely be grateful."?'

Tafseer

O Beloved, say to the disbelievers, 'Who rescues you from the calamities of the forest and the sea from their terrors during your journeys, Whom you call upon crying humbly and secretly, that if Allah عَزَّوَجَلَّ saves us from these tragedies and darknesses, we will certainly believe in Him and be grateful to Him?'

قُلِ اللّٰهُ یُنَجِّیْكُمْ مِّنْهَا وَ مِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿۶۴﴾

6:64. Say you (O Beloved), 'Allah rescues you from these (calamities) and from all anxieties, (even) then, you ascribe partners with Him.'

Tafseer

Say to them O Beloved, 'Allah عَزَّوَجَلَّ rescues you from these calamities and from all anxieties, even then, you ascribe partners with Him. Instead of being grateful to Him, you become ungrateful by worshipping idols while knowing that idols are useless.'

قُلْ هُوَ الْقَادِرُ عَلٰۤى اَنْ یَّبْعَثَ عَلَیْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ یَلْبِسَكُمْ شِیَعًا وَّ یُذِیْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَیْفَ نُصَرِّفُ الْاٰیٰتِ لَعَلَّهُمْ یَفْقَهُوْنَ ﴿۶۵﴾

6:65. Say you (O Beloved) that 'He has power to send punishment upon you from above or from beneath your feet, or to cause you to fight each other by dividing you into various groups, and make you taste the harshness of each other.' Observe how We explain the verses in various ways, that they may understand.

Tafseer

Say you O Beloved, 'Allah عَزَّوَجَلَّ has power to send punishment upon you - due to you committing polytheism - from above you from the heaven such as stones, or from beneath your feet such as the causing of the earth to cave in; or to cause you to fight each other by dividing you into various groups with differing whims, and make you taste the harshness of each other through fighting.' Observe how Allah عَزَّوَجَلَّ explain the verses - the proof of His power - to them in various ways so that they may understand; they might realise that what they follow is falsehood.

وَ كَذَّبَ بِهٖ قَوْمُكَ وَ هُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَیْكُمْ بِوَكِیْلٍ ﴿۶۶﴾ؕ

6:66. And your nation (O Beloved) belied it (the Qur'aan), and only this is the truth. Say you, 'I am not a guardian over you at all.'

Tafseer

Your nation - O Beloved - has belied the Qur'aan or coming of punishment and yet only this is the truth. Say to them, 'I am not a guardian over you at all to recompense you, I am purely a warner and I am not responsible for your guidance, and your matter is left to Allah عَزَّوَجَلَّ.' This was revealed before the command of fighting the idol-worshippers.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ﴿۶۷﴾

6:67. For every prophecy (mentioned in the Qur'aan) there is a fixed time, and soon you will come to know.

Tafseer

For every prophecy mentioned in the Holy Qur'aan is a fixed time in which it will take place and be concluded, including the news concerning your punishment. Moreover, soon you will come to know that this is a threat for them.

وَ اِذَا رَاَیْتَ الَّذِیْنَ یَخُوْضُوْنَ فِیْۤ اٰیٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى یَخُوْضُوْا فِیْ حَدِیْثٍ غَیْرِهٖ ؕ وَ اِمَّا یُنْسِیَنَّكَ الشَّیْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِیْنَ ﴿۶۸﴾

6:68. And O listener! When you see those who rudely argue concerning Our verses; so, turn away from them until they engage in another discussion. And whenever the Devil causes you to forget (and thereby you sit with them forgetfully), do not therefore sit with the unjust upon remembering.

Tafseer

O listener! When you see those who rudely argue concerning the verses of Allah عَزَّوَجَلَّ- i.e. the Holy Qur'aan - or they are talking ill about the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, turn away from them and

do not sit with them, until they engage in another discussion. If the Devil causes you to forget, and you sit with them out of forgetfulness, then do not sit with the unjust after remembering.

Note: From this verse, we learn that sitting in the gathering of disbelievers and those so-called Muslims who have corrupt beliefs, or listening to their speeches is impermissible and totally Haraam, as mentioned by the Imam of the Ahl al-Sunnah, Al-Imam Ahmad Raza al-Qaadiri رَحِمَہُ اللہ.

(Fataawa Razavia, vol. 15, pages 106-107)

وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿٦٩﴾

6:69. And the pious are not accountable for them (i.e. the misled), but to give them advice so that they may refrain.

Tafseer

The Muslims then said, 'If we get up and leave every time they dig into the matter of the Holy Qur'aan, we would never be able to sit in the Mosque or perform Tawaafs (circumambulations).' Therefore, this verse was revealed; 'And the pious ones are not accountable for them - that is, for the misled ones - who mock Islam and Muslims; their sin is upon them. It is necessary upon the pious to give them advice that they may refrain from mocking the religion of Islam.'

Note: From this verse, we learn that to sit with the disbelievers or transgressors for the purpose of giving them advice, admonition and to illustrate the truth is permissible, but this is the task of the 'Ulama-e-Kiraam and not the general public. The rule for the general public is to completely refrain from their company.

وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖۗ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾ ع ١٤

6:70. And leave those alone who have made their religion a mockery and an amusement, and the worldly life has deceived them, and admonish them with the Qur'aan; that a soul may be seized on account of its (sinful) doings; it will not have a supporter nor an intercessor other than Allah. And if it offers everything in recompense (for wrong deeds); so, it will not be accepted from it; these are the ones who have been seized for their (wrong) deeds, and for them is boiling water (to drink) and a painful punishment; the recompense of their disbelief.

Tafseer

Leave those alone who have made their religion a mockery and an amusement, and the worldly life has deceived them, and they do not care about their animosity with you; this verse was revealed before the command to fight against the disbelievers. Moreover, admonish them with this Qur'aan that they should become believers. Admonish them that a soul may be seized on account of its sinful doings (i.e. disbelief); it will not have a protector nor an intercessor other than Allah عَزَّوَجَلَّ on the Day of Judgement to ward off the punishment from it. If it offers everything in ransom for the wrong deeds, this will not be accepted from it. The disbelieving people are the ones who are seized for their wrong deeds, those are the ones who perish by what they have earned; and for them is boiling water to drink and a painful punishment; the recompense of their disbelief.

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا یَنْفَعُنَا وَ لَا یَضُرُّنَا وَ نُرَدُّ عَلٰۤى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِی اسْتَهْوَتْهُ الشَّیٰطِیْنُ فِی
الْاَرْضِ حَیْرَانَ ۪ لَهٗۤ اَصْحٰبٌ یَّدْعُوْنَهٗۤ اِلَى الْهُدَى ائْتِنَا ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَ اُمِرْنَا لِنُسْلِمَ لِرَبِّ
الْعٰلَمِیْنَ ۙ﴿۷۱﴾

6:71. Say you (O Beloved), 'Should we worship other than Allah who neither benefits us nor harms us, and we are returned back on our heels after Allah has guided us, (or shall we turn back) like the one whom the devils have led astray in the earth, baffled? His companions are calling him towards guidance; (saying) that "Come here."' Say you that 'Only the guidance of Allah (i.e. Islam) is (true) guidance, and we are commanded to submit to the Lord of all the worlds.'

Tafseer

Say you O Beloved, 'Should we worship other than Allah, that which neither benefits us if we worship him nor harms us if we neglect to worship him - these are the idols; and should we return back to disbelief after Allah عَزَّوَجَلَّ has guided us towards Islam or should we turn back like the one whom the devils have led astray in the earth, baffled not knowing where to go?' Who has some companions and they call him towards guidance by saying, 'Come here' but he does not respond to them and he perishes. Say you O Beloved, 'Only the guidance of Allah عَزَّوَجَلَّ i.e. Islam is true guidance, whilst everything else being error. Moreover, we are commanded to submit to the Lord of all the worlds.'

وَ اَنْ اَقِیْمُوا الصَّلٰوةَ وَ اتَّقُوْهُؕ وَ هُوَ الَّذِیْۤ اِلَیْهِ تُحْشَرُوْنَ۝۷۲

6:72. 'And this; that you keep Salah established and fear Him, and it is to Him you are to arise.'

Tafseer

Moreover, that you keep Salah established and fear being disobedient to Him; and it is to Him you are to arise, you shall be brought together in the Majestic Court of Allah عَزَّوَجَلَّ on the Day of Resurrection for reckoning.

وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّؕ وَ یَوْمَ یَقُوْلُ كُنْ فَیَكُوْنُۘ قَوْلُهُ الْحَقُّؕ وَ لَهُ الْمُلْكُ یَوْمَ یُنْفَخُ فِی الصُّوْرِؕ عٰلِمُ الْغَیْبِ وَ الشَّهَادَةِؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ۝۷۳

6:73. And it is He Who created the heavens and the earth perfectly. And on the Day (of Resurrection) when He will say to everything which has already been destroyed, 'Be!' it will come into being immediately; His Word is only the truth, and only His is the kingship on that Day when the Trumpet will be blown, Knower of all the invisible and the visible; and only He is the Wise, the Aware.

Tafseer

It is He Who created the heavens and the earth perfectly accurate with the purpose of manifesting the truth. On the Day of Resurrection when He will say to everything which is already destroyed, 'Be!' it will come into being immediately, which means everything will rise up immediately. His Word is true, and only His is the kingship on that Day when the Trumpet will be blown - this would be the second blast, by the angel Israfeel عَلَيْهِ السَّلَام, when there shall be no kingdom for anyone other than Him, the Knower of all the invisible and the visible; and only He is the Wise in the matter of His creation, the Aware of things inwardly hidden and outwardly manifest.

وَ اِذْ قَالَ اِبْرٰهِیْمُ لِاَبِیْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّیْۤ اَرٰىكَ وَ قَوْمَكَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۷۴﴾

6:74. And remember when Ibrahim said to his father (i.e. paternal uncle) Aazar, 'Do you take idols as gods? Indeed, I find you and your people in open error.'

Tafseer

Remember when Ibrahim عَلَيْهِ السَّلَام said to his father - that is, his uncle - Aazar, 'Do you take idols as your gods to worship?' Indeed, I find you and your people - by this act of taking them as gods - in open error and far from the truth.

Note: Here the word 'father' is used to denote the uncle, because the name of the Prophet Ibrahim's father was Taarikh, who believed in the Oneness of Allah عَزَّوَجَلَّ and was a believer. Aazar was his uncle's name who was an idol-worshipper as mentioned in Al-Qaamoos al-Muheet and in Masaalik al-Hunafaa' by al-Imam Jalaal al-Deen al-Suyooti رَحِمَهُ اللّٰه. In the Arabic language, sometimes uncle is referred to as father e.g. 'And the God of your fathers' Ibrahim, Ismaa'eel and Is-haaq' *(Surah 2, verse 133)*. The Prophet Ismaa'eel عَلَيْهِ السَّلَام is the uncle of the Prophet Ya'qoob, but he is counted amongst his fathers.

وَ كَذٰلِكَ نُرِیْۤ اِبْرٰهِیْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لِیَكُوْنَ مِنَ الْمُوْقِنِیْنَ ﴿۷۵﴾

6:75. And We show Ibrahim the entire kingdom of the heavens and the earth in a like manner, and so that he becomes of those who believe with certainty of sight.

Tafseer

So, just as Allah عَزَّوَجَلَّ showed him the evil of idol-worshipping and the misguidance of his uncle Aazar and his people, likewise He showed the Prophet Ibrahim عَلَيْهِ السَّلَام the entire kingdom of the heavens and the earth; he was shown everything of the heavens and the earths in detail, so he may understand thereby the truth of the Oneness of Allah عَزَّوَجَلَّ, so that he be of those who believe with certainty of sight.

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ الْاٰفِلِيْنَ ﴿۷۶﴾

6:76. When the darkness of night then came upon him, he saw a star. He said (to the people), 'Do you regard this as my Lord?' Then, when it set, he said, 'I do not like those who set.'

Tafseer

So, when the darkness of the night came upon him, he saw a star. He said to the people who were astrologers and star-worshippers as well as idol-worshippers, 'Do you regard this as my Lord, as you are accustomed to claim?' When it set i.e. disappeared, he said, 'I do not like to worship those who set, I do not take them as gods, because it is not possible for a true Lord to be transformed, or to change place as such attributes pertain to coincidences.' This astonishing argument of the Prophet Ibrahim عَلَيْهِ السَّلَام unfortunately had no effect on them.

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿۷۷﴾

6:77. When he then saw the moon shining, he said, '(Do you state) this is my Lord?' Then, when it set, he said, 'If my Lord had not guided me, I too would have been amongst these people who are astray.'

Tafseer

Then, when he saw the moon shining, he said to the moon-worshippers, 'Do you state this is my Lord? Never!' When it set, he said, 'If my Lord had not guided me, I too would have been one of these people who are astray.' He said this as a hint to his people that they are astray, but this still had no effect on them.

فَلَمَّا رَاَا الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّیْ هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ یٰقَوْمِ اِنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾

6:78. When he then saw the sun shining brightly, he said, '(Do you say) this is my Lord? This is the biggest of them all.' Then, when it set, he said, 'O people! I am disgusted with all of those things which you ascribe as partners (to Allah).'

Tafseer

Then, when he saw the sun shining brightly, he said to the sun-worshippers, 'Do you say this is my Lord? Never! This is the biggest of them all.' When it set and the argument against them had become even stronger and they still had not repented, he said, 'O my people! I am disgusted with all of those things in the way of idols and man-made bodies which require an originator whom you ascribe as partners to Allah عَزَّوَجَلَّ and regard them as your creators.'

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِیْفًا وَّ مَاۤ اَنَا مِنَ الْمُشْرِكِیْنَ ﴿۷۹﴾

6:79. 'I directed my face towards the One Who has created the heavens and the earth, devoted solely to Him, and I am not of the polytheists.'

Tafseer

The Prophet Ibrahim عَلَیْهِ السَّلَام said affirming his beliefs concerning his religion, 'I directed my face towards the One Whom I am seeking in my worship, Who has created the heavens and the earth;

that is, Allah عَزَّوَجَلَّ. I am devoted solely to Him, inclining towards the upright religion of Allah عَزَّوَجَلَّ, and I am not of the polytheists.'

وَحَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّیْ فِی اللّٰهِ وَقَدْ هَدٰىنِ ؕ وَلَاۤ اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّاۤ اَنْ یَّشَآءَ رَبِّیْ شَیْـٴًا ؕ وَسِعَ رَبِّیْ كُلَّ شَیْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿۸۰﴾

6:80. And his people started to dispute with him. He said, 'Do you dispute with me concerning Allah? He has already shown me the right path, and I do not fear them who you ascribe as partners. Yes; whatever only my Lord wills (happens), my Lord's knowledge encompasses everything; so, do you not accept advice?'

Tafseer

His people started to dispute with him; they argued with him about his religion and threatened him that the idols would strike him with evil if he abandoned them. He said, 'Do you dispute with me concerning the Oneness of Allah عَزَّوَجَلَّ? Allah عَزَّوَجَلَّ has already shown me the right path of His Oneness, and I do not fear those whom you ascribe as partners that they might strike me with some evil since they have no power to do anything. Yes; whatever only my Lord wills will happen; my Lord's knowledge encompasses everything. So, do you not accept advice and believe?'

وَكَیْفَ اَخَافُ مَاۤ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ یُنَزِّلْ بِهٖ عَلَیْكُمْ سُلْطٰنًا ؕ فَاَیُّ الْفَرِیْقَیْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۱﴾

وقف لازم

6:81. 'And why should I fear whatever you ascribe as partners, and you do not fear to ascribe partners with Allah, for which He has not sent down upon you any authority? So, which of the two groups (Muslims or polytheists) has more right to safety, if you know?'

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Tafseer

'Why should I fear whatever you ascribe as partners when it can neither profit me nor harm me, and you do not fear ascribing partners with Allah عَزَّوَجَلَّ, for which He has not sent down on you any authority? Not any argument or proof, since He has power over all things, why did He not send any authority to you, if you are truthful? Which of the two groups - Muslims or polytheists - has more right to safety, if you know of who has more right?' In other words, it is the Muslims, so believe and follow His Commands.

اَلَّذِیْنَ اٰمَنُوْا وَ لَمْ یَلْبِسُوْۤا اِیْمَانَهُمْ بِظُلْمٍ اُولٰٓىٕكَ لَهُمُ الْاَمْنُ وَ هُمْ مُّهْتَدُوْنَ(۸۲) ع ۹ ۱۲ ۱۵

6:82. And those who believed and did not mix injustice (polytheism) with their faith; safety is only for them, and only they are upon guidance.

Tafseer

And those who believed and have not confused and mixed their belief with polytheism; safety from the punishment of Allah عَزَّوَجَلَّ is only for them, and only they are upon guidance.

وَ تِلْكَ حُجَّتُنَاۤ اٰتَیْنٰهَاۤ اِبْرٰهِیْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِیْمٌ عَلِیْمٌ(۸۳)

6:83. And this is Our (strong) argument, which We gave to Ibrahim against his people. We raise in ranks whomsoever We will. Indeed, your Lord is All-Wise, All-Knowing.

Tafseer

This is the strong argument of Allah عَزَّوَجَلَّ, which He gave to Ibrahim عَلَيْهِ السَّلَام against his people with which the Prophet Ibrahim عَلَيْهِ السَّلَام proved the Oneness of Allah عَزَّوَجَلَّ, as in the case of the setting stars and what came afterwards. Allah عَزَّوَجَلَّ bestowed upon the Prophet Ibrahim عَلَيْهِ السَّلَام knowledge and wisdom, He guided him towards irrefutable arguments against his people. Allah

عَزَّوَجَلَّ raises up in ranks whomsoever He wills, in knowledge and wisdom. Indeed, your Lord is All-Wise in His actions, All-Knowing of His creation.

وَوَهَبْنَا لَهٗۤ اِسْحٰقَ وَیَعْقُوْبَؕ كُلًّا هَدَیْنَاۚ وَنُوْحًا هَدَیْنَا مِنْ قَبْلُ وَمِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَسُلَیْمٰنَ وَاَیُّوْبَ وَیُوْسُفَ وَمُوْسٰى وَهٰرُوْنَؕ وَكَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ۙ﴿۸۴﴾

6:84. And We bestowed to him (i.e. to Ibrahim) Is-haaq and Ya'qoob; We guided all of them. And We guided Nooh before them, and from his (Ibrahim's) descendants; Dawood, and Sulaimaan, and Ayyoob, and Yusuf, and Moosa and Haaroon; and this is the way We reward the virtuous.

Tafseer

Allah عَزَّوَجَلَّ granted Ibrahim his son Is-haaq, and Is-haaq's son Ya'qoob; He guided all of them. Allah عَزَّوَجَلَّ guided Nooh before them, and from the descendants of Nooh and Ibrahim. Allah عَزَّوَجَلَّ guided Dawood and his son Sulaimaan, and Ayyoob, and Yusuf the son of Ya'qoob, and Moosa and Haaroon عَلَيْهِمُ السَّلَام; this is the way Allah عَزَّوَجَلَّ rewards the virtuous.

وَزَكَرِیَّا وَیَحْیٰى وَعِیْسٰى وَاِلْیَاسَؕ كُلٌّ مِّنَ الصّٰلِحِیْنَ ۙ﴿۸۵﴾

6:85. And (We guided) Zakariyya, and Yahya, and 'Eisa and Ilyaas; they are all worthy of Our proximity.

Tafseer

We guided Zakariyya, and his son Yahya, and 'Eisa and Ilyaas عَلَيْهِمُ السَّلَام; they are all worthy of the proximity of Allah عَزَّوَجَلَّ.

وَاِسْمٰعِیْلَ وَالْیَسَعَ وَیُوْنُسَ وَلُوْطًاؕ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِیْنَ ۙ﴿۸۶﴾

6:86. And (We guided) Isma'eel, and Yasa', and Yunus and Loot; and to each one during his time,

We gave excellence over all others.

Tafseer

Allah عَزَّوَجَلَّ guided Ismaa'eel the son of Ibrahim, and Yasa' and Yunus and Loot عَلَيْهِمُ السَّلَام; the Prophet Loot عَلَيْهِ السَّلَام was son of Haran the brother of the Prophet Ibrahim عَلَيْهِ السَّلَام; and to each one during his time, Allah عَزَّوَجَلَّ gave excellence over all others through Prophethood.

وَمِنْ اٰبَآىِٕهِمْ وَ ذُرِّیّٰتِهِمْ وَ اِخْوَانِهِمْۚ وَ اجْتَبَیْنٰهُمْ وَ هَدَیْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ ﴿۸۷﴾

6:87. And (We guided) some of their ancestors, and their children and their brothers; and We chose them and enabled them to walk the Straight Path.

Tafseer

Allah عَزَّوَجَلَّ preferred and guided some of their ancestors but not all, because some of them did not have offspring while others had disbelievers among their offspring, and their children and their brothers. Allah عَزَّوَجَلَّ chose these guided ones for Prophethood and enabled them to walk the Straight Path.

ذٰلِكَ هُدَى اللّٰهِ یَهْدِیْ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖؕ وَ لَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا یَعْمَلُوْنَ ﴿۸۸﴾

6:88. This is the guidance of Allah; that He may give to whomsoever He wills amongst His bondsmen. And (hypothetically) had they ascribed partners (to Allah); so, their deeds would have definitely been destroyed.

Tafseer

That religion of the Oneness of Allah عَزَّوَجَلَّ towards which they were guided is the guidance of Allah عَزَّوَجَلَّ which He may give to whomsoever He wills amongst His bondsmen. Hypothetically, had they

ascribed partners to Allah عَزَّوَجَلَّ, their good deeds would have definitely been destroyed.

اُولٰٓىِٕكَ الَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَۚ-فَاِنْ یَّكْفُرْ بِهَا هٰۤؤُلَآءِ فَقَدْ وَ كَّلْنَا بِهَا قَوْمًا لَّیْسُوْا بِهَا بِكٰفِرِیْنَ ﴿۸۹﴾

6:89. These are the ones whom We gave the Book, and wisdom and Prophethood; so, if these people do not believe in it, We have henceforth appointed for it such a nation who do not deny.

Tafseer

These are the ones whom Allah عَزَّوَجَلَّ gave the Book, wisdom and Prophethood. So, if these people of Makkah do not believe in it, Allah عَزَّوَجَلَّ has then appointed for the support of it such a nation who do not deny the Book and Prophethood; 'those who do not deny' refers to the Muhaajiroon (Emigrants) and the Ansaar (Helpers).

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اُولٰٓىِٕكَ الَّذِیْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْؕ-قُلْ لَّاۤ اَسْـَٔلُكُمْ عَلَیْهِ اَجْرًاؕ-اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِیْنَ ﴿۹۰﴾

6:90. These (aforementioned Prophets) are the ones whom Allah enabled for guidance; therefore, follow their path. Say you (O Beloved), 'I do not ask from you any payment for (teaching) the Qur'aan; it is not but guidance to all the worlds.'

Tafseer

These aforementioned Prophets are the ones whom Allah عَزَّوَجَلَّ has guided; follow their path of affirming the Oneness of Allah عَزَّوَجَلَّ and of exercising patience. Say you, O Beloved, to the people of Makkah, 'I do not ask from you any payment for the propagation of the Holy Qur'aan; the Holy Qur'aan is only a reminder, an admonition and guidance to all the worlds of mankind and Jinn.'

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا مَاۤ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَیْءٍ ؕ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِیْ جَآءَ بِهٖ مُوْسٰى نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِیْسَ تُبْدُوْنَهَا وَ تُخْفُوْنَ كَثِیْرًا ۚ وَ عُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْۤا اَنْتُمْ وَ لَاۤ اٰبَآؤُكُمْ ؕ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ یَلْعَبُوْنَ ﴿۹۱﴾

6:91. And the Jews did not realise the worth of Allah as it was required when they said, 'Allah has not sent down anything upon any human being.' Say you (O Beloved), 'Who sent down that Book which Moosa brought; a light and guidance for the people, of which you have separated into different papers; (some) you show and much you hide? And you are taught (through the teachings of the Prophet Muhammad) that what you did not know, nor did your forefathers.' Say, 'Allah (has sent it down).' Leave them then to amuse themselves in their ridiculousness.

Tafseer

The Jews did not realise the worth of Allah عَزَّوَجَلَّ as it was required - that is, they have not extended Him the Grandeur that truly befits Him, or it means they have not attained the true knowledge of Him. When they said to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم whilst disputing with him about the Qur'aan; 'Allah (عَزَّوَجَلَّ) has not sent down anything upon any human being.' Say to them O Beloved, 'Who has sent down the Book which Moosa عَلَيْهِ السَّلَام brought? A light and guidance for the people, of which you have separated into different parchments; some of it you choose to show and much you hide what is in them, as in the case of the descriptions and praises of the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.' Moreover, you are taught through the teachings of the Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم what you did not know concerning the worldly and religious issues, nor did your forefathers know about that in which you were confused. Say to them, 'Allah عَزَّوَجَلَّ has revealed the Tawraah.' However, if they do not say it, then there is no other response than to leave them in order to amuse themselves in their ridiculousness.

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِیْ بَیْنَ یَدَیْهِ وَ لِتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا ؕ وَ الَّذِیْنَ یُؤْمِنُوْنَ بِالْاٰخِرَةِ یُؤْمِنُوْنَ بِهٖ وَ هُمْ عَلٰى صَلَاتِهِمْ یُحَافِظُوْنَ ﴿۹۲﴾

6:92. And this (i.e. the Qur'aan) is a Blessed Book that We have sent down; validating the Books preceding it, and in order that you may warn the mother of all cities (Makkah) and all those around it in the entire world. And those who believe in the Hereafter, they believe in this Book and they protect their Salah.

Tafseer

This Qur'aan is the blessed Book which Allah عَزَّوَجَلَّ has sent down; validating the Books preceding it, and in order that you may warn the mother of all cities i.e. the Holy City of Makkah and all those around it in the entire world - that is, the inhabitants of Makkah Mukarramah and all other people. Those who believe in the Hereafter, they also believe in this Book, and they protect their Salah through punctuality fearing the punishment thereof.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِیَ اِلَیَّ وَ لَمْ یُوْحَ اِلَیْهِ شَیْءٌ وَّ مَنْ قَالَ سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ اللّٰهُ ؕ وَ لَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ فِیْ غَمَرٰتِ الْمَوْتِ وَ الْمَلٰٓىٕكَةُ بَاسِطُوْۤا اَیْدِیْهِمْ ۚ اَخْرِجُوْۤا اَنْفُسَكُمْ ؕ اَلْیَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَیْرَ الْحَقِّ وَ كُنْتُمْ عَنْ اٰیٰتِهٖ تَسْتَكْبِرُوْنَ ﴿۹۳﴾

6:93. And who is more unjust than the one who fabricates lie against Allah? Or says, 'I have received revelation,' and (yet) nothing was revealed to him, and the one who says, 'I will now reveal something similar to what Allah has sent down.' And if you see when the unjust are in the agonies of death, and the angels (of punishment) are with their hands stretched out; (saying) that 'Surrender your souls; this Day you shall be given a disgraceful punishment; the recompense of you fabricating lie against Allah, and you acting arrogantly against His verses.'

Tafseer

Who is more unjust than the one who fabricates lies against Allah عَزَّوَجَلَّ by claiming Prophethood when he has not been called to it or who says, 'I have received revelation' and yet nothing was revealed to him? This verse was revealed regarding the false prophet Musailamah Kazzaab. As for

the one who says, 'I will now reveal something similar to what Allah (عَزَّوَجَلَّ) has sent down;' these were the mockers who would say, 'If we wish, we can speak similar words to that of this Qur'aan.' If you see when these disbelievers are in the agonies of death and the angels of punishment are with their hands stretched out, beating and torturing them; saying to them that 'Surrender your souls to us that we may seize them!' This Day you shall be given a disgraceful punishment; the recompense of you fabricating lies against Allah عَزَّوَجَلَّ of claiming Prophethood and encouragement to do evil actions deceitfully, and you acting arrogantly against His verses.'

وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ؕ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿۹۴﴾ ع ۱۱

6:94. 'And you (the disbelievers) have (now) indeed come to Us alone just as We had created you at first, and you have left behind (your) backs whatever wealth and riches which We had bestowed upon you. And (today), We do not see your intercessors with you whom you used to assume to be (Our) partners amongst you; indeed, the tie between you (and your deities) is cut off, and lost from you is what you used to claim.'

Tafseer

It will be said to them upon their resurrection, 'Indeed, you - O disbelievers - have now come to Allah عَزَّوَجَلَّ alone just as He had created you at first in the world - that is, barefoot and naked, and you have left behind your backs without you having any choice of all the wealth and riches which He had bestowed upon you in the world.' Moreover, it will be said to them in rebuke, 'Today, Allah عَزَّوَجَلَّ does not see your intercessors - the idols - with whom you used to assume to be as His partners amongst you; indeed, the tie between you and your deities is cut off - that is to say, your bond has been dissolved, and lost from you is that intercession which you used to claim in the world.'

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ؕ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ؕ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۵﴾

6:95. Indeed, it is Allah Who splits the grain and the seed; He brings forth the living from the dead, and brings forth the dead from the living; this is Allah; (so then) where are you going back to?

Tafseer

Indeed, it is Allah عَزَّوَجَلَّ Who splits the grain from the plants and the seed; He brings forth the living from the dead, such as the human being from the sperm and the bird from the egg; and brings forth the dead, such as the sperm and the egg from the living; the One Who splits and brings forth is Allah عَزَّوَجَلَّ. Then, where are you going back to from faith despite the proofs of the Oneness of Allah عَزَّوَجَلَّ having been established?

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّیْلَ سَكَنًا وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِیْرُ الْعَزِیْزِ الْعَلِیْمِ ﴿۹۶﴾

6:96. (He) brings forth the dawn after splitting the darkness, and He made the night (a means of) resting, and the sun and the moon as a count (i.e. a means of calculating time); this is the measurement set by the Almighty, the All-Knowing.

Tafseer

He brings forth the dawn after splitting the darkness, in other words, He splits the morning ray, the first light that appears after the darkness of night, and He made the night a means of resting for the creatures, and the sun and the moon as a count i.e. a means for calculation of periods of time. This solar and lunar system is the measurement set by the Almighty in His kingdom, the All-Knowing of His creation.

From here we learn that to study mathematics, astronomy, botany and zoology etc. and many other branches of modern sciences are good; the absolute power of Allah عَزَّوَجَلَّ is well understood through these branches of knowledge.

وَ هُوَ الَّذِیْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِیْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۹۷﴾

6:97. And it is He Who has created the stars for you, so that you may find direction through them in the darknesses of land and sea; We have explained Our signs in detail to the people of knowledge.

Tafseer

It is He Who has created the stars for you, that you may find your direction through them in the darkness of the land and in the sea when travelling. Allah عَزَّوَجَلَّ has explained and He has distinguished His signs - which are the proofs of His Power and Oneness - in detail to the people of knowledge who reflect.

وَهُوَ الَّذِیْۤ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ؕ قَدْ فَصَّلْنَا الْاٰیٰتِ لِقَوْمٍ یَّفْقَهُوْنَ ﴿۹۸﴾

6:98. And it is He Who has created you from a single soul, you then have to stay in one place (i.e. this world) and stay entrusted in another place (i.e. the grave); indeed, We have explained Our verses in detail to the people of understanding.

Tafseer

It is He who has created you from a single soul - namely Adam عَلَیْہِ السَّلَام, then you have to stay in one place - i.e. in this world - in the womb of the mother, or the loin of the father or on the earth, and then stay entrusted in another place i.e. the grave. Indeed, Allah عَزَّوَجَلَّ has explained His verses in detail to the people of understanding.

وَهُوَ الَّذِیْۤ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَیْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِیَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّیْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا وَّغَیْرَ مُتَشَابِهٍ ؕ اُنْظُرُوْۤا اِلٰى ثَمَرِهٖۤ اِذَاۤ اَثْمَرَ وَیَنْعِهٖ ؕ اِنَّ فِیْ ذٰلِكُمْ لَاٰیٰتٍ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۹۹﴾

6:99. And it is He Who has sent down water from the sky; so, with it We produced every growable thing. So, We produce from it vegetation from which We bring forth grains in layers, and from the blossoms of date trees; bunches (of fruit) close to one another, and gardens of grapes, and olives and pomegranates; similar in some way and different in another. Look at its fruit when it bears, and its ripening; therein are indeed signs for the people who believe.

Tafseer

It is He Who has sent down water from the sky - so with it Allah عَزَّوَجَلَّ produced all things that grow, which means plants of every kind that produces sprouts. So, Allah عَزَّوَجَلَّ produces from it a plant, from which He brings forth grains in layers, such as the spikes of wheat and the likes of it; and from the blossoms of date trees bunches of fruit close to one another, and Allah عَزَّوَجَلَّ brings forth from it gardens of grapes, olives and pomegranates. The leaves of both of these being similar in some way and different in another - that means the fruits of which are not alike. Look when they have borne fruit - i.e. how it looks when it first begins - and look upon their ripening after they have reached their full growth and the state to which they return. Certainly, in all that are signs and proofs of His power - exalted be He - to resurrect and do all other things for people who believe. It is these people that are specifically mentioned because they are the ones to profit from those signs by their believing in them and in comparing these people i.e. the believers to the disbelievers.

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوْا لَهٗ بَنِیْنَ وَ بَنٰتٍۢ بِغَیْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یَصِفُوْنَ ﴿۱۰۰﴾ ع ۱۲ ۱۸

6:100. And they have made Jinn as associates of Allah; whereas, it is only He Who created them, and they (the disbelievers) have fabricated for Him sons and daughters due to ignorance; Pure and Exalted is He from their utterances.

Tafseer

They have made Jinn as associates of Allah عَزَّوَجَلَّ since they obey them by worshipping engraved images, whereas it is only He Who created them, then how can they be associates of Allah عَزَّوَجَلَّ? The disbelievers have fabricated for Him sons and daughters due to ignorance, without any knowledge saying that the Prophet 'Uzair and the Prophet 'Eisa عَلَيْهِمَا السَّلَام are the sons of God, and that the angels are the daughters of God. Pure and exalted is He from these utterances of Him having any offspring.

بَدِیْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَنّٰى یَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَ خَلَقَ كُلَّ شَیْءٍ ۚ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۱۰۱﴾

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6:101. The Originator of the heavens and the earth; how can He have a child, whereas, He does not (even) have a wife? And He has created everything, and He knows everything.

Tafseer

He is the Originator of the heavens and the earth which He originated uniquely without any precedent nor with any tools. How can He have a child, whereas He does not even have a wife? He has created all things that were meant to be created, and He knows everything.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَیْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ وَّكِیْلٌ ﴿۱۰۲﴾

6:102. This is Allah; your Lord, no one is worthy of worship except Him; the Creator of everything. So, worship Him, and He is the Guardian over all things.

Tafseer

This is Allah عَزَّوَجَلَّ Whose attributes are mentioned in the previous verses; your Lord, and no one is worthy of worship except Him because He as well as His attributes are both matchless; the Creator of all things. He deserves to be worshipped, therefore worship Him only and affirm His Oneness; He is the Guardian over all things.

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَ هُوَ یُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِیْفُ الْخَبِیْرُ ﴿۱۰۳﴾

6:103. Eyes do not encompass Him, and He encompasses all eyes; He is the Most Subtle, the Fully Aware.

Tafseer

Eyes do not see Him by the way of encompassing Him, and He encompasses all eyes - that is to say, He perceives them, whereas they cannot perceive Him. Believers will be granted the opportunity in the Hereafter to see Allah عَزَّوَجَلَّ when they are in Paradise; the exact condition of this sight cannot

be described in words. He is the Most Subtle in dealing with His friends, the Fully Aware of them.

قَدْ جَآءَكُمْ بَصَآىِٕرُ مِنْ رَّبِّكُمْۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖۚ وَمَنْ عَمِیَ فَعَلَیْهَاؕ وَمَاۤ اَنَا عَلَیْكُمْ بِحَفِیْظٍ ﴿۱۰۴﴾

6:104. 'Eye-opening arguments came to you from your Lord; so, whoever observed (them), it is therefore for his own good; and whoever became blind (from seeing them), it is hence for his own harm. And I am not a guardian over you.'

Tafseer

Say O Beloved Prophet Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم), 'Eye-opening arguments came to you from your Lord, so whosoever observed and believed in them, it is for his own good that he has perceived them, since the reward resulting from his perception will be granted to him. Whereas, whoever became blind from seeing them and goes astray, the evil consequence of his becoming astray will be to his own harm. I am not a guardian over you or over your deeds, but I am purely a warner who wants to save you from the punishment of Allah عَزَّوَجَلَّ.'

وَ كَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ وَ لِیَقُوْلُوْا دَرَسْتَ وَ لِنُبَیِّنَهٗ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۱۰۵﴾

6:105. And this is how We explain Our verses in various ways and because that the disbelievers may say to you that 'You have studied (scriptures of the People of the Book) from someone,' and in order to make it clear to the people of knowledge.

Tafseer

This is how Allah عَزَّوَجَلَّ repeatedly explains His verses of the Qur'aan in various ways that they might take heed, and because the disbelievers may not say to you that 'You have studied the scriptures from someone of the People of the Book, 'and verses are explained repeatedly in order to make the Holy Qur'aan clear to the people who have the knowledge of the truth. The truth is that the Holy Qur'aan is revealed by Allah عَزَّوَجَلَّ and not made by the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم by learning from someone amongst the People of the Book.

اِتَّبِعْ مَاۤ اُوْحِیَ اِلَیْكَ مِنْ رَّبِّكَۚ لَاۤ اِلٰهَ اِلَّا هُوَۚ وَ اَعْرِضْ عَنِ الْمُشْرِكِیْنَ ۱۰۶

6:106. Follow that which is revealed to you from your Lord; there is no one worthy of worship except Him. And turn away your face from the polytheists.

Tafseer

It is said to the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'Follow that which is revealed to you from your Lord, namely the Holy Qur'aan; do not worry about the cunning activities of the disbelievers against you. There is no one worthy of worship except Him, and turn your faces away from the polytheists.'

وَ لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكُوْاؕ وَ مَا جَعَلْنٰكَ عَلَیْهِمْ حَفِیْظًاۚ وَ مَاۤ اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ ۱۰۷

6:107. And had Allah willed; so, they would not have committed polytheism. And We have not made you a guardian over them, and you are not a disposer of their affairs.

Tafseer

Had Allah عَزَّوَجَلَّ willed to force them towards accepting Islam, they would not have committed polytheism. Allah عَزَّوَجَلَّ has not made you a guardian over the disbelievers so that you might then recompense them for their deeds, and you are not a disposer of their matters concerning their faith.

These words are said to strengthen the blessed heart of the Beloved Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

وَ لَا تَسُبُّوا الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَیَسُبُّوا اللّٰهَ عَدْوًۢا بِغَیْرِ عِلْمٍؕ كَذٰلِكَ زَیَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْۖ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَیُنَبِّئُهُمْ بِمَا كَانُوْا یَعْمَلُوْنَ ۱۰۸

6:108. Do not use offensive words against those (false deities) whom they worship other than

Allah; that they (in retaliation) will insult Allah's Glory through injustice and ignorance. Likewise, in the eyes of every nation, We have made their deeds appear good, they are then to return towards their Lord, and He will inform them of what they used to do.

Tafseer

Muslims would talk ill about the idols of the disbelievers. In retaliation, they began to do likewise regarding Allah عَزَّوَجَلَّ. At this point in time, this verse was revealed; 'Do not use offensive words against those false deities of idol-worshippers whom they worship other than Allah; that they in retaliation will insult the Glory of Allah عَزَّوَجَلَّ through injustice, ignorance and out of spite. Just as Allah عَزَّوَجَلَّ made the evil deeds of disbelievers appear good in their eyes, similarly in the eyes of every nation, Allah عَزَّوَجَلَّ has made their deeds appear good, then they are to return towards their Lord in the Hereafter, and He will inform them of what they used to do and recompense them in lieu of it.'

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَیْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰیَةٌ لَّیُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰیٰتُ عِنْدَ اللّٰهِ وَ مَا یُشْعِرُكُمْ ۙ اَنَّهَاۤ اِذَا جَآءَتْ لَا یُؤْمِنُوْنَ ﴿۱۰۹﴾

6:109. And they swore an oath by Allah with much emphasis in their oaths that if any sign came to them, they will therefore certainly believe in it. Say you (O Beloved); that 'The signs are actually with Allah, and what do you (people) know that when those (signs) come to them, they will therefore (still) not believe.'

Tafseer

The disbelievers of Makkah have sworn by Allah عَزَّوَجَلَّ with much emphasis in order to gain more credibility in their oaths, that if any sign came to them of what they have requested, they will certainly believe in it. Say to them O Beloved, 'The signs are only with Allah عَزَّوَجَلَّ and He sends them down as and when He wills; I am purely a warner. O Muslims! What do you know in that if the signs come to them, would they still believe? In other words, you would not know this; truly when the signs will

come, they will not believe because of what I already know about them.'

وَ نُقَلِّبُ اَفْـِٕدَتَهُمْ وَ اَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّ نَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۱۰﴾ ع ۱۹

6:110. And We turn their hearts and their eyes away (from the truth), just like they had not believed in it the first time, and We leave them to keep wandering in their rebellion (due to their persistence upon disbelief).

Tafseer

Due to their animosity with the truth of Islam, Allah عَزَّوَجَلَّ turns their hearts and their eyes away from the truth, that they cannot understand it, and their eyes are away from it so that they cannot see it, and thus do not believe just like they had not believed in it - that is, in the verses that have been revealed - the first time; and Allah عَزَّوَجَلَّ leaves them to keep wandering blindly in their rebellion.

وَ لَوْ اَنَّنَا نَزَّلْنَاۤ اِلَیْهِمُ الْمَلٰٓىٕكَةَ وَ كَلَّمَهُمُ الْمَوْتٰى وَ حَشَرْنَا عَلَیْهِمْ كُلَّ شَیْءٍ قُبُلًا مَّا كَانُوْا لِیُؤْمِنُوْۤا اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ وَ لٰكِنَّ اَكْثَرَهُمْ یَجْهَلُوْنَ ﴿۱۱۱﴾

6:111. And if We had sent down angels towards them, and had the dead spoken to them, and had We brought all things in front of them, even then they were not to believe unless Allah willed; but most of them are totally ignorant.

Tafseer

If Allah عَزَّوَجَلَّ had sent down angels towards them, had the dead spoken to them as they have requested, and had He brought all things in front of them in order to give evidence in regards to the truthfulness of the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, then too they were not to believe - as He already knows - unless He willed, because whatever Allah عَزَّوَجَلَّ wills definitely happens; but most of them are totally ignorant of this.

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِیٍّ عَدُوًّا شَیٰطِیْنَ الْاِنْسِ وَ الْجِنِّ یُوْحِیْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ وَ لَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَ مَا یَفْتَرُوْنَ ﴿۱۱۲﴾

6:112. And We have appointed enemies in a like manner for every Prophet; devils from men and Jinn, that one whispers secretly to the other with fabrications in order to deceive. And had your Lord willed, they would not have hence done so; leave them therefore on their fabrications.

Tafseer

As the disbelievers are displaying enmity towards you O Beloved Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم), similarly Allah عَزَّوَجَلَّ has appointed enemies for every Prophet. The devils from men and Jinn are their enemies; one whispering secretly to the other, with fabrications, in order to deceive people. Had your Lord so willed, they would not have done that mutual evil inspiring, and they would not have become enemies of the Prophets عَلَیْہِمُ السَّلَام. Leave the disbelievers with what they fabricate against Allah عَزَّوَجَلَّ because they will never succeed.

وَلِتَصْغٰۤى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ ﴿۱۱۳﴾

6:113. And for this reason; that the hearts of those who do not believe in the Hereafter may be inclined towards it (i.e. the fabrications), and that they may like it, and earn the sins which they (the devils) are to earn.

Tafseer

They speak and promote fabrication for this reason; that the hearts of those who do not believe in the Hereafter may be inclined towards these fabrications, and that they may like it and be pleased with it, and earn the sins by practicing evil which the devils are to earn and be punished for it.

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْۤ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾

6:114. 'So, should I seek the judgement of someone other than Allah, and it is only He Who has sent down the Book towards you in detail?' And to those whom We gave the Book know that this is sent down from your Lord with the truth. So, O listener! You must never be of those who doubt.

Tafseer

This verse was revealed when the disbelievers asked the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to appoint an arbitrator between him and themselves. Say you, O Beloved Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), 'Shall I seek the judgement of someone other than Allah between you and me? Since it is only He Who has sent down the detailed Book - the Holy Qur'aan - towards you, wherein the truth is distinguished from falsehood. Those to whom He gave the Book (the Torah) - the likes of 'Abdullah Ibn Salaam and his companions - know very well that this is sent down from your Lord with the truth. O listener! You must never be of those who have any doubts regarding it.' This is intended to insist to the disbelievers that it is the truth.

وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًاؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖۚ وَ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۱۱۵﴾

6:115. And the Word of your Lord is complete in truth and justice; there is no one to change His Words. And only He is the All-Hearing, the All-Knowing.

Tafseer

The Word said by your Lord - i.e. His judgement - which is already passed between the believers and the disbelievers is perfect and complete in truth and justice. There is no one to change His Words, either by contravening His rulings or evading His appointed terms. Only He is the All-Hearing of what is said, the All-Knowing of what is done.

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِی الْاَرْضِ یُضِلُّوْكَ عَنْ سَبِیْلِ اللّٰهِؕ اِنْ یَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا یَخْرُصُوْنَ ﴿۱۱۶﴾

6:116. And O listener! Most of the people on earth are such that (if) you were to obey their sayings, they would therefore mislead you from the way of Allah; they follow assumptions only and they make mere speculations.

Tafseer

O listeners! In religious matters particularly, obey Allah عَزَّوَجَلَّ and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; do not obey anyone else contrary to them. Most of the ignorant people - that is, the disbelievers - on earth are such that if you were to obey their untruthful sayings, they would mislead you from the way of Allah عَزَّوَجَلَّ and from His religion. They follow only assumptions when they dispute with you concerning the status of carrion, saying 'What Allah (عَزَّوَجَلَّ) has killed is more worthy of your consumption than what you kill yourselves.' They make only speculations, speaking falsehood in this matter.

اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ یَّضِلُّ عَنْ سَبِیْلِهٖ ۚ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ﴿۱۱۷﴾

6:117. Your Lord knows well who has gone astray from His way, and He (also) knows well the guided ones.

Tafseer

Your Lord knows well who has gone astray from His way, and He also knows well the guided ones, and will recompense both of them according to their deeds.

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿۱۱۸﴾

6:118. So, eat from that upon which the Name of Allah has been mentioned (at the time of slaughtering), if you believe in His verses.

Tafseer

The polytheists were gossiping that the Muslims regard animals slaughtered by them as lawful, yet they regard those animals as unlawful which are slaughtered for our gods. In reply to their gossiping, this verse was revealed; 'So, eat from that upon which the Name of Allah عَزَّوَجَلَّ has been mentioned at the time of slaughtering, if you believe in His verses.' In other words, do not eat that which dies on its own by a natural cause (of death), or slaughtered in the names of other than Allah (e.g. on the names of idols, etc.).

وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ؕ وَ اِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿۱۱۹﴾

6:119. And what has happened to you; that you should not eat from that upon which the Name of Allah has been mentioned (at the time of slaughtering)? He has already explained in detail to you whatever has been made unlawful to you except when you are compelled towards it. And verily, many mislead (other people) by their own desires; out of ignorance. Indeed, your Lord knows well the transgressors.

Tafseer

What has happened to you; that you should not eat from that upon which the Name of Allah عَزَّوَجَلَّ

has been mentioned at the time of slaughtering? He has explained in detail to you all that whatever has been made unlawful to you, you should not eat, except when you are compelled to eat unlawful things, because in this particular situation you are allowed to eat from unlawful things to the extent of its necessity. It means, He has explained to you as to what is forbidden for consumption and that over which the Name of Allah عَزَّوَجَلَّ has been called is not amongst these forbidden things. Indeed many mislead other people by their own whims; in the way of permitting the consumption of carrion without any knowledge with which to support their claims. Indeed, your Lord knows well the transgressors who overstep the limits concerning what is lawful, and what is unlawful.

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗؕ اِنَّ الَّذِیْنَ یَكْسِبُوْنَ الْاِثْمَ سَیُجْزَوْنَ بِمَا كَانُوْا یَقْتَرِفُوْنَ(۱۲۰)

6:120. And give up open and hidden sins; those who earn sins will soon receive the punishment of their earnings.

Tafseer

Give up every kind of sins whether open or hidden; it is said that 'sin' here means fornication, or any act of disobedience. Those who earn sins and do not repent will soon receive the punishment in the Hereafter for what they used to commit.

وَلَا تَاْكُلُوْا مِمَّا لَمْ یُذْكَرِ اسْمُ اللّٰهِ عَلَیْهِ وَاِنَّهٗ لَفِسْقٌؕ وَاِنَّ الشَّیٰطِیْنَ لَیُوْحُوْنَ اِلٰۤى اَوْلِیٰٓـٕهِمْ لِیُجَادِلُوْكُمْۚ وَاِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ(۱۲۱)ع ۱۴

6:121. And do not eat that upon which Allah's Name has not been mentioned (at the time of slaughtering) and (eating) that is indeed disobedience. And the devils undoubtedly whisper in the hearts of their friends that they fight with you; and if you obey them, so, at that time, you are (also) polytheists.

Tafseer

O Muslims! Do not eat that upon which the Name of Allah عَزَّوَجَلَّ has not been mentioned purposefully

at the time of slaughtering, and eating that which has died naturally or been sacrificed upon other than His Name is Haraam to consume and it is indeed disobedience. Undoubtedly, the devils whisper in the hearts of their friends - and their friends are disbelievers - to argue with you in believing that carrion and non-slaughtered animals are lawful to consume. If you obey them in this matter, then at that time, you are also polytheists, because accepting and obeying the order of someone other than Allah in the matters of religion without any compulsion is Shirk (polytheism).

اَوَ مَنْ كَانَ مَیْتًا فَاَحْیَیْنٰهُ وَ جَعَلْنَا لَهٗ نُوْرًا یَّمْشِیْ بِهٖ فِی النَّاسِ كَمَنْ مَّثَلُهٗ فِی الظُّلُمٰتِ لَیْسَ بِخَارِجٍ مِّنْهَا ؕ كَذٰلِكَ زُیِّنَ لِلْكٰفِرِیْنَ مَا كَانُوْا یَعْمَلُوْنَ ﴿۱۲۲﴾

6:122. And will the one who was dead; so, We raised him to life and set for him a light with which he walks amongst the people, ever be like that one who is in darknesses which he is never to come out from? Likewise, the deeds of the disbelievers are made to appear good in their eyes.

Tafseer

This verse was revealed regarding Abu Jahl and other disbelievers; in this verse a disbeliever is regarded as dead, and a believer is regarded as living. Will the one who was dead - because of disbelief, and Allah عَزَّوَجَلَّ raised him to life, because of faith and guidance and set for him a light with which he walks amongst the people, distinguishing thereby the truth from falsehood (this light being faith) - ever be like the one who is in darknesses from which he is never to come out of? This is the disbeliever. The faith has been adorned for the believers, likewise what the disbelievers have been doing in the way of disbelief and acts of disobedience has been adorned for them by the devil.

وَ كَذٰلِكَ جَعَلْنَا فِیْ كُلِّ قَرْیَةٍ اَكٰبِرَ مُجْرِمِیْهَا لِیَمْكُرُوْا فِیْهَا ؕ وَ مَا یَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَ مَا یَشْعُرُوْنَ ﴿۱۲۳﴾

6:123. And similarly, in every town, We have made the leaders of its criminals that they may devise a plot in it; and they do not plot except against themselves and (yet) they perceive not.

Tafseer

Thus, similarly as Allah عَزَّوَجَلَّ has made the wicked people of Makkah its gang leaders, for their test in

every town Allah عَزَّوَجَلَّ has made its criminals as its gang leaders that they may devise a plot in it to obstruct faith; and they do not plot except against themselves because the evil consequences thereof will befall them, yet they perceive not.

وَ اِذَا جَآءَتْهُمْ اٰیَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَاۤ اُوْتِیَ رُسُلُ اللّٰهِ ؕ اَللّٰهُ اَعْلَمُ حَیْثُ یَجْعَلُ رِسٰلَتَهٗ ؕ سَیُصِیْبُ
وقف لازم
الَّذِیْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِیْدٌۢ بِمَا كَانُوْا یَمْكُرُوْنَ ﴿۱۲۴﴾

6:124. And when any sign comes to them, they say, 'We will never believe until we are given similar to what the Messengers of Allah were given.' Allah knows best where to place His Messengership (i.e. to whom it should be given). Soon, the criminals will be afflicted with disgrace before Allah and a severe punishment; the recompense of their deceitfulness.

Tafseer

When any sign of the truthfulness of the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم comes to them, the disbelievers of Makkah say, 'We will never believe in him - until we are given similar to what the Messengers of Allah (عَلَیْہِمُ السَّلَام) were given, in the way of Messengership - because we are wealthier and more senior in years.' Allah عَزَّوَجَلَّ knows best where to place His Messengership i.e. to whom it should be given - that is to say, He knows the right place for it to be placed in and He places it there. These arrogant disbelievers however are not worthy of it. Soon, these criminals who are saying such ridiculous things will be afflicted with disgrace before Allah عَزَّوَجَلَّ, and with a severe punishment; the recompense of their deceitfulness and (evil) plotting in this world.

فَمَنْ یُّرِدِ اللّٰهُ اَنْ یَّهْدِیَهٗ یَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَ مَنْ یُّرِدْ اَنْ یُّضِلَّهٗ یَجْعَلْ صَدْرَهٗ ضَیِّقًا حَرَجًا كَاَنَّمَا یَصَّعَّدُ فِی
السَّمَآءِ ؕ كَذٰلِكَ یَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿۱۲۵﴾

6:125. And whomsoever Allah wills to guide, He opens his chest for Islam; and whomever He wills to become astray, He makes his chest narrow and extremely constrained as if he was being forced by someone to climb the sky; this is how Allah inflicts punishment on those who do not believe.

Tafseer

Whomsoever Allah عَزَّوَجَلَّ wills to guide, He opens his chest for Islam by casting into his heart a light with which the heart expands and accepts the truth of Islam. Whomever He wills to lead astray because of his own unwillingness, He makes his chest narrow, unable to accept the truth of Islam and extremely constrained as if he was being forced by someone to climb the sky - in others words, when he is charged with the obligations of the faith and he looks extremely constrained due to the hardship for him therein, such as Salah, fasting, Jihaad and Zakah, etc.; this is how Allah عَزَّوَجَلَّ inflicts punishment on those who do not believe.

وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۲۶﴾

6:126. And this (i.e. the Shari'ah of Islam) is the straight path of your Lord, We have explained in detail Our verses for the people who accept advice.

Tafseer

O Beloved Prophet, this beautiful religion of Islam - the Divine Laws; the Shari'ah - is the Straight Path and the favourite path of your Lord with no crookedness therein. Allah عَزَّوَجَلَّ has explained in detail His verses and His signs for the people who accept advice; such people are singled out for mention specifically because they are the ones to benefit from the signs.

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۷﴾

6:127. For them is the home of peace with their Lord and He is their Master; this is the result of their (good) deeds.

Tafseer

An announcement will be made on the Day of Judgement; that today for them i.e. 'the people who accepted advice' is the home of peace - namely, Paradise - with their Lord and He is their Master; this is the result of their good deeds.

وَ یَوْمَ یَحْشُرُهُمْ جَمِیْعًاۚ یٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِۚ وَ قَالَ اَوْلِیٰٓـُٔوْهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ
بَعْضُنَا بِبَعْضٍ وَّ بَلَغْنَاۤ اَجَلَنَا الَّذِیْۤ اَجَّلْتَ لَنَاؕ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِیْنَ فِیْهَاۤ اِلَّا مَا شَآءَ اللّٰهُؕ اِنَّ رَبَّكَ حَكِیْمٌ
عَلِیْمٌ ﴿۱۲۸﴾

6:128. And (remember) the Day when He will raise all of them (from their graves) and will proclaim, 'O you group of (evil) Jinn! You have encircled a lot of humans (in your evils),' and their human friends will submit, 'O our Lord! We have benefited from one another and have reached the appointed term which You had set for us.' He (Allah) will say, 'Your abode is the Fire; (you will) remain therein forever except whomsoever Allah wills.' O Beloved, your Lord is indeed All-Wise, All-Knowing.

Tafseer

Remember the Day when He will raise all of them from their graves and will proclaim, 'O you group of evil Jinn! You have encircled a lot of humans in your evils by you misleading them and their human friends.' Those who obeyed them will submit, 'O our Lord, we have benefited from one another; mankind enjoyed what the Jinn adorned for them of desires while the Jinn enjoyed mankind's obedience to them. We have reached the appointed term which You had set for us, that is the Day of Resurrection, what will happen to us now?' This statement expresses extreme regret on their part. Allah عَزَّوَجَلَّ will say to them through the tongues of the angels, 'Your home is the Fire of Hell; you will remain in it forever except whomsoever Allah عَزَّوَجَلَّ wills!' In other words, He may shift him from the punishment of Fire to the punishment of Ice. O Beloved, indeed your Lord is the Wise, the All-Knowing.

وَ كَذٰلِكَ نُوَلِّیْ بَعْضَ الظّٰلِمِیْنَ بَعْضًۢا بِمَا كَانُوْا یَكْسِبُوْنَ ﴿۱۲۹﴾ ع ۱۵ ۲

6:129. And likewise, We enable some of the oppressors to overpower other (oppressors); the recompense of their actions.

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Tafseer

Just as Allah عَزَّوَجَلَّ let the rebels from among mankind and Jinn enjoy one another, similarly He enables some of the oppressors and the wrongdoers to overpower other oppressors and wrongdoers because of their disbelief and sins. This is the recompense of their bad deeds, because the appointment of a cruel ruler or authority is the punishment of Allah عَزَّوَجَلَّ .

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اَلَمْ یَاْتِكُمْ رُسُلٌ مِّنْكُمْ یَقُصُّوْنَ عَلَیْكُمْ اٰیٰتِیْ وَ یُنْذِرُوْنَكُمْ لِقَآءَ یَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰۤى اَنْفُسِنَا وَ غَرَّتْهُمُ الْحَیٰوةُ الدُّنْیَا وَ شَهِدُوْا عَلٰۤى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِیْنَ ﴿۱۳۰﴾

6:130. 'O groups of Jinn and humans! Did the Messengers from amongst you not come to you, reciting upon you My verses and warning you of seeing this Day?' They will say, 'We testified against ourselves.' And the worldly life deceived them and they themselves will testify against their souls that they were disbelievers.

Tafseer

Allah عَزَّوَجَلَّ will say to them, 'O groups of Jinn and humans! Did the Messengers (عَلَيْهِمُ السَّلَام) from amongst you not come to you from Me?' This is understandable in the case of mankind since Messengers came from amongst them, or by 'messengers' this can mean those messengers amongst the Jinn who are their warners, the ones who listen to the speech of the human Messengers of Allah عَلَيْهِمُ السَّلَام and convey it to their own kind, they were reciting upon you the verses of Allah عَزَّوَجَلَّ from the Book and warning you of seeing this Day. They will say, 'We testified against ourselves.' The worldly life deceived them, and they will testify against their souls that they were disbelievers. The disbelievers will admit and acknowledge this when their body parts will bear testimony against them in the Hereafter.

ذٰلِكَ اَنْ لَّمْ یَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا غٰفِلُوْنَ ﴿۱۳۱﴾

6:131. This (sending of Prophets) is because your Lord does not unjustly destroy towns whilst the people of those towns remain unaware.

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Tafseer

O Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), this sending of Prophets is because your Lord does not unjustly destroy towns whilst the people of those towns commit wrong due to remaining unaware of the Divine Law, not having had any Messenger to make things clear to them.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا یَعْمَلُوْنَ ﴿۱۳۲﴾

6:132. And for everyone there are different degrees of their (good or bad) deeds; and your Lord is not unaware of their deeds.

Tafseer

For everyone there are different fixed degrees of recompense according to what they have done of good or evil deeds. Based on these ranks, they will be rewarded or punished; and your Lord is not unaware of their deeds.

وَ رَبُّكَ الْغَنِیُّ ذُو الرَّحْمَةِ ؕ اِنْ یَّشَاْ یُذْهِبْكُمْ وَ یَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا یَشَآءُ كَمَاۤ اَنْشَاَكُمْ مِّنْ ذُرِّیَّةِ قَوْمٍ اٰخَرِیْنَ ﴿۱۳۳﴾

6:133. And O Beloved, your Lord is the Independent, the Merciful. O people! If He wills, He may take you away and bring in your place whomsoever He wills, just like He created you from the descendants of others.

Tafseer

O Beloved, your Lord is Independent of His creations and their worship, and He is the Most Merciful. Therefore, He gives you the best advice for your own good. O people of Makkah! If He wills, He may take you away by destroying you and bring in your place whomsoever He wills to succeed after you, just like He created you from the descendants of others whom He removed and made you their successors; but He has spared you as a mercy to you.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّ مَاۤ اَنْتُمْ بِمُعْجِزِیْنَ ﴿۱۳۴﴾

6:134. Indeed, that which you are promised is definitely to pass, and you cannot make (Allah) tired.

Tafseer

Indeed, that Day of Judgement which you are promised, punishment and accountability will definitely come to pass and you cannot escape it, and you cannot make Allah عَزَّوَجَلَّ tired from taking account and punishing. Therefore, you should not challenge Allah عَزَّوَجَلَّ, rather fear Him and prepare for the Hereafter.

قُلْ یٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ﴿۱۳۵﴾

6:135. Say you (O Beloved), 'O my people! You continue working according to your position (of evilness), I am working according to mine (of goodness); so, you are now going to know for whom is (and is not) the (better) abode of the Hereafter. Undoubtedly, the unjust do not attain success.'

Tafseer

O Beloved, say to the disbelievers of Makkah, 'O my people! You continue working according to your position and your circumstances of wickedness. I am working according to my position of graciousness; so, soon you will come to know for whom is the better and the praiseworthy abode of the Hereafter; will it be us or yourselves. Undoubtedly, the unjust do not attain success, and they will not find happiness.'

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِیْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَ هٰذَا لِشُرَكَآىٕنَا ۚ فَمَا كَانَ لِشُرَكَآىٕهِمْ فَلَا یَصِلُ اِلَى اللّٰهِ ۚ وَ مَا كَانَ لِلّٰهِ فَهُوَ یَصِلُ اِلٰى شُرَكَآىٕهِمْ ؕ سَآءَ مَا یَحْكُمُوْنَ ﴿۱۳۶﴾

6:136. And amongst the crops and animals which Allah has created, they (i.e. polytheists) fixed

one share for Allah; they therefore said according to their perception, 'This is for Allah, and this is for our partners (i.e. false deities).' Thus, that (share) which is for their partners does not reach Allah, and that (share) which is for Allah; that reaches their partners; what an evil decision they make.

Tafseer

Amongst the crops and animals which Allah عَزَّوَجَلَّ has created and multiplied, the polytheists of Makkah fixed one share from these things for Allah عَزَّوَجَلَّ , and one share for their false deities. They said according to their perception, 'This is for Allah عَزَّوَجَلَّ and this is for our deities.' That share which is for their partners does not reach Allah عَزَّوَجَلَّ , and that share which is for Allah عَزَّوَجَلَّ reaches their partners. It means that any of the portion of these associates fell into the portion of Allah عَزَّوَجَلَّ, they used to restore it to that of their associates; but when something of His portion fell into theirs, they would leave it there, saying 'Allah (عَزَّوَجَلَّ) is Independent and is not in need of this.' What an evil decision they make!

وَ كَذٰلِكَ زَیَّنَ لِكَثِیْرٍ مِّنَ الْمُشْرِكِیْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِیُرْدُوْهُمْ وَ لِیَلْبِسُوْا عَلَیْهِمْ دِیْنَهُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَ مَا یَفْتَرُوْنَ ﴿۱۳۷﴾

6:137. And similarly, their partners (i.e. the devils) have made the killing of children seem noble in the sight of many of the polytheists, in order to ruin them and cause confusion in their religion. And had Allah willed, they would not have hence done so; therefore, leave them and their fabrications alone.

Tafseer

Similarly, their partners - that is, the evil Jinn and the devils - have made the killing of their children by burying them alive seem noble in the sight of many of the polytheists. The partners command the idolaters to do this in order to ruin them and cause confusion in their religion. Had Allah عَزَّوَجَلَّ willed, they would not have done so but He established His arguments upon them, and left them on their own condition to test them. Therefore, leave them alone and their fabrications towards Allah عَزَّوَجَلَّ, He will deal with them.

وَ قَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّ حَرْثٌ حِجْرٌ ۖ لَّا یَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَ اَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَامٌ لَّا یَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَیْهَا افْتِرَآءً عَلَیْهِ ؕ سَیَجْزِیْهِمْ بِمَا كَانُوْا یَفْتَرُوْنَ ﴿۱۳۸﴾

6:138. And according to their false presumption, they said, 'These cattle and crops are forbidden (to take benefit from); only those may eat whom we desire.' And some cattle are those upon which is made unlawful (by them) to ride upon. And there are some cattle upon which they do not mention the Name of Allah whilst slaughtering. All this is fabricating lie against Allah, He will soon recompense them of their fabrications.

Tafseer

According to their false presumption, they said, 'These cattle and crops are sanctified and forbidden to take benefit from; no one is to eat of them except whom we desire.' Therefore, they would leave much of the crops and animals for the worshippers in the temples, or for the maintenance of temples, etc. Some cattle are those upon which is made unlawful by Allah عَزَّوَجَلَّ to ride upon, or load anything such as the camels they call Baheerah or Saa'ibah. There are some cattle upon which they do not mention the Name of Allah عَزَّوَجَلَّ whilst slaughtering, calling instead the names of their idols.' All this is fabricating lies against Allah عَزَّوَجَلَّ; He will soon recompense them of their fabrications against Him.

وَ قَالُوْا مَا فِیْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَ مُحَرَّمٌ عَلٰۤى اَزْوَاجِنَا ۚ وَ اِنْ یَّكُنْ مَّیْتَةً فَهُمْ فِیْهِ شُرَكَآءُ ؕ سَیَجْزِیْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِیْمٌ عَلِیْمٌ ﴿۱۳۹﴾

6:139. And they said, 'Those (animals) in the bellies of such cattle are purely for our men and unlawful upon our women; and if (the animal) is stillborn, they all therefore have a share of it.' It is near that Allah will recompense them for their (baseless) matters; indeed, He is All-Wise, All-Knowing.

Tafseer

They said, 'Those animals in the bellies of such cattle (namely, the camels they call Saa'ibah or

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Baheerah) are purely reserved and Halaal to consume for our men, providing the animal is born alive, and it is unlawful upon our women to eat its meat. Whereas, if the animal is stillborn, so they all - men and women - have a share in it, which means that they all can eat from it.' Soon, Allah عَزَّوَجَلَّ will recompense them for their unfounded beliefs and activities; indeed, He is All-Wise, All-Knowing.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَمَا كَانُوْا مُهْتَدِيْنَ ﴿١٤٠﴾ ع

ع ١٦ ١١ ٣

6:140. Indeed, ruined are those who kill their children out of senseless ignorance and regard unlawful that which Allah has provided for them (by making some animals sacred) for the purpose of fabricating lie against Allah; they have undoubtedly gone astray and did not attain the (right) path.

Tafseer

Indeed, ruined are those who kill their children by burying them alive out of senseless ignorance, and some tribes of polytheists such as Rabee'ah and Mudar used to bury their daughters alive, and regard unlawful that which Allah عَزَّوَجَلَّ has provided for them, while fabricating lies against Allah عَزَّوَجَلَّ by making some animals sacred, naming them as Baheerah, Saa'ibah and Haami, etc. They have undoubtedly gone astray and did not attain the Right Path.

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ؕ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ وَلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿١٤١﴾ ۙ

6:141. And it is He Who caused gardens to be produced; some spread out on the ground and some not spread out, and the date palm and crops in which are various kinds of foods, and the olive and the pomegranate; similar in some respects and unlike in others; eat its fruit when it bears fruits, and pay the due ('Ushr) from it on the day it is harvested, and do not spend wastefully; indeed, He does not like the wasteful.

Tafseer

It is He Who produced different types of gardens in which are different kind of fruit trees; some spread out on the ground as in the case of watermelons and some not spread out, rather rising upwards on a trunk such as date-trees. He produced the date-trees and crops in which are various kinds of foods, different in flavour and varied in the shape and seed, and the olive and the pomegranate, similar in some respects (i.e. in terms of their leaves) and unlike in others (i.e. in terms of their taste); eat its fruit when it bears fruits, and pay the due 'Ushar from it on the day it is harvested, which is necessary charity - that is one tenth, if the crop grows with the natural rain water, or one twentieth of it if the water is organised by outlaying some resources. Do not spend wastefully; spending in the disobedience of Allah عَزَّوَجَلَّ is regarded as spending wastefully. Indeed, He does not like the wasteful, who overstep the limits of that which He has well defined for them.

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّ فَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّیْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِیْنٌ ﴿۱۴۲﴾

6:142. And from the cattle, (there are) some for carrying burden (e.g. camels, etc) and some spread on the earth (not carrying weight); eat from that which Allah has sustained you with, and do not follow the footsteps of the Devil; undoubtedly, he is your open enemy.

Tafseer

He produced the cattle, there are some for carrying loads such as the large mature camels, and some are on the earth not for carrying loads such as young camels or sheep, such cattle are called Farsh, because they are like 'bedding spread on the ground' on account of their physical closeness to it. Eat from that which Allah عَزَّوَجَلَّ has sustained you with, and do not follow the footsteps of the Devil, do not follow his methods of forbidding things, or deeming them lawful. Undoubtedly, he is your open enemy and one whose enmity is evident.

ثَمٰنِیَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَیْنِ وَ مِنَ الْمَعْزِ اثْنَیْنِ ؕ قُلْ ءٰٓالذَّكَرَیْنِ حَرَّمَ اَمِ الْاُنْثَیَیْنِ اَمَّا اشْتَمَلَتْ عَلَیْهِ اَرْحَامُ الْاُنْثَیَیْنِ ؕ نَبِّـُٔوْنِیْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۱۴۳﴾

6:143. '(Allah created) eight males and females; one pair of sheep and one pair of goats.' Say

you (O Beloved), 'Has He forbidden both males or both females, or what the two females are carrying in their wombs? Respond with any (certain) knowledge, if you are truthful.'

Tafseer

Allah عَزَّوَجَلَّ created eight males and females of big and small animals; one pair of sheep a male and a female, and one pair of goats also a male and a female. Say O Beloved, to those who on one occasion deem male cattle forbidden and on another the female, and then ascribe such rules to Allah عَزَّوَجَلَّ, 'Has He forbidden either both males or either females, or what the two females are carrying in their wombs are forbidden? Respond with any sure knowledge from any of the heavenly revealed Books in detail concerning such prohibitions if you are truthful in this matter, meaning on what basis has the prohibition been made? If it is on the basis of maleness, then all males are forbidden; if this is on the basis of femaleness, then all females are so forbidden; if on what the womb may contain, then both genders are prohibited. So, on what basis are such specifications made?'

وَمِنَ الْاِبِلِ اثْنَیْنِ وَمِنَ الْبَقَرِ اثْنَیْنِ ؕ قُلْ ءٰٓالذَّكَرَیْنِ حَرَّمَ اَمِ الْاُنْثَیَیْنِ اَمَّا اشْتَمَلَتْ عَلَیْهِ اَرْحَامُ
الْاُنْثَیَیْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّیُضِلَّ النَّاسَ بِغَیْرِ عِلْمٍ ؕ
اِنَّ اللّٰهَ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿۱۴۴﴾ ع ۱۸

6:144. 'And (Allah created) a pair of camels and a pair of cows.' Say you (O Beloved), 'Has He forbidden the two males or the two females, or what the two females are carrying in their wombs? Were you present when Allah commanded this to you?' So, who is more unjust than the one who fabricates lie against Allah in order to lead people astray due to his ignorance? Indeed, Allah does not guide the unjust (due to their persistence upon disbelief).

Tafseer

Allah عَزَّوَجَلَّ created a pair of camels - male and female - and a pair of cows - male and female. Say to them O Beloved, 'Has He forbidden the two males or the two females, or what the two females are carrying in their wombs? Were you witnesses when Allah (عَزَّوَجَلَّ) commanded this to you, that you

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are authorised to declare any animal as unlawful as you wish? The fact is that you speak lies in this matter!' So, who is more unjust than the one who fabricates lies against Allah عَزَّوَجَلَّ , without having any sure knowledge, in order to lead people astray due to his ignorance? Indeed, Allah عَزَّوَجَلَّ does not guide the unjust people.

قُلْ لَّاۤ اَجِدُ فِیْ مَاۤ اُوْحِیَ اِلَیَّ مُحَرَّمًا عَلٰى طَاعِمٍ یَّطْعَمُهٗۤ اِلَّاۤ اَنْ یَّكُوْنَ مَیْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِیْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَیْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَیْرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِیْمٌ ﴿۱۴۵﴾

6:145. Say you (O Beloved), 'I do not find within that which has been revealed to me any food unlawful for the one who eats except if it is carrion (i.e. dead meat), or blood flowing out of the veins, or the flesh of swine; that it is impurity, or an animal (becoming a cause) of disobedience over which the name of other than Allah is mentioned at the time of slaughtering; (except) for the one therefore compelled (by necessity due to a life-threatening state of hunger), neither desiring it himself, nor exceeding the need. So, your Lord indeed is Most Forgiving, Ever Merciful.'

Tafseer

Say you O Beloved, 'I do not find within the Holy Qur'aan - which has been revealed to me - any food unlawful for the one who eats except if it is carrion, that is, an animal which is lawful to consume but not slaughtered according to Islamic Law or it died a natural death; or blood flowing out from the veins as opposed to the case of a liver or a spleen (in which there is blood); or the flesh of swine, that it is impurity so everything of swine is filthy and impure; or an animal becoming a cause of people's disobedience over which the name of other than Allah is mentioned at the time of slaughtering, that is to say, it has been slaughtered in the name of someone else. So, except for the one compelled by necessity as he is allowed to consume it, neither desiring it himself nor exceeding the limit of need. This allowance of consuming unlawful meat is based on the life-threatening situations; mere hunger or thirst does not qualify as a Shar'ee necessity. Indeed, your Lord is Most Forgiving to him for what he has consumed, Ever Merciful towards him.'

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وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَآ اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ؕ ذٰلِكَ جَزَيْنٰهُمْ بِبَغْيِهِمْ ۫ وَاِنَّا لَصٰدِقُوْنَ ﴿۱۴۶﴾

6:146. And for the Jews, We forbade every animal with claws and forbade them the fat of cow and sheep except (the fat) which is on their (animal's) backs, or attached to their intestines or to the bone; We penalised them for their rebellion, and We are indeed definitely Truthful.

Tafseer

For the Jews, Allah عَزَّوَجَلَّ forbade every animal with claws - that is, every animal which does not have divided toes such as camels, ostriches and ducks; and forbade them the fat of cows and sheep except the thin fat lining which is on their backs, or attached to their intestines or the one merged with their bones; Allah عَزَّوَجَلَّ penalised them for their rebellion on account of their wrongdoing, and indeed, Allah عَزَّوَجَلَّ is definitely Truthful in describing His news and His appointed times.

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ وَّاسِعَةٍ ۚ وَلَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿۱۴۷﴾

6:147. If they then belie you (O Beloved); so, you say, 'Your Lord is the Possessor of Vast Mercy, and His punishment is not averted from the culprits.'

Tafseer

Then, if they belie you O Beloved with regards to what you have brought, so say to them, 'Your Lord is the Possessor of Vast Mercy, therefore He gives you respite and does not hasten to bring about your punishment;' herein is a gentle calling of them to the faith. 'Moreover, His punishment is not averted from the culprits.'

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَآ اَشْرَكْنَا وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ؕ قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ؕ اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ﴿۱۴۸﴾

6:148. The polytheists will now say that 'Had Allah desired, we would not have associated

partners (to Him) nor would have our forefathers, nor would we have regarded anything as unlawful.' Similarly, those before them had belied, until they tasted Our punishment. Say you (O Beloved), 'Do you have any knowledge that you produce for Us? You follow only assumptions and only speculate.'

Tafseer

The polytheists will now say that 'Had Allah (عَزَّوَجَلَّ) desired, we would not have associated partners to Him nor would have our forefathers, nor would we have regarded anything as unlawful.' In other words, they are saying that 'our idolatry and our forbidding of things are by His will, and He must be pleased with it.' Allah عَزَّوَجَلَّ says, 'Similarly, those before them had belied their Prophets عَلَيْهِمُ السَّلَام until they tasted Our punishment.' Allah عَزَّوَجَلَّ states, 'Say you O Beloved that "Do you have any knowledge which you may produce for Us, that Allah (عَزَّوَجَلَّ) is pleased with this? That is, you have no such knowledge. You follow only assumptions and only speculate, and telling lies therein."'

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿۱۴۹﴾

6:149. Say you (O Beloved), 'Only Allah's argument is the complete one. Had He so willed, He would have therefore guided you all.'

Tafseer

Say you O Beloved, 'If you have no definitive argument, then only the argument of Allah عَزَّوَجَلَّ is the complete, conclusive and perfect one. Had He so willed to guide you forcefully, He would have guided you all, but His wisdom is that people must believe with their own choice.'

