كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



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Surah
Al-Mujādilah
(The woman who disputes)

(This Surah is Medinan, containing 3 sections and 22 verses)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝١

58:1 Allah certainly has heard the statement of the woman who is arguing with you about her husband. She complains to Allah, and Allah hears your conversation; surely, Allah is All-Hearing, All-Seeing.①

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗـِٔيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝٢

58:2 Those among you who liken their wives to their mothers,② they (their wives) are not their mothers. Their mothers are only those who gave birth to them. And indeed they utter an undesirable and completely false word—Allah indeed is Most-Pardoning, Most-Forgiving.

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا

58:3 ˹As for˺ those who liken their wives to their mothers but then wish to retract what they

Topics

- The cause for the revelation of the verse of *ẓihār*.
- The reality of *ẓihār*.
- The expiation for *ẓihār*.

Commentary

① The lady who argued was Sayyidatunā Khawlah bint Thaʿlabah رَضِيَ اللّٰهُ عَنْهَا. Due to some reason, her husband, Sayyidunā Aws ibn al-Ṣāmit رَضِيَ اللّٰهُ عَنْهُ said to her: "You are like my mother's back to me." These were words of *ẓihār* and at the time, it was equivalent to divorce. As Sayyidatunā Khawlah رَضِيَ اللّٰهُ عَنْهَا could not bear to be separated from her husband, she mentioned her difficult circumstances before the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and would continuously make a request about this matter. Upon not receiving the answer she wanted, she mentioned her helplessness in the court of Allah Almighty, which is when this verse was revealed.

② *Ẓihār* is where a husband draws a resemblance between his wife, or a portion of her (جزوشائع), such as a half of her, or a part of her that is understood to represent the whole, to a woman who is perpetually unlawful for him to marry or a part of such a woman which is unlawful for him to look at. An example would be, "You are for me like my mother."

فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٣

have said, ⌜they must⌝ emancipate a slave before they touch each other.[1] This is what you are exhorted to do. And Allah is aware of all that you do.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ
يَّتَمَآسَّا ؕ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ؕ
ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ
وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝٤

58:4 But ⌜the husband⌝ who does not find ⌜a slave⌝, ⌜he must⌝ fast for two consecutive months before the couple touch each other. And whoever is incapable ⌜of fasting⌝, he must feed sixty destitute people (masākīn).[2] This is ⌜prescribed so⌝ that you ⌜demonstrably⌝ believe in Allah and His Messenger. These are the boundaries of Allah. ⌜As⌝ for the disbelievers, there is a painful punishment.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗ كُبِتُوْا كَمَا
كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَقَدْ اَنْزَلْنَآ اٰيٰتٍۭ بَيِّنٰتٍ ؕ
وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝٥ ۚ

58:5 Indeed, those who oppose Allah and His Messenger, they will be humiliated just as those who preceded them were humiliated, and indeed We have revealed clear verses. And for the disbelievers, there is a humiliating punishment.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اَحْصٰىهُ

58:6 On the Day Allah will resurrect them all, then He will inform them of their deeds. Allah has kept an account of their deeds and they

Topics

- The fate of those who oppose the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

[1] The shariʿ ruling on *ẓihār* is mentioned from here onwards: those who declare *ẓihār* against their wives and then wish to end the restrictions of the *ẓihār* must pay an expiation. If one is able to free a slave, then the expiation of *ẓihār* is to free a slave. The expiation of *ẓihār* is necessary (*wājib*) when the one who has declared it wishes to have intercourse with his wife. And if he does not desire to have intercourse but wishes for his wife to remain unlawful for him, then the expiation is not compulsory.

[2] Here, two more types of expiation for *ẓihār* are listed: 1. The person who cannot free a slave must fast consecutively for two months. Not being able to emancipate a slave could either be due to not having the amount to do so or due to slaves not being found, as is the case in the present era; 2. Whoever is unable to fast for two consecutive months, for example due to old age, must feed sixty poor people (*miskīn*).

ع ١

اللّٰهُ وَنَسُوْهُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَیْءٍ شَهِیْدٌ ۝٦ ع

have forgotten. And Allah is a Witness over everything.①

اَلَمْ تَرَ اَنَّ اللّٰهَ یَعْلَمُ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ
مَا یَكُوْنُ مِنْ نَّجْوٰی ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا
هُوَ سَادِسُهُمْ وَلَاۤ اَدْنٰی مِنْ ذٰلِكَ وَلَاۤ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ
اَیْنَ مَا كَانُوْا ۚ ثُمَّ یُنَبِّئُهُمْ بِمَا عَمِلُوْا یَوْمَ الْقِیٰمَةِ ؕ اِنَّ
اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ۝٧

58:7 ˹O listener,˺ did you not see that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret consultation of three except He is the fourth of them, nor of five except He is the sixth of them, and neither less than that nor more except② He is with them wherever they may be.③ Then, on the Day of Judgement, He will inform them of what they did. Surely, Allah knows everything.

اَلَمْ تَرَ اِلَى الَّذِیْنَ نُهُوْا عَنِ النَّجْوٰی ثُمَّ یَعُوْدُوْنَ لِمَا
نُهُوْا عَنْهُ وَیَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِیَتِ
الرَّسُوْلِ ۫ وَاِذَا جَآءُوْكَ حَیَّوْكَ بِمَا لَمْ یُحَیِّكَ بِهِ اللّٰهُ ۙ

58:8 Did you not see those who had been forbidden from secret④ consultation, then they return to that which they had been forbidden; and they consult each other in sin, and transgression, and disobedience of the

Topics

- Allah's knowledge and seeing.
- The ill-conduct of the hypocrites and the Jews, and a warning of punishment.

Commentary

① There is a warning of punishment specifically for the disbelievers in this verse. However, it also contains a general warning for the negligent and sinful Muslims. Even though they may overlook and forget about their sins, Allah Almighty has recorded every action of theirs. On the Day of Judgement, He will inform them of their deeds and misdeeds and recompense them as He wills, with mercy or justice. Therefore, all Muslims should rise from the slumber of negligence, sincerely repent, and start a new life of righteousness.

② The summary of this verse is that Allah Almighty has knowledge of the entire universe. Whether a group consists of three people, five people or less or more—irrespective of where they are and how quietly they whisper to one another—Allah Almighty is present with them in terms of His knowledge and power. He observes them and hears their speech, and He will inform people of all their actions on the Day of Judgement and recompense them accordingly.

③ Here, being with them means in terms of His knowledge and power.

④ As some Jews and hypocrites would quietly talk about the Muslims and signal towards them with their eyes, making the Muslims uneasy and anxious, the believers raised the matter to the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Despite instructing the Jews and hypocrites to stop, they did not, which is when this verse was revealed.

وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ
حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ۝٨

Messenger? And when they come to you, they greet you with words that Allah did not greet you with,[1] and they say to themselves, "Why does Allah not punish us for what we are saying?" Hell is sufficient for them; they will enter it. So what an evil abode it is!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَ
التَّقْوٰى ؕ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝٩

58:9 O you who believe! When you consult each other, do not do so for sin, transgression, and the disobedience of the Messenger. ⌜Rather,⌝ consult each other ⌜for matters of⌝ virtue and piety, and fear Allah before Whom you will be gathered.[2]

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَ
لَيْسَ بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٠

58:10 The secret consultation is only from Satan so that he may sadden those who believe, but he cannot harm them in any way without the command of Allah. And the believers should only place their trust in Allah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ
فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا

58:11 O you who believe! When it is said to you, "Make room in gatherings", then make room, Allah will make room for you. And

Topics

- Guidance for Muslims on consultation.
- Reassurance for the Muslims upon the whispering of the hypocrites.
- Guidance on the etiquette of participating in the Prophet's gathering.

Commentary

① When the Jews would visit the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they would say "السامعليكم" instead of "السلامعليكم", which means may death befall you. This verse speaks of this evil habit of theirs.

② In this verse, the companions رَضِیَ اللّٰهُ عَنْهُم were commanded to refrain from consulting like the Jews and hypocrites on matters of sin, transgression, and disobedience. Rather, they should continue fearing Allah Almighty. We too should endeavour to consult each other on matters of virtue, and we should ensure that our actions in private are as pure as our actions in public.

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾

when it is said, "Rise", then rise,[1] Allah will raise the ranks of those who believe among you and those who were granted knowledge.[2] And Allah is aware of all that you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

58:12 O you who believe! When you privately consult the Messenger, then offer charity before your personal consultation. This is better and purer for you. So if you are unable to do this, then indeed Allah is Most-Forgiving, Most-Merciful.[3]

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا

58:13 Have you become afraid of this that you offer charities before your consultation? So when you did not do this and Allah turned to you with His mercy, then keep the prayer established and give zakat and obey Allah and

Topics

- The excellence of the believers and scholars.
- Donating something before private consultation with the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Abrogation of the command to offer charity, and an emphasis on good actions.