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿۱۵۰﴾ ع ۱۵

6:150. Say you (O Beloved), 'Bring those witnesses of yours who testify that Allah has forbidden

this (i.e. the things which you regard as unlawful)', if they do then testify, so, O listener! Do not bear witness with them and do not follow the desires of those who belie Our verses, and those who do not believe in the Hereafter and who ascribe an equal to their Lord.

Tafseer

Say you O Beloved, 'Bring your witnesses who testify that Allah عَزَّوَجَلَّ has actually forbidden these things which you regard as unlawful;' then, if they do falsely testify in their favour, so O listener! Do not bear witness alongside them, do not endorse them, do not follow the desires of those who belie the verses of Allah عَزَّوَجَلَّ , and do not follow those who do not believe in the Hereafter and who ascribe an equal to their Lord, associating others as partners with Him.

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ وَ لَا تَقْتُلُوْۤا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَ اِيَّاهُمْ ۚ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ ۚ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۵۱﴾

6:151. Say you (O Beloved), 'Come, so that I may recite to you what your Lord has made unlawful for you; this; that 'Do not ascribe any partner to Him, and be good to parents, and do not kill your children because of poverty; We shall provide sustenance for all; you and them, and do not approach indecent acts; (those) which are open amongst them and (those) which are concealed, and do not unjustly kill any life which Allah has made sacred; He has ordered you this, so that you may understand.'

Tafseer

Say you O Beloved, 'Come, that I may recite to you what your Lord has made unlawful for you - this is, that do not ascribe any partner to Him nor disrespect your parents, rather be good and dutiful towards them; do not kill your children by burying them alive due to poverty that you may fear because Allah عَزَّوَجَلَّ provides sustenance for all - you and them; do not even approach shameful acts such as fornication - whether these sinful and shameful acts are open amongst them or are

concealed; do not kill any life which Allah عَزَّوَجَلَّ has made sacred except rightfully - issued by an Islamic court of law - as in the case of legal retribution or as the prescribed punishment for apostasy and the stoning of an adulterer. This which is mentioned is what He has charged you with, that perhaps you will understand that this is the straight path.'

وَلَا تَقْرَبُوْا مَالَ الْیَتِیْمِ اِلَّا بِالَّتِیْ هِیَ اَحْسَنُ حَتّٰى یَبْلُغَ اَشُدَّهٗۚ-وَ اَوْفُوا الْكَیْلَ وَ الْمِیْزَانَ بِالْقِسْطِۚ-لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَاۚ-وَ اِذَا قُلْتُمْ فَاعْدِلُوْا وَ لَوْ كَانَ ذَا قُرْبٰىۚ-وَ بِعَهْدِ اللّٰهِ اَوْفُوْاؕ-ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ(۱۵۲)

6:152. 'And do not approach the wealth of orphans except in the best manner, until he reaches maturity; and measure and weigh in full, with justice. We do not burden any soul except according to its capacity, and when you speak; so, speak justly, although it may be a matter concerning your own relative. And fulfil your covenant with Allah; (He has) emphasised this to you, that somehow you accept advice.'

Tafseer

'Do not approach the wealth of orphans except in the best manner - namely the one wherein lays his best interests, for example a safe investment to grow his wealth, till he reaches maturity, then return his wealth to him. Measure and weigh in full with justice, abstaining from any fraud. Allah عَزَّوَجَلَّ does not burden any soul except according to its capacity of what it can bear in such matters, so that if one makes a mistake in a measure or weight and Allah عَزَّوَجَلَّ knows that his intention had been well-meant, then he suffers no blame, as is stated in a blessed Hadith. When you speak to pass a judgement or otherwise, then speak justly by being truthful, even though it may be a matter concerning your own relatives or your loved ones. Fulfil your covenant with Allah عَزَّوَجَلَّ which is to believe in the Last and Final Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or to make a pledge with Allah عَزَّوَجَلَّ; He has emphasised this to you so that you may accept advice.'

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُۚ-وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖؕ-ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ(۱۵۳)

6:153. 'And (know) that "This (i.e. the Islamic Shari'ah) is My straight path; therefore, follow it,

and do not follow other ways; that they will separate you from His Way; He commanded this to you, that you may attain piety.'"

Tafseer

'Know that what is being told to you in the previous verse is the way of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Allah عَزَّوَجَلَّ says, "This is My straight path - so follow it, and do not follow other ways opposed to it; that they will separate you from His Way and His religion; He commanded this what is being mentioned in the few previous verses to you, so that you may attain piety and be protected from misguidance."'

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿۱۵۴﴾ ع ۱۹

6:154. We then gave the Book to Moosa to complete the favour on the one who is virtuous, and (it) is an explanation of everything, guidance and mercy; that they may believe in meeting their Lord.

Tafseer

Then, Allah عَزَّوَجَلَّ gave the Book - the Torah - to the Prophet Moosa عَلَيْهِ السَّلَام in order to complete the favour on the one who is virtuous by observing it; and it is an explanation of all things needed for religion and to be successful in this world and in the Hereafter. It is guidance and mercy, so they - the Children of Israel - may believe in meeting their Lord through the Day of Resurrection.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۵۵﴾

6:155. And this (i.e. the Qur'aan) is a Blessed Book which We have revealed; therefore, follow it and practise piety, that you may attain mercy.

Tafseer

This Qur'aan is the Blessed Book which Allah عَزَّوَجَلَّ has revealed to the Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; so, follow it - O people of Makkah - by implementing what is in it and practise piety, that you may receive mercy.

اَنْ تَقُوْلُوْۤا اِنَّمَاۤ اُنْزِلَ الْكِتٰبُ عَلٰى طَآىِٕفَتَيْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ۙ﴿۱۵۶﴾

6:156. (The Qur'aan is revealed for the reason that) lest you should say that 'The Book was sent down only to two groups (the Jews and the Christians) before us, and we were totally unaware of their readings and teachings.'

Tafseer

The Holy Qur'aan is revealed for the reason that lest you - O people of Makkah - should say that 'The Book was sent down to only two groups; the Jews and the Christians before us. In the land of Arabia no Messenger or Book came, and we were totally unaware of the language of those people as well as being unacquainted with their studies and teachings.'

اَوْ تَقُوْلُوْا لَوْ اَنَّاۤ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّاۤ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَ هُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَ صَدَفَ عَنْهَا ؕ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿۱۵۷﴾

6:157. Or you may say that 'If the Book had been sent down to us, we would have therefore been upon guidance more than them.' So, the clear proof, and guidance and mercy has come to you from your Lord; therefore, who is more unjust than the one who belies the verses of Allah and turns his face away from them? We shall soon punish those who turn away their faces from Our verses with a brutal punishment; the recompense for the turning away of their faces.

Tafseer

Or you may not say that 'If the Book had been sent down to us, we would have been upon guidance

more than them, because of the excellence of our minds.' Now the clear proof came in the form of the Holy Qur'aan and the Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; guidance and mercy has come to you from your Lord for him who follows it. Therefore, there is no excuse for you not to believe any more; so, who is more unjust than the one who belies the verses of Allah عَزَّوَجَلَّ, and turns his face away from them? Allah عَزَّوَجَلَّ shall soon punish with a brutal punishment those who turn away their faces from His verses - this is the recompense for the turning away of their faces from the verses of Allah عَزَّوَجَلَّ.

هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْۤ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْۤا اِنَّا مُنْتَظِرُوْنَ ﴿۱۵۸﴾

6:158. What are they waiting for except that angels come to them, or the punishment of your Lord comes, or a sign of your Lord comes? On the Day (of Judgement), when a sign of your Lord will come, no soul will benefit from accepting faith (at that time) which had not earlier accepted faith nor earned any good from its faith. Say you (O Beloved), 'Wait; we are also waiting.'

Tafseer

The deniers are indeed waiting; what are they waiting for, except that angels come to them to extract their souls, the punishment of your Lord comes upon them or that some signs of the Day of Judgement come to them from your Lord? That is, those signs of His which indicate the arrival of the Day of Judgement. When a sign of the Day of Judgement will come from your Lord and the rising of the sun from the West, as reported in the blessed Hadith of *Sahih al-Bukhari, Book 92, Hadith no. 7121 and Sahih Muslim, Book 54, Hadith no. 2901*; on that day no soul will benefit from accepting faith at that time, who had not earlier accepted faith nor earned any good and sincere act of obedience from its faith. Say to them O Beloved, 'Wait for one of these three signs to come; we are also waiting for the punishment to come upon you.'

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَاۤ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿۱۵۹﴾

6:159. Those who made separate paths in their religion and became several groups, O Beloved,

you have no connection with them; their matter is only with Allah, He will then inform them of what they used to do.

Tafseer

Those who made separate paths in their religion accepting some aspects of it and rejecting others and became several groups and sects with regard to such matters, and they are the Jews and the Christians. O Beloved, you have no connection with them at all, you are not answerable for their deeds; in other words, do not be concerned with them. You invite them towards Islam, and if they accept Islam it is good for them; otherwise their matter is only with Allah عَزَّوَجَلَّ. He will take charge of it and will then inform them in the Hereafter of what they used to do in this world and recompense them for it.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَ مَنْ جَآءَ بِالسَّیِّئَةِ فَلَا یُجْزٰۤى اِلَّا مِثْلَهَا وَ هُمْ لَا یُظْلَمُوْنَ ﴿۱۶۰﴾

6:160. Whosoever brings one good deed, for him there are therefore ten like it; and the one who brings an evil deed, he will therefore not be recompensed but to its equal; and they will not be wronged.

Tafseer

Whoever brings one good deed in the Majestic Court of Allah عَزَّوَجَلَّ, for him - with the Grace of Allah عَزَّوَجَلَّ - there are ten like it; that is, the reward for ten good deeds. The one who brings an evil deed, he will not be recompensed but to its equal, which means that due to the Mercy of Allah عَزَّوَجَلَّ a sin does not multiply but a good deed does multiply, and people will not be wronged in their accountability on the Day of Judgement. Nothing shall be diminished from their fair recompense.

قُلْ اِنَّنِیْ هَدٰىنِیْ رَبِّیْۤ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ ۚ۬ دِیْنًا قِیَمًا مِّلَّةَ اِبْرٰهِیْمَ حَنِیْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِیْنَ ﴿۱۶۱﴾

6:161. Say you (O Beloved), 'Indeed, my Lord has shown me the Straight Path; the right religion; the religion of Ibrahim who was detached from every falsehood and was not a polytheist.'

Tafseer

Allah عَزَّوَجَلَّ answers the allegations of the disbelievers because they used to say that the Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not on the right path. Say you O Beloved, 'Indeed, my Lord has showed me the Straight Path; the right religion; the religion of the Prophet Ibrahim عَلَيْهِ السَّلَام who was detached from every falsehood and was not a polytheist.' In it is the refutation of the polytheists of Makkah who assumed that the Prophet Ibrahim عَلَيْهِ السَّلَام was a polytheist.

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ﴿۱۶۲﴾

6:162. Say you (O Beloved), 'My Salah, and my sacrifices, and my living and my passing away are all undoubtedly for Allah Who is Lord of all the worlds.'

Tafseer

Say you O Beloved, 'Undoubtedly, my Salah and my other acts of worship; my sacrifices, my Hajj, etc., and my living and my passing away are all sincerely for Allah عَزَّوَجَلَّ Who is the Lord of all the worlds. In other words, I do not do anything to show off.'

Note: In this verse, the ideal life of a true sincere Muslim is defined.

لَا شَرِیْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِیْنَ ﴿۱۶۳﴾

6:163. 'He has no partner; this is what I have been commanded, and I (the Prophet Muhammad) am the first Muslim (in terms of being the first of creation).'

Tafseer

'He has no partner in these things mentioned in the previous verse; this affirmation of the Oneness of Allah عَزَّوَجَلَّ is what I have been commanded towards, and I - the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) - am the first Muslim from amongst all in terms of being the first of creation.' Indeed, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the first testifier of the Truth in the entire creation of Allah عَزَّوَجَلَّ. The Beloved Prophet

صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was not only a worshipper before the angels Jibraeel and Mikaeel but in fact a Prophet before the creation of the Prophet Adam عَلَیْہِمُ السَّلَام.

قُلْ اَغَیْرَ اللّٰهِ اَبْغِیْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَیْءٍؕ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَیْهَاۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰىۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَیُنَبِّئُكُمْ بِمَا كُنْتُمْ فِیْهِ تَخْتَلِفُوْنَ(۱۶۴)

6:164. Say you (O Beloved), 'Should I seek a lord other than Allah, whereas, He is the Lord of everything?' And whatever a person earns, it is his responsibility; and no load-bearing soul will bear the load of another; towards your Lord is then your return and He will inform you of that in which you used to differ.

Tafseer

Waleed Ibn Mugheerah asked the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم to come into the fold of the religion of their forefathers, saying that 'If this instituted a sin, I would be responsible for it, and you would be free from its responsibility.' In response, this verse was revealed; 'Say you O Beloved, "Shall I seek a lord other than Allah? In other words, I shall not seek anyone other than Him. Whereas, He is the Lord and the Possessor of all things, and whatever evil a person earns, it is his responsibility; and no load-bearing soul will bear the load of another; then, towards your Lord is your return and He will inform you and will decide between you of that in which you used to differ."'

وَهُوَ الَّذِیْ جَعَلَكُمْ خَلٰٓىٕفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّیَبْلُوَكُمْ فِیْ مَاۤ اٰتٰىكُمْؕ اِنَّ رَبَّكَ سَرِیْعُ الْعِقَابِۖۚ وَاِنَّهٗ لَغَفُوْرٌ رَّحِیْمٌ(۱۶۵)

النصف ۲۰

6:165. And it is He Who made you vicegerents on earth and (O people! He) has raised one over the other in ranks amongst you, in order that He may test you with what He has bestowed upon you. Verily, it does not take time for your Lord to punish, and He is indeed definitely Most Forgiving, Ever Merciful.

Tafseer

It is He Who made you vicegerents on earth. In other words, He has made you to succeed one another in the earth, and O people! He has raised one over the other in ranks amongst you through wealth and status and otherwise, in order that He may test you with what He has bestowed upon you in order to display the obedient amongst you and the disobedient. Certainly, it does not take time for your Lord to punish those who disobey Him, and indeed - without a doubt - He is Most Forgiving to the believers, Ever Merciful to them.

SURAH
AL-A'RAAF (THE HEIGHT)

(This Surah is Makkan,
containing 206 verses and 24 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الٓمّٓصٓ ۚ﴿۱﴾

7:1. Alif-Laam-Meem-Saad. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.)

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَ ذِكْرٰى لِلْمُؤْمِنِيْنَ﴿۲﴾

7:2. O Beloved! A Book has been sent to you; so, let not your heart become discouraged towards it (thinking that people will not accept), so that you may give warning therewith and advice to the Muslims.

Tafseer

O Beloved, this Qur'aan is a book which has been sent to you, so let not your heart become discouraged towards it thinking that people will not accept it out of fear that you might be called a liar. The Book is revealed so that you may warn the people therewith, and this is advice to the Muslims.

اِتَّبِعُوْا مَاۤ اُنْزِلَ اِلَیْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖۤ اَوْلِیَآءَ ؕ قَلِیْلًا مَّا تَذَكَّرُوْنَ ۳

7:3. O people! Follow what has come down to you from your Lord, and do not follow other rulers abandoning it (i.e. the commandments of the Qur'aan); there is very little you understand.

Tafseer

Say to them, 'O people! Follow what has come down to you from your Lord - namely, the Holy Qur'aan, and do not follow other rulers - the friends of the Devil, leaving the commandments of the Holy Qur'aan; there is very little you understand.'

وَ كَمْ مِّنْ قَرْیَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَیَاتًا اَوْ هُمْ قَآىٕلُوْنَ ۴

7:4. And many a town We have destroyed; so, Our punishment came to them at night or while they were sleeping at noon.

Tafseer

How many disobedient towns has Allah عَزَّوَجَلَّ destroyed, meaning He has destroyed its inhabitants, so the punishment of Allah عَزَّوَجَلَّ came to them at night; this was the nation of the Prophet Loot عَلَيْهِ السَّلَام, or while they were sleeping at noon; this was the nation of the Prophet Shu'ayb عَلَيْهِ السَّلَام.

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَاۤ اِلَّاۤ اَنْ قَالُوْۤا اِنَّا كُنَّا ظٰلِمِیْنَ ۵

7:5. Therefore, nothing came out from their mouths when Our punishment came upon them except they said only this; that 'We were unjust.'

Tafseer

Therefore, nothing came out from their mouths when the punishment of Allah عَزَّوَجَلَّ came upon them, except that they said, 'We were unjust.' They admitted their crime, but they could not remove the punishment from themselves. It is understood from here that to accept Islam after seeing the punishment is not valid.

فَلَنَسْـَٔلَنَّ الَّذِیْنَ اُرْسِلَ اِلَیْهِمْ وَ لَنَسْـَٔلَنَّ الْمُرْسَلِیْنَ ۙ(۶)

7:6. So, We shall indeed definitely question those to whom Messengers went, and We are to indeed certainly ask the Messengers (as well).

Tafseer

Undoubtedly, Allah عَزَّوَجَلَّ shall certainly question those to whom Messengers عَلَيْهِمُ السَّلَام went - that is, He shall question those communities about their response to the Messengers عَلَيْهِمُ السَّلَام, and to what extent they implemented that which was conveyed to them. Indeed, Allah عَزَّوَجَلَّ will ask the Messengers عَلَيْهِمُ السَّلَام as well about the conduct and the response of the people towards them. So, the accountability will be thorough and befitting.

فَلَنَقُصَّنَّ عَلَیْهِمْ بِعِلْمٍ وَّ مَا كُنَّا غَآىٕبِیْنَ(۷)

7:7. So, We shall definitely inform them with Our knowledge and We were not at all absent.

Tafseer

Allah عَزَّوَجَلَّ says, 'We shall definitely inform them with Our knowledge of what they did and what they said; and We were not at all absent when the Messengers were conveying the message, nor were We absent during the time of previous communities and what they did.'

وَ الْوَزْنُ یَوْمَىٕذِ ِالْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِیْنُهٗ فَاُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ(۸)

7:8. And on that Day, weighing is to certainly take place; those whose scales became heavy are therefore the successful.

Tafseer

On that Day, the weighing of every one's deeds will certainly take place with fair weighing - so those whose scales prove heavy with good deeds are the successful ones.

وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓىِٕكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ۝۹

7:9. And those whose scales became light are only those who put their souls at loss; the recompense of those injustices which they used to do with Our verses.

Tafseer

Those whose scales are light because of evil deeds are only those who put their souls at loss by causing them to travel towards the Fire by committing disbelief; the recompense of those injustices which they used to do with the verses of Allah عَزَّوَجَلَّ due to denying them.

وَلَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَجَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝۱۰ ع ۱ ۱۰ ۸

7:10. And We indeed established you on the earth and therein created for you the means of livelihood; very little thanks do you offer.

Tafseer

Indeed, Allah عَزَّوَجَلَّ established you - O children of Adam - on the earth and in it created for you the means of livelihood by which you are able to exist; despite all this, very little thanks do you offer for this.

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۫ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ۝۱۱

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7:11. And We indeed created you, then made your forms, then ordered the angels that 'Prostrate to Adam,' they all therefore prostrated except Iblees (Satan); he did not become of those who prostrate.

Tafseer

Indeed, Allah عَزَّوَجَلَّ created you - that is, your father the Prophet Adam عَلَيْهِ السَّلَام, then made your shapes - that is, He shaped Adam عَلَيْهِ السَّلَام with you deposited in his loins, and then ordered the angels, 'Prostrate before Adam' (a prostration of respect), so they all prostrated except Iblis - Satan, the father of Jinn who was amongst the angels; he did not become of those who prostrate, he refused to prostrate to the Prophet Adam عَلَيْهِ السَّلَام.

قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَیْرٌ مِّنْهُ ۚ خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِیْنٍ ﴿۱۲﴾

7:12. (Allah) said, 'What prevented you that you did not prostrate when I commanded you?' Answered he (Iblees), 'I am better than him; You created me from fire and created him from clay.'

Tafseer

Allah عَزَّوَجَلَّ said to the Devil, 'What prevented you that you did not prostrate when I commanded you?' The Devil answered, 'I am better than him because You created me from fire and created him from clay.' The analogy of the Devil is wrong, in fact, better is the one to whom Allah عَزَّوَجَلَّ grants greatness. The basis of greatness is not with what you are made of, actually greatness is based on obeying Allah عَزَّوَجَلَّ .

قَالَ فَاهْبِطْ مِنْهَا فَمَا یَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِیْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِیْنَ ﴿۱۳﴾

7:13. Said (Allah), 'So, get down from here (Paradise)! It does not befit you to stay here, being arrogant; get out! You are of the degraded ones!'

Tafseer

Said Allah عَزَّوَجَلَّ, 'Get down from here - that is, from Paradise; this place is for those who are humble and obey. It does not befit you to stay here; you are being arrogant, get out from here! You are of the degraded ones, the detestable.'

قَالَ اَنْظِرْنِیْۤ اِلٰى یَوْمِ یُبْعَثُوْنَ ﴿۱۴﴾

7:14. He (Satan) said, 'Give me respite till the Day that people are resurrected.'

Tafseer

The Devil said, 'Give me respite until the Day when people will be resurrected from their graves.'

قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿۱۵﴾

7:15. Said (Allah), 'You are given respite.'

Tafseer

Said Allah عَزَّوَجَلَّ, 'You are given respite.' In another verse, it is said 'until the day of an appointed time.' [15:37-38]. That is until the time of the first blow of the Trumpet.

قَالَ فَبِمَاۤ اَغْوَیْتَنِیْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِیْمَ ﴿۱۶﴾

7:16. He (Satan) said, 'Hence, I swear by the fact that You led me astray (although, in reality him going astray was down to his own doing), I will certainly lurk in ambush for them (i.e. the children of Adam) on Your straight path.'

Tafseer

The Devil said, 'Hence, I swear an oath by the fact that You led me astray, I will certainly lurk in

ambush for them - that is, for the children of Adam - on Your Straight Path - that is, on the path that leads to You - in order to mislead them.'

Note: This oath was based on a lie of the Devil that he falsely attributed to Allah عَزَّوَجَلَّ; in reality, him becoming astray was down to his own doing.

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿۱۷﴾

7:17. 'I will then certainly come to them; from in front of them, and from the back, and from the right, and from the left; and you will find most of them ungrateful.'

Tafseer

Satan said, 'Then, in order to mislead them, I will certainly come to them; in front of them, from the back, from the right and from the left; that is to say from every side and prevent them from following the right path. Moreover, you will find most of those people who follow Satan as ungrateful.'

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًاؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ﴿۱۸﴾

7:18. He (Allah) said, 'Get out from here; rejected, banished (with disgrace)! Whoever amongst them follows your call, I will definitely fill Hell with all of you.'

Tafseer

Allah عَزَّوَجَلَّ said, 'Get out from here - that is, from Paradise; rejected, banished with disgrace and removed from His mercy! Whoever amongst them will follow your call, I will definitely fill Hell with all of you.' From this verse, we learn that the enmity of a Prophet is the greatest form of disbelief. Despite being so pious and learned, why was Satan so disgraced? Merely due to his enmity for the Prophet Adam عَلَيْهِ السَّلَام.

وَيٰۤاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۱۹﴾

7:19. 'And O Adam, you and your wife dwell in Paradise; so, eat from it from wherever you desire. And do not approach this tree, that you would be amongst those who exceed the limit.'

Tafseer

Allah عَزَّوَجَلَّ said, 'O Adam, you and your wife Hawwa (Eve) both dwell temporarily in Paradise, because in actual fact, he was created for vicegerency of the earth. So, eat from it from wherever you desire in Paradise, and do not approach this tree to eat from it, otherwise you will become amongst those who exceed the limit.'

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّاۤ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿۲۰﴾

7:20. The Devil then whispered into their hearts in order to disclose their (body) parts of shame to them, which were (previously) hidden from them, and said, 'Your Lord has forbidden you from this tree, that you may not become angels or live forever.'

Tafseer

Then, Satan whispered into their hearts in order to disclose their body parts of shame to them, which were previously hidden from them, and Satan said, 'Your Lord has forbidden you from this tree, that you may not become angels or live forever; in other words, that is the necessary consequence of eating from it, as it is stated in another verse - 'So, the Devil whispered to him, saying, "O Adam, shall I inform you of the tree of immortality and a kingdom that deteriorates not?"' (Surah Ta Ha, verse 120).

وَقَاسَمَهُمَاۤ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ﴿۲۱﴾

7:21. And he swore an oath to them that 'I am indeed a well-wisher for both of you.'

Tafseer

Moreover, Satan swore to both of them by the Name of Allah عَزَّوَجَلَّ saying, 'Indeed, I am a well-wisher for both of you in this matter.' The Prophet Adam عَلَيْهِ السَّلَام and Sayyidah Hawwa رَضِیَ اللّٰہُ عَنْہَا believed him thinking that no one can falsely swear an oath by the Name of Allah عَزَّوَجَلَّ.

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ؕ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ﴿۲۲﴾

7:22. So, he brought them down by deception (by swearing an oath using the Name of Allah). Then when they tasted (the fruit of) that tree, the areas of their shame became manifest to them and they began affixing the leaves of Paradise upon their bodies. And their Lord said to them, 'Did I not forbid you from that tree and not tell you that the Devil is your open enemy?'

Tafseer

So, he brought them down from their high station of obedience to his malicious purpose by deception on his part by falsely swearing an oath using the Sacred Name of Allah عَزَّوَجَلَّ. When they tasted the fruit of that tree, the areas of their shame became manifest to each other, and they began affixing the leaves of the trees of Paradise upon their bodies. Then, their Lord said to them, 'Did I not forbid you from that tree and not tell you that Satan is your open enemy? The one whose enmity is evident.'

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۫ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۲۳﴾

7:23. They both submitted, 'O our Lord, we have wronged ourselves; so, if You do not forgive us and do not have mercy upon us, we hence certainly became amongst those in loss.'

Tafseer

They both submitted, 'O our Lord, we have wronged ourselves by our action due to our misjudgment, and as a result ended up eating the forbidden fruit; so, if You do not forgive us and do not have

mercy upon us, then we have certainly become amongst those in loss.'

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ ﴿۲۴﴾

7:24. He (Allah) said, 'Go down you (i.e. Adam, Hawwa, as well as the progeny of Adam in his loin) as enemies of one another, and you are to stay on earth for a fixed time and benefit therefrom.'

Tafseer

Allah عَزَّوَجَلَّ said, 'O Adam, Hawwa and the progeny of Adam in his loins. You all go down as enemies of one another on account of the wrong people do to others, and you are to stay on earth for a fixed time and gain benefits from this world for a short while, until your fixed terms of life are completed.'

قَالَ فِيْهَا تَحْيَوْنَ وَ فِيْهَا تَمُوْتُوْنَ وَ مِنْهَا تُخْرَجُوْنَ ﴿۲۵﴾ ع ۲ ۱۵ ۹

7:25. He (Allah) said, 'There you shall live and there you shall die, and from there you will be raised.'

Tafseer

Allah عَزَّوَجَلَّ said, 'O mankind, on the earth you shall live and there you shall die, and from there you will be raised through resurrection.'

يٰبَنِيْۤ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَ رِيْشًا ؕ وَ لِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۲۶﴾

7:26. O descendants of Adam! Undoubtedly, We have sent down to you a garment that may conceal your parts of shame, and another for your adornment; the garment of piety (faith and good character); that is the best; this is among the signs of Allah that they may accept advice.

Tafseer

When the Prophet Adam عَلَيْهِ السَّلَام and Sayyidah Hawwa رَضِیَ اللّٰہُ عَنْہَا were sent down upon the earth, all those things which were required for them to stay on the earth were also sent down with them and garments were one of them. In this verse, Allah عَزَّوَجَلَّ mentions it in order for people to realise His favour; 'O descendants of Adam! We have undoubtedly sent down to you a garment - that is, Allah (عَزَّوَجَلَّ) has created it for you which may cover your parts of shame, and another one He sent for your adornment.' As far as the garment of piety is concerned - the garment of piety being faith and good character, that is the best; the sending of garments is amongst the signs of Allah عَزَّوَجَلَّ that demonstrates His power, so that they may accept the advice from Allah عَزَّوَجَلَّ and thereafter believe.

يٰبَنِیْۤ اٰدَمَ لَا یَفْتِنَنَّكُمُ الشَّیْطٰنُ كَمَاۤ اَخْرَجَ اَبَوَیْكُمْ مِّنَ الْجَنَّةِ یَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِیُرِیَهُمَا سَوْاٰتِهِمَا ؕ اِنَّهٗ یَرٰىكُمْ هُوَ وَ قَبِیْلُهٗ مِنْ حَیْثُ لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّیٰطِیْنَ اَوْلِیَآءَ لِلَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿۲۷﴾

7:27. O descendants of Adam, beware! Let not the Devil put you in trial the way he removed your parents from Paradise and had their garments removed so that the things of their shame became visible to them; indeed, he and his tribe see you from where you see them not. Indeed, We have made devils friends of those who do not believe.

Tafseer

O descendants of Adam, beware! Do not let Satan put you in a trial by taking you out of the circle of Shari'ah the same way he became a cause to remove your parents - the Prophet Adam عَلَيْهِ السَّلَام and Sayyidah Hawwa رَضِیَ اللّٰہُ عَنْہَا - from Paradise and had their garments removed, that the things of their shame became visible to them. Indeed, Satan and his tribe - which is his army - see you from where you see them not, because of their unearthly bodies or their being colourless. Seek the refuge of Allah عَزَّوَجَلَّ Who sees them from where they cannot see Him. Indeed, Allah عَزَّوَجَلَّ has made the devils as friends of those who do not believe.

وَ اِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا عَلَیْهَاۤ اٰبَآءَنَا وَ اللّٰهُ اَمَرَنَا بِهَا ؕ قُلْ اِنَّ اللّٰهَ لَا یَاْمُرُ بِالْفَحْشَآءِ ؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۲۸﴾

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7:28. And when they (the polytheists) commit a shameful act, they hence say, 'We found our forefathers upon it and Allah has commanded it to us.' Say you (O Beloved), 'Indeed, Allah does not command shamelessness; do you attribute things to Allah, which you know not?'

Tafseer

When the polytheists commit a shameful act, such as idol-worshipping or circumambulating (doing Tawaaf around) the Sacred House in the state of being naked, they say, 'We cannot perform the circumambulations wearing clothes in which we were disobedient to Allah (عَزَّوَجَلَّ).' They forbade this wearing of clothes, and they said, 'We found our forefathers practising it, so we followed their example, and also Allah (عَزَّوَجَلَّ) has commanded it to us.' Say to them O Beloved, 'Indeed, Allah عَزَّوَجَلَّ does not ordain shamelessness, so do you attribute things to Allah عَزَّوَجَلَّ which you know not?'

قُلْ اَمَرَ رَبِّیْ بِالْقِسْطِ ۫ وَ اَقِیْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ ادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ﴿۲۹﴾

7:29. Say you (O Beloved), 'My Lord has commanded justice. And set your face straight every time you offer Salah and worship solely Him, being His devoted bondsmen; the way He originated you; you will return in the same manner.'

Tafseer

In previous verses, evil and prohibited things were mentioned, now in this verse Allah عَزَّوَجَلَّ orders good things with which He is pleased. Say to them O Beloved, 'My Lord has ordered justice, and to set your face straight towards Qiblah every time you offer Salah and worship solely Him; being His devoted bondsmen - the way He originated you when you were nothing; in the same manner, you will return - that is, He will bring you back to life, and that will be on the Day of Resurrection.'

فَرِیْقًا هَدٰى وَ فَرِیْقًا حَقَّ عَلَیْهِمُ الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّیٰطِیْنَ اَوْلِیَآءَ مِنْ دُوْنِ اللّٰهِ وَ یَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۰﴾

7:30. He guided one group, and the misguidance of one group was proven; instead of Allah, they made devils their friend and they assume this; that they are on guidance.

Tafseer

All people will not accept faith - He guided one group so they accepted faith, and the misguidance of another group was proven and they did not accept faith; they made the devils their friend instead of Allah عَزَّوَجَلَّ, and they assume this; that they are upon guidance.

يٰبَنِيْۤ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ كُلُوْا وَ اشْرَبُوْا وَ لَا تُسْرِفُوْا ۚ اِنَّهٗ لَا یُحِبُّ الْمُسْرِفِیْنَ ﴿۳۱﴾ ع ۳ ۱۰

7:31. O children of Adam! Adorn yourself when you go to the Masjid, and eat and drink, and do not cross the limit; indeed, He does not like those who cross the limit (i.e. the extravagant).

Tafseer

O children of Adam! If possible, adorn yourself with a special garment every time you go to the Masjid for Salah, otherwise wear normal but clean garments, also perfume yourself when going to the Masjid. Also eat, drink and wear from the lawful matters as you wish, but do not cross the limit by spending in unnecessary, unlawful and evil things. Indeed, He does not like those who cross the limit (i.e. the extravagant).

قُلْ مَنْ حَرَّمَ زِیْنَةَ اللّٰهِ الَّتِیْۤ اَخْرَجَ لِعِبَادِهٖ وَ الطَّیِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِیَ لِلَّذِیْنَ اٰمَنُوْا فِی الْحَیٰوةِ الدُّنْیَا خَالِصَةً یَّوْمَ الْقِیٰمَةِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ﴿۳۲﴾

7:32. Say you (O Beloved), 'Who has made unlawful the adornment of Allah which He has brought forth for His bondsmen, and pure sustenance?' Say you; that 'It is for the believers in this world and on the Day of Resurrection; so, it will solely be for them,' this is how We explain the verses in detail for the people of knowledge.

Tafseer

O Beloved, say to them in refutation, 'Who has made unlawful the adornment of Allah (عَزَّوَجَلَّ) which He has brought forth from the earth for His bondsmen in the way of garments, and pure

delicious foods of the sustenance of Allah (عَزَّوَجَلَّ)?' Say you, that 'The beautiful delicious things are initially for the believers in this world, even if others may share it with them, whereas on the Day of Resurrection, it will solely be for the believers.' This is how Allah عَزَّوَجَلَّ explains the verses in detail for the people who know that Allah عَزَّوَجَلَّ is One, for those who reflect because they are the ones to profit from these signs.

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الْاِثْمَ وَ الْبَغْیَ بِغَیْرِ الْحَقِّ وَ اَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ یُنَزِّلْ بِهٖ سُلْطٰنًا وَّ اَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ(۳۳)

7:33. Say you (O Beloved), 'My Lord has made indecencies unlawful; those which are open and those which are hidden, and sin and wrongful oppression, and this; that you associate as partners with Allah for which He has not sent down any authority, and this; that you say those things concerning Allah of which you have no knowledge.'

Tafseer

Say you O Beloved, 'My Lord has made indecencies unlawful such as fornication; those which are open and those which are hidden - that is, the evident ones and the secret ones, and sin and wrongful oppression against people, and this; that you associate those things as partners with Allah عَزَّوَجَلَّ for which He has not sent down any authority or any definitive proof for such association, and this; that you say those things concerning Allah عَزَّوَجَلَّ of which you have no knowledge, in the way of forbidding what He has not forbidden and other things.'

وَ لِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا یَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا یَسْتَقْدِمُوْنَ(۳۴)

7:34. And for every group there is a promise (of fixed time); so, when their promise (of death) will come, it will not delay (even) a moment nor advance.

Tafseer

For every group of disbelievers, there is a promise of a fixed time for their punishment or for every

group of people, there is a promise of a fixed time of death; so, when their promise of punishment or death will come, it will not delay even a moment nor advance.

يٰبَنِيْۤ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۳۵﴾

7:35. O children of Adam! If Messengers from amongst you come to you reciting My verses, whosoever therefore adopts piety and reforms (himself); so, upon him is no fear nor any grief.

Tafseer

Allah عَزَّوَجَلَّ has given guidance right from the beginning - O children of Adam - in order to guide you, if the Messengers of Allah عَلَيْهِمُ السَّلَام from amongst you come to you reciting His verses; whoever hence believes in the Messengers عَلَيْهِمُ السَّلَام, adopts piety by refraining from disobeying them, reforms himself and becomes pious, upon him shall be no fear nor shall he grieve in the Hereafter.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ اسْتَكْبَرُوْا عَنْهَاۤ اُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۳۶﴾

7:36. And those who belied Our verses and became arrogant against them, they are the people of Hell, wherein they will remain forever.

Tafseer

Allah عَزَّوَجَلَّ says, 'Those who belied Our verses and became arrogant against them by refusing to accept them, they are the people of Hellfire, wherein they shall remain forever.'

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اُولٰٓىِٕكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ؕ حَتّٰۤى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوْۤا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا وَ شَهِدُوْا عَلٰۤى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۳۷﴾

7:37. So, who is more unjust than the one who fabricated lie against Allah or belied His verses? Their written fate will reach them, until Our sent ones (i.e. the angels) come to remove their

souls; so, they (the angels) say to them, 'Where are those whom you used to worship other than Allah?' (In reply) they say, 'We have lost them.' And they bear witness against their own souls that they were disbelievers.

Tafseer

So, who is more unjust than the one who fabricated lies against Allah عَزَّوَجَلَّ by ascribing to Him partners or a child, or belied His verses of the Holy Qur'aan? Their written fate in term of life and sustenance etc. will reach them, until His sent ones (the angels) come to remove their souls, and the angels say to them in reprimand, 'Where are those whom you used to worship other than Allah? Can they help you in your difficult time now?' In reply, the unjust say, 'We have lost them, they are not present before us, and we cannot see them, they cannot help us.' Moreover, they bear witness against their own souls upon death that they were disbelievers.

قَالَ ادْخُلُوْا فِیْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَ الْاِنْسِ فِی النَّارِ ؕ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ؕ حَتّٰۤى اِذَا ادَّارَكُوْا فِیْهَا جَمِیْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰۤؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ؕ قَالَ لِكُلٍّ ضِعْفٌ وَّ لٰكِنْ لَّا تَعْلَمُوْنَ ﴿۳۸﴾

7:38. Allah says to them that 'Join the groups of Jinn and humans who have entered the Fire before you.' When a group enters, it curses the other until when they all have entered it; so, the latter will say regarding the former, 'O our Lord, they are those who led us astray; give them therefore double the punishment of the Fire.' He will say, 'For all is double, but you know not.'

Tafseer

Allah عَزَّوَجَلَّ will say to the disbelievers on the Day of Resurrection that you should join the groups of disbelieving Jinn and humans who have entered the Fire before you. When a group of disbelievers will enter into the Fire, it will curse another group of disbelievers until they have all entered it following each other. The latter - those who entered Hell later - will say regarding the former, 'O our Lord, they are those who led us astray, so give them double the punishment of the Fire.' Allah عَزَّوَجَلَّ

will say, 'For each of you and for them is double the punishment, but you know not what will be for each group.'

وَقَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۳۹﴾ ع ۱۱

7:39. And the former will say to the latter, 'So, you too were no better than us; therefore, taste the punishment for what you have done.'

Tafseer

The former will say to the latter, 'You too were no better than us, so why should we be punished double? Since you did not disbelieve because of us, you and we are equal in this predicament, so you should also get double the punishment.' Allah عَزَّوَجَلَّ says to them, 'Therefore, all of you taste the punishment for what you have done.'

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ؕ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿۴۰﴾

7:40. Those who belied Our verses and were arrogant against them, the gates of the heavens will not be opened for them nor will they enter Paradise until a camel goes through the eye of a needle (which will not happen); and this is how We recompense the culprits.

Tafseer

Those who belied the verses of Allah عَزَّوَجَلَّ were arrogant against them by not believing in them, the gates of the heavens will not be opened for them when their souls are carried up to it after death, for instead they are taken down under the seventh earth into Sijjeen in contrast to the believer for whom the gates are opened.

The soul of a believer is carried up into the seventh heaven as is stated in a blessed Hadith of Mishkah al-Masabih, book 5, Hadith no. 1630. Nor will they enter Paradise until a camel goes through the

eye of a needle - which will not happen, neither will their entry into Paradise; and this is how Allah عَزَّوَجَلَّ recompenses the culprits.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّمِنْ فَوْقِهِمْ غَوَاشٍ ؕ وَ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۴۱﴾

7:41. Only Fire is the bed for them, and only Fire is the covering for them; and this is how We recompense the unjust.

Tafseer

For them only Fire is the bed, and for them only Fire is the covering. It means that the Fire is covering them from all sides; and this is how Allah عَزَّوَجَلَّ recompenses the unjust i.e. the disbelievers.

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَاۤ ۫ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۴۲﴾

7:42. And those who believed and performed good deeds according to their power, We do not burden any one beyond their strength; they are the people of Paradise, wherein they will abide forever.

Tafseer

The promise which Allah عَزَّوَجَلَّ has made with the believers and what is kept ready for them in the Hereafter is mentioned here. And those who believed and performed good deeds according to their strength, Allah عَزَّوَجَلَّ does not burden any one beyond their strength; they are the people of Paradise, wherein they will abide forever.

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَاۤ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَنُوْدُوْۤا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

الثلثة

7:43. And We have removed malice from their chests, rivers will flow beneath them, and they will say, 'All praise is due to Allah Who guided us to this, and we would not have attained the

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right path if Allah had not guided us. Indeed, the Messengers of our Lord brought the truth.' And it was proclaimed (to them) that 'You have received this Paradise as inheritance; the reward for your (good) deeds.'

Tafseer

Allah عَزَّوَجَلَّ has removed malice from their chests that existed between them in the world, they will live happily without any distrust in Paradise. Rivers will flow beneath them, and they will say once they have settled in their dwellings, 'All praise is to Allah عَزَّوَجَلَّ Who guided us to this great success, and we would not have attained the right path of Paradise if He had not guided us towards it. Indeed, the Messengers of our Lord عَلَيْهِمُ السَّلَام have definitely brought the truth into the world; because of following that truth, we are here in Paradise.' It would be announced to them that 'You have received this Paradise as an inheritance due to the reward for your good deeds which you used to do in the world.'

وَنَادٰۤى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَیْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِیْنَ ﴿۴۴﴾

7:44. And the people of Paradise called out to the people of Hell; that 'We have definitely received what our Lord had truly promised us, so, have you also received what your Lord had truly promised you?' They said, 'Yes.' And an announcer between them proclaimed that 'The curse of Allah is upon the unjust.'

Tafseer

The people of Paradise called out to the people of Hell in verification, promise or reprimand; 'We have certainly received Paradise which is what our Lord had truly promised us in the way of reward. Have you also received that punishment what your Lord had truly promised you?' They will say, 'Yes, we have also received it.' An announcer (an angel) will proclaim between the dwellers of Paradise and the dwellers of Hell that the curse of Allah عَزَّوَجَلَّ is upon the unjust ones.

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ۚ وَ هُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ﴿۴۵﴾

7:45. 'They are those who prevent (people) from the path of Allah, and wish to distort it and disbelieve in the Hereafter.'

Tafseer

Those who prevent people in this world from the path of Allah عَزَّوَجَلَّ - that is, from His religion and wish to distort the religion of Allah عَزَّوَجَلَّ and change that path which He has designed for His bondsmen, they are those who disbelieve in the Hereafter.

وَ بَيْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْاَعْرَافِ رِجَالٌ يَّعْرِفُوْنَ كُلًّۢا بِسِيْمٰىهُمْ ۚ وَ نَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَيْكُمْ ۫ لَمْ يَدْخُلُوْهَا وَ هُمْ يَطْمَعُوْنَ ﴿۴۶﴾

7:46. And between Paradise and Hell is a veil, and on the A'raaf (height) will be some men who will recognise both groups by their foreheads, and they will call to the people of Paradise; that 'Peace be upon you.' They (the people on A'raaf) have not entered Paradise (yet) and they yearn for it.

Tafseer

Between Paradise and Hell is a veil said to be the wall of the Heights, it is called A'raaf, and on the A'raaf - which is the high wall of Paradise - there will be some men whose good deeds and evil deeds are equal, as is stated in Tafseer Noor-ul-'Irfaan; they are those who will recognise both groups by their foreheads - their glowing faces in the case of the believers and darkened ones in the case of the disbelievers - because they are able to see them due to being on the high point. They will call to the people of Paradise, that 'Peace be upon you.' They - the people on A'raaf - have not entered Paradise yet and they yearn for it. With the Mercy of Allah عَزَّوَجَلَّ, they - the people of A'raaf - will finally be admitted into Paradise.

وَ اِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِیْنَ ﴿۴۷﴾ ع ۵

7:47. And when their eyes will turn towards the people of Hell, they will say, 'O our Lord, do not include us with the unjust.'

Tafseer

When the eyes of the people of A'raaf will turn towards the people of Hell, they will say, 'O our Lord, do not put us in the Fire with the unjust.'

وَ نَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا یَّعْرِفُوْنَهُمْ بِسِیْمٰىهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُوْنَ ﴿۴۸﴾

7:48. And the men on the A'raaf (height) will call to some men (from Hell) whom they recognise by their foreheads, they will say, 'How did your mob and that arrogance which you used to display benefit you?'

Tafseer

The men on the A'raaf - that is, the people on the height - will call to some disbelieving men from Hell whom they recognise by their foreheads, and they will say to them, 'How did your mob and that arrogance - that is, your looking down on true faith - which you used to display in the world against the truth benefit you as protection against the Fire?'

اَهٰۤؤُلَآءِ الَّذِیْنَ اَقْسَمْتُمْ لَا یَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَیْكُمْ وَ لَاۤ اَنْتُمْ تَحْزَنُوْنَ ﴿۴۹﴾

7:49. (The people of A'raaf will say indicating towards poor Muslims) 'Are these the people regarding whom you (O disbelievers) used to swear oaths that Allah would not have mercy upon them at all? (Whereas) it has been said to them, "Enter Paradise; there is no fear for you nor any grief."'

Tafseer

The people of A'raaf will say indicating towards the poor Muslims, 'Are these not the people regarding whom you - O disbelievers - swore an oath in the world looking at their poverty thinking that Allah عَزَّوَجَلَّ would not have mercy upon them at all - that is, He will not grant them Paradise?' Whereas, it has already been said to them, 'Enter Paradise in the state that you shall have neither fear nor any grief.'

وَنَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْۤا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ۙ﴿۵۰﴾

7:50. And the people of Hell will call upon the people of Paradise; that 'Provide us some benefit from your water or from that food which Allah has provided you.' They will say, 'Indeed, Allah has made both unlawful for the disbelievers.'

Tafseer

The people of Hell will call upon from Hell to the people of Paradise saying to them, 'Provide us with some benefit of Paradise, such as from your water or from that food which Allah (عَزَّوَجَلَّ) has provided you.' The people of Paradise will say to them after listening to their cry, 'Indeed, Allah عَزَّوَجَلَّ has made both - water and food - unlawful for the disbelievers.'

الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّلَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۵۱﴾

7:51. Those who made their religion play and amusement, and whom the worldly life has deceived; so, this Day We will leave them (in punishment) just like they had abandoned the concept of meeting this Day, and just like they used to deny Our verses.

Tafseer

One of the greatest signs of the disbelievers is mentioned here. Those who have made their religion play and amusement which the Messengers of Allah عَلَيْهِمُ السَّلَام have brought to them, and whom the worldly life has deceived - Allah عَزَّوَجَلَّ will say to them, 'Therefore, this Day We will leave them in the punishment of the Fire, just like they had abandoned the concept of meeting this Day of theirs when they neglected to perform good deeds, and just like they used to deny Our verses.'

وَ لَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّ رَحْمَةً لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۵۲﴾

7:52. And We indeed brought to them a Book (i.e. the Qur'aan), which We detailed with great knowledge; guidance and mercy for the believers.

Tafseer

Indeed, Allah عَزَّوَجَلَّ brought to them - that is, the people of Makkah - a Book - i.e. the Holy Qur'aan - which He has detailed with great knowledge, comprising of the news of the unseen, the promise of reward and the threat of punishment. This Book is entirely guidance and mercy for the believers.

هَلْ یَنْظُرُوْنَ اِلَّا تَاْوِیْلَهٗؕ یَوْمَ یَاْتِیْ تَاْوِیْلُهٗ یَقُوْلُ الَّذِیْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَیَشْفَعُوْا لَنَاۤ اَوْ نُرَدُّ فَنَعْمَلَ غَیْرَ الَّذِیْ كُنَّا نَعْمَلُؕ قَدْ خَسِرُوْۤا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا یَفْتَرُوْنَ ﴿۵۳﴾ ع ۶ ۱۳

7:53. What are they waiting for except for the outcome declared by that Book to appear? The Day when the declared result of that (Book) will occur. Those (i.e. the disbelievers) who had previously forgotten it will call out; that 'Indeed, the Messengers of our Lord brought the truth; so, do we have any intercessors who may intercede on our behalf? Or could we be sent back; that we may do deeds contrary to what we have done previously?' They have indeed put their souls at loss and have lost those (friends) who used to entice them with fabrication.

Tafseer

What are they waiting for except for the outcome - which is punishment declared by that Book i.e. the Holy Qur'aan - to appear? They will be destroyed on the Day when the declared result of that Book will take place in front of them, which will be on the Day of Resurrection. Those who had previously forgotten it and neglected to believe in it - i.e. the disbelievers - will call out, that 'Indeed, the Messengers of our Lord (عَلَيْهِمُ السَّلَام) brought the truth, but we did not accept their message. So, today do we have any intercessors who may intercede on our behalf? Could we be sent back to the world, so that we may do deeds contrary to what we have done previously, by affirming the Oneness of Allah عَزَّوَجَلَّ and refrain from associating others with Him?' But their wish will not be fulfilled. Indeed, they have put their souls at loss and have lost those false friends who used to entice them with fabrication that Allah عَزَّوَجَلَّ has a partner; those so-called friends have failed them and abandoned them.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا وَّ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖؕ اَلَا لَهُ الْخَلْقُ وَ الْاَمْرُؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۵۴﴾

7:54. Indeed, your Lord is Allah Who created the heavens and the earth in six days, then (after creating the Throne), He established His Dominance upon the Throne. He covers the night and the day with each other; that (one) comes swiftly following it (i.e. the other), and made the sun and the moon and the stars all subservient to His command. Pay heed! Only in His Hand (of power) is to create and to command; Most Auspicious is Allah; the Lord of all the worlds.

Tafseer

Indeed, your Lord is Allah عَزَّوَجَلَّ Who created the heavens and the earth in six days of the days of this world - that is to say, in the equivalence thereof since there was no sun at that time; had He willed, He could have created them in an instant, but the reason for Him not having done so is that He wanted to teach His creation to do things step by step and plan their matters properly. After creating the Throne, He established His Dominance upon the Throne. He covers the night and day with each other, that one comes swiftly following the other - each following the other in swift pursuit - and made the sun and the moon and the stars; all subservient to His command by His power. Pay heed!

Only in His Hand of power is to create and to command in its totality; Most Auspicious is Allah عَزَّوَجَلَّ; the Lord of all the worlds.

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ خُفْیَةً ؕ اِنَّهٗ لَا یُحِبُّ الْمُعْتَدِیْنَ ۚ﴿۵۵﴾

7:55. Supplicate to your Lord in humility and softly; indeed, He does not love those who exceed the limit.

Tafseer

Supplicate to your Lord in humility and softly in secret; indeed, He does not love those who exceed the limit e.g. asking forbidden things such as, I must become a Prophet, death must not come to me or a loud supplication at the time when people are reciting Qur'aan or performing Salah, etc.

وَ لَا تُفْسِدُوْا فِی الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَ ادْعُوْهُ خَوْفًا وَّ طَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِیْبٌ مِّنَ الْمُحْسِنِیْنَ ﴿۵۶﴾

7:56. And do not spread turmoil on the earth after it has been set right, and supplicate to Him; fearing and longing; indeed, the Mercy of Allah is close to the righteous.

Tafseer

Do not spread turmoil on the earth through oppression, idol-worshipping and acts of disobedience after it has been set right as a result of the sending forth of Messengers عَلَيْهِمُ السَّلَام to it, and supplicate to Allah عَزَّوَجَلَّ ; fearing His punishment and longing for His Mercy - this fear and hope is the courtesy of Dua. Indeed, the Mercy of Allah عَزَّوَجَلَّ is close to the righteous.

وَ هُوَ الَّذِیْ یُرْسِلُ الرِّیٰحَ بُشْرًۢا بَیْنَ یَدَیْ رَحْمَتِهٖ ؕ حَتّٰۤى اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّیِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۵۷﴾

7:57. And it is He Who sends the winds; ahead of His mercy (i.e. rain) giving glad tidings, until when they come bearing heavy clouds. We drove it towards any dead town, then sent down

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water therewith, then produced fruits of various kinds therewith; this is how We will bring forth the dead; perhaps you accept advice.

Tafseer

Allah عَزَّوَجَلَّ is He Who sends the winds; ahead of His mercy giving glad tidings of rain, until when the winds come bearing heavy clouds full of rain. Allah عَزَّوَجَلَّ drove it towards any dead town, devoid of any vegetation - in other words, He lead it there in order to revive it, then sent down water therewith and then produced fruits of various kinds therewith; this is how Allah عَزَّوَجَلَّ will bring forth the dead on the Day of Judgement from their graves through resurrection; perhaps you accept advice and believe in Allah's عَزَّوَجَلَّ power of resurrection.

وَالْبَلَدُ الطَّیِّبُ یَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖۚ-وَالَّذِیْ خَبُثَ لَا یَخْرُجُ اِلَّا نَكِدًاؕ-كَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ لِقَوْمٍ یَّشْكُرُوْنَ(۵۸) ع ۱۴

7:58. And from the fertile land comes forth its vegetation by the command of Allah, and from the infertile (land) nothing comes forth except a little with difficulty; this is how We explain the verses in different ways for those who are grateful.

Tafseer

From the fertile land - the one of rich soil - comes forth wholesomely its vegetation by the command of Allah عَزَّوَجَلَّ. This is a similitude of the believer who when he hears an admonition, he pays heed to and benefits from it. From the infertile, nothing comes forth except a little with difficulty; this is the similitude of the disbeliever - this is how Allah عَزَّوَجَلَّ explains His verses in different ways for those who are grateful to Allah عَزَّوَجَلَّ and they believe.

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗؕ-اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ عَظِیْمٍ(۵۹)

7:59. Indeed, We sent Nooh to his nation; so, he said, 'O my people! Worship Allah, you do not have any god except Him. Indeed, I fear for you the punishment of the Great Day (of Resurrection).'

Tafseer

Indeed, Allah عَزَّوَجَلَّ sent the Prophet Nooh عَلَيْهِ السَّلَام to his people, so he said to them, 'O my people! Worship Allah عَزَّوَجَلَّ; you do not have any god except Him. However, if you worshipped anyone other than Allah, indeed I then fear for you the punishment of the Great Day of Resurrection.'

قَالَ الْمَلَاُ مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۶۰﴾

7:60. The leaders of his people said, 'Indeed, we see you in open error.'

Tafseer

The council of the respected leaders of his people said, 'Indeed, we see you in open error.'

Note: From here, we learn that to say any of the Prophets عَلَيْهِمُ السَّلَام have gone astray is the way of the disbelievers.

قَالَ یٰقَوْمِ لَیْسَ بِیْ ضَلٰلَةٌ وَّ لٰكِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ ﴿۶۱﴾

7:61. He said, 'O my people! There is no misguidance in me; I am in fact a Messenger of the Lord of all the worlds.'

Tafseer

After hearing the totally ignorant and idiotic answer of the leaders of his people, he said whilst demonstrating excellent character, 'O my people! There is no misguidance in me; I am a Messenger of the Lord of all the worlds.'

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّیْ وَ اَنْصَحُ لَكُمْ وَ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۲﴾

7:62. '(I am) conveying to you the messages of my Lord and wishing good for you, and I possess that knowledge from Allah which you possess not.'

Tafseer

'I convey to you the messages of my Lord - which are revealed to me - and wish good for you, and I possess that special knowledge from Allah عَزَّوَجَلَّ which you possess not.'

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ﴿۶۳﴾

7:63. 'And were you surprised by this; that advice came to you from your Lord through a man amongst you, so that he may warn you and that you may fear, and there may be (His) Mercy upon you?'

Tafseer

Were you surprised that advice came to you from your Lord through the tongue of a man amongst you, that he may warn you of the consequences of disbelief and of the punishment if you do not believe, that you may fear Allah عَزَّوَجَلَّ and so that you may receive His Mercy?

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ﴿۶۴﴾ ع ۸ ۱۵

7:64. They therefore belied him; so, We rescued him and those with him in the Ark, and We drowned those who belied Our verses; indeed, that was a blind group (unable to see the truth).

Tafseer

Therefore, they belied him, so Allah عَزَّوَجَلَّ rescued him and the believers who were with him in the Ark from drowning, and He drowned those by means of the Flood who belied His verses. Indeed, they were a group of disbelievers blind to the truth.

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۶۵﴾

7:65. And (We) sent Hood to the people of 'Aad from their own community. He said, 'O my people! Worship Allah; you do not have any god except Him. So, do you not fear?'

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Tafseer

Allah عَزَّوَجَلَّ sent the Prophet Hood عَلَيْهِ السَّلَام to the people of the former 'Aad from their own community. He said, 'O my people! Worship Allah عَزَّوَجَلَّ, affirming His Oneness! You do not have any god except Him. So, do you not fear His punishment and then believe?' The former 'Aad was the nation of the Prophet Hood عَلَيْهِ السَّلَام, whereas the latter 'Aad is the nation of the Prophet Saalih عَلَيْهِ السَّلَام - they are also called Thamood.

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖۤ اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ وَّ اِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿۶۶﴾

7:66. The (disbelieving) leaders of his nation said, 'Indeed, we consider you foolish, and indeed, we think you are amongst the liars.'

Tafseer

The disbelieving leaders of his people said in a very offensive style, 'O Hood! Indeed, we consider you foolish, and indeed we think you are amongst the liars in your message.'

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّ لٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿۶۷﴾

7:67. He said, 'O my people! What have I got to do with foolishness? I am indeed a Messenger of the Lord of all the worlds.'

Tafseer

He said, 'O my people! What have I got to do with foolishness? I am not a fool as you assume, but a Messenger of the Lord of all the worlds.'

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَ اَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿۶۸﴾

7:68. 'I convey to you the messages of my Lord and I am your trustworthy well-wisher.'

Tafseer

'I convey to you the Messages of my Lord and I am your trustworthy adviser and well-wisher in all of your matters, especially in the Messages I convey to you.'

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ؕ وَاذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۶۹﴾

7:69. 'And were you surprised by this; that advice came to you from your Lord through a man amongst you, so that he may warn you? Remember when He made you the successors of the people of Nooh and increased the dimensions of your bodies (in height, size and strength), remember therefore the favours of Allah; that you may attain good.'

Tafseer

Were you surprised that advice came to you from your Lord through the tongue of a man from amongst you, that he may warn you from the punishment of Allah عَزَّوَجَلَّ? Remember when He bestowed His favour upon you by making you the successors on earth of the people of Nooh عَلَيْهِ السَّلَام and increased your stature in the dimensions of your bodies in height, size and strength - the tallest of them measured 100 feet, and the shortest 60. Therefore, remember the favours of Allah عَزَّوَجَلَّ which He has bestowed upon you; you should therefore not worship anyone other than Allah, so that you may attain goodness in this world and in the Hereafter.

قَالُوْۤا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۷۰﴾

7:70. They said, 'Have you come to us in order that we worship only one Allah, and abandon those whom our ancestors worshipped? So, bring upon us what you promise us (i.e. punishment), if (you) are truthful.'

Tafseer

Whenever revelation came upon the Prophet Hood عَلَيْهِ السَّلَام, he would come to his people to pass on

the message, but they would reply rudely as mentioned in this verse. They said, 'Have you come to us in order that we should worship only One Allah and abandon those whom our ancestors worshipped? So, bring upon us what you promise us of the punishment, if you are truthful in what you say.'

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّ غَضَبٌ ؕ اَتُجَادِلُوْنَنِيْ فِيْۤ اَسْمَآءٍ سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْۤا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿۷۱﴾

7:71. He said, 'Indeed, the punishment and the wrath of your Lord have fallen upon you. Are you disputing with me regarding only the names which you and your ancestors have kept? Allah has not sent down any authority concerning them; therefore, wait; I too await with you.'

Tafseer

He said to them, 'O my people! You should take it as if the punishment and the wrath of your Lord have fallen upon you. Are you disputing with me regarding your false deities, who are only the assumed names which you and your ancestors have kept (i.e. idols), that you worship? Allah عَزَّوَجَلَّ has not sent down any authority concerning them, nor any definitive argument or proof. Therefore, await the punishment; I too await you on account of your denial of me.' Thus, a blasting wind was unleashed against them.

فَاَنْجَيْنٰهُ وَ الَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ قَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ مَا كَانُوْا مُؤْمِنِيْنَ ﴿۷۲﴾ ع ۹ ۸ ۱۲

7:72. We henceforth rescued him and those with him by showing great mercy from Us. And those who used to belie Our verses; We cut off their root, and they were not believers.

Tafseer

When the punishment of the blasting wind came, Allah عَزَّوَجَلَّ therefore rescued him - namely, the Prophet Hood عَلَيْهِ السَّلَام- from the punishment and those with him from amongst the believers by showing great mercy from Himself. Whereas, those who used to belie the verses of Allah عَزَّوَجَلَّ, He cut off their root - that is, He completely eliminated them and they were not believers.

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَیِّنَةٌ مِّنْ رَّبِّكُمْ هٰذِهٖ نَاقَةُ اللّٰهِ
لَكُمْ اٰیَةً فَذَرُوْهَا تَاْكُلْ فِیْۤ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَیَاْخُذَكُمْ عَذَابٌ اَلِیْمٌ ﴿۷۳﴾

وقف لازم

7:73. And We sent Saalih to the (tribe of) Thamood from their own community. He said, 'O my people! Worship Allah; you do not have any god except Him. Indeed, a clear proof has come to you from your Lord; this is Allah's she-camel; a sign for you, leave her free therefore to graze on Allah's earth, and do not touch her with evil (intent); that a painful punishment will overtake you.'

Tafseer

Allah عَزَّوَجَلَّ sent the Prophet Saalih عَلَیْہِ السَّلَام to the tribe of Thamood from their own community. He said, 'O my people! Worship Allah عَزَّوَجَلَّ; you do not have any god except Him. Indeed, a clear proof and miracle has come to you from your Lord of my truthfulness; this is the She-camel of Allah عَزَّوَجَلَّ, a sign for you which they had asked him to make it come out of a specific rock which they had designated. The Prophet Saalih عَلَیْہِ السَّلَام said to them, 'So, leave her free to graze on the earth of Allah عَزَّوَجَلَّ, and do not touch her with an evil intention by harming her either by hamstringing (i.e. cutting the blood veins from the lower leg) or beating her; and if you harm her, a painful punishment from Allah عَزَّوَجَلَّ will overtake you.'

وَ اذْكُرُوْۤا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ وَّ بَوَّاَكُمْ فِی الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا وَّ تَنْحِتُوْنَ الْجِبَالَ بُیُوْتًا ۚ
فَاذْكُرُوْۤا اٰلَآءَ اللّٰهِ وَ لَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِیْنَ ﴿۷۴﴾

7:74. 'And remember when He made you successors of 'Aad and gave you a region in the earth; that you build palaces in the soft land and carve houses in the mountains. So, remember the Favours of Allah and do not roam around the earth spreading turmoil.'

Tafseer

'Remember that time when Allah عَزَّوَجَلَّ made you successors of 'Aad on earth and gave you a region

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to dwell in the earth that you build palaces in the soft land in which you lodge during the summer and carve houses in the mountains in which you lodge during the winter. So, remember the Favours of Allah عَزَّوَجَلَّ, accept faith, and do not roam around the earth spreading turmoil.

قَالَ الْمَلَاُ الَّذِیْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِیْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ(۷۵)

7:75. The arrogant ones of his people said to the weak Muslims, 'Do you know that Saalih is (really) a Messenger of his Lord?' They said, 'We believe in whatever he has been sent with.'

Tafseer

The arrogant ones of his people who did not believe in him said to the weak and oppressed Muslims, 'Do you know that Saalih (عَلَيْهِ السَّلَام) is really a Messenger of his Lord?' They said, 'Yes, we truly believe in that religion he has been sent with.'

قَالَ الَّذِیْنَ اسْتَكْبَرُوْۤا اِنَّا بِالَّذِیْۤ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ(۷۶)

7:76. The arrogant ones said, 'We deny whom you believe in.'

Tafseer

The arrogant ones said, 'Truly, we deny the Prophet Saalih (عَلَيْهِ السَّلَام) in whom you believe.'

فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَ قَالُوْا یٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِیْنَ(۷۷)

7:77. So, they cut the veins of the lower portion of the legs of the she-camel, and rebelled against the command of their Lord, and said, 'O Saalih! Bring upon us (the punishment) of which you are promising, if you are a Messenger.'

Tafseer

The She-camel was given the water one day, and the next day the people of the tribe of Thamood; but they soon got tired of this arrangement. They cut the veins of the lower portion of the legs of the She-camel. A person with the name of Qaidaar hamstrung her by the command of the people of Thamood and killed her with a sword; they rebelled against the command of their Lord and said, 'O Saalih! Bring upon us the punishment of which you are promising us, if you are truly a Messenger of Allah.'

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِیْ دَارِهِمْ جٰثِمِیْنَ ﴿۷۸﴾

7:78. So, the earthquake seized them; therefore, in the morning they remained lying upside-down (dead) in their homes.

Tafseer

So, the trembling, a violent earthquake seized them. Therefore, they remained lying lifeless upside-down in their houses in the morning, capsized over their knees.

فَتَوَلّٰى عَنْهُمْ وَقَالَ یٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّیْ وَ نَصَحْتُ لَكُمْ وَ لٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِیْنَ ﴿۷۹﴾

7:79. Saalih therefore turned his face away from them and said, 'O my people! Indeed, I did deliver my Lord's message to you and wished you well, but you do not like the well-wishers.'

Tafseer

So, the Prophet Saalih عَلَیْہِ السَّلَام therefore turned his face away from them, left them and said, 'O my people, listen! Indeed, I did deliver the message of my Lord to you, wished you well and gave you sincere advice, but you do not like the sincere well-wishers.'

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِیْنَ ﴿۸۰﴾

7:80. And (We) sent Loot; when he said to his people, 'Do you commit such shameful (acts) which no one in the world has ever committed before?'

Tafseer

Allah عَزَّوَجَلَّ sent the Prophet Loot عَلَيْهِ السَّلَام as well, when he said to his people, that 'Do you commit such shameful acts - that is, the act of homosexuality which no one in the world has ever committed before, not humans nor Jinn?'

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۸۱﴾

7:81. 'You lustfully approach men; leaving women. Rather, you have transgressed the limits.'

Tafseer

You lustfully approach men; leaving women, showing no interest in women. Rather, you are vicious people, transgressing the limits of Allah عَزَّوَجَلَّ, going from what is lawful to what is unlawful.

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْهُمْ مِّنْ قَرْیَتِكُمْۚ اِنَّهُمْ اُنَاسٌ یَّتَطَهَّرُوْنَ ﴿۸۲﴾

7:82. And his people had no answer except saying this; that 'Banish them (i.e. Loot and his followers) from your town; these people aspire to be pure.'

Tafseer

His people had no answer except saying this; that expel them - that is, the Prophet Loot عَلَيْهِ السَّلَام and his followers - from your town; these people aspire to be pure from the acts of homosexuality.

فَاَنْجَیْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗۗ كَانَتْ مِنَ الْغٰبِرِیْنَ ﴿۸۳﴾

7:83. So, We rescued him and his family, except his (disbelieving) wife; she became of those who remained behind.

Tafseer

So, Allah عَزَّوَجَلَّ rescued him and his family except his disbelieving wife Waahilah. She loved her people and used to spy for them; she became of those who remained behind i.e. who remained behind to face the punishment.

وَ اَمْطَرْنَا عَلَیْهِمْ مَّطَرًاؕ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُجْرِمِیْنَ۠ ﴿۸۴﴾ ع ۱۰ ۱۲ ۱۷

7:84. And We showered upon them a rain (of stones); therefore, see what was the outcome of the criminals.

Tafseer

Allah عَزَّوَجَلَّ showered upon them a rain of stones of baked clay and destroyed them; therefore, see what the evil outcome was of the criminals.

وَ اِلٰى مَدْیَنَ اَخَاهُمْ شُعَیْبًاؕ قَالَ یٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَیْرُهٗؕ قَدْ جَآءَتْكُمْ بَیِّنَةٌ مِّنْ رَّبِّكُمْ فَاَوْفُوا الْكَیْلَ وَ الْمِیْزَانَ وَ لَا تَبْخَسُوا النَّاسَ اَشْیَآءَهُمْ وَ لَا تُفْسِدُوْا فِی الْاَرْضِ بَعْدَ اِصْلَاحِهَاؕ ذٰلِكُمْ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَۚ ﴿۸۵﴾

7:85. And to Madyan, We sent Shu'ayb from their community. He said, 'O my people! Worship Allah; you do not have any god except Him. Indeed, a clear proof has come to you from your Lord; measure and weigh therefore in full, and do not short-change people and do not spread turmoil on the earth after it has been put in order; this is for your own good, if you believe.'

Tafseer

To Madyan Allah عَزَّوَجَلَّ sent the Prophet Shu'ayb عَلَیْهِ السَّلَام from their community. He said, 'O my people! Worship Allah عَزَّوَجَلَّ; you do not have any god except Him. Indeed, a clear proof and miracle has come to you from your Lord to prove my truthfulness, that the high mountains bow down in

front of me and I easily climb upon them, so believe in me and measure and weigh in full, do not short-change the value of people's goods and do not spread turmoil on the earth by way of disbelief and acts of disobedience after it has been put in order through the sending of Messengers عَلَيْهِمُ السَّلَام thereto - this is for your own good, if you believe; if you are seekers of faith, so hasten to it.'

وَلَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَتَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَاذْكُرُوْٓا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۸۶﴾

7:86. 'And do not be seated on every path in order to scare the travellers, and to prevent from Allah's Path those who believe in Him, and wishing to distort it (i.e. the Path of Allah). And remember when you were a few; He increased you (in number), and see what is the outcome of the mischief-makers.'

Tafseer

Do not be seated on every path in order to scare and intimidate the travellers by seizing their goods or by charging them entry and exit tax to and from the city, and to prevent from the path of Allah عَزَّوَجَلَّ - that is, from His religion - those who believe in Him when you threaten to kill them; wishing to distort the path of Allah عَزَّوَجَلَّ. Moreover, remember when you were a few, He increased you in number. Therefore, look what is the outcome of the mischief-makers in front of you for denying their Messengers عَلَيْهِمُ السَّلَام - that is, behold how destruction was the conclusion of their matter.

وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْٓ اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۷﴾

7:87. 'And if a group amongst you believed in what I have been sent with, and another group did not believe; remain therefore waiting until Allah judges between us; and the judgement of Allah is the best.'

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Tafseer

'If a group amongst you believed in that true religion with what I have been sent, and another group did not believe in it, so this is how they became two groups. So, remain patient and wait until Allah عَزَّوَجَلَّ judges between both of our groups by bringing the confirmer of this truth and destroying the denier of it. The judgement of Allah عَزَّوَجَلَّ is the best, He is fairest of the judges.'

قَالَ الْمَلَاُ الَّذِیْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ یٰشُعَیْبُ وَ الَّذِیْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْیَتِنَاۤ اَوْ لَتَعُوْدُنَّ فِیْ مِلَّتِنَاؕ قَالَ اَوَ لَوْ كُنَّا كٰرِهِیْنَ ﴿۸۸﴾

7:88. The arrogant leaders of his people said, 'O Shu'ayb, we swear that we will banish you and the Muslims who are with you from our town, or you enter into our religion.' He said, 'Even though we detest it?'

Tafseer

After listening to the advice of the Prophet Shu'ayb عَلَیْہِ السَّلَام, the arrogant leaders of his people i.e. those who were arrogant of accepting faith and obeying the Prophet Shu'ayb عَلَیْہِ السَّلَام said, 'O Shu'ayb, we swear that we will banish you - and because of you - we will banish the Muslims who are with you from our town, or you enter into our religion.' He said to them, 'Even though we hate entering into your religion?'

قَدِ افْتَرَیْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِیْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَاؕ وَ مَا یَكُوْنُ لَنَاۤ اَنْ نَّعُوْدَ فِیْهَاۤ اِلَّاۤ اَنْ یَّشَآءَ اللّٰهُ رَبُّنَاؕ وَسِعَ رَبُّنَا كُلَّ شَیْءٍ عِلْمًاؕ عَلَى اللّٰهِ تَوَكَّلْنَاؕ رَبَّنَا افْتَحْ بَیْنَنَا وَ بَیْنَ قَوْمِنَا بِالْحَقِّ وَ اَنْتَ خَیْرُ الْفٰتِحِیْنَ ﴿۸۹﴾

7:89. 'We shall have definitely fabricated lie against Allah if we enter your religion after Allah has saved us from it, and it is not for any of us Muslims to enter your religion except what Allah wills Who is our Lord. The knowledge of our Lord encompasses all things, only in Allah we have trusted. O our Lord, make a true decision between us and our people; and Your decision is the best.'

Tafseer

The Prophet Shu'ayb عَلَیْہِ السَّلَام said to them, 'If we enter your religion, then indeed we have definitely fabricated lies against Allah عَزَّوَجَلَّ after He has saved us from it, and it is not right for any of us Muslims to enter your religion except whom Allah عَزَّوَجَلَّ - Who is our Lord - wills to destroy by causing him to enter into your false religion. The knowledge of our Lord encompasses all things, including my situation and yours; only in Allah عَزَّوَجَلَّ we have trusted. O our Lord, make a true decision between us and our people; and Your decision is the best.'

وَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَىِٕنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿۹۰﴾

7:90. And the disbelieving leaders of his people said that 'If you obey Shu'ayb, you will definitely be in loss.'

Tafseer

After seeing firmness in the Muslims concerning their religion, the disbelieving leaders of his people said to the Muslims that 'If you obey Shu'ayb (عَلَيْهِ السَّلَام) in commercial dealings, start measuring correctly and leave the path of your forefathers - which is to measure less when selling something, then you will definitely be in loss in terms of your businesses.'

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۹۱﴾

7:91. So, the earthquake seized them; thus, in the morning they remained lying upturned dead in their homes.

Tafseer

When the nation of the Prophet Shu'ayb عَلَيْهِ السَّلَام reached the extreme limit of their misguidance, consequently the violent earthquake seized them, thus in the morning they lay capsized over their knees and dead in their homes.

مع الَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ ﴿۹۲﴾

7:92. Those who belied Shu'ayb, it was as if they had never lived in those homes; only those who belied Shu'ayb were ruined.

Tafseer

Those who belied the Prophet Shu'ayb عَلَيْهِ السَّلَام, after the coming of the earthquake, their dwelling-

places and their lively palaces became such as if they had never lived in those homes, totally deserted; only those who belied the Prophet Shu'ayb عَلَيْهِ السَّلَام were in fact ruined, but not his followers.

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّيْ وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿۹۳﴾ ع ۱۱

7:93. Shu'ayb therefore turned his face away from them and said, 'O my people! I have delivered my Lord's message to you and gave you advice for your own good; so, why should I grieve for the disbelievers?'

Tafseer

So, the Prophet Shu'ayb عَلَيْهِ السَّلَام turned his face away from his disbelieving people when the punishment came upon them and said, 'O my people! I have indeed delivered the message of my Lord to you and gave you advice sincerely for your own good, but you believe not. So, why should I grieve for the disbelievers regarding their punishment?'

وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّبِيٍّ اِلَّآ اَخَذْنَآ اَهْلَهَا بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُوْنَ ﴿۹۴﴾

7:94. And We have not sent any Prophet to a town but We seized its people with hardship and adversity, so that they may somehow beseech humbly.

Tafseer

Allah عَزَّوَجَلَّ has not sent any Prophet to a town but when the disbelieving people of that town rejected him, He seized and punished its people with hardship and adversity because of their rejection. These calamities were sent upon them so that they may somehow humbly beseech, repent and believe.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّقَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿۹۵﴾

7:95. Then, We exchanged hardship into prosperity until (such a time when) they grew in

huge numbers and said, 'Indeed, grief and comfort reached our ancestors,' so, We seized them suddenly in their negligence.

Tafseer

Then, for them Allah عَزَّوَجَلَّ substituted hardship into prosperity, good wealth and health until such a time when they grew in huge numbers, and instead of being grateful and repenting they said out of ungratefulness towards this grace; 'Indeed, grief and comfort reached our ancestors before, just as it has befallen us and this is nothing but the habit of time and not the result of disobeying Allah (عَزَّوَجَلَّ),' so they remained firm in their disbelief. So, Allah عَزَّوَجَلَّ seized them with the punishment suddenly while they were in negligence regarding it.'

وَ لَوْ اَنَّ اَهْلَ الْقُرٰۤى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَیْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَ الْاَرْضِ وَ لٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ(۹۶)

7:96. And had the people of the towns believed and feared (Allah); so, We would have definitely opened for them the blessings from the heaven and from the earth. But they belied; so, We seized them on account of their actions.

Tafseer

Had the people of the towns - the deniers - believed in Allah عَزَّوَجَلَّ and the Messengers عَلَيْهِمُ السَّلَام sent to them, and feared Allah عَزَّوَجَلَّ regarding disbelief and the acts of disobedience, then Allah عَزَّوَجَلَّ would have certainly opened for them the blessings from the sky - by way of rain - and from the earth - by way of vegetation. But they belied the Messengers عَلَيْهِمُ السَّلَام; He therefore seized them on account of their evil actions.

Note: From this verse, we learn that Taqwa (piety, fear of Allah عَزَّوَجَلَّ) is a means of obtaining the Mercy of Allah عَزَّوَجَلَّ - in this world as well as in the Hereafter.

اَفَاَمِنَ اَهْلُ الْقُرٰۤى اَنْ یَّاْتِیَهُمْ بَاْسُنَا بَیَاتًا وَّهُمْ نَآىِٕمُوْنَ﴿۹۷﴾

7:97. Do the people of the towns not fear that Our punishment may come upon them at night, whilst they are asleep?

Tafseer

Do the people of the towns - the deniers i.e. the people of Makkah and other towns - not fear that the punishment of Allah عَزَّوَجَلَّ may come upon them at night while they are sleeping, unaware of its coming?

اَوَ اَمِنَ اَهْلُ الْقُرٰۤى اَنْ یَّاْتِیَهُمْ بَاْسُنَا ضُحًى وَّهُمْ یَلْعَبُوْنَ﴿۹۸﴾

7:98. Or do the people of the towns not fear that Our punishment may come upon them during the day, whilst they are playing?

Tafseer

Or do the people of the towns not fear that the punishment of Allah عَزَّوَجَلَّ may come upon them during the daytime, whilst they are playing? The punishment of Allah عَزَّوَجَلَّ usually comes at the time of negligence and heedlessness.

اَفَاَمِنُوْا مَكْرَ اللّٰهِۚ فَلَا یَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ﴿۹۹﴾ ع ۱۲

7:99. Are they fearless of Allah's secret plan? So, no one is fearless of Allah's secret plan except those who perish.

Tafseer

Are they fearless of Allah's عَزَّوَجَلَّ secret plan? That is, His bringing them up by degrees through apparent graces and then seizing them suddenly. So, no one is fearless of Allah's عَزَّوَجَلَّ secret plan except those who perish.

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اَوَلَمْ یَهْدِ لِلَّذِیْنَ یَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَاۤ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْۚ-وَ نَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا یَسْمَعُوْنَ(۱۰۰)

7:100. And did those who inherited the land after its owners not receive enough guidance; that, if We will, We could inflict them for their sins? And We set a seal upon their hearts so they do not hear anything.

Tafseer

Did those who inherited the land after the destruction of its owners - who inhabited it - not get enough guidance? Has it not become clear to them by knowing the destructive stories of their forefathers; that if Allah عَزَّوَجَلَّ wills, He could inflict them for their sins, as He struck those before them? Moreover, He may set a seal upon their hearts so that they do not hear the admonition in a way to ponder upon.

Note: From this we learn that not taking a lesson from another's death and remaining engrossed in sins are signs of a negligent heart. Visiting the graves is Sunnah, so one can take a lesson from it.

تِلْكَ الْقُرٰى نَقُصُّ عَلَیْكَ مِنْ اَنْۢبَآىٕهَاۚ-وَ لَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِۚ-فَمَا كَانُوْا لِیُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُؕ-كَذٰلِكَ یَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِیْنَ(۱۰۱)

7:101. These are the towns, the news of which We narrate to you (O Beloved). And their (respective) Messengers indeed came to them with clear proofs; so, they were not able to believe in what they had already belied; this is how Allah sets a seal upon the hearts of disbelievers.

Tafseer

These are the towns i.e. the people of towns, some of their news which Allah عَزَّوَجَلَّ narrates to you O Beloved Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), so people can learn a lesson. Indeed, their respective Messengers عَلَيْهِمُ السَّلَام came to them with clear proofs and manifest miracles; despite all of that,

they were not able to believe in what they had already belied when these signs had come to them because they persisted in disbelief. This is how Allah عَزَّوَجَلَّ sets seal of disbelief upon the hearts of the disbelievers.

The towns here refer to the towns of the nation of the Prophet Nooh, the Prophet Hood, the Prophet Saalih, the Prophet Loot and the Prophet Shu'ayb عَلَيْهِمُ السَّلَام.

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَاۤ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿۱۰۲﴾

7:102. And We found most of them not to be true to their words, and We definitely found most of them disobedient.

Tafseer

Whenever the disbelievers of Makkah were caught up in any difficulty, they would make a pledge to accept faith if the calamity was removed. This verse refers to their condition; Allah عَزَّوَجَلَّ found most of them not to be true to their words from the very day they made a pledge to accept faith, and He definitely found most of them to be disobedient.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَاۤ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۱۰۳﴾

7:103. Then, after them, We sent Moosa with Our signs to Fir'awn and to the members of his congress; they therefore committed injustice to those signs; so, see how was the outcome of the mischief-mongers.

Tafseer

Then, after the Messengers عَلَيْهِمُ السَّلَام whose stories are mentioned in the previous verses, Allah عَزَّوَجَلَّ sent the Prophet Moosa عَلَيْهِ السَّلَام with His nine signs, such as the Shining Hand, the Staff, etc. to Fir'awn and to the members of his congress. So, they did injustice to those signs by disbelieving in them. Therefore, see how was the outcome of the mischief-mongers when they were destroyed who commit corruption by way of disbelief.

وَ قَالَ مُوْسٰى یٰفِرْعَوْنُ اِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ ﴿۱۰۴﴾

7:104. And Moosa said, 'O Fir'awn! I am a Messenger of the Lord of all the worlds.'

Tafseer

On the order of Allah عَزَّوَجَلَّ, the Prophet Moosa عَلَیْہِ السَّلَام went to Fir'awn in order to invite him to believe in the Oneness of Allah عَزَّوَجَلَّ. The Prophet Moosa عَلَیْہِ السَّلَام said, 'O Fir'awn! I am the Messenger of the Lord of all the worlds to you,' but he denied him.

حَقِیْقٌ عَلٰۤى اَنْ لَّاۤ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَیِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِیَ بَنِیْۤ اِسْرَآءِیْلَ ﴿۱۰۵﴾

7:105. 'It is befitting for me not to speak concerning Allah except the truth. I have come to all of you with a sign from your Lord; therefore, let the Children of Israel go with me.'

Tafseer

The Prophet Moosa عَلَیْہِ السَّلَام said as a response when Fir'awn said to him, 'You are lying. It is befitting for me not to speak concerning Allah عَزَّوَجَلَّ except the truth because a true Messenger never lies. I have come to you all with a sign from your Lord, therefore let the Children of Israel go with me to Syria/Palestine whom you have enslaved, which is their country.'

قَالَ اِنْ كُنْتَ جِئْتَ بِاٰیَةٍ فَاْتِ بِهَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿۱۰۶﴾

7:106. (Fir'awn) said, 'If you have come with a sign, present it therefore if you are truthful!'

Tafseer

Fir'awn said, 'If you have come with a sign as you claim, then present it and show it to me if you are truthful in this.'

فَاَلْقٰى عَصَاهُ فَاِذَا هِیَ ثُعْبَانٌ مُّبِیْنٌۚ(۱۰۷)

7:107. So, Moosa threw down his staff; it immediately became a manifest python.

Tafseer

Then, the Prophet Moosa عَلَیْہِ السَّلَام threw his Staff down on the ground and it immediately became a manifest python - a gigantic snake for all to see. This snake was yellowish in colour, the width of its jaws was approximately 120 feet in distance and stood up on its tale. Its lower jaw was on the ground and its upper jaw was on the peak of the palace of Fir'awn. When it turned towards Fir'awn, he jumped down from his throne and ran away. This is the first miracle of the Prophet Moosa عَلَیْہِ السَّلَام.

وَّ نَزَعَ یَدَهٗ فَاِذَا هِیَ بَیْضَآءُ لِلنّٰظِرِیْنَ۠(۱۰۸)

ع ۱۳ ۹ ۲

7:108. And he drew out his hand after putting it into his collar, it therefore began to shine before the beholders.

Tafseer

He drew out his hand after putting it into his collar, so it began to shine before the beholders. Its light and shine was more than that of sun. This is the second miracle of the Prophet Moosa عَلَیْہِ السَّلَام.

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِیْمٌۙ(۱۰۹)

7:109. The chiefs of the people of Fir'awn said, 'This is actually a skilled magician.'

Tafseer

The chiefs of the people of Fir'awn said, 'This is a skilled magician, a cunning sorcerer and outstanding in the art of magic.' These are actually the words of Fir'awn, and they said it after hearing them from him whilst in consultation with him.

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يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿۱۱۰﴾

7:110. 'He (Moosa) wishes to banish you from your land; so, what is your suggestion?'

Tafseer

Fir'awn asked his people by saying, 'Moosa (عَلَيْهِ السَّلَام) wishes to banish you from your land, so what is your advice in how to handle him?'

قَالُوْۤا اَرْجِهْ وَ اَخَاهُ وَ اَرْسِلْ فِي الْمَدَآىِٕنِ حٰشِرِيْنَ ﴿۱۱۱﴾

7:111. They said, 'Keep him and his brother (for a few days), and send gatherers of the people into the cities.'

Tafseer

They said, 'Keep him and his brother Haaroon (عَلَيْهِمَا السَّلَام) in your custody for a few days, and postpone any decision regarding their matters, and send gatherers of the people into the cities who must go to different cities announcing and inviting the people who know magic to get together.'

يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿۱۱۲﴾

7:112. 'To bring all the skilled magicians to you'.

Tafseer

In order to gather and bring all the skilled magicians to you, so that they can have a contest in which the Prophet Moosa عَلَيْهِ السَّلَام would be defeated according to their wishful thinking.

وَ جَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْۤا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿۱۱۳﴾

7:113. And the magicians came to Fir'awn and said, 'Will we be rewarded somewhat if we are victorious?'

Tafseer

So, he did as he was advised by his people. The magicians came to Fir'awn, and said, 'Will we be rewarded to some extent if we are victorious in this competition with Moosa (عَلَیْہِ السَّلَام)?'

قَالَ نَعَمْ وَ اِنَّكُمْ لَمِنَ الْمُقَرَّبِیْنَ ﴿۱۱۴﴾

7:114. He said, 'Yes, and at that time you will become of those who are near (to me).'

Tafseer

Fir'awn said, 'Yes, you will definitely get something as a reward, and in addition at that time, you will become of those who are special and near to me.'

قَالُوْا یٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِیَ وَ اِمَّاۤ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِیْنَ ﴿۱۱۵﴾

7:115. They said, 'O Moosa! Either you throw (your staff), or shall we be the first to throw (our ropes)?'

Tafseer

The magicians said, 'O Moosa (عَلَیْہِ السَّلَام)! Either you throw your Staff, or shall we be the first to throw our ropes or whatever we have to show as magic?'

قَالَ اَلْقُوْا ۚ فَلَمَّاۤ اَلْقَوْا سَحَرُوْۤا اَعْیُنَ النَّاسِ وَ اسْتَرْهَبُوْهُمْ وَ جَآءُوْ بِسِحْرٍ عَظِیْمٍ ﴿۱۱۶﴾

7:116. He (Moosa) said, 'You should throw (it).' When they threw (it), they bewitched the eyes

of the people and terrified them, and they brought forth great magic (creating an illusion).

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام said, 'You throw;' this is a command permitting them to cast first as a means to manifest the truth. When they threw, they bewitched the eyes of the people misleading them from perceiving the real state of these ropes and staffs and terrified people by making them appear to be slipping snakes, and they brought forth big magic by creating an illusion.

وَ اَوْحَیْنَاۤ اِلٰى مُوْسٰۤى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِیَ تَلْقَفُ مَا یَاْفِكُوْنَ ﴿۱۱۷﴾

7:117. And We revealed to Moosa that 'Throw your staff.' It suddenly began swallowing up their fabrications.

Tafseer

Allah عَزَّوَجَلَّ revealed to the Prophet Moosa عَلَيْهِ السَّلَام, 'Throw your Staff.' It suddenly began swallowing up their fabrications which they were creating, which they were transforming by magic.

فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوْا یَعْمَلُوْنَ ﴿۱۱۸﴾

7:118. So, the truth was proven and their work was of no avail.

Tafseer

So, the truth was proven and prevailed, and their work which they were doing in the way of magic was of no avail.

فَغُلِبُوْا هُنَالِكَ وَ انْقَلَبُوْا صٰغِرِیْنَ ﴿۱۱۹﴾

7:119. So, here they were defeated and they turned back humiliated.

Tafseer

So, here Fir'awn, his people and the magicians were defeated and they turned back from the field totally humiliated, and they ended up being degraded.

وَ اُلْقِیَ السَّحَرَةُ سٰجِدِیْنَ ﴿۱۲۰﴾

7:120. And the magicians were made to go down into prostration.

Tafseer

The magicians were made to go down into prostration; they did not go into prostration on their own, but through the Divine guidance they were made to prostrate to their Lord.

قَالُوْۤا اٰمَنَّا بِرَبِّ الْعٰلَمِیْنَ ﴿۱۲۱﴾

7:121. They said, 'We have believed in the Lord of all the worlds.'

Tafseer

After seeing the miracle of the Staff of the Prophet Moosa عَلَیْہِ السَّلَام, they said, 'We have believed in the Lord of all the worlds;' while saying this, they went into prostration.

رَبِّ مُوْسٰى وَ هٰرُوْنَ ﴿۱۲۲﴾

7:122. 'Who is the Lord of Moosa and Haaroon.'

Tafseer

They further said whilst praising Allah عَزَّوَجَلَّ, 'Who is the Lord of the Prophets Moosa and Haaroon عَلَيْهِمَا السَّلَام.' This is because they realised that what they had witnessed of the Staff could not be done through sorcery.

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَاۤ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۱۲۳﴾

7:123. Fir'awn said, 'You have believed in him (i.e. Moosa) before I gave you permission; this is indeed a big conspiracy you have all spread in the city, in order to drive away its people therefrom; so, you shall now come to know.'

Tafseer

The magicians became Muslims, and after seeing this Fir'awn said, 'You have believed in him (i.e. in Moosa [عَلَيْهِ السَّلَام]) before I gave you permission! You have let me down. This is indeed a big conspiracy that Moosa (عَلَيْهِ السَّلَام) and you all have planned in the city; you have accepted defeat deliberately in order to drive away the people of the city. Moreover, you desire to control it, so now you shall come to know what I will do to you.'

لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿۱۲۴﴾

7:124. 'I swear I will cut off your hands and your feet from alternate sides, and then will crucify you all.'

Tafseer

Fir'awn said to these new Muslims who were magicians before, 'I swear an oath that I will cut off your hands and your feet from alternate sides - that is, the right hand and the left foot of every one - and then will crucify you all.'

قَالُوْۤا اِنَّاۤ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ۚ﴿۱۲۵﴾

7:125. They said, 'We are to return to our Lord.'

Tafseer

The former magicians said, 'We are not afraid of your threat because we are to return to our Lord in the Hereafter after our death, and we will see our Lord, therefore we are ready to die.'

ع ۱۴ وَ مَا تَنْقِمُ مِنَّاۤ اِلَّاۤ اَنْ اٰمَنَّا بِاٰیٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ؕ رَبَّنَاۤ اَفْرِغْ عَلَیْنَا صَبْرًا وَّ تَوَفَّنَا مُسْلِمِیْنَ ﴿۱۲۶﴾

7:126. 'And what did you dislike from us except that we believed in the signs of our Lord when they came to us? O our Lord, pour upon us patience, and cause us to die as Muslims.'

Tafseer

The former magicians said, 'O Fir'awn! What did you dislike from us that you are so vindictive towards us except that we believed in the signs of our Lord when they came to us?' Then, they supplicated with the following Dua, 'O our Lord, pour upon us patience and constancy when that which he has threatened us with comes to pass, lest we revert to disbelief; and cause us to die as Muslims.' These people were disbelievers and magicians in the early part of the day, and in the last part of the day they became believers - the companions of the Prophet Moosa عَلَیْہِ السَّلَام - and became martyrs.

وَ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ مُوْسٰى وَ قَوْمَهٗ لِیُفْسِدُوْا فِی الْاَرْضِ وَ یَذَرَكَ وَ اٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ اَبْنَآءَهُمْ وَ نَسْتَحْیٖ نِسَآءَهُمْ ۚ وَ اِنَّا فَوْقَهُمْ قٰهِرُوْنَ ﴿۱۲۷﴾

7:127. The chiefs of the people of Fir'awn said, 'Are you releasing Moosa and his people for this reason; that they may cause turmoil in the land, and for Moosa to reject you and your appointed deities?' He (Fir'awn) said, 'We shall now kill their sons and keep their daughters alive; and we are indeed dominant over them.'

Tafseer

The chiefs of the people of Fir'awn said to Fir'awn, 'Are you releasing Moosa (عَلَيْهِ السَّلَام) and his people for this reason; that they may cause turmoil in the land by calling people to disobedience against you, and for Moosa (عَلَيْهِ السَّلَام) to reject you and your appointed deities?' Fir'awn said, 'Not at all, we shall now kill their new-born sons and keep their daughters alive, keeping them for us in order for them to work in our homes; we can do all of this with ease because indeed we are irresistibly dominant over them.' So, they did this to them, hence the Children of Israel suffered brutally by the hands of Fir'awn and his people. Fir'awn had fashioned small idols for them to worship and had said to them, 'I am your Lord and the Lord of those idols whom you worship,' which is why he said, 'I am your Lord, the highest.'

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿۱۲۸﴾

7:128. Moosa said to his people, 'Seek the help of Allah and be patient; indeed, the Owner of the earth is Allah, He appoints as (its) successor whomsoever He wills from His bondsmen, and the final victory (in the Hereafter) is in the hands of the pious.'

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام said to his people, 'Seek the help of Allah عَزَّوَجَلَّ and be patient concerning your persecution. Indeed, the Owner of the earth is Allah عَزَّوَجَلَّ; even this earth of Egypt is owned by Him, He appoints its successor and gives it to whomsoever He wills from His bondsmen, and the ultimate victory is in the hands of the pious ones.'

قَالُوْۤا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَمِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿۱۲۹﴾ ع ۱۵

7:129. They (his people) said, 'We have been tortured before you came to us, and after you have come to us.' He (Moosa) said, 'It is near that your Lord may destroy your enemy and, in his place, make you the owner of the land then see (in order to test) how you carry out (your) work.'

Tafseer

They - the people of the Prophet Moosa عَلَيْهِ السَّلَام - said to him, 'We have been tortured before you came to us, and after you have come to us, so when will we be helped?' The Prophet Moosa عَلَيْهِ السَّلَام said, 'It is near that your Lord may destroy your enemy Fir'awn together with his people and in his place make you the owner of the land, then despite knowing everything I will see in order to test how you carry out your work.'

وَ لَقَدْ اَخَذْنَاۤ اٰلَ فِرْعَوْنَ بِالسِّنِیْنَ وَ نَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ یَذَّكَّرُوْنَ ﴿۱۳۰﴾

7:130. And We indeed seized the people of Fir'awn with years of drought and with a shortage of fruits; that they may accept admonition.

Tafseer

Indeed, Allah عَزَّوَجَلَّ seized the people of Fir'awn due to their rejection of the clear signs with years of drought and with a shortage of fruits, so they suffered the disaster of drought so that they may accept admonition and become believers.

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖۚ وَ اِنْ تُصِبْهُمْ سَیِّئَةٌ یَّطَّیَّرُوْا بِمُوْسٰى وَ مَنْ مَّعَهٗؕ اَلَاۤ اِنَّمَا طٰٓىٕرُهُمْ عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۱۳۱﴾

7:131. So, when they would receive any goodness, they would say, 'This is for us (i.e. we deserve it),' and when misfortune would befall them; so, they would consider it as a bad omen from Moosa and his companions. Pay heed! The misfortune of their ill fate is actually by Allah, but most of them are unaware.

Tafseer

So, when they received any goodness, such as fertility and an abundance befell them, they would

say, 'This is for us (i.e. we deserve it),' but they did not give thanks for it; whereas, when misfortune befell them, such as drought or hardship hit them, they would consider it as a bad omen from the Prophet Moosa عَلَيْهِ السَّلَام and his believing companions. Pay heed! The misfortune of their ill fate is predetermined with Allah عَزَّوَجَلَّ Who brings it upon them, but most of them are unaware that whatever befalls them is actually from Him.

وَ قَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰیَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِیْنَ ﴿۱۳۲﴾

7:132. And said (the people of Fir'awn), 'You may come to us with any kind of sign, in order to cast a magic spell on us; we are not to believe in you at all.'

Tafseer

The people of Fir'awn said, 'You may come with any kind of sign to us, in order to cast a magic spell on us.' The people of Fir'awn were ignorant because they could not make the difference between a miracle and magic, so they said the following due to their ignorance; 'We are not at all to believe in you,' and therefore the Prophet Moosa عَلَيْهِ السَّلَام supplicated to Allah عَزَّوَجَلَّ against them.

فَاَرْسَلْنَا عَلَیْهِمُ الطُّوْفَانَ وَ الْجَرَادَ وَ الْقُمَّلَ وَ الضَّفَادِعَ وَ الدَّمَ اٰیٰتٍ مُّفَصَّلٰتٍ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِیْنَ ﴿۱۳۳﴾

7:133. So, We sent upon them floods, and locusts, and (bloodsucking) fleas (or lice), and frogs, and blood; various separate signs. They therefore became arrogant and were a sinning nation.

Tafseer

Because of the supplication of the Prophet Moosa عَلَيْهِ السَّلَام against them, Allah عَزَّوَجَلَّ sent upon them the flood of water, which penetrated their homes - remaining for seven days - and it would come up to the people's necks; the locusts, which consumed their crops and fruits, in a like manner consumed them for seven days; the blood sucking fleas or lice, which would follow and consume what the locusts left behind; the frogs infested their houses and food supplies; and the blood flowing in their water. These were the five types of various and separate punishments as clear signs of the

wrath of Allah عَزَّوَجَلَّ. But they became arrogant from believing in them and they were indeed a sinning nation.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيْۤ اِسْرَآءِيْلَ ﴿۱۳۴﴾

7:134. And whenever the punishment would come upon them, they would say, 'O Moosa! Supplicate to your Lord for us by means of His covenant which is with you. Indeed, if you remove the punishment from us, we will definitely believe in you and will let the Children of Israel go with you.'

Tafseer

Whenever any punishment from the aforementioned five punishments came upon them, they would say, 'O Moosa! Supplicate to your Lord for us by means of His covenant which is with you; that is to remove the punishment from us if we believe, and that Allah (عَزَّوَجَلَّ) may accept the supplication of His Prophet. Indeed, if you remove the punishment from us, we will definitely believe in you and will let the Children of Israel go with you as you have demanded their freedom.'

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰۤى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿۱۳۵﴾

7:135. Whenever We would lift the punishment from them for a (fixed) period to which they are to reach, they used to turn away immediately.

Tafseer

Whenever Allah عَزَّوَجَلَّ lifted the punishment - through the supplication of the Prophet Moosa عَلَيْهِ السَّلَام - from them for a fixed period to which they are to reach because of their covenant, immediately without any delay they used to turn away from their covenant and carry on with their disbelief.

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِي الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۳۶﴾

7:136. We henceforth took revenge from them; so, We caused them to drown in the river because they used to belie Our verses and were unmindful of them.

Tafseer

Allah عَزَّوَجَلَّ therefore took revenge from them on behalf of the Prophet Moosa عَلَيْهِ السَّلَام or the Israelites. Therefore, He drowned them in the river because they used to belie His verses and they were unmindful of them, not reflecting upon them.

وَ اَوْرَثْنَا الْقَوْمَ الَّذِیْنَ كَانُوْا یُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَ مَغَارِبَهَا الَّتِیْ بٰرَكْنَا فِیْهَا ؕ وَ تَمَّتْ كَلِمَتُ رَبِّكَ
الْحُسْنٰى عَلٰى بَنِیْۤ اِسْرَآءِیْلَ ۙ۬ بِمَا صَبَرُوْا ؕ وَ دَمَّرْنَا مَا كَانَ یَصْنَعُ فِرْعَوْنُ وَ قَوْمُهٗ وَ مَا كَانُوْا یَعْرِشُوْنَ ﴿۱۳۷﴾

7:137. And We made the people who were suppressed already the inheritors of the Eastern and Western parts of the land in which We have placed blessings. And the good promise of your Lord was fulfilled for the Children of Israel; the reward of their patience. And We destroyed whatever Fir'awn and his people used to make and whatever they used to build.

Tafseer

Allah عَزَّوَجَلَّ made the people who were suppressed already through slavery - namely, the Children of Israel - the inheritors of the Eastern and Western parts of the land, in which He has placed blessings with water, trees, rivers, etc. and this was Syria and Egypt. The good promise of your Lord was fulfilled for the Children of Israel; the reward of their patience upon persecution at the hands of their enemy. Allah عَزَّوَجَلَّ utterly destroyed whatever Fir'awn and his people used to make - by way of architecture - and whatever they used to build.

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتَوْا عَلٰى قَوْمٍ یَّعْكُفُوْنَ عَلٰۤى اَصْنَامٍ لَّهُمْ ۚ قَالُوْا یٰمُوْسَى اجْعَلْ لَّنَاۤ اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ ؕ قَالَ
اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ﴿۱۳۸﴾

7:138. And We caused the Children of Israel to be transported across the river; so, they came upon such people who were sitting devotedly in front of their idols. They (the Children of Israel) said, 'O Moosa! Make a god for us, just like there are so many gods for them.' He (Moosa) said, 'You are definitely ignorant people.'

Tafseer

After the destruction of Fir'awn on the 10th of Muharram, Allah عَزَّوَجَلَّ caused the Children of Israel to be transported across the river, so they came upon such people who were sitting devotedly in front of their idols they had been worshipping. The Children of Israel said, 'O Moosa! Make a god for us - an idol for us to worship, just like there are so many gods for them.' The Prophet Moosa عَلَيْهِ السَّلَام said, 'You are definitely ignorant people for repaying the Grace of Allah عَزَّوَجَلَّ bestowed upon you with such ill-mannered words. You are weird people; after seeing so many signs of Allah عَزَّوَجَلَّ, you have not yet understood the true concept of Oneness of Allah عَزَّوَجَلَّ?'

اِنَّ هٰۤؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِیْهِ وَ بٰطِلٌ مَّا كَانُوْا یَعْمَلُوْنَ ﴿۱۳۹﴾

7:139. 'The condition in which these people are is of destruction, and whatever they do is absolutely false.'

Tafseer

The condition in which these idol-worshippers and idols are is of destruction i.e. they will all be destroyed by Allah عَزَّوَجَلَّ. 'You, O Moosa, are not an idol-worshipper, but rather a destroyer of idols. Moreover, whatever they do is absolutely false.'

قَالَ اَغَیْرَ اللّٰهِ اَبْغِیْكُمْ اِلٰهًا وَّ هُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِیْنَ ﴿۱۴۰﴾

7:140. He said, 'Should I search for you a god other than Allah; whereas, He has given you superiority (in your era) over the entire universe?'

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام said, 'Shall I search for you a god other than Allah for you to worship, whereas Allah عَزَّوَجَلَّ has given you superiority in your era over the entire universe in the ways He has mentioned in His sayings?' Therefore, you should understand that a god is not man-made, rather God is He Who has created you and given you superiority.

وَ اِذْ اَنْجَیْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ یَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ یُقَتِّلُوْنَ اَبْنَآءَكُمْ وَ یَسْتَحْیُوْنَ نِسَآءَكُمْ ؕ وَ فِیْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِیْمٌ ﴿۱۴۱﴾ ع ۱۲

7:141. And remember when We rescued you from the people of Fir'awn who would afflict you with a dreadful torment, slaughtering your sons and keeping your daughters alive, and in it (i.e. rescuing you) was a great Favour of your Lord.

Tafseer

Remember when Allah عَزَّوَجَلَّ rescued you from the people of Fir'awn who would afflict you with dreadful torment; namely, slaughtering your sons and keeping your daughters alive. Moreover, in rescuing you or in your torment was a great Favour of your Lord or a tremendous trial, so will you not take heed of the admonition and desist from what you are saying concerning having a false god to worship?

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِیْنَ لَیْلَةً وَّ اَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِیْقَاتُ رَبِّهٖۤ اَرْبَعِیْنَ لَیْلَةً ۚ وَ قَالَ مُوْسٰى لِاَخِیْهِ هٰرُوْنَ اخْلُفْنِیْ فِیْ قَوْمِیْ وَ اَصْلِحْ وَ لَا تَتَّبِعْ سَبِیْلَ الْمُفْسِدِیْنَ ﴿۱۴۲﴾

7:142. And We made a promise of thirty nights to Moosa and completed it by adding ten more to them; the promise of his Lord therefore amounted to forty nights, in full. And Moosa said to his brother Haaroon, 'Remain as my vicegerent upon my people, and reform (them) and follow not the way of the mischief-makers.'

Tafseer

Allah عَزَّوَجَلَّ made a promise of thirty nights to the Prophet Moosa عَلَيْهِ السَّلَام at the end of which He would speak to him and give him the Book after he has fasted during that period; that was the month of Dhu al-Qa'dah. He completed the fast, but when it came to an end he disliked the odour of his mouth and hence cleaned his teeth. Allah عَزَّوَجَلَّ then commanded him to fast for another ten nights so that He may speak to him despite the odour he was displeased with in his mouth, because the odour of the mouth of a fasting person is loved by Allah عَزَّوَجَلَّ more than that of musk - as mentioned in a blessed Hadith, namely *Sahih al-Bukhari, Book 77, Hadith no. 5927*. Allah عَزَّوَجَلَّ says, 'We completed it by adding ten more nights of Dhu al-Hijjah to them, thus the time appointed by his Lord was completed. The time at which Allah عَزَّوَجَلَّ had promised to communicate with him was to complete forty nights in full.' Moreover, the Prophet Moosa said to his brother the Prophet Haaroon عَلَيْهِمَا السَّلَام when he was departing to Mount Toor for the spiritual union with his Lord and receiving the Book; 'O Haaroon my brother! Remain as my vicegerent upon my people, reform them and follow not the way of the mischief-makers by agreeing with them to acts of disobedience.'

وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْۤ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّ خَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّاۤ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَ اَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿۱۴۳﴾

7:143. And when Moosa presented himself at Our appointed time and his Lord spoke to him, he submitted, 'O my Lord, show me Your Exalted Self, so that I may see You.' He (Allah) said, 'You will never be able to see Me. Yes; look towards this mountain, if it remains in its place, you shall henceforth soon see Me.' Then, when his Lord then manifested His light upon the mountain, He crushed it into pieces and (due to the manifested light) Moosa fell unconscious. Then, when he regained consciousness, he said, 'Glory be to You! I turn towards You, and I am the first Muslim (of the Children of Israel).'

Tafseer

When the Prophet Moosa عَلَيْهِ السَّلَام presented himself at Allah's عَزَّوَجَلَّ appointed time on the Mountain

- that is, the time at which He had promised to speak to him, and his Lord spoke to him without any intermediary with Speech which he heard from all directions. The Prophet Moosa عَلَيْهِ السَّلَام submitted, 'O My Lord, show me Your Exalted Self, so that I may see You.' Allah عَزَّوَجَلَّ said, 'You will never be able to see Me - that is to say, you do not have the power to see Me in this world with your physical eyes. Yes; look towards this mountain which is stronger than you, and if it remains in its place, then you shall soon see Me, otherwise you will not have the capacity for it.' So, when his Lord manifested His Light on the mountain, He crushed it into pieces; and due to the manifested light, the Prophet Moosa عَلَيْهِ السَّلَام fell unconscious at the awe of what he had seen. Then, upon regaining consciousness, he said, 'Glory be to You in Your Divine Existence, I repent and turn towards You for having asked You what I was not commanded to ask, and I am the first Muslim of the Children of Israel in my time.'

قَالَ يٰمُوْسٰۤى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَ بِكَلَامِىْ ۫ فَخُذْ مَاۤ اٰتَيْتُكَ وَ كُنْ مِّنَ الشّٰكِرِيْنَ ﴿۱۴۴﴾

7:144. (Allah) said, 'O Moosa! I have chosen you from amongst the people with My Messages and with My Word, take therefore what I have bestowed upon you and be amongst the grateful.'

Tafseer

Allah عَزَّوَجَلَّ said, 'O Moosa, though you are not granted the opportunity to see Me but I have chosen you from amongst the people of your time with My messages and with My Speech - that is, for Me having spoken to you, so take what I have bestowed upon you of bounty - which is Prophethood and speaking to Me directly - and be amongst the grateful ones of My favours.'

وَ كَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّ تَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّ اْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿۱۴۵﴾

7:145. And We wrote for him on the Tablets (of the Tawrah) the advice for everything and the details of all things, and commanded, 'O Moosa, take it firmly and command your people that they should adopt its good advice; I shall soon show you the dwelling of the disobedient ones.'

Tafseer

Allah عَزَّوَجَلَّ wrote for him on the tablets of the Tawrah; these tablets were made from the Lote-tree of Paradise, of chrysotile or emerald, and they were either seven or ten - the advice for all things one needs in religion as an admonition and the detailed explanation of all things. Allah عَزَّوَجَلَّ commanded, 'O Moosa, take it firmly and command your people to take and practice on its good advice. Soon, I shall show you the deserted dwellings of the disobedient ones - which are of Fir'awn and his followers - in Egypt, so that you may take an example from them.'

سَاَصْرِفُ عَنْ اٰیٰتِیَ الَّذِیْنَ یَتَكَبَّرُوْنَ فِی الْاَرْضِ بِغَیْرِ الْحَقِّؕ وَ اِنْ یَّرَوْا كُلَّ اٰیَةٍ لَّا یُؤْمِنُوْا بِهَاۚ وَ اِنْ یَّرَوْا سَبِیْلَ الرُّشْدِ لَا یَتَّخِذُوْهُ سَبِیْلًاۚ وَ اِنْ یَّرَوْا سَبِیْلَ الْغَیِّ یَتَّخِذُوْهُ سَبِیْلًاؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰیٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِیْنَ ﴿۱۴۶﴾

7:146. 'And I shall turn those people away from My verses who undeservedly wish greatness for themselves on the earth; and (even) if they see all the signs, they would (still) not believe them. And if they see the path of guidance, they would not like to walk on it; and if they see the way of error, they would therefore present themselves to walk on it; this is because they belied Our verses and became unmindful of them.

Tafseer

Allah عَزَّوَجَلَّ shall turn those people away from His verses and the signs of His power in the way of creations and otherwise, who unjustifiably wish greatness for themselves - they display arrogance on the earth by humiliating the signs; even if they see all the signs, they would still not believe in them. If they see the path of guidance that has come from Allah عَزَّوَجَلَّ, they would not like to walk on it as a way to follow, and if they see the way of error, they would hence present themselves to walk on it as a way for them. This turning of them away is because they belied the verses of Allah عَزَّوَجَلَّ and became unmindful of them.

وَ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْؕ هَلْ یُجْزَوْنَ اِلَّا مَا كَانُوْا یَعْمَلُوْنَ ﴿۱۴۷﴾ ع ۱۶

7:147. And those who belied Our verses and being present in the Hereafter, all their (good)

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deeds are wasted; what recompense will they get except that what they used to do?

Tafseer

Those who belied the verses of Allah عَزَّوَجَلَّ and meeting in the Hereafter, resurrection and so on, all of their good deeds that they had performed in the world, such as the maintenance of kinship or voluntary charities are wasted. What recompense will they get except that what they used to do in the way of denial and acts of disobedience?

وَاتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌؕ اَلَمْ یَرَوْا اَنَّهٗ لَا یُكَلِّمُهُمْ وَ لَا یَهْدِیْهِمْ سَبِیْلًاۘ اِتَّخَذُوْهُ وَ كَانُوْا ظٰلِمِیْنَ(۱۴۸) وقف لازم

7:148. And in the absence of Moosa, his people moulded a calf from their ornaments; a lifeless body making sounds like a cow. Did they not see that it neither speaks to them nor guides them in any way? They chose it (for worship) and they were unjust.

Tafseer

In the absence of the Prophet Moosa عَلَيْهِ السَّلَام - that is, after he had departed for the spiritual union with Allah عَزَّوَجَلَّ to receive the Book, his people moulded a calf from their ornaments which they had borrowed from the people of Fir'awn on the grounds of a festival celebration and which remained in their possession after the death of Fir'awn and his people; a lifeless body, a calf making sounds like a cow which the Saamiri had fashioned for them therefrom, the calf was transformed in this way when the dust - from where the hoof of Jibraeel's عَلَيْهِ السَّلَام horse had trampled - which the Saamiri had collected was placed in its mouth, because it has the effect of giving life to that in which it is placed. Did they not see that it neither speaks to them nor guides them in any way? How can it be taken as a god? Yet, they chose it for worship and they were unjust for doing so.

وَ لَمَّا سُقِطَ فِیْۤ اَیْدِیْهِمْ وَ رَاَوْا اَنَّهُمْ قَدْ ضَلُّوْاۙ قَالُوْا لَىٕنْ لَّمْ یَرْحَمْنَا رَبُّنَا وَ یَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ(۱۴۹)

7:149. And when they regretted and realised that 'We had gone astray,' they said, 'If our Lord does not have mercy on us and does not forgive us, we are ruined.'

Tafseer

When they regretted for having worshipped it, and saw and realised that they had gone astray thereby - and this was after the return of the Prophet Moosa عَلَيْهِ السَّلَام from the spiritual union with Allah عَزَّوَجَلَّ, they said, 'If our Lord does not have mercy upon us and does not forgive us, then we are ruined.'

وَلَمَّا رَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَ اَلْقَى الْاَلْوَاحَ وَ اَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗۤ اِلَيْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِيْ وَ كَادُوْا يَقْتُلُوْنَنِيْ ۪ فَلَا تُشْمِتْ بِيَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝۱۵۰

7:150. And when Moosa returned to his people full of anger and saddened, he said (to his brother Haaroon), 'How badly did you act on my behalf after me; did you hasten upon the command of your Lord?' And he (Moosa) placed down the Tablets, and having held his brother by the hair of his head, he started pulling him towards himself. He (i.e. Haaroon) said, 'O son of my mother! The people thought I was weak and were about to kill me; so, make not the enemies laugh at me and include me not amongst the oppressors.'

Tafseer

When the Prophet Moosa عَلَيْهِ السَّلَام returned to his people very angry because of what they did and was bitterly saddened, he said to his brother the Prophet Haaroon عَلَيْهِ السَّلَام and the other believers who had not been involved in the worshipping of the golden calf; 'How badly did you act on my behalf after I had gone,' in other words, the manner of succession which you have followed in my place after I was absent is not proper; 'Did you not wait because you hasten upon the command of your Lord?' The Prophet Moosa عَلَيْهِ السَّلَام placed down the Tablets of the Tawrah furiously for the sake of his Lord, and they broke into pieces. He held his brother by the hair of his head - that is, by the hair with his right hand and seized him by the beard with his left hand, and dragging him

towards himself in anger. The Prophet Haaroon عَلَيْهِ السَّلَام said, 'O son of my mother! (He used the word mother because the mention of her is more affectionate in appealing to the heart of the Prophet Moosa عَلَيْهِ السَّلَام.) The people thought I was weak and they were about to kill me, so make not the enemies laugh at my misfortune by you humiliating me in front of them and include me not amongst those who - by worshipping the calf - became oppressors.'

قَالَ رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَاَدْخِلْنَا فِيْ رَحْمَتِكَ ۖ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۱۵۱﴾ ع ۱۴

7:151. He (Moosa) submitted, 'O my Lord, forgive me and my brother and take us into Your Mercy; and You are the Most Merciful of all those who show mercy.'

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام submitted, 'O my Lord, forgive me for what I have done to my brother, and also forgive my brother if there was any shortcoming from his side in being my successor; (he includes him in the supplication in order to reconcile with him) and take us into Your Mercy; and You are the Most Merciful of all of those who show mercy.'

اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ۭ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ ﴿۱۵۲﴾

7:152. Indeed, those who took the calf (as a deity), the wrath of their Lord and humiliation is to reach them soon in the life of this world; and this is the way We recompense those who fabricate lies.

Tafseer

Indeed, those who took the calf as a deity, soon the punishment from their Lord in the life of this world is to reach them and they were punished for this deed by the command to slay themselves as a condition of their repentance being accepted, and humiliation was stamped upon them until the Day of Resurrection. This is the way Allah عَزَّوَجَلَّ recompenses those who fabricate lies by way of idolatry and otherwise.

وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَاٰمَنُوْۤا ۫ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۵۳﴾

7:153. And those who performed evil deeds, and then repented and accepted faith; so, after that (repentance), your Lord is Most Forgiving, Ever Merciful.

Tafseer

Those who performed evil deeds and then repented and accepted faith, after their repentance from their sins and also remaining firm on their repentance, your Lord is Most Forgiving, Ever Merciful towards them.

وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖۚ وَفِيْ نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ﴿۱۵۴﴾

7:154. And when the anger of Moosa subsided, he picked up the Tablets; and in their texts is guidance and mercy for those who fear their Lord.

Tafseer

When the anger of the Prophet Moosa عَلَيْهِ السَّلَام subsided, he picked up the Tablets which he had cast down. Moreover, Allah عَزَّوَجَلَّ told him that in their texts is guidance from error and mercy for all those who fear their Lord.

وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا ۚ فَلَمَّاۤ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَاِيَّايَ ؕ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِيَ اِلَّا فِتْنَتُكَ ؕ تُضِلُّ بِهَا مَنْ تَشَآءُ وَتَهْدِيْ مَنْ تَشَآءُ ؕ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ﴿۱۵۵﴾

7:155. And Moosa chose seventy men from his people for Our promise, when the earthquake then seized them, Moosa submitted, 'O my Lord, had You willed, You could have destroyed them and me already; will You destroy us for the deeds which the foolish amongst us did?

That is not but Your testing (us); with it You cause to go astray whomever You will and guide whomsoever You will. You are our Master; so, forgive us and have mercy upon us, and You are the Best of forgivers.'

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام chose seventy men from his people who had not worshipped the calf for the promise of Allah عَزَّوَجَلَّ - that is, the time at which He promised him that they should come and apologise for their companions who worshipped the calf; the Prophet Moosa عَلَيْهِ السَّلَام then departed with them to go to Mount Sinai. But when the earthquake seized them, the dear and respected Sayyiduna Ibn 'Abbaas رَضِیَ اللّٰہُ عَنْہُمَا said, 'That earthquake was because they did not separate themselves from their people when the latter took to worshipping the calf.' The Prophet Moosa عَلَيْهِ السَّلَام submitted, 'O My Lord, had You willed, You could have already destroyed them before my departure with them, so that the Children of Israel might see this and not make false accusations against me for murder; will You destroy us for the deeds which the foolish amongst us did? (This interrogative is meant as a plea for compassion; in other words, "Do not punish us for the sins of others.") That is not but Your testing; with it You cause to go astray whomever You will to lead astray and guide whomsoever You will to guide. You are our Master looking after our matters, so please forgive us and have mercy upon us, and You are the Best of forgivers.'

وَاكْتُبْ لَنَا فِیْ هٰذِهِ الدُّنْیَا حَسَنَةً وَّ فِی الْاٰخِرَةِ اِنَّا هُدْنَاۤ اِلَیْكَ ؕ قَالَ عَذَابِیْۤ اُصِیْبُ بِهٖ مَنْ اَشَآءُ ۚ وَ رَحْمَتِیْ وَسِعَتْ كُلَّ شَیْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِیْنَ یَتَّقُوْنَ وَ یُؤْتُوْنَ الزَّكٰوةَ وَ الَّذِیْنَ هُمْ بِاٰیٰتِنَا یُؤْمِنُوْنَ ۚ﴿۱۵۶﴾

7:156. 'And decree good for us in this world and in the Hereafter; we have indeed turned towards You.' He (Allah) said, 'I give My punishment to whomever I will, and My Mercy encompasses all things; I shall henceforth soon decree bounties for those who fear, and pay Zakah, and believe in Our verses.'

Tafseer

The Prophet Moosa عَلَيْهِ السَّلَام submitted, 'O Allah عَزَّوَجَلَّ, decree good for us in this world and the same in the Hereafter, we have indeed repented and turned towards You.' Allah عَزَّوَجَلَّ said, 'My punishment is coupled with My Will, I give My punishment to whomever I will because of his/her disobedience, and My Mercy encompasses all things in this world, so I shall soon decree My mercy in the Hereafter for those of the Ummah (nation) of my Last and Final Prophet Muhammad who fear Me, and they also pay Zakah and believe in Our verses.'

اَلَّذِیْنَ یَتَّبِعُوْنَ الرَّسُوْلَ النَّبِیَّ الْاُمِّیَّ الَّذِیْ یَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ ۫ یَاْمُرُهُمْ بِالْمَعْرُوْفِ
وَ یَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَ یُحِلُّ لَهُمُ الطَّیِّبٰتِ وَ یُحَرِّمُ عَلَیْهِمُ الْخَبٰٓىٕثَ وَ یَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِیْ كَانَتْ عَلَیْهِمْ ؕ
فَالَّذِیْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَ نَصَرُوْهُ وَ اتَّبَعُوا النُّوْرَ الَّذِیْۤ اُنْزِلَ مَعَهٗۤ ۙ اُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ ۝۱۵۷ ع ۱۹

7:157. 'Those who will be in service to this Messenger (the Prophet Muhammad) who is untutored (in any usual system of learning; rather, taught by Allah only); the Conveyor of the unseen news, whom they will find mentioned in the Tawrah and the Injeel (which is) with them. He will command them to do good and will forbid them from evil, and he will make the clean things lawful for them and make the filthy things unlawful for them, and he will remove the burden and shackles around the neck which were upon them. So, those who believe in him, and honour him, and give him assistance, and follow the light (i.e. the Qur'aan) which was sent down with him; it is they who became successful.'

Tafseer

'The Mercy of Allah عَزَّوَجَلَّ is for those people of the Book as well who will believe and obey this Messenger Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is untutored in any customary system of learning, who does not have a teacher from the creation; rather, taught directly by Allah عَزَّوَجَلَّ only. He is the Conveyor of the unseen news, whom they will find being mentioned in name and description in the Tawrah and the Injeel which is with them. He will command them to do good things of decency and will forbid them from all evils, making unlawful for them the vile things such

as carrion and the like, and he will make the clean things lawful for them and make the unclean things unlawful for them, and he will remove the burden and shackles of hardship around the neck which were upon them, such as the requirement to kill oneself as a repentance and the cutting of the part that had come into contact with any impurity. Those who believe in him, honour him, help him, and follow the Light - i.e. the Holy Qur'aan - which was sent down with him, it is they who are the successful.'

قُلْ یٰۤاَیُّهَا النَّاسُ اِنِّیْ رَسُوْلُ اللّٰهِ اِلَیْكُمْ جَمِیْعَا ﹰ الَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِۚ لَاۤ اِلٰهَ اِلَّا هُوَ یُحْیٖ وَ یُمِیْتُ ۪ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِیِّ الْاُمِّیِّ الَّذِیْ یُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَ اتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ۝۱۵۸

7:158. Say you (O Beloved), 'O people! I am the Messenger of that Allah towards you all; that for only Whom is the kingdom of the heavens and the earth; there is no one worthy of worship except Him. He gives life and causes death; therefore, believe in Allah and His Messenger who is untutored (by any creation; rather, tutored by the Creator), the Conveyor of the unseen news; that he believes in Allah and His Words. And (O people) obey him (as servants), that you may be guided.'

Tafseer

Say you, O Beloved, 'O people! I am the Messenger of that Allah عَزَّوَجَلَّ towards you all, for only Whom is the kingdom of the heavens and the earth; there is no one worthy of worship except Him. He gives life and causes death. Therefore, believe in Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who is untutored by any creation but taught by Allah عَزَّوَجَلَّ alone; the Conveyor of the unseen news, who believes in Allah عَزَّوَجَلَّ and His Words - the Holy Qur'aan. Moreover, O people obey him so that you may be guided.'

Note: The word 'untutored' here means a learned being born from the womb of the mother who was not tutored by any creation, but who is the teacher of all mankind, who is untutored but is the professor of all knowledges before birth. The word ***UMMI*** means belonging to the mother i.e. being born learned from the womb of the mother; his one and only teacher is Allah عَزَّوَجَلَّ.

وَمِنْ قَوْمِ مُوْسٰۤى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ﴿۱۵۹﴾

7:159. And amongst the people of Moosa is a group that shows the true path and establishes justice according to it.

Tafseer

Amongst the people of the Prophet Moosa عَلَيْهِ السَّلَام - i.e. the Bani Israel - is a group such as 'Abdullah Ibn Salaam and his companions who have become Muslims, they show the true path to the people and establish justice according to it when passing judgements.

وَقَطَّعْنٰهُمُ اثْنَتَیْ عَشْرَةَ اَسْبَاطًا اُمَمًا ؕ وَ اَوْحَیْنَاۤ اِلٰى مُوْسٰۤى اِذِ اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ وَ ظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَ اَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَ السَّلْوٰى ؕ كُلُوْا مِنْ طَیِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَ مَا ظَلَمُوْنَا وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ ﴿۱۶۰﴾

7:160. And We divided them into twelve tribes as separate groups. And when his people asked him for water, We revealed to Moosa, 'Strike this rock with your staff,' twelve springs therefore gushed forth therefrom; each group recognised their drinking-place. And We provided them with shade from clouds, and sent down upon them Manna and Salwa; 'Eat the good things we have provided you.' And (by disobeying Us) they did not harm Us in the least, but they used to harm themselves.

Tafseer

Allah عَزَّوَجَلَّ divided the Children of Israel into twelve tribes, huge separate groups with as much as fifty thousand people in each group. Allah عَزَّوَجَلَّ revealed to the Prophet Moosa عَلَيْهِ السَّلَام when his people asked him for water in the desert saying, 'Strike this rock with your staff,' and he struck it, so twelve springs gushed forth therefrom equal to the number of tribes; each group recognised their drinking-place. Moreover, Allah عَزَّوَجَلَّ provided them with shade in the field of Tayyah from clouds

in the desert from the heat of the sun due to the supplication of the Prophet Moosa عَلَيْهِ السَّلَام, and sent down from heaven a special type of food - Manna i.e. a sweet dish and Salwa i.e. a salty roasted bird - upon them. Furthermore, Allah عَزَّوَجَلَّ said to them, 'Eat the good things We have provided you.' In addition, by disobeying Allah عَزَّوَجَلَّ through refusing heavenly foods and asking for ordinary vegetables, they did not harm Him in the least; but they used to harm themselves.

وَ اِذْ قِیْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْیَةَ وَ كُلُوْا مِنْهَا حَیْثُ شِئْتُمْ وَ قُوْلُوْا حِطَّةٌ وَّ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِیْٓـٰٔتِكُمْؕ سَنَزِیْدُ الْمُحْسِنِیْنَ(۱۶۱)

7:161. And remember when it was said to them, 'Reside in this town and eat whatever you wish therein, and say, '(O Allah!) May our sins be forgiven,' and enter the gate whilst prostrating; We will forgive your sins. We shall soon bestow more upon the virtuous.'

Tafseer

Remember when it was said to them, 'Reside in this town - the Holy land of Jerusalem - and eat whatever you wish therein, and say, "O Allah عَزَّوَجَلَّ, may our sins be forgiven," and enter the gate that is the gate of the city whilst prostrating; We will forgive your sins. We shall soon bestow more in terms of reward upon the virtuous, because of their obedience to the commands of Allah عَزَّوَجَلَّ.'

فَبَدَّلَ الَّذِیْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَیْرَ الَّذِیْ قِیْلَ لَهُمْ فَاَرْسَلْنَا عَلَیْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا یَظْلِمُوْنَ(۱۶۲) ع ۱۰

7:162. So, the unjust amongst them changed the words, contrary to what had been commanded to them. Consequently, We sent down upon them a punishment from the sky; the recompense of their injustice.

Tafseer

So, the unjust amongst them substituted and changed the words, contrary to that which had been commanded to them; instead of saying 'May our sins be forgiven,' they sarcastically said in its place, 'A grain inside an ear of wheat,' and entered the gate dragging themselves on their rears.

Consequently, Allah عَزَّوَجَلَّ sent down upon them a punishment in the form of an epidemic from the sky, with which twenty four thousand amongst them died straight away at once; the recompense of their injustice - for their evildoing.

وَسْـَٔلْهُمْ عَنِ الْقَرْیَةِ الَّتِیْ كَانَتْ حَاضِرَةَ الْبَحْرِۘ-اِذْ یَعْدُوْنَ فِی السَّبْتِ اِذْ تَاْتِیْهِمْ حِیْتَانُهُمْ یَوْمَ سَبْتِهِمْ شُرَّعًا وَّ یَوْمَ لَا یَسْبِتُوْنَۙ-لَا تَاْتِیْهِمْۚ-كَذٰلِكَ ۚ نَبْلُوْهُمْ بِمَا كَانُوْا یَفْسُقُوْنَ(۱۶۳)

النصف وقف لازم ممانقة

7:163. And ask them (O Beloved), of the town that was on the seashore; when they would exceed the limit in the matter of Saturday (i.e. the prohibition of fishing on the Sabbath). When their fish used to come swimming on top of the water in front of them on Saturday and would not come on the days it was not Saturday; this is how We used to test them, due to their disobedience.

Tafseer

Moreover, O Beloved, ask these Jews in rebuke - about the state of the town that was on the seashore of the Red Sea; Bahr Al-Qulzum, and this town was Eilaat - when they used to exceed the limit in the matter of the Sabbath by fishing, which they had been commanded not to do on that day. When their fish used to come to them swimming on top of the water in front of them totally visible at the surface of the water on the day of Saturday, but would not come on the days it was not Saturday, this was a trial from Allah عَزَّوَجَلَّ. This is how He would test them, due to their disobedience. Furthermore, when they went to fish, the people of the city split into three; one third joined the fishing party, another prohibited them, while a third abstained from both fishing and prohibiting.

وَ اِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ-اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِیْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَ لَعَلَّهُمْ یَتَّقُوْنَ(۱۶۴)

7:164. And when a group amongst them said (to another group), 'Why do you advise those people whom Allah is to destroy or inflict a severe punishment?' They said, 'To have an excuse in the Majestic Court of your Lord, and they may fear.'

Tafseer

Moreover, when a group amongst them who neither fished nor prohibited it said to another group who prohibited it, 'Why do you advise those people whom Allah عَزَّوَجَلَّ is to destroy or inflict severe punishment?' They said, 'Our admonishing them is to have an excuse in the Majestic Court of your Lord, lest we are criticised for failing to have prohibited them in any way, and another reason is so that they may fear fishing on the prohibited day.'

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَیْنَا الَّذِیْنَ یَنْهَوْنَ عَنِ السُّوْٓءِ وَ اَخَذْنَا الَّذِیْنَ ظَلَمُوْا بِعَذَابٍۭ بَىْٕیْسٍۭ بِمَا كَانُوْا یَفْسُقُوْنَ(۱۶۵)

7:165. And when they forgot what they had been advised, We rescued those who used to forbid evil and seized the unjust with a dreadful punishment; the recompense of their disobedience.

Tafseer

So, when they forgot and overlooked what they had been advised and did not desist, Allah عَزَّوَجَلَّ rescued those who forbade others from evil and seized the unjust who committed wrong through transgression with a dreadful punishment; the recompense of their disobedience.

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِـٕیْنَ(۱۶۶)

7:166. Then, when they rebelled against the command of prohibition (of fishing on Saturday), We said to them, 'Become monkeys; despised.'

Tafseer

Then, when they rebelled against the command of prohibition of fishing on Saturdays, they started fishing and then Allah عَزَّوَجَلَّ said to them, 'Become monkeys, despised.' Therefore, they became monkeys and were destroyed after three days.

وَ اِذْ تَاَذَّنَ رَبُّكَ لَیَبْعَثَنَّ عَلَیْهِمْ اِلٰى یَوْمِ الْقِیٰمَةِ مَنْ یَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِؕ اِنَّ رَبَّكَ لَسَرِیْعُ الْعِقَابِۚ-وَ اِنَّهٗ لَغَفُوْرٌ رَّحِیْمٌ(۱۶۷)

7:167. And (O Beloved, remind them) when your Lord proclaimed the command; that till the Day of Resurrection, I will definitely send such ones against them who will make them taste a dreadful punishment; indeed, your Lord is definitely Swift in giving punishment, and He is indeed Most Forgiving, Ever Merciful.

Tafseer

O Beloved, remind them when your Lord proclaimed the command that until the Day of Resurrection, He will definitely send such ones against the Jews who will make them taste a dreadful punishment through humiliation and the demanding of Jizyah (tax) from them. So, Allah عَزَّوَجَلَّ sent the Prophet Sulaimaan (Solomon) - عَلَیْہِ السَّلَام - against them, and after him Bakht Nasar who slaughtered some of them and took others among them captive and imposed Jizyah (tax) upon them. They continued to pay this tax to the Magians (fire worshippers) up until the time of the sending of His Prophet - عَلَیْہِ السَّلَام - who also imposed the very same tax upon them. Indeed, your Lord is definitely Swift in giving punishment to those who disobey Him, and indeed He is Most Forgiving to those who obey Him, Ever Merciful in dealing with them.

وَ قَطَّعْنٰهُمْ فِی الْاَرْضِ اُمَمًاۚ-مِنْهُمُ الصّٰلِحُوْنَ وَ مِنْهُمْ دُوْنَ ذٰلِكَۚ-وَ بَلَوْنٰهُمْ بِالْحَسَنٰتِ وَ السَّیِّاٰتِ لَعَلَّهُمْ یَرْجِعُوْنَ(۱۶۸)

7:168. And We divided them on the earth in separate groups; some of them are righteous and some are of the other type (sinners). And We tested them with good (favours) and evil things (adversities); that they may return.

Tafseer

Allah عَزَّوَجَلَّ divided the Jews on the earth into separate groups in different sects; some of them are righteous due to having accepted faith and some are of the other type i.e. disbelievers and sinful

individuals. Moreover, Allah عَزَّوَجَلَّ tested them with good through grace and favours, and with evil things through misfortunes and adversities; that they may return from their wickedness.

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَاِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ؕ اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ؕ وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۶۹﴾

7:169. Then, after them in their place came those unworthy successors who inherited the Book; they take the goods of this world (as bribes) and say, 'Now we shall be forgiven.' And if more similar goods come to them again, they would (still) take it; was the covenant not taken from them in the Book; that they do not relate anything concerning Allah except the truth, and they read it? And the abode of the Hereafter is indeed better for the pious; so, do you not have intellect?

Tafseer

Then, after them came a generation in their place who were the unworthy successors who inherited the Book i.e. the Torah from their forefathers, without caring about the lawful and the unlawful; they chose the momentary things of the inferior life of this world, such as bribes, and yet they believe and say, 'Now we shall be forgiven for the wrong we have done.' Their condition is such that if more similar unlawful goods come to them again, they would still take it, committing the same offence again and persisting in it. Was not the covenant taken from them in the Book that they should not relate anything concerning Allah عَزَّوَجَلَّ except the truth, and they read what is in it, so why do they attribute lies to the Scripture by ascribing to it the idea of forgiveness while they are persistent in sins? Indeed, the abode of the Hereafter is better for the pious who are cautious of what is lawful and what is unlawful, so do you not have sense?

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ﴿۱۷۰﴾

7:170. And those who hold the Book firm from amongst them and kept Salah established; We do not waste the reward of the righteous.

Tafseer

Moreover, those who hold the Book firm by practicing upon its teachings and kept Salah established - the likes of 'Abdullah Ibn Salaam and his companions رَضِیَ اللّٰہُ عَنْہُمْ, Allah عَزَّوَجَلَّ does not waste the reward of the righteous who reform themselves through faith and good deeds.

وَ اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّ ظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَیْنٰكُمْ بِقُوَّةٍ وَّ اذْكُرُوْا مَا فِیْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾ ع ۱۱

7:171. And when We raised a mountain above them, as though it is a canopy, and they thought that it would fall upon them. (We said) 'Hold firmly on to what We have given you (i.e. the Tawrah) and memorise what is therein; that perhaps you become pious.'

Tafseer

Remember when Allah عَزَّوَجَلَّ raised a mountain and lifted it up, unearthing it from its root above them, as though it is a canopy, and they thought that it would fall upon them because of Allah's عَزَّوَجَلَّ threat to them - that is if they refused to accept the rulings contained in the Tawrah, they will be punished; they had initially refused to accept them because of their being burdensome, but then accepted them. Allah عَزَّوَجَلَّ said, 'Hold firmly on to what We have given you (i.e. the Tauraah), memorise and practice what is in it; that perhaps you become pious.'

وَ اِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِیْۤ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّیَّتَهُمْ وَ اَشْهَدَهُمْ عَلٰۤى اَنْفُسِهِمْ ۚ اَلَسْتُ بِرَبِّكُمْ ؕ قَالُوْا بَلٰى ۛۚ شَهِدْنَا ۛۚ اَنْ تَقُوْلُوْا یَوْمَ الْقِیٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِیْنَ ﴿۱۷۲﴾ۙ

7:172. And O Beloved, remember when your Lord brought forth the progeny from the loins (i.e. backs) of the Children of Adam and made them witness on their own selves. (Allah said) 'Am I not your Lord?' They all said, 'Why not? We testified.' (This happened because) lest you should say on the Day of Resurrection that 'We were not aware of this.'

Tafseer

And, O Beloved, remember when - in the world of souls - your Lord brought forth the progeny from the loins i.e. backs of the fathers from the Children of Adam and made them witness on their own selves. Allah عَزَّوَجَلَّ asked them, 'Am I not your Lord?' They all said, 'Why not? Rather, we have testified that only you are our true Lord and this covenant occurred for the reason that in case you should say on the Day of Resurrection that we were not aware of this belief of the Oneness of Allah عَزَّوَجَلَّ.'

اَوْ تَقُوْلُوْۤا اِنَّمَاۤ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّیَّةً مِّنْۢ بَعْدِهِمْۚ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ(۱۷۳)

7:173. Or you may say that 'It is our ancestors who formerly ascribed partners (to Allah) and we were (their) children after them; so, will You destroy us on account of the deeds of the people of falsehood?'

Tafseer

Or you may say, 'It is our ancestors who previously - before our time - ascribed partners to Allah عَزَّوَجَلَّ, after them we were their children and we followed their example. So, will You - O our Lord - then destroy us and punish us on account of the deeds which the people of falsehood did - from amongst our forefathers - by them establishing idol-worshipping?' The meaning is that they cannot use such arguments when they have been made to testify before their very selves to the Oneness of Allah عَزَّوَجَلَّ.

وَ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ وَ لَعَلَّهُمْ یَرْجِعُوْنَ(۱۷۴)

7:174. And this is how We explain the verses openly in various ways, and in order that they may return.

Tafseer

People have different mindsets, different levels of understanding and different reasons to accept the message of the Holy Qur'aan. Therefore, its verses are explained differently to the level of

understanding of people. Allah عَزَّوَجَلَّ says, 'And this is how We explain the verses in various ways, and in order that they may ponder upon them and return from their disbelief.'

وَاتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْۤ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ﴿۱۷۵﴾

7:175. And O Beloved, narrate to them the case of the one (Bal'am Baa'oor) to whom We gave Our verses; consequently, he stepped away from them completely. So, the Devil went after him, he therefore became amongst the misguided.

Tafseer

O Beloved, narrate to them - that is, the Jews - the case of the one - namely, Bal'am Ibn Baa'oora - to whom Allah عَزَّوَجَلَّ gave His verses, but he cast them off emerging in his disbelief in the same way that a snake emerges from its shed skin; he rebelled due to disbelief, he was a scholar from among the Children of Israel who had been given some knowledge of the Scriptures and who was asked by them to invoke Allah عَزَّوَجَلَّ against the Prophet Moosa عَلَيْهِ السَّلَام. When he supplicated, it turned against him and his tongue fell out onto his chest, the Devil then pursued him catching up with him and he became his companion; he therefore became amongst the misguided ones.

وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗۤ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۱۷۶﴾

7:176. And had We willed, We would have exalted him because of the signs, but he clung to the (pleasures of this) earth and followed his own desires; his condition therefore is like that of a dog; so, if you attack him, he hangs out his tongue; and if you leave him, he (still) hangs out his tongue; this is the state of the people who belied Our verses; therefore, admonish (them through these events); that they may ponder.

Tafseer

Had Allah عَزَّوَجَلَّ willed, He would have exalted him (Bal'am) to the ranks of the true scholars, thereby

facilitating his way to good deeds because of those verses, but he clung to the pleasures of this earth and inclined to it and followed his own desires by calling others to them, so Allah عَزَّوَجَلَّ degraded him; his condition i.e. his description therefore is like that of a dog - so if you attack him by driving him away, he hangs out his tongue, and if you leave him, it hangs its tongue out, that is to say it has its tongue hanging out disgracefully in all circumstances. This is the state of the people who belied the verses of the Holy Qur'aan. Therefore, admonish them through these kinds of events; that they may ponder upon it and believe.

Please note

From this verse, we learn that the status of a scholar who is an insulter of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is like a dog in the Majestic Court of Allah عَزَّوَجَلَّ. Such scholars will never gain respect in this world and in the Hereafter. An example of this is Bal'am Ibn Baa'oora, a scholar who was disgraced, not because he had rejected Allah عَزَّوَجَلَّ but because he insulted the Prophet Moosa عَلَيْهِ السَّلَام.

سَآءَ مَثَلًا الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ اَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ﴿۱۷۷﴾

7:177. What an evil example it is of those who belied Our verses and they used to wrong their own souls.

Tafseer

What an evil example it is of those who belied the verses of Allah عَزَّوَجَلَّ and they used to wrong their own souls through the denial of truth.

مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَ مَنْ يُّضْلِلْ فَاُولٰٓىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿۱۷۸﴾

7:178. Whomsoever Allah guides, only he is on the (right) path; and whomever He causes to go astray, it is only they who remained in loss.

Tafseer

Allah عَزَّوَجَلَّ has created guidance and misguidance but implementation of guidance and misguidance

is from a man's own self. Whomsoever Allah عَزَّوَجَلَّ guides, only he is on the right path - meaning that when man chooses guidance, Allah عَزَّوَجَلَّ creates guidance for him; and whomever He causes to go astray, only he is misguided - meaning that when a man chooses misguidance Allah عَزَّوَجَلَّ creates misguidance in him; it is only the misguided ones who remained in loss.

وَ لَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِیْرًا مِّنَ الْجِنِّ وَ الْاِنْسِ ۫ لَهُمْ قُلُوْبٌ لَّا یَفْقَهُوْنَ بِهَا ۫ وَ لَهُمْ اَعْیُنٌ لَّا یُبْصِرُوْنَ بِهَا ۫ وَ لَهُمْ اٰذَانٌ لَّا یَسْمَعُوْنَ بِهَا ؕ اُولٰٓىٕكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓىٕكَ هُمُ الْغٰفِلُوْنَ ﴿۱۷۹﴾

7:179. And We have indeed created many Jinn and humans for Hell; they have hearts with which they do not understand, and eyes with which they do not see, and ears with which they do not hear; they are like animals, rather, (even) more misguided than them; it is they who are in negligence.

Tafseer

Indeed, Allah عَزَّوَجَلَّ has created many Jinn and humans for Hell; they have hearts with which they do not understand the truth, and eyes with which they do not see the proofs of the power of Allah عَزَّوَجَلَّ, and ears with which they do not hear the signs or the admonitions in a way so as to reflect and take heed; they are like animals in their failure to understand, perceive or listen - rather, even more misguided than animals because at least animals seek what is beneficial to them and stay away from what is harmful to them. These individuals - on the other hand - are proceeding towards the Fire out of sheer stubbornness, it is they who are in negligence.

وَ لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَ ذَرُوا الَّذِیْنَ یُلْحِدُوْنَ فِیْۤ اَسْمَآىٕهٖ ؕ سَیُجْزَوْنَ مَا كَانُوْا یَعْمَلُوْنَ ﴿۱۸۰﴾

7:180. And only for Allah are the Best Names; so, invoke Him with them, and abandon those who depart from the truth regarding His Names; they will soon receive (the recompense of) what they did.

Tafseer

Only for Allah عَزَّوَجَلَّ are the Best Names, so invoke Him with them, and abandon those who depart from the truth concerning mixing the names of their false gods with His Most Beautiful Names by deriving from them names for their false gods as in the case of Al-Laat from Allah, Al-'Uzza from Al-'Aziz and Manaat from Al-Mannaan, etc. - soon, in the Hereafter, they will receive the recompense of what they did.

وَمِمَّنْ خَلَقْنَاۤ اُمَّةٌ یَّهْدُوْنَ بِالْحَقِّ وَبِهٖ یَعْدِلُوْنَ(۱۸۱) ع ۲۲

7:181. And amongst Our creation is a group that tells the truth and does justice therewith.

Tafseer

Amongst the creation of Allah عَزَّوَجَلَّ whom He has created Paradise for is a group that tells the truth and does justice therewith. This is the group of Sunni scholars with the correct and authentic Islamic beliefs from the Ummah (nation) of the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

وَالَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَیْثُ لَا یَعْلَمُوْنَ(۱۸۲)

7:182. And those who belied Our verses, We shall gradually drive them towards punishment from where they will know not.

Tafseer

Those who belied the Quranic verses of Allah عَزَّوَجَلَّ; from amongst the people of Makkah, He shall gradually drive them towards punishment from where they will know not. This tells us that the receiving of worldly bounties by an evil doer is indeed Allah عَزَّوَجَلَّ delaying His retribution towards him, which makes him more bold and rebellious in his actions, and then Allah عَزَّوَجَلَّ seizes him suddenly.

وَ اُمْلِیْ لَهُمْؕ اِنَّ كَیْدِیْ مَتِیْنٌ ﴿۱۸۳﴾

7:183. And I will give them respite; indeed, My secret plan is extremely firm.

Tafseer

Allah عَزَّوَجَلَّ says, 'I will give them respite by giving them a long life, power, health and wealth so that they can go ahead with their disbelief; I will then send punishment upon them, indeed My secret plan is extremely firm and cannot be defeated.'

اَوَ لَمْ یَتَفَكَّرُوْاۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍؕ اِنْ هُوَ اِلَّا نَذِیْرٌ مُّبِیْنٌ ﴿۱۸۴﴾

7:184. Do they not ponder that their companion (i.e. the Prophet Muhammad) has nothing to do with insanity? He is a clear Warner.

Tafseer

Some ignorant disbelievers used to relate madness towards the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, in response Allah عَزَّوَجَلَّ says, 'Do they not ponder and realise that their companion i.e. the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has nothing to do with insanity? He is a clear Warner; the one whose warning is evident.'

اَوَ لَمْ یَنْظُرُوْا فِیْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا خَلَقَ اللّٰهُ مِنْ شَیْءٍۙ وَّ اَنْ عَسٰۤى اَنْ یَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْۚ فَبِاَیِّ حَدِیْثٍۭ بَعْدَهٗ یُؤْمِنُوْنَ ﴿۱۸۵﴾

7:185. Have they not pondered regarding the kingdom of the heavens and the earth, and whatever things Allah has created? And perhaps that their promise (of death) has come close? So, after this (i.e. the Qur'aan), what will they believe in?

Tafseer

Have they not pondered regarding the kingdom of the heavens and the earth, and regarding whatever things Allah عَزَّوَجَلَّ has created? So that - through this - they are able to conclude the power of their Creator and His Oneness, and perhaps that their promise of death has come close? That they might hasten to believe lest they die as disbelievers and travel towards the Fire? So, after this Holy Qur'aan, what will they believe in? As there will be no other book coming after the Holy Qur'aan.

مَنْ یُّضْلِلِ اللّٰهُ فَلَا هَادِیَ لَهٗؕ وَ یَذَرُهُمْ فِیْ طُغْیَانِهِمْ یَعْمَهُوْنَ(۱۸۶)

7:186. For the one whom Allah causes to go astray, there is no one to guide him; and He leaves them to wander in their rebellion.

Tafseer

For the one whom Allah عَزَّوَجَلَّ causes to go astray because of his stubbornness upon misguidance, there is no one to guide him; and He leaves those misguided individuals in their state to wander blindly in their rebellion.

یَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَیَّانَ مُرْسٰىهَاؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّیْۚ لَا یُجَلِّیْهَا لِوَقْتِهَاۤ اِلَّا هُوَؕ ثَقُلَتْ فِی السَّمٰوٰتِ وَ الْاَرْضِؕ وقف مزل
لَا تَاْتِیْكُمْ اِلَّا بَغْتَةًؕ یَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِیٌّ عَنْهَاؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ(۱۸۷) وقف لازم

7:187. They ask you about the Hour (i.e. the Day of Judgement); that when will it be established. Say you (O Beloved), 'Indeed, its knowledge is with my Lord; only He will reveal it at its time, heavy is its burden in the heavens and the earth; it will not come to you except suddenly.' They question you as if you have researched it deeply; say you, 'Indeed, its knowledge is only with Allah (on His own accord), but most people know not.'

Tafseer

The people of Makkah ask you about the Hour i.e. the Day of Judgement that when will it be established; say to them O Beloved, 'Indeed, its knowledge - when it shall come - is with my Lord; only He will reveal it at its proper time, heavy is its burden in the heavens and the earth because of its awe-inspiring nature; it will not come to you except suddenly.' They question you as if you have deeply researched regarding the Day of Judgement; say you, 'Indeed, its knowledge is with only Allah عَزَّوَجَلَّ on His own accord, but most people do not know the wisdom of its being kept concealed.'

Please note

In this verse there is no refusal of giving the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knowledge about the Day of Judgement but to maintain silence about it because it is from the secrets of Allah عَزَّوَجَلَّ. One learns from the blessed Hadiths that Allah عَزَّوَجَلَّ has given complete knowledge of the Day of Judgement to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ نَفْعًا وَّ لَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ الْغَیْبَ لَاسْتَكْثَرْتُ مِنَ الْخَیْرِ ۚۖ وَ مَا مَسَّنِیَ
السُّوْٓءُ ۚۛ اِنْ اَنَا اِلَّا نَذِیْرٌ وَّ بَشِیْرٌ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۱۸۸﴾ ع

ع ۲۳ ۷ ۱۳ معانقة ۸

7:188. Say you (O Beloved), 'I have no power on my own to benefit or harm myself except that which Allah wills. And if I were to know the unseen (on my own accord), I would have then accumulated a lot of good (on my own accord) and no (worldly) misfortune would have touched me. I am purely a Warner and a Giver of glad tidings to the people who believe.'

Tafseer

Say you O Beloved, 'I have no power to benefit or harm myself on my own accord - that means without Allah عَزَّوَجَلَّ granting me the power except that which Allah عَزَّوَجَلَّ wills; it means I am the provider of benefits and harm because of Divine approval but not without it.' Moreover, say O Beloved as a gesture of humbleness from your side, 'If I were to know the unseen on my own accord - that which is hidden from me, then I would have accumulated a lot of worldly good, such as the comfort of this world and outward victory over the enemies etc. and no worldly misfortune would

have touched me. I am purely a Warner to the disbelievers of the Fire and a Giver of glad tidings of Paradise to the people who believe.'

Please note

If this verse is used to reject the knowledge of the unseen of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as some people do, it would necessarily mean that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not have knowledge of the unseen about a single thing - and this belief is totally against the categorical verses of the Holy Qur'aan and the authentic Hadiths.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ جَعَلَ مِنْهَا زَوْجَهَا لِیَسْكُنَ اِلَیْهَا ۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِیْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَىٕنْ اٰتَیْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ۝۱۸۹

7:189. It is He Who created you from a single soul (Adam), and from him made his mate (Hawwa) for him to gain comfort with her. Then, when a male (from the progeny of Adam) covered (i.e. had intercourse with) her (i.e. his own wife), she was burdened lightly with pregnancy, and she therefore moved (easily) carrying it. And when she felt the burden to be heavy, they both supplicated to their Lord; Allah, 'Indeed, if You shall grant us a child as it should be (physically and mentally sound); so, we will definitely be thankful.'

Tafseer

It is Allah عَزَّوَجَلَّ Who created you from a single soul - namely, the Prophet Adam عَلَيْهِ السَّلَام - and from him made his spouse - Hawwa رَضِیَ اللّٰهُ عَنْهَا - to gain comfort with her. So, when a male from the progeny of Adam عَلَيْهِ السَّلَام covered her i.e. had sexual intercourse with her - that is, with his wife, she was burdened lightly - namely, with the sperm-drop - in the first stage of her pregnancy, and she therefore moved to and from, easily carrying it as a result of its lightness. When she felt a heavy burden - because of the child growing inside her womb - and they became anxious that it could be a dumb, deaf or blind child, they both supplicated to their Lord Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ, indeed if You shall give to us a child who is physically and mentally sound, completely undamaged, so we will surely be thankful to You for it.'

فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِيْمَاۤ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۱۹۰﴾

7:190. Then, when He granted them a proper child, they ascribed partners (to Him) with regards to His Bestowal. Thus, Supreme is Allah, above all that what they ascribe.

Tafseer

So, when Allah عَزَّوَجَلَّ gave them a proper physically and mentally sound child, they ascribed partners to Him from amongst the idols with regards to the bestowal of Allah عَزَّوَجَلَّ upon them in the form of a child. So, Supreme is Allah عَزَّوَجَلَّ above all that what the people of Makkah ascribe in the way of idols.

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ﴿۱۹۱﴾

7:191. Do they associate with Him those (false deities) that do not create anything, but they themselves are created?

Tafseer

Do they associate with Him in worship those false deities who do not create anything, but they themselves are created? So, how do they take them as to be worthy of worship? Whereas, the one worthy of worship can only be He Who has created His worshipper and that is Allah عَزَّوَجَلَّ.