Commentary

① One day, some Companions رَضِیَ اللّٰهُ عَنْهُم who participated in the Expedition of Badr came to the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم after all the spaces to sit had been occupied. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم made space for them in place of those who were sat near him. Those who had to give up their space were reluctant, which is when this verse was revealed.

② Allah Almighty promised to raise the rank of the Islamic scholars. This illustrates their excellence and encourages one to seek knowledge. Sayyidunā ʿAbdullāh ibn Masʿūd رَضِیَ اللّٰهُ عَنْهُ said: "O people, understand this verse and turn towards seeking knowledge, because Allah Almighty has stated that He will increase the rank of the believing scholar more than the rank of the one who is not a scholar."

(Tafsīr Al-Khāzin, Al-Mujādilah, under the verse 11, vol. 4, p. 241)

③ The wealthy would continuously make requests before the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which resulted in fewer opportunities for the companions رَضِیَ اللّٰهُ عَنْهُم who were poor. It was in this context that this verse was revealed in which the command was given to offer charity before presenting a request. In the earlier stages, it was necessary (*wājib*) to act upon this, and later this was abrogated.

ع ٢

His Messenger. And Allah is aware of all that you do.① تَعْمَلُوْنَ ﴿١٣﴾ ع

58:14 Did you not see those who befriended the people upon whom Allah showed His wrath? They are not from among you nor among them. And they deliberately take an oath upon a lie.② اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾ ع

58:15 Allah has prepared severe punishment for them. Indeed that which they used to do is evil. اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

58:16 They made their oaths a shield, then they prevented from the way of Allah, so there is humiliating punishment for them.③ اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٦﴾

58:17 Neither their wealth nor their offspring will avail them in the slightest against Allah. They are the people of the Fire, ˹and˺ they will remain in it forever. لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾

Topics

- The self-interest and false speech of the hypocrites.
- A warning of severe punishment to the hypocrites.
- The hypocrites' approach to swearing oaths and a warning to them.

Commentary

① This verse does not speak of any shortcomings of the Companions رَضِیَ اللّٰہُ عَنْہُم but describes the exclusive mercy of Allah Almighty which they enjoy: Allah accepted their difficulty and created ease for the entire nation through them.

② 'Abdullāh ibn Nabtal—a hypocrite—would participate in the Prophet's gatherings and then inform the Jews of the discussions that took place. One day, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to him: "Why do you and your associates speak ill of us?" He swore an oath that he does not do this and also brought his associates with him, and they too swore an oath that they do not speak ill of the Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. As a result, this part of the verse was revealed.

③ Two significant actions of the hypocrites have been mentioned here. The first is that they made swearing false oaths a shield for their lives and wealth. The second is that they would use their cunningness to prevent others from fighting in the Way of Allah Almighty and accepting Islam.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَ يَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَاۤ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿۱۸﴾

58:18 On the Day when Allah will raise them all, so they will take oaths before Him just as they take oaths before you and they will think they are upon something 'beneficial'. Pay heed, indeed it is they who are the liars.①

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰىهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَاۤ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿۱۹﴾

58:19 Satan prevailed over them, making them forget the remembrance of Allah. They are the company of Satan. Pay heed, indeed it is the company of Satan who are the losers.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗۤ اُولٰٓئِكَ فِي الْاَذَلِّيْنَ ﴿۲۰﴾

58:20 Those who oppose Allah and His Messenger,② they are among the most humiliated.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿۲۱﴾

58:21 Allah has decreed, "I will most definitely prevail, I and My Messengers."③ Indeed Allah is All-Powerful, Predominant.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ

58:22 You will not find people who believe in Allah and the Last Day befriending those who

Topics

- The audacity of the hypocrites in swearing false oaths.
- Satan's dominance over the hypocrites, and the state of Satan's followers.
- The humiliation of those who oppose the Noble Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Divine law regarding the messengers prevailing.
- The prohibition of befriending the enemies of Allah Almighty and the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① Just as the hypocrites took false oaths in front of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this world, they will take false oaths on the Day of Judgement in front of Allah Almighty, claiming to be sincere Muslims, not hypocrites. They perceive their false oaths as beneficial and a means of salvation for them, but this will certainly not be the case. These people are liars in this world and the Hereafter.

② During the prophetic era, the disbelievers and hypocrites believed that they were not opposing Allah Almighty. In fact, a disbeliever would commit disbelief thinking that Allah Almighty is pleased with him. These people would oppose the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which Allah Almighty declared as opposition to Him. This shows how opposing the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is tantamount to opposing Allah Almighty.

③ For the Messengers عَلَيْهِمُ السَّلَام to prevail is in reference to them prevailing through presenting