وَ لَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۲﴾

7:192. And neither can they provide any help to them, nor can they help themselves.

Tafseer

Neither can these idols provide any help to them - that is, those who worship them, nor can they

help themselves by defending themselves against someone intending to damage them by breaking them or otherwise. So, how can they save and protect anyone else?

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿۱۹۳﴾

7:193. And if you call (the idols) towards guidance; so, they do not follow you. For you it is the same; whether you invite them or remain silent.

Tafseer

If you call the idols towards guidance, they will not follow you; it is the same response for you - whether you invite them to guidance or whether you remain silent and refraining from calling them. They will not follow it because they cannot hear, nor can they move around.

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۹۴﴾

7:194. (O disbelievers!) Indeed, those whom you worship other than Allah are bondsmen like you; so, call them; they should then respond to you, if you are truthful.

Tafseer

O disbelievers! Indeed those whom you worship other than Allah are bondsmen like you, so call them for solving your problems, then they should respond to you, if you are truthful in claiming that they are gods. Allah عَزَّوَجَلَّ then illustrates their total incapability and the superiority which their worshippers possess over them saying in the following verse.

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَاۤ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَاۤ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَاۤ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿۱۹۵﴾

7:195. Do they (the idols) have feet with which to walk? Or do they have hands with which to

hold? Or do they have eyes with which to see? Or do they have ears with which to hear? Say you (O Beloved); that 'Call upon your associates (false deities), and try your tricks on me and do not give me respite.'

Tafseer

Do they - the idols - have feet to walk with, or do they have hands with which to hold? Or do they have eyes with which to see? Or do they have ears with which to hear? In other words, they have none of these things which you have, so why do you worship them when you are more complete in being than they are? Do you worship these idols who are inferior to you? Say to them, 'O Beloved Prophet, that "Call your associates i.e. the false deities, and try your tricks on me and do not give me respite; I am not concerned with you."'

اِنَّ وَلِیِّۦَ اللّٰهُ الَّذِیْ نَزَّلَ الْكِتٰبَ ۚ وَ هُوَ یَتَوَلَّى الصّٰلِحِیْنَ ﴿۱۹۶﴾

7:196. 'Indeed, my Protector is Allah Who has revealed the Book, and He befriends the righteous.'

Tafseer

'O disbelievers, your false deities cannot harm me at all, because undoubtedly my Protector against you and your deities is Allah عَزَّوَجَلَّ Who has revealed the Book i.e. the Holy Qur'aan, and He befriends the righteous by protecting them and He destroys their enemies.'

وَ الَّذِیْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا یَسْتَطِیْعُوْنَ نَصْرَكُمْ وَ لَاۤ اَنْفُسَهُمْ یَنْصُرُوْنَ ﴿۱۹۷﴾

7:197. 'And those whom you worship other than Him, they cannot help you nor can they help themselves.'

Tafseer

'O idol-worshippers, those whom you worship other than Him, they cannot help you in any matter nor can they help themselves. Why should I be concerned with them?'

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا ؕ وَ تَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَ هُمْ لَا يُبْصِرُوْنَ ﴿۱۹۸﴾

7:198. And if you (O Beloved) call them for guidance, they do not listen. And you observe them (as if the idols are seemingly) looking towards you, and they do not see anything.

Tafseer

Their own condition is such, if you O Beloved call the idols for guidance in order to gain something from them, they do not listen. If you observe these idols, they would seem as if they are looking and staring towards you, and they do not see anything, because they are unable to see.

خُذِ الْعَفْوَ وَ اْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿۱۹۹﴾

7:199. And O Beloved; adopt forgiveness, and command good, and turn away from the ignorant.

Tafseer

O Beloved, adopt forgiveness for the manners of behaviour of people and do not inspect them. Do not judge them lest they become uncomfortable, and command good and decency, and turn away from the ignorant and do not counter their stupidity with the like.

Please note

From here we learn that you should forgive your personal enemies, do not pay any attention to them; but one should not forgive those who are the enemies of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We have the right to forgive our enemies because that is our right, but we do not have the right to forgive the enemies of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم because that is the right of Allah عَزَّوَجَلَّ, His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and His religion.

The authorities must punish such people, however people cannot take the law into their own hands.

وَ اِمَّا یَنْزَغَنَّكَ مِنَ الشَّیْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِیْعٌ عَلِیْمٌ ﴿۲۰۰﴾

7:200. And O listener! If a whispering from Satan provokes you; so, (immediately) seek refuge in Allah; indeed, He is All-Hearing, All-Knowing.

Tafseer

O listener! If a whispering from the Devil provokes you - that is, if anything should turn you away from; that which you have been divinely commanded to do, immediately seek refuge in Allah عَزَّوَجَلَّ and He will avert it from you; indeed, He is All-Hearing of what is said, All-Knowing of what is done.

اِنَّ الَّذِیْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓىٕفٌ مِّنَ الشَّیْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ﴿۲۰۱﴾ۚ

7:201. Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open-up.

Tafseer

Indeed, those who fear Allah عَزَّوَجَلَّ - whenever a temptation from the Devil touches them, they become alert, they remember the punishment of Allah عَزَّوَجَلَّ and His reward, and at that very moment their eyes open up, they see clearly distinguishing the truth from what is other than it, and so they return to Allah عَزَّوَجَلَّ.

وَ اِخْوَانُهُمْ یَمُدُّوْنَهُمْ فِی الْغَیِّ ثُمَّ لَا یُقْصِرُوْنَ ﴿۲۰۲﴾

7:202. And those who are brothers of the devils, the devils drag them towards error; then they do not fall short (in misleading them).

Tafseer

Those who are the brothers of the devils from among the disbelievers, the devils drag them further towards error until they become regular in doing evil, then the devils do not fall short in misleading them. Thereafter, the disbelievers do not refrain from misguidance.

وَ اِذَا لَمْ تَاْتِهِمْ بِاٰیَةٍ قَالُوْا لَوْ لَا اجْتَبَیْتَهَا ؕ قُلْ اِنَّمَاۤ اَتَّبِعُ مَا یُوْحٰۤى اِلَیَّ مِنْ رَّبِّیْ ۚ هٰذَا بَصَآىٕرُ مِنْ رَّبِّكُمْ وَ هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ یُّؤْمِنُوْنَ ۝۲۰۳

7:203. And O Beloved, when you do not bring to them a verse, they say, 'Why have you not made it yourself?' Say you, 'I follow only that which is revealed to me from my Lord.' This (i.e. the Qur'aan) from your Lord is eye-opening, and guidance and mercy for the Muslims.

Tafseer

O Beloved, when you do not bring to the disbelievers of Makkah a verse, or a sign from amongst those signs which they request and desire, they say, 'Why have you not made it yourself?' Say you, 'I do not bring anything from my side, I follow only that which is revealed to me from my Lord and it is not for me to bring anything from myself and then claim that it is from Allah عَزَّوَجَلَّ. This Qur'aan is eye-opening from your Lord, and guidance and mercy for the Muslims.'

وَ اِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَ اَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۝۲۰۴

7:204. And when the Qur'aan is recited, listen to it attentively and remain silent; that you may receive mercy.

Tafseer

When the Holy Qur'aan is recited, listen to it attentively, refraining from speaking and remain silent; that you may receive mercy. This was revealed regarding the requirement of refraining from

speaking during the Mosque sermon (Khutbah), which here has been expressed by the recital of 'the Holy Qur'aan' because the sermon comprises of it; but the majority of the scholars say that it was revealed regarding the requirement of silence and attention during the recitation of the Holy Qur'aan in general.

Please note

From this verse, we learn that the reciting aloud of the Holy Qur'aan on a collective basis is not permissible. The correct procedure is to listen to the recitation of the Holy Qur'aan silently. Some people who recite the Holy Qur'aan aloud collectively in a Khatam Shareef or some Wazeefah should know that it is not allowed, and that it is a sin to do so.

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿٢٠٥﴾

7:205. And remember your Lord within your hearts; humbly and fearfully, and softly with your tongues (such that only you can hear yourselves); morning and evening, and do not be of the neglectful ones.

Tafseer

O man, remember your Lord within your hearts - that is, secretly, humbly and fearfully in awe of Him, and softly provided that your own ears can hear what you are reciting with your tongues, that is a middle way between the loudness and the softness. In the morning and the evening, at the beginning of the day and at its end; and do not be of the neglectful ones of the remembrance of Allah عَزَّوَجَلَّ.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ ﴿٢٠٦﴾ السجدة ع ٢٤ ١٨ ١٤ الثالثة السجدة

7:206. Indeed, those who are with your Lord (i.e. the angels) are not arrogant in worshipping Him, and they proclaim His Purity and they prostrate only to Him.

Tafseer

Indeed, those who are with your Lord, namely - the angels, while being infallible and free from sins - are not arrogant in worshipping Allah عَزَّوَجَلَّ, and they proclaim His Purity as being Supreme above that what does not befit Him and they prostrate only to Him - that is, they devote their submission and worship for Him exclusively. O humans, you are weak, and full of sins and full of flaws, you must know that only Allah عَزَّوَجَلَّ is the One Who deserves the right to be worshipped.

SURAH
AL-ANFAAL (THE SPOILS OF WAR)

(This Surah is Madani,
containing 75 verses and 10 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَیْنِكُمْ ۪ وَ اَطِیْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۝۱

8:1. O Beloved, they ask you concerning the spoils of war; say you, 'Allah and the Messenger are the owners of the spoils of war. So, fear Allah and keep matters amended amongst yourselves, and obey Allah and the Messenger, if you believe.'

Tafseer

O Beloved, the Muslims ask you concerning the spoils of war, 'To whom do they belong?' Say to them, 'Allah عَزَّوَجَلَّ and the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are the owners of the spoils of war; the

Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم distributes them equally according to the command of Allah عَزَّوَجَلَّ. So, fear Allah عَزَّوَجَلَّ, do not dispute in the matter of distribution of the spoils of war and keep matters amended amongst yourselves - that is, set right the reality of that state of matters which is between you through mutual affection, and to refrain from quarrelling; and obey Allah عَزَّوَجَلَّ and the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم if you are truly believe.'

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَ اِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ﴿۲﴾

8:2. Only they are believers whose hearts fear when Allah is remembered; and when His verses are recited upon them, their faith increases; and who trust only in their Lord.

Tafseer

Only they are the believers whose hearts fear when in front of them Allah عَزَّوَجَلَّ is remembered - that is, when His threat of punishment is mentioned; and when His verses are recited upon them, their faith increases by the acceptance of the truth of Islam - they are those who trust only in their Lord and not in any others.

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ؕ﴿۳﴾

8:3. Those who keep Salah established, and spend some in Our Path from what We have provided for them.

Tafseer

Those who keep Salah established i.e. those who perform all of their obligatory Salahs with all of their internal and external conditions on their correct respective times, and those who spend some in the Path of Allah عَزَّوَجَلَّ in His obedience, such as Hajj, Zakaah and Jihaad etc. from what He has provided for them.

اُولٰٓىٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ۚ﴿۴﴾

8:4. Only these are true Muslims; for them are ranks with their Lord, and is forgiveness and honourable sustenance.

Tafseer

Only these who are described in the previous verses are without doubt the real and true Muslims; for them are ranks in Paradise with their Lord, and is forgiveness and honourable sustenance in Paradise. All the aforementioned qualities are found in the lives of every Companion رَضِیَ اللّٰہُ عَنْہُ of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Thus, they are true believers by the evidence of the Holy Qur'aan.

كَمَاۤ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ﴿۵﴾

8:5. O Beloved, the way your Lord caused you to come forth from your home with the truth (for the battle of Badr), and a group of Muslims were verily unhappy over it (due to a shortage of men and weapons).

Tafseer

O Beloved, the way your Lord caused you to come forth to fight from your home with the truth for the battle of Badr, and indeed a group of the believers were opposed to going forth; and indeed a group of Muslims were unhappy over it due to a shortage of men and weapons. It happened when Abu Sufyaan was returning from Syria with a caravan. The Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and his followers رَضِیَ اللّٰہُ عَنْہُمْ went forth to take their goods as spoils of war, but the Quraysh became aware of this, and Abu Jahl and some Makkan fighters rode out to defend it; these individuals established the 'band'. Abu Sufyaan drove the caravan via the coastal route and he managed to escape. Abu Jahl was then advised to return, but he refused and marched on towards Badr. The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم consulted with his followers saying to them, 'Allah عَزَّوَجَلَّ has promised me one of the two groups.' They agreed with him to attack the Makkan band but some of them were opposed to this while complaining saying, 'We have not come prepared for this.'

يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝٦

8:6. Disputing with you in the true matter after it had been made clear, as if they were being driven towards death, which they could see in front of their very eyes.

Tafseer

Disputing with you in the true matter - i.e. the order to fight in Badr - after it had been made clear to them because you O Beloved Prophet have given them assurance of victory and the help of Allah عَزَّوَجَلَّ to arrive soon; despite tthis assurance, their condition was such as if they were being driven towards death which they could see in front of their very eyes, being utterly opposed to it.

وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآىِٕفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۝٧

8:7. And remember when Allah promised you that one of the two groups (of enemies) is for you, and you wished to confront the one which posed no danger (the group with no weapons), and Allah willed to prove the truth as the truth with His Words, and to cut the root of the disbelievers.

Tafseer

Remember when Allah عَزَّوَجَلَّ promised you that one of the two groups of enemies from the disbelievers of Makkah is for you - that is, that you would have to fight them in Badr. Either the caravan or the band of Makkan fighters, that it should be yours to fight with; but you wished to confront the one which posed no danger, the group with no weapons - that is, other than the fighting one. In other words, you longed that the caravan should be yours, because it had fewer men and less reinforcements than the band of Makkan fighters; and Allah عَزَّوَجَلَّ willed to prove the truth as the truth with His Words that Islam should be victorious; and to cut the root of the disbelievers to the very last man by completely destroying them and so He commanded you to fight against the band of Makkans.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۝۸

8:8. In order that He may attest the truth as the truth and falsehood as falsehood, even if the culprits dislike it.

Tafseer

In order to make you fight with the group of disbelievers who have weapons, so that Allah عَزَّوَجَلَّ may attest the truth as the truth, and falsehood as falsehood - even if the criminals and the idolaters dislike it.

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ۝۹

8:9. When you (O Beloved) were supplicating for help from your Lord, He henceforth answered your prayers; that 'I am about to give you assistance with a thousand angels, one following the other.'

Tafseer

When you - O Beloved - were supplicating for help, asking to grant you victory over the disbelievers from your Lord, He answered your prayers saying that 'I will help you, I shall reinforce you with a thousand angels, one following another.' Allah عَزَّوَجَلَّ promised them this number at first, but it then actually became three thousand and then five thousand.

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝۱۰ ع ۱۵

8:10. And Allah did this but for your happiness, and for your hearts to gain contentment; and there is no help except from Allah; indeed, Allah is Dominant, All-Wise.

Tafseer

Allah عَزَّوَجَلَّ appointed the angels to help you as the reinforcement. This unseen help was granted only for your happiness and for your hearts to gain contentment; and there is no help except from Allah عَزَّوَجَلَّ; indeed, Allah عَزَّوَجَلَّ is Dominant, All-Wise.

اِذْ یُغَشِّیْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَ یُنَزِّلُ عَلَیْكُمْ مِّنَ السَّمَآءِ مَآءً لِّیُطَهِّرَكُمْ بِهٖ وَ یُذْهِبَ عَنْكُمْ رِجْزَ الشَّیْطٰنِ وَ لِیَرْبِطَ عَلٰى قُلُوْبِكُمْ وَ یُثَبِّتَ بِهِ الْاَقْدَامَ ﴿۱۱﴾

8:11. (Remember) when He caused drowsiness to overcome you; it was serenity from Him, and sent down water from the sky that He may purify you with it, and to remove the impurity of Satan from you, and to give courage to your hearts and firmly establishing your feet with it.

Tafseer

Remember when Allah عَزَّوَجَلَّ caused drowsiness to overcome you as security against the fear that had befallen you; it was serenity from Him, and sent down upon you water from the sky that He may purify you with it from minor and major ritual impurities; and to remove the impurity of the Devil from you i.e. his whisperings to you; and to give courage to your hearts and firmly establishing your feet with it in the battlefield.

اِذْ یُوْحِیْ رَبُّكَ اِلَى الْمَلٰٓىِٕكَةِ اَنِّیْ مَعَكُمْ فَثَبِّتُوا الَّذِیْنَ اٰمَنُوْا ؕ سَاُلْقِیْ فِیْ قُلُوْبِ الَّذِیْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ﴿۱۲﴾

8:12. And when, O Beloved, your Lord was revealing to the angels; that 'I am with you; so, keep the believers standing firm; I will soon instil terror into the hearts of the disbelievers; so, strike above the necks of the disbelievers and hit them on each and every joint.'

Tafseer

O Beloved, when your Lord was revealing to the angels with whom He reinforced the Muslims saying that 'I am with you to help, so keep the believers standing firm by helping them and giving them glad tidings; I will soon instil terror into the hearts of the disbelievers, so strike above the necks of the disbelievers and hit them on each and every joint - that is, strike the borders of their hands and feet, thus when one of the Muslims went to strike a disbeliever's head, it would roll off before his sword even reached it. The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم threw a handful of pebbles against them and every single idolater was struck in his eye and thus they were defeated.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗۚ وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۱۳﴾

8:13. This is because they opposed Allah and His Messenger; and whoever opposes Allah and His Messenger, Allah's punishment is indeed henceforth severe.

Tafseer

This punishment and striking of them is because they opposed Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; and whoever opposes Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, he will definitely get such punishment. Indeed, the punishment of Allah عَزَّوَجَلَّ is severe for him.

ذٰلِكُمْ فَذُوْقُوْهُ وَاَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ﴿۱۴﴾

8:14. Taste this (punishment) for now (i.e. imprisonment and being killed in Badr), and along with it for the disbelievers is the punishment of Fire (in the Hereafter).

Tafseer

O disbelievers! Taste this punishment in this world for now i.e. imprisonment and being killed in Badr, and along with it for the disbelievers is the punishment of the Fire in the Hereafter.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿۱۵﴾

8:15. O believers! When you confront an army of disbelievers, do not turn your backs to them.

Tafseer

O believers! When you confront an army of disbelievers creeping forward - that is, slowly advancing in a combined manner because of their large numbers, do not turn your backs to them fleeing.

وَمَنْ يُّوَلِّهِمْ يَوْمَىٕذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۱۶﴾

8:16. And on that day whoever turns his back to them except for a battle tactic or to join one's own troop, he has turned towards Allah's wrath, and his abode is Hell; and what an evil place to return to.

Tafseer

On that day whoever turns his back to them i.e. on the day of the encounter with them - except for a battle tactic by pretending to be fleeing as a war strategy - while actually intending to relaunch an attack or to join one's own army troop, he has turned towards the wrath of Allah عَزَّوَجَلَّ, and his abode is Hell; and what an evil place to return to. This threat applies when the numbers of disbelievers do not surpass twice that of the believers; if the number of disbelievers is more than double, then the warning mentioned in this verse is not applicable if the Muslims fled.

فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

8:17. So, you did not kill them, but Allah killed them. And O Beloved, that sand which you threw,

you did not throw; rather, it was Allah Who threw, in order that He may grant the believers a better reward from Himself; indeed, Allah is All-Hearing, All-Knowing.

Tafseer

So, you did not kill them at Badr by your own might, but Allah عَزَّوَجَلَّ killed them by giving you assistance. O Beloved, that sand which you threw touching the eyes of the disbelieving people when you threw the pebbles, you did not throw; rather, it was Allah عَزَّوَجَلَّ Who threw by causing that throw to reach them; in order that He may grant the believers a great outcome of victory directly from Himself. Indeed, Allah عَزَّوَجَلَّ is All-Hearing of their sayings, All-Knowing of their conditions.

Please note

In this verse, the action of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - this throwing of the pebbles at the point of confrontation in Badr - is dedicated to Allah عَزَّوَجَلَّ, so we learn that the actions of Allah عَزَّوَجَلَّ can be directly related to the beloveds of Allah as mentioned in a Hadith Qudsi, 'I become their hand with which they do.' *(Sahih al-Bukhari, Book 81, Hadith no. 6502)*

Therefore, their action or their help is actually the action or help of Allah عَزَّوَجَلَّ.

ذٰلِكُمْ وَ اَنَّ اللّٰهَ مُوْهِنُ كَیْدِ الْكٰفِرِیْنَ ﴿۱۸﴾

8:18. Take this for now (i.e. victory and spoils of war), and alongside this is that Allah is going to weaken the plot of the disbelievers.

Tafseer

Take this reward for now - that is, victory, dignity, honour and spoils of war - and together with this reward Allah عَزَّوَجَلَّ is going to weaken the plot of the disbelievers.

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾ ع

ع ٢ ٩ ١٢

8:19. O disbelievers! If you seek a judgement, this judgement has therefore come to you; and if you desist (from fighting), it is therefore better for you; and if you repeat the mischief (by waging war again), We will punish you again, and your mob will not benefit you; no matter how large it may be, and with that is this (i.e. something more); that, Allah is with the Muslims.

Tafseer

O disbelievers! If you seek a judgement i.e. a decisive conclusion of this battle, Abu Jahl had said at the occasion of the battle of Badr, 'O Lord! Whoever amongst the two of us is evil, the one who has severed the ties of kinship and brought us what we had never known, destroy them today!' Then this judgement - the decisive conclusion - has now come to you by the fact that the one described as so has already perished; this was Abu Jahl and those killed with him in the battle of Badr and not the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the believers رَضِيَ اللّٰهُ عَنْهُمْ. O disbelievers! If you desist from disbelief and fighting, it is better for you; whereas if you repeat the mischief by waging a war again against the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Allah عَزَّوَجَلَّ will punish you again by assisting him against your troops, and your mob will not benefit you - no matter how large it may be, and with this is something more - that, Allah عَزَّوَجَلَّ is indeed with the Muslims.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢٠﴾ ۚۖ

8:20. O believers! Obey Allah and His Messenger, and do not turn away from him (the Messenger) after having heard him.

Tafseer

O believers! Obey Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and do not turn away from him i.e. from the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by disregarding His command while you are listening to him and listening to the Holy Qur'aan and the admonitions.

وَ لَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَ هُمْ لَا يَسْمَعُوْنَ ﴿۲۱﴾

8:21. And do not be like those who said, 'We have listened,' whereas, they do not listen.

Tafseer

Do not be like those who said, 'We have heard,' whereas they do not hear in such a way as to reflect and pay heed to admonition; these are either the hypocrites or the idolaters.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿۲۲﴾

8:22. Indeed, the worst animals in the sight of Allah are those (i.e. the disbelievers) who are deaf, dumb, who do not have intellect.

Tafseer

Indeed, those who more worse than animals in the sight of Allah عَزَّوَجَلَّ are the disbelievers who are deaf to hearing the truth, dumb unable to utter it, and who do not have sense to understand the truth of Islam.

وَ لَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَ لَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّ هُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

8:23. And if Allah had found any good in them, He would have made them to listen; and if He had made them to listen, even then, they would have turned away their faces and gone back.

Tafseer

If Allah عَزَّوَجَلَّ had found or saw any good in them, were they to listen to the truth, He would have made them to listen to the truth in such a way as for them to understand; and if He had made them to listen, even then, they would have turned away their faces and gone back.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَ لِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ قَلْبِهٖ وَ اَنَّهٗۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۲۴﴾

8:24. O believers! Present yourselves upon the call of Allah and His Messenger when the Messenger calls you for such a thing (e.g. faith, or the Qur'aan, or Jihaad, or martyrdom, etc.) which will give you life. And know that the command of Allah comes between man and his heart's intentions, and that you are to return towards Him.

Tafseer

O believers! Present yourselves - upon the call of Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with obedience - when the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم calls you for a thing (i.e. faith, the Holy Qur'aan, Jihaad or martyrdom, etc. which will give you life in the matter of religion because it will be the source of everlasting life for you. In addition, know that the command of Allah عَزَّوَجَلَّ comes between man and his heart's intentions, and that you are to return towards Him and He will compensate you for your deeds. From this verse, we learn that the call of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is indeed the call of Allah عَزَّوَجَلَّ because Allah عَزَّوَجَلَّ does not call anyone directly.

وَ اتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿۲۵﴾

8:25. And fear the Fitnah (affliction and trial) which will not only reach a few selected unjust people amongst you (but it will also reach those who willingly did not stop oppression), and know that the punishment of Allah is severe.

Tafseer

Fear the Fitnah i.e. affliction and trial which if it were to fall will not only reach a few selected unjust people - the evildoers - amongst you, rather it will also reach those who despite having the power to stop but willingly did not stop the transgression, disbelief and evildoing; and know that the punishment of Allah عَزَّوَجَلَّ is severe for those who oppose Him.

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِي الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۲۶﴾

8:26. And remember when you were only a few; suppressed in the land, (and) feared that people may snatch you away. He henceforth gave you refuge and strengthened you with His help, and gave you pure things as sustenance; that you may be thankful.

Tafseer

Remember when you were only a few; suppressed in the land - the land of Makkah, and feared that people may snatch you away - that is, lest the disbelievers should seize you swiftly. He therefore gave you refuge in Madinah Munawwarah, reinforced and strengthened you with His help on the day of Badr with the angels, and gave you pure things as sustenance, such as spoils of war; that you may be thankful for His grace.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿۲۷﴾

8:27. O believers! Do not be dishonest to Allah and the Messenger, nor purposefully be dishonest in your trusts.

Tafseer

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had dispatched the dear and respected Abu Lubabah Ansaari رَضِیَ اللّٰهُ عَنْه to the Banu Qurayzah so that they would submit to the authority of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. But the Banu Qurayzah consulted with him as to whether they should surrender, and he pointed out to them that a killing would follow i.e. they will be killed; he was concerned about them because some members of his family and his property were among the Jews of Banu Qurayzah. Afterwards, he realised that he has given out the secret of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and as a punishment he tied himself to a pillar of Majid Al-Nabawi while starting to repent sincerely; this verse was revealed regarding him. O believers! Do not be dishonest to Allah عَزَّوَجَلَّ and the Messenger صَلَّى اللّٰهُ عَلَيْهِ

وَاٰلِهٖ وَسَلَّم, nor purposefully be dishonest in your trusts - that which has been entrusted to you in the way of religion or otherwise while you are aware.

وَاعْلَمُوْۤا اَنَّمَاۤ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌۙ وَّ اَنَّ اللّٰهَ عِنْدَهٗۤ اَجْرٌ عَظِیْمٌ(۲۸) ع ۲ ۹ ۱۷

8:28. And know that your wealth and your children are all a test, and with Allah is an immense reward.

Tafseer

Know that your wealth and your children are all a test for you, distracting you from the concerns of the Hereafter; and with Allah عَزَّوَجَلَّ is an immense reward, so do not give undue attention to wealth and children acting deceitfully, just for the sake of preserving them.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْۤا اِنْ تَتَّقُوا اللّٰهَ یَجْعَلْ لَّكُمْ فُرْقَانًا وَّ یُكَفِّرْ عَنْكُمْ سَیِّاٰتِكُمْ وَ یَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ(۲۹)

8:29. O believers! If you will fear Allah, He will henceforth bestow upon you that (criterion) with which you may separate the truth from falsehood, and He will remove your misdeeds and will forgive you; and Allah is the Utmost Bounteous.

Tafseer

This verse was revealed regarding the repentance of the dear and respected Abu Lubabah رَضِیَ اللّٰہُ عَنْہ. O believers! If you will fear Allah عَزَّوَجَلَّ by turning to Him in repentance, so He will bestow upon you that criterion - i.e. wisdom - with which you may separate the truth from falsehood and will give you a way to come out of difficulties, and He will remove your misdeeds and will forgive you; and Allah عَزَّوَجَلَّ is the Extremely Bounteous.

وَ اِذْ یَمْكُرُ بِكَ الَّذِیْنَ كَفَرُوْا لِیُثْبِتُوْكَ اَوْ یَقْتُلُوْكَ اَوْ یُخْرِجُوْكَ ؕ وَ یَمْكُرُوْنَ وَ یَمْكُرُ اللّٰهُ ؕ وَ اللّٰهُ خَیْرُ الْمٰكِرِیْنَ(۳۰)

8:30. And remember, O Beloved, when the disbelievers were scheming against you to either

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imprison you, or to assassinate you, or to banish you; and they were scheming with their technique, and Allah was making His secret plan; and the secret plan of Allah is the best.

Tafseer

Remember, O Beloved, when the disbelievers were scheming against you to either imprison you or to assassinate you - all of them acting as assassins of one man - or to banish you from Makkah; and they were scheming with their technique, whereas Allah عَزَّوَجَلَّ was making His secret plan against them by devising a way out for you when He revealed to you what they had devised and He commanded you to leave Makkah; and the secret plan of Allah عَزَّوَجَلَّ is the best.

وَ اِذَا تُتْلٰى عَلَیْهِمْ اٰیٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَاۙ-اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِیْرُ الْاَوَّلِیْنَ(۳۱)

8:31. And when Our verses are recited upon them; so, they say, 'Yes, we have heard; if we wanted, we could also utter something like this; these are nothing but stories of people of the past.'

Tafseer

When the verses of Allah عَزَّوَجَلَّ - namely, the Holy Qur'aan - is recited upon them, they say, 'Yes, we have heard; if we wanted we could also utter something like this.' Al-Nadr Ibn Al-Haarith said this because he used to travel on business to different countries where he would buy books containing the tales of the Persians and would recount these to the Makkans; he would then say that these verses of the Qur'aan are nothing but stories of people of the past.

وَ اِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَیْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِیْمٍ(۳۲)

8:32. And when they said; that 'O Allah! If this (very Qur'aan) really is the truth from You; therefore, shower upon us a rain of stones from the sky, or bring upon us some painful punishment.'

Tafseer

When they said that 'O Allah (عَزَّوَجَلَّ)! If this very Qur'aan really is the truth revealed from You, we still do not accept it, then shower upon us a rain of stones from the sky, or bring upon us some painful punishment in return for our denial of it;' this was said by Al-Nadr and others in mockery and as a misconception that he had some insight and certainty about the (Holy) Qur'aan being false.

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿۳۳﴾

8:33. And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst, and Allah is not going to punish them whilst they are seeking forgiveness.

Tafseer

Allah عَزَّوَجَلَّ then says, 'And it is not befitting to Allah (عَزَّوَجَلَّ) to punish them for what they requested whilst you, O Beloved, are in their midst because you are the mercy to all the worlds; and it is the tradition of Allah عَزَّوَجَلَّ that when punishment is sent down, it is all-encompassing and no community was ever punished except after its Prophet and the believers had departed from it. Moreover, Allah عَزَّوَجَلَّ is not going to punish them while they are seeking forgiveness, crying as they performed the circumambulations; 'Your forgiveness! Your forgiveness!' It is also said that this last clause refers to those oppressed believers among them similar to where Allah عَزَّوَجَلَّ says, 'Had they been clearly separated, verily We would have punished the disbelievers among them with a painful punishment.' *(Surah no. 48, verse no. 25)*

وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَآءَهٗ ؕ اِنْ اَوْلِيَآؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۳۴﴾

8:34. And what (excuse) is with them, that Allah should not punish them; they are preventing (others) from the Sacred Mosque and they are not worthy (of being the custodians) of it. Only the pious are its (befitting) custodians, but most of them do not have knowledge.

Tafseer

What excuse and reason is with the disbelievers that Allah عَزَّوَجَلَّ should not punish them after your departure and that of the oppressed believers from Makkah? They are preventing Muslims from the Sacred Mosque from performing circumambulations there, and those polytheists are not worthy of being the custodians of the Sacred Mosque; they are not really its guardians as they claim. Only the pious people are its befitting custodians, but most of the polytheists do not have any knowledge that they have no rightful custodianship over it.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّتَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۵﴾

8:35. And their prayer near the Ka'bah is nothing but whistling and clapping; 'Hence, now taste the punishment; the result of your disbelief.'

Tafseer

The prayer of the polytheists near the Holy Ka'bah is nothing but whistling and clapping, and they regard that as worship - in other words, they do this in place of the prayer which they were ordered to perform; 'So, now taste the punishment at Badr; the result of your disbelief.'

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ؕ وَالَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿۳۶﴾

8:36. Indeed, the disbelievers spend their wealth in order to prevent (people) from the path of Allah. So, they will spend it now, and then have regret over it; they will then be defeated. And the disbelievers will be gathered towards Hell.

Tafseer

Indeed, the disbelievers spend their wealth in waging war against the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

in order to prevent people from the path of Allah عَزَّوَجَلَّ. They will spend it now - but in the end, it will be a source of suffering for them - and then have regret over it for having lost it i.e. they lost what they had intended to gain by spending it but not gaining, then they will be defeated in this world. Moreover, the disbelievers will be gathered towards Hell in the Hereafter.

لِيَمِيْزَ اللّٰهُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَ يَجْعَلَ الْخَبِيْثَ بَعْضَهٗ عَلٰى بَعْضٍ فَيَرْكُمَهٗ جَمِيْعًا فَيَجْعَلَهٗ فِيْ جَهَنَّمَ ؕ اُولٰٓىِٕكَ هُمُ الْخٰسِرُوْنَ ۝۳۷ ع

ع ۱۸

8:37. In order that Allah may separate the impure from the pure, and placing the impure ones on top of one another; making a heap to throw them all into Hell; it is they who face loss.

Tafseer

In order that Allah عَزَّوَجَلَّ may separate the impure disbelievers from the pure believers, and placing all the impure disbelievers on top of one another; making a heap of them to throw them all into Hell; it is they who face loss.

قُلْ لِّلَّذِيْنَ كَفَرُوْۤا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَ اِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ۝۳۸

8:38. Say you (O Beloved) to the disbelievers that if they desist, what has passed will be forgiven. And if they then do the same (i.e. fight against the believers); so, the tradition (of punishment) of the former people has already passed.

Tafseer

Say you, O Beloved, to the disbelievers that if they desist from disbelief and from waging war against the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, what has passed of their deeds will be forgiven. Whereas, if they do the same i.e. keep fighting the believers, then the tradition of punishment of the former people has already passed; that is Allah's عَزَّوَجَلَّ way in dealing with them by destroying them - He will do the same with these ones as well.

وَ قَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿۳۹﴾

8:39. And fight them until no mischief remains and the entire religion becomes of Allah only; if they then desist, Allah is henceforth seeing their work.

Tafseer

Fight them until no mischief of idol-worshipping remains in the Holy City of Makkah al-Mukarramah and in its surroundings in the Arabian Peninsula, and the entire religion becomes of only Allah عَزَّوَجَلَّ in that region, no one else being worshipped. If they desist from disbelief and become Muslims, Allah عَزَّوَجَلَّ is seeing their work and will recompense them for it.

وَ اِنْ تَوَلَّوْا فَاعْلَمُوْۤا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿۴۰﴾

8:40. And if they turn away, so, know that Allah is your Master; so, what an Excellent Master and what an Excellent Helper.

Tafseer

If they turn away from belief, then know that Allah is your Master your Helper and the One Who takes charge of your affairs; so what an Excellent Master is He and what an Excellent Helper He is for you. Therefore, do not worry about the enmity of the disbelievers and trust only in the help of Allah عَزَّوَجَلَّ.

وَاعْلَمُوْۤا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ لِلرَّسُوْلِ وَ لِذِی الْقُرْبٰى وَ الْیَتٰمٰى وَ الْمَسٰكِیْنِ وَ ابْنِ السَّبِیْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَ مَاۤ اَنْزَلْنَا عَلٰى عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۱﴾

8:41. And know that whatever spoils of war you take, a fifth of that solely belongs to Allah and His Messenger, and to relatives, and orphans, and the needy, and travellers; if you have believed in Allah and in that what We have sent down upon Our (chosen) bondsman on the decisive day; the day when the two armies met. And Allah is Able to do all things.

Tafseer

Know that whatever spoils of war which you have seized from the disbelievers by force, a fifth of that solely belongs to Allah عَزَّوَجَلَّ, His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, to the relatives of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from amongst the Banu Haashim and the Banu 'Abdul Muttalib, and orphaned children of Muslims i.e. those whose fathers have passed away and are in poverty, and the needy i.e. those Muslims who are in dire need, and travellers i.e. those Muslims who are stranded during travel; in other words, the fifth is due for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and those of these four categories in such a way that he would allocate a fifth of the fifth for each one and the remaining four fifths for those who had captured the spoils of war. It must be remembered that after the apparent departure of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from this world, his share and that of his blessed family had been abrogated. So, practice upon it if you have believed in Allah عَزَّوَجَلَّ and in that miracle which He has sent down upon His chosen bondsman on the decisive day - the day of the battle of Badr - which differentiated between truth and falsehood, the day when the two armies of the Muslims and the disbelievers met. Moreover, Allah عَزَّوَجَلَّ is Able to do all things - including giving you victory, despite your being few and their being greater in number.

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْیَا وَ هُمْ بِالْعُدْوَةِ الْقُصْوٰى وَ الرَّكْبُ اَسْفَلَ مِنْكُمْ ؕ وَ لَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِی الْمِیْعٰدِ ۙ وَ لٰكِنْ لِّیَقْضِیَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ۙ لِّیَهْلِكَ مَنْ هَلَكَ عَنْۢ بَیِّنَةٍ وَّ یَحْیٰى مَنْ حَیَّ عَنْۢ بَیِّنَةٍ ؕ وَ اِنَّ اللّٰهَ لَسَمِیْعٌ عَلِیْمٌ ﴿۴۲﴾

8:42. When you were on the near side of the valley (of Badr) and the disbelievers were on the further side, and the caravan (of Abu Sufyan) was on your lower side. And had you made any

mutual promise (fixed time for war), you would have therefore definitely failed to reach at the appointed time, but this (starting of sudden war) is for this reason; that Allah may complete the work which must be done (to help the Muslims and destroy the disbelievers); that he who perishes may perish with proof, and he who lives may live with proof; and Allah is indeed definitely All-Hearing, All-Knowing.

Tafseer

When you were on the near side of the valley of Badr - one nearer to Madinah al-Munawwarah - and the disbelievers were on the further side - one nearer to Makkah al-Mukarramah, and the caravan of Abu Sufyaan was on your lower side - the coastal side; had you and the enemy troop made any mutual promise in order to fix time for war, you would have failed to reach at the appointed time, but Allah عَزَّوَجَلَّ brought you together at a different time and this starting of sudden war is for this reason; that Allah عَزَّوَجَلَّ may complete the work which must be done to help the Muslims and destroy the disbelievers. Allah عَزَّوَجَلَّ did this so that he who perishes may perish with a clear proof - that is, after a manifest proof has been established against him; namely, the victory of the believers despite their small number over the larger enemy army, and he who lives may live with seeing a clear proof of the miracle of Badr; and indeed Allah عَزَّوَجَلَّ is definitely All-Hearing, All-Knowing.

اِذْ یُرِیْكَهُمُ اللّٰهُ فِیْ مَنَامِكَ قَلِیْلًاؕ وَ لَوْ اَرٰىكَهُمْ كَثِیْرًا لَّفَشِلْتُمْ وَ لَتَنَازَعْتُمْ فِی الْاَمْرِ وَ لٰكِنَّ اللّٰهَ سَلَّمَؕ اِنَّهٗ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ(۴۳)

8:43. O Beloved, (remember) when Allah was showing the disbelievers in your dream to be a few. And O Muslims, had He shown them to you as an enormous (army), you would have definitely lost courage and disputed over the matter, but Allah rescued (you); indeed, He knows what is within the hearts.

Tafseer

O Beloved, remember when Allah عَزَّوَجَلَّ was showing the disbelievers to you in your dream to be a few, and so you informed your companions of this and they were delighted. Moreover, O Muslims,

had Allah عَزَّوَجَلَّ shown them to you as an enormous army, you would have certainly weakened, disappeared in cowardice, lost courage and disputed over the matter of fighting, but Allah عَزَّوَجَلَّ rescued you from weakening, hesitation and conflicting with each other; indeed, He knows what is within the hearts.

وَ اِذْ یُرِیْكُمُوْهُمْ اِذِ الْتَقَیْتُمْ فِیْۤ اَعْیُنِكُمْ قَلِیْلًا وَّ یُقَلِّلُكُمْ فِیْۤ اَعْیُنِهِمْ لِیَقْضِیَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۴۴﴾ ع ۵

8:44. And (remember O Muslims) when at the time of fighting, He made the disbelievers seem few to you, and you to be few in their sight; in order that Allah may complete the work that must be done. And towards Allah is the return of all matters.

Tafseer

Remember, O Muslims, when at the time of fighting Allah عَزَّوَجَلَّ made the disbelievers seem few in your eyes - as few as seventy or a hundred when they were in fact in the region of a thousand so that you would advance against them, and you to be few in their sight so that they would advance and not turn back from fighting you; this was before close battle had begun, but when it began, He made the disbelievers see these believers as twice their number - as stated in Surah Aale 'Imraan, verse no. 13 - in order that Allah عَزَّوَجَلَّ may complete the work that must be done. Moreover, towards Allah عَزَّوَجَلَّ is the return of all matters.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْۤا اِذَا لَقِیْتُمْ فِئَةً فَاثْبُتُوْا وَ اذْكُرُوا اللّٰهَ كَثِیْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿۴۵﴾ ج

8:45. O believers, when you encounter an army, stand firm and remember Allah abundantly, in order that you may achieve (your) goals.

Tafseer

O believers, when you encounter an army of disbelievers, stand firm to fight them and do not flee hiding away, and remember Allah عَزَّوَجَلَّ abundantly by calling upon Him for victory, in order that you may achieve your goals.

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وَ اَطِیْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَ لَا تَنَازَعُوْا فَتَفْشَلُوْا وَ تَذْهَبَ رِیْحُكُمْ وَ اصْبِرُوْاؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِیْنَ ﴿۴۶﴾

8:46. And obey Allah and His Messenger, and do not dispute with one another; that you will show cowardliness again and your air (i.e. strength) will depart, and be patient; indeed, Allah is with those who are patient.

Tafseer

Obey Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and do not dispute with one another, otherwise you will show cowardliness again and your air i.e. strength and dominion will depart, and be patient when facing difficulties; indeed, the help of Allah عَزَّوَجَلَّ is with those who are patient, He grants them victory and assistance.

وَ لَا تَكُوْنُوْا كَالَّذِیْنَ خَرَجُوْا مِنْ دِیَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِؕ وَ اللّٰهُ بِمَا یَعْمَلُوْنَ مُحِیْطٌ ﴿۴۷﴾

8:47. And do not be like those who came out from their houses arrogantly, and for the purpose of showing off to people, and would prevent (people) from the path of Allah; and all their actions are under the control of Allah.

Tafseer

This verse was revealed concerning those disbelievers of Makkah al-Mukarramah who marched to Badr with a great deal of arrogance, even when Abu Sufyaan sent a message to Abu Jahl that his caravan has escaped safely and thus he should return to Makkah. Allah عَزَّوَجَلَّ says to the believers, 'And do not be like those disbelievers of Makkah who came out arrogantly from their houses to defend their caravan but did not return back to Makkah from Badr after the caravan had passed safely; they walked around for the purpose of showing off to people when they said, "We will not return until we have drunk wine, sacrificed the camels and have been entertained by singers at Badr, and until people have heard about this," and they would prevent people from the Path of Allah عَزَّوَجَلَّ; whereas, all of their actions are under the control of Allah عَزَّوَجَلَّ and He will recompense them for it.'

وَ اِذْ زَیَّنَ لَهُمُ الشَّیْطٰنُ اَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمُ الْیَوْمَ مِنَ النَّاسِ وَ اِنِّیْ جَارٌ لَّكُمْۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰى عَقِبَیْهِ وَ قَالَ اِنِّیْ بَرِیْٓءٌ مِّنْكُمْ اِنِّیْٓ اَرٰى مَا لَا تَرَوْنَ اِنِّیْٓ اَخَافُ اللّٰهَؕ وَ اللّٰهُ شَدِیْدُ الْعِقَابِ ﴿۴۸﴾ ع ۶ ۴ ۲

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8:48. And (remember) when Satan made their deeds seem good in their sight and said, 'This day, no one shall overpower you, and you are under my protection.' So, when the two armies came face to face, he turned back on his heels running away and said, 'I am separate from you, I see what you do not see, I fear Allah.' And the punishment from Allah is severe.

Tafseer

Remember that the Devil adorned their misdeeds in their sight by encouraging them to go to combat against the Muslims when the disbelievers had feared to proceed on account of their enemy i.e. the Banu Bakr, the Devil said to them, 'Today, no person shall overcome you because I shall be your protector.' From amongst the Banu Kinaana, the Devil appeared to them in the form of Suraaqa Ibn Maalik - the chieftain of the Banu Kinaana. But when the two armies - the Muslims and the disbelievers - sighted and then encountered one another, Satan saw the angels; at that time, he was holding the hand of Haarith Ibn Hishaam. Satan turned back on his heels running away - when they had said to him, 'Are you abandoning us in such a predicament?' - saying, 'I have abandoned you of being your protector because I see what you do not see in the way of angels supporting the army of Muslims. I fear Allah (عَزَّوَجَلَّ) lest He destroy me;' and the punishment of Allah عَزَّوَجَلَّ for the disbelievers is severe.

اِذْ یَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰۤؤُلَآءِ دِیْنُهُمْ ؕ وَ مَنْ یَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۴۹﴾

8:49. When the hypocrites and those in whose hearts is a disease (of disbelief and jealousy) were saying that 'These Muslims are arrogant of their religion.' And whosoever relies upon Allah; so, Allah is indeed Overpowering, All-Wise.

Tafseer

When the hypocrites of Madinah and those in whose hearts is a disease of doubt regarding Islam were saying regarding Muslims that 'These Muslims are arrogant of their religion.' By saying this, they meant that because the Muslims had set out to fight a large army despite their small number, because of their false belief that they will be victorious, and because of the blessings of this faith and religion of theirs. Allah عَزَّوَجَلَّ says in response to them, 'And whoever relies upon Allah (عَزَّوَجَلَّ), he will

be victorious; so, indeed Allah (عَزَّوَجَلَّ) is Overpowering, All-Wise.'

وَ لَوْ تَرٰۤى اِذْ یَتَوَفَّى الَّذِیْنَ كَفَرُوا ۙ الْمَلٰٓىٕكَةُ یَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِیْقِ ﴿۵۰﴾

8:50. And if you see the angels when they remove the souls of the disbelievers; (they are) hitting them on their faces and their backs, and (they say), 'Taste the punishment of the Fire.'

Tafseer

If you, O Beloved Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), could see the angels when they remove the souls of the disbelievers - the angels hit them on their faces and their backs with hooked iron rods - and they say to them, 'Taste the punishment of the Fire,' then you would have definitely witnessed a terrible scene.

ذٰلِكَ بِمَا قَدَّمَتْ اَیْدِیْكُمْ وَ اَنَّ اللّٰهَ لَیْسَ بِظَلَّامٍ لِّلْعَبِیْدِ ﴿۵۱﴾

8:51. 'This is the recompense of what your own hands have sent ahead, and Allah does not oppress the bondsmen.'

Tafseer

Then the angels say, 'O hypocrites, this punishment is the recompense of that hypocrisy and disbelief which your own hands have sent ahead.' Actions are referred to exclusively with the hands because most actions are accomplished with them; and Allah عَزَّوَجَلَّ does not oppress the bondsmen such that He would punish them for no sin.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰیٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِیٌّ شَدِیْدُ الْعِقَابِ ﴿۵۲﴾

8:52. (Their way is) like the way of the people of Fir'awn and those before them; they denied the verses of Allah, Allah henceforth seized them on account of their sins; indeed, Allah is Most Powerful, Severe in giving punishment.

Tafseer

The way of the disbelievers of Makkah is like the way of the people of Fir'awn and like those disbelievers before them; they denied the verses of Allah عَزَّوَجَلَّ, therefore He seized them with His punishment on account of their sins. Indeed, Allah عَزَّوَجَلَّ is Most Powerful, Severe in giving punishment.

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ یَكُ مُغَیِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى یُغَیِّرُوْا مَا بِاَنْفُسِهِمْۙ-وَ اَنَّ اللّٰهَ سَمِیْعٌ عَلِیْمٌۙ(۵۳)

8:53. This is because Allah does not change the favour He has bestowed upon any people until they change themselves, and Allah indeed is All-Hearing, All-Knowing.

Tafseer

That punishment of the disbelievers is because Allah عَزَّوَجَلَّ does not change the favour He has bestowed upon any people - by substituting it with affliction - until they change themselves by adopting open disobedience i.e. until they have exchanged the favour given to them in leu of disbelief, in the way that the Makkan disbelievers substituted their being fed against hunger, their being made safe from fear and the sending of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to them in leu of disbelief and for fighting the Muslims; and indeed Allah عَزَّوَجَلَّ is All-Hearing, All-Knowing.

كَدَاْبِ اٰلِ فِرْعَوْنَۙ-وَ الَّذِیْنَ مِنْ قَبْلِهِمْؕ-كَذَّبُوْا بِاٰیٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَ اَغْرَقْنَاۤ اٰلَ فِرْعَوْنَۚ-وَ كُلٌّ كَانُوْا ظٰلِمِیْنَ(۵۴)

8:54. Like the way of the people of Fir'awn and those before them; they belied the verses of their Lord; so, We destroyed them on account of their sins and We drowned the people of Fir'awn, and they were all unjust.

Tafseer

The way of the disbelievers of Makkah is like the way of the people of Fir'awn and like those disbelievers before them; they belied the verses and the signs of their Lord, Allah عَزَّوَجَلَّ therefore destroyed them with different kinds of punishments on account of their sins and He drowned the people of Fir'awn together with him, likewise He destroyed the disbelievers of the Quraysh with the

sword i.e. through fighting in battlefields - and they were all unjust.

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِیْنَ كَفَرُوْا فَهُمْ لَا یُؤْمِنُوْنَ ﴿۵۵﴾

8:55. Indeed, the worst animals according to Allah are those (people) who disbelieve and do not accept faith.

Tafseer

This verse was revealed regarding the Banu Qurayzah; indeed, that what is more worse than animals according to Allah عَزَّوَجَلَّ - i.e. in His knowledge - are those people who firmly disbelieve and do not accept faith at all.

اَلَّذِیْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ یَنْقُضُوْنَ عَهْدَهُمْ فِیْ كُلِّ مَرَّةٍ وَّ هُمْ لَا یَتَّقُوْنَ ﴿۵۶﴾

8:56. (They are) those with whom you made a pact, they then break their covenant each time and they do not fear.

Tafseer

Those Jews of the Banu Qurayzah - with whom you made a pact not to support the idol-worshippers - then break their pact each time they conclude one, and they do not fear Allah عَزَّوَجَلَّ in their treachery.

فَاِمَّا تَثْقَفَنَّهُمْ فِی الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ یَذَّكَّرُوْنَ ﴿۵۷﴾

8:57. So, if you find them in battle, kill them therefore in such a manner that those remaining behind them should be chased away, in the hope that they may learn a lesson.

Tafseer

Those who betrayed you in their covenants, so if you find them engaged in war with you, kill them in a manner that those remaining behind them should be chased away; in other words, cause those fighters who are behind them to disperse by making an example of them so that the ones behind

them may remember their example, in the hope that they may learn a lesson.

وَ اِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِیَانَةً فَانْۢبِذْ اِلَیْهِمْ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْخَآىٕنِیْنَ ﴿۵۸﴾ ع ۳

8:58. And if you fear deceit from any nation, then throw back their treaty towards them (as to be) on equal terms; Allah indeed does not like the deceitful.

Tafseer

If you fear deceit from any nation - who have concluded a pact with you - some treachery in the pact through some indication that comes to you, then throw back their treaty of peace towards them and dissolve their pact with fairness as to be on equal terms, that is to say while you and they have equal knowledge that the peace treaty has been broken by your explaining to them thereof, lest they accuse you of treachery. Indeed, Allah عَزَّوَجَلَّ does not like the deceitful ones.

وَ لَا یَحْسَبَنَّ الَّذِیْنَ كَفَرُوْا سَبَقُوْا ؕ اِنَّهُمْ لَا یُعْجِزُوْنَ ﴿۵۹﴾

8:59. And the disbelievers should never remain in this arrogant thinking that they have gone out of hand; indeed, they can never overpower (Allah).

Tafseer

The following was revealed regarding those disbelievers who escaped arrest on the day of Badr. Allah عَزَّوَجَلَّ says, 'And the disbelievers who escaped and remained alive from the battle of Badr should never think that they have gone out of hand i.e. that they have outdone Allah عَزَّوَجَلَّ; that is, to say that they have sidestepped Him; indeed, Allah عَزَّوَجَلَّ is Extremely Powerful, so they can never overpower Him.'

وَ اَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّ مِنْ رِّبَاطِ الْخَیْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَ عَدُوَّكُمْ وَ اٰخَرِیْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ یَعْلَمُهُمْ ؕ وَ مَا تُنْفِقُوْا مِنْ شَیْءٍ فِیْ سَبِیْلِ اللّٰهِ یُوَفَّ اِلَیْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ﴿۶۰﴾

8:60. And keep ready for them the (maximum) strength you can gather and as many horses

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as you can keep tied to put fear in the hearts therewith of those who are the enemies of Allah and who are your enemies, and in the hearts of some others whom you know not; Allah knows them. And whatever you will spend in the path of Allah will be repaid to you in full and you will not remain at loss in any sense.

Tafseer

Keep ready to fight them the maximum strength you can gather, and as many horses as you can keep tied; this order would include modern day weapons, war machinery, mode of transportation such as guns, tanks, fighter planes, missiles and explosions etc. and therewith instil fear in the hearts of those who are the enemies of Allah عَزَّوَجَلَّ and who are your enemies - namely, the disbelievers of Makkah and others besides them, and instil fear in the hearts of some others whom you know not - namely, the hypocrites or the Jews; Allah عَزَّوَجَلَّ knows them. Moreover, whatever you will spend in the Path of Allah عَزَّوَجَلَّ will be repaid to you in full and you will never be at loss - you will not be diminished in anything thereof.

وَ اِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللّٰهِؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۶۱﴾

8:61. And if they incline towards reconciliation, you too incline towards it, and place trust in Allah; indeed, only He is the All-Hearing, the All-Knowing.

Tafseer

Moreover, if the disbelievers incline towards peace and reconciliation, you too incline towards it and conclude a treaty of peace with them, and put trust in Allah عَزَّوَجَلَّ; indeed, only He is the All-Hearing of words, the All-Knowing of actions.

وَ اِنْ یُّرِیْدُوْۤا اَنْ یَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُؕ هُوَ الَّذِیْۤ اَیَّدَكَ بِنَصْرِهٖ وَ بِالْمُؤْمِنِیْنَ ﴿۶۲﴾

8:62. And if they wish to deceive you (O Beloved), Allah is indeed then Sufficient for you; it is He Who has given you strength of His help and (also) of Muslims.

Tafseer

O Beloved, and if they wish to deceive you by making a peace treaty in order to make preparations for war against you, then indeed Allah عَزَّوَجَلَّ is Sufficient for you; it is He Who has given you strength at every occasion with His help and also with the help of the Muslims.

وَ اَلَّفَ بَیْنَ قُلُوْبِهِمْؕ لَوْ اَنْفَقْتَ مَا فِی الْاَرْضِ جَمِیْعًا مَّاۤ اَلَّفْتَ بَیْنَ قُلُوْبِهِمْ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَیْنَهُمْؕ اِنَّهٗ عَزِیْزٌ حَكِیْمٌ(۶۳)

8:63. And (Allah) has placed affection in their hearts (of the tribes of Aws and Khazraj); if you had spent all that is in the earth, you could not have placed affection in their hearts; but Allah united their hearts; indeed, only He is Overpowering, All-Wise.

Tafseer

When the people of Madinah al-Munawwarah became Muslims, Allah عَزَّوَجَلَّ has put affection in the hearts of the Ansaari tribes of Aws and Khazraj after old feuds had divided them; their enmity was of such a level that if you had spent all that is in the earth, you could not have put affection in their hearts - in other words, you could not have united them and reconciled their hearts. However, Allah عَزَّوَجَلَّ united their hearts through His power; after they have become Muslims, they are brothers to each other. Indeed, only He is Overpowering, All-Wise i.e. nothing being beyond the scope of His wisdom.

یٰۤاَیُّهَا النَّبِیُّ حَسْبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِیْنَ(۶۴) ع ۸

8:64. O Conveyer of the unseen news (i.e. Prophet)! Allah is Sufficient for you and for all these Muslims who followed you.

Tafseer

O Conveyer of the unseen news (i.e. the Prophet)! Allah عَزَّوَجَلَّ is Sufficient for you and these Muslims who followed you will suffice you, or it means that Allah عَزَّوَجَلَّ is Sufficient for you and for all the Muslims who will follow you.

يٰۤاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْۤا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿۶۵﴾

8:65. O Conveyer of the unseen news (i.e. Prophet)! Motivate the believers to wage war (against the infidels involved in treachery); if there are twenty patient ones amongst you, they will overpower two hundred; and if there are a hundred amongst you, they will therefore overpower a thousand disbelievers; this is because that they (the disbelievers) have no understanding.

Tafseer

O Conveyer of the unseen news (i.e. the Prophet)! Motivate the believers to wage war with those infidels involved in treachery; if there are twenty patient ones amongst you, they will overpower two hundred of them, and if there are a hundred amongst you, they will overpower a thousand of those disbelievers because the disbelievers are a nation who do not understand the purpose of their fighting; due to ignorance, they fight like animals without hoping for any reward of the Hereafter.

اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَ عَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْۤا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۶۶﴾

8:66. So, Allah has now lightened the burden from you and He knows that you are weak; if there are hence a hundred patient ones amongst you, they shall hence overcome two thousand (this is the latter command); and if there are a thousand amongst you, they shall overcome two thousand by the command of Allah; and Allah is with the patient ones.

Tafseer

So, now Allah عَزَّوَجَلَّ has lightened the burden from you and He knows that you - despite having the power of faith - are physically weak, you are unable to fight ten times your number; so, the latter and new command for you is that if there are a hundred patient ones amongst you, they shall overcome two hundred, and if there are a thousand amongst you, they shall overcome two thousand by the command and will of Allah عَزَّوَجَلَّ. In other words, fight twice your number and stand firm against them; Allah عَزَّوَجَلَّ is with the patient ones.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗۤ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۶۷﴾

8:67. It is not befitting to any Prophet to capture alive the disbelievers (from war, and free them with ransom), until he caused their bloodshed profusely in the land; you people desire the wealth of this world, and Allah wills (for you) the Hereafter. And Allah is Almighty, All-Wise.

Tafseer

This verse was revealed when those taken captive at Badr were ransomed. It is not befitting to any Prophet to capture alive the tyrannical disbelievers from war, and free them with ransom, until he has caused their bloodshed profusely in the land, going all the way in terms of fighting the disbelievers. You, O Muslims, desire the wealth of this world and its short-lived gains by ransoming, whereas Allah عَزَّوَجَلَّ wills for you the Hereafter - that is, its reward through your killing them, and Allah عَزَّوَجَلَّ is Almighty, All-Wise.

لَوْ لَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَاۤ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿۶۸﴾

8:68. Had Allah not decreed a matter already, a terrible punishment would have henceforth come upon you, O Muslims, due to the ransom you took (in the battle of Badr) from the disbelievers.

Tafseer

Had Allah عَزَّوَجَلَّ not decreed already in the Divine Tablet a matter which had led making spoils of war and the taking of captives lawful for you, so - O Muslims - a terrible punishment would have come upon you due to the ransom you took in the battle of Badr from the disbelievers. But because of the medium of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you were not only forgiven, rather you were also rewarded for your good intentions in this regard as well.

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۪ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۶۹﴾ ع

ع ۱۰

8:69. Eat therefore what you have received as spoils of war; lawful, pure. And keep fearing Allah; indeed, Allah is Most Forgiving, Ever Merciful.

Tafseer

So, eat from whatever spoils of war you have taken as lawful and pure, and keep fearing Allah عَزَّوَجَلَّ; indeed, He is Most Forgiving, Ever Merciful.

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْۤ اَيْدِيْكُمْ مِّنَ الْاَسْرٰۤى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّاۤ اُخِذَ مِنْكُمْ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۷۰

8:70. O Conveyor of the unseen news (i.e. Prophet)! Say to the prisoners in your hand, 'If Allah finds goodness in your hearts, He will henceforth grant you better than what has been taken from you and will forgive you; and Allah is Most Forgiving, Ever Merciful.'

Tafseer

O Conveyor of the unseen news (i.e. the Prophet)! Say to the prisoners who are in your hands, 'If Allah عَزَّوَجَلَّ finds goodness, any faith or sincere devotion in your hearts, He will give you better than what has been taken from you by way of ransom by His multiplying it for you in this world and rewarding you in the Hereafter, and He will forgive you your sins; and Allah عَزَّوَجَلَّ is Most Forgiving, Ever Merciful.'

وَ اِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝۷۱

8:71. And O Beloved, if they wish to deceive you, they have already been treacherous to Allah, because of which He has given so many (disbelievers) in your control; and Allah is All-Knowing, Ever Wise.

Tafseer

O Beloved, if the prisoners wish to deceive you through their words which they speak to you i.e.

if they turn away after saying that they have accepted faith, they have already been treacherous to Allah عَزَّوَجَلَّ at Badr through disbelief, because of which He has given so many of the disbelievers in your control at Badr through slaying and capture, so let them expect a similar treatment if they return to betrayal, and Allah عَزَّوَجَلَّ is All-Knowing of His creations, Ever Wise in His actions.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِیْ سَبِیْلِ اللّٰهِ وَ الَّذِیْنَ اٰوَوْا وَّ نَصَرُوْۤا اُولٰٓىٕكَ بَعْضُهُمْ اَوْلِیَآءُ بَعْضٍؕ وَ الَّذِیْنَ اٰمَنُوْا وَ لَمْ یُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَایَتِهِمْ مِّنْ شَیْءٍ حَتّٰى یُهَاجِرُوْاۚ وَ اِنِ اسْتَنْصَرُوْكُمْ فِی الدِّیْنِ فَعَلَیْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَیْنَكُمْ وَ بَیْنَهُمْ مِّیْثَاقٌؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۷۲﴾

8:72. Indeed, those who believed and left their homes and households (to migrate) for Allah, and fought with their wealth and their lives in the path of Allah, and those who gave shelter and provided assistance; they are the heirs of one another. And those who believed and did not migrate; you are not deserving of their inheritance until they do not migrate. And if they seek help from you in the matter of religion, it is therefore necessary upon you to provide help except (if they ask help) against such a nation between whom and you there is a (peace) treaty; and Allah is observing your actions.

Tafseer

Indeed, those who believed and left their homes and households to migrate for the sake of Allah عَزَّوَجَلَّ, and fought with their wealth and their lives in the Path of Allah عَزَّوَجَلَّ - these being the Emigrants (Muhaajireen) - and those who gave shelter for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and for his companions and provided assistance - these being the Helpers (Ansaar) رَضِیَ اللّٰهُ عَنْهُم أجمعین; they are the heirs of one another. Whereas, those who believed but did not migrate, you are not deserving of their inheritance until they migrate. Moreover, if they seek help from you in the matter of religion, so then it is necessary upon you to provide help against the disbelievers, except if they ask for help against such a nation between whom and you there is a treaty of peace; in this case do not assist them against these people and do not break your pact, and Allah عَزَّوَجَلَّ is observing your actions.

وَ الَّذِیْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِیَآءُ بَعْضٍؕ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِی الْاَرْضِ وَ فَسَادٌ كَبِیْرٌ ﴿۷۳﴾

8:73. And the disbelievers are the heirs of one another, if you (O believers) will not do so (i.e. cooperate with each other), there will hence be turmoil in the land and huge disorder.

Tafseer

The disbelievers are the heirs and allies of one another in terms of mutual support; if you, O believers, will not do so i.e. if you do not cooperate and help each other and if you do not sever ties with the disbelievers, there will be turmoil in the land and a huge disorder with disbelief gaining power and Islam becoming weak.

وَالَّذِیْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِیْ سَبِیْلِ اللّٰهِ وَ الَّذِیْنَ اٰوَوْا وَّ نَصَرُوْۤا اُولٰٓىٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّاؕ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِیْمٌ ﴿۷۴﴾

8:74. And those who believed, and migrated and fought in the path of Allah, and those who gave shelter and provided help; it is they who are the true believers; for them is pardon and honourable sustenance.

Tafseer

Those who believed and migrated from Makkah al-Mukarramah and struggled in the Path of Allah عَزَّوَجَلَّ, and those who gave them shelter in Madinah al-Munawwarah and provided help to them; it is they - the Muhaajir and the Ansaar Sahaabah رَضِیَ اللّٰهُ عَنْهُمْ أَجْمَعِیْن - who are the first people to qualify as true believers; they are the first ones to attain pardon and an honourable sustenance in Paradise.

وَ الَّذِیْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَ هَاجَرُوْا وَ جٰهَدُوْا مَعَكُمْ فَاُولٰٓىٕكَ مِنْكُمْؕ وَ اُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِیْ كِتٰبِ اللّٰهِؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۷۵﴾ ع

8:75. And those who believed later on and migrated and fought along with you; they too are from amongst you. And family members (blood relations) are nearer (in inheritance) to one another in the Book of Allah. Indeed, Allah knows everything.

Tafseer

Those who believed later on - that is, after the first believers and Emigrants - and then migrated and fought along with you in the path of Allah عَزَّوَجَلَّ, they too are from amongst you, O Muhaajiroon and Ansaar. Moreover, family members related through blood relations are nearer to one another in terms of inheritance than those who share inheritance on account of their common faith and emigration mentioned in the previous verse according to the Book of Allah عَزَّوَجَلَّ. Indeed, Allah عَزَّوَجَلَّ knows everything, including the wisdom regarding the rules of inheritance.

Please note

The laws of inheritance due to migration have been abrogated.

SURAH
AL-TAWBAH (THE REPENTANCE)

(This Surah is Madani,
containing 129 verses and 16 sections)

This Surah does not begin with بِسْمِ اللّٰہ because the Angel Jibraeel عَلَیْہِ السَّلَام did not recite بِسْمِ اللّٰہ with it and the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم did not command the scribes to write بِسْمِ اللّٰہ in its beginning. The dear and respected Sayyiduna ʻAli رَضِیَ اللّٰہُ عَنْہُ says بِسْمِ اللّٰہ is for protection, whilst this Surah was revealed to remove protection from the mischief-making disbelievers with the sword, hence بِسْمِ اللّٰہ was not written here.

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖۤ اِلَى الَّذِیْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِیْنَ ۝۱

9:1. This is a proclamation of disassociation from Allah and on behalf of His Messenger with the polytheists with whom you had a treaty and they did not remain firm on it.

Tafseer

This is a proclamation of disgust and disassociation from Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with the polytheists with whom you had a treaty that all the treaties with the polytheists were ended and the Muslims would be released from the treaty obligations in relation to them after a respite of four months. This declaration was necessary for completely uprooting the system based on polytheism and to make the Arabian Peninsula exclusively the centre of Islam.

فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝۲

9:2. (O polytheists!) Travel in the land for four (Sacred) Months, you should bear in mind that you cannot make Allah exhausted, and that Allah is going to humiliate the disbelievers.

Tafseer

O polytheists! Travel freely in the land for four sacred months, after which there will be no security for you, and bear in mind that you cannot make Allah عَزَّوَجَلَّ exhausted - that is, you shall not escape His punishment, and that He is going to humiliate the disbelievers in this world by having them killed and in the Hereafter by sending them to the Fire.

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَ رَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ؕ وَ بَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ۝۳

9:3. And there is a proclamation from a caller from Allah and His Messenger to all people on the day of Great Hajj (i.e. major pilgrimage which is on the 10th of Zul Hijjah); that Allah is disassociated from the polytheists, and His Messenger (is also disassociated from them). So, if you repent, it is better for you; and if you turn your faces away, know that you cannot then make Allah tired, and give glad tidings of a painful punishment to the disbelievers.

Tafseer

Moreover, there is a proclamation i.e. a notification from a caller from Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to all the people on the day of the Great Pilgrimage - the Day of Sacrifice - that Allah عَزَّوَجَلَّ is disassociated from the polytheists and their pacts, and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is also disassociated from them. In that same year - 9th Hijrah - the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent forth the dear and respected Sayyiduna ʿAli رَضِیَ اللّٰہُ عَنْہُ who proclaimed these verses on the Day of Sacrifice at Mina and he also proclaimed that after this year no idol-worshipper will be allowed to make pilgrimage or circumambulate the Sacred House naked as reported in *Sahih Al-Bukhari, Book 8, Hadith no. 369.* So, if you O disbelievers repent of disbelief, it is better for you, and if you turn your faces away from belief, then know that you cannot tire Allah عَزَّوَجَلَّ; it means you cannot escape Him. Furthermore, give glad tidings to the disbelievers of a painful punishment - namely, of slaughter or capture in this world and of punishment of the Fire in the Hereafter.

اِلَّا الَّذِیْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِیْنَ ثُمَّ لَمْ یَنْقُصُوْكُمْ شَیْــٴًـا وَّ لَمْ یُظَاهِرُوْا عَلَیْكُمْ اَحَدًا فَاَتِمُّوْۤا اِلَیْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْؕ اِنَّ اللّٰهَ یُحِبُّ الْمُتَّقِیْنَ(۴)

9:4. Except those polytheists with whom you had a treaty; then, they did not reduce anything from your treaty nor supported anyone against you; so, fulfil their treaty until the appointed term. Indeed, Allah befriends the pious.

Tafseer

Except those polytheists with whom you had a treaty, then they did not reduce anything from your treaty in any way, nor supported anyone from amongst the disbelievers against you; so, as for these, fulfil their treaty which is with you until the appointed term - i.e. the completion of the term - to which you have agreed. Indeed, Allah عَزَّوَجَلَّ befriends the pious ones - that is, those who fear Him and fulfil pacts.

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِیْنَ حَیْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ احْصُرُوْهُمْ وَ اقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِیْلَهُمْؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ(۵)

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9:5. Then, when the sacred months have passed by; so, kill the polytheists (i.e. those who violated the peace treaty); wherever you find them, catch them and take them as captives, and wait in ambush for them in every place. If they then repent, and keep Salah established, and pay Zakah, leave their way therefore free. Indeed, Allah is Most Forgiving, Ever Merciful.

Tafseer

When the four sacred months have then passed, so kill those polytheists who violated the peace treaty; wherever you find them, catch them, take them as captives and confine them to forts or prisons until they have no choice except being put to death or accepting Islam; and wait in ambush for them in every place at every route that they use. Then, if they repent from disbelief, keep Salah established and pay Zakah, so leave their way free and do not interfere with them; they have become your brothers in religion. Indeed, Allah عَزَّوَجَلَّ is Most Forgiving, Ever Merciful to those who repent.

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِیْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى یَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا یَعْلَمُوْنَ ۝۶ ع

9:6. And O Beloved, if a polytheist seeks your protection; so, give him protection; that he may hear the Word of Allah, and then send him to his place of safety; this is because they are unwise people.

Tafseer

In addition, O Beloved, if a polytheist seeks your protection i.e. he requests security from you against being killed, so grant him protection and provide security for him so that he may hear the Word of Allah عَزَّوَجَلَّ i.e. the Holy Qur'aan. Additionally, then send him to his place of safety - that is, the dwelling-places of his people - if he does not believe, so that he might reflect upon his situation; this which is mentioned is because they are such people who do not know the religion of Allah عَزَّوَجَلَّ and so they must be made to hear the Holy Qur'aan in order to come to know of the religion of Islam. By this way they might accept faith because they are an unwise nation.

كَیْفَ یَكُوْنُ لِلْمُشْرِكِیْنَ عَهْدٌ عِنْدَ اللّٰهِ وَ عِنْدَ رَسُوْلِهٖۤ اِلَّا الَّذِیْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِیْمُوْا لَهُمْؕ اِنَّ اللّٰهَ یُحِبُّ الْمُتَّقِیْنَ ۝۷

9:7. How can there be a treaty with Allah and with His Messenger for the polytheists? Except for those with whom you made a treaty near the Sacred Mosque; so, as long as they remain firm for you on the treaty, for them you (also) remain firm. Indeed, Allah is pleased with the pious.

Tafseer

How can there be a treaty with Allah عَزَّوَجَلَّ and with His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم for the polytheists? There cannot be such a treaty; whilst they act treacherously by disbelieving in Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; except for those with whom you made a treaty near the Sacred Mosque on the day of Al-Hudaybiyyah - these were the Quraysh for whom an exemption was made earlier. So, as long as they remain firm for you on the treaty, for them you must also remain firm. Indeed, Allah عَزَّوَجَلَّ is pleased with the pious. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had kept to the pact made with them until they broke it by supporting the Banu Bakr against Khuza'ah.

كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا وَّلَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۚ﴿۸﴾

9:8. How is it possible (for them to fulfil any treaty); their condition is such that if they overpower you, they do not therefore have any regard for any relationship nor for any treaty? They please you with their mouths, and in their hearts is rejection; and most of them are disobedient.

Tafseer

How is it possible for them to fulfil any treaty? Their condition is such that if they overpower you, they do not have any regard for any relationship nor for any treaty but they will instead harm you as much as they can. They please you with their mouths with charming words, whereas in their hearts is rejection concerning fulfilling the promises; and most of them are disobedient violators of promises.

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹﴾

9:9. They exchanged the verses of Allah for a miserable price; they therefore prevented (others) from His way. Indeed, they do extremely evil deeds.

Tafseer

They exchanged the verses of Allah عَزَّوَجَلَّ - i.e. of the Holy Qur'aan - for a wretched price of this world; that is, they have refrained from following the verses in order to follow their desires and whims, so they prevented others from His way i.e. His religion. Indeed, they commit extremely evil deeds which they are inclined to do.

لَا یَرْقُبُوْنَ فِیْ مُؤْمِنٍ اِلًّا وَّ لَا ذِمَّةً ؕ وَ اُولٰٓىٕكَ هُمُ الْمُعْتَدُوْنَ ۝۱۰

9:10. They have no regard concerning any Muslim for relationship nor for agreement; and it is they who are the transgressors.

Tafseer

Those polytheists of Makkah who broke their treaties concerning Muslims; they have no regard for any bond of relationship or any respect for an agreement with the believers; rather, if they get a chance, they kill the Muslims - and it is they who are the transgressors.

فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِی الدِّیْنِ ؕ وَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ۝۱۱

9:11. Then, if they repent, and keep Salah established and pay Zakah; so, they are your brothers in religion. And we explain Our verses in detail for the people of knowledge.

Tafseer

If they then repent from disbelief, and keep Salah established and pay Zakah, so then they are your Islamic brothers. Moreover, Allah عَزَّوَجَلَّ explains His verses in detail for the people of knowledge and for them to reflect.

وَ اِنْ نَّكَثُوْۤا اَیْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَ طَعَنُوْا فِیْ دِیْنِكُمْ فَقَاتِلُوْۤا اَىِٕمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَاۤ اَیْمَانَ لَهُمْ لَعَلَّهُمْ یَنْتَهُوْنَ ۝۱۲

9:12. And if they break their oaths after making a treaty and taunt your religion, fight therefore against the chiefs of disbelief; indeed, their oaths are nothing. (Fight against them) in the hope that they may desist.

Tafseer

Moreover, if they break their oaths after making a treaty of peace with you and taunt your religion of Islam by slandering it, so fight the chiefs of disbelief i.e. the leaders of the disbelievers; indeed, their promises are nothing but deceptions - fight with them in the hope that they may desist from disbelief.

اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْۤا اَیْمَانَهُمْ وَ هَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَ هُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍؕ اَتَخْشَوْنَهُمْۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ﴿۱۳﴾

9:13. Will you not fight the nation who broke their oaths, and intended to banish the Messenger; whereas, they had started it (i.e. they attacked) first? Do you fear them? So, Allah has more right that you should fear Him, if you have faith.

Tafseer

Will you not fight the nation who broke their oaths and intended to banish the Beloved Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم from Makkah, whereas they had started it - i.e. the attack - first when they fought alongside Banu Bakr against Khuza'ah - your allies? So, what is stopping you from fighting them? Do you fear them? So, Allah عَزَّوَجَلَّ has more right that you should fear Him when you fail to fight them, if you have faith.

قَاتِلُوْهُمْ یُعَذِّبْهُمُ اللّٰهُ بِاَیْدِیْكُمْ وَ یُخْزِهِمْ وَ یَنْصُرْكُمْ عَلَیْهِمْ وَ یَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِیْنَ ﴿۱۴﴾

9:14. So, fight them; Allah will punish them by your hands, and He will humiliate them and assist you against them, and He will soothe the hearts of the believers.

Tafseer

So, fight them; Allah عَزَّوَجَلَّ will punish them by your hands, and He will humiliate them through capture and defeat and assist you against them by giving you victory, and He will soothe the hearts of the believers by eliminating the harm done to them - these are the Banu Khuza'ah.

وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۵﴾

9:15. And He will remove the suffocation (burning anger) of their hearts. And Allah may accept the repentance of whomsoever He wills, and Allah is All-Knowing, Ever Wise.

Tafseer

Moreover, Allah عَزَّوَجَلَّ will remove the distress and agitation of their hearts. Furthermore, He may accept the repentance of whomsoever He wills when they repent and embrace Islam, as in the case of the dear Abu Sufyaan رَضِیَ اللّٰہُ عَنْہُ, and Allah عَزَّوَجَلَّ is All-Knowing, Ever Wise.

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۶﴾ ع ۲ ۱۰ ۸

9:16. Are you in this assumption; that you would be left just like that, and Allah has not yet made known those who amongst you will fight (in His way) and they will not make (anyone) their confidant except Allah, and His Messenger and the Muslims? And Allah is Aware of your deeds.

Tafseer

Are you O Muslims in this assumption; that you would be left in peace just like that, whereas Allah عَزَّوَجَلَّ has not yet made known those who amongst you will fight with sincerity in His way and they will not make anyone their confidant - an intimate friend - except Allah عَزَّوَجَلَّ, His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the Muslims? In other words, when it has not yet been made public as to who the sincere ones are. Moreover, Allah عَزَّوَجَلَّ is Aware of your deeds and He knows who amongst you is sincere in fighting in His path.

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَفِي النَّارِ هُمْ خٰلِدُوْنَ ﴿۱۷﴾

9:17. The polytheists have no right to maintain Allah's Mosques (after) they bear testimony of their disbelief; all their deeds are wasted, and they will remain in the Fire forever.

Tafseer

The polytheists have no right to maintain the Mosques of Allah عَزَّوَجَلَّ - even entering them or sitting in them - after they bear testimony of their disbelief; these are those people that all of their good deeds are wasted due to their disbelief, and they will remain forever in the Fire of Hell.

اِنَّمَا یَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ وَ لَمْ یَخْشَ اِلَّا اللّٰهَ فَعَسٰۤى اُولٰٓىٕكَ اَنْ یَّكُوْنُوْا مِنَ الْمُهْتَدِیْنَ ﴿۱۸﴾

9:18. Only those uphold the Mosques of Allah who believe in Allah, and the Last Day, and keep Salah established, and pay Zakah, and fear no one except Allah; it is therefore imminent that they would be amongst the people of guidance.

Tafseer

Only those uphold the Mosques of Allah عَزَّوَجَلَّ who believe in Allah عَزَّوَجَلَّ and the Last Day i.e. the Day of Resurrection, keep Salah established and pay Zakah, and in matters of religion they fear no one except Allah عَزَّوَجَلَّ. So, it is imminent that they will be amongst the people of guidance who follow the path of Paradise.

اَجَعَلْتُمْ سِقَایَةَ الْحَآجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ وَ جٰهَدَ فِیْ سَبِیْلِ اللّٰهِ ؕ لَا یَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿۱۹﴾

وقف لازم

9:19. So, have you taken the offering of water to the pilgrims and servicing of the Sacred Mosque (by the polytheists) as equal to him who believed in Allah and the Last Day, and fought in Allah's Way? They are not equal according to Allah, and Allah does not guide the unjust.

Tafseer

Believers and disbelievers are never equal. So, have you taken the simple offering of water to the pilgrims and servicing of the Sacred Mosque by the idol-worshippers as equal to the one who believed in Allah عَزَّوَجَلَّ and the Last Day, and fought in His Way? The truth is that they are not equal

in merit according to Allah عَزَّوَجَلَّ, and He does not guide the unjust ones - the disbelieving nation. This was revealed to refute those who claimed this, such as the respected 'Abbaas رَضِیَ اللّٰہُ عَنْہُ and others. When they claimed and said to the Muslims that if you are performing so and so worship, so we also take care of Masjid al-Haraam and give drinking water to the pilgrims, hence we are equal.

اَلَّذِیْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِیْ سَبِیْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِؕ وَ اُولٰٓىٕكَ هُمُ الْفَآىٕزُوْنَ(۲۰)

9:20. Those who believed, and migrated and fought with their wealth and their lives in the path of Allah, their rank is greater by Allah; and it is they who have reached their goals.

Tafseer

Those who believed, and migrated from Makkah to Madinah and fought with their wealth by spending it in Jihaad and with their lives by taking part in the fight physically in the Path of Allah عَزَّوَجَلَّ, they have a greater rank by Allah عَزَّوَجَلَّ than others in the Muslim nation (Ummah) - and it is they who have reached their goals in the Hereafter.

یُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَ رِضْوَانٍ وَّ جَنّٰتٍ لَّهُمْ فِیْهَا نَعِیْمٌ مُّقِیْمٌۙ(۲۱)

9:21. Their Lord gives them glad tidings of His Mercy and His pleasure, and of such Gardens in which are everlasting bounties for them.

Tafseer

Their Lord gives them glad tidings of His Mercy and His pleasure, and of such Gardens in which are everlasting bounties for them. Indeed, obtaining Divine pleasure is the highest bounty of Allah عَزَّوَجَلَّ.

خٰلِدِیْنَ فِیْهَاۤ اَبَدًاؕ اِنَّ اللّٰهَ عِنْدَهٗۤ اَجْرٌ عَظِیْمٌ(۲۲)

9:22. They will abide therein forever and ever; indeed, with Allah is great reward.

Tafseer

Outwardly this verse seems to be concerning the emigrant companions; Paradise for these noble personalities is a certainty. Allah عَزَّوَجَلَّ says about them in this verse, 'They will abide therein - i.e. in Paradise - forever and ever; indeed, with Allah عَزَّوَجَلَّ is great reward for them.'

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْۤا اٰبَآءَكُمْ وَ اِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِؕ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓىٕكَ هُمُ الظّٰلِمُوْنَ(۲۳)

9:23. O believers! Do not consider your fathers and your brothers as your friends if they prefer disbelief over faith. And whoever amongst you befriends them, it is they who are the unjust.

Tafseer

This verse was revealed regarding those who refrained from emigrating because of their families and trade; 'O believers! Do not consider your fathers and your brothers as your friends if they prefer or if they have chosen disbelief over faith. Moreover, whoever amongst you befriends them, it is they who are the unjust; they are evildoers.'

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ وَ اِخْوَانُكُمْ وَ اَزْوَاجُكُمْ وَ عَشِيْرَتُكُمْ وَ اَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَاۤ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَ رَسُوْلِهٖ وَ جِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ(۲۴)ع ۳ ۹

9:24. Say you (O Beloved), 'If your fathers, and your sons, and your brothers, and your wives, and your family, and your acquired wealth, and the trade in which you fear loss, and the houses of your liking; (all) these things are dearer to you than Allah and His Messenger and fighting in His path, then wait until Allah sends His command (i.e. punishment); and Allah does not guide the transgressors.'

Tafseer

Say you O Beloved, 'Your fathers, your sons, your brothers, your wives, your family, your kinsmen, your acquired wealth, the trade in which you fear a loss - that there may be no sale or no longer sustainable, and the houses of your liking; if all of these things are dearer to you than Allah عَزَّوَجَلَّ, His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and fighting in His Path, in that you have refrained from emigrating and struggling for the sake of such things, then wait until Allah عَزَّوَجَلَّ sends His command of punishment; this is meant as a threat to them - these people are transgressors and Allah عَزَّوَجَلَّ does not guide the transgressors.'

لَقَدْ نَصَرَكُمُ اللّٰهُ فِیْ مَوَاطِنَ كَثِیْرَةٍۙ وَّ یَوْمَ حُنَیْنٍۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَیْــٴًـا وَّ ضَاقَتْ عَلَیْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّیْتُمْ مُّدْبِرِیْنَ ﴿۲۵﴾

9:25. Indeed, Allah helped you on many occasions, and on the day of Hunain; when you had boasted about your multitude, it did not therefore benefit you at all. And the earth, despite being so vast, became narrow upon you; then, you turned your back fleeing.

Tafseer

Indeed, Allah عَزَّوَجَلَّ helped you on many occasions, such as Badr and against Qurayzah and Al-Nadeer, and on the day of Hunain, a valley between Makkah and Taa'if; when you had boasted about your multitude that you were saying, 'We shall not be defeated today on account of our being few' and they numbered twelve thousand, while the disbelievers were four thousand; so, it did not benefit you at all. Moreover, the earth - despite being so vast - became narrow upon you; a place in which you could not feel secure because of the severe fear that afflicted you, then you turned your backs; fleeing. The Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - however on his white mule - remained firm with only the respected 'Abbaas and the dear Abu Sufyaan رَضِیَ اللّٰهُ عَنْهُمَا by him.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِیْنَ وَ اَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِیْنَ كَفَرُوْاؕ وَ ذٰلِكَ جَزَآءُ الْكٰفِرِیْنَ ﴿۲۶﴾

9:26. Then, Allah sent down His tranquillity upon His Messenger and upon the Muslims, and sent down armies which you did not see, and punished the disbelievers; and this is the punishment of those who deny.

Tafseer

Allah عَزَّوَجَلَّ then sent down His tranquillity and peace upon His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and upon the Muslims, so they turned back towards the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم after the respected 'Abbaas رَضِیَ اللّٰہُ عَنْہُ called them with the Noble Prophet's permission صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and they fought once again; and Allah عَزَّوَجَلَّ sent down armies of angels which you did not see, and punished the disbelievers with slaughter and capture; and such is the punishment of deniers.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۷﴾

9:27. Then, Allah will accept the repentance of whomsoever He wills thereafter; and Allah is Most Forgiving, Ever Merciful.

Tafseer

Thereafter, Allah عَزَّوَجَلَّ will then accept repentance of whomsoever He wills from amongst them by their acceptance of Islam. Moreover, Allah عَزَّوَجَلَّ is Most Forgiving, Ever Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖۤ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿۲۸﴾

9:28. O believers! The polytheists are totally impure; so, after this year, they should not come near the Sacred Mosque. And if you fear poverty; so, Allah will soon make you wealthy by His Grace if He wills; indeed, Allah is All-Knowing, Ever Wise.

Tafseer

O believers! The polytheists are totally impure on account of their inner evil - such as, polytheism,

so after this year, they should not come near the Sacred Mosque; that is, let them not enter the Sanctuary (Haram) after this year of the 9th of Hijrah. Moreover, if you fear poverty as a result of the termination of their trade with you due to them not coming to Makkah anymore, so Allah عَزَّوَجَلَّ will soon make you wealthy by His Grace, if He wills through conquests and the obligation of the Jizyah (tax); indeed, Allah عَزَّوَجَلَّ is All-Knowing, Ever Wise.

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ ﴿٢٩﴾ ع ٤ ٥ ١٠

9:29. Fight against those who do not accept faith in Allah and the Last Day, and who do not regard as forbidden what is forbidden by Allah and by His Messenger, and who do not follow the true religion i.e. those people who are given the Book, until they pay Jizyah (required tax) with their own hand, while humbling themselves.

Tafseer

Fight against those people of the Arabian Peninsula who do not completely accept faith in Allah عَزَّوَجَلَّ and the Last Day, and who do not regard as forbidden what is forbidden by Allah عَزَّوَجَلَّ and by His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم such as wine etc., and who do not follow and accept the true religion, the one that has abrogated other religions - namely, the religion of Islam; these are those people who are given the Book - namely, the Jews and the Christians, until they accept faith or pay the Jizyah (tax) willingly with their own hand by humbling themselves and being compliant to the authority of Islam. Jizyah is the annual tax imposed upon non-Muslims living in a Muslim state.

Keep in mind that from the disbelievers of Arabia, the Jizyah will only be accepted from the People of the Book; for the polytheists of Arabia there is either acceptance of Islam, exile or death.

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ۨابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا
مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿٣٠﴾

9:30. And the Jews said, 'Uzair is the son of Allah,' and the Christians said, 'The Messiah is the son of Allah.' They blurter these statements from their own mouths, they replicate the saying of

the former disbelievers; may Allah destroy them. To where are they returning?

Tafseer

The Jews said, "Uzair is the son of Allah,' and the Christians said, 'The Messiah i.e. Jesus is the son of Allah.' They blurter these statements of attributing a son to Allah عَزَّوَجَلَّ from their own mouths, for which they have no support nor proof; they replicate the saying of the former disbelievers from amongst their forefathers, merely imitating them; may Allah عَزَّوَجَلَّ destroy them. Where are they returning to from the truth, despite the proofs having been established?

اِتَّخَذُوْۤا اَحْبَارَهُمْ وَ رُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَ الْمَسِیْحَ ابْنَ مَرْیَمَ ۚ وَ مَاۤ اُمِرُوْۤا اِلَّا لِیَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا یُشْرِكُوْنَ ﴿۳۱﴾

9:31. They have taken their priests and their monks as gods apart from Allah, and (they have also taken) the Messiah (as God); the son of Maryam. And they were not commanded except to worship One Allah; no one is worthy of worship other than Him; Purity be to Him from their associating partners (with Him).

Tafseer

They have taken their rabbis - the scholars amongst the Jews - and their monks - the devout amongst the Christians - as gods apart from Allah, and they have also taken the Messiah - the son of Maryam - as a god, following them in making lawful what Allah عَزَّوَجَلَّ has made unlawful and making unlawful what He has made lawful. Furthermore, they were not commanded in the Torah and the Bible except to worship only One Allah; no one is worthy of worship except Him; Purity be to Him from their associating partners with Him.

یُرِیْدُوْنَ اَنْ یُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ یَاْبَى اللّٰهُ اِلَّاۤ اَنْ یُّتِمَّ نُوْرَهٗ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۳۲﴾

9:32. They wish to extinguish the light of Allah with their mouths; and Allah will not agree, but to bring His light to completion, even though the disbelievers may dislike it.

Tafseer

They wish to extinguish the light of Allah عَزَّوَجَلَّ i.e. the light of the Prophethood of the Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the light of His Laws and that of His proofs with their mouths with what they say about Him; whereas, Allah عَزَّوَجَلَّ will not agree but to bring His light to completion and perfection, even though the disbelievers may dislike it.

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖۙ-وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ(۳۳)

النصف

9:33. It is He Who has sent His Messenger with guidance and the true religion, in order that He may prevail it over all other religions, even though the polytheists may dislike it.

Tafseer

It is Allah عَزَّوَجَلَّ Who has sent His Beloved Messenger Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with guidance and the religion of truth, in order that He may prevail it over all other religions which oppose it, even though the polytheists may dislike it.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْۤا اِنَّ كَثِیْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَیَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِؕ-وَ الَّذِیْنَ یَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا یُنْفِقُوْنَهَا فِیْ سَبِیْلِ اللّٰهِۙ-فَبَشِّرْهُمْ بِعَذَابٍ اَلِیْمٍۙ(۳۴)

9:34. O believers! Indeed, many of the priests and monks unjustly consume people's wealth and prevent (people) from the Way of Allah, and those who pile up gold and silver and do not spend in the Way of Allah; give them glad tidings of a painful punishment.

Tafseer

O believers! Indeed, many of the rabbis and monks unjustly consume people's wealth by false means, as in the case of bribes paid for judgements and prevent people from the Way of Allah عَزَّوَجَلَّ i.e. from His religion. Moreover, those who pile up gold and silver and do not spend these treasure-hoards in the Way of Allah عَزَّوَجَلَّ - that is, they do not pay from it what is due to Him by way of Zakah and other charities; O Beloved Prophet, give them the glad tidings i.e. inform them about a painful punishment.

يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿۳۵﴾

9:35. The Day when it (gold and silver) will be heated up in the Fire of Hell; then their foreheads, and their sides, and their backs will be branded with it. 'Here is what you accumulated for yourselves; therefore, taste now the flavour of your accumulation.'

Tafseer

The Day when their gold and silver will be heated in the Fire of Hell, and their foreheads, their sides and their backs will be branded with it; their skins will be stretched until these heaps of gold and silver can be placed in them completely and it will be said to them, 'Here is what you had accumulated for yourselves, so now taste the flavour of your accumulation.'

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَاۤ اَرْبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ۬ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ وَاعْلَمُوْۤا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۳۶﴾

9:36. Indeed, the number of months according to Allah is twelve in the Book of Allah, from when He created the heavens and the earth, of which four are sacred. This is the upright religion, do not therefore wrong yourselves (by committing sins particularly) in these months, and fight against the polytheists at all times as they fight against you at all times, and know that Allah is with the pious ones.

Tafseer

Indeed, the number of months - in order to calculate the lunar year - according to Allah عَزَّوَجَلَّ are twelve months in the Book of Allah i.e. the Preserved Tablet, from the day when He created the heavens and the earth; of which four months are sacred which are Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab. The making of them sacred is the proof of the upright religion, similar to the religion of the Prophet Ibrahim and Prophet Isma'eel عَلَيْهِمَا السَّلَام. So, do not wrong yourselves by committing sins in any of the twelve months and particularly in these four sacred months, and fight

against the polytheists at all times throughout every month as they fight against you at all times, and know well that Allah عَزَّوَجَلَّ is with the pious ones in terms of supporting and assisting them.

اِنَّمَا النَّسِیْٓءُ زِیَادَةٌ فِی الْكُفْرِ یُضَلُّ بِهِ الَّذِیْنَ كَفَرُوْا یُحِلُّوْنَهٗ عَامًا وَّ یُحَرِّمُوْنَهٗ عَامًا لِّیُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَیُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُیِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الْكٰفِرِیْنَ ﴿۳۷﴾ ع ۱۴

9:37. Their shifting back the months (changing the prohibition of a sacred month to another month) is nothing but increase in disbelief, with which the disbelievers are misled. They make it lawful in one year and regard it unlawful in the other year, in order to equal to the number of months which Allah has made unlawful, and to make lawful that which Allah has made unlawful. Their evil deeds seem good in their sight, and Allah does not guide the disbelievers.

Tafseer

Their shifting back the months by changing and rescheduling the prohibition of a sacred month to another month - as they used to do during paganism, such as postponing the sacredness of Muharram to Safar if it arrives whilst they are at war - is nothing but increase in disbelief because of their rejection of Allah's عَزَّوَجَلَّ ruling, with which the disbelievers are misled. They make it lawful in one year and regard it unlawful in another year, in order to equal to the number of months which Allah عَزَّوَجَلَّ has made unlawful that they may make up by transgressing in one of the sacred months and sanctifying another in its place, and to make lawful that which Allah عَزَّوَجَلَّ has made unlawful. Their evil deeds seem good in their sight, and Allah عَزَّوَجَلَّ does not guide the disbelievers.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِیْلَ لَكُمُ انْفِرُوْا فِیْ سَبِیْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِیْتُمْ بِالْحَیٰوةِ الدُّنْیَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَیٰوةِ الدُّنْیَا فِی الْاٰخِرَةِ اِلَّا قَلِیْلٌ ﴿۳۸﴾

9:38. O believers! What happened to you; that when it is said to you, 'Depart in the path of Allah,' you sit therefore on the ground burdened with heaviness? Have you chosen this worldly life over the Hereafter? And the goods of the life of this world, in comparison with the Hereafter, are nothing but little.

Tafseer

When the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم summoned men for the expedition of Tabook and they thought it too burdensome because of the hardship and the extreme heat from which they were suffering, this verse was revealed; 'O believers! What happened to you, that when it is said to you, "Depart for war in the Path of Allah عَزَّوَجَلَّ," you sit on the ground burdened with heaviness, in other words you hesitate and are unwilling to participate in the struggle?' The questioning is meant as a reprimand. 'Have you chosen this worldly life and its delights over the Hereafter; that is, in place of its bliss? Furthermore, the goods - i.e. the enjoyments of the life of this world in comparison with the enjoyments of the Hereafter - are nothing but little.'

اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﳔ وَّ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَ لَا تَضُرُّوْهُ شَيْــٴًـا ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۳۹﴾

9:39. If you will not depart (for His cause), He will henceforth afflict you with a severe punishment, and will bring other people in your place and you will not be able to harm Him in the least; and Allah is Able to do all things.

Tafseer

If you do not depart along with the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to fight for the cause of Allah عَزَّوَجَلَّ, He will afflict you with a severe painful punishment, and will substitute you by bringing other people in your place who will be better and more obedient than you and you will not be able to harm Him in the least. Should you neglect to help the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to victory, then know that Allah عَزَّوَجَلَّ Himself will indeed bring victory to His religion. Moreover, Allah عَزَّوَجَلَّ is Able to do all things, including bringing victory to His religion and to His Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِیْنَ كَفَرُوْا ثَانِیَ اثْنَیْنِ اِذْ هُمَا فِی الْغَارِ اِذْ یَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلَیْهِ وَ اَیَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِیْنَ كَفَرُوا السُّفْلٰى ؕ وَ كَلِمَةُ اللّٰهِ هِیَ الْعُلْیَا ؕ وَ اللّٰهُ عَزِیْزٌ حَكِیْمٌ ﴿۴۰﴾

9:40. If you do not help the Beloved (Prophet Muhammad), Allah has henceforth indeed (already)

helped him when he had to go out (for migration) due to the mischief of the disbelievers, (being the second of) just two souls when they were in the cave, when he was saying to his friend (i.e. Sayyiduna Abu Bakr), 'Do not grieve; indeed, Allah is with us.' So, Allah sent down His tranquillity upon him and helped him with armies you did not see, and deteriorated the word of the disbelievers; Allah's Word is supreme; and Allah is Overpowering, Ever Wise.

Tafseer

If you do not help the Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, so indeed Allah عَزَّوَجَلَّ has already helped him when he had to go out for migration from Makkah al-Mukarramah due to the mischief of the disbelievers when they desired to assassinate, imprison or banish him at the council assembly. In adddition, Allah عَزَّوَجَلَّ helped him at that time as well when he was the second of two souls; these two souls were the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the dear & respected Abu Bakr al-Siddeeq رَضِیَ اللّٰهُ عَنْهُ when they were in the cave, when the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was saying to his friend the exceptionally truthful Abu Bakr رَضِیَ اللّٰهُ عَنْهُ, 'Do not grieve; indeed, Allah عَزَّوَجَلَّ is with us.' This was said by the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as a response when Sayyiduna Abu Bakr رَضِیَ اللّٰهُ عَنْهُ said upon noticing the sound of the feet of the idolaters nearby, 'If one of them should merely look below his feet, he will definitely see us!' So, Allah عَزَّوَجَلَّ sent down His tranquillity upon Sayyiduna Abu Bakr رَضِیَ اللّٰهُ عَنْهُ and helped the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Badr with groups of armies of angels which you did not see - both in the cave and in the locations in which he fought battles - and deteriorated the word of the disbelievers i.e. their calling people towards polytheism; the Word of Allah عَزَّوَجَلَّ - that is, the invitation towards Islam - is supreme; and Allah عَزَّوَجَلَّ is Overpowering, Ever Wise.

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ فِیْ سَبِیْلِ اللّٰهِ ؕ ذٰلِكُمْ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

9:41. Go forth (to fight), whether with ease or with a heavy heart, and fight in the path of Allah with your wealth and your lives; this is better for you, if you know.

Tafseer

Go forth to fight, whether with ease or with a heavy heart - that is, energetically or not, strong or weak, rich or poor, etc. - but this verse was abrogated by the verse, 'There is no blame upon the weak…' [9:91]. Additionally, fight in the Path of Allah عَزَّوَجَلَّ with your wealth and your lives; this is

better for you, if you know that it is better for you, so do not heavily sink down.

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَلٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَسَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾ ع ۶ ۱۳

9:42. Had there been a near gain of wealth or (it was) a moderate journey, they (the hypocrites) would have therefore certainly accompanied you, but the difficult path became too long for them, and they will now swear an oath by Allah that 'Had we been able, we would have therefore definitely accompanied you.' They destroy their own souls, and Allah knows that they are indeed definitely liars.

Tafseer

This verse was revealed regarding the hypocrites who stayed behind from battle. Had there been a near and easy gain of wealth i.e. a short-lived pleasure of this world or it was a journey of moderate length, the hypocrites would have certainly accompanied you seeking spoils of war, but the difficult path became too long for them so they stayed behind. Hence, they will now swear an oath by Allah عَزَّوَجَلَّ when you return to them saying that 'Had we been able, we would have surely accompanied you.' They destroy their own souls by swearing false oaths, and Allah عَزَّوَجَلَّ knows that they are indeed definitely liars in this saying of theirs.

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ﴿۴۳﴾

9:43. May Allah forgive you (this is an expression of love for the Holy Prophet); why did you permit them (to stay back from war) until the truthful had not become manifest to you and the liars had not (yet) been exposed?

Tafseer

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم exercising his personal judgement had given leave to a group to stay behind and so this verse was revealed. Allah عَزَّوَجَلَّ says using this phrase as an expression of love and kindness for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and in order to comfort his heart; "'May Allah

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forgive you", why did you permit them to stay back from war until the truthful ones had not become manifest to you and the liars not yet been exposed?'

لَا یَسْتَاْذِنُكَ الَّذِیْنَ یُؤْمِنُوْنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ اَنْ یُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْؕ وَ اللّٰهُ عَلِیْمٌۢ بِالْمُتَّقِیْنَ(۴۴)

9:44. And those who believe in Allah and the Last Day will not seek leave from you in fighting with their wealth and their lives; and Allah knows well the pious.

Tafseer

Moreover, those who believe in Allah عَزَّوَجَلَّ and the Last Day will not seek leave from you to stay behind and from fighting with their wealth and their lives; and Allah عَزَّوَجَلَّ knows well the pious ones. Believing in the Noble Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is included in believing in Allah عَزَّوَجَلَّ; mere faith in Allah عَزَّوَجَلَّ was declared by the hypocrites as well. Therefore, wherever it is mentioned to believe in Allah عَزَّوَجَلَّ, it means to believe in Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم as well as all of the essentials of the religion of Islam.

اِنَّمَا یَسْتَاْذِنُكَ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِیْ رَیْبِهِمْ یَتَرَدَّدُوْنَ(۴۵)

9:45. Only those will ask for this leave from you who do not believe in Allah and the Last Day, and their hearts are in doubt; they therefore waver in their doubts.

Tafseer

Only those will ask for this leave from you to stay behind who do not believe in Allah عَزَّوَجَلَّ and the Last Day, and their hearts are in doubt about the religion of Islam, hence they waver in their doubts and confusion.

وَ لَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّ لٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَ قِیْلَ اقْعُدُوْا مَعَ الْقٰعِدِیْنَ(۴۶)

9:46. Had they wished to go forth, they would therefore have made preparations for it, but Allah Himself disliked their getting up (to fight); He filled them henceforth with laziness, and it was said that 'Remain sitting with those who sit.'

Tafseer

Had they wished to go forth with you, they would have hence made some preparations for it - i.e. some equipment, such as tools and provisions - but Allah عَزَّوَجَلَّ Himself disliked their getting up to fight, so He filled them with laziness, He slowed them down and it was said, 'Remain sitting with those who sit back with the sick, the women and the children.' In other words, Allah عَزَّوَجَلَّ decreed this.

لَوْ خَرَجُوْا فِیْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّ لَاْ اَوْضَعُوْا خِلٰلَكُمْ یَبْغُوْنَكُمُ الْفِتْنَةَۚ-وَ فِیْكُمْ سَمّٰعُوْنَ لَهُمْؕ-وَ اللّٰهُ عَلِیْمٌۢ بِالظّٰلِمِیْنَ(۴۷)

9:47. If they had gone forth with you, you would not therefore have gained anything from them except loss, and in order to create mischief in your midst, they would have caused turmoil. And their spies are present amongst you. And Allah knows well the unjust ones.

Tafseer

If they had gone forth with you, you would not have gained anything from them except loss, more trouble and more corruption by confusing the believers, and in order to create mischief in your midst they would have hastened to spread slander and they would have caused turmoil by casting enmity between you. Moreover, their spies are present amongst you. In addition, Allah عَزَّوَجَلَّ knows well the unjust ones.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَ قَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَ ظَهَرَ اَمْرُ اللّٰهِ وَ هُمْ كٰرِهُوْنَ(۴۸)

9:48. Indeed, they had already sought to cause turmoil before, and O Beloved, they plotted the matters deviously against you, until the truth came and the command (religion) of Allah became manifested (i.e. dominant), and they disliked it.

Tafseer

Indeed, they had sought to cause turmoil against you before when you first came to Madinah al-Munawwarah, and O Beloved, they plotted long and hard the matters deceitfully against you and to

nullify your religion, until the truth i.e. the victorious help came and the command i.e. the religion of Allah عَزَّوَجَلَّ became manifest and dominant, and they disliked the dominance of Islam.

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۴۹﴾

9:49. And someone amongst them requests you in this way; that 'Grant me exemption (from fighting) and do not put me into mischief.' Pay heed! They have already fallen into mischief (by disobeying the Beloved Prophet Muhammad), and Hell is verily surrounding the disbelievers.

Tafseer

Someone amongst the hypocrites requests you in this manner; that 'Grant me an exemption from fighting in the battle of Tabook and do not put me into destruction by taking me with you;' this was Al-Jadd Ibn Qays to whom the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Will you fight against the Byzantines (Eastern Roman Empire)?' to which he replied, 'I am obsessed with women and I fear that if I were to see these Byzantine women I shall not be able to stay away from them and be led into temptation.' Pay heed! They have already fallen into destruction by staying behind and also by disobeying the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and indeed Hell is surrounding the disbelievers for whom there shall be no escape therefrom.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَ اِنْ تُصِبْكَ مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَ يَتَوَلَّوْا وَّ هُمْ فَرِحُوْنَ ﴿۵۰﴾

9:50. If good reaches you, they hence detest it; and if some calamity befalls you, they would therefore say, 'We planned our action soundly in advance (by not partaking in war), and they turn back rejoicing.

Tafseer

If good fortune such as a victory or a taking of some spoils of war reaches you, they dislike it, and if some calamity or hardship befalls you, they would say, 'We are safe because we have already planned our actions soundly by staying behind and not partaking in war,' and they turn back rejoicing at what has afflicted you.

قُلْ لَّنْ یُّصِیْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَ عَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۵۱﴾

9:51. Say you (O Beloved), 'Nothing shall befall us except what Allah has destined for us; He is our Master, and the Muslims should rely upon Allah only.'

Tafseer

Say O Beloved to those who are pleased when a calamity strikes the Muslims, 'Nothing shall befall us except what Allah عَزَّوَجَلَّ has destined for us that we be afflicted thereby; He is our Master, our Helper and the One in charge of our matters, and the Muslims should rely upon Allah عَزَّوَجَلَّ only.

قُلْ هَلْ تَرَبَّصُوْنَ بِنَاۤ اِلَّاۤ اِحْدَى الْحُسْنَیَیْنِ ؕ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ یُّصِیْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖۤ اَوْ بِاَیْدِیْنَا ۚ فَتَرَبَّصُوْۤا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿۵۲﴾

9:52. Say you (O Beloved), 'What do you wait for us to happen except for one of the two blessings (i.e. martyrdom or victory)? And we wait for you that Allah may inflict you with a punishment from Himself or by our hands; so, now wait; we too await with you.'

Tafseer

Say O Beloved to those who are pleased when a calamity strikes the Muslims, 'What do you wait to happen to us, except for one of the two blessings, martyrdom or victory? And we are waiting for two things in your case too that Allah عَزَّوَجَلَّ to afflict you with a punishment from Himself with a calamity from the heaven or by our hands when we are given permission to fight you, so now wait for our consequence, we too await with you of your end.'

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ یُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِیْنَ ﴿۵۳﴾

9:53. Say you (O Beloved) that '(O hypocrites!) Spend willingly or unwillingly; it will never be accepted from you; indeed, you are disobedient people.'

Tafseer

Say you O Beloved that 'O hypocrites, spend in obedience to Allah عَزَّوَجَلَّ willingly or unwillingly; it - what you spend - will never be accepted from you because of your hypocrisy which is a concealed type of disbelief; indeed, you are a disobedient nation.'

وَ مَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّاۤ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ بِرَسُوْلِهٖ وَ لَا یَاْتُوْنَ الصَّلٰوةَ اِلَّا وَ هُمْ كُسَالٰى وَ لَا یُنْفِقُوْنَ اِلَّا وَ هُمْ كٰرِهُوْنَ۝۵۴

9:54. And the acceptance of what they spend was not stopped except because they disbelieved in Allah and His Messenger, and (they) would not come for Salah but in the state of laziness, and they do not spend except unwillingly.

Tafseer

Any spending by the hypocrites in the path of Allah عَزَّوَجَلَّ is rejected; in this verse its reason is given - And the acceptance of whatever wealth they spend in the path of Allah عَزَّوَجَلَّ was not stopped except because they disbelieved in Allah عَزَّوَجَلَّ and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and they do not come to perform Salah but in the state of laziness because they do not believe and because they do not hope gaining any reward for performing Salah, and they do not spend in the path of Allah عَزَّوَجَلَّ except unwillingly because they consider it a financial penalty.

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَ لَاۤ اَوْلَادُهُمْ ؕ اِنَّمَا یُرِیْدُ اللّٰهُ لِیُعَذِّبَهُمْ بِهَا فِی الْحَیٰوةِ الدُّنْیَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ۝۵۵

9:55. So, let not their riches or their children amaze you, Allah intends only this; to punish them in the life of this world with these (i.e. wealth and children), and that only on disbelief their souls may depart.

Tafseer

So, let not their riches or their children amaze you - that is, do not consider the graces of Allah عَزَّوَجَلَّ upon them as a favour for them because this is a way of gradually drawing them on towards

punishment; Allah عَزَّوَجَلَّ intends only to punish them in the life of this world by way of the hardship that they encounter in gathering such wealth and children and the calamities they suffer as a result of wealth and children, and that only upon disbelief their souls may depart, so He may punish them in the Hereafter with the worst punishment.

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ وَمَا هُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ﴿۵۶﴾

9:56. And they (the hypocrites) swear oaths by Allah that they are from amongst you; and they are not from you at all. Yes; those people are afraid (of their hypocrisy being exposed).

Tafseer

The hypocrites swear an oath by Allah عَزَّوَجَلَّ that they truly are from amongst you - that is, that they are believers; and in their hearts they are not from you at all. Yes; those people are afraid of their hypocrisy being exposed and are afraid that you may deal with them as you have dealt with the idol-worshippers, and so they swear merely in false pretence in order to protect themselves.

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَهُمْ يَجْمَحُوْنَ ﴿۵۷﴾

9:57. If they find some refuge, or caves, or a place to creep in (for the purpose of hiding); they would therefore break the bonds to return therein (in all haste).

Tafseer

If they find a shelter in which to seek refuge, caves, or a place to creep in and hide, so they will break all the bonds i.e. they will try their level best to return therein in all haste, and because of your fear they will get away from you with the wholehearted swiftness of an unbeatable stallion.

وَمِنْهُمْ مَّنْ يَّلْمِزُكَ فِي الصَّدَقٰتِ ۚ فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَاِنْ لَّمْ يُعْطَوْا مِنْهَآ اِذَا هُمْ يَسْخَطُوْنَ ﴿۵۸﴾

9:58. And amongst them is the one who taunts you regarding the distribution of charities; so, if they receive some of it, they would therefore be pleased; and if they do not receive, they are hence thereupon displeased.

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Tafseer

Amongst the hypocrites is the one who taunts you, makes false allegations against you regarding the distribution of charities - so if they receive some from those charities, they would be pleased; whereas, if they do not receive, thereupon they are displeased.

This verse was revealed when at one occasion the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was distributing the spoils of war. During the distribution, Hurqoos Ibn Zuhayr al-Tameemi said, 'O Messenger of Allah, exercise justice.' This made Sayyiduna 'Umar رَضِیَ اللّٰهُ عَنْهُ very angry and he sought permission to behead this hypocrite, but the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stopped him and said, 'From his children will be born such people who will surpass you in the performance of Salah and recitation of the Holy Qur'aan, but the Holy Qur'aan will not go down their throats, they will go out of the religion of Islam like an arrow goes through the hunted-game. *(Sahih al-Bukhari, Book 61, Hadith no. 3610.)* For example, the Khawaarij sect and we can see all of these signs are present in them.

From this verse, we learn that raising an objection against any blessed act of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is Kufr (disbelief).

وَ لَوْ اَنَّهُمْ رَضُوْا مَاۤ اٰتٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗۙ وَ قَالُوْا حَسْبُنَا اللّٰهُ سَیُؤْتِیْنَا اللّٰهُ مِنْ فَضْلِهٖ وَ رَسُوْلُهٗۤ اِنَّاۤ اِلَى اللّٰهِ رٰغِبُوْنَ۠ ﴿۵۹﴾ ع ۱۳

9:59. How excellent would it have been if they were pleased with what Allah and His Messenger had given them and said, ,Allah suffices for us; soon Allah, through His Bounty, and the Messenger of Allah will now give us, and only towards Allah we are inclined.'

Tafseer

How excellent would it have been for them if they were pleased with what Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had given them in the way of spoils of war and other bounties and would have said, 'Allah عَزَّوَجَلَّ suffices for us; soon Allah عَزَّوَجَلَّ - through His Benevolence - and the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will also give us enough which will suffice us, and only towards Allah عَزَّوَجَلَّ we are inclined,' it would have been better for them.

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَ الْمَسٰكِیْنِ وَ الْعٰمِلِیْنَ عَلَیْهَا وَ الْمُؤَلَّفَةِ قُلُوْبُهُمْ وَ فِی الرِّقَابِ وَ الْغٰرِمِیْنَ وَ فِیْ سَبِیْلِ اللّٰهِ وَ ابْنِ السَّبِیْلِؕ فَرِیْضَةً مِّنَ اللّٰهِؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۶۰﴾

9:60. Zakah is only for these people who are poor and the strictly needy, and those who collect it, and for those in whose hearts the love of Islam needs to be instilled, and to free slaves, and to debtors, and (to those) in the path of Allah, and to the traveller; this is decreed by Allah, and Allah is All-Knowing, Ever Wise.

Tafseer

(1) Zakah is only for those people who are poor, the Islamic term for poor is Faqeer and this is that person who does not own an amount of Zakah Nisaab (2) the strictly needy who cannot find anything to suffice their own selves in the least (3) those who work with obligatory charities - that is, to collect them and are officially appointed by the Muslim ruler or by his deputy, (4) for those in whose hearts the love of Islam needs to be instilled; this category is now abrogated by the consensus of the blessed Companions رَضِیَ اللّٰہُ عَنْہُم and shall no longer be given Zakah because of the established power of Islam (5) to free slaves if the master of the slave has fixed an amount of money for their freedom (6) to debtors if they have taken out a debt without intending thereby an act of disobedience; they have nothing with which to fulfil the penalty of expiation or to set things right between people even if they are wealthy (7) to those who are in the Path of Allah عَزَّوَجَلَّ i.e. those who are engaged in war, a war which is justified by the mainstream views of distinguished Muslim jurists, or the students of Islamic knowledge because they are also in the Path of Allah عَزَّوَجَلَّ, and (8) to the traveller i.e. the one cut-off from resources during his journey; this is decreed by Allah عَزَّوَجَلَّ; and Allah عَزَّوَجَلَّ is All-Knowing, Ever Wise.

Please note

The best people upon whom one should spend the money of Zakah in this day and age are the people engaged in teaching and learning Islamic knowledge, because this department of Islamic education is left on the mercy of only a few donors without the backing of any state funds at all; in most cases they are needy. Zakah should only be paid to those who are mentioned in this verse and they should be made owners of the money given to them. It should not be given to a Mosque, for religious shrines, for the shroud of a deceased Muslim because they are excluded from the eight categories mentioned in this verse. Also, these things cannot claim ownership of Zakah. Zakah is only for Muslims; a Sayyid or Haashimi cannot receive Zakah - if they are needy, they should be helped with normal voluntary charity.

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَيَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۱﴾

9:61. And amongst them (i.e. the hypocrites) are those who annoy the Conveyer of the unseen news (i.e. Prophet) and they say, 'He is (giving his) ears (to everything).' Say you (O Beloved), 'He is an ear (i.e. a listener) for your goodness; he believes in Allah and trusts in what the Muslims say, and he is a mercy for those amongst you who are Muslim.' And for those who hurt the Messenger of Allah, for them is a painful punishment.

Tafseer

The hypocrites will say a great deal of nonsense about the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in their special gatherings. Some would say, 'If the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) came to know what we are saying, he will be very annoyed.' Upon this, the hypocrite Jallaas Ibn Suwayd responded, 'It does not matter if he comes to know about it, we will deny it by taking an oath, he is naive and believes anything that is said to him.' In response to the hypocrites, this verse was revealed; 'And amongst the hypocrites are those who annoy the Conveyer of the unseen news (i.e. the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) with their slandering words and communicating to others what the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم says in confidence, they say, 'He is giving his ears to everything, that is he listens to anything that is said to him and accepts it so that when we swear an oath to him that we have not communicated to others a particular thing, he believes us.' Say you O Beloved, 'He is an ear i.e. listener for your goodness and not the one who listens to evil things; he believes in Allah عَزَّوَجَلَّ and he trusts in what the Muslims say and inform him and not in others, and he is a mercy for those amongst you who become Muslims. Moreover, for those who hurt the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a painful punishment.'

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَرَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ﴿۶۲﴾

9:62. They (the hypocrites) swear by Allah in your presence in order to please you (O believers). And Allah and His Messenger have more right that they should please Him, if they had faith.

Tafseer

The hypocrites swear an oath by Allah عَزَّوَجَلَّ in your presence - O believers - in order to please you about what has reached you of the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم being hurt, saying to you that they did not do anything, so that they might please you. Whereas, Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم have more right that the hypocrites should please them through obedience, if they really had faith.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَ رَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْیُ الْعَظِيْمُ ﴿۶۳﴾

9:63. Do they not know that for the one who opposes Allah and His Messenger is the Fire of Hell; that he will remain therein forever? Only this is great humiliation.

Tafseer

Do they not know the fact that for the one who opposes Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Fire of Hell as a punishment, in which he will remain forever? Only this is the great humiliation.

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ ؕ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿۶۴﴾

9:64. The hypocrites fear, lest a chapter (of the Qur'aan) be revealed regarding them, which may disclose what is hidden in their hearts. Say you (O Beloved), 'Keep mocking! Certainly, Allah is to expose that which you fear.'

Tafseer

The hypocrites fear, lest a Surah - i.e. a chapter of the Holy Qur'aan - be revealed regarding them to the believers informing them of that which may disclose what is hidden in their hearts of hypocrisy; yet, despite this fear, they still persist in mockery. Say to them O Beloved (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), 'Keep mocking! Certainly Allah عَزَّوَجَلَّ is to expose i.e. He will make manifest that hypocrisy of yours which you fear, lest it be brought out.'

وَلَىِٕنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿۶۵﴾

9:65. And O Beloved, if you ask them, they will say, 'We were just having fun and playing.' Say you (O Beloved), 'Do you mock Allah, and His verses and His Messenger?'

Tafseer

O Beloved, if you ask them about their mockery of you and of the Holy Qur'aan while they were journeying with you towards Tabook, they will say making excuses, 'We were just having fun and playing.' In other words, they falsely claimed that 'We were just having a mere conversation in order to pass time and we did not mean it.' Say to them O Beloved (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), 'Do you then mock Allah عَزَّوَجَلَّ, His verses and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم? Do you really commit this grave crime to pass your time?'

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ اِنْ نَّعْفُ عَنْ طَآىِٕفَةٍ مِّنْكُمْ نُعَذِّبْ طَآىِٕفَةًۢ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۶۶﴾ ع ۱۴

9:66. 'Do not make any excuses; you have become disbelievers after being Muslims.' If We forgive any of you, We shall henceforth punish others because they were criminals.

Tafseer

Make no excuses for that - you have become disbelievers after being Muslims; that is, your disbelief has become manifest, even though you have manifested belief. If Allah عَزَّوَجَلَّ forgives a group amongst you because of its sincerity and its repentance as in the case of Yahya Ibn Humair Ashja'ee, He shall punish another group because they were criminals and persistent in hypocrisy and mockery.

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ؕ نَسُوا اللّٰهَ فَنَسِيَهُمْ ؕ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿۶۷﴾ وقف لازم

9:67. The hypocrite men and women are all the same; enjoining evil and forbidding good; and restrain their hands (from spending in the cause of Allah); they left Allah; so, Allah left them. Indeed, the hypocrites; it is they who are firmly disobedient.

Tafseer

Both the hypocrite men and women are all the same of one another - i.e. they resemble one another in religion as pieces of an individual entity; enjoining evil; that is, indecency, disbelief and acts of disobedience and forbidding good; that is, decency, faith and obedience; and withhold their hands from spending in the cause of Allah عَزَّوَجَلَّ; they left Allah عَزَّوَجَلَّ by forgetting His obedience, so Allah عَزَّوَجَلَّ left them by depriving them of His Grace. Indeed, it is they - i.e. the hypocrites - who are firmly disobedient.

وَعَدَ اللّٰهُ الْمُنٰفِقِیْنَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِیْنَ فِیْهَا ؕ هِیَ حَسْبُهُمْ ۚ وَ لَعَنَهُمُ اللّٰهُ ۚ وَ لَهُمْ عَذَابٌ مُّقِیْمٌ ﴿۶۸﴾

9:68. Allah has promised the Fire of Hell to the hypocrite men, and the hypocrite women, and the disbelievers, wherein they will remain forever; that is sufficient for them; and the curse of Allah is upon them, and for them is everlasting punishment.

Tafseer

Allah عَزَّوَجَلَّ has promised the Fire of Hell for the hypocrite men and hypocrite women both as well as the open disbelievers, in which they will remain forever as a recompense and a punishment; that punishment of Hellfire is sufficient for them; and Allah's عَزَّوَجَلَّ curse is upon them by removing them from His mercy, and for them is prepared an eternal punishment.

كَالَّذِیْنَ مِنْ قَبْلِكُمْ كَانُوْۤا اَشَدَّ مِنْكُمْ قُوَّةً وَّ اَكْثَرَ اَمْوَالًا وَّ اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِیْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ خُضْتُمْ كَالَّذِیْ خَاضُوْا ؕ اُولٰٓىٕكَ حَبِطَتْ اَعْمَالُهُمْ فِی الدُّنْیَا وَ الْاٰخِرَةِ ۚ وَ اُولٰٓىٕكَ هُمُ الْخٰسِرُوْنَ ﴿۶۹﴾

9:69. (O hypocrites!) Like those who were before you; they were mightier than you in strength, and had more wealth and children than you, they therefore benefitted from their share (of the pleasure of this world), you therefore benefitted from your share just as those before you benefitted from their share. And you fell into ridiculousness like they had fallen, their (good) deeds have been wasted in this world and in the Hereafter; it is they who are the losers.

Tafseer

O hypocrites! You are like those who were before you; they were mightier than you in strength, and had more wealth and children than you, so they benefitted from their share of this world's pleasure and lust, you also benefitted from your share just as those before you benefitted from their share; and you fell into ridiculousness - such as vain talk, falsehood and slandering of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم - like they had fallen; their good deeds have been wasted in this world as well as in the Hereafter; it is they who are the losers. A clear message is given to the hypocrites; 'O you hypocrites! Like those previous disbelievers, your deeds are also wasted and you are also losers.'

اَلَمْ یَاْتِهِمْ نَبَاُ الَّذِیْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۬ۙ وَ قَوْمِ اِبْرٰهِیْمَ وَ اَصْحٰبِ مَدْیَنَ وَ الْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ
بِالْبَیِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِیَظْلِمَهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ ۝۷۰

9:70. Have they not received the news of those before them; the nation of Nooh, and 'Aad, and Thamood, the nation of Ibrahim, those of Madyan and the towns that were capsized? Their Messengers had brought clear proofs to them, it did not henceforth befit Allah's Majesty to oppress them; rather, they were doing wrong to themselves.

Tafseer

Have they not received the news of those before them; the nation of the Prophet Nooh, and 'Aad i.e. the people of the Prophet Hood, and Thamood i.e. the people of the Prophet Saalih, the nation of the Prophet Ibrahim, the dwellers of Madyan i.e. the people of the Prophet Shu'ayb, and the towns of the people of the Prophet Loot that were capsized? Their Messengers عَلَیْہِمُ السَّلَام had brought clear proofs to them but they denied them and hence they were destroyed. So, it did not befit Allah's عَزَّوَجَلَّ Majesty to oppress them by punishing them for no sin on their part; rather, they were doing wrong to themselves by committing sins.

وَ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِیَآءُ بَعْضٍ ۘ یَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ یَنْهَوْنَ عَنِ الْمُنْكَرِ وَ یُقِیْمُوْنَ الصَّلٰوةَ وَ وقف لازم
یُؤْتُوْنَ الزَّكٰوةَ وَ یُطِیْعُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓىِٕكَ سَیَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ۝۷۱

9:71. And the Muslim men and the Muslim women are the friends (i.e. helpers) of one another; commanding good and forbidding evil, and keeping Salah established and paying Zakah, and obeying the commandment of Allah and His Messenger; they are those upon whom Allah will soon show mercy; indeed, Allah is Dominant, Ever Wise.

Tafseer

Moreover, the Muslim men and Muslim women are the friends - i.e. helpers - of one another in religion; commanding good i.e. the Divine Law of Shari'ah, and forbidding evil i.e. disbelief, polytheism and other acts of sin, and keeping Salah established with all of its conditions, and paying Zakah when it is obligatory upon them, and obeying the commandment of Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in every matter; they are those upon whom Allah عَزَّوَجَلَّ will soon show mercy and will protect them from punishment; indeed, Allah عَزَّوَجَلَّ is Dominant, Ever Wise, He puts everything in its proper place.

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ وَ
رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۷۲﴾ ع ۱۵

9:72. Allah has promised the Muslim men and Muslim women Gardens beneath which rivers flow; wherein they will abide forever, and immaculate houses in the inhabitable Gardens. And the greatest (Bounty) is the pleasure of Allah; only this is achieving the great success.

Tafseer

Allah عَزَّوَجَلَّ has promised both the Muslim men and Muslim women Gardens beneath which rivers flow; wherein they will abide forever, and immaculate houses in the inhabitable Gardens. Moreover, the Greatest Bounty in Paradise is having achieved the Pleasure of Allah عَزَّوَجَلَّ; that is, in Paradise there is Allah's عَزَّوَجَلَّ total satisfaction, and that would be with its inhabitants; He will be completely pleased with them - only this is the great achievement.

يٰۤاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۳﴾

9:73. O Conveyor of the unseen news (i.e. Prophet), fight against the (tyrannically rebellious) disbelievers and the hypocrites, and be stern with them; and their abode is Hell; and what an evil place of return.

Tafseer

O Conveyor of the unseen news (i.e. the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم), fight against the tyrannically rebellious disbelievers with the sword and the hypocrites with words and conclusive arguments, and be stern with them through wisdom, reprimand and disgust towards them; and their abode is Hell - and what an evil place of return.

In this verse, Allah عَزَّوَجَلَّ has commanded His Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم to be stern and harsh on the disbelievers and hypocrites; from this we learn that to be stern with the enemies of the religion of Islam is not against the standards of good Islamic character nor is it extremism, rather it is the straightforward teachings of Islam and it is the categorical order of Allah عَزَّوَجَلَّ. However, unnecessary sternness and killing which is contrary to the teachings of Islam is definitely unlawful, as these days people are killing each other on the basis of sectarianism in some parts of the world.

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ وَ لَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَ كَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَ مَا نَقَمُوْۤا اِلَّاۤ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَ اِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ مَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۷۴﴾

9:74. They swear by Allah that they did not say it; and they had indeed certainly uttered the word of disbelief, and after having entered Islam, they became disbelievers and they desired that which they did not get. And what made them feel bad except only this; that, Allah and the Messenger enriched them with His Bounty (spoils of war)? Hence, if they repent, it is therefore better for them; and if they turn away their faces, Allah will henceforth cause them to be inflicted with a severe punishment in this world and the Hereafter, and they will neither have a supporter nor any helper in the earth.

Tafseer

They - i.e. the hypocrites - swear an oath by Allah عَزَّوَجَلَّ that they did not say anything of the defamation that has reached you (i.e. the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) as being from them; and indeed they had certainly uttered the word of disbelief, and after having entered Islam, they became disbelievers and they did not get what they desired in the way of assassinating the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم on the night of Al-'Aqabah upon his return from Tabook, there were approximately ten to twenty of them and 'Ammaar Ibn Yaasir رَضِیَ اللّٰہُ عَنْہُ struck the faces of their riding camels when they came against him and were thus disgusted. Moreover, what made them feel bad but only this that Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم enriched them with His Bounty by way of spoils of war when they had been in dire need? So, if they repent of hypocrisy and believe in you O Prophet, it is better for them; whereas, if they turn their faces away from belief, so Allah عَزَّوَجَلَّ will afflict them with a severe punishment in this world - by having them killed - as well as the Hereafter - in the Fire; and they will have neither a protector - to guard them from Him - nor any helper in the earth - to defend them.

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَىٕنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿۷۵﴾

9:75. And amongst them are those who made a covenant with Allah; that 'If He will provide us from His Bounty; so, we will definitely give charity and definitely become good people.'

Tafseer

Moreover, amongst them are those who made a covenant with Allah عَزَّوَجَلَّ saying that 'If He will provide us from His Bounty, we will surely give charity and surely become good people;' this was Tha'labah Ibn Abi Haatib who asked the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to supplicate on his behalf so that Allah عَزَّوَجَلَّ would grant him wealth, of which he would give every needy person his due. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم thus supplicated for him and he became wealthy but stopped attending the Friday prayer and congregational prayers and refused to pay Zakah.

فَلَمَّاۤ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿۷۶﴾

9:76. So, when Allah granted to them from His Bounty, they started acting miserly with it and turned away while turning their faces.

Tafseer

Then, when Allah عَزَّوَجَلَّ granted them wealth with His Benevolence, they started acting miserly with it and turned away whilst turning their faces from the covenant of Allah عَزَّوَجَلَّ.

فَاَعْقَبَهُمْ نِفَاقًا فِیْ قُلُوْبِهِمْ اِلٰى یَوْمِ یَلْقَوْنَهٗ بِمَاۤ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ بِمَا كَانُوْا یَكْذِبُوْنَ(۷۷)

9:77. So, after this, Allah put hypocrisy in their hearts until the Day when they will meet Him; the outcome of their breaking the promise made to Allah, and because they used to lie.

Tafseer

Consequently, after this in their case, Allah عَزَّوَجَلَّ fixed hypocrisy in their hearts until the Day when they will meet Him on the Day of Resurrection; this is the outcome of their breaking the promise made to Allah عَزَّوَجَلَّ and because they used to lie. They let down Allah عَزَّوَجَلَّ in what they promised Him, Tha'labah then brought the payment of his Zakah in the august court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who said to him, 'Allah عَزَّوَجَلَّ has forbidden me to accept it from you;' so Tha'labah began to throw sand on his own head in remorse. He then approached the first Caliph of Islam, the dear and respected Abu Bakr the exceptionally truthful رَضِیَ اللّٰهُ عَنْهُ with it who did not accept it. He then went to the second Caliph of Islam, the dear and respected 'Umar رَضِیَ اللّٰهُ عَنْهُ who also did not accept it. Then, he went to the third Caliph of Islam, the dear and respected 'Uthmaan رَضِیَ اللّٰهُ عَنْهُ but he also did not accept it; he died during this period of the caliphate of the third Caliph of Islam.

اَلَمْ یَعْلَمُوْۤا اَنَّ اللّٰهَ یَعْلَمُ سِرَّهُمْ وَ نَجْوٰىهُمْ وَ اَنَّ اللّٰهَ عَلَّامُ الْغُیُوْبِ(۷۸)

9:78. Do they not know that Allah knows the secrets of their hearts and their whispers? And this; that Allah is Most Knowing of all the unseen.

Tafseer

Do they - the hypocrites - not know that Allah عَزَّوَجَلَّ knows every secret of their hearts and particularly their whispers as well as their confidential talks against Islam that they confide in solely with each other? Whereas, Allah عَزَّوَجَلَّ is Most Knowing of all the unseen which is actually concealed from the eyes.

اَلَّذِیْنَ یَلْمِزُوْنَ الْمُطَّوِّعِیْنَ مِنَ الْمُؤْمِنِیْنَ فِی الصَّدَقٰتِ وَ الَّذِیْنَ لَا یَجِدُوْنَ اِلَّا جُهْدَهُمْ فَیَسْخَرُوْنَ مِنْهُمْؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَ لَهُمْ عَذَابٌ اَلِیْمٌ ﴿۷۹﴾

9:79. Those who slander those Muslims who sincerely give charity (in abundance) and those (poor Muslims) who do not get enough (to spend but a little) with their hard labour; they (the hypocrites) therefore mock them; Allah will punish them for their mockery, and for them is a painful punishment.

Tafseer

When the verse concerning giving charity - [9:75] - was revealed, a man came and gave a large amount as voluntary charity, so the hypocrites said, 'He is merely showing off.' Another man then came and gave a small measure of food and so they said, 'Allah عَزَّوَجَلَّ has no need of this man's charity;' this verse was then thereby revealed. The hypocrites find faults with, defame and slander those Muslims who sincerely give charity in abundance and those poor Muslims who do not get enough to spend but a little by their hard labour, and they actually mock all of these Muslims; Allah عَزَّوَجَلَّ will punish them for their mockery of the Muslims, and for the hypocrites is a painful punishment.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِیْنَ مَرَّةً فَلَنْ یَّغْفِرَ اللّٰهُ لَهُمْؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الْفٰسِقِیْنَ ﴿۸۰﴾ ع ۱۲/۱۰

9:80. (O Beloved) whether you ask or do not ask for forgiveness of them; (even) if (hypothetically) you ask forgiveness for them seventy (i.e. many) times, Allah will never forgive them; that is because they disbelieved in Allah and His Messenger, and Allah does not guide the disobedient ones (due to their firmness upon disobedience).

Tafseer

When the hypocrites were completely exposed, they came to the august court of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; they apologised and requested the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم to supplicate for their

forgiveness. At that point, this verse was revealed; 'O Beloved Prophet, whether you ask forgiveness for them or not; even if hypothetically due to your merciful nature you ask forgiveness for them seventy i.e. many times, Allah عَزَّوَجَلَّ will never forgive them - that is because they disbelieved in Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and Allah عَزَّوَجَلَّ does not guide the disobedient ones due to their persistency upon disobedience.'

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَ كَرِهُوْۤا اَنْ یُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِیْ سَبِیْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا فِی الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا یَفْقَهُوْنَ ﴿۸۱﴾

9:81. Those who remained behind (during the Battle of Tabook) were delighted at this; that they stayed behind the Messenger of Allah, and they did not like to fight in the way of Allah with their lives and their wealth, and they said (amongst themselves or to discourage Muslims), 'Do not come out in this heat.' Say you (O Beloved), 'The Fire of Hell is the hottest.' Had they somehow understood.

Tafseer

Those hypocrites who remained behind during the Battle of Tabook were delighted at remaining behind the Noble Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and they did not like to fight in the Way of Allah عَزَّوَجَلَّ with their lives and their wealth, and they said amongst themselves or to discourage Muslims, 'Do not come out to join the fight in this heat.' Say to them O Beloved, 'The Fire of Hell is hotter than Tabook, hence it is instead more worthy that they fear it by not staying behind.' Somehow, had they understood this, they would not have stayed behind.

فَلْیَضْحَكُوْا قَلِیْلًا وَّ لْیَبْكُوْا كَثِیْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا یَكْسِبُوْنَ ﴿۸۲﴾

9:82. They should therefore laugh little and cry much; the recompense of that which they used to earn.

Tafseer

So, in this world they should laugh a little - by staying behind from the battle of Tabook - and cry

much - by remembering the punishment in the Hereafter; this is the recompense of that hypocrisy which they used to practice in this world.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآىِٕفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِیَ اَبَدًا وَّ لَنْ تُقَاتِلُوْا مَعِیَ عَدُوًّا ؕ اِنَّكُمْ رَضِیْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِیْنَ ﴿۸۳﴾

9:83. If Allah then takes you, O Beloved, back to a group of them (i.e. the hypocrites) and should they seek permission from you to go out to fight; so, you say to them, 'You shall never go with me nor ever fight along with me against any enemy. The first time you preferred to remain behind; therefore, stay with those who remain behind.'

Tafseer

O Beloved, then if Allah عَزَّوَجَلَّ takes you back to a group of them - i.e. those hypocrites who stayed behind in Madinah al-Munawwarah - and should they seek permission from you to go out to fight along with you on some other campaign, so you say to them, 'You shall never go with me nor ever fight along with me against any enemy. The first time you preferred to remain behind, so stay with those who remain behind away from military campaigns, such as remaining behind with women, children, the elderly, etc..'

وَ لَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ مَاتُوْا وَ هُمْ فٰسِقُوْنَ ﴿۸۴﴾

9:84. And never perform (funeral) Salah for anyone of their dead nor stand by their grave; indeed, they disbelieved in Allah and His Messenger, and they died in the state of disobedience.

Tafseer

This verse was revealed when the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم prayed over the dead body of the chief of the hypocrites - 'Abdullah Ibn Ubayy; at that time, performing the Salah of Janaazah of the hypocrites was not prohibited and the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed his Janaazah in order to spread Islam - one thousand disbelievers accepted Islam by this gracious act of his. Whereas, now when any hypocrite dies, never perform the funeral Salah for anyone of their dead nor stand

by their graves at a burial or as a visit to their graves; indeed, they disbelieved in Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and they died in the state of disobedience as disbelievers.

Please note

The prohibition of performing the Salah of Janaazah, praying for and visiting the graves of deviant people - whose beliefs have reached the limit of Kufr (disbelief) - is not a made-up ruling of here-say of people, rather it is the direct command of Allah عَزَّوَجَلَّ that is stated in the Holy Qur'aan; namely, the aforementioned verse.

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَ اَوْلَادُهُمْ ؕ اِنَّمَا یُرِیْدُ اللّٰهُ اَنْ یُّعَذِّبَهُمْ بِهَا فِی الدُّنْیَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ ﴿۸۵﴾

9:85. And do not be surprised by their wealth or their children, Allah wills only this; to punish them with it in this world, and that they die upon only disbelief.

Tafseer

Moreover, do not be surprised by their abundance of wealth or their children; Allah عَزَّوَجَلَّ wills only to punish them with the abundance of these things in this world, and that they should die upon disbelief due to their persistency upon hypocrisy as well as clear disbelief.

وَ اِذَاۤ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَ جَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَ قَالُوْا ذَرْنَا نَكُنْ مَّعَ الْقٰعِدِیْنَ ﴿۸۶﴾

9:86. And when a chapter (of the Qur'aan) is sent down; that 'Believe in Allah and fight along with His Messenger,' those who have the means amongst them therefore seek exemption from you and say, 'Please leave us to be with those who remain (behind).'

Tafseer

Furthermore, when a section or chapter of the Holy Qur'aan is sent down, and an order is given in it that 'Believe in Allah عَزَّوَجَلَّ and fight along with His Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the Path of Allah عَزَّوَجَلَّ', the men amongst the hypocrites who have the means - i.e. the affluent ones - seek exemption

from you from going to the battlefield and they say, 'Please leave us to be with those who remain behind at home.'

رَضُوْا بِاَنْ یَّكُوْنُوْا مَعَ الْخَوَالِفِ وَ طُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا یَفْقَهُوْنَ ۝۸۷

9:87. They liked to be with the women who stay behind, and a seal has been set upon their hearts (due to their stubbornness upon disbelief); hence, they do not understand anything.

Tafseer

They liked to be included with the women who stay behind; and a seal has been set upon their hearts due to their persistent disbelief and hypocrisy. Hence, because of the seal on their hearts, they do not understand what is good and what is bad.

لٰكِنِ الرَّسُوْلُ وَ الَّذِیْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ۚ وَ اُولٰٓىٕكَ لَهُمُ الْخَیْرٰتُ ۫ وَ اُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ ۝۸۸

9:88. But the Messenger and those who accepted faith with him fought with their wealth and lives; and only for them are the virtues (of this world and the Hereafter), and it is these (people) who have achieved the goal.

Tafseer

If the hypocrites remained behind from the battlefield, then by doing so, they have harmed themselves. But the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and those who accepted faith alongside him fought in the Path of Allah عَزَّوَجَلَّ with their wealth and lives; and only for them are the virtues - i.e. the good things in this life and in the Hereafter, and it is they who have achieved the goal, they are the victorious.

اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ ذٰلِكَ الْفَوْزُ الْعَظِیْمُ ۝۸۹ ع ۱۱ ۱۷

9:89. Allah has kept ready for them Gardens beneath which rivers flow; they shall abide therein forever; this is to achieve the great success.

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Tafseer

Allah عَزَّوَجَلَّ has kept prepared for them Gardens beneath which rivers flow, they will be made owners of those Gardens but will be entertained like guests therein; they shall abide therein forever - this is the great success.

وَ جَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِیُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِیْنَ كَذَبُوا اللّٰهَ وَ رَسُوْلَهٗؕ سَیُصِیْبُ الَّذِیْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِیْمٌ ﴿۹۰﴾

9:90. And the villagers who came making excuses desiring that an exemption be granted to them and those who remained behind; they lied to Allah and His Messenger, a painful punishment will soon reach the disbelievers amongst them.

Tafseer

Moreover, those Bedouins - that is, the villagers - who presented themselves in the august court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم whilst making excuses, desiring that an exemption be granted to them to stay behind on account of their excuses. So, he granted them leave to stay behind, however those hypocritical villagers who remained behind in their homes, they did not come to present any excuse - they actually lied to Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by outwardly showing faith; a painful punishment will soon reach the disbelievers amongst them who make false excuses.

لَیْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَ لَا عَلَى الَّذِیْنَ لَا یَجِدُوْنَ مَا یُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ رَسُوْلِهٖؕ مَا عَلَى الْمُحْسِنِیْنَ مِنْ سَبِیْلٍؕ وَ اللّٰهُ غَفُوْرٌ رَّحِیْمٌ ﴿۹۱﴾

9:91. There is no blame upon the weak, nor upon the sick, nor upon those who do not have the means to spend; provided they remain loyal to Allah and His Messenger; there is no way (of blame) against the virtuous, and Allah is Most Forgiving, Ever Merciful.

Tafseer

There is no blame upon the weak; nor upon the sick; the blind and the chronically ill; nor upon those who do not have the means to spend for battle or for travelling; no blame i.e. no sin falls upon them should they stay away from it provided that they remain loyal to Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم when they stay behind by not spreading false rumours or blocking others from joining the battle, but rather by adhering to obedience. There is no way of blame at all against the virtuous ones, and Allah عَزَّوَجَلَّ is Most Forgiving, Ever Merciful to them by granting them such relief in this matter.

وَّلَا عَلَى الَّذِيْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿۹۲﴾

9:92. Nor upon those who humbly present themselves in your august court, in order that you may provide them a conveyance (to carry them to the battlefield), (and) receive an answer from you; that 'I do not have anything to carry you.' And upon this (reply) they turn back; that their eyes overflowing with tears due to the sorrow that they could not find the means to spend.

Tafseer

Nor on those Companions رَضِیَ اللّٰہُ عَنْہُمْ أَجْمَعِیْن who are struck by poverty and humbly present themselves in your august court, in order that you might provide them a conveyance to carry them to the battlefield - these were men of al-Ansaar; it is also said that they were the Banu Muqrin. Moreover, they receive an answer from you that 'I do not have at this time anything to carry you.' Hence, as a result, they turn back; that their eyes overflowing with tears due to the sorrow that they could not find the means to spend to go to battle.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ ۙ وَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿۹۳﴾

9:93. Accountability is actually for those who ask leave from you, although they are rich; they liked to remain behind with the women, and Allah has set a seal upon their hearts; thus, they

do not know anything.

Tafseer

Accountability - i.e. the blame - is only upon those who ask leave from you to stay behind, although they are rich; they liked to remain behind with and be included amongst the women. In addition, Allah عَزَّوَجَلَّ has set a seal upon their hearts due to their disbelief and hypocrisy; they therefore do not know anything of being good or bad.

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ ؕ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ مِنْ اَخْبَارِكُمْ ؕ وَ سَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۴﴾

9:94. They will make excuses to you when you will return to them; say you (O Beloved), 'Do not make excuses; we will never believe you; Allah has (already) informed us about you. And Allah and His Messenger will now see your deeds, and you will then return to Him Who knows all the hidden and apparent; He will inform you of whatever you used to do.'

Tafseer

O Muslims, they will make excuses to you for having stayed behind when you will return to them in Madinah al-Munawwarah from the battle of Tabook. Say to them, O Beloved, 'Do not make excuses; we will never believe you; Allah عَزَّوَجَلَّ has already informed us about your true state. Moreover, Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will now see your deeds whether you repent from your hypocrisy or not, and then at the end you will return through resurrection to Him Who knows all the hidden and apparent, so there is nothing you can hide from Him; He will inform you of all whatever you used to do and recompense you for it.'

Please note

The term عالم الغیب - i.e. the unconditional Knower of all the hidden - is specifically for Allah عَزَّوَجَلَّ; although the Noble Prophets عَلَيْهِمُ السَّلَام have been granted knowledge of the unseen in abundance, however this term cannot be used for the Noble Prophets عَلَيْهِمُ السَّلَام.

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ۪ وَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۵﴾

9:95. They will now swear oaths by Allah before you when you will return to them, in order that you may overlook them. So, yes; do not bother about them; they are utterly filthy, and their abode is Hell; the recompense of what they used to earn.

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Tafseer

Now they will swear oaths by Allah عَزَّوَجَلَّ - before you when you turn back to them from the battle of Tabook - that they had genuine excuses for staying behind, in order that you may overlook them and be refrained from reprimanding them. So, yes; do not bother about them; they are utterly filthy on account of their inner crookedness; and their abode is Hell; the recompense of what they used to earn by way of hypocrisy.

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ ﴿۹۶﴾

9:96. (O Muslims!) They swear oaths before you that you may be pleased with them; so, if you become pleased with them, Allah will henceforth indeed (still) not be pleased with the disobedient people.

Tafseer

O Muslims! The hypocrites swear oaths before you that you may be pleased and satisfied with them and that they may continue receiving worldly benefits from you; if you become pleased with them, so indeed Allah عَزَّوَجَلَّ will still not be pleased with the disobedient people. Indeed, anyone's satisfaction with them is of no avail in the face of the wrath of Allah عَزَّوَجَلَّ.

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَاۤ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۹۷﴾

9:97. The (hypocritical) villagers are extremely staunch in disbelief and hypocrisy, and they deserve to remain ignorant of the commands which Allah has revealed to His Messenger; and Allah is All-Knowing, Ever Wise.

Tafseer

The hypocrites of the villages - i.e. the ignorant Arab gipsies - are extremely staunch in disbelief and hypocrisy than the city-dwellers on account of their harshness and rough nature and their being too remote to hear the Holy Qur'aan, blessed Hadith and the advice of Islamic scholars. Furthermore, they actually remain ignorant of the commands which Allah عَزَّوَجَلَّ has revealed to His Beloved

Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in the way of commands and legal rulings; this is because knowledge is more common in the cities, whereas ignorance is more common in the villages; and Allah عَزَّوَجَلَّ is All-Knowing, Ever Wise.

وَمِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَآىِٕرَ ؕ عَلَيْهِمْ دَآىِٕرَةُ السَّوْءِ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۹۸﴾

9:98. And some of the villagers are such that what they spend in Allah's cause; so, they consider it as a penalty, and they await the coming of the series (of sorrows) upon you; only upon them is the evil circle (of sorrow), and Allah is All-Hearing, All-Knowing.

Tafseer

Some of the villagers are such that what they spend in Allah's عَزَّوَجَلَّ cause, they consider it as a penalty i.e. as a liability and a financial loss because they do not hope to be rewarded for it but spend it out of fear; these were the Banu Asad and Banu Ghatafaan. Moreover, they await the coming of the series of sorrows and troubles upon you, and hence they wish to get rid of you - in fact, only upon them is the evil circle of sorrows and troubles; the punishment and destruction shall turn on them, not on you. Furthermore, Allah عَزَّوَجَلَّ is All-Hearing of the utterances of His servants, All-Knowing of their actions.

وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ ؕ اَلَاۤ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۹۹﴾ ع ۱۰

9:99. And some villagers are those who believe in Allah and the Last Day, and consider what they spend as the means to attain closeness to Allah and to attain supplications of the (Beloved) Messenger. Yes, indeed! It is the source of closeness for them, and Allah will soon cause them to enter into His Mercy; indeed, Allah is Most Forgiving, Most Merciful.

Tafseer

Some villagers are those who believe in Allah عَزَّوَجَلَّ and the Last Day - such as men from amongst the tribes of Juhaynah and Muzaynah - and consider what they spend as the means to attain closeness

to Allah عَزَّوَجَلَّ, and to attain and secure the supplications of the Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم for them. Yes, indeed! The spending of such men is the source of closeness for them to Allah عَزَّوَجَلَّ, and soon Allah عَزَّوَجَلَّ will cause them to enter into His Mercy - that is, Paradise; indeed, Allah عَزَّوَجَلَّ is Most Forgiving to those who obey Him, Most Merciful to them.

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًاؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۱۰۰

9:100. And the earliest and the foremost Muhaajireen (emigrants) and Ansaar (the helpers of the emigrants), and those who followed them with virtue; Allah is pleased with them and they are pleased with Him, and He has kept ready for them Gardens beneath which rivers flow, to abide therein forever and ever; only this is the great success.

Tafseer

The earliest and foremost al-Muhaajireen - i.e. emigrants - and al-Ansaar - i.e. helpers of the emigrants; that is, namely those who were present at the battle of Badr, or it refers to all the Companions رَضِیَ اللّٰہُ عَنْہُمْ أَجْمَعِیْن and those who followed them with virtue up to the Day of Resurrection; Allah عَزَّوَجَلَّ is pleased with them for their obedience to Him and they are pleased with Him of His reward for them, and He has kept prepared for them Gardens beneath which rivers flow; to abide therein forever and ever - only this is the great success.

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ۛؕ وَمِنْ اَهْلِ الْمَدِيْنَةِ ۛؔ مَرَدُوْا عَلَى النِّفَاقِ ۫ لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍۚ ۱۰۱

9:101. And some of the villagers around you are hypocrites, and (also) some of the people of Madinah; hypocrisy has become entrenched in them; so, you (O Beloved) do not know them (on your own accord); We know them. We shall soon punish them twice (i.e. with humiliation and killing); they will then be returned towards the greater punishment (in the Hereafter).

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Tafseer

Some of the villagers around you - O inhabitants of Madinah al-Munawwarah - are hypocrites such as the tribes of Aslam, Ashja' and Ghifaar; and some of the people of Madinah al-Munawwarah are also hypocrites - hypocrisy has become entrenched in them. So, you O Beloved do not know them on your own accord; Allah عَزَّوَجَلَّ knows them - subsequently, Allah عَزَّوَجَلَّ informed His Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم about them in detail, as mentioned in Surah Muhammad, verse no. 30. Allah عَزَّوَجَلَّ shall soon punish them twice; one by humiliating them and getting them killed in this world, and two by way of punishment in the grave; they will then be returned towards the greater punishment in the Hereafter - namely, the Fire.

وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۰۲﴾

9:102. And there are others who confessed their sins and mixed a good deed which another (which is) evil; it is imminent that Allah will accept their repentance; indeed, Allah is Most Forgiving, Ever Merciful.

Tafseer

There are others who have confessed their sins for having stayed behind and hence mixed a good deed with evil i.e. having first participated in the struggle, then staying behind; it is imminent that Allah عَزَّوَجَلَّ will accept their repentance - indeed, Allah عَزَّوَجَلَّ is Most Forgiving, Ever Merciful. This verse was revealed regarding a group of men of Madinah al-Munawwarah who tied themselves to the pillars of the Mosque after they heard what had been revealed regarding those who stayed behind from the battle of Tabook; they swore an oath that only the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would untie them, which he did when this verse was revealed.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۰۳﴾

9:103. O Beloved, take Zakah from their wealth, by which you may cleanse them and make them pure, and supplicate for their well-being; indeed, your supplication is the contentment of their hearts. And Allah is All-Hearing, All-Knowing.

Tafseer

O Beloved, take Zakah from their wealth, by which you may cleanse them and make them pure of their sins in that way, and supplicate for their well-being; indeed, your supplication is the contentment of their hearts. This contentment is also said to mean a guarantee for them that their repentance has been accepted. Moreover, Allah عَزَّوَجَلَّ is All-Hearing of their repentance, All-Knowing of the true conditions of their hearts.

اَلَمْ یَعْلَمُوْۤا اَنَّ اللّٰهَ هُوَ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ یَاْخُذُ الصَّدَقٰتِ وَ اَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِیْمُ ﴿۱۰۴﴾

9:104. Do they not know that only Allah accepts the repentance of His bondsmen and He takes the charity into His Hand of power? And this; that, only Allah is the Acceptor of repentance, the Merciful.

Tafseer

Do they not know that only Allah عَزَّوَجَلَّ accepts the repentance of His bondsmen and - before the charity reaches to the deserving recipient - He takes the charity into His Hand of Power i.e. He accepts their charity? Moreover, that only Allah عَزَّوَجَلَّ is the Acceptor of repentance of His bondsmen, the Merciful to them. This is a rhetorical question intended to motivate people to offer repentance and give charity.

وَ قُلِ اعْمَلُوْا فَسَیَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ وَ الْمُؤْمِنُوْنَ ؕ وَ سَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَیْبِ وَ الشَّهَادَةِ فَیُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾

9:105. And say you (O Beloved), 'Keep working; Allah will now see your deeds, and so will His Messenger and the Muslims; and you will soon return to the One Who knows all the unseen and seen; He will henceforth inform you of your actions.'

Tafseer

Say to them O Beloved, 'Keep working for the future as you wish - if you do good, your future will

be bright; and if you do evil, your future will be miserably dark. Allah عَزَّوَجَلَّ will now see your deeds, and so will His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Muslims as well; and soon you will return - through resurrection - to the One Who unconditionally knows all the unseen and seen, that is to Allah عَزَّوَجَلَّ. So, He will then inform you of your deeds, and thereby recompense you for it.

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۰۶﴾

9:106. And some are kept pending for the command of Allah; He may either punish them or accept their repentance. And Allah is All-Knowing, Ever Wise.

Tafseer

Some are from amongst those who are kept pending for Allah's عَزَّوَجَلَّ command concerning them, whether He punishes them - by causing them to die without repentance - or forgives them; in other words, He may punish them or accept their repentance. Moreover, Allah عَزَّوَجَلَّ is All-Knowing of His creation, Ever Wise in His making.

These 'some… amongst those' mentioned are the three Companions who did not go to Tabook, however they did not give their excuses and did not tie themselves up to the Masjid pillars as a sign of remorse; they are Maraarah Ibn Rabi', Ka'b Ibn Maalik and Hilaal Ibn Umayyah رَضِیَ اللّٰهُ عَنْهُمْ. They stayed behind out of idleness and their inclination for peace and quiet, not out of hypocrisy. Unlike the others however, they did not excuse themselves before the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and so the matter regarding them was suspended for fifty days, during which time people sidestepped them until it was later revealed that Allah عَزَّوَجَلَّ had granted forgiveness to them.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًۢا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۰۷﴾

9:107. And those (i.e. some hypocrites) who built a Mosque in order to cause harm, and due to disbelief, and (desiring) to cause divisions among the Muslims, and to await the one (Abu 'Aamir Nasraani) who is, at the outset, an opponent of Allah and His Messenger; and they will definitely swear oaths that 'We wished only good,' and Allah is Witness that they are indeed liars.

Tafseer

Some of the hypocrites built a Mosque (Masjid al-Diraar) in order to intend harm and cause suffering for the people of the Qubaa Mosque; these were twelve men from amongst the hypocrites, and - due to their disbelief - they built it on the order of the Christian monk Abu 'Aamir as a shelter for him so that whoever comes from his side to plot against Islam and Muslims may stay there. They were waiting for Abu 'Aamir because he had gone to the Roman Emperor to bring troops to fight against the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; they built this Mosque desiring to cause divisions amongst the Muslims who pray in the Qubaa Mosque by having some of these pray in the Mosque of the hypocrites, and to await the one i.e. Abu 'Aamir who is - at the outset - an opponent of Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Moreover, certainly they will swear an oath that 'By building the Mosque, we wished only good;' by way of kindness towards the poor in times of heavy rain or extreme heat and in order to provide a place of worship for the Muslims. However, Allah عَزَّوَجَلَّ is Witness that they are indeed liars in this claim of theirs. They had asked the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to perform Salah in it and so the next verse that follows was revealed.

لَا تَقُمْ فِیْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ یَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِیْهِ ؕ فِیْهِ رِجَالٌ یُّحِبُّوْنَ اَنْ یَّتَطَهَّرُوْا ؕ وَ اللّٰهُ یُحِبُّ الْمُطَّهِّرِیْنَ ﴿۱۰۸﴾

9:108. (O Beloved) never stand (to worship) in that Masjid (of the hypocrites); indeed, that Masjid which has been founded on piety from the very first day deserves that you should stand (to worship) in it; therein are the people who wish to cleanse themselves thoroughly; and Allah loves the pure.

Tafseer

O Beloved, never stand to worship in that Masjid of the hypocrites; consequently, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sent a group from the Companions رَضِیَ اللّٰهُ عَنْهُمْ to destroy and burn that so-called Mosque, and in its place they left a rubbish pit where rotten garbage would be dumped; indeed, that Masjid which has been founded upon piety from the very first day - that is, the day you arrived in Madinah al-Munawwarah; this was the Qubaa Masjid or al-Masjid al-Nabawi - deserves more than the other one that you should stand to worship in it; therein are the people - namely, the Ansaar -

who wish and love to cleanse themselves thoroughly; Allah عَزَّوَجَلَّ loves the pure ones - that is, He will grant them reward.

اَفَمَنْ اَسَّسَ بُنْیَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ رِضْوَانٍ خَیْرٌ اَمْ مَّنْ اَسَّسَ بُنْیَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِیْ نَارِ جَهَنَّمَ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ۝۱۰۹

9:109. So, is the one who laid his foundation upon the fear of Allah and upon His pleasure better, or the one who laid his foundation upon the brink of a crumbling pit; hence, it collapsed with him into the Fire of Hell? And Allah does not cause the unjust to be guided.

Tafseer

So, is the one who founded his building of faith and truthfulness upon the fear of Allah عَزَّوَجَلَّ and upon His pleasure better, or the one i.e. the hypocrite who founded his building of hypocrisy and falsehood upon the brink of a crumbling pit; that is, an overhanging brink which is collapsing and about to ruin, taking with it into the fire of Hell the one who built it? Moreover, Allah عَزَّوَجَلَّ does not guide the unjust towards success due to their persistency upon disbelief. This is indeed an excellent example to explain an important matter; that is, not building upon that foundation which is opposite to fearing Allah عَزَّوَجَلَّ and for what it leads to in terms of consequences.

ع ۱۳ ۱۱ ۲ لَا یَزَالُ بُنْیَانُهُمُ الَّذِیْ بَنَوْا رِیْبَةً فِیْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ۝۱۱۰

9:110. That building which they set up will not stop causing disturbance to their hearts unless their hearts become pieces. And Allah is All-Knowing, Ever Wise.

Tafseer

That building which they set up by the name of a Mosque, such as Masjid al-Diraar, etc. even if it is destroyed, it will not stop causing disturbance and doubt to their hearts unless their hearts are cut i.e. torn to become pieces, such that they die; only then their suffering will be over. Moreover, Allah عَزَّوَجَلَّ is All-Knowing of His creation, Ever Wise in what He does with them.

Please note

There are some buildings that outwardly look like a Mosque and are referred to as Mosques by some people, but not necessarily in the ruling of a Mosque if they are initiated by deviants whose beliefs have reached the limit of Kufr (disbelief).

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِیْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَؕ یُقَاتِلُوْنَ فِیْ سَبِیْلِ اللّٰهِ فَیَقْتُلُوْنَ وَ یُقْتَلُوْنَۖ وَعْدًا عَلَیْهِ حَقًّا فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ وَ الْقُرْاٰنِؕ وَ مَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَیْعِكُمُ الَّذِیْ بَایَعْتُمْ بِهٖؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۱۱۱﴾

9:111. Indeed, Allah has purchased from the Muslims their wealth and lives in this exchange; that, for them is Paradise. They fight in the cause of Allah; they slay and are slain; a true promise upon the responsibility of His Generosity (mentioned) in the Tawrah, and the Injeel and the Qur'aan. And who fulfils his promise more than Allah? Therefore, rejoice over your trade that you have made with Him; and only this is the great success.

Tafseer

Indeed, Allah عَزَّوَجَلَّ has purchased from the Muslims their wealth, that they spend it in obedience to Him and their lives in exchange for this that for them is the reward of Paradise. They sell their wealth and lives in this way that they fight in cause of Allah عَزَّوَجَلَّ; they kill the enemies of Islam and are killed, meaning that some of them are killed while others keep on fighting - a true promise upon the responsibility of His Generosity as mentioned in the Tawrah, the Injeel and the Holy Qur'aan. Moreover, Allah عَزَّوَجَلَّ has made the true promise of Paradise with the believers, hence who can fulfil his promise more than Allah عَزَّوَجَلَّ? That is, there is no one better in fulfilling it. Therefore, rejoice over your trade that you have made with Allah عَزَّوَجَلَّ by selling your wealth and lives to Him in exchange for Paradise; and only this is the great success, the one that secures the ultimate goal.

اَلتَّآىِٕبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآىِٕحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَ النَّاهُوْنَ عَنِ الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِؕ وَ بَشِّرِ الْمُؤْمِنِیْنَ ﴿۱۱۲﴾

9:112. Those who repent, who worship, who praise (Allah), who fast, who bow, who prostrate, who enjoin what is good and forbid what is evil and who observe the limits of Allah; and give glad tidings to the Muslims.

Tafseer

Those who repent from all evil actions, who worship i.e. who devote their worship sincerely to Allah عَزَّوَجَلَّ, who praise Allah عَزَّوَجَلَّ in every state, who fast, who bow, who prostrate - that is, those who perform Salah, moreover those who enjoin what is good and forbid what is evil and who observe the limits of Allah عَزَّوَجَلَّ by implementing His commands; and give glad tidings of Paradise to the Muslims.

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْۤا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْۤا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ﴿۱۱۳﴾

9:113. It does not befit the (Beloved) Prophet and those who believe to seek forgiveness for the polytheists; even if they are (their) relatives, since it has become clear to them that they are the inmates of Hell.

Tafseer

This verse was revealed regarding the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wanting to ask forgiveness for his uncle Abu Taalib. It does not befit the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - as well as those who believe - to seek forgiveness from Allah عَزَّوَجَلَّ for the polytheists; even if they are their relatives, ever since it has become clear to the believers that because of the persistency of their disbelieving relatives upon disbelief, they have become the inmates of Hell for having died as disbelievers. Therefore, there is no room to supplicate for their forgiveness.

وَمَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَاۤ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗۤ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ ﴿۱۱۴﴾

9:114. And the seeking of forgiveness by Ibrahim for his father (i.e. paternal uncle) was only because of a promise he had made to him. Then, when it became clear to Ibrahim that he (Aazar) was an enemy of Allah, he (Ibrahim) severed his ties with him; indeed, Ibrahim is definitely most lamenting (soft hearted), forbearing.

Tafseer

Moreover, the seeking of forgiveness by the Prophet Ibrahim عَلَيْهِ السَّلَام for his father - i.e. his paternal uncle - was only because of a promise Ibrahim عَلَيْهِ السَّلَام had made to him when he said to his paternal uncle, 'I will ask my Lord for your forgiveness,' - as mentioned in Surah 19, verse 47 - in the hope that he would submit to Allah عَزَّوَجَلَّ, then when it became clear to him that Aazar was an enemy of Allah عَزَّوَجَلَّ, the Prophet Ibrahim عَلَيْهِ السَّلَام cut off all of his ties with him and refrained from asking for his forgiveness; indeed, Ibrahim عَلَيْهِ السَّلَام is definitely most soft hearted, forbearing i.e. enduring harm patiently.

وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًۢا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۱۱۵﴾

9:115. And it does not befit Allah's Majesty that He would lead a nation astray after He has guided them, until He has made clear to them what they should avoid; indeed, Allah knows everything.

Tafseer

Moreover, it does not befit the Majesty of Allah عَزَّوَجَلَّ that He would lead a nation astray after He has guided them towards His religion, until He has made clear to them what they should avoid in the way of deeds - but when they are not cautious of it, then they deserve to be sent astray; indeed, Allah عَزَّوَجَلَّ knows everything including who deserves to be sent astray or to be guided.

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ یُحْیٖ وَیُمِیْتُ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِیٍّ وَّلَا نَصِیْرٍ ﴿۱۱۶﴾

9:116. Indeed, only for Allah is the kingdom of the heavens and the earth, He gives life and He causes death, and you have neither any protector nor any helper other than Allah.

Tafseer

Indeed, only for Allah عَزَّوَجَلَّ is the kingdom of the heavens and the earth, He gives life and He causes death, and other than Allah عَزَّوَجَلَّ - i.e. without His order - you O mankind have neither any protector to preserve you from Him nor any helper to defend you against His punishment.

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ
مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿۱۱۷﴾

9:117. Indeed, Allah's mercies are focussed upon the Conveyor of the unseen news (i.e. Prophet), and those emigrants and helpers that stood by him in the time of hardship, after (when) it was close that the hearts of some could turn away, He then concentrated towards them with mercy; indeed, He is Most Compassionate, Most Merciful upon them.

Tafseer

Indeed, the mercies of Allah عَزَّوَجَلَّ are focussed upon the Conveyor of the unseen news i.e. the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and those emigrants and helpers that stood by him in the time of hardship; that is, during the time which was their predicament during the battle of Tabook where two men would share one date-fruit, ten men would take turns on one camel, and where the heat became so intense that they resorted to drinking unclean water - after when it was close that the hearts of some of them could turn away from following him due to the hardship that afflicted them; they then repented, so He directed His Mercy towards them by making them steadfast; indeed, He is Most Compassionate, Most Merciful upon them.

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْۤا اَنْ
لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾ ع ۱۴

9:118. And also upon the three (who did not join the Tabook expedition i.e. Ka'b Bin Maalik, Hilaal Bin Ummayah and Maraarah Bin Rabee') who were kept pending; when the earth, despite being vast, became narrow for them, and they became tired of their own lives and

became certain that there is no refuge from Allah except with Him only. He then accepted their repentance in order that they may remain repentant; indeed, only Allah is the Acceptor of repentance, the Most Merciful.

Tafseer

Additionally also upon the three who did not join the Tabook expedition for no valid reason - they were Ka'b Ibn Maalik, Maraarah Ibn Rabee' and Hilaal Ibn Umayyah رَضِیَ اللّٰہُ عَنْہُمْ who were kept pending concerning the acceptance of their repentance and forgiveness for fifty days, and nobody i.e. not even their close relatives were communicating with them; when the earth - despite being vast - became narrow for them, and they became tired of their own lives. They could not find a place wherein to feel secure and their hearts were distressed because of the anxiety and their sense of alienation, resulting from the delay of forgiveness from Allah عَزَّوَجَلَّ, such that their souls could not find happiness or comfort. Moreover, they became certain that there is no refuge of Allah عَزَّوَجَلَّ except with Him only - He then accepted their repentance in order that they may remain repentant; indeed, only Allah عَزَّوَجَلَّ is the Acceptor of repentance, the Most Merciful.

يٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِیْنَ ۝۱۱۹

9:119. O believers! Fear Allah, and be with the truthful ones.

Tafseer

O Believers! Fear Allah عَزَّوَجَلَّ by refraining from acts of disobedience to Him, and be with those who are truthful in their faith, actions and promises by adhering to sincerity i.e. the true Saints; that is, the friends of Allah عَزَّوَجَلَّ.

This tells us that in whichever group the Saints i.e. friends of Allah عَزَّوَجَلَّ are found, that group is on the path of truth. This group is only the Ahl al-Sunnah Wa al-Jamaa'ah because all the Saints belong to only the Ahl al-Sunnah Wa al-Jamaa'ah. Thousands of Allah's Saints were born amongst the Children of Israel, but when their religion became abrogated, then Sainthood was also discontinued from them. Thus, be with the group in which the truthful - i.e. the Awliya of Allah - are found.

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ۙ﴿۱۲۰﴾

9:120. It was not proper for the people of Madinah and the people of the surrounding villages to stay behind the (Beloved) Messenger of Allah (i.e. not joining the Jihaad), nor to consider their own lives dearer than his life; this is because the thirst, or the pain, or the hunger that afflicts them in the Way of Allah, or wherever any step they take, due to which the disbelievers get angry, or whatever harm they cause to an enemy; a good deed is recorded for them as a recompense of all of these; indeed, Allah does not waste the reward of the virtuous.

Tafseer

It was not proper for the people of Madinah al-Munawwarah, emigrants or helpers and the people of the surrounding villages - i.e. the Bedouins - to stay behind the Noble Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم i.e. not joining the Jihaad when he set out on a battle, nor was it proper to consider their own lives dearer than his life by them fearing hardships which the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself is pleased to go through; that prohibition against staying behind is because neither the thirst, hunger nor pain that afflicts them in the Way of Allah عَزَّوَجَلَّ, nor wherever any step they take - due to which the disbelievers get angry - nor whatever harm they cause to an enemy is nothing but that a good deed is recorded for them from Allah عَزَّوَجَلَّ as a recompense of all of the aforementioned hardships; indeed, Allah عَزَّوَجَلَّ does not waste the reward of the virtuous who practised pious deeds.

وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۱﴾

9:121. And whatever they spend; a little or a lot, and any valley they cross; it is all recorded for them, so that Allah may reward them for the best of their deeds.

Tafseer

Likewise, whatever they spend in the way of Allah عَزَّوَجَلَّ - a little or a lot - and any valley they cross during an expedition march; it is all recorded for them as a righteous deed, so that Allah عَزَّوَجَلَّ may reward them for the best of their deeds - that is, the due reward thereof.

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآىِٕفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْۤا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ﴿۱۲۲﴾ ع ۱۵

9:122. And it is not possible for the Muslims that all of them go out (to seek Islamic knowledge). So, why should it not be that a group from each community goes out, that they may gain the understanding of the religion, and upon returning, warn their people in the hope that they may refrain (from all evils)?

Tafseer

Moreover, it is not possible for the Muslims that all of them go out to learn and to seek the understanding of the religion - in other words, to become scholars of the religion of Islam. So, why should it not be that a group from each Muslim community, tribe, city and village, etc. goes out - that they may gain the understanding of the religion by becoming Islamic scholars - and after completing their study upon returning, they may warn their people regarding the punishment of Allah عَزَّوَجَلَّ by adhering to His commands and prohibitions in the hope that they may refrain from what is necessary to be refrained from?

Please note

From this verse, we learn that the Muslim community must establish authentic Madrasahs and Jami'ahs (Sunni Dar al-'Ulooms of the correct Islamic beliefs) in order to provide an opportunity to the students of sacred knowledge. Therefore, the maximum amount of the donations by Muslims should be given to fund these Islamic educational institutions.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ؕ وَاعْلَمُوْۤا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۱۲۳﴾

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9:123. O believers! Fight those disbelievers who are closer to you (and are likely to cause harm), and let them find sternness in you (within the limits of Islamic Law), and know that Allah is with the pious.

Tafseer

O Believers! First fight with the cunning and tyrannical disbelievers who are closer to you - as being relatives or tribesmen etc. - and then fight with other disbelievers who are also likely to cause harm; let them find for themselves sternness and harshness in you, let them find in you severity - in other words, you be tough with them but not exceeding the limit in this regard. We are ordered to be severe and stern with the disbelievers who are an obstacle or who have the potential to be an obstacle in the way of growth of Islam, but for those disbelievers who are defenceless, old people, the sick, children, women, monks and priests in their places of worship etc. we are ordered not to kill them or harm them, even in the state of war. Moreover, know that Allah عَزَّوَجَلَّ is with the pious in helping and granting them victory.

With this verse, all the verses of kindness and softheartedness towards disbelievers are abrogated; all types of firmness and severity are included in it. Therefore, there is no room in Islam for dialogue in general terms, such as 'love all and hate none' unless it is meant 'love all Muslims and hate none of them.' Sometimes, people relate such phrases to the pious Saints of Allah رَحِمَهُمُ اللهُ without any authentic, unquestionable and documented proofs in order to succeed in their own political agenda(s) or such words are used for their own invented philosophies as 'reformists' of society or pretend to be 'Sufis'; most of the time they quote such sayings by hearing from one another.

وَاِذَا مَاۤ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ یَّقُوْلُ اَیُّكُمْ زَادَتْهُ هٰذِهٖۤ اِیْمَانًا ۚ فَاَمَّا الَّذِیْنَ اٰمَنُوْا فَزَادَتْهُمْ اِیْمَانًا وَّهُمْ یَسْتَبْشِرُوْنَ ﴿۱۲۴﴾

9:124. And when a chapter (of the Qur'aan) is sent down, some of them (i.e. the hypocrites) therefore start saying that 'Whose faith amongst you has this (chapter) increased?' So, it has increased (i.e. strengthened) the faith of the believers and they are rejoicing.

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Tafseer

Moreover, when a chapter of the Holy Qur'aan is sent down, some of them - that is, the hypocrites - mockingly say to their companions, 'Whose faith amongst you has this chapter increased?' So, Allah عَزَّوَجَلَّ says, 'It has increased the faith of the believers because they accept it to be true and they are rejoicing because of its revelation.'

وَ اَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَ مَاتُوْا وَ هُمْ كٰفِرُوْنَ ﴿۱۲۵﴾

9:125. And for those in whose hearts is a disease (of hypocrisy), it has increased them in more filth upon (their existing) filth, and they died but on disbelief.

Tafseer

Furthermore, for those in whose hearts is a disease of doubt and hypocrisy, it is the chapter of the Holy Qur'aan that has increased them in the filth of disbelief upon their former and already-existing filth, and they died but in the state of disbelief.

اَوَ لَا یَرَوْنَ اَنَّهُمْ یُفْتَنُوْنَ فِیْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَیْنِ ثُمَّ لَا یَتُوْبُوْنَ وَ لَا هُمْ یَذَّكَّرُوْنَ ﴿۱۲۶﴾

9:126. Do they not observe that they are tested once or twice every year? Then they (still) do not repent, nor do they accept advice.

Tafseer

Do they not observe that they - the hypocrites - are actually tested once or twice every year with different kinds of disasters such as drought and diseases? Yet they do not repent of their hypocrisy and deceitfulness, nor do they accept advice, despite the fact that they see the truthfulness of the promises of Allah عَزَّوَجَلَّ.

وَ اِذَا مَاۤ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ ؕ هَلْ یَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا یَفْقَهُوْنَ ﴿۱۲۷﴾

9:127. And whenever a chapter is sent down, one of them starts to look at the other; that 'Is there anyone (from the Muslims) watching you?' And then they turn away; Allah has inverted their hearts because they are people who do not understand.

Tafseer

Additionally, whenever a chapter of the Holy Qur'aan is sent down wherein is the mentioning of them - and the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم recites it, one of them starts to look at the other desiring to flee and saying that 'Is there anyone from the Muslims watching you if you get up and flee?' Then, they turn away continuing in their disbelief; Allah عَزَّوَجَلَّ has upturned their hearts from guidance because they are a nation who does not understand the truth due to the reason that they do not reflect upon it.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِیْزٌ عَلَیْهِ مَا عَنِتُّمْ حَرِیْصٌ عَلَیْكُمْ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ ﴿۱۲۸﴾

9:128. Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering, he immensely desires your well-being; utmost kind, merciful for the Muslims.

Tafseer

O people, indeed there has come to you a Dignified Messenger from amongst yourselves, i.e. the Beloved Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; he is soft-hearted, such that heavy upon him is your suffering i.e. your experiencing hardship and encountering harm is hard upon him; he immensely desires your wellbeing - that is, he is full of concern for you that you should be rightly guided and enter Paradise; particularly utmost kind to the believers, merciful for the Muslims.

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِیَ اللّٰهُ ۖ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ عَلَیْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِیْمِ ﴿۱۲۹﴾ ع ۱۶ ۵

9:129. If they then turn away, so, say you (O Beloved); that 'Allah is sufficient for me; there is no one worthy of worship except Him; only in Him have I trusted, and He is the Owner of the Great Throne.'

Tafseer

Then, if they turn away i.e. refrain from believing in you and declare war against you, so say you O Beloved that 'Allah عَزَّوَجَلَّ is sufficient for me; He will help me against you, there is no one worthy of worship except Him; only in Him have I trusted, and He is the Owner of the Great Throne.'

SURAH
YUNUS (THE PROPHET JONAH)

(This Surah is Makkan,
containing 109 verses and 11 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الٓرٰ ۚ تِلْكَ اٰیٰتُ الْكِتٰبِ الْحَكِیْمِ ۝۱

10:1. Alif-Laam-Ra. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.) These are the verses of the Book of wisdom.

Tafseer

Alif-Laam-Raa; Allah عَزَّوَجَلَّ and His Noble Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم know best what is meant by these letters. These verses which are recited to you O Beloved Prophet are neither magic nor poetry, nor mere tales, but these are the verses of the Book of wisdom - that is, the Holy Qur'aan.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَیْنَاۤ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِیْنَ اٰمَنُوْۤا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ؕ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِیْنٌ ۝۲

وقف النبی صلی اللہ علیہ وسلم

10:2. Are people amazed that We have sent revelation to a man amongst them; that '(O Beloved), warn the people and convey glad tidings to the believers; that for them is the status of truth with

their Lord.'? The disbelievers said, 'Indeed, he is an open magician.'

Tafseer

Are people amazed that Allah عَزَّوَجَلَّ has sent revelation to such a man amongst them - namely, the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم? That, O Beloved, you must warn the people - i.e. the disbelievers - about the punishment in the Hereafter which is the outcome of disbelief and polytheism; and convey glad tidings to the believers - that for them is the status of truth; that is, a high rank with their Lord. The disbelievers concluded after seeing the miracles of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم that this cannot be done by a normal human being, so they said, 'He is indeed an open magician.'

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ یُدَبِّرُ الْاَمْرَ ؕ مَا مِنْ شَفِیْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝۳

10:3. Indeed, your Lord is Allah Who created the heavens and the earth in six days, then established His Authority upon the Throne; He plans work, there is no intercessor except after His permission; this is Allah; your Lord, therefore, worship Him; so, do you not ponder?

Tafseer

Indeed, your Lord is Allah عَزَّوَجَلَّ Who created the heavens and the earth in six days of the days of this world - that is, in the same measure of time because there was no sun or moon in order to calculate time; had He willed, He could have created them there and then but the reason for Him not having done so is that He wanted to teach His creations to be observant. Then, He established His Authority upon the Throne; He plans work directing matters amongst the creations. There is no intercessor except after His permission; this is a refutation of their saying, 'The idols intercede for us!'; this is Allah عَزَّوَجَلَّ; your Lord, therefore worship Him and affirm His Oneness. So, do you ponder not?

اِلَیْهِ مَرْجِعُكُمْ جَمِیْعًاؕ وَعْدَ اللّٰهِ حَقًّاؕ اِنَّهٗ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ لِیَجْزِیَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِؕ وَ الَّذِیْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِیْمٍ وَّ عَذَابٌ اَلِیْمٌۢ بِمَا كَانُوْا یَكْفُرُوْنَ ۴

10:4. Only towards Him are you all to return; the promise of Allah is true; indeed, He initially creates and then after (its) extinction will recreate in order to give reward with justice to those who believed and performed good deeds. And for the disbelievers is boiling water to drink and a painful punishment; the recompense of their disbelief.

Tafseer

On the Day of Judgement, only towards Him are you all to return; this is the true promise of Allah عَزَّوَجَلَّ which He has made with His bondsmen. Indeed, He creates at first without following any already-existing pattern of anything and then after its extinction will create again through resurrection in order to give reward with justice to those who believed and performed good deeds. However, for the disbelievers is boiling water to drink and a painful punishment in the Hell; the recompense of their disbelief.

From this verse, it is understood that boiling water, the mixture of blood and pus and painful punishments are reserved solely for the disbelievers; sinful Muslims will be protected from these severe punishments.

هُوَ الَّذِیْ جَعَلَ الشَّمْسَ ضِیَآءً وَّ الْقَمَرَ نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِیْنَ وَ الْحِسَابَؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّۚ یُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ۵

10:5. It is He Who created the sun radiant and the moon luminous and fixed its stages; that you know the counting of the years, and calculation (of months, days and hours); Allah has not created it except with the truth; He explains the signs in detail for the people of knowledge.

Tafseer

It is He Who created the sun radiant - that is, shining light - and the moon luminous and fixed its 28

stages in 28 nights for each month, becoming concealed for two nights when a particular month has 30 days or concealed for one night when it has 29 days; for you to know the number of years, and the calculation of months, days and hours, as well as the calculation of seasons, the growth of crops, the timings of Salah etc. - Allah عَزَّوَجَلَّ has not created that which is mentioned except with the truth and not in vain; He explains the signs of His power in detail for the people of knowledge who reflect.

اِنَّ فِی اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ لِّقَوْمٍ یَّتَّقُوْنَ ۝۶

10:6. Indeed, in the alternation of the day and night, and all that Allah has created in the heavens and the earth; there are signs for those who fear (Allah).

Tafseer

Indeed, in the alternation of the day and night - i.e. in their coming and going, increasing and diminishing - and all that Allah عَزَّوَجَلَّ has created in the heavens of the angels, the sun, the moon, the stars and other things and the earth of the animals, mountains, seas, rivers, trees and other things; in all these things there are signs of His power for those who fear Allah عَزَّوَجَلَّ, so they believe due to His fear.

اِنَّ الَّذِیْنَ لَا یَرْجُوْنَ لِقَآءَنَا وَ رَضُوْا بِالْحَیٰوةِ الدُّنْیَا وَ اطْمَاَنُّوْا بِهَا وَ الَّذِیْنَ هُمْ عَنْ اٰیٰتِنَا غٰفِلُوْنَ ۝۷

10:7. Indeed, those who do not hope to meet Us, and they are pleased with the worldly life, and became satisfied with it, and those who neglect Our verses.

Tafseer

Indeed, those who - by denying the establishment of the Day of Judgement - do not hope to meet Allah عَزَّوَجَلَّ through resurrection, and they are pleased with the worldly life and are satisfied with it instead of the life of the Hereafter - because they reject the truth of the life of the Hereafter - and also those who neglect His verses due to refusing them; there abode is mentioned in the next verse.

اُولٰٓىِٕكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا یَكْسِبُوْنَ ۝۸

10:8. Their destination is Hell; the recompense of their deeds.

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Tafseer

The destination of such people is Hellfire because of what they used to earn in the way of committing idol-worshipping and performing acts of disobedience; this punishment is the recompense of their evil deeds.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ یَهْدِیْهِمْ رَبُّهُمْ بِاِیْمَانِهِمْۚ تَجْرِیْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِیْ جَنّٰتِ النَّعِیْمِ ۝۹

10:9. Indeed, those who accepted faith and did good deeds, their Lord will guide them due to their faith; rivers will be flowing beneath them, in the Gardens of bounty.

Tafseer

Indeed, those who accepted faith and did good deeds, their Lord will guide them to the path of Paradise due to their faith in Him by appointing for them a light with which they will be able to find their way on the Day of Resurrection; rivers will be flowing beneath their palaces, they will be in the Gardens of bounty.

دَعْوٰىهُمْ فِیْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ تَحِیَّتُهُمْ فِیْهَا سَلٰمٌۚ وَ اٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝۱۰ ع ۲

10:10. This will be their supplication therein (i.e. in Paradise) that 'Glory be to You, O Allah.' And their opening word of happiness for greetings is, 'Salaam.' And the conclusion of their supplication is, 'All praise is due to Allah Who is the Lord of all the worlds.'

Tafseer

This will be the beginning of their supplication in Paradise that they will say, 'Glory be to You, O Allah عَزَّوَجَلَّ' so that what they request they find before them. In addition, their opening word of happiness for greetings is 'Salaam i.e. peace.' Finally, the conclusion of their supplication is 'All praise is due to Allah عَزَّوَجَلَّ; Lord of all the worlds.'

وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ؕ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۱﴾

10:11. And if Allah had hastened to send misfortune to the people just as quickly as they hasten to seek for good, their appointed term would have henceforth concluded. So, We leave those who do not hope to meet Us; that they keep on wandering in their rebellion.

Tafseer

When the idol-worshippers sought to hasten their punishment and when they asked for the rain of stones to come down upon them or use some other words of cursing against themselves, this verse was revealed; 'Moreover, if Allah عَزَّوَجَلَّ had hastened to send misfortune to the disbelieving people of Makkah al-Mukarramah just as quickly as they hasten to seek for worldly good, their appointed term of life would have come to an end by His destroying of them but He gives them respite. He swiftly accepts the supplication of goodness but delays the acceptance of the supplication of misfortune; this is indeed His Benevolence. So, He leaves those who do not hope to meet Him; that they keep on wandering in their rebellion.

وَاِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖۤ اَوْ قَاعِدًا اَوْ قَآئِمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهٗ مَرَّ كَاَنْ لَّمْ يَدْعُنَاۤ اِلٰى ضُرٍّ مَّسَّهٗ ؕ كَذٰلِكَ زُيِّنَ لِلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲﴾

10:12. And when hardship reaches man, he calls upon Us, whilst lying down, and sitting, and standing; then, when We remove his hardship, he walks away as if he had never called upon Us at all upon any hardship reaching (him); this is how the deeds of the transgressors are made to appear good to them.

Tafseer

Moreover, when a hardship - such as illness or poverty - reaches any one of the disbelieving men, he calls upon Allah عَزَّوَجَلَّ whilst lying down, sitting and standing - in other words, in every state; and

when He removes his hardship, he walks away from belief into disbelief as if he had never called upon Him at all for reaching to Him upon any hardship because of a misfortune that befell him; this is how - from the Devil's side- the evil deeds of the transgressors are made to appear good to them.

وَ لَقَدْ اَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوْا ۙ وَ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ وَ مَا كَانُوْا لِیُؤْمِنُوْا ؕ كَذٰلِكَ نَجْزِی الْقَوْمَ الْمُجْرِمِیْنَ ﴿۱۳﴾

10:13. And We indeed destroyed generations before you when they exceeded the limits, and their respective Messengers came to them with clear proofs, and they were not at all such that they would believe; this is how We recompense the transgressors.

Tafseer

Furthermore, Allah عَزَّوَجَلَّ indeed destroyed generations before you - O people of Makkah - when they exceeded the limits by way of idol-worshipping, and their respective Messengers عَلَیْہِمُ السَّلَام came to them with clear proofs indicating their truthfulness of them being Messengers, and they - the people of Makkah - were not at all such that they would believe. So, just as He destroyed those generations of disbelievers, the same way He recompenses the transgressors.

ثُمَّ جَعَلْنٰكُمْ خَلٰٓىٕفَ فِی الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَیْفَ تَعْمَلُوْنَ ﴿۱۴﴾

10:14. We then appointed you as successors on the earth after them, in order to see how you perform deeds.

Tafseer

Then, Allah عَزَّوَجَلَّ appointed you - O people of Makkah - as successors on the earth after them, in order to see what deeds you perform upon it and whether you would take heed from the example and stories of the former disbelievers and believe in His Messengers عَلَیْہِمُ السَّلَام.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَاۤ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِيْۤ اَنْ
اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰۤى اِلَيَّ ۚ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝۱۵

10:15. And when Our clear verses are recited upon them, the people who do not hope to meet Us begin to say that 'Bring a Qur'aan other than this one, or change it'. Say you (O Beloved), 'I do not have the right that I change it on my own accord; I follow only that what is revealed to me. (Hypothetically) if I disobey my Lord, I henceforth fear the punishment of the Great Day (of Resurrection).'

Tafseer

A group of disbelievers came to the august court of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and said, 'If you want us to believe in you, then bring another Qur'aan in which our gods are not condemned; or change the present Qur'aan to suit our needs.' As a response, this verse was revealed; 'Moreover, when Allah's عَزَّوَجَلَّ clear verses from the Holy Qur'aan are recited upon them, the people who do not hope to meet Him - i.e. those who do not fear the Day of Resurrection - begin to say that 'Bring a Qur'aan other than this one in which our gods are not degraded and nothing is said against us therein, or change it on your own accord.' Allah عَزَّوَجَلَّ says, 'Say to them O Beloved, "I do not have the right to change it on my own accord; I only follow that what is revealed to me. Hypothetically, if I disobey my Lord by changing it, I fear the punishment of the Great Day of Resurrection."'

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَ لَاۤ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ۝۱۶

10:16. Say you (O Beloved), 'Had Allah willed, I would not have therefore recited it (the Qur'aan) to you, nor would He have made you aware of it. So, before this, I have lived an era amongst you; so, do you not have intellect?'

Tafseer

Say you O Beloved, 'Had Allah عَزَّوَجَلَّ willed, I would not have recited the Holy Qur'aan to you, nor would He have made you aware of it - in other words, He would have made it known to you by the

tongue of someone other than myself. So, before this, I have lived an era of forty years amongst you and I did not study anything from any human being; do you therefore not have any sense that this Qur'aan is not made by myself?

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖؕ اِنَّهٗ لَا یُفْلِحُ الْمُجْرِمُوْنَ﴿۱۷﴾

10:17. So, who is more unjust than the one who fabricates lie concerning Allah or belies His verses? Indeed, the culprits shall never succeed.

Tafseer

So, who is more unjust than the one who fabricates lie concerning Allah عَزَّوَجَلَّ by ascribing partners to Him or belies His verses? That is, he denies the Holy Qur'aan. Indeed, the criminals - i.e. the idol-worshippers - shall never succeed; they shall never find true happiness.

وَ یَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَضُرُّهُمْ وَ لَا یَنْفَعُهُمْ وَ یَقُوْلُوْنَ هٰۤؤُلَآءِ شُفَعَآؤُنَا عِنْدَ اللّٰهِؕ قُلْ اَتُنَبِّـُٔوْنَ اللّٰهَ بِمَا لَا یَعْلَمُ فِی السَّمٰوٰتِ وَ لَا فِی الْاَرْضِؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ﴿۱۸﴾

10:18. And they (the polytheists) worship other than Allah that which can neither harm them nor benefit them and say, 'These are our intercessors before Allah.' Say you (O Beloved), 'Do you inform Allah of something which is not in His Knowledge, neither in the heavens nor in the earth?' Glory and Supremacy is for Him from what they associate (to Him).

Tafseer

Moreover, the polytheists worship other than Allah that which can neither harm them should they not worship it nor benefit them if they do worship it - these are the idols - and they further say, 'These are our intercessors before Allah (عَزَّوَجَلَّ).' Say to them O Beloved, 'Do you inform Allah عَزَّوَجَلَّ of something which is not in His Knowledge, neither in the heavens nor in the earth?' This rhetorical question is meant as a denial because if He had a partner, He Himself would have known it since nothing can be hidden from Him. Glory and Supremacy is for Him from what they associate to Him.

وَمَا كَانَ النَّاسُ اِلَّاۤ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ؕ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِیَ بَیْنَهُمْ فِیْمَا فِیْهِ یَخْتَلِفُوْنَ ﴿۱۹﴾

10:19. And people were only one nation (i.e. were all believers), and they then differed, and had it not been previously for a Word finalised from your Lord (that the disbelievers will be given respite), the matters in which they differed would have henceforth been decided here.

Tafseer

Moreover, people were only one nation - that is, all were believers from the time of the Prophet Adam to the time of the Prophet Nooh عَلَیْهِمَا السَّلَام; they then differed i.e. some of them remaining firmly upon belief in One God - i.e. Allah عَزَّوَجَلَّ - whilst others disbelieved. Furthermore, had it not been previously for a Word - i.e. a Decree - concluded from your Lord that the disbelievers will be given respite to do whatever they desire in this world, the matters - i.e. the religion - in which they differed would have been decided right here by the disbelievers being punished and destroyed.

وَیَقُوْلُوْنَ لَوْلَاۤ اُنْزِلَ عَلَیْهِ اٰیَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَیْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّیْ مَعَكُمْ مِّنَ الْمُنْتَظِرِیْنَ ﴿۲۰﴾ ع ۲

10:20. And they say, 'Why has not a sign been sent down upon him (the Prophet) from his Lord?' Say you, 'The unseen is only for Allah (on His own accord), therefore, wait; I am also waiting with you.'

Tafseer

The people of Makkah al-Mukarramah say, 'Why has a sign not been sent down upon him - i.e. the Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم - from his Lord, as were the case with previous Prophets in the way of the She-camel, the Staff or the Glowing hand, etc.?' Say to them, 'The unseen - i.e. the knowledge of signs coming forth - only belongs to Allah عَزَّوَجَلَّ, only He knows it on His own accord, therefore wait for the punishment if you do not believe; I am also waiting with you to see you being punished.'

وَاِذَاۤ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِیْۤ اٰیَاتِنَا ؕ قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ؕ اِنَّ رُسُلَنَا یَكْتُبُوْنَ مَا تَمْكُرُوْنَ ﴿۲۱﴾

10:21. And when We give people the taste of mercy after some hardship had afflicted them, they immediately start conspiring against Our verses; say you (O Beloved), 'The secret plan of Allah is the most Swift.' Indeed, Our angels are recording your deceptions.

Tafseer

Moreover, when Allah عَزَّوَجَلَّ gives people - that is, the disbelievers of Makkah al-Mukarramah - the taste of mercy, such as rain and fertility, after some hardship, such as misery and drought, had afflicted them; they immediately start conspiring - as is their hobby - against His verses in the way of mockery and denial. Proclaim to them O Beloved, 'The secret plan of Allah عَزَّوَجَلَّ is the most swift, He is best to destroy their schemes. Indeed, His Angels are recording your deceptions.'

هُوَ الَّذِیْ یُسَیِّرُكُمْ فِی الْبَرِّ وَ الْبَحْرِؕ حَتّٰۤى اِذَا كُنْتُمْ فِی الْفُلْكِۚ وَ جَرَیْنَ بِهِمْ بِرِیْحٍ طَیِّبَةٍ وَّ فَرِحُوْا بِهَا جَآءَتْهَا رِیْحٌ عَاصِفٌ وَّ جَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَّ ظَنُّوْۤا اَنَّهُمْ اُحِیْطَ بِهِمْۙ دَعَوُا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَۚ لَىٕنْ اَنْجَیْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ(۲۲)

10:22. It is He Who enables you to travel on the land and the sea, to the extent that when you are in a boat, and they (i.e. the boats) carry them (i.e. people) with a favourable breeze and they rejoice at it; (suddenly) a storm reached them, and waves surrounded them from all sides and they realise that we are surrounded; thereupon they call upon Allah as being His devoted bondsmen; that 'If You rescue us from this, we will therefore definitely be thankful.'

Tafseer

It is He Who enables you to travel on the land and the sea to the extent that when you are in a boat, they - i.e. the boats - carry them with a favourable breeze and they rejoice at the speed of the boats. Suddenly, a stormy wind - blowing violently destroying everything - reached them, waves of the ocean surrounded them from all sides and they realise that 'We are surrounded'; that is, that they shall perish. Thereupon, they call upon Allah عَزَّوَجَلَّ as being His sincere bondsmen saying that 'If You rescue us from this calamity, O Allah عَزَّوَجَلَّ, we will certainly be thankful.'

فَلَمَّاۤ اَنْجٰىهُمْ اِذَا هُمْ یَبْغُوْنَ فِی الْاَرْضِ بِغَیْرِ الْحَقِّؕ یٰۤاَیُّهَا النَّاسُ اِنَّمَا بَغْیُكُمْ عَلٰۤى اَنْفُسِكُمْۙ مَّتَاعَ الْحَیٰوةِ الدُّنْیَا ۫ ثُمَّ اِلَیْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۳﴾

10:23. Then, when Allah rescues them, they start wrongfully committing oppression on the earth straightaway. O people! Your oppression is only a torment against your own selves; attain the benefit from this world, you then have to return to Us, and at that time, We shall inform you of your deeds.

Tafseer

When Allah عَزَّوَجَلَّ then rescues them, they start wrongfully committing oppression on the earth straightaway by associating others with Him. O people! The evil of your oppression is only a torment against your own selves, since the sin thereof shall fall against you; attain the benefit from this world a short while, then you have to return to Him after death and at that time, He shall inform you of all your good and bad deeds and then recompense you for it.

اِنَّمَا مَثَلُ الْحَیٰوةِ الدُّنْیَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا یَاْكُلُ النَّاسُ وَ الْاَنْعَامُؕ حَتّٰۤى اِذَاۤ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَ ازَّیَّنَتْ وَ ظَنَّ اَهْلُهَاۤ اَنَّهُمْ قٰدِرُوْنَ عَلَیْهَاۤ ۙ اَتٰىهَاۤ اَمْرُنَا لَیْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِیْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۲۴﴾

10:24. The example of the life of this world is similar to the water which We sent down from the sky; so, due to it, the vegetation from the earth grew in abundance; that which men and cattle eat, to the extent that when the earth has taken on its ornaments and is well beautified (with flowers and crops), and its owners assumed that it is under their control, Our command (then) came in the night or in the day, We henceforth made it like a clean-mown harvest, as if it had not existed yesterday; this is how We explain the verses in detail for the people who reflect.

Tafseer

The example of the life of this world is similar to the rainwater which Allah عَزَّوَجَلَّ has sent down from

the sky. Therefore, due to it, the vegetation from the earth grew in abundance - that which mankind and cattle eat - to the extent that when the earth has taken on its ornaments; and is well beautified with green grass, flowers and crops in abundance; everyone is consequently happy and at that point many people become neglectful of the remembrance of Allah عَزَّوَجَلَّ. In addition, its owners assumed that the crop is under their control; in other words, they will cut their crop, then His command of punishment came in the night or in the day in the form of hailstones or violently strong wind etc., so He made it like a clean-mown harvest, as if it had not existed yesterday and its owner remained regretting; this is how He explains the verses - i.e. the signs of His Power - in detail for the people who reflect.

وَاللّٰهُ یَدْعُوْۤا اِلٰى دَارِ السَّلٰمِؕ-وَ یَهْدِیْ مَنْ یَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ(۲۵)

10:25. And Allah calls to the home of peace, and guides whom He wills to the Straight Path.

Tafseer

After mentioning the perishable condition of this world, an invitation of the everlasting Paradise is given in this verse; 'Moreover, Allah عَزَّوَجَلَّ calls to the home of peace - that is, the abode of security which is Paradise - by summoning people to faith, and guides whom He wills to the Straight Path; that is, the religion of Islam.'

لِلَّذِیْنَ اَحْسَنُوا الْحُسْنٰى وَ زِیَادَةٌؕ-وَ لَا یَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّ لَا ذِلَّةٌؕ-اُولٰٓىٕكَ اَصْحٰبُ الْجَنَّةِۚ-هُمْ فِیْهَا خٰلِدُوْنَ(۲۶)

10:26. For the person who does good is goodness, and even more than that; and neither will darkness nor disgrace come upon their faces; it is they who are the people of Paradise, they will abide therein forever.

Tafseer

For the people who do good - by having faith - is the supreme goodness from Allah عَزَّوَجَلَّ, which is Paradise; even more than that is anticipated which is the vision of Allah عَزَّوَجَلَّ in Paradise in a wakeful state, and neither will darkness nor disgrace come upon their faces - it is they who are the people of Paradise, they will abide in it forever.

وَالَّذِیْنَ كَسَبُوا السَّیِّاٰتِ جَزَآءُ سَیِّئَةٍۭ بِمِثْلِهَا ۙ وَتَرْهَقُهُمْ ذِلَّةٌ ؕ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَاۤ اُغْشِیَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّیْلِ مُظْلِمًا ؕ اُولٰٓىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِیْهَا خٰلِدُوْنَ ﴿۲۷﴾

10:27. And (for) those who earned evil (deeds), the recompense of evil is its equivalent, and humiliation will cover them; they will have no one to save them from Allah, as if their faces are covered with segments of the dark night; it is they who are the people of the Fire, they will remain therein forever.

Tafseer

Moreover, for those who earned evil deeds by practising idol-worshipping and committing other sins, the recompense of evil is the punishment which is its equivalent, and humiliation will envelope them; they will have no one to save them from the punishment of Allah عَزَّوَجَلَّ, their faces will be dark on the Day of Judgement, as if their faces are covered with segments of the darkest night - it is they who are the people of the Fire, they will remain in it forever.

وَیَوْمَ نَحْشُرُهُمْ جَمِیْعًا ثُمَّ نَقُوْلُ لِلَّذِیْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَیَّلْنَا بَیْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِیَّانَا تَعْبُدُوْنَ ﴿۲۸﴾

10:28. And on the Day when We will raise all of them together, (We) shall then say to the polytheists that 'Stay in your place; you and your partners (i.e. false deities).' So, we shall separate them from the Muslims, and their partners will say to them, 'When did you worship us?'

Tafseer

Moreover, on the Day when Allah عَزَّوَجَلَّ will raise and gather all of them together, then He shall say to the polytheists that 'Stay in your place; you and your partners i.e. false deities; that is, the idols.' So, He shall separate them from the Muslims, and their partners - i.e. their idols - will speak with the command of Allah عَزَّوَجَلَّ and will say to the polytheists, 'When did you worship us?' This means that the polytheists were not worshipping the idols; they are lying, rather the polytheists were worshipping their own desires.

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿۲۹﴾

10:29. (The idols will say) 'Allah is henceforth a sufficient Witness between us and you; that we were not even aware that you worshipped us.'

Tafseer

The idols will say, 'Therefore, Allah عَزَّوَجَلَّ is a Sufficient Witness between us and you - that we were not even aware that you worshipped us - because we were lifeless and stones.'

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّاۤ اَسْلَفَتْ وَرُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۳۰﴾ ع

النصف ۱۰ ع ۳ ۸

10:30. Here every soul will test what it has sent ahead, and they will be returned to Allah Who is their true Master, and all their fabrications (false deities) will be lost from them.

Tafseer

Here every soul will test - i.e. analyse and check - what it has sent ahead in the way of deeds, the polytheists will be returned to Allah عَزَّوَجَلَّ; their rightful and established everlasting Lord Who is their true Master, and all of their fabrications which are their false deities will be lost - i.e. absent - from them.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿۳۱﴾

10:31. Say you (O Beloved), 'Who provides you sustenance from the sky and the earth? Or Who is the Owner of ears and eyes? And Who brings forth the living from the dead and Who brings forth the dead from the living? And Who plans all matters?' So, they will now say that 'It is Allah,' therefore, say you, 'So, why do you not fear?'

Tafseer

Say to them O Beloved, 'Who provides you sustenance from the sky - that is rain - and the earth - that is plants? Or Who is the Owner of ears and eyes - meaning, the ability to make someone hear and to make someone see? Moreover, Who brings forth the living from the dead - such as sperm, which is lifeless - and Who brings forth the dead - such as an egg - from the living, such as a bird? Furthermore, Who plans and directs all matters between creations? So, they will now say, 'That is Allah عَزَّوَجَلَّ,' therefore say to them, 'So, why do you not fear Him and not believe in Him?'

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۖۚ فَاَنّٰى تُصْرَفُوْنَ ﴿۳۲﴾

10:32. So, this is Allah; your True Lord, what then remains after the truth except error? So, to where do you return?

Tafseer

So, this is Allah عَزَّوَجَلَّ Who does all of these things; your True Lord, what then remains after the truth except error? The rhetorical questioning here is meant as an affirmative; in other words, there is definitely nothing after truth other than the error. Thus, he who mistakes the truth and worships false gods has fallen into error. So, to where do you return from faith, despite the proofs of the Oneness of Allah عَزَّوَجَلَّ having been established?

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْۤا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿۳۳﴾

10:33. This is how the Word of your Lord has been proven against the disobedient; thus, they will not believe.

Tafseer

Therefore, those who turned away from faith is how the Word of your Lord has been proven against the disobedient i.e. those who disbelieve, so they will not believe in Allah عَزَّوَجَلَّ, and they will not endorse and believe the Prophethood of His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿۳۴﴾

10:34. Say you (O Beloved), 'Is there anyone amongst your partners (false deities) that can initially create and then recreate after its extinction?' You say, 'Allah is the Initial Creator, and then after (its) extinction, He will recreate; to where do you therefore return?'

Tafseer

Say you O Beloved, 'Is there anyone amongst your partners - i.e. false deities - whom you worship along with Allah عَزَّوَجَلَّ that can initially create the creation without following any pattern and then re-create after its extinction?' Say to them, 'Allah عَزَّوَجَلَّ is the Initial Creator of creation; He created everything without following any pre-existing design and then after its extinction, He will re-create it. So, where do you return to - whilst abandoning His worship - despite proofs having been established that only He is worthy of worship?

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْۤ اِلَى الْحَقِّ ؕ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِيْۤ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْۤ اِلَّاۤ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿۳۵﴾

10:35. Say you (O Beloved), 'Is there any amongst your partners (false deities) that shows the path of truth?' Say you; that 'Allah shows the path of truth, so, who should be obeyed; the One Who shows the path of truth, or the one (i.e. the idol) which itself cannot find the path unless it is directed to the path (i.e. being physically carried from place to place)? So, what has happened to you; how do you carry out judgement?'

Tafseer

Say you O Beloved, 'Is there anyone amongst your partners - i.e. the false deities - that shows the path of Truth by means of setting up conclusive arguments and creating guidance? Say you, that 'Only Allah عَزَّوَجَلَّ shows the path of Truth, so who should be obeyed; the One Who shows the path of Truth, or the one - i.e. the idol - which itself cannot find the path unless it is directed to the path physically being carried from place to place?' The rhetorical questioning here is meant as an affirmation and a reprimand - in other words, the former is more deserving. 'So, what has happened

to you; how do you carry out judgement? How do you make this corrupt judgement that the one who does not deserve to be followed is being followed?'

وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿۳۶﴾

10:36. And most of them do not follow anything except assumption; indeed, assumption does not give the benefit of certainty at all. Indeed, Allah knows their deeds.

Tafseer

Furthermore, most of them do not follow anything in worshipping idols except assumption since they imitate their fathers in that; indeed, assumption does not give the benefit of certainty at all, because worshipping idols is a result of their assumption, whereas worshipping the only One God - i.e. Allah عَزَّوَجَلَّ - is proven with the categorical and definitive intellectual and documented proofs. Indeed, Allah عَزَّوَجَلَّ knows their deeds and will requite them for it.

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿۳۷﴾

10:37. And the status of this Qur'aan is not such that it can be invented by anyone, without Allah revealing it; yes, it is a validation of the previous Books and is a detailed explanation of all that is written in the (Preserved) Tablet; there is no doubt in it at all; it is from the Lord of all the worlds.

Tafseer

Moreover, this Qur'aan is not such that it can be invented by anyone without Allah عَزَّوَجَلَّ revealing it; yes, it is a validation of the previous Books - such as the Tawrah and Injeel, etc. - which were revealed before it and is a detailed explanation of all that is written in the Preserved Tablet. It is free from any fabrication and lie, and the entire creation is powerless to bring anything similar to it; therein is no doubt nor any uncertainty - it is from the Lord of all the worlds.

اَمْ یَقُوْلُوْنَ افْتَرٰىهُؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِیْنَ(۳۸)

10:38. Do they say that 'He (the Prophet) has fabricated it'? Say you (O Beloved), 'So, bring one chapter like it, and call anyone you can find other than Allah if you are truthful.'

Tafseer

Do the disbelievers say that 'The Prophet Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم) has fabricated the (Holy) Qur'aan?' Say to them O Beloved, 'Then, bring one Surah - i.e. a chapter - like it in terms of clarity and the linguistic excellence of its language by way of invention because you are eloquent speakers like me of the Arabic language. Moreover, call anyone you can find other than Allah for help in this matter if you are truthful, in saying that this Qur'aan is an invention of human beings.' But they were not able to do this.

بَلْ كَذَّبُوْا بِمَا لَمْ یُحِیْطُوْا بِعِلْمِهٖ وَلَمَّا یَاْتِهِمْ تَاْوِیْلُهٗؕ كَذٰلِكَ كَذَّبَ الَّذِیْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الظّٰلِمِیْنَ(۳۹)

10:39. Rather, they have belied the knowledge that they could not master, and they have not yet seen its outcome. Similarly, those before them belied; therefore, see the outcome of the unjust.

Tafseer

Allah عَزَّوَجَلَّ says, 'Rather, they have belied the knowledge that they could not master - that is, they denied the Holy Qur'aan and did not reflect upon it, and they have not yet seen the outcome of the threats made therein. Similarly, those before them belied their Messengers عَلَیْہِمُ السَّلَام, therefore see the outcome of the unjust for denying the Messengers عَلَیْہِمُ السَّلَام - in other words, observe how their matter was concluded by way of them being destroyed; in a similar manner, Allah عَزَّوَجَلَّ shall destroy these disbelieving people.'

وَمِنْهُمْ مَّنْ یُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا یُؤْمِنُ بِهٖؕ وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِیْنَ(۴۰) ع ۴

10:40. And amongst them is the one who believes in it and amongst them is the one who does

not believe in it; and your Lord knows well the mischief-makers.

Tafseer

Moreover, amongst the people of Makkah al-Mukarramah is the one who believes in it - i.e. in the Holy Qur'aan, and amongst them is the one who does not believe in it; and your Lord knows very well the mischief-makers - this is a warning for them.

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّیْ عَمَلِیْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِیْٓـُٔوْنَ مِمَّاۤ اَعْمَلُ وَاَنَا بَرِیْٓءٌ مِّمَّا تَعْمَلُوْنَ ﴿۴۱﴾

10:41. And if they belie you, so, say you (O Beloved), 'For me are my deeds, and for you are your deeds; you have no connection with what I do, and I have no relation with what you do.'

Tafseer

Furthermore, if they belie you, so say to them O Beloved, 'My deeds are beneficial for me, whereas your deeds are harmful for you - that is, for each there will be a due recompense of his deeds; you have no connection with what I do, and I have no relation with what you do.' This is said as a warning in order that they may repent and believe.

وَمِنْهُمْ مَّنْ یَّسْتَمِعُوْنَ اِلَیْكَ ؕ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوْا لَا یَعْقِلُوْنَ ﴿۴۲﴾

10:42. And amongst them are some who listen to you; so, will you make the deaf hear, even if they do not have intellect?

Tafseer

Amongst them are some who listen to you when you recite the Holy Qur'aan, but they do not accept it; will you make the deaf hear, even though with their deafness they do not have intellect? Allah عَزَّوَجَلَّ compares the disbelievers of Makkah to the deaf because they are not able to benefit from what is recited to them; they are deaf at heart.

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ؕ اَفَاَنْتَ تَهْدِى الْعُمْىَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ﴿۴۳﴾

10:43. And amongst them is the one who stares at you; so, will you show the path to the blind, even if they do not see?

Tafseer

Additionally, amongst them is the one who stares at the signs of your truthfulness but he does not believe, so will you show the path to the blind even if they do not see? Allah عَزَّوَجَلَّ compares the disbelievers of Makkah to the blind because they fail to be guided, rather they are much worse since Allah عَزَّوَجَلَّ states, 'It is not the eyes that are blind, but it is the hearts within the chests that are blind.' [22:46]

اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّلٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۴﴾

10:44. Indeed, Allah does not at all oppress people; yes, people do injustice to their own souls.

Tafseer

Indeed, Allah عَزَّوَجَلَّ does not at all oppress people, He has sent Prophets and Books for providing guidance; but the people did not believe in the Prophets عَلَيْهِمُ السَّلَام and the Books, therefore they commit injustice to their own souls due to not following the Prophets عَلَيْهِمُ السَّلَام and due to committing disbelief.

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْۤا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿۴۵﴾

10:45. And upon the Day when He will raise them, (it will be) as if they had not stayed in this world except for a moment of the day; they will recognise each other. Those who belied meeting with Allah remained in complete loss and were not on guidance.

Tafseer

When Allah عَزَّوَجَلَّ will raise and gather them on the Day of Judgement, it will seem to them as if they had not stayed in this world or in the grave except for a moment of the day because they wasted their lives in seeking the comforts of this worldly life, they will recognise each other upon them being resurrected from their graves but later they will not recognise each other because of the terror that they are to witness. Those who belied meeting with Allah عَزَّوَجَلَّ remained in complete loss and were not upon guidance.

وَ اِمَّا نُرِیَنَّكَ بَعْضَ الَّذِیْ نَعِدُهُمْ اَوْ نَتَوَفَّیَنَّكَ فَاِلَیْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِیْدٌ عَلٰى مَا یَفْعَلُوْنَ ﴿۴۶﴾

10:46. And (O Beloved), whether We show you some (of their punishment) from that which We are promising them or We call you towards Us before (showing you their punishment); in any case, they have to return to Us. Allah is then the Witness of their deeds.

Tafseer

Allah عَزَّوَجَلَّ states, 'And O Beloved, whether We show you part of the punishment of the disbelievers - during your visible lifetime - from that which We are promising them or We call you towards Us - due to your apparent departing from this world - showing you their punishment in the Hereafter; in any case, they have to return to Us. Then, Allah (عَزَّوَجَلَّ) is the Witness of their deeds in the way of their denials and disbelief, and He will punish them with the severest of punishments.'

وَ لِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِیَ بَیْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا یُظْلَمُوْنَ ﴿۴۷﴾

10:47. And in every nation there was a Messenger; when their Messenger would come to them, they would be judged with justice, and no wrong would be done to them.

Tafseer

In every nation of this world there was a Messenger; when their Messenger عَلَیْهِ السَّلَام would come to them and people would deny him, they were judged with justice - such that the disbelievers were punished and the Messenger as well as all of those who accepted his truthfulness were rescued; and

they were not wronged by being punished for no crime but they were punished because of their transgressions. Similarly, O Beloved Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), Allah (عَزَّوَجَلَّ) shall deal with these disbelievers of your community.

وَ یَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۴۸﴾

10:48. And they would say, 'When will this promise come, if you are truthful?'

Tafseer

Then, the disbelievers mockingly say, 'Tell us - O Muhammad (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) - as to when this promise of punishment will come to pass, if you are truthful.'

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ ضَرًّا وَّ لَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا یَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا یَسْتَقْدِمُوْنَ ﴿۴۹﴾

10:49. Say you (O Beloved), 'I have no power to benefit or hurt myself on my own accord but what Allah wills. For every nation is a promise; when their promise shall come, so, they cannot delay (it) a moment nor can they advance a moment.'

Tafseer

Say you O Beloved, 'Without the Benevolence of Allah عَزَّوَجَلَّ, I personally have no power to benefit nor hurt even myself on my own accord but as Allah عَزَّوَجَلَّ wills; He gives me power over this.' It is indirectly said in this verse that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is empowered by Allah عَزَّوَجَلَّ of giving benefit to or causing loss to anything or anyone in the entire world. 'Therefore, Allah عَزَّوَجَلَّ is the One Who will bring upon you and show you the punishment, so do not ask me to bring about the punishment. For every disobedient nation is a promise of punishment until they perish; when their promise of devastation shall come, so they cannot delay it a moment nor can they advance a moment.'

قُلْ اَرَءَیْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَیَاتًا اَوْ نَهَارًا مَّاذَا یَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿۵۰﴾

10:50. Say you (O Beloved), 'What do you say; if His punishment henceforth comes upon you at night or during the day (it is still a punishment), so, what is it that for which the criminals are being hasty?'

Tafseer

Say you O Beloved, 'What do you say; if His punishment comes upon you at night or during the day, what part of the punishment is it that the sinners - i.e. the idol-worshippers - seek to hasten? No matter when it comes, it is still a punishment.' The reason here is to provoke fear in them - in other words, how awful is that which they seek to hasten.

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَ قَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿۵۱﴾

10:51. 'So, will you believe it only when it (the punishment) has occurred? (They will be told) "Do you believe in it now, (whereas) you were hastening for it before?"'

Tafseer

So, will you believe it only when the punishment has come to pass i.e. when it has occurred? They will be told, 'Do you believe in it now? Whereas, you were mockingly hastening for it before.'

ثُمَّ قِیْلَ لِلَّذِیْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۵۲﴾

10:52. The unjust will then be told, 'Taste the everlasting punishment; you will not get any other recompense except only that which you used to earn.'

Tafseer

Then, the unjust will be told, 'Taste the everlasting punishment - that is, the one in which you shall forever abide. You will not get any other recompense except only that of which you used to earn.'

وَ یَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِیْ وَ رَبِّیْۤ اِنَّهٗ لَحَقٌّ ؕ وَ مَاۤ اَنْتُمْ بِمُعْجِزِیْنَ ﴿۵۳﴾

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10:53. And they ask you, 'Is it (i.e. the punishment) a reality?' Say you, 'Yes, by the oath of my Lord! Indeed, it is definitely a reality, and you will not be able to make (Allah) tired.'

Tafseer

They ask you to inform them, 'Is the punishment a reality? In other words, that which you promise us in the way of punishment and resurrection.' Say you, 'Yes, by the oath of my Lord! Indeed, it is definitely a reality, and you will not be able to make Allah عَزَّوَجَلَّ tired; in other words, you cannot escape the punishment.'

وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِی الْاَرْضِ لَافْتَدَتْ بِهٖؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَۚ وَ قُضِیَ بَیْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا یُظْلَمُوْنَ ﴿۵۴﴾

10:54. And if each transgressing soul owned everything on the earth, it would have certainly given it in ransom for its freedom. And they secretly felt remorse when they saw the punishment. And they have been judged with fairness and they will not be wronged.

Tafseer

If each transgressing soul - that has disbelieved - had owned everything on the earth of riches, it would have certainly given it in ransom against punishment on the Day of Resurrection. Moreover, they secretly felt remorse for having neglected faith when they saw the punishment; their leaders keep their remorse secret from the weak ones whom they had led astray fearing reprimand. Furthermore, they have been judged with fairness and they will not be wronged in anything.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِؕ اَلَاۤ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۵۵﴾

10:55. Pay heed! Indeed, everything that is in the heavens and the earth belongs only to Allah. Pay heed! Indeed, the promise of Allah is true, but most of them know not.

Tafseer

Pay heed! Indeed, everything that is in the heavens and the earth - all of them - belong only to Allah عَزَّوَجَلَّ. Pay heed! Indeed, Allah's عَزَّوَجَلَّ promise of resurrection and recompense is true, but most of them - i.e. the disbelievers - know not.

هُوَ یُحْیٖ وَ یُمِیْتُ وَ اِلَیْهِ تُرْجَعُوْنَ(۵۶)

10:56. And He gives life and causes death, and only towards Him will you return.

Tafseer

Allah عَزَّوَجَلَّ gives life and causes death; and only towards Him will you return in the Hereafter and He shall recompense you for your deeds.

یٰۤاَیُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَ شِفَآءٌ لِّمَا فِی الصُّدُوْرِۙ-وَ هُدًى وَّ رَحْمَةٌ لِّلْمُؤْمِنِیْنَ(۵۷)

10:57. O people! Advice has come to you from your Lord and healing for the hearts, and guidance and mercy for the believers.

Tafseer

O people of Makkah al-Mukarramah! Advice has come to you from your Lord - i.e. a Book - which contains that which is permissible for you and that which is instructed to you, and this Book is Holy the Qur'aan; healing for all the diseases, especially a cure for the hearts of corrupt beliefs and uncertainties; guidance from error and mercy for the believers.

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْیَفْرَحُوْا ؕ هُوَ خَیْرٌ مِّمَّا یَجْمَعُوْنَ(۵۸)

10:58. Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.' That is better than all of their (accumulated) wealth.

Tafseer

Say you O Beloved, 'Only Allah's عَزَّوَجَلَّ Bounty - that is, Islam and His Mercy i.e. the Beloved Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; and only upon it i.e. the Holy Qur'aan and the arrival of the Noble Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم should they rejoice.' That is better than all of their accumulated wealth.

Please note

This tells us to express joy during the month of the revelation of the Holy Qur'aan; that is in Ramadaan, and to express joy and happiness during the month of the blessed birth of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم; i.e. Rabi' al-Awwal is an act of worship. The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is indeed the Mercy and the Greatest Bounty of Allah عَزَّوَجَلَّ; therefore, we should celebrate his arrival in this world with pomp and glory.

قُلْ اَرَءَیْتُمْ مَّاۤ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّ حَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿۵۹﴾

10:59. Say you (O Beloved), 'What do you say (regarding) the sustenance which Allah has sent down for you? From it, you have considered it unlawful and lawful on your own accord.' Say you, 'Has Allah given you permission for it, or do you fabricate lie against Allah?'

Tafseer

Say you O Beloved, 'What do you say regarding the sustenance which Allah عَزَّوَجَلَّ has sent down for you? From it, you have considered it unlawful and lawful on your own accord, as in the case of the camels called Baheerah or Saa'ibah, and carrion.' Say you; 'Has Allah عَزَّوَجَلَّ given you permission to make that lawful or unlawful, or do you fabricate lie against Allah عَزَّوَجَلَّ by attributing that to Him?'

وَ مَا ظَنُّ الَّذِیْنَ یَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ یَوْمَ الْقِیٰمَةِ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا یَشْكُرُوْنَ ﴿۶۰﴾ ع ۶ ۱۱

10:60. And what do those who fabricate lie against Allah assume what their position will be (in terms of punishment) on the Day of Resurrection? Indeed, Allah bestows favour upon people, but most people are ungrateful.

Tafseer

Moreover, what is the assumption of those who fabricate lie against Allah عَزَّوَجَلَّ as to what their position will be in terms of punishment on the Day of Resurrection? Do they assume that He will not punish them? Indeed, Allah عَزَّوَجَلَّ bestows favour and grace upon the people by granting them respite, but most people do not understand this and are hence ungrateful.

وَمَا تَكُوْنُ فِیْ شَاْنٍ وَّ مَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّ لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَیْكُمْ شُهُوْدًا اِذْ تُفِیْضُوْنَ فِیْهِ ؕ وَ مَا یَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِی الْاَرْضِ وَ لَا فِی السَّمَآءِ وَ لَاۤ اَصْغَرَ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرَ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۶۱﴾

10:61. And if you (O Beloved) are engaged in any task and you recite a part of the Qur'aan on His behalf, and O people, whatever task you are engaged with, We are Witness upon you when you commence it; there is nothing in the earth or in the heaven even equal to an atom's weight hidden from your Lord, nor anything smaller or greater than it (i.e. the atom) which is not recorded in the Luminous Book.

Tafseer

If you O Beloved are engaged in any task and particularly when you are engaged in reciting a part of the Holy Qur'aan on the behalf of Allah عَزَّوَجَلَّ for His pleasure, and O people whatever task you are engaged with, Allah عَزَّوَجَلَّ is Witness upon you when you commence any of your tasks. There is nothing in the earth or in the heaven hidden from your Lord even equal to an atom's weight, nor anything smaller or greater than the atom, which is not recorded in the Luminous Book, namely the Preserved Tablet i.e. al-Lawh al-Mahfooz.

اَلَاۤ اِنَّ اَوْلِیَآءَ اللّٰهِ لَا خَوْفٌ عَلَیْهِمْ وَ لَا هُمْ یَحْزَنُوْنَ ﴿۶۲﴾

10:62. Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief.

Tafseer

Listen! No doubt, upon the friends of Allah there is neither any fear nor any grief in the Hereafter.

The pious bondsmen of Allah are known as Saints or Awliya Allah; Sainthood cannot be attained by hard work, however some are granted Sainthood through piety and some are made to be Saints at birth. There are two types of Saints: (1) Tashreeʼee (2) Takweeni. The first type includes all those pious believers who have obtained the nearness of Allah عَزَّوَجَلَّ; the second type includes those Saints who have been granted the power of affecting change. Amongst the first type there is one saint out of every forty pious believers, whilst the other group is special; this includes Ghauth, Qutb, Abdaal, etc.

الَّذِیْنَ اٰمَنُوْا وَ كَانُوْا یَتَّقُوْنَ ﴿۶۳﴾

10:63. (The Friends of Allah are only) those who have believed and practice piety (by strictly following Shariʼah).

Tafseer

The Friends of Allah are only those who have believed; in other words, they have adopted the correct, authentic and mainstream beliefs which are known as Sunni beliefs; and practice piety - that is, strictly following the Shariʼah by observing the commandments and prohibitions of Allah عَزَّوَجَلَّ. Open sinners and those who act against the Shariʼah cannot become Awliya Allah; rather, they are Awliya of Shaitaan (friends of the Devil).

لَهُمُ الْبُشْرٰى فِی الْحَیٰوةِ الدُّنْیَا وَ فِی الْاٰخِرَةِؕ لَا تَبْدِیْلَ لِكَلِمٰتِ اللّٰهِؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۶۴﴾

10:64. For them are glad tidings in the life of this world and in the Hereafter; the Words of Allah cannot be changed; this is the great success.

Tafseer

For them are glad tidings of the pleasure of Allah عَزَّوَجَلَّ in the life of this world and in the Hereafter of Paradise, reward and the seeing of Allah عَزَّوَجَلَّ; the Words of Allah عَزَّوَجَلَّ cannot be changed, nor failing of His promises; this what is mentioned here is the great success.

وَ لَا یَحْزُنْكَ قَوْلُهُمْۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِیْعًاؕ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۶۵﴾

وقف لازم

10:65. And (O Beloved), do not grieve over their speech; indeed, all honour is for Allah and He is the All-Hearing, the All-Knowing.

Tafseer

O Beloved, do not grieve over their saying that you have not been sent as a Prophet or otherwise; indeed, all honour is for Allah عَزَّوَجَلَّ and He is your Helper and your Helper is the All-Hearing of every speech, the All-Knowing of deeds and will recompense them and grant you victory.

اَلَاۤ اِنَّ لِلّٰهِ مَنْ فِی السَّمٰوٰتِ وَ مَنْ فِی الْاَرْضِؕ-وَ مَا یَتَّبِعُ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَآءَؕ-اِنْ یَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا یَخْرُصُوْنَ(۶۶)

10:66. Listen! Indeed, however many are in the heavens and however many are on the earth are in Allah's ownership only. And what are they following; those who are calling upon partners (i.e. false deities) instead of Allah? They do not follow anything except (their) assumption, and they make only speculations.

Tafseer

Listen! Indeed, however many angels are in the heavens and however many people are on the earth are in the ownership of Allah عَزَّوَجَلَّ only. Moreover, what are they following; those who are calling upon partners - i.e. false deities - instead of calling upon Allah عَزَّوَجَلَّ? They do not follow anything except their assumption, and they make only a speculation - that is, their guess that these gods will intercede for them on the Day of Judgement; whereas, they are only telling lies in this matter.

هُوَ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًاؕ-اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّسْمَعُوْنَ(۶۷)

10:67. It is He Who created the night for you; that you may gain rest in it, and made the day; causing your eyes to open. Indeed, in these are signs for the people who listen.

Tafseer

It is Allah عَزَّوَجَلَّ Who created the night for you; that you may gain rest therein and made the day causing your eyes to open so you can do your works therein; indeed, in these are signs of His Oneness for the people who listen, listening in such a way so as to reflect and be admonished.

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍۭ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۸﴾

10:68. They said, 'Allah has chosen offspring for Himself.' Glory be to Him; only He is the Independent, only to Him belongs whatever is in the heavens and whatever is on the earth. 'You do not have any proof of this (claim); do you say such a thing against Allah which you know not?'

Tafseer

The Jews and the Christians as well as those who claim that the angels are the daughters of Allah عَزَّوَجَلَّ said, 'Allah (عَزَّوَجَلَّ) has chosen offspring for Himself.' However, this statement of theirs that they said is wrong; Glory be to Him from having offspring; only He is the Independent without any need for anyone because only the one who has a need for a child would desire to have one. Only to Him belongs whatever is in the heavens and whatever is on the earth as possessions, creations and servants. O disbelievers, you do not have any proof of this what you claim; do you say such a thing against Allah عَزَّوَجَلَّ which you know not? The rhetorical questioning here is meant as a reprimand.

قُلْ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَ ﴿۶۹﴾ ؕ

10:69. Say you (O Beloved), 'Indeed, those who fabricate lie against Allah will never prosper.'

Tafseer

Say you O Beloved, 'Indeed, those who fabricate lie against Allah عَزَّوَجَلَّ - by attributing offspring to Him - will never prosper in the Hereafter, and they shall never find happiness.'

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ ع ١٢

10:70. (The disbelievers are) to benefit a little on the earth, they are then to return to Us; We will then make them taste a severe punishment; the recompense of their disbelief.

Tafseer

The disbelievers are to benefit a little temporarily on the earth for the duration of their lives in this world, then to Allah عَزَّوَجَلَّ they are to return at the time of death; He will then make them taste a severe - i.e. terrible - punishment after death; this punishment is the recompense of their disbelief.

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ ۘ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ وقف لازم
تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿٧١﴾

10:71. Recite to them the news of Nooh; when he told his nation, 'O my people! If my standing here and reminding you of the signs of Allah has been unbearable to you, so, I have put my trust in Allah only. Hence, work together and strengthen your work along with your false deities, then let not there remain any uncertainty in your work; then, do what you can to me, and do not give me respite.'

Tafseer

Recite to the disbelievers of Makkah the news of the Prophet Nooh عَلَيْهِ السَّلَام; when he told his people, 'O my people! If my standing here with you and my reminding you of the signs of Allah عَزَّوَجَلَّ - through which you may recognise Him - has been unbearable to you, so I have put my trust in Allah عَزَّوَجَلَّ only. So, work together against me and strengthen your work of scheming to hurt me along with your false deities, then let not there remain any hesitation in your work; meaning come openly against me and fight with me if you so desire. Then, do to me whatever you can do to hurt me, and do not give me respite, because I am not afraid of you; I fear Allah عَزَّوَجَلَّ only.'

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۙ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

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10:72. 'If you then turn away, I do not therefore ask any wage from you; my reward is only upon Allah, and I am commanded to be of the Muslims.'

Tafseer

'Then, if you turn away from my reminding you of Allah عَزَّوَجَلَّ, I do not ask any wage from you for this propagation, so turn and go away; there is no financial loss to me, my reward is only upon Allah عَزَّوَجَلَّ, and I am commanded by Him to be of the Muslims.'

فَكَذَّبُوْهُ فَنَجَّيْنٰهُ وَ مَنْ مَّعَهٗ فِی الْفُلْكِ وَ جَعَلْنٰهُمْ خَلٰٓىٕفَ وَ اَغْرَقْنَا الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِنَا ۚ فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُنْذَرِیْنَ ﴿۷۳﴾

10:73. They therefore belied him, We then rescued him and those with him in the Ark, and made them successors (of the land of the disbelievers), and We drowned those who belied Our verses; therefore, see what was the outcome of those who were warned.

Tafseer

So, they belied him, then Allah عَزَّوَجَلَّ rescued him and those with him in the Ark, and He made them - that is, those with him - successors of the land of the disbelievers who were destroyed in the flood. Moreover, Allah عَزَّوَجَلَّ caused to drown - by releasing the Flood - those who belied His verses and His signs. Therefore, see what was the outcome of those who were warned by the Messenger Nooh عَلَيْهِ السَّلَام concerning the harms of disobeying Allah عَزَّوَجَلَّ, that they were destroyed; Allah عَزَّوَجَلَّ deals in a like manner with those who deny His signs.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَیِّنٰتِ فَمَا كَانُوْا لِیُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِیْنَ ﴿۷۴﴾

10:74. After him, We then sent other Messengers to their respective nation; they henceforth came to them with clear proofs, they were not therefore such who would believe in what they had already belied; this is how We set a seal upon the hearts of the transgressors.

Tafseer

Then, after him - that is, after the Prophet Nooh عَلَيْهِ السَّلَام, Allah عَزَّوَجَلَّ sent other Messengers عَلَيْهِمُ السَّلَام to their respective people, such as the Prophets Ibrahim, Hood and Saalih عَلَيْهِمُ السَّلَام, so they came to them with clear proofs i.e. miracles. Despite all of this, they were not such who would believe in what they had belied already; that is what they had denied before the sending of Messengers عَلَيْهِمُ السَّلَام to them - this is how Allah عَزَّوَجَلَّ set a seal upon the hearts of the transgressors so that they cannot accept faith in the same way that He sealed the hearts of those before. This sealing of their hearts is due to their persistency upon disbelief.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَ هٰرُوْنَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ بِاٰیٰتِنَا فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِیْنَ(۷۵)

10:75. After them, We then sent Moosa and Haaroon along with Our Signs to Fir'awn and his council; so, they displayed arrogance and were criminals.

Tafseer

Then after them, Allah عَزَّوَجَلَّ sent Moosa and Haroon عَلَيْهِمَا السَّلَام along with His nine Signs to Fir'awn and his courtiers; so they displayed arrogance from believing in the signs and they were hence criminals. Mention is made of many different Prophets عَلَيْهِمُ السَّلَام to further strengthen the blessed heart of the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْۤا اِنَّ هٰذَا لَسِحْرٌ مُّبِیْنٌ(۷۶)

10:76. So, when the truth came to them from Us, they said, 'This is definitely clear magic.'

Tafseer

So, when the truth came to them from Allah عَزَّوَجَلَّ in the form of miracles of the Prophet Moosa عَلَيْهِ السَّلَام, they said, 'This indeed is clear and evident magic.'

قَالَ مُوْسٰۤى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَ لَا یُفْلِحُ السّٰحِرُوْنَ(۷۷)

10:77. Said Moosa, 'Do you speak in this manner regarding the truth when it has come to you? Is this magic? And magicians never succeed.'

Tafseer

Said Moosa عَلَیْہِ السَّلَام, 'Do you speak in this manner regarding the truth when it has come to you that it is magic? Is this magic? Whereas, the one who has brought the signs of Allah عَزَّوَجَلَّ has indeed flourished, and he has invalidated the magic of the magicians. Moreover, you know very well that magicians never succeed or flourish.'

قَالُوْۤا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَیْهِ اٰبَآءَنَا وَ تَكُوْنَ لَكُمَا الْكِبْرِیَآءُ فِی الْاَرْضِ ؕ وَ مَا نَحْنُ لَكُمَا بِمُؤْمِنِیْنَ ۷۸

10:78. They said, 'Have you (both) come to us to turn us away from that (religion) upon which we found our forefathers, and that the leadership in the land may be only for you two? And we are never to believe in you.'

Tafseer

They said, 'Have both of you come to us for the reason that you want to turn us away from that religion of idol-worshipping upon which we found our forefathers following, and you want that the leadership and the kingship in the land of Egypt may be only for you two? Moreover, we are never to believe in you two.'

وَ قَالَ فِرْعَوْنُ ائْتُوْنِیْ بِكُلِّ سٰحِرٍ عَلِیْمٍ ۷۹

10:79. And Fir'awn said, 'Bring every skilled magician to me.'

Tafseer

Moreover, Fir'awn said to his congress, 'Bring every skilled and cunning magician to me in order to compete with Moosa (عَلَیْہِ السَّلَام) and defeat him, so that he can be proven a liar.'

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰۤى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ ﴿۸۰﴾

10:80. So, when the magicians came, Moosa said to them, 'Cast what you are to cast.'

Tafseer

So, when the magicians came, the Prophet Moosa عَلَيْهِ السَّلَام said to them, 'Cast what you are to cast.' This was said to them by Moosa عَلَيْهِ السَّلَام after they had spoken with him when they said, 'Either you cast or we shall be the ones who cast.'

فَلَمَّاۤ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ؕ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿۸۱﴾

10:81. Then, when they had casted, Moosa said, 'This which you have brought is magic; Allah will nullify it. Allah does not rectify the work of mischief-makers.'

Tafseer

Then, when they had casted their ropes, the Prophet Moosa عَلَيْهِ السَّلَام said, 'This which you have brought is magic and what I have brought are the true signs of Allah عَزَّوَجَلَّ; He will nullify your magic i.e. He will destroy it through my miracles. Moreover, Allah عَزَّوَجَلَّ does not rectify the work of mischief-makers.'

ع ۱۳ ۱۳ وَ يُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿۸۲﴾

10:82. 'And Allah proves the truth as the truth by His Words, even if the culprits become infuriated.'

Tafseer

Furthermore, Allah عَزَّوَجَلَّ proves the truth as the truth by His Words which He communicates with His Messengers عَلَيْهِمُ السَّلَام. So, He will make the Prophet Moosa عَلَيْهِ السَّلَام dominant over the disbelievers, even if the culprits - i.e. the enemies of Moosa عَلَيْهِ السَّلَام - become infuriated.

فَمَاۤ اٰمَنَ لِمُوْسٰۤى اِلَّا ذُرِّیَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَ مَلَا۟ئِهِمْ اَنْ یَّفْتِنَهُمْۚ وَ اِنَّ فِرْعَوْنَ لَعَالٍ فِی الْاَرْضِۚ وَ اِنَّهٗ لَمِنَ الْمُسْرِفِیْنَ ﴿۸۳﴾

10:83. So, no one believed in Moosa except a few descendants of his nation, fearing Fir'awn and his council; that they would force them to revert. And Fir'awn was indeed arrogant in the land, and he indeed exceeded the limit.

Tafseer

So, in the beginning no one believed in the Prophet Moosa عَلَیْہِ السَّلَام except a few descendants of his nation, them fearing Fir'awn and his congress; that they might persecute them and would force them to revert - that is, to turn them away from the religion of Moosa عَلَیْہِ السَّلَام by torturing them. Moreover, indeed Fir'awn was arrogant in the land of Egypt, and indeed he exceeded the limit by claiming to be god.

وَ قَالَ مُوْسٰى یٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَیْهِ تَوَكَّلُوْۤا اِنْ كُنْتُمْ مُّسْلِمِیْنَ ﴿۸۴﴾

10:84. And Moosa said, 'O my people! If you have believed in Allah, you should then place your trust in only Him, if you are Muslims.'

Tafseer

Furthermore, the Prophet Moosa عَلَیْہِ السَّلَام said, 'O my people! If you have believed in Allah عَزَّوَجَلَّ, then you should place your trust only in Him, if you are Muslims. Allah عَزَّوَجَلَّ helps those who are obedient to Him and destroys the enemies.'

فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَاۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِیْنَۙ ﴿۸۵﴾

10:85. They said, 'We have relied upon only Allah; our Lord. Do not make us a test for the unjust people (by giving them power over us).'

Tafseer

They said, 'We have relied upon only Allah عَزَّوَجَلَّ; our Lord. O Allah عَزَّوَجَلَّ, please do not make us a test for the unjust people by giving them power over us, lest they then think that they are upon the right path and our people may end up surrendering to the temptation of thinking that they are upon the right path.'

وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ﴿۸۶﴾

10:86. 'And with Your Mercy, rescue us from the disbelievers.'

Tafseer

'Moreover, O Allah عَزَّوَجَلَّ - with Your Mercy - rescue us from the cruelty and injustice of the disbelievers.'

وَ اَوْحَیْنَاۤ اِلٰى مُوْسٰى وَ اَخِیْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُیُوْتًا وَّ اجْعَلُوْا بُیُوْتَكُمْ قِبْلَةً وَّ اَقِیْمُوا الصَّلٰوةَؕ وَ بَشِّرِ الْمُؤْمِنِیْنَ ﴿۸۷﴾

10:87. And We sent revelation to Moosa and his brother; that 'Build houses for your people in Egypt and make your houses as places of worship, and keep Salah established, and give glad tidings to the Muslims.'

Tafseer

Allah عَزَّوَجَلَّ sent revelation to Moosa and his brother Haaroon عَلَيْهِمَا السَّلَام; that 'Build houses for your people in Egypt and make your houses as places of worship so that you may be secure from fear.' This is because Fir'awn had totally prohibited them from performing prayers. 'Moreover, keep Salah established whilst hiding from the people of Fir'awn, and O Moosa give glad tidings to the Muslims of victory and Paradise.'

وَ قَالَ مُوْسٰى رَبَّنَاۤ اِنَّكَ اٰتَیْتَ فِرْعَوْنَ وَ مَلَاَهٗ زِیْنَةً وَّ اَمْوَالًا فِی الْحَیٰوةِ الدُّنْیَا ۙ رَبَّنَا لِیُضِلُّوْا عَنْ سَبِیْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰۤى اَمْوَالِهِمْ وَ اشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا یُؤْمِنُوْا حَتّٰى یَرَوُا الْعَذَابَ الْاَلِیْمَ ۝۸۸

10:88. And Moosa said humbly, 'O our Lord, You have given to Fir'awn and his heads (of his community) adornment and wealth in the life of this world. O our Lord, in order that they may lead (people) astray from Your path. O our Lord, destroy their riches and harden their hearts so that they may not accept faith until they witness painful punishment.'

Tafseer

The Prophets Moosa and Haaroon عَلَیْهِمَا السَّلَام humbly said, 'O our Lord, You have given Fir'awn and the heads of his community adornment and wealth in the life of this world. O our Lord, You have not given them these bounties in order that they may lead people astray as a consequence thereof from Your Path. O our Lord, please destroy their riches and harden their hearts so that they may not accept faith until they witness painful punishment.' The Prophet Moosa عَلَیْهِ السَّلَام supplicated to Allah عَزَّوَجَلَّ against them and then the Prophet Haaroon عَلَیْهِ السَّلَام said 'Aameen' at the end of his supplication.

قَالَ قَدْ اُجِیْبَتْ دَّعْوَتُكُمَا فَاسْتَقِیْمَا وَ لَا تَتَّبِعٰٓنِّ سَبِیْلَ الَّذِیْنَ لَا یَعْلَمُوْنَ ۝۸۹

10:89. He (Allah) said, 'The supplication of both of you is accepted; therefore, remain firm, and do not follow the way of the unwise.'

Tafseer

Allah عَزَّوَجَلَّ said, 'The supplication of you both is accepted.' Thus, their riches were transformed into stones and Fir'awn did not believe until he was about to drown. 'Therefore, both of you must remain firm with the propagation of the Message of Allah عَزَّوَجَلَّ and the calling of people towards His path until such a time that the punishment befalls them, and do not follow the way of the unwise who do not understand the wisdoms in the delay of the acceptance of supplications.' It is reported that this supplication of the Prophet Moosa عَلَیْهِ السَّلَام was accepted after forty years.

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَ جُنُوْدُهٗ بَغْیًا وَّ عَدْوًا ؕ حَتّٰۤى اِذَاۤ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَاۤ اِلٰهَ
اِلَّا الَّذِیْۤ اٰمَنَتْ بِهٖ بَنُوْۤا اِسْرَآءِیْلَ وَ اَنَا مِنَ الْمُسْلِمِیْنَ ۝۹۰

10:90. And We took the Children of Israel across through the river, Fir'awn and his army therefore pursued them with rebellion and injustice, until when he was close to becoming overpowered by drowning. He (Fir'awn) said, 'I have accepted faith; that there is no true god except the One in Whom the Children of Israel believed, and I am a Muslim.'

Tafseer

Allah عَزَّوَجَلَّ took the Children of Israel across the river making paths for them through it; Fir'awn and his army saw the built-up paths and pursued them, he caught up with them together with his troops in rebellion and injustice until when he was close to becoming overpowered by drowning because the paths had vanished, water had started flowing and Fir'awn was in the middle. It was out of fear that he said, 'I have accepted faith; that there is no true God except the One in Whom the Children of Israel believe, and I am a Muslim.' He repeated his submission to Allah عَزَّوَجَلَّ so that it might be accepted from him but it was not; and the angel Jibraeel عَلَیْهِ السَّلَام thrust mud from the river into his mouth lest the Mercy of Allah عَزَّوَجَلَّ embrace him.

آٰلْـٰٔنَ وَ قَدْ عَصَیْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِیْنَ ۝۹۱

10:91. (It was told to Fir'awn) 'Now do you (believe)? Whereas, you were disobedient from the onset and you were a mischief-monger.'

Tafseer

It was told to Fir'awn by the angel Jibraeel, 'Now do you believe? Whereas, until now you were disobedient and had been of those who commit corruption? From the onset you were a mischief-monger on account of your being astray and your leading others astray away from belief.'

فَالْیَوْمَ نُنَجِّیْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰیَةً ؕ وَ اِنَّ كَثِیْرًا مِّنَ النَّاسِ عَنْ اٰیٰتِنَا لَغٰفِلُوْنَ ۝۹۲ ع ۱۳

10:92. 'This day, We shall save your (dead) body (as a confirmation of your death), so that you may be a sign for those after you; and most people indeed are neglectful of Our verses.'

Tafseer

This day, Allah عَزَّوَجَلَّ shall save your dead body as a confirmation of your death and that you may be for those after you a sign - i.e. a lesson - that they might come to know your true state and not undertake misdeeds like yours. According to the scholars of Tafseer, some of the Children of Israel doubted his death and so he was brought out of the river for them to see. Moreover, indeed most people of Makkah are neglectful of the verses of Allah عَزَّوَجَلَّ, not learning lessons therefrom i.e. from the story of Fir'awn.

وَلَقَدْ بَوَّاْنَا بَنِیْۤ اِسْرَآءِیْلَ مُبَوَّاَ صِدْقٍ وَّ رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ یَقْضِیْ بَیْنَهُمْ یَوْمَ الْقِیٰمَةِ فِیْمَا كَانُوْا فِیْهِ یَخْتَلِفُوْنَ ﴿۹۳﴾

10:93. And We indeed provided the Children of Israel a place of honour and bestowed upon them pure sustenance, and they did not fall into dispute except after the knowledge (of the Tawrah) had come to them; indeed, your Lord will judge between them on the Day of Resurrection concerning the matters in which they used to dispute.

Tafseer

Indeed, Allah عَزَّوَجَلَّ provided the Children of Israel a place of honour - i.e. a noble place of residence; namely, Syria and Egypt - and bestowed upon them pure sustenance with good things. Moreover, they did not fall into dispute, such that some believed whilst others disbelieved except after the knowledge of the Tawrah had come to them regarding the arrival of the Last and Final Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Indeed, your Lord will judge between them on the Day of Resurrection concerning the matters in which they used to dispute; that He will put the believers in Paradise and the disbelievers in Hell.

فَاِنْ كُنْتَ فِیْ شَكٍّ مِّمَّاۤ اَنْزَلْنَاۤ اِلَیْكَ فَسْـَٔلِ الَّذِیْنَ یَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِیْنَ ﴿۹۴﴾

10:94. And if you, O listener, have any doubt in that what We have sent down towards you; so, find out from those who are the readers of the Book before you. Undoubtedly, towards you has come the truth from your Lord; therefore, do not be of those who doubt.

Tafseer

If you, O listener, have any doubt in the Holy Qur'aan which Allah عَزَّوَجَلَّ has sent down towards His Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم for your salvation, then find out from those who are the readers of the Book, such as the Tawrah before you; they can inform you of its truth - in their books the glad tidings of the arrival of the Final and Last Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the Holy Qur'aan are present. Undoubtedly, towards you has come the truth from your Lord, therefore, O listener! Do not be of those who doubt.

وَ لَا تَكُوْنَنَّ مِنَ الَّذِیْنَ كَذَّبُوْا بِاٰیٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِیْنَ ﴿۹۵﴾

10:95. And never be of those who belied the verses of Allah; that, you will be of the losers.

Tafseer

Never be - by belief nor by group association - of those who belied the verses of Allah عَزَّوَجَلَّ. If you do this, then you will become recipients of Divine punishment; that you will be of the losers.

اِنَّ الَّذِیْنَ حَقَّتْ عَلَیْهِمْ كَلِمَتُ رَبِّكَ لَا یُؤْمِنُوْنَ ﴿۹۶﴾

10:96. Indeed, those for whom the Word of your Lord has proven true will not believe.

Tafseer

Indeed, those for whom - because of their remaining persistent upon disbelief - the Word of

punishment from your Lord has proven true; they will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ اٰیَةٍ حَتّٰى یَرَوُا الْعَذَابَ الْاَلِیْمَ ﴿۹۷﴾

10:97. Even if every sign comes to them, until they witness the painful punishment.

Tafseer

Even if every sign which they demand comes to them, they will still not believe until they witness the painful punishment, at which time their belief will be of no use to them.

فَلَوْ لَا كَانَتْ قَرْیَةٌ اٰمَنَتْ فَنَفَعَهَاۤ اِیْمَانُهَاۤ اِلَّا قَوْمَ یُوْنُسَ ؕ لَمَّاۤ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْیِ فِی الْحَیٰوةِ الدُّنْیَا وَمَتَّعْنٰهُمْ اِلٰى حِیْنٍ ﴿۹۸﴾

10:98. So, why has there not been (people of) a village who should have believed? So, its belief would have benefited it. Yes; the nation of Yunus; when they accepted faith, We removed the disgraceful punishment from them in the life of this world and let them benefit for a while.

Tafseer

So, why has there not been the inhabitants from any of the villages who should have believed before punishment befell them? Therefore, their belief would have benefited them and they would have been saved from the punishment, except the nation of Yunus عَلَیْہِ السَّلَام; they accepted faith after seeing some of the punishment and they did not wait to believe until it came to pass. Allah عَزَّوَجَلَّ removed the disgraceful punishment from them in the life of this world and let them benefit for a while until the conclusion of their terms of life.

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِی الْاَرْضِ كُلُّهُمْ جَمِیْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى یَكُوْنُوْا مُؤْمِنِیْنَ ﴿۹۹﴾

10:99. And if your Lord willed, all those who are on the earth; every one of them, would have believed. So, will you (O Beloved) force the people until they become Muslims?

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Tafseer

If your Lord willed, all of those who are on the earth - every one of them - would have believed together, but for the sake of testing He has said, 'Whoever wishes may accept faith, and whoever desires may disbelieve.' [18:29]. So, will you O Beloved force the people until they become Muslims?

From this verse we learn that it is not permissible to force anyone to become a Muslim. Allah عَزَّوَجَلَّ says in the Holy Qur'aan, 'There is no compulsion at all in the religion (of Islam).' [2:256].

وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِؕ وَ یَجْعَلُ الرِّجْسَ عَلَى الَّذِیْنَ لَا یَعْقِلُوْنَ(۱۰۰)

10:100. And no soul has the power to accept faith except by the command of Allah. And He inflicts punishment upon those who do not attain understanding (after having seen His signs).

Tafseer

No soul has the power and ability to accept faith except by the command and the permission of Allah عَزَّوَجَلَّ; it means that He wills faith for that individual who wants to accept faith. However, He inflicts punishment upon those who do not attain understanding and they do not reflect after seeing His signs.

قُلِ انْظُرُوْا مَاذَا فِی السَّمٰوٰتِ وَ الْاَرْضِؕ وَ مَا تُغْنِی الْاٰیٰتُ وَ النُّذُرُ عَنْ قَوْمٍ لَّا یُؤْمِنُوْنَ(۱۰۱)

10:101. Say you (O Beloved), 'Observe what (signs) are in the heavens and the earth.' And the verses and the Messengers do not benefit those who are not destined to believe.

Tafseer

Say you O Beloved to the disbelievers of Makkah, 'Observe what signs of existence and power of Allah عَزَّوَجَلَّ are in the heavens and the earth indicating His Oneness. Moreover, the verses i.e. signs - sent by Allah عَزَّوَجَلَّ, the Messengers عَلَیْہِمُ السَّلَام and sincere scholars رَحِمَہُمُ اللہ do not benefit those who are not destined to believe.

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْۤا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿۱۰۲﴾

10:102. So, what are they waiting for except the days similar to the days of those who passed on before them? Say you (O Beloved), 'So, wait; I too am waiting with you.'

Tafseer

So, what are they waiting for when they deny believing in you, except for the tormenting days similar to the days of those who passed on before them, of communities upon whom the punishments befell? Say you O Beloved, 'Wait for your punishment then; I too am waiting with you to see you being punished.'

ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ﴿۱۰۳﴾ ع ۱۵

10:103. We shall then rescue Our Messengers and the believers. The truth is this; it is incumbent upon the responsibility of Our Generosity to rescue the Muslims.

Tafseer

Then, Allah عَزَّوَجَلَّ shall rescue His Messengers عَلَيْهِمُ السَّلَام and the other believers from punishment. The truth is this; that it is incumbent upon the responsibility of His Generosity to rescue all the Muslims including Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, his companions and the Ahl al-Bayt رَضِیَ اللّٰهُ عَنْهُم and the other believers when the time shall come for punishing the idol-worshippers.

قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَاۤ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖۚ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۰۴﴾ۙ

10:104. Say you (O Beloved), 'O people! If you are in doubt concerning my religion, then (know that) I will never worship those (things) which you worship instead of Allah. Yes; I worship Allah Who will cause you to die, and I am commanded to be amongst the believers.'

Tafseer

Say you O Beloved, 'O people of Makkah! If you are in doubt concerning the truthfulness of my religion, then listen and know about my religion; that I will never worship those things which you worship instead of Allah عَزَّوَجَلَّ - that is, worshipping other than Him, namely idols, because you have doubts concerning Allah عَزَّوَجَلَّ, therefore you worship idols. Yes; I worship Allah عَزَّوَجَلَّ Who will cause you to die, and I am commanded by Him to be amongst the believers.'

وَ اَنْ اَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًاۚ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِیْنَۚ(۱۰۵)

10:105. 'And (I am ordered) this; "Direct your face straight towards the religion, keeping apart from all (falsehood), and never be amongst those who ascribe partners (to Allah)."'

Tafseer

'Moreover, I am ordered this as well; "O Beloved, direct your face straight towards the religion of Islam, not looking towards this way or that way i.e. not taking interest in any other religion - keeping apart from all falsehood - and never be amongst those who ascribe partners to Allah عَزَّوَجَلَّ."'

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا یَنْفَعُكَ وَ لَا یَضُرُّكَۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِیْنَ(۱۰۶)

10:106. 'And worship not anyone other than Allah who cannot benefit you nor cause you harm; if you then do so, at that moment you will be of the unjust.'

Tafseer

'O listener, do not worship anyone other than Allah who cannot benefit you should you worship it nor cause you harm should you not worship it. Then, if you do so after I have stopped you - that is, if you worshipped someone other than Allah, at that moment you will be of the unjust.'

وَ اِنْ یَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَۚ وَ اِنْ یُّرِدْكَ بِخَیْرٍ فَلَا رَآدَّ لِفَضْلِهٖؕ یُصِیْبُ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖؕ وَ هُوَ الْغَفُوْرُ الرَّحِیْمُ(۱۰۷)

10:107. 'And if Allah inflicts you with some suffering, there is hence no one who can remove it except Him. And if He wills good for you, there is hence no one who can repel His Bounty. He bestows it upon whomsoever He wills from amongst His bondsmen, and only He is the Most Forgiving, Ever Merciful.'

Tafseer

If Allah عَزَّوَجَلَّ afflicts you with some kind of suffering such as poverty or illness, there is no one who can remove it or give relief from it except Him. Moreover, if He wills good for you, there is no one who can repel His Benevolence i.e. the bounty which He has intended for you, nobody can prevent it from reaching you. He bestows it upon whomsoever He wills from amongst His bondsmen, and only He is the Most Forgiving, Ever Merciful.

قُلْ یٰۤاَیُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْۚ فَمَنِ اهْتَدٰى فَاِنَّمَا یَهْتَدِیْ لِنَفْسِهٖۚ وَ مَنْ ضَلَّ فَاِنَّمَا یَضِلُّ عَلَیْهَاؕ وَ مَاۤ اَنَا عَلَیْكُمْ بِوَكِیْلٍ(۱۰۸)

10:108. Say you (O Beloved), 'O people! The truth has come to you from your Lord; so, whosoever achieved guidance, he has achieved guidance for his own good; and whoever strayed, he has strayed for his own harm; and I am not a guardian over you at all.'

Tafseer

Say you O Beloved, 'O people of Makkah! The truth i.e. the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - has come to you from your Lord. So, whosoever achieved guidance - by following the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم - has achieved guidance for his own good since the reward of his being guided will be added in his account. However, whoever strayed from the right path has strayed for his own harm since the evil consequence of his erring shall befall only his soul. Moreover, I am not a guardian over you at all that I should compel you to accept faith.'

وَاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ وَاصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۰۹﴾ ع ۱۲

10:109. And (O Beloved), follow what is revealed to you, and have patience until Allah gives (His) command; and He is the Best in commanding.

Tafseer

O Beloved, follow what is revealed to you from your Lord, have patience upon your calling them towards the religion of Islam and their hurting of you until Allah عَزَّوَجَلَّ gives His command concerning them; and He is the Best in commanding. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم patiently endured until Allah عَزَّوَجَلَّ judged that the idol-worshippers be fought and that the People of the Books pay the Jizyah (tax).

SURAH
HOOD (THE PROPHET HOOD)

(This Surah is Makkan,
containing 123 verses and 10 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ﴿۱﴾

11:1. Alif-Laam-Ra. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.) This is a Book, the verses of which are full of wisdom, then were explained clearly from the Wise, the Well Aware.

Tafseer

Alif-Laam-Raa, Allah عَزَّوَجَلَّ and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم know best what is meant by these

letters; this is a Book, the verses of which are full of wisdom, they have been clearly set through marvellous arrangement and wonderful meanings, they were then clearly explained through rulings, stories and admonitions by the Wise, the Well Aware.

اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَؕ اِنَّنِیْ لَكُمْ مِّنْهُ نَذِیْرٌ وَّ بَشِیْرٌۙ(۲)

11:2. 'That; do not worship anyone except Allah; indeed, I am for you a Warner and Giver of glad tidings from Him.'

Tafseer

O Beloved, say to the people that 'Do not worship anyone except Allah عَزَّوَجَلَّ; indeed, I am for you a Warner from Him - of reprimand if you disbelieve - and Giver of glad tidings of reward if you believe.'

وَّ اَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِ یُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰۤى اَجَلٍ مُّسَمًّى وَّ یُؤْتِ كُلَّ ذِیْ فَضْلٍ فَضْلَهٗؕ وَ اِنْ تَوَلَّوْا فَاِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ كَبِیْرٍ(۳)

11:3. 'And this; that, ask forgiveness from your Lord, then repent to Him; He will provide you excellent living until the appointed time and will bestow grace to everyone who excels; and if you turn away, I then fear for you the punishment of the Great Day.'

Tafseer

O Beloved, tell them that 'O people, you should ask forgiveness from your Lord for your idol-worshipping and then repent to Him through acts of obedience. He will provide you in this world an excellent living and abundant provision until the appointed time - namely, death - and will bestow grace in the Hereafter to everyone who excels in pious deeds; the due reward in accordance with the merit. However, if you turn away, I then fear for you the punishment of the Great Day.'

اِلَى اللّٰهِ مَرْجِعُكُمْۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ(۴)

11:4. 'Only to Allah you are to return, and He is Powerful over everything.'

Tafseer

Only to Allah عَزَّوَجَلَّ you are to return, there you will get the reward or the punishment of your good or bad deeds respectively, and He is Powerful over everything, including reward and punishment.

اَلَاۤ اِنَّهُمْ یَثْنُوْنَ صُدُوْرَهُمْ لِیَسْتَخْفُوْا مِنْهُؕ اَلَا حِیْنَ یَسْتَغْشُوْنَ ثِیَابَهُمْۙ یَعْلَمُ مَا یُسِرُّوْنَ وَمَا یُعْلِنُوْنَۚ اِنَّهٗ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ ۵

11:5. Listen! They (the hypocrites) fold up their chests (lowering their heads and covering their faces) in order to (attempt to) conceal (their true state) from Allah. Listen! When they fully cover themselves up with their clothes, even at that time, Allah knows all what they hide and disclose; indeed, He knows what is in the hearts.

Tafseer

Listen! The hypocrites - just for showing off - fold up their chests lowering their heads and covering their faces in order that they may attempt to conceal from Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم their true state of hearts by using this seemingly flattering style. Listen! When they fully cover themselves up with their clothes, even at that time Allah عَزَّوَجَلَّ knows all what they hide and disclose, so their hiding is of to no avail; indeed, He knows what is in the hearts of the people and He informs His Beloved Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم about their true condition.

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝٦

11:6. And there is no one that walks upon the earth whose sustenance is not upon the responsibility of Allah's Generosity; He knows as to where it shall stay and as to where its depository (i.e. the grave) shall be; everything is in a manifest explanatory Book.

Tafseer

Moreover, there is no living being that walks upon the earth - including Jinn and angels - whose sustenance is not upon the responsibility of Allah's عَزَّوَجَلَّ Generosity which He has undertaken to provide out of His Bounty; He knows where it shall stay in this world and where shall be its depository i.e. the grave after his death. Furthermore, everything is in a manifest explanatory Book; that is, the Preserved Tablet i.e. al-Lawh al-Mahfooz.

From here we learn that mankind is very foolish who - whilst in search of his sustenance - forgets the Hereafter, because although Allah عَزَّوَجَلَّ has given a confirmed promise of sustenance in the sense that everyone will receive sustenance, but there is no confirmed promise of forgiveness or immunity from Hell. Furthermore, it is a very sad reality that there is not much effort being done by people in this regard either.

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَلَىِٕنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝٧

11:7. And it is He Who created the heavens and the earth in six days, and His Throne was upon the water; that He may test you, as to whose deeds amongst you are the best. And if you (O Beloved) say that 'Indeed, you will be raised after death,' the disbelievers will definitely say, 'This is nothing but clear magic.'

Tafseer

It is Allah عَزَّوَجَلَّ Who created the heavens and the earth in six days - by day it means the period of time which is equal to six days because there was no actual day in existence at that time as there was

no sun - the first of which was created on Sunday and the last on Friday. The heavens were created in two days, the earth in two days and rest of the natural world in two days, and before creating them, His Throne was upon the water; it means that there was no other creation between the Throne of Allah عَزَّوَجَلَّ and the water - this does not mean that the Throne was directly upon the water like a boat. He created them and all that is beneficial and good for you in them, so that He may test you as to who amongst you has the best deeds; that is, which of you is most obedient to Allah عَزَّوَجَلَّ. Furthermore, if you O Beloved say to them that 'Indeed, you will be raised after death', then the disbelievers will certainly say, 'This Qur'aan that speaks of resurrection is nothing but clear magic.'

وَلَىٕنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰۤى اُمَّةٍ مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا يَوْمَ يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۸ ع

11:8. And if We postpone the punishment upon them for a specified time, they will therefore definitely say, 'What has held it back?' Listen! On the Day when it comes upon them, it will not be averted from them, and the same punishment they used to mock will surround them.

Tafseer

If Allah عَزَّوَجَلَّ postpones the punishment upon them for a specified time - i.e. until the arrival of a calculated time - at which they will be seized, they will certainly say in mockery, 'What has held it back? In other words, what is preventing the punishment from being sent down?' Allah عَزَّوَجَلَّ says, 'Listen! On the Day when it comes upon them, it will not be averted from them, and the same punishment which they used to mock will surround them; it shall come down upon them from all sides, so they will have no way to escape.'

وَلَىٕنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَـُٔوْسٌ كَفُوْرٌ ۹

11:9. And if We let man taste any Mercy of Ours and later withdraw it from him, he is definitely most despairing, ungrateful.

Tafseer

If Allah عَزَّوَجَلَّ allows the disbelieving man to taste any Mercy of His - such as wealth, peace and good

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health - and later withdraws it from him in order to test him; certainly, he is most despairingly impatient having lost hope of Allah's عَزَّوَجَلَّ mercy, intensely ungrateful to Him.

وَلَىِٕنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْؕ اِنَّهٗ لَفَرِحٌ فَخُوْرٌۙ(۱۰)

11:10. And if We let him taste the favour after a misfortune that had befallen him, he will surely say that 'The evils have gone away from me.' Indeed, (at that time) he is delighted, boastful.

Tafseer

If Allah عَزَّوَجَلَّ allows him to taste the favour by granting him prosperity and health etc. after a misfortune - such as poverty, sickness and hardship etc. - had befallen him, he will definitely say that 'The evils have gone away from me.' Instead of being grateful to Allah عَزَّوَجَلَّ at that time, he is arrogantly thrilled and boastful to people of what he has been given.

اِلَّا الَّذِيْنَ صَبَرُوْا وَ عَمِلُوا الصّٰلِحٰتِؕ اُولٰٓىِٕكَ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ(۱۱)

11:11. Except those who remained patient and did good deeds; for them is forgiveness, and a great reward.

Tafseer

Except those believers who patiently endured misery and did good deeds during times of comfort; for them is forgiveness, and a great reward which is Paradise.

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوْحٰۤى اِلَيْكَ وَ ضَآىِٕقٌۢ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْ لَاۤ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌؕ اِنَّمَاۤ اَنْتَ نَذِيْرٌؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ وَّكِيْلٌؕ(۱۲)

11:12. So, will you leave a part of what is revealed to you and be dismayed on the basis that they say, 'Why has a treasure not been sent down along with him?' or 'An angel should have come with him.'? You are purely a Warner, and Allah is the Guardian over everything.

Tafseer

So, will you O Prophet Muhammad (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم) leave a part of what is revealed to you such that you do not convey it to disbelieving people and be dismayed from reciting it to them on the basis that they say, 'Why has not a treasure been sent down along with him?' or 'An angel should have come with him in order to confirm his sincerity as we had requested.'? O Beloved, do not worry about them and do not be disheartened concerning what they say, you are purely a Warner and your task is to convey the Message, not to produce what they have requested. Allah عَزَّوَجَلَّ is the Guardian over all things, He is the Preserver of all things so He will recompense them accordingly.

اَمْ یَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَیٰتٍ وَّ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۱۳﴾

11:13. Do they say this; that 'He has fabricated it (i.e. the Qur'aan)'? Say you (O Beloved); that '(If this is your claim) bring ten fabricated chapters like these, and call upon everyone you can get hold of other than Allah, if you are truthful.'

Tafseer

Do they say that 'The Holy Prophet Muhammad صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has fabricated the Qur'aan?' Say you O Beloved, 'If this is your claim, then bring ten fabricated Surahs - i.e. chapters - like these in terms of clarity and linguistic excellence because you are Arabs who speak the Arabic language eloquently like myself.' He challenged them to ten chapters first and then changed to one chapter. 'In addition, call upon everyone you can get hold of to assist you other than Allah, if you are truthful about this claim that the (Holy) Qur'aan is an invention of lies.'

فَاِلَّمْ یَسْتَجِیْبُوْا لَكُمْ فَاعْلَمُوْۤا اَنَّمَاۤ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّاۤ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۴﴾

11:14. So, O Muslims! If they are unable to respond to this challenge of yours, understand therefore that it has come down only with the knowledge of Allah, and this; that no one is truly worthy of worship except Him. So, will you now accept (Islam)?

Tafseer

So, O Muslims! If they are unable to respond to this challenge of yours, then tell them that 'O disbelievers! At least now understand that the Holy Qur'aan has come down only with the knowledge of Allah عَزَّوَجَلَّ, not as an invention of lies against Him, and understand that no one is truly worthy of worship except Him. So, will you now accept Islam and worship Allah عَزَّوَجَلَّ with sincerity?'

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَ هُمْ فِيْهَا لَا يُبْخَسُوْنَ ﴿۱۵﴾

11:15. Whoever desires the life of this world and its adornment, We will give them the full reward therein and will not cause any reduction in it.

Tafseer

It is said that this verse was revealed regarding the hypocrites; if the one who denies the Hereafter desires the life of this world and its adornment by persisting in idol-worshipping, Allah عَزَّوَجَلَّ will thereby give them the full reward therein for their deeds, which is the recompense of any good that they did, such as charity or kindness to relatives by giving them name, fame, children and worldly riches etc. in this world; and He will not cause any reduction for them in this world.

اُولٰٓىِٕكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۫ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۶﴾

11:16. These are the ones for whom there is nothing in the Hereafter except Fire; and whatever they used to do there was wasted and all their deeds became nullified.

Tafseer

These are the ones for whom there is nothing in the Hereafter except Fire; and whatever good work they used to do, it got wasted in the Hereafter and it will become apparent on the Day of Judgement that all of their good deeds which they used to do in this world became nullified, wasted and will not be rewarded.

Note: Iman - i.e. correct Islamic faith - is a condition for any good deeds performed in this world,

such as the giving of charity and the offering of other humanitarian services, in order to attain the reward of the Hereafter.

اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰۤى اِمَامًا وَّرَحْمَةً ؕ اُولٰٓىِٕكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۫ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۱۷﴾

11:17. So, is (a disbeliever equal to) the one who is upon clear proof (i.e. Islam) from his Lord? And it (i.e. the Qur'aan) comes as a witness upon it from Allah, and before it (i.e. the Qur'aan), the Book of Moosa (is also a witness); a guide and mercy. (Only) those people (who are upon the clear proof) believe in it (i.e. the Qur'aan); and whoever denies it from all the groups (of disbelievers), the promise therefore for him is the Fire, so, O listener! You should not have doubt at all concerning it (i.e the Qur'aan); indeed, it is the truth from your Lord, but most people believe not.

Tafseer

So, can a disbeliever be equal to the one who is upon clear proof - that is, Islam - from his Lord, and the Holy Qur'aan comes after as a witness upon Islam from Allah عَزَّوَجَلَّ? Never! He can never be equal to him. Additionally, before the Holy Qur'aan, the Book of the Prophet Moosa عَلَيْهِ السَّلَام - i.e. the Tawrah - is also a witness upon Islam and the Holy Qur'aan, which was guidance and mercy. Only those people who are upon the clear proof believe in the Holy Qur'aan and so for them will be Paradise. Whereas, whoever denies Islam from any of the groups of the disbelievers, then from Allah عَزَّوَجَلَّ the promised place for him is the Fire of Hell. So, O listener! Do not have doubt at all concerning this Qur'aan; indeed, it is the truth from your Lord, but most people - i.e. most of the people of Makkah - do not believe in it. This refers to the beginning stages of Islam when the Holy Qur'aan was still being revealed.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ اُولٰٓىِٕكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ الْاَشْهَادُ هٰۤؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ﴿۱۸﴾

11:18. And who is more unjust than the one who fabricates lie against Allah? They will be

presented in the Majestic Court of their Lord, and the witnesses will say, 'It is these who lied concerning their Lord. Behold! The curse of Allah be upon the unjust.'

Tafseer

Who is more unjust than the one who fabricates lie against Allah عَزَّوَجَلَّ by ascribing to Him partners and offspring? On the Day of Judgement, people will be presented in the Majestic Court of their Lord amongst the rest of the creation, and the witnesses - namely, the Prophets and the angels عَلَيْهِمُ السَّلَام - will say that 'The Messengers (عَلَيْهِمُ السَّلَام) conveyed the Message, however the disbelievers denied them.' Furthermore, they will bear witness that 'It is these disbelieving people who lied concerning their Lord.' Behold! The curse of Allah عَزَّوَجَلَّ be upon the unjust i.e. upon the idol-worshippers.

الَّذِیْنَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ وَ یَبْغُوْنَهَا عِوَجًا ؕ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۱۹﴾

11:19. (They are) those who prevent (people) from the way of Allah and desire deviation in this; and it is them who disbelieve in the Hereafter.

Tafseer

The curse of Allah عَزَّوَجَلَّ be upon those transgressors who prevent people from the way of Allah عَزَّوَجَلَّ - that is, from the religion of Islam; they desire deviation and crookedness in the religion of Islam, they strive to create doubts therein, and it is they who disbelieve in the Hereafter.

وقف لازم

اُولٰٓىِٕكَ لَمْ یَكُوْنُوْا مُعْجِزِیْنَ فِی الْاَرْضِ وَ مَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِیَآءَ ؕ یُضٰعَفُ لَهُمُ الْعَذَابُ ؕ مَا كَانُوْا یَسْتَطِیْعُوْنَ السَّمْعَ وَ مَا كَانُوْا یُبْصِرُوْنَ ﴿۲۰﴾

11:20. They are not causing tiredness (to Allah) in the earth, nor do they have any helper apart from Allah; they will face punishment upon punishment; they could neither hear nor see (the truth).

Tafseer

They are not going to cause tiredness to Allah عَزَّوَجَلَّ in the earth - i.e. anywhere in the universe - nor can they escape from Allah عَزَّوَجَلَّ if He wills to punish them, nor do they have any helper apart from Allah عَزَّوَجَلَّ to protect them against His reprimand. They will face punishment upon punishment for their going astray and having led others astray; they could neither listen nor see the truth. To be precise, due to their extreme hatred towards the truth of Islam, it is as though they did not have the physical capacity for listening and seeing.

اُولٰٓىِٕكَ الَّذِیْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا یَفْتَرُوْنَ(۲۱)

11:21. It is they who put their souls into loss, and they lost all that which they used to fabricate.

Tafseer

It is they who put their souls into loss because the conclusion of their journey of life will be towards the Fire which is made to be everlasting for them, and on the Day of Judgement they lost all that which they used to fabricate of lies concerning Allah عَزَّوَجَلَّ in the way of claiming that He has a partner.

لَا جَرَمَ اَنَّهُمْ فِی الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ(۲۲)

11:22. They are, inevitably, the greatest losers in the Hereafter.

Tafseer

They are - inevitably - the greatest losers in the Hereafter. This is because they did not accept the religion of Islam as being the true religion, which gives honour in this world as well as in the Hereafter, and grants protection from the punishment.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اَخْبَتُوْۤا اِلٰى رَبِّهِمْۙ اُولٰٓىِٕكَ اَصْحٰبُ الْجَنَّةِۚ هُمْ فِیْهَا خٰلِدُوْنَ(۲۳)

11:23. Indeed, those who believed, and performed good deeds, and turned themselves towards

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their Lord; they are the people of Paradise; they will abide therein forever.

Tafseer

Indeed, those who believed, performed pious deeds and turned themselves towards their Lord; they are the people of Paradise - they will abide therein forever. The people of Paradise would be those in whom these three qualities are found: Islamic faith, good deeds and turning to Allah عَزَّوَجَلَّ in all conditions.

مَثَلُ الْفَرِیْقَیْنِ كَالْاَعْمٰى وَ الْاَصَمِّ وَ الْبَصِیْرِ وَ السَّمِیْعِ ؕ هَلْ یَسْتَوِیٰنِ مَثَلًا ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۴﴾ ع ۲

11:24. The condition of the two groups (i.e. the disbelievers and the believers) is like one being blind and deaf, and the other seeing and hearing; are they in the same state? So, do you not then take heed?

Tafseer

The example of the two groups i.e. of the disbelievers and the believers is like one being blind and deaf - this being the likeness of the disbelievers, and the other seeing and hearing - this being the likeness of the believers; are they in the same and equal state in this aforementioned example? Never! So, do you not then take heed? Will you not then be admonished?

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ ۫ اِنِّیْ لَكُمْ نَذِیْرٌ مُّبِیْنٌ ﴿۲۵﴾

11:25. And We indeed sent Nooh to his nation; (he said to them) that 'I am for you a clear Warner.'

Tafseer

Indeed, Allah عَزَّوَجَلَّ sent the Prophet Nooh عَلَيْهِ السَّلَام to his nation; he said to them, 'Indeed, I am for you a clear Warner from the punishment of Allah عَزَّوَجَلَّ, one whose warning is plain.' He - i.e. the Prophet Nooh عَلَيْهِ السَّلَام - did not mention about being a Giver of glad tidings because his people were disbelievers at that point in time.

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اَنْ لَّا تَعْبُدُوْۤا اِلَّا اللّٰهَؕ اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ اَلِیْمٍ ﴿۲۶﴾

11:26. 'That you must not worship anyone except Allah; indeed, I fear the punishment of the dreadful Day upon you.'

Tafseer

The Prophet Nooh عَلَیْہِ السَّلَام further said to his people that 'You must not worship anyone except Allah عَزَّوَجَلَّ; indeed, I fear the punishment of the Hereafter upon you of the Dreadful Day.'

فَقَالَ الْمَلَاُ الَّذِیْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَ مَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِیْنَ هُمْ اَرَاذِلُنَا بَادِیَ الرَّاْیِۚ-وَ مَا نَرٰى لَكُمْ عَلَیْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِیْنَ ﴿۲۷﴾

11:27. So, the disbelieving chiefs of his nation said, 'We see you just as a man like us, and we do not see anyone following you except the lowest amongst us by looking briefly (without thoroughly understanding you), and we do not find in you any superiority over us; rather, we consider you a liar.'

Tafseer

The disbelieving chiefs of his people - in other words, the council i.e. the respected elders of his disbelieving people - said, 'We see you just as a man like us and you have no merit over us, and we do not see anyone following you except the lowest in status amongst us such as the weavers and the shoemakers through foolish opinion, by them looking briefly without thoroughly understanding you and your mission. Additionally, we do not find in you any superiority over us for which you would deserve our following you and respecting you; rather, we consider you a liar.'

قَالَ یٰقَوْمِ اَرَءَیْتُمْ اِنْ كُنْتُ عَلٰى بَیِّنَةٍ مِّنْ رَّبِّیْ وَ اٰتٰىنِیْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّیَتْ عَلَیْكُمْؕ اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿۲۸﴾

11:28. He said, 'O my people! Tell me; if (my claim) is henceforth based upon a clear proof from

my Lord and He has bestowed mercy upon me from Himself, so, you remained blind towards it; shall we impose it (i.e. accepting Prophethood) upon you, although you dislike it?'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام said, 'O my people! What is your opinion? Inform me that if my claim is based upon a clear proof i.e. a clear statement from my Lord and He has bestowed mercy i.e. Prophethood upon me from Himself, hence you remained blind from seeing the clear proof, shall we impose upon you to accept the Prophethood, although you dislike it?'

وَيٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَمَاۤ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَلٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿۲۹﴾

11:29. 'And O people! I do not ask any wealth from you for it (i.e. propagation); my reward is only upon Allah, and I am not to drive away the Muslims; indeed, they are going to meet their Lord, but I find you to be totally ignorant people.'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام said to his people, 'O my people! I do not ask any wealth from you which you should give me for conveying the Message and the propagation of the religion; my reward is upon only Allah عَزَّوَجَلَّ, and in order to make you happy I am not to drive away the poor Muslims as you have asked me to do. Indeed, they are going to meet their Lord when resurrected, He will recompense them and take revenge for them from those who wronged them and drove them away, Allah عَزَّوَجَلَّ will be happy with them, but I find you to be totally ignorant of the consequence of your matter.'

وَيٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۳۰﴾

11:30. 'And O people! Who would rescue me from Allah if I repel them (i.e. the Muslims)? So, do you then not take heed?'

Tafseer

O my people! Who would rescue me from the punishment of Allah عَزَّوَجَلَّ if hypothetically I was to repel the Muslims? In other words, there is no one to help me. So, do you then not take heed? Will you not then be admonished?

وَ لَاۤ اَقُوْلُ لَكُمْ عِنْدِیْ خَزَآىٕنُ اللّٰهِ وَ لَاۤ اَعْلَمُ الْغَیْبَ وَ لَاۤ اَقُوْلُ اِنِّیْ مَلَكٌ وَّ لَاۤ اَقُوْلُ لِلَّذِیْنَ تَزْدَرِیْۤ اَعْیُنُكُمْ لَنْ یُّؤْتِیَهُمُ اللّٰهُ خَیْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا فِیْۤ اَنْفُسِهِمْ ۖ۫ اِنِّیْۤ اِذًا لَّمِنَ الظّٰلِمِیْنَ ﴿۳۱﴾

11:31. 'And I do not say (i.e. claim) to you that I have the treasures of Allah with me, nor this; that I come to know the knowledge of the unseen (on my own accord), nor do I say that I am an angel, nor do I say to those whom you despise that Allah will never give them any good; Allah knows well what is in their hearts; if I (hypothetically) do so, I would henceforth definitely be amongst the unjust.'

Tafseer

'O my people, you would reject my Prophethood because of my poorness in worldly riches. I have laid claim to Prophethood not to gain wealth. Therefore, I do not say i.e. claim to you that I have the treasures of Allah عَزَّوَجَلَّ with me, nor do I claim that I come to know the knowledge of the unseen on my own accord, nor do I say that I am an angel, rather I am human but not an ordinary human like you because Allah عَزَّوَجَلَّ has blessed me with Prophethood, nor do I say to those poor Muslims whom you despise that Allah عَزَّوَجَلَّ will never give them any good; Allah عَزَّوَجَلَّ knows well what is in their hearts of sincerity or hypocrisy. If I hypothetically do so i.e. regard them as disbelievers or hypocrites without any valid proof, I would definitely be amongst the unjust.'

قَالُوْا یٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿۳۲﴾

11:32. They said, 'O Nooh! You have disputed with us and disputed extremely; therefore, bring that (punishment) which you keep promising us, if you are truthful.'

Tafseer

His disbelieving people said, 'O Nooh (عَلَيْهِ السَّلَام)! You have disputed with us and disputed with us extremely.' This in reality refers to the Prophet Nooh عَلَيْهِ السَّلَام debating with them by giving them very strong and irrefutable proofs of the Oneness of Allah عَزَّوَجَلَّ. 'Therefore, bring upon us that punishment which you keep promising us, if you are truthful about bringing punishment.'

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَمَاۤ اَنْتُمْ بِمُعْجِزِيْنَ ﴿۳۳﴾

11:33. He said, 'Allah will bring it upon you if He wills, and you cannot make (Allah) tired.'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام said, 'Allah عَزَّوَجَلَّ will bring it upon you if He wills; to hasten it upon you is His decision not mine - when He will make the decision to send the punishment, then you cannot make Allah عَزَّوَجَلَّ tired and you cannot escape Him.'

وَلَا يَنْفَعُكُمْ نُصْحِيْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۳۴﴾

11:34. 'And (until you do not accept faith), my advice will not benefit you if I desire good for you, whereas, Allah wills you to go astray (because of your disbelief); He is your Lord and only to Him you will return.'

Tafseer

'Until you do not accept faith, my advice of accepting faith will not benefit you if I desire good for you by way of advising you, whereas Allah عَزَّوَجَلَّ wills you to go astray because of your disbelief and stubbornness. I cannot interfere nor oppose any of His decisions; He is your Lord, He created you and sustained you, and only to Him you will return.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَ اَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ ﴿۳۵﴾ ع ۳

11:35. (O Beloved) do they say that 'He has fabricated it (i.e. the Qur'aan)'? Say you, 'If

(hypothetically) I have fabricated it; so, my sin is upon me, and I am detached from your sin.'

Tafseer

Allah عَزَّوَجَلَّ says, 'O Beloved, do the disbelievers of Makkah say that "The Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has fabricated the (Holy) Qur'aan"? Say to them, "If hypothetically I have fabricated it, then my sin is upon me but due to the blessings of Allah عَزَّوَجَلَّ I am truthful when I say it is from Allah عَزَّوَجَلَّ. Furthermore, I am disconnected and disgusted from your crime when you attribute invention of the Holy Qur'aan to me."'

وَ اُوْحِیَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىٕسْ بِمَا كَانُوْا یَفْعَلُوْنَ ﴿۳۶﴾

11:36. And it was revealed to Nooh that 'None of your people will (now) become Muslims except those who have already accepted faith; therefore, do not grieve over what they do.'

Tafseer

It was revealed to the Prophet Nooh عَلَيْهِ السَّلَام that 'None of your people will now become Muslims except those who have already accepted faith, therefore do not grieve and distress because of what they do in the way of idol-worshipping.' So, the Prophet Nooh عَلَيْهِ السَّلَام supplicated in the Majestic Court of Allah عَزَّوَجَلَّ against them requesting, 'O My Lord, leave not any one of the disbelievers upon the earth;' to which Allah عَزَّوَجَلَّ responded.

وَ اصْنَعِ الْفُلْكَ بِاَعْیُنِنَا وَ وَحْیِنَا وَ لَا تُخَاطِبْنِیْ فِی الَّذِیْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۳۷﴾

11:37. (Allah said to Nooh) 'And build the Ark under Our observation, and by Our command, and do not request to Me regarding the (forgiveness of the) unjust; they will definitely be drowned.'

Tafseer

After the Prophet Nooh عَلَيْهِ السَّلَام supplicated against his disbelieving people, Allah عَزَّوَجَلَّ said to

Nooh عَلَيْهِ السَّلَام, 'Build the Ark i.e. the ship under Our observation and protection, and by Our command and inspiration. Furthermore, do not request Me regarding the forgiveness of the unjust - i.e. the disbelievers - that I should withhold from destroying them; they will certainly be drowned.'

وَيَصْنَعُ الْفُلْكَ ۖ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ﴿۳۸﴾

11:38. And Nooh builds the Ark; and whenever the chiefs of his people would pass by, they would laugh at him. He (Nooh) said, 'If you laugh at us, so, we will laugh at you at a time just as you laugh (now).'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام kept building the Ark; whenever the chiefs of his disbelieving people would pass by, they would laugh at and mock him. The Prophet Nooh عَلَيْهِ السَّلَام said, 'If you laugh at us, then in a time we will laugh at you just as you laugh now when we are saved whilst you will be drowning.' The Prophet Nooh عَلَيْهِ السَّلَام is actually the inventor of the boat/ship.

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۳۹﴾

11:39. 'So, you will now come to know upon whom comes that punishment which will disgrace him (i.e. a disbeliever) and that punishment comes down which is to last forever.'

Tafseer

So, you will now come to know upon whom that punishment of the Hereafter comes which will disgrace him i.e. the disbeliever, and that punishment will come down upon the disbelievers which is to last forever.

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ اٰمَنَ ؕ وَمَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿۴۰﴾

11:40. To the extent that when Our command came and the clay oven gushed forth water, We

said, 'Board the Ark as a pair; male and female; from every species, and your family members, and all other Muslims except those upon whom the Word (of punishment) has gone forth.' And there were only a few Muslims with him.

Tafseer

To the extent that when the command of Allah عَزَّوَجَلَّ came for their destruction and the baker's oven gushed forth with water, this was the sign for the Prophet Nooh عَلَيْهِ السَّلَام, He said, 'Board on the Ark as a pair; male and female; from every species.' Allah عَزَّوَجَلَّ gathered for the Prophet Nooh عَلَيْهِ السَّلَام all the beasts of prey, birds and other animals. The Prophet Nooh عَلَيْهِ السَّلَام would go through every species to select them with his blessed hands; his right hand would fall upon a male and the left upon a female whereupon he would take them aboard the ship, and your family members - as well as all other Muslims except those upon whom the Word of punishment has gone forth that they be destroyed; this was his wife Waa'ilah and his son Kan'aan as well as other disbelievers. Nevertheless, there were only a few Muslims with the Prophet Nooh عَلَيْهِ السَّلَام - it is said that these were six men and their wives, it is also said that the number of all those aboard the ship was eighty; half of which were men and the other half women.

وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّیْ لَغَفُوْرٌ رَّحِیْمٌ ﴿۴۱﴾

قرءٔ حفص بفتح المیم وامالۃ الراء ۱۲

11:41. And he (Nooh) said, 'Board it. Allah's Name; with it is its sailing and its anchoring. Indeed, my Lord is surely Most Forgiving, Most Merciful.'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام said to the believers who boarded the Ark with him, 'You should board it by reciting Allah's عَزَّوَجَلَّ Name - with it is its sailing and its anchoring. Indeed, my Lord is definitely Most Forgiving, Most Merciful.'

وَ هِیَ تَجْرِیْ بِهِمْ فِیْ مَوْجٍ كَالْجِبَالِ ۫ وَ نَادٰى نُوْحُ ابْنَهٗ وَ كَانَ فِیْ مَعْزِلٍ یّٰبُنَیَّ ارْكَبْ مَّعَنَا وَ لَا تَكُنْ مَّعَ الْكٰفِرِیْنَ ﴿۴۲﴾

11:42. And it (i.e. the Ark) is carrying them in the middle of such waves like mountains, and

Nooh called out to his son and he was standing aside from it (outside the Ark); 'O my son! Embark along with us, and do not be with the disbelievers.'

Tafseer

Rain was pouring continuously for forty days and forty nights. The Ark was carrying them in the middle of such waves like mountains in terms of their height and size, and the Prophet Nooh عَلَيْهِ السَّلَام called out to his son Kan'aan whilst this son of his was standing outside away from the Ark, 'O my son! Embark along with us, and do not be with the disbelievers.'

قَالَ سَاٰوِیْۤ اِلٰى جَبَلٍ یَّعْصِمُنِیْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْیَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَیْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِیْنَ ﴿۴۳﴾

11:43. He (the son) said, 'I seek refuge now towards a mountain, it will save me from the water.' Nooh said, 'Today, there is no one who can save you from the punishment of Allah, except upon whom He bestows mercy,' and the wave came in between them, he therefore remained amongst the drowning ones.

Tafseer

Instead of boarding the Ark, the son replied by saying, 'I shall seek refuge on a mountain, which will save me from drowning in the water.' The Prophet Nooh عَلَيْهِ السَّلَام said, 'Today, there is no one who can save you from the punishment of Allah عَزَّوَجَلَّ except upon whom He bestows mercy,' i.e. only he will be protected. In addition, the wave came in between both of them, so he remained amongst the drowning ones.

وَ قِیْلَ یٰۤاَرْضُ ابْلَعِیْ مَآءَكِ وَ یٰسَمَآءُ اَقْلِعِیْ وَ غِیْضَ الْمَآءُ وَ قُضِیَ الْاَمْرُ وَ اسْتَوَتْ عَلَى الْجُوْدِیِّ وَ قِیْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ ﴿۴۴﴾

11:44. And it was commanded, 'O earth! Swallow your water, and, O sky! Withhold.' And the water was made to dry up and the matter was concluded, and the Ark stopped upon Mount Al-

Joodi and it was said, 'Away with the unjust people.'

Tafseer

When the flood reached its maximum level and the disbelieving people of the nation of the Prophet Nooh عَلَيْهِ السَّلَام drowned, thereafter Allah عَزَّوَجَلَّ commanded, 'O earth! Swallow your water that has sprung forth from you! It thereby reabsorbed it all except for what came down from the sky and hence formed rivers and seas. 'Additionally, O sky! Withhold the rain! As a result, it did so and the water was made to dry up. Furthermore, the matter of the destruction of the people of the Prophet Nooh عَلَيْهِ السَّلَام was concluded, and the Ark stopped upon mount Al-Joodi near Mosul. In addition, it was said by Allah عَزَّوَجَلَّ, 'Away with the unjust - i.e. disbelieving - people.'

وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَهْلِیْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِیْنَ ﴿۴۵﴾

11:45. And Nooh invoked his Lord; (he) requested, 'O my Lord; indeed, my son is also from my family, and Your promise is definitely true and You are the Greatest of all in commanding.'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام supplicated to his Lord; requesting, 'O my Lord, indeed my son Kan'aan is also from my family and You promised me that they would be saved, certainly Your promise is true which never fails and You are the Greatest of all in commanding, the Most Knowledgeable and the Fairest of them.'

قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَیْرُ صَالِحٍ ۫ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ ﴿۴۶﴾

11:46. He (Allah) said, 'O Nooh, he is not from your family; his deeds are most despicable. Do not ask Me for that of which you have no knowledge (in this regard); I advise you not to become oblivious.'

Tafseer

Allah عَزَّوَجَلَّ said, 'O Nooh, he is not from your family i.e. not of those who will be saved or of the followers of your religion; his deeds are most despicable - he is a disbeliever and there is no rescue for the disbelievers. Do not ask Me for that of which you have no knowledge in this regard; I advise you not to become oblivious when you ask about that what you do not know.'

قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ لِیْ بِهٖ عِلْمٌؕ وَ اِلَّا تَغْفِرْ لِیْ وَ تَرْحَمْنِیْۤ اَكُنْ مِّنَ الْخٰسِرِیْنَ(۴۷)

11:47. He submitted, 'O my Lord, I seek Your refuge that I ask You that thing regarding which I have no knowledge, and if You do not forgive me and do not have mercy upon me, I would therefore be a loser.'

Tafseer

The Prophet Nooh عَلَيْهِ السَّلَام submitted after he was explained to by Allah عَزَّوَجَلَّ regarding his son Kan'aan saying that, 'O my Lord, I seek Your refuge in You from asking You that of which I have no knowledge and that I ask from You that which is whether or not in accordance with Your wisdom, and if You do not forgive me and do not have mercy upon me, then I would also be amongst the losers.'

قِیْلَ یٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ عَلَیْكَ وَ عَلٰۤى اُمَمٍ مِّمَّنْ مَّعَكَؕ وَ اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ یَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِیْمٌ(۴۸)

11:48. It was said, 'O Nooh, disembark from the Ark with peace and blessings from Us which are upon you and upon some groups that are with you; and some groups are those whom We shall allow to benefit in this world, and then a painful punishment will reach them from Us.'

Tafseer

It was said by Allah عَزَّوَجَلَّ, 'O Nooh! Disembark from the Ark with peace and blessings from Us which are upon you and upon some groups that will spring from those who are with you in the ship; that is, from their children who are and those who will be the believers. Furthermore, some groups

to spring are from those with you to whom We shall give some benefits in this world and then a painful punishment will reach them from Us in the Hereafter - and these will be the disbelievers.'

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۛؕ فَاصْبِرْ ۛؕ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ ﴿۴۹﴾ ع

معانقة ٩ ع ١٢ ٤

الوقف على فاصبر احسن واليق ١٢

11:49. These are the news of the unseen which We reveal to you (O Beloved), which you did not know previously nor did your people. So, be patient; indeed, for the pious is a good ending.

Tafseer

These verses containing stories such as the story of the Prophet Nooh عَلَيْهِ السَّلَام are the news of the unseen which Allah عَزَّوَجَلَّ reveals towards His Beloved, which he did not know in detail previously nor did his people know before the revelation of this Qur'aan. So, the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is advised to be patient in conveying the Message and in enduring his people's hurt just as the Prophet Nooh عَلَيْهِ السَّلَام endured; indeed, for the pious is a good ending.

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ﴿۵۰﴾

11:50. And towards the people of 'Aad their compatriot Hood (was sent); he said, 'O my people! Worship Allah; there is no one worthy of worship except Him, you are merely fabricators.'

Tafseer

Towards the people of 'Aad, Allah عَزَّوَجَلَّ sent their compatriot the Prophet Hood عَلَيْهِ السَّلَام; he said, 'O my people! Worship Allah عَزَّوَجَلَّ; affirm His Oneness - there is no one worthy of worship except Him, do not worship idols because they are just stones; you are merely fabricators when you ascribe partners with Allah عَزَّوَجَلَّ.

يٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى الَّذِيْ فَطَرَنِيْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۵۱﴾

11:51. 'O my people! I do not ask you for any payment for it (i.e. propagation); my repayment is only upon Him Who has created me. So, do you not have intellect?'

Tafseer

The Prophet Hood عَلَيْهِ السَّلَام said, 'O my people! I do not ask you for any payment for the propagation and for the affirmation of His Oneness; my payment is only upon He Who has created me; so, do you not have any sense?'

وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ﴿۵۲﴾

11:52. 'And O my people! Seek forgiveness from your Lord, then turn towards Him (in repentance); He will send rain in abundance upon you and will add strength to your present strength, and do not turn away whilst committing crimes.'

Tafseer

The Prophet Hood عَلَيْهِ السَّلَام further said, 'O my people! Seek forgiveness from your Lord for your idol-worshipping, and then turn towards Him in repentance through obedience; He will send abundant rain upon you.' This is because they had been denied it previously from a long time. 'Furthermore, He will add strength to your present strength through wealth and children. Additionally, O idol-worshippers! Do not turn away whilst committing crimes.'

قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّمَا نَحْنُ بِتَارِكِيْۤ اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ﴿۵۳﴾

11:53. They said, 'O Hood! You have not come to us with any proof and we are not to forsake our deities just upon your saying, nor are we to believe in your words.'

Tafseer

They arrogantly and mockingly said, 'O Hood (عَلَيْهِ السَّلَام)! You have not come to us with any clear proof for the correctness of what you claim.' The disbelievers have lied here because they were indeed shown clear miracles by the Prophet Hood عَلَيْهِ السَّلَام but they have denied seeing them. They further went on and said, 'We are not to forsake our deities just upon the basis of your saying, nor are we to believe in your words.'

اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ قَالَ اِنِّیْٓ اُشْهِدُ اللّٰهَ وَ اشْهَدُوْٓا اَنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ۙ﴿۵۴﴾

11:54. 'We only say this; that one of our deities has thrown an evil grip upon you.' He said, 'I make Allah Witness, and you all be witness that I am disgusted from all those whom you ascribe as partners with Allah.'

Tafseer

The disbelievers said concerning the Prophet Hood عَلَيْهِ السَّلَام, 'We only say this much; that one of our deities has thrown an evil grip on you rendering you insane because of you having cursed them and so for this reason you have become a furious person.' He said, 'I make Allah عَزَّوَجَلَّ a Witness, and you all be witness that I am disgusted from all those whom you ascribe as partners with Allah عَزَّوَجَلَّ.'

مِنْ دُوْنِهٖ فَكِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا تُنْظِرُوْنِ ﴿۵۵﴾

11:55. 'Except Him, (I am not afraid even if) you all seek to trick me and do not give me respite.'

Tafseer

The Prophet Hood عَلَيْهِ السَّلَام then said, 'Except Allah عَزَّوَجَلَّ, I am not afraid of anyone even if you all - including your idols - seek to trick me, to destroy me and do not give me respite because if Allah عَزَّوَجَلَّ does not will, then certainly no one can harm me.'

اِنِّیْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّیْ وَ رَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌۢ بِنَاصِیَتِهَا ؕ اِنَّ رَبِّیْ عَلٰى صِرَاطٍ مُّسْتَقِیْمٍ ﴿۵۶﴾

11:56. 'I rely upon Allah Who is my Lord and your Lord; there is no one that walks whose forelock is not in His Grip of power; indeed, my Lord is found on the Straight Path.'

Tafseer

'You cannot harm me because I rely upon Allah عَزَّوَجَلَّ - the Truthful - Who is my Lord and your Lord; there is no living thing that walks upon the earth whose forelock is not in His Grip of Power;

that is, He is its Possessor and the One Overpowering so that no benefit or harm occurs except by His permission.' The forelock is specifically used here because the one who is taken by his forelock suffers the ultimate humiliation. 'Indeed, my Lord is found on the Straight Path of fairness and justice, which is the path of Islam.'

فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّاۤ اُرْسِلْتُ بِهٖۤ اِلَیْكُمْ ؕ وَ یَسْتَخْلِفُ رَبِّیْ قَوْمًا غَیْرَكُمْ ۚ وَ لَا تَضُرُّوْنَهٗ شَیْــٴًـا ؕ اِنَّ رَبِّیْ عَلٰى كُلِّ شَیْءٍ حَفِیْظٌ ﴿۵۷﴾

11:57. 'If you then turn away, I have therefore conveyed to you that which I have been sent with towards you. And my Lord will bring others in your place, and you will not be able to cause Him any harm. Indeed, my Lord is the Guardian over all things.'

Tafseer

'Then, if you also turn away from the truth, I have conveyed to you that religion which I have been sent with towards you and I have propagated that religion to you. In addition, my Lord will destroy you and will bring others in your place who will believe in His Oneness, and you will not be able to cause Him any harm by your idol-worshipping. Indeed, my Lord is the Guardian over all things.'

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا هُوْدًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَ نَجَّیْنٰهُمْ مِّنْ عَذَابٍ غَلِیْظٍ ﴿۵۸﴾

11:58. And when Our command (of punishment) came, We rescued Hood and the Muslims who were with him with Our Mercy, and We saved them from a severe punishment.

Tafseer

When the nation of the Prophet Hood عَلَیْہِ السَّلَام did not accept faith, and as a result when Allah's عَزَّوَجَلَّ command of punishment came to pass, He rescued the Prophet Hood عَلَیْہِ السَّلَام as well as the four thousand Muslims who were with him with His Mercy by guidance from Him. Moreover, He saved all of them from a severe i.e. harsh punishment, whereas the nation of 'Aad was destroyed by the punishment of the wind.

وَتِلْكَ عَادٌ ۗ جَحَدُوْا بِاٰيٰتِ رَبِّهِمْ وَعَصَوْا رُسُلَهٗ وَاتَّبَعُوْٓا اَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ ﴿۵۹﴾

11:59. And these are (the remains of) 'Aad; they denied the verses of their Lord, and disobeyed His Messengers and followed the commands of every excessive stubborn transgressor.

Tafseer

It was said, 'Go forth in the land and look; these graves and ruined villages are the remains of 'Aad - learn a lesson from it.' Allah عَزَّوَجَلَّ then describes their case by saying, 'They knowingly denied the verses of their Lord and disobeyed His Messengers عَلَيْهِمُ السَّلَام.' The word 'Messengers' is brought as plural because when a person disobeys one Messenger, he has effectively disobeyed all of them since they share a common principle in that Message which they are sent down with - that is, the principle of Allah's عَزَّوَجَلَّ Oneness. 'Furthermore, they followed the commands of every leader of theirs who is an excessive stubborn transgressor.'

وَاُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿۶۰﴾ ع

11:60. And a curse followed them in this world, and on the Day of Resurrection. Pay heed! Indeed, (the nation of) 'Aad disbelieved in their Lord. Away with 'Aad; the nation of Hood.

Tafseer

A curse was made to follow them in this world; and on the Day of Resurrection, a curse will follow them for all the creation to see. Pay heed! Indeed, the nation of 'Aad knowingly disbelieved in their Lord. Away with the 'Aad i.e. may the 'Aad be kept far away from the Mercy of Allah عَزَّوَجَلَّ; that is the people of the Prophet Hood عَلَيْهِ السَّلَام.

وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ﴿۶۱﴾

11:61. And (We sent) to the (tribe of) Thamood their compatriot Saalih; he said, 'O my people!

Worship Allah; there is no one worthy of worship except Him; He created you from the earth and caused you to live in it. So, seek forgiveness from Him and turn towards Him (in repentance); indeed, my Lord is Close, the Acceptor of supplication.'

Tafseer

Allah عَزَّوَجَلَّ sent to the tribe of Thamood their compatriot Saalih عَلَيْهِ السَّلَام as a Prophet; he said, 'O my people! Worship Allah عَزَّوَجَلَّ and affirm His Oneness; there is no one worthy of worship except Him; He created you from the earth by creating your father - the Prophet Adam عَلَيْهِ السَّلَام - from it and caused you to live therein, so seek forgiveness from Him from idol-worshipping and turn towards Him in repentance through acts of obedience. Indeed, my Lord is Close to His creation by virtue of His knowledge, the Acceptor of supplication to those who ask of Him.'

قَالُوْا یٰصٰلِحُ قَدْ كُنْتَ فِیْنَا مَرْجُوًّا قَبْلَ هٰذَاۤ اَتَنْهٰىنَاۤ اَنْ نَّعْبُدَ مَا یَعْبُدُ اٰبَآؤُنَا وَ اِنَّنَا لَفِیْ شَكٍّ مِّمَّا تَدْعُوْنَاۤ اِلَیْهِ مُرِیْبٍ ﴿۶۲﴾

11:62. They said, 'O Saalih, you seemed very bright amongst us before this. Do you forbid us from worshipping the deities of our forefathers? And we indeed have a deceit-invoking doubt regarding that which you are calling us towards.'

Tafseer

The nation of Thamood said, 'O Saalih, you seemed very promising amongst us before this advice that has been issued by you; that is, to say we had hoped that you would become our chief one day. Do you forbid us from worshipping the deities whom our forefathers worshipped? Indeed, we have a deceit-invoking doubt - that is, great uncertainty - regarding that which you are calling us towards, in the way of affirming the Oneness of Allah عَزَّوَجَلَّ.'

قَالَ یٰقَوْمِ اَرَءَیْتُمْ اِنْ كُنْتُ عَلٰى بَیِّنَةٍ مِّنْ رَّبِّیْ وَ اٰتٰىنِیْ مِنْهُ رَحْمَةً فَمَنْ یَّنْصُرُنِیْ مِنَ اللّٰهِ اِنْ عَصَیْتُهٗ ﳓ فَمَا تَزِیْدُوْنَنِیْ غَیْرَ تَخْسِیْرٍ ﴿۶۳﴾

11:63. He said, 'O my people! Tell me; if I am upon a clear proof from my Lord and He has

bestowed upon me mercy from Him, who will therefore rescue me from Him if (hypothetically) I disobey Him? So, besides loss, you will cause no gain for me.'

Tafseer

The Prophet Hood عَلَيْهِ السَّلَام said replying to his nation, 'O my people! Tell me - if I am on a clear proof from my Lord and He has bestowed upon me mercy - i.e. Prophethood - from Him, so who will rescue me against Allah عَزَّوَجَلَّ against His punishment if hypothetically I was to disobey Him? So, besides loss, you will cause no gain for me in any type of goodness.'

وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْۤ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿۶۴﴾

11:64. 'And O my people! This is the she-camel of Allah; a sign for you, leave her therefore alone; that she may graze in Allah's land, and do not touch her with evil (intent) lest an imminent punishment will reach you.'

Tafseer

The Prophet Hood عَلَيْهِ السَّلَام further went on to go and say, 'O my people! This is the She-camel sent by Allah عَزَّوَجَلَّ as my miracle and a sign of my Prophethood for you, so leave her alone that she may graze freely in the land of Allah عَزَّوَجَلَّ, and do not touch her with an evil intention of killing her lest an imminent punishment of Allah عَزَّوَجَلَّ will reach you and you will be destroyed.'

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿۶۵﴾

11:65. So, they cut her veins above the heels, Saalih therefore said, 'Take benefit for a further three days in your homes; this is a promise that will not be false.'

Tafseer

So, they hamstrung her i.e. they cut her blood veins above the heels, and subsequently they slaughtered it and distributed its meat. So, the Prophet Saalih عَلَيْهِ السَّلَام said by giving them the news

of the unseen, 'Take benefit for a further three days in your homes; thereafter, you will be destroyed - this is a promise that will not be false.' It actually happened exactly the way he informed them.

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿۶۶﴾

11:66. Then, when Our command (of punishment) came, We saved Saalih and the Muslims by showing Our Mercy, and from the disgrace of that day. Indeed, your Lord is the Mighty, the Honourable.

Tafseer

When Allah's عَزَّوَجَلَّ command of punishment and their destruction then came, Allah عَزَّوَجَلَّ saved the Prophet Saalih عَلَيْهِ السَّلَام as well as all the Muslims with him by showing His Mercy to them; these Muslims numbered 4000. Allah عَزَّوَجَلَّ saved them from the disgrace of that day in this world and in the Hereafter. Furthermore, Allah عَزَّوَجَلَّ stated, 'O Beloved, indeed your Lord is the Mighty, the Honourable.'

وَاَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿۶۷﴾

11:67. And the (terrible) scream seized the transgressors; so, at morning they remained lying (dead) fallen on their knees in their homes.

Tafseer

The terrible scream of the Angel Jibraeel عَلَيْهِ السَّلَام seized the transgressors; this scream frightened them so much that it caused their hearts to actually shatter into pieces. So, at morning they remained lying dead fallen on their knees in their homes.

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا اِنَّ ثَمُوْدَا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿۶۸﴾ ع ۶

11:68. As though they had never lived here. Listen! Indeed, the tribe of Thamood disbelieved in their Lord. Beware! Curse be upon the (tribe of) Thamood.

Tafseer

They were crushed in such a way as if they had never lived here in their place of dwelling. Listen! Indeed, the tribe of Thamood disbelieved in their Lord so they were punished. Beware! Curse be upon the Thamood; they were thrown far away from the Mercy of Allah عَزَّوَجَلَّ.

وَلَقَدْ جَآءَتْ رُسُلُنَاۤ اِبْرٰهِیْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِیْذٍ ﴿۶۹﴾

11:69. And Our angels indeed came to Ibrahim with glad tidings, they said, 'Salaam,' he responded, 'Salaam,' and without any delay brought a roasted calf.

Tafseer

Indeed, the angels of Allah عَزَّوَجَلَّ came to the Prophet Ibrahim عَلَيْهِ السَّلَام in a human form with glad tidings of the birth of the Prophet Is-haaq and after him the Prophet Ya'qoob عَلَيْهِمَا السَّلَام. These angels said in the way of greeting him, 'Salaam,' he responded, 'Salaam,' and without any delay he brought a roasted calf for the guests. The Prophet Ibrahim عَلَيْهِ السَّلَام was very hospitable and would entertain his guests with very delicious and delightful foods.

فَلَمَّا رَاٰۤ اَیْدِیَهُمْ لَا تَصِلُ اِلَیْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِیْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ؕ ﴿۷۰﴾

11:70. When he saw their hands not reaching towards the food, he perceived them as strangers and inwardly began fearing them; they said, 'Do not be afraid, we are sent to the People of Loot.'

Tafseer

When he saw their hands not reaching towards the food, he was suspicious of them and he perceived them as those unfamiliar angels who bring the news of Allah's عَزَّوَجَلَّ wrath; he inwardly began fearing them that lest they have brought the news of the destruction of my nation. They said, 'Do not be afraid, we are sent to the People of Loot to destroy them.'

وَ امْرَاَتُهٗ قَآىِٕمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَ مِنْ وَّرَآءِ اِسْحٰقَ یَعْقُوْبَ ﴿۷۱﴾

11:71. And his wife was standing by and she started laughing, We henceforth gave her glad tidings regarding Is-haaq, and after Is-haaq; Ya'qoob.

Tafseer

His wife Saarah رَضِیَ اللّٰہُ عَنْہَا was standing by serving them and she started laughing at the glad tidings of the destruction of the evil people of the Prophet Loot عَلَیْہِ السَّلَام. So, through the angels, Allah عَزَّوَجَلَّ gave her glad tidings regarding her son the Prophet Is-haaq, and after the Prophet Is-haaq his son the Prophet Ya'qoob عَلَیْہِمُ السَّلَام whom she would live to see.

قَالَتْ یٰوَیْلَتٰۤى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّ هٰذَا بَعْلِیْ شَیْخًا ؕ اِنَّ هٰذَا لَشَیْءٌ عَجِیْبٌ ﴿۷۲﴾

11:72. She said, 'O woe! What! Will I bear a child, whereas, I am an old woman, and this is my husband; an old man? Indeed, this is something astonishing.'

Tafseer

She said, 'O woe! What!' This is an expression used in reaction to a serious matter. 'Will I bear a child, whereas I am an old woman of 99 years of age, and this is my husband - an old man of 100 or 120 years of age? Indeed, this is something astonishing that a child should be born to such an aged couple.'

قَالُوْۤا اَتَعْجَبِیْنَ مِنْ اَمْرِ اللّٰهِ ؕ رَحْمَتُ اللّٰهِ وَ بَرَكٰتُهٗ عَلَیْكُمْ اَهْلَ الْبَیْتِ ؕ اِنَّهٗ حَمِیْدٌ مَّجِیْدٌ ﴿۷۳﴾

11:73. The angels said, 'Are you astonished at the work of Allah? Allah's Mercy and His Blessings be upon you, O people of this house (of Ibrahim)! Indeed, only He is All-Praiseworthy, Most Honourable.'

Tafseer

The angels said, 'Are you astonished at the work - i.e. power - of Allah عَزَّوَجَلَّ? The Mercy of Allah عَزَّوَجَلَّ and His Blessings be upon you, O people of this house of the Prophet Ibrahim عَلَیْہِ السَّلَام; your

house is a place of miracles, so do not be astonished. Indeed, only Allah عَزَّوَجَلَّ is All-Praiseworthy, Most Honourable.'

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ؕ﴿۷۴﴾

11:74. And when Ibrahim's fear subsided and Our glad tidings reached him, he began to dispute with regards to the People of Loot.

Tafseer

When the Prophet Ibrahim's عَلَيْهِ السَّلَام fear subsided and Allah's عَزَّوَجَلَّ glad tidings reached him of a child, he began to dispute with His angels in regards to the People of Loot that they should be given some time with warnings so that they may repent.

اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ﴿۷۵﴾

11:75. Indeed, Ibrahim is most forbearing, tender-hearted, and repentant.

Tafseer

Indeed, the Prophet Ibrahim عَلَيْهِ السَّلَام is most forbearing, tender-hearted, and always repentant. Thus, he said to the angels, 'Would you destroy a town in which there are three hundred believers?' They said 'No.' He then said, 'Would you destroy a town in which there are two hundred believers?' They said 'No.' He further said, 'Would you destroy a town in which there are forty believers?' They said 'No.' He went on to say, 'Would you destroy a town in which there are fourteen believers?' They said 'No.' He further went on to go and say, 'What if there was only one believer in it?' They said 'No.' He said, 'The Prophet Loot عَلَيْهِ السَّلَام is in it.' They said, 'We know fully well who is in it; we will save the Prophet Loot عَلَيْهِ السَّلَام as well as his family members except his wife.'

يٰۤاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَآءَ اَمْرُ رَبِّكَ ۚ وَ اِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ﴿۷۶﴾

11:76. 'O Ibrahim, refrain from this thought. Indeed, your Lord's command has arrived, and a

punishment is indeed destined upon them; that which will not be averted.'

Tafseer

When the Prophet Ibrahim عَلَيْهِ السَّلَام had argued at length with the angels, they said 'O Ibrahim (عَلَيْهِ السَّلَام)! Refrain from this thought of asking for more time for them; indeed, the command of your Lord for their destruction has arrived, and indeed a punishment is destined upon them under the category of Taqdeer Mubram - which is inevitable fate; that which will not be averted.

وَلَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالَ هٰذَا یَوْمٌ عَصِیْبٌ ﴿۷۷﴾

11:77. And when Our angels came to Loot (in the form of handsome young boys), he was grieved for them and was distressed due to them, and he said, 'This is a day of great hardship.'

Tafseer

When the angels of Allah عَزَّوَجَلَّ came to the Prophet Loot عَلَيْهِ السَّلَام in the form of handsome young boys, he was grieved for them and was distressed due to them; he felt constrained in his power to protect them because they had handsome faces and were dressed as visiting guests. Hence, he feared for them from his people that they may try to exceed any moral limit and thereby cause hurt or embarrassment to my guests. He then said, 'This is a day of great hardship and a most difficult test.'

وَ جَآءَهٗ قَوْمُهٗ یُهْرَعُوْنَ اِلَیْهِ ؕ وَ مِنْ قَبْلُ كَانُوْا یَعْمَلُوْنَ السَّیِّاٰتِ ؕ قَالَ یٰقَوْمِ هٰۤؤُلَآءِ بَنَاتِیْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَ لَا تُخْزُوْنِ فِیْ ضَیْفِیْ ؕ اَلَیْسَ مِنْكُمْ رَجُلٌ رَّشِیْدٌ ﴿۷۸﴾

11:78. And his people came running to him (for the boys), and they were in the habit of committing evil deeds (homosexuality) from before. He said, 'O my people! These are the daughters of my nation; they are purer for you (to marry), therefore, fear Allah and do not disgrace me in the midst of my guests (angels). Is there not even a single righteous man amongst you?'

Tafseer

His people came running to him after hearing about the handsome boys and they were in the habit of committing evil deeds - i.e. homosexuality - from before. The Prophet Loot عَلَيْهِ السَّلَام said to them from behind the gate of his house, 'O my people! These are the daughters of my nation; they are purer for you to marry, therefore marry them and stop thinking about males.' Although, though these men were disbelievers, however in the Shari'ah of the Prophet Loot عَلَيْهِ السَّلَام, a Muslim woman was allowed to marry a disbelieving man. 'So, fear Allah عَزَّوَجَلَّ and do not disgrace me in the midst of my guests. Is there not even a single righteous man amongst you to enjoin decency and forbid indecency?'

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِیْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَ اِنَّكَ لَتَعْلَمُ مَا نُرِیْدُ ﴿۷۹﴾

11:79. They said, 'You know that we have no right (i.e. inclination) to the daughters of your tribe; and you certainly know what our desire is.'

Tafseer

They said as a response to the advice of the Prophet Loot عَلَيْهِ السَّلَام, 'You know well that we have no right - i.e. no inclination - to the daughters of your tribe in; other words, we are not interested in females. Furthermore, you definitely know what our desire is in the way of sexual intercourse with males.'

قَالَ لَوْ اَنَّ لِیْ بِكُمْ قُوَّةً اَوْ اٰوِیْۤ اِلٰى رُكْنٍ شَدِیْدٍ ﴿۸۰﴾

11:80. He (Loot) said, 'If only I had the strength against you or were able to get the refuge of some strong support.'

Tafseer

The Prophet Loot عَلَيْهِ السَّلَام said, 'If only I had the strength against you or were able to get the refuge and support of some strong people - that is, if I had some tribe behind me which could help me, I would have certainly fought with you and thereby destroyed you.' So, when the angels saw this scene

and heard this conversation, they said what is mentioned in the next verse.

قَالُوْا یٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ یَّصِلُوْۤا اِلَیْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّیْلِ وَ لَا یَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِیْبُهَا مَاۤ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَیْسَ الصُّبْحُ بِقَرِیْبٍ ﴿۸۱﴾

11:81. The angels said, 'O Loot, we have been sent by your Lord, they cannot reach you; therefore, take your entire household with you during the night, and none of you should turn around to see, except your wife; the same (punishment) is to reach her that will reach them (the infidels). Indeed, their promise is at the time of morning; is the morning not near?'

Tafseer

The angels said, 'O Loot (عَلَیْہِ السَّلَام), we have been sent by your Lord; they cannot reach you with any harm, therefore take your entire household with you during a part of the night. None of you should turn around to see, lest you see the terrible torment that will befall them, except for your wife; in other words, do not take her along when you travel as she is on the side of the disbelievers - the same punishment is to reach her that will reach the infidels.' It is said that he did not take her along with him; it is also said that she did go with them and turned around exclaiming, 'Woe for my people!' at which point a stone struck her and hence killed her. When the Prophet Loot عَلَیْہِ السَّلَام asked the angels about the time of the destruction of his nation, the angels replied by saying, 'Indeed, their promise is at the time of morning.' He said to the angels, 'Is the morning not near?' They replied by saying, 'Yes, the morning is near.'

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِیَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَیْهَا حِجَارَةً مِّنْ سِجِّیْلٍ ۙ مَّنْضُوْدٍ ۙ﴿۸۲﴾

11:82. So, when Our command came, We turned that town upside down and showered upon it continuously stones of baked clay.

Tafseer

So, when in the morning the command of Allah عَزَّوَجَلَّ came to pass for their destruction, He turned that town upside down when the angel Jibraeel عَلَیْہِ السَّلَام raised them to the sky and dropped them

upside down to the earth, and stones of baked clay - that were baked in fire - continuously showered upon it.

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَمَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ﴿۸۳﴾ ع

نصف ع ۵

11:83. Which (i.e. the stones) are in the custody of your Lord; marked, and those stones are not at all far from the unjust.

Tafseer

Which i.e. the stones are in the custody of your Lord; each one of them marked with the name of the disbeliever it would strike, and those stones are not at all far from the unjust - that is, from the disbelieving people of Makkah.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّيْۤ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿۸۴﴾

11:84. And to Madyan their compatriot Shu'ayb (was sent). He said, 'O my people! Worship Allah; there is no one worthy of worship except Him, and do not short-change in measure and weight. Indeed, I see you prosperous, and I fear the punishment of the encompassing Day upon you.'

Tafseer

To the city or nation of Madyan their compatriot the Prophet Shu'ayb عَلَيْهِ السَّلَام was sent. He said, 'O my people! Worship Allah عَزَّوَجَلَّ, affirm His Oneness; there is no one worthy of worship except Him, and do not short-change in measure and weight. Indeed, I see you prosperous; so, what is the reason that you short-change in measure and weight? In addition, should you choose not to believe and not refrain from short-changing, then I fear the punishment of the Encompassing Day upon you.'

وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿۸۵﴾

11:85. 'O my people! Measure and weigh in full with justice, and do not return the goods of people by short-changing, and do not roam on the earth causing turmoil.'

Tafseer

'O my people! Measure and weigh in full, fulfil the due of both of these with justice, and do not defraud the people in respect of their goods and do not short-change the goods of the people and return it to them. Furthermore, do not roam on the earth causing turmoil by killing or otherwise.'

بَقِیَّتُ اللّٰهِ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ۚ وَ مَاۤ اَنَا عَلَیْكُمْ بِحَفِیْظٍ ﴿۸۶﴾

11:86. 'The remainder from the bestowal of Allah is better for you, if you have certainty. And I am not a guardian over you at all.'

Tafseer

'The remainder which remains as profit in your wealth from the bestowal of Allah عَزَّوَجَلَّ after you have given full measure and weight is better for you than fraud if you have certainty i.e. if you are believers. Additionally, I am not at all a guardian over you - i.e. a watcher - that I should recompense you for your deeds; I was sent only for the purpose of propagation.'

قَالُوْا یٰشُعَیْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا یَعْبُدُ اٰبَآؤُنَاۤ اَوْ اَنْ نَّفْعَلَ فِیْۤ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِیْمُ الرَّشِیْدُ ﴿۸۷﴾

11:87. They said, 'O Shu'ayb, does your Salah command you that we should forsake the deities of our forefathers or that we should not do as we desire with our own wealth? (They said sarcastically) 'Oh yes! Only you are intelligent, righteous.'

Tafseer

His people mockingly said to him, 'O Shu'ayb (عَلَیْہِ السَّلَام)! Does your Salah command you that we should abandon and not worship the deities of our forefathers or that we should not do as we desire with our own wealth?' Meaning, that such a command is an absurdity which no person

calling towards goodness would suggest. They sarcastically said, 'Oh yes! Only you are intelligent and righteous.'

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ؕ وَ مَاۤ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَاۤ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَ مَا تَوْفِيْقِيْۤ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَ اِلَيْهِ اُنِيْبُ ﴿۸۸﴾

11:88. He said, 'O my people! So, tell me if I am upon a clear proof from my Lord and He has bestowed me with good sustenance from Him. And I do not want to act against what I forbid you from, I only intend to reform (you) as much as possible, my support is only from Allah; I rely upon Him only and towards only Him do I turn.'

Tafseer

The Prophet Shu'ayb عَلَيْهِ السَّلَام said, 'O my people! So, tell me; if I am upon a clear proof - this means upon the right path - from my Lord and He has bestowed me with good, pure and lawful sustenance from Him; should I then blemish it with what is unlawful in the way of fraud or theft? I do not want to act and partake against what I forbid you from; I only intend to reform you by way of enjoining justice as much as possible, my support to do this successfully and to enjoin others to practice the acts of obedience is from only Allah عَزَّوَجَلَّ; I rely upon Him only and towards only Him do I turn in repentance.'

وَ يٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْۤ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَاۤ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿۸۹﴾

11:89. 'And O my people! Let not your resentment towards me make you do that (evil act) which may (cause punishment to) befall you which befell the People of Nooh, or the People of Hood or the People of Saalih; and the People of Loot are not at all far from you (in time and place).'

Tafseer

The Prophet Shu'ayb عَلَيْهِ السَّلَام further said, 'O my people! Let not your resentment towards me

and your animosity towards my religion make you commit that evil act of disbelief and of short-changing which may cause punishment to befall you, which befell the People of the Prophet Nooh, the People of the Prophet Hood or the People of the Prophet Saalih. Furthermore, the People of the Prophet Loot are not at all far from you in time and place or the era in which they were destroyed. You should take a lesson from all these events.'

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَیْهِؕ اِنَّ رَبِّیْ رَحِیْمٌ وَّدُوْدٌ ﴿۹۰﴾

11:90. 'Seek forgiveness from your Lord and then turn towards Him (in repentance); indeed, my Lord is Most Merciful, Most Affectionate.'

Tafseer

'Seek forgiveness from your Lord by believing in Him and then turn towards Him in repentance from polytheism and shamelessness; indeed, my Lord is Most Merciful to the believers, Most Affectionate towards them.'

قَالُوْا یٰشُعَیْبُ مَا نَفْقَهُ كَثِیْرًا مِّمَّا تَقُوْلُ وَ اِنَّا لَنَرٰىكَ فِیْنَا ضَعِیْفًاۚ وَ لَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫ وَ مَاۤ اَنْتَ عَلَیْنَا بِعَزِیْزٍ ﴿۹۱﴾

11:91. They said, 'O Shu'ayb! We do not understand much of what you say, and we indeed perceive you as weak amongst us. And were it not for your tribe, we would have therefore stoned you; and in our sight, you have no respect at all.'

Tafseer

They said in proclamation of their lack of concern, 'O Shu'ayb! We do not understand much of what you say regarding the Oneness of Allah عَزَّوَجَلَّ and short-changing, etc. and indeed we perceive you as weak and hopeless amongst us. Moreover, was it not for your tribe being upon our religion, we would have stoned you; as you are not too powerful - it is your tribe that is powerful, therefore we cannot attack you. Furthermore, in our sight, you have no respect at all.'

قَالَ یٰقَوْمِ اَرَهْطِیْۤ اَعَزُّ عَلَیْكُمْ مِّنَ اللّٰهِؕ وَ اتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِیًّاؕ اِنَّ رَبِّیْ بِمَا تَعْمَلُوْنَ مُحِیْطٌ ﴿۹۲﴾

11:92. He said, 'O my people! Is the force of my tribe upon you greater than Allah? And you have put Him (i.e. His commands) behind your back. Indeed, whatever you do is within my Lord's control.'

Tafseer

The Prophet Shu'ayb عَلَيْهِ السَّلَام further went onto say, 'O my people! Is the force of my tribe upon you - in your sight - greater than that of Allah عَزَّوَجَلَّ, such that you refrain from killing me because of them instead of your protecting me for being the Messenger of Allah عَزَّوَجَلَّ? Furthermore, you have put Him - that is, His commands - behind your backs not being mindful of Him and not caring about His orders. Indeed, whatever you do is within the control and knowledge of my Lord, and He will recompense you accordingly.'

وَيٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَمَنْ هُوَ كَاذِبٌ ؕ وَارْتَقِبُوْۤا اِنِّیْ مَعَكُمْ رَقِیْبٌ ﴿۹۳﴾

11:93. 'And O people! Continue doing your work at your places; I am doing mine; you will become aware very soon as to upon whom comes the punishment that will disgrace him, and who is the liar. And wait; I too am waiting with you.'

Tafseer

'O my people! Continue doing your evil work by hurting me at your places according to your ability and your circumstances, I am doing my work according to my situation; very soon you will become aware as to upon whom comes the punishment that will disgrace him, and who is the liar in his claims. Additionally, you will soon come to know who is upon the truth amongst you and me? Furthermore, wait for the consequence of your matters; I too am waiting with you to see your destruction.'

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿۹۴﴾

11:94. And when Our command came (to destroy them), We rescued Shu'ayb and the Muslims who were with him by showing Our Mercy. And the (terrible) scream seized the unjust, they therefore remained lying (dead) at morning in their homes on their knees.

Tafseer

When the command of Allah عَزَّوَجَلَّ came to destroy them, He rescued the Prophet Shu'ayb عَلَيْهِ السَّلَام as well as the Muslims who were with him by showing His Mercy. In addition, the terrible scream of the angel Jibraeel عَلَيْهِ السَّلَام seized the unjust - i.e. the evildoers, an earthquake was caused because of this scream. Hence, at morning time, they remained lying dead in their homes upon their knees.

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ﴿۹۵﴾ ع ۸

11:95. As if they had never even lived there. Behold! Away with Madyan, just as the (nation of) Thamood had been removed afar.

Tafseer

The People of the Prophet Shu'ayb were destroyed in such a way as if they had never even lived there before. Behold! Away with the nation of Madyan, just as the nation of Thamood had been removed afar from the Mercy of Allah عَزَّوَجَلَّ.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿۹۶﴾

11:96. And We indeed sent Moosa with Our verses and clear dominance.

Tafseer

Indeed, Allah عَزَّوَجَلَّ sent the Prophet Moosa عَلَيْهِ السَّلَام with His verses - i.e. with His nine signs - and

a clear dominance i.e. manifest and evident proof, which is his blessed Staff and other miracles.

اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَمَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿۹۷﴾

11:97. Towards Fir'awn and his courtiers; they henceforth followed the commands of Fir'awn. And the work of Fir'awn was not appropriate.

Tafseer

Allah عَزَّوَجَلَّ sent the Prophet Moosa عَلَيْهِ السَّلَام towards Fir'awn and his courtiers, hence the courtiers followed the commands of Fir'awn of committing disbelief by denying the miracles of the Prophet Moosa عَلَيْهِ السَّلَام. Moreover, the work of Fir'awn and his command was not appropriate; he was in open error.

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ﴿۹۸﴾

11:98. He (Fir'awn) will lead his people on the Day of Resurrection, he will therefore land them into Hell; and what a wretched place to land into.

Tafseer

Fir'awn will lead his people on the Day of Resurrection and they will follow him as they did in this world, so he will land them - i.e. he will admit them - into Hell, and he will be their leader in the Hell; what a wretched place to land into.

وَاُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ﴿۹۹﴾

11:99. And a curse followed them in the world and on the Day of Resurrection; what a wretched reward which they received.

Tafseer

A curse was made to follow them in this world as well as a curse on the Day of Resurrection; what

a wretched recompense which they received. It means every generation that would come until the Day of Judgement would be remembering them in this world with unpleasant comments; whilst in the Hereafter, all those before them and after them will curse them.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ وَّ حَصِيْدٌ ؕ﴿۱۰۰﴾

11:100. These are the narratives of the towns that We relate to you (O Beloved); of them some are standing (like the run-down buildings of 'Aad and Thamood) and some are cut off (i.e. disappeared).

Tafseer

These which are mentioned are the narratives of the towns of the disbelievers which Allah عَزَّوَجَلَّ relates to His Beloved; of those towns some are standing, such as the run-down buildings of 'Aad and Thamood - only its inhabitants having been destroyed - and some are cut down i.e. destroyed together with its inhabitants such that there are no remains thereof much, like crops harvested with sickles (a short-handed farming tool with a semicircular blade used for cutting).

وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ ظَلَمُوْۤا اَنْفُسَهُمْ فَمَاۤ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَ مَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ﴿۱۰۱﴾

11:101. And We did not oppress them, but it is they who wronged themselves; their deities, whom they worshipped other than Allah, did not therefore benefit them in the least when your Lord's command (i.e. punishment) came; and they (the false deities) did not increase anything for them other than destruction.

Tafseer

Allah عَزَّوَجَلَّ did not oppress - i.e. destroy - them for not having committed any sins, but it is they who wronged themselves through idol-worshipping. Therefore, their deities - whom they worshipped other than Allah - did not benefit them in the least when your Lord's command of punishment came for them, and they - i.e. the false deities - did not increase anything for them other than destruction and loss.

وَ كَذٰلِكَ اَخْذُ رَبِّكَ اِذَاۤ اَخَذَ الْقُرٰى وَ هِيَ ظَالِمَةٌ ؕ اِنَّ اَخْذَهٗۤ اَلِيْمٌ شَدِيْدٌ ۝۱۰۲

11:102. And similar is the seizing of your Lord when He seizes (the inhabitants of) the towns upon their injustice; indeed, His seizing is painful, severe.

Tafseer

Similar is the seizing of your Lord when He seizes the inhabitants of the towns whilst they are doing wrong by way of sins - in other words, nothing can avail them in any way when He seizes them. Indeed, His seizing is painful and severe. Imams al-Bukhari and Muslim reported by way of a chain of narration from the respected Abu Musa al-Ash'ari رَضِیَ اللّٰہُ عَنْہُمْ that the Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Allah عَزَّوَجَلَّ gives extended respite to the evildoer; but when He seizes him, then there is no escape for him' - whereupon the Noble Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم recited this verse. *(Sahih al-Bukhari, Book 65, Hadith no. 4686)*

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ؕ ذٰلِكَ يَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ النَّاسُ وَ ذٰلِكَ يَوْمٌ مَّشْهُوْدٌ ۝۱۰۳

11:103. Indeed, in this is a sign for the one who fears the punishment of the Hereafter; that is the Day in which all people will gather, and that is the Day of presence.

Tafseer

Indeed, in this - i.e. the mentioning of the stories of the Prophets عَلَیْہِمُ السَّلَام and their respective nations - is a sign i.e. a lesson for the one who fears the punishment of the Hereafter; this is the Day of Resurrection in which all people will gather, and this is the Day of Presence of all creations.

وَ مَا نُؤَخِّرُهٗۤ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ ؕ ۝۱۰۴

11:104. And We do not postpone it except for a calculated period.

Tafseer

Allah عَزَّوَجَلَّ does not postpone the Day of Judgement except for a predetermined calculated period which has been assigned for the existence of this world.

يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖۚ فَمِنْهُمْ شَقِيٌّ وَّ سَعِيْدٌ ﴿۱۰۵﴾

11:105. When that Day will come, no one will speak without the permission of Allah; so, amongst them some will be unfortunate and some fortunate.

Tafseer

When that Day of Judgement will come, no one amongst the creations will be able to speak without the permission of Allah عَزَّوَجَلَّ. So, amongst them on that Day some will be unfortunate - that they will go to Hell - and some fortunate - that they will go to Paradise.

فَاَمَّا الَّذِيْنَ شَقُوْا فَفِي النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ ﴿۱۰۶﴾

11:106. So, those who are unfortunate are in Hell, and they will bray in it like a donkey.

Tafseer

So, those who are unfortunate in their destiny - that is, according to the prior knowledge of Allah عَزَّوَجَلَّ - are in Hell, and they will bray with a loud sound in it like a donkey.

خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ ﴿۱۰۷﴾

11:107. Therein they will remain as long as the heavens and the earth (of the Hereafter) remain (and they will remain eternally), but as much as your Lord willed (that He may move them from extreme heat to bitterly cold punishment). Indeed, your Lord may do whatever whenever He wills.

Tafseer

Therein they will remain as long as the heavens and the earth of the Hereafter remain; the heavens and the earth of this world will perish but the heavens and the earth of the Hereafter will eternally remain, so the disbelievers will also eternally remain in Hell except as much as your Lord willed that He may move them from extreme Heat to bitterly cold punishment. Indeed, your Lord may do whatever and whenever He wills.

وَ اَمَّا الَّذِیْنَ سُعِدُوْا فَفِی الْجَنَّةِ خٰلِدِیْنَ فِیْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَیْرَ مَجْذُوْذٍ ﴿۱۰۸﴾

11:108. So, those who are fortunate; they are in Paradise, abiding therein forever as long as the heavens and the earth (of the Hereafter) remain, but as much as your Lord willed (that He may punish some sinful Muslims temporarily); this is a favour, never coming to an end.

Tafseer

So, those who are fortunate - by having become believers - are in Paradise; abiding therein forever as long as the heavens and the earth of the Hereafter remain - i.e. they shall remain eternally - except as much as your Lord willed that He may initially punish some sinful Muslims temporarily and then admit them into Paradise; this entry of Paradise is a favour, never coming to an end.

فَلَا تَكُ فِیْ مِرْیَةٍ مِّمَّا یَعْبُدُ هٰۤؤُلَآءِ ؕ مَا یَعْبُدُوْنَ اِلَّا كَمَا یَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ وَ اِنَّا لَمُوَفُّوْهُمْ نَصِیْبَهُمْ غَیْرَ مَنْقُوْصٍ ﴿۱۰۹﴾ ع ۹ ۱۲ ۹

11:109. So, O listener! Do not fall into deception as to whom these disbelievers worship; they only worship just as their forefathers worshipped before them; and We shall indeed return to them their portion in full, in which there will be no diminishment.

Tafseer

So, O listener! Do not fall into deception and uncertainty concerning whom these disbelievers worship of idols; Allah عَزَّوَجَلَّ will indeed punish them as He did to those before them - this is

intended as a consolation for the Noble Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They only worship just as their forefathers worshipped before them, and indeed He punished them. Furthermore, He shall certainly pay them like those of their forefathers their whole due - their amount of the punishment being undiminished; that is, a complete punishment.

وَ لَقَدْ اٰتَیْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِیْهِؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِیَ بَیْنَهُمْؕ وَ اِنَّهُمْ لَفِیْ شَكٍّ مِّنْهُ مُرِیْبٍ ۱۱۰

11:110. And We indeed gave Moosa the Book, there was henceforth conflict regarding it. Had the Word of your Lord not been decreed previously, the matter would have henceforth been immediately decided regarding them; and they are indeed in a deceptive doubt concerning it.

Tafseer

Indeed, Allah عَزَّوَجَلَّ gave the Prophet Moosa عَلَيْهِ السَّلَام the Book i.e. the Tawrah, hence there was a conflict regarding it in the sense that some people believed it whilst others denied it, just as is the case with the Holy Qur'aan. Had the Word of your Lord not been decreed previously to take the accountability and the recompense of creations on the Day of Resurrection, so until then they are given respite. Otherwise, the matter would have been immediately decided regarding them in this world i.e. they would have been punished without any form of delay. Indeed, the deniers of the Holy Qur'aan are in a deceptive doubt concerning it.

وَ اِنَّ كُلًّا لَّمَّا لَیُوَفِّیَنَّهُمْ رَبُّكَ اَعْمَالَهُمْؕ اِنَّهٗ بِمَا یَعْمَلُوْنَ خَبِیْرٌ ۱۱۱

11:111. And indeed, as many as they are, your Lord will fully repay each and every one for his actions; He is Aware of their actions.

Tafseer

Indeed, as many as they are - whether believers or disbelievers, your Lord will fully repay each and every one for his good or bad deeds; a believer will be repaid with Paradise and the disbeliever will be repaid with Hell. Allah عَزَّوَجَلَّ is Aware of their inner and outer aspects of their actions; there is nothing hidden from Him.

فَاسْتَقِمْ كَمَآ اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۲﴾

11:112. Therefore (O Beloved), remain firm just as you are commanded to, and (as well as) whosoever has turned towards you (must also remain firm). And O people! Do not engage in rebellion. Indeed, He is observing your deeds.

Tafseer

Therefore, O Beloved, remain firm upon the religion of Islam and upon its propagation just as you are commanded to be by your Lord, and let him also be firm whosoever has turned towards you and believed in you. Furthermore, O people! Do not engage in rebellion by disobeying Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Indeed, He is observing your deeds and will recompense you for it.

وَلَا تَرْكَنُوْٓا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ﴿۱۱۳﴾

11:113. And do not lean towards the unjust, lest the Fire will touch you, and you do not have any supporter other than Allah; you will then not be helped.

Tafseer

O Muslims! Do not lean towards the unjust - i.e. the evildoers - through affection, admiration or by showing satisfaction with their actions, lest the Fire will touch you i.e. burn you in the same way as it has burnt them. Moreover, you do not have any helper other than Allah to protect you from His punishment; you will therefore also not be helped.

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ﴿۱۱۴﴾

11:114. And keep Salah established at the two ends of the day and in some parts of the night; verily, good deeds erase evil deeds; this is advice to those who accept advice.

Tafseer

Keep Salah established at the two ends of the day - at first light and before sunset; that is, they pray in the morning, at noon and in the late afternoon. In other words, they perform the Salah of Fajr, Zuhr and Asr accordingly; and in some parts of the night - that is, at sunset and late evening. In other words, the Salah of Maghrib and 'Isha accordingly. Verily, good deeds - such as the five Salahs - erase evil deeds i.e. minor sins; this verse was revealed regarding the one who kissed a strange female and then regretfully mentioned it to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He then asked the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'Is this verse only for me?' and the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to him, 'It is for every person of my community; this is advice to those who accept advice.'

وَ اصْبِرْ فَاِنَّ اللّٰهَ لَا یُضِیْعُ اَجْرَ الْمُحْسِنِیْنَ ۝۱۱۵

11:115. And have patience; that Allah does not waste the reward of the righteous.

Tafseer

Have patience O Beloved in enduring the harm inflicted upon you by your people or in performing Salah (prayer); that Allah عَزَّوَجَلَّ does not waste the reward of the righteous people who patiently endure through acts of obedience to Allah عَزَّوَجَلَّ.

فَلَوْ لَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ اُولُوْا بَقِیَّةٍ یَّنْهَوْنَ عَنِ الْفَسَادِ فِی الْاَرْضِ اِلَّا قَلِیْلًا مِّمَّنْ اَنْجَیْنَا مِنْهُمْ ۚ وَ اتَّبَعَ الَّذِیْنَ ظَلَمُوْا مَاۤ اُتْرِفُوْا فِیْهِ وَ كَانُوْا مُجْرِمِیْنَ ۝۱۱۶

11:116. So, why were there not some amongst you from the generations before you; such people who had some share of righteousness who could have prevented turmoil on the earth? Yes; there were only a few whom We had rescued, and the unjust remained pursuing the luxury which was given to them, and they were sinners.

Tafseer

So, why were there not some such people amongst you from the generations before you - who had

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some share of righteousness i.e. the men of religion and virtue - who could have prevented mischief-makers from causing turmoil and corruption on the earth? Yes; there were only a few who believed in the Prophets عَلَيْهِمُ السَّلَام whom Allah عَزَّوَجَلَّ had rescued from the punishment - only they prevented people from corruption. Furthermore, the unjust remained pursuing the luxury which was given to them, hence they became habitual with fulfilling their desires and attaining the comforts of this world, and they were sinners.

وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا مُصْلِحُوْنَ ﴿۱۱۷﴾

11:117. And your Lord is not such that He would destroy (the people of) towns without reason whilst its people are righteous.

Tafseer

Your Lord is not such that He would destroy people of towns without a justifiable reason - because Allah عَزَّوَجَلَّ is free from injustice; as injustice is contrary to the status of Divinity - whilst its people are righteous; that is, believers.

وَ لَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّ لَا يَزَالُوْنَ مُخْتَلِفِيْنَ ﴿۱۱۸﴾

11:118. And had your Lord willed, He would have henceforth made all of mankind one nation and (therefore) they will always remain in conflict.

Tafseer

Had your Lord willed, He would have by force made all of mankind into one nation i.e. people belonging to one religion, but He did not do so due to His wisdom, and therefore they will always be in conflict concerning their religion. Conflict in religion is bound to happen as the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The People of the Book got divided into 72 sects, and my nation will be divided into 73 sects; from amongst them 72 will go to Hell and one will go to Paradise - that is the main body i.e. the ones who are on the footsteps of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the Blessed Companions عَلَيْهِمُ الرِّضْوَان.'

(Jaami' al-Tirmizi, Book 40, Hadith no. 2641)

The one going to Paradise is the Ahl al-Sunnah Wa al-Jamaa'ah as explained by the Imam of the Ahl al-Sunnah, al-Imam Ahmad Rida al-Qaadiri رَحِمَهُ اللّٰه in his books.

اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَ لِذٰلِكَ خَلَقَهُمْ ؕ وَ تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ ﴿۱۱۹﴾

11:119. Except those upon whom your Lord bestowed mercy; and this is why He created them (that disputers will disunite and peacemakers will unite), and the Word of your Lord has been fulfilled; that 'Indeed, I will definitely fill Hell with Jinn and humans combined.'

Tafseer

Except those upon whom your Lord bestowed mercy, due to which they do not differ in the true religion; and this is why He created them - that the disputers will disunite and peacemakers will unite and they will receive mercy from their Lord. Furthermore, the Word of your Lord - which He communicated with the angels - has been fulfilled; that is, 'I will certainly fill Hell with these (disbelieving) Jinns and humans; all of them.' [32:13]

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَ جَآءَكَ فِيْ هٰذِهِ الْحَقُّ وَ مَوْعِظَةٌ وَّ ذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

11:120. And We relate to you (O Beloved) all the news of the Messengers, in order to strengthen your heart with it. And in this chapter the truth has come to you, and for the Muslims; preaching and advice.

Tafseer

Allah عَزَّوَجَلَّ relates to His Beloved all the news of the Messengers عَلَيْهِمُ السَّلَام that is necessary, in order to strengthen his blessed heart with it so like them he can also remain patient at the harms of the disbelievers. In this chapter i.e. in these accounts of the Messengers عَلَيْهِمُ السَّلَام or verses, the truth has come to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in detail, and for the Muslims came preaching and advice. The Muslims are specifically mentioned here because they are the ones to benefit from them through their belief in them, in contrast to the case of the disbelievers.

وَ قُلْ لِّلَّذِیْنَ لَا یُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنَّا عٰمِلُوْنَ ﴿۱۲۱﴾

11:121. And (O Beloved), say to the disbelievers, 'Continue doing your (evil) work in your place; we do our work.'

Tafseer

O Beloved, say to the disbelievers, 'Continue doing your evil work in your place according to your ability as befitting to your status, soon you will see the outcome of it; we do our work according to our status as we are ordered by Allah عَزَّوَجَلَّ - this is a threat for them.

وَ انْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ﴿۱۲۲﴾

11:122. 'And wait; we too are waiting.'

Tafseer

'Await the consequence of your matters which the Devil has promised you; we too are waiting for this destruction of yours to occur.'

وَ لِلّٰهِ غَیْبُ السَّمٰوٰتِ وَ الْاَرْضِ وَ اِلَیْهِ یُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَیْهِ ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۲۳﴾ ع ۱۰

11:123. 'And only for Allah are the unseen of the heavens and the earth, and only towards Him is the return of all matters; therefore, worship Him and have trust in Him, and your Lord is not unaware of your actions.'

Tafseer

'Only for Allah عَزَّوَجَلَّ are the unseen of the heavens and the earth; that is, the knowledge of what is concealed within them, and only towards Him is the return of all matters and He will take revenge from those who were disobedient. Therefore, worship Him, affirm His Oneness and have trust in Him because He is sufficient for you, and your Lord is not unaware of your actions.'

SURAH

YUSUF (THE PROPHET JOSEPH)

(This Surah is Makkan,
containing 111 verses and 12 sections)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah's Name to commence with, the Most Gracious, the Most Merciful.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۚ﴿۱﴾

12:1. Alif-Laam-Ra. (These are individual letters of the Arabic alphabet; Allah and His Messenger know their exact meanings.) These are the verses of the Luminous Book.

Tafseer

Alif-Laam-Raa; Allah عَزَّوَجَلَّ and His Beloved Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم know best as to what is meant by these letters. These are the verses of the Luminous Book i.e. the Holy Qur'aan that displays the truth, distinguishing it from what is false.

اِنَّاۤ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ﴿۲﴾

12:2. Indeed, We have sent it down as an Arabic Qur'aan; that you may understand.

Tafseer

Indeed, Allah عَزَّوَجَلَّ has sent it down as an Arabic Qur'aan in the language of the Arabs in order that you - O people of Makkah - may understand and comprehend its meanings.

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۚ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝۳

12:3. We relate to you the best narrative because We have sent the revelation of this Qur'aan to you; although, you were indeed unaware before (Our informing you about) this.

Tafseer

Allah عَزَّوَجَلَّ relates to the Blessed Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم the best of narratives which contains wonderful wisdom and lessons for the reason that He has sent the revelation of this Qur'aan to His Beloved; although, he has certainly never heard it previously i.e. he was unaware of this before Him informing the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰۤاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝۴

12:4. Remember when Yusuf said to his father, 'O my father! I saw eleven stars, and the sun and the moon; I saw them prostrating to myself.'

Tafseer

Remember when the Prophet Yusuf عَلَيْهِ السَّلَام said to his father the Prophet Ya'qoob عَلَيْهِ السَّلَام, and at that time he was only 12 years old; O my father! I saw in my dream eleven stars, the sun and the moon; I saw them prostrating to me.' Eleven stars here refers to the eleven brothers of the Prophet Yusuf عَلَيْهِ السَّلَام, the sun refers to his father the Prophet Ya'qoob عَلَيْهِ السَّلَام and the moon refers to his mother.

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰۤى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ۝۵

12:5. He said, 'O my son! Do not reveal your dream to your brothers; that they will devise a plot against you; indeed, Satan is an open enemy of mankind.'

Tafseer

His father the Prophet Ya'qoob عَلَيْهِ السَّلَام said, 'O my son! Do not reveal your dream to your brothers as they will devise a plot against you to kill you out of jealousy knowing that the interpretation of your dream is that they represent the eleven stars, your mother the moon and your father the sun; indeed, the Devil is an open enemy of mankind - he will definitely inspire them to harm you.'

وَ كَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَ يُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَ يُتِمُّ نِعْمَتَهٗ عَلَيْكَ وَ عَلٰۤى اٰلِ يَعْقُوْبَ كَمَاۤ اَتَمَّهَا عَلٰۤى اَبَوَيْكَ
مِنْ قَبْلُ اِبْرٰهِيْمَ وَ اِسْحٰقَ ؕ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۶ ع ۱۱

12:6. 'And this is how your Lord will choose you, and teach you how to interpret (dreams), and will complete His favours upon you and upon the family of Ya'qoob the way He completed it upon both your forefathers; Ibrahim and Is-haaq. Indeed, your Lord is All-Knowing, Ever Wise.'

Tafseer

'Just as Allah عَزَّوَجَلَّ has chosen you for such a good dream, this is how your Lord will choose you for Prophethood and kingship, and will teach you how to interpret dreams, and will complete His favours upon you with Prophethood - and upon the family of the Prophet Ya'qoob عَلَيْهِمُ السَّلَام as well as upon his sons - the way He completed it with Prophethood upon both your forefathers the Prophets Ibrahim and Is-haaq عَلَيْهِمَا السَّلَام. Indeed, your Lord is All-Knowing of His creation, Ever Wise in what He does with them.'

لَقَدْ كَانَ فِيْ يُوْسُفَ وَ اِخْوَتِهٖۤ اٰيٰتٌ لِّلسَّآىِٕلِيْنَ ۷

12:7. Indeed, in (the story of) Yusuf and his brothers are signs for those who enquire.

Tafseer

Indeed, in the story of the Prophet Yusuf عَلَيْهِ السَّلَام and his eleven brothers are signs which denote upon the power of Allah عَزَّوَجَلَّ for those who enquire about their account in order to learn a lesson therefrom.

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اِذْ قَالُوْا لَیُوْسُفُ وَ اَخُوْهُ اَحَبُّ اِلٰۤى اَبِیْنَا مِنَّا وَ نَحْنُ عُصْبَةٌ ؕ اِنَّ اَبَانَا لَفِیْ ضَلٰلٍ مُّبِیْنِ ۚ﴿۸﴾

12:8. When they said, 'Indeed, Yusuf and his (real) brother are dearer to our father than us, and we are one group; undoubtedly, our father is clearly deeply engrossed in his love.'

Tafseer

When some of the Prophet Yusuf's عَلَیْہِ السَّلَام brothers said to some others, 'Indeed, Yusuf and his real brother - Binyameen - are dearer to our father than us, whereas we are one strong group of ten brothers; undoubtedly, our father - by loving them more than us - is clearly deeply engrossed in their love.'

اقْتُلُوْا یُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا یَّخْلُ لَكُمْ وَجْهُ اَبِیْكُمْ وَ تَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِیْنَ ﴿۹﴾

12:9. (The brothers decided after consultation) 'Kill Yusuf or throw him somewhere in the land; so that your father's face (i.e. attention) may be directed towards only you, and then thereafter it, you become righteous (by repenting).'

Tafseer

The brothers decided after consultation; 'Kill Yusuf or throw him somewhere in the land - that is, into some distant land where some animals, like a wolf, etc. may eat him so that your father's face i.e. his attention may be directed only towards you and not be distracted by anyone else. Then, after it - that is, after killing Yusuf (عَلَیْہِ السَّلَام) or casting him away, you become righteous by repenting.'

قَالَ قَآىٕلٌ مِّنْهُمْ لَا تَقْتُلُوْا یُوْسُفَ وَ اَلْقُوْهُ فِیْ غَیٰبَتِ الْجُبِّ یَلْتَقِطْهُ بَعْضُ السَّیَّارَةِ اِنْ كُنْتُمْ فٰعِلِیْنَ ﴿۱۰﴾

12:10. One from amongst them said, 'Do not kill Yusuf; cast him into a dark well so that some traveller may come and take him away, if you are to do (so).'

Tafseer

One from amongst them - namely, Yahooda or Roobeel - said, 'Do not kill Yusuf because killing is a big sin; rather, cast him into the bottom of a dark well so that some traveller may come pick him up and take him away - if you are to do something of what you desire in the way of separating Yusuf (عَلَيْهِ السَّلَام) from us, so be content with this solution.'

قَالُوْا یٰۤاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى یُوْسُفَ وَ اِنَّا لَهٗ لَنٰصِحُوْنَ ﴿۱۱﴾

12:11. They said, 'O our father! What happened to you, that you do not trust us with Yusuf? And we are his well-wishers.'

Tafseer

This is what they decided in order to separate the Prophet Yusuf from his father the Prophet Ya'qoob عَلَيْهِمَا السَّلَام, and they said, 'O our father! What has happened to you that you do not trust us with Yusuf? You do not send him with us when we go to the jungle for hunting, whereas we are his well-wishers i.e. we are indeed only looking out for his best interests.'

اَرْسِلْهُ مَعَنَا غَدًا یَّرْتَعْ وَ یَلْعَبْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۱۲﴾

12:12. 'Send him with us tomorrow so that he may eat fruits and play, and we are indeed his protectors.'

Tafseer

'Send him forth with us tomorrow to the jungle so that he may eat fruits growing in the wild and also play - in other words, so that we might play thereby getting energetic and roaming freely, and indeed we are his protectors.'

قَالَ اِنِّیْ لَیَحْزُنُنِیْۤ اَنْ تَذْهَبُوْا بِهٖ وَ اَخَافُ اَنْ یَّاْكُلَهُ الذِّئْبُ وَ اَنْتُمْ عَنْهُ غٰفِلُوْنَ ﴿۱۳﴾

12:13. He said, 'Undoubtedly, I will be grieved that you take him (away from me), and I fear that

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a wolf may eat him, and you may be unaware of him.'

Tafseer

Their father the Prophet Ya'qoob عَلَيْهِ السَّلَام said, 'Your taking him away will certainly grieve me because I would be separated from him, and I fear that a wolf may eat him.' A wolf is mentioned because their land had many wolves in it. 'Furthermore, you may be unaware of him, distracted by something else.'

قَالُوْا لَىِٕنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّاۤ اِذًا لَّخٰسِرُوْنَ ﴿۱۴﴾

12:14. They said, 'If the wolf eats him while we are a (strong) group, we are therefore of no use.'

Tafseer

The brothers of the Prophet Yusuf عَلَيْهِ السَّلَام said by taking an oath, 'If the wolf eats him, despite that we are a strong group of ten men, then we are of no use i.e. incapable of anything.' Thus, their father the Prophet Ya'qoob sent his son the Prophet Yusuf عَلَيْهِمَا السَّلَام with them to the jungle. At that time of departure, their father placed the shirt of the Prophet Ibrahim عَلَيْهِ السَّلَام - which was around his neck at the time of being thrown in the fire of Namrood - on his son's neck as a Ta'weez (amulet i.e. a means of protection).

Note: From here we learn that to place the relics of the pious around the neck for the purpose of protection is permissible.

فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْۤا اَنْ یَّجْعَلُوْهُ فِیْ غَیٰبٰتِ الْجُبِّ ۚ وَ اَوْحَیْنَاۤ اِلَیْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَ هُمْ لَا یَشْعُرُوْنَ ﴿۱۵﴾

12:15. Then, when they took him away and all of them agreed that they should cast him in the dark well, and We sent the revelation to him (Yusuf); 'You will definitely tell them of their doing at a time that they will know not.'

Tafseer

Then, when they took him away and all of them agreed that they should cast him into the bottom of the dark well by taking off his shirt - after having beaten and humiliated him as well as desiring to kill him - and lowering him into a bucket down the well. When he reached half-way down the well, they threw him from the bucket so that he would fall and die; but he fell into the water and took refuge near a rock. They then called to him and he responded thinking that they had decided to have mercy upon him. They further wanted to smash his head with a rock but Yahooda prevented them. Furthermore, Allah عَزَّوَجَلَّ sent the revelation to the Prophet Yusuf عَلَيْهِ السَّلَام in the well; 'Do not worry, a time will come that you will certainly tell them of their doing regarding their mistreatment, and at that time that they will not know you.'

وَجَآءُوْۤ اَبَاهُمْ عِشَآءً یَّبْكُوْنَ ﴿۱۶﴾

12:16. And at nightfall they came to their father; weeping.

Tafseer

At nightfall they came to their father; weeping i.e. crying with loud screams. The Prophet Ya'qoob عَلَيْهِ السَّلَام thought that they had lost some of their goats, so he asked them, 'What happened? Why are you crying?' They replied with what is mentioned in the next verse.

قَالُوْا یٰۤاَبَانَاۤ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا یُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَ مَاۤ اَنْتَ بِمُؤْمِنٍ لَّنَا وَ لَوْ كُنَّا صٰدِقِیْنَ ﴿۱۷﴾

12:17. They said, 'O our father! We went far ahead racing, leaving Yusuf near our goods; a wolf henceforth ate him. And you will not believe us in the least, although we are truthful.'

Tafseer

The brothers said, 'O our father! We went far ahead racing and shooting arrows, leaving Yusuf (عَلَيْهِ السَّلَام) alone near our goods, clothes and bags etc., so in our absence the wolf ate him. In addition, you will not believe us in the least, although we are truthful. You would still have accused us of lying

in this story because of your deep love for Yusuf (عَلَیْہِ السَّلَام), so how much more will you think bad of us?'

وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

12:18. And they brought his shirt stained with fake blood. He said, 'Rather, your hearts have fabricated an excuse for you; so, (for me) patience is good. And only from Allah I seek help against the matters that you relate.'

Tafseer

The brothers brought his shirt stained with fake blood, having slaughtered a lamb and touched his shirt with its blood, but even though they had forgotten to tear the shirt, they still said that it was his blood. The Prophet Ya'qoob عَلَیْہِ السَّلَام said to them when he saw that the shirt was undamaged and realised that they were lying, 'Rather, your hearts have fabricated an excuse for you, so you did this to him; and for me patience is good in this terrible time of grief. Only from Allah عَزَّوَجَلَّ I seek help against the matters that you relate and describe of concerning Yusuf (عَلَیْہِ السَّلَام).'

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ ؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَاَسَرُّوْهُ بِضَاعَةً ؕ وَاللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۹﴾

12:19. And there came a caravan, they therefore sent their water-drawer, he therefore lowered his bucket; he said, 'Ah! What a pleasant surprise! This is actually a boy.' And they hid him as treasured merchandise; and Allah knows what they do.

Tafseer

There came a caravan with travellers going from Madyan to Egypt who stopped nearby the well of the Prophet Yusuf عَلَیْہِ السَّلَام, so they sent their water-drawer - i.e. the one who goes down to the water source in order to draw from it - who therefore lowered his bucket into the well; the Prophet Yusuf عَلَیْہِ السَّلَام clung to it and he hence pulled him out. When he saw him, he said, 'Ah! What a pleasant surprise! This is actually a young boy.' His brothers thereby became aware of this; they

came to him and hid him - that is, they disguised his real status claiming that he was a piece of merchandise by saying, 'This is a slave of ours, he is a runaway slave.' However, the Prophet Yusuf عَلَیْہِ السَّلَام did not say anything out of fear that they might kill him. But Allah عَزَّوَجَلَّ knows well what they were doing.

وَ شَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَ كَانُوْا فِیْهِ مِنَ الزّٰهِدِیْنَ ۝۲۰ ع ۲ ۱۴ ۱۲

12:20. And the brothers sold him for a low value of limited Dirhams (silver coins), and they had no interest in him.

Tafseer

Then, the brothers sold him for a low valued amount of limited Dirhams - for 20 or 22 silver coins; the caravan purchased him from them - and the brothers did this because they had no interest in him from the beginning. So, the caravan brought him to Egypt, where the one who had bought him - namely, Maalik Ibn Za'ar - sold him for gold, silver, musk and silk; each of them equal to the weight of the Prophet Yusuf عَلَیْہِ السَّلَام.

وَ قَالَ الَّذِی اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ اَكْرِمِیْ مَثْوٰىهُ عَسٰۤى اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَ كَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی
الْاَرْضِ ۫ وَ لِنُعَلِّمَهٗ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ ؕ وَ اللّٰهُ غَالِبٌ عَلٰۤى اَمْرِهٖ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ۝۲۱

12:21. And the Egyptian who purchased him said to his wife, 'Keep him with honour; he may be beneficial to us, we may adopt him as our son.' And this is how We established Yusuf in the land (of Egypt), and in order that We may teach him how to interpret dreams. And Allah is Dominant upon His works, but most people know not.

Tafseer

The Egyptian who purchased him - that is, Qitfeer Al-'Azeez, the finance minister of king Rayyaan Ibn Waleed - said to his wife Zulaykhah, 'Keep him with honour i.e. give him an honourable residence with us; he may be beneficial to us in the matters of government or we may adopt him as our son;' Qitfeer said this because he had no son. Additionally, just as Allah عَزَّوَجَلَّ rescued the

Prophet Yusuf عَلَیْہِ السَّلَام from being killed and from the well as well as softening the heart of Al-'Azeez for him, this is how He established the Prophet Yusuf عَلَیْہِ السَّلَام in the land of Egypt until he attained the exalted status of kingship and in order that He may teach him how to interpret dreams. Allah عَزَّوَجَلَّ is Dominant upon His works i.e. nobody can stop Him from His works; but most people know not, and they are the disbelievers.

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَیْنٰهُ حُكْمًا وَّ عِلْمًاؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ﴿۲۲﴾

12:22. And when he matured to his full strength, We bestowed upon him the skill of decision-making and (particularly) the knowledge (of interpreting dreams); and this is how We reward the virtuous.

Tafseer

When he matured and developed to his full strength - which was at 30 or 33 years of age, Allah عَزَّوَجَلَّ bestowed upon him the skill of decision making and particularly the knowledge in matters of religion and the interpretation of dreams. Just as Allah عَزَّوَجَلَّ rewarded him, this is how He rewards the virtuous.

وَ رَاوَدَتْهُ الَّتِیْ هُوَ فِیْ بَیْتِهَا عَنْ نَّفْسِهٖ وَ غَلَّقَتِ الْاَبْوَابَ وَ قَالَتْ هَیْتَ لَكَؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّیْۤ اَحْسَنَ مَثْوَایَؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ﴿۲۳﴾

12:23. And that woman, whose house he was in, tried to seduce him (against his will); that he may not stop himself. She closed all the doors and said, 'Come! I am addressing you,' he said, 'I seek refuge in Allah. The governor is my master; meaning, nourisher; he kept me well. Undoubtedly, the unjust will never prosper.'

Tafseer

The woman whose house he was in - namely, Zulaykhah - tried to seduce him against his purified will, desiring to fulfil her evil desire with her hoping that he may not stop himself from approaching her. She closed all the doors of the house and said to him, 'Come! I am addressing you.' He said,

'Allah عَزَّوَجَلَّ forbid! I seek refuge in Allah عَزَّوَجَلَّ from this evil invite.' He further said, 'The governor Al-'Azeez is my master, meaning my nourisher; he kept me well and gave me an honourable place i.e. an honourable residence, so I cannot betray him with regards to his family. Undoubtedly, the unjust - that is, the fornicators - will never prosper.'

وَ لَقَدْ هَمَّتْ بِهٖۚ وَ هَمَّ بِهَا لَوْ لَاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَ الْفَحْشَآءَؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِیْنَ(۲۴)

12:24. And the woman indeed intended for him, and he too would have intended for the woman if he would not have seen the proof (of him being infallible) from his Lord; We did that (i.e. showed him the proof) to move evil and indecency away from him; indeed, he is one of Our chosen bondsmen.

Tafseer

Indeed, the woman - i.e. Zulaykhah - intended him - i.e. the Prophet Yusuf عَلَيْهِ السَّلَام - in order to fulfil her evil desire, but he kept her away from himself; he too would have intended the woman if he would not have seen the proof from his Lord of him being Ma'soom (infallible). Every Prophet عَلَيْهِ السَّلَام is infallible and free from committing any kind of sin; this is how Allah عَزَّوَجَلَّ moved evil and indecency away from the Prophet Yusuf عَلَيْهِ السَّلَام by showing His proof to him. Indeed, he is one of the chosen bondsmen of Allah عَزَّوَجَلَّ.

وَ اسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِیْصَهٗ مِنْ دُبُرٍ وَّ اَلْفَیَا سَیِّدَهَا لَدَا الْبَابِؕ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ اَنْ یُّسْجَنَ اَوْ عَذَابٌ اَلِیْمٌ(۲۵)

12:25. And they both ran towards the door, and the woman tore his shirt from behind, and they both found her husband at the door. She said (by twisting the fact), 'What is the punishment of the one who sought evil with your wife? But this; that, he should be imprisoned or subjected to painful torture.'

Tafseer

They both ran towards the door; the Prophet Yusuf عَلَیْہِ السَّلَام making it in order to escape, whilst she in order to grab him. She caught his garment and pulled him towards her so that he cannot escape, hence she thereby tore his shirt from behind, and they both found her husband at the door. She said by twisting the fact, 'What is the punishment of the one who sought evil with your wife? But this; that, he should be imprisoned i.e. locked up in jail or subjected to painful torture by having him beaten up with lashes.' She feared that her husband might kill him, so she suggested this punishment because she did not want him to get killed due to her intense love for him.

قَالَ هِیَ رَاوَدَتْنِیْ عَنْ نَّفْسِیْ وَ شَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِیْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِیْنَ ﴿۲۶﴾

12:26. Said (Yusuf), 'It was she who (tried to) lure me; that I should not protect myself (to fulfil her evil desire),' and a witness (i.e. the child) from her own household testified, 'If his shirt is torn from the front, the woman is therefore truthful and he has said wrong.'

Tafseer

The Prophet Yusuf عَلَیْہِ السَّلَام said whilst declaring himself innocent of the charge, 'It was she who lured me, and she wanted that I should not protect myself to fulfil her evil desire.' A witness - i.e. the child from her own household, who was her paternal cousin - testified by saying, 'If his shirt is torn from the front, then the woman is truthful and he has said wrong.' That child is actually reported to have been only of four months of age in the cradle.

وَ اِنْ كَانَ قَمِیْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِیْنَ ﴿۲۷﴾

12:27. 'And if his shirt is torn from behind, the woman is therefore a liar and he is truthful.'

Tafseer

'If his shirt is torn from behind, then the woman is a liar and he is truthful.' This child who was given power by Allah عَزَّوَجَلَّ to speak at that early age gave perfect and decisive advice to conclude this complicated and difficult matter.

فَلَمَّا رَاٰ قَمِیْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَیْدِكُنَّ ؕ اِنَّ كَیْدَكُنَّ عَظِیْمٌ ﴿۲۸﴾

12:28. When the governor saw his shirt torn from behind, he said, 'Indeed, this is a deception of you women; undoubtedly, your deception is great.'

Tafseer

When the governor - i.e. her husband - saw that his shirt was torn from behind, he immediately came to know that the Prophet Yusuf عَلَیْہِ السَّلَام is truthful and Zulaykhah is lying. He said to Zulaykhah, 'Indeed, this - i.e. your saying that what is the punishment of the one who sought evil with your wife - is a deception of you, O women; undoubtedly, your deception is great because of which you overpower men.'

یُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۫ وَ اسْتَغْفِرِیْ لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕیْنَ ﴿۲۹﴾ ع ۳

12:29. 'O Yusuf! Do not think of it, and O woman! Seek forgiveness for your sin; indeed, you are of the culprits.'

Tafseer

Then, the governor said, 'O Yusuf! Do not think of it i.e. ignore this matter, do not be grieved. You are pure, and do not mention it to anyone lest it be broadcasted; and O woman! Seek forgiveness for your sin for making a false accusation against the Prophet Yusuf عَلَیْہِ السَّلَام and attempting to commit an evil act; indeed, you are of the mistaken ones, the sinful one due to being unfaithful towards your husband.' However, the incident was reported and became public.

وَ قَالَ نِسْوَةٌ فِی الْمَدِیْنَةِ امْرَاَتُ الْعَزِیْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۳۰﴾

12:30. And some women of the city said, 'The governor's wife is seducing her young (slave); indeed, his love has taken root in her heart, and we find her clearly lost (in his love).'

Tafseer

Some women of the city of Egypt said something against Zulaykhah in this way, 'The governor's wife is seducing her young slave boy against his will; indeed, his love has taken root in her heart, and we find her clearly and deeply lost in his love to the extent that she does not even care about her status, her family honour and her chastity.'

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَیْهِنَّ وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّ اٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّیْنًا وَّ قَالَتِ اخْرُجْ عَلَیْهِنَّ ۚ فَلَمَّا رَاَیْنَهٗۤ اَكْبَرْنَهٗ وَ قَطَّعْنَ اَیْدِیَهُنَّ وَ قُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِیْمٌ ﴿۳۱﴾

12:31. And when Zulaykha heard of their rumours, she sent an invitation to those women and prepared cushioned seating for them and gave each of them a knife and said to Yusuf, 'Come forth to them!' When the women saw Yusuf, they began praising him, and cut their hands, and said, 'Glory be to Allah! This is not a human being; this is not but some honourable angel.'

Tafseer

When Zulaykhah heard of their rumours and their backbiting of her, she sent an invitation to those women of prominent families and prepared cushioned seating for them to lean upon it and food that requires cutting with a knife; giving each of them a knife and said to the Prophet Yusuf عَلَیْہِ السَّلَام, 'Come forth to them!' When the women saw the Prophet Yusuf عَلَیْہِ السَّلَام, they were in awe; they began praising him, and along with the fruits cut their hands as well with the knives without feeling any pain because their hearts were so engrossed with the beauty of the Prophet Yusuf عَلَیْہِ السَّلَام. They said, 'Glory be to Allah عَزَّوَجَلَّ! This - namely, the Prophet Yusuf عَلَیْہِ السَّلَام - is not a human being.' They said this because they could never imagine such a beautiful human being. They further went on to say, 'This is not but some honourable angel on account of his all-encompassing beauty which is a characteristic not usually found amongst humankind.'

قَالَتْ فَذٰلِكُنَّ الَّذِیْ لُمْتُنَّنِیْ فِیْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَ لَئِنْ لَّمْ یَفْعَلْ مَاۤ اٰمُرُهٗ لَیُسْجَنَنَّ وَ لَیَكُوْنًا مِّنَ الصّٰغِرِیْنَ ﴿۳۲﴾

12:32. Zulaykha said, 'So, this is the one regarding whom you used to taunt me and I indeed tried to entice him, he henceforth safeguarded himself. And if he will indeed not do what I tell him to do, he will definitely be imprisoned, and he will definitely be humiliated.'

Tafseer

Zulaykhah said when she saw what happened to the women, 'So, this is the one whose love you used to taunt me for;' she said this as an explanation of her excuse. She further said, 'Indeed, I tried to entice him against his will, so he safeguarded himself i.e. he refused my proposal. Indeed, if he does not do what I tell him to do, he will surely be imprisoned, and he will surely be humiliated by staying in prison with criminals and murderers, etc. The women advised to him the following, 'Obey the lady of your governor.' The Prophet Yusuf عَلَیْہِ السَّلَام left their assembly and was totally disgusted by their evil suggestions and submitted in the Majestic Court of Allah عَزَّوَجَلَّ.

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْۤ اِلَیْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّیْ كَیْدَهُنَّ اَصْبُ اِلَیْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِیْنَ ۳۳

12:33. Yusuf said humbly, 'O my Lord, prison is dearer to me than the (evil) deed they invite me towards, and if You do not cast aside their deception (i.e. enticement) from me; (showing his humbleness by saying) and I could incline towards them and become unwise.'

Tafseer

The Prophet Yusuf عَلَیْہِ السَّلَام humbly said, 'O my Lord! Prison is dearer to me than the evil deed they invite me towards; and if You do not cast aside their deception and enticement from me, then I could incline towards them and become unwise.' This was the supplication of the Prophet Yusuf عَلَیْہِ السَّلَام in which he showed humbleness in the Majestic Court of Allah عَزَّوَجَلَّ, despite Prophets being infallible and free from being indulged in any kind of sin.

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَیْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ ۳۴

12:34. So, his Lord answered his supplication and cast aside the deceit of the women away from him. Indeed, only He is the All-Hearing, the All-Knowing.

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Tafseer

So, his Lord heard his supplication and cast aside the deceit of the women away from him and kept him in jail which he considered as bounty and kindness. Thus, being saved from sin is a great bounty of Allah عَزَّوَجَلَّ. Indeed, only He is the All-Hearing of words, the All-Knowing of deeds.

ع ۴ ۱۴

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰیٰتِ لَیَسْجُنُنَّهٗ حَتّٰى حِیْنٍ ﴿۳۵﴾

12:35. Then, even after seeing all the signs, they finally reached this conclusion; that, they should get him imprisoned for some time.

Tafseer

Then, it seemed good to them, even after seeing all the signs indicating the innocence of the Prophet Yusuf عَلَيْهِ السَّلَام. They reached this conclusion that they should cause him to go to prison for some time so that people will believe that he was at fault, until such a time that people cease to talk of him. He was therefore imprisoned; despite the fact that deep down in their hearts, they knew that he was innocent.

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَیٰنِ ؕ قَالَ اَحَدُهُمَاۤ اِنِّیْۤ اَرٰىنِیْۤ اَعْصِرُ خَمْرًا ۚ وَ قَالَ الْاٰخَرُ اِنِّیْۤ اَرٰىنِیْۤ اَحْمِلُ فَوْقَ رَاْسِیْ خُبْزًا تَاْكُلُ الطَّیْرُ مِنْهُ ؕ نَبِّئْنَا بِتَاْوِیْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ ﴿۳۶﴾

12:36. And two young men went to prison along with him; one of them said, 'I dreamt that I am extracting wine,' the other said, 'I dreamt that I am carrying some breads upon my head from which birds are eating. Tell us their interpretation; indeed, we see that you are virtuous.'

Tafseer

Two young men went to prison along with him; they were servants of the king, one of whom was his cup-bearer the other his food-taster - they were accused of attempting to poison the king of Egypt Waleed Ibn Nazdaan 'Amleeqi. They noticed that he interpreted dreams and so they said, 'Let us try him out.' One of them - i.e. the cup-bearer - said, 'I dreamt that I am extracting wine - that is,

extracting juice from the grapes to make wine.' The other - i.e. the food-taster - said, 'I dreamt that I am carrying some breads upon my head from which birds are eating. Tell us their interpretation; indeed, we see that you are virtuous and care about everyone's wellbeing.'

قَالَ لَا یَاْتِیْكُمَا طَعَامٌ تُرْزَقٰنِهٖۤ اِلَّا نَبَّاْتُكُمَا بِتَاْوِیْلِهٖ قَبْلَ اَنْ یَّاْتِیَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِیْ رَبِّیْ ؕ اِنِّیْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا یُؤْمِنُوْنَ بِاللّٰهِ وَ هُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾

12:37. Said Yusuf, 'The food which you receive will not reach you, but I will tell you the interpretation of this before it comes to you; this is one of the sciences my Lord has taught me. Indeed, I did not accept the religion of the people who do not believe in Allah and are deniers of the Hereafter.'

Tafseer

The Prophet Yusuf عَلَیْہِ السَّلَام said the following to both of them in order to inform them that he knew how to interpret dreams; 'The food which you receive in the prison will not reach you, but I will tell you the interpretation of this before it comes to you; I am not a soothsayer, rather this is one of the sciences my Lord has taught me.' Herein is a motivation for them to believe which he reinforces with the following words. 'Indeed, I did not accept the religion of the people who do not believe in Allah عَزَّوَجَلَّ and are deniers of the Hereafter.'

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِیْۤ اِبْرٰهِیْمَ وَ اِسْحٰقَ وَ یَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَیْنَا وَ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۳۸﴾

12:38. 'And I have chosen the religion of my forefathers; Ibrahim, and Is-haaq and Ya'qoob. It is not befitting for us to ascribe anything as a partner to Allah; this is a Bounty of Allah upon us and upon the people, but most people are not grateful.'

Tafseer

The Prophet Yusuf عَلَیْہِ السَّلَام further said, 'I have chosen the religion of my forefathers; the Prophets

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Ibrahim, Is-haaq and Ya'qoob عَلَيْهِمُ السَّلَام. It does not befit us - i.e. it is not our right - to ascribe anything as a partner to Allah عَزَّوَجَلَّ; this affirmation of Allah's عَزَّوَجَلَّ Oneness and refraining from ascribing a partner to Him is a bounty of Allah عَزَّوَجَلَّ upon us and upon the people who follow us, but most people - these being the disbelievers - are not grateful, so they associate others with Him as partners.'

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۳۹﴾

12:39. 'O both my fellow prisoners! Are (many) separate lords better, or One Allah Who is Dominant over all?'

Tafseer

The Prophet Yusuf عَلَيْهِ السَّلَام then explicitly calls them towards faith saying, 'O both of my fellow prisoners! Tell me; are many separate - on top of that - false lords and deities better, or the One True Lord Allah عَزَّوَجَلَّ Who is Dominant over all?'

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۴۰﴾

12:40. 'You do not worship other than Him, but merely (assumed) names devised by you and your forefathers; Allah has not sent down any proof regarding them. There is no command but that of Allah; He has commanded that you do not worship anyone except Him; this is the straight religion, but most people know not.'

Tafseer

Then, the Prophet Yusuf عَلَيْهِ السَّلَام further went on to say, 'You do not worship anything other than Allah عَزَّوَجَلَّ but merely assumed names devised by you and by your forefathers for idols, whereas Allah عَزَّوَجَلَّ has not sent down any proof or any conclusive argument regarding worshipping them. There is no command and judgement - i.e. decree - in the entire universe but that of Allah عَزَّوَجَلَّ; He has commanded His bondsmen that you do not worship anyone except Him - this affirmation of

Allah's عَزَّوَجَلَّ Oneness is the straight religion, sound proofs of which are present. But most people - these being the disbelievers - do not know the punishment which they shall end up in and so they ascribe partners to Allah عَزَّوَجَلَّ.'

يٰصَاحِبَيِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ؕ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ؕ﴿۴۱﴾

12:41. 'O my two fellow prisoners! One of you will give his lord (the king) wine to drink; as for the other, he will be crucified, birds will therefore eat from his head; the command has been issued concerning the matter you had enquired about.'

Tafseer

The Prophet Yusuf عَلَيْهِ السَّلَام continued by saying, 'O my two fellow prisoners! Now listen to the interpretation of your dreams. As for one of you, that is the cup-bearer, he will depart after three days and he will give his lord - i.e. the king - wine to drink as usual; as for the other, he will depart after three days and will be crucified, therefore birds will eat from his head - this is the interpretation of the dreams of you both.' Both of them said, 'We never dreamt about anything - in other words, we were just playing the fool with you.' He said, 'The command has been issued by Allah عَزَّوَجَلَّ concerning the matter you had enquired about, regardless of whether you spoke truthfully or were lying.'

ع ۵ ۱۵ وَ قَالَ لِلَّذِيْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِيْ عِنْدَ رَبِّكَ ۫ فَاَنْسٰىهُ الشَّيْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِيْنَ ﴿۴۲﴾ ع

12:42. And of the two, Yusuf said to the one whom he thought would be saved, 'Remember me in the company of your lord (the king).' The Devil therefore caused him to forget to mention Yusuf to his lord; so, Yusuf stayed in prison for several more years.

Tafseer

Of the two, the Prophet Yusuf عَلَيْهِ السَّلَام said to the one whom he believed would be saved - and this was the cup-bearer - stating, 'Remember me in the company of your lord i.e. the king and say to him

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that there is a young man in jail who has been wrongly imprisoned.' So, the cup-bearer departed but the Devil caused him to forget to mention the Prophet Yusuf عَلَیْہِ السَّلَام to his lord. The Prophet Yusuf عَلَیْہِ السَّلَام therefore stayed in prison for several more years; it is said that he remained in jail for twelve years in total.

وَ قَالَ الْمَلِكُ اِنِّیْۤ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ ﴿۴۳﴾

12:43. And the king said, 'I saw in a dream seven healthy cows; that seven skinny cows are eating them, and seven green ears of corn and seven others dry. O courtiers! Interpret my dream, if you can interpret dreams.'

Tafseer

During this time, the king of Egypt - Riyaan Ibn Waleed - said, 'I saw in a dream that seven healthy - i.e. fat - cows whom seven skinny cows are eating. There are seven green ears of corn and seven other dry ones that had coiled themselves around the green ones and risen above them. O courtiers! Interpret my dream for me! If you can interpret dreams, then interpret it for me!'

قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَ مَا نَحْنُ بِتَاْوِیْلِ الْاَحْلَامِ بِعٰلِمِیْنَ ﴿۴۴﴾

12:44. They answered, 'These are confusing dreams, and we do not know the interpretation of dreams.'

Tafseer

They answered, 'These are confusing dreams, which have neither any reality nor any meaning, and we do not know the interpretation of such puzzling dreams.'

وَ قَالَ الَّذِیْ نَجَا مِنْهُمَا وَ ادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِیْلِهٖ فَاَرْسِلُوْنِ ﴿۴۵﴾

12:45. And of the two (prisoners), the one who was saved said; and after a long time, he

remembered, 'I will tell you its interpretation; therefore, send me forth (to Yusuf).'

Tafseer

Of the two, the one who was saved and released from prison - namely; the cup-bearer, remembering after a period of time the predicament of the Prophet Yusuf عَلَيْهِ السَّلَام - said, 'I will tell you of its interpretation after asking the Prophet Yusuf عَلَيْهِ السَّلَام. Therefore, send me forth to the Prophet Yusuf عَلَيْهِ السَّلَام in the prison.' So, they sent him forth and he came to the Prophet Yusuf عَلَيْهِ السَّلَام and said what is mentioned in the next verse.

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ۙ لَّعَلِّيْۤ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ۝۴۶

12:46. 'O Yusuf, O truthful one! Interpret to us (a dream about) seven healthy cows whom seven skinny cows are eating and seven green ears of corn and seven other dry ones, so that I may return to the people; perhaps they may come to know (its interpretation).'

Tafseer

The cup-bearer came to jail, met with the Prophet Yusuf عَلَيْهِ السَّلَام and said to him, 'O Yusuf! O extremely truthful one! Interpret to us a dream about seven healthy - i.e. fat - cows whom seven skinny cows are eating. There are seven green ears of corn and seven other dry ones, so that I may return to the people - that is, to the king and his courtiers; perhaps they may come to know its interpretation and at the same time they will come to know about your knowledge, wisdom and greatness and this might open a door for your release.'

قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖۤ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ۝۴۷

12:47. He said, 'You will cultivate for seven years continuously; so, leave all that you harvest in the ear except however much you may eat.'

Tafseer

The Prophet Yusuf عَلَيْهِ السَّلَام said, 'You will cultivate - that is, go ahead and sow the seeds - continuously for seven years.' This was the interpretation of the seven fat cows and seven green ears of corn. He further said, 'So, leave all that you harvest in the ear in order that it does not become spoiled, except a little which you may eat by separating it.'

ثُمَّ يَاْتِیْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ یَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِیْلًا مِّمَّا تُحْصِنُوْنَ ﴿۴۸﴾

12:48. 'After that will then come seven difficult years (of drought) that will consume all that you had kept stored for them already except a little which you may save (for replanting).'

Tafseer

The Prophet Yusuf عَلَيْهِ السَّلَام carried on saying, 'Then, after the fertile seven years will come seven difficult years of severe drought.' This is the interpretation of the seven skinny cows and dry ears of corn. 'During these seven hard years, they will consume all that you had kept stored for them already during the fertile years, except a little which you may save for cultivation.'

ثُمَّ یَاْتِیْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِیْهِ یُغَاثُ النَّاسُ وَ فِیْهِ یَعْصِرُوْنَ ﴿۴۹﴾ ع ۶ ۱۲

12:49. 'After that will then come a year in which the people will be given rain and in which they will extract juice.'

Tafseer

Said the Prophet Yusuf عَلَيْهِ السَّلَام, 'Then, after the seven barren years will come a year in which the people will be given relief by Allah عَزَّوَجَلَّ through rain and in which they will extract juice from grapes and other fruits as a result of that year's fertility.'

وَ قَالَ الْمَلِكُ ائْتُوْنِیْ بِهٖۚ-فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِیْ قَطَّعْنَ اَیْدِیَهُنَّؕ اِنَّ رَبِّیْ بِكَیْدِهِنَّ عَلِیْمٌ(۵۰)

12:50. And the king said, 'Bring him to me.' When the envoy therefore came to him, Yusuf said, 'Return to your lord (i.e. king) and ask him what is the state of the women who had cut their hands. Indeed, my Lord (Allah) knows their deception.'

Tafseer

The king said after the envoy had come to him and informed him of the dream's interpretation, 'Bring him to me; that is, the one who interpreted it.' So, when the envoy came to the Prophet Yusuf عَلَیْہِ السَّلَام and summoned him in order to depart from the prison, he said with the intention of manifesting his innocence, 'Return to your lord - i.e. king - and ask him what is the state of the women who had cut their hands after seeing me? What do they say about me now? Indeed, my Lord Allah عَزَّوَجَلَّ knows their deception.' The envoy thus returned and informed the king who then summoned the women.

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ یُوْسُفَ عَنْ نَّفْسِهٖؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَیْهِ مِنْ سُوْٓءٍؕ قَالَتِ امْرَاَتُ الْعَزِیْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ٘- اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَ اِنَّهٗ لَمِنَ الصّٰدِقِیْنَ(۵۱)

12:51. The king said, 'O women! What was your role when you tried to entice Yusuf?' They answered, 'Glory be to Allah! We did not find any immorality in him.' The wife of the governor said, 'The truth has now become manifest; I tried to entice him, and he is indeed truthful.'

Tafseer

The king called the women - including Zulaykhah - and said, 'O women! What was your role when you tried to entice the Prophet Yusuf عَلَیْہِ السَّلَام against his will? Did you find on his part any inclination towards you?' They answered, 'Glory be to Allah عَزَّوَجَلَّ! We did not find any immorality in him.' The wife of the governor - i.e. Zulaykhah - said, 'Now the truth has become manifest upon everyone; it was I who tried to entice him against his will, and indeed he is truthful.'

ذٰلِكَ لِيَعْلَمَ اَنِّيْ لَمْ اَخُنْهُ بِالْغَيْبِ وَ اَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ ﴿۵۲﴾

12:52. Said Yusuf, 'I did this so that the governor may realise that I did not betray him behind his back, and Allah does not let the deceit of betrayers be successful.'

Tafseer

The Prophet Yusuf عَلَيْهِ السَّلَام said, 'I made this plea of innocence by sending the envoy back to the king before coming out of the prison so that the governor may realise that I did not betray him behind his back with regards to his family. Furthermore, Allah عَزَّوَجَلَّ does not let the deceit of betrayers be successful.' The Prophet Yusuf عَلَيْهِ السَّلَام then humbled himself in the Majestic Court of Allah عَزَّوَجَلَّ and said what is mentioned in the next verse.



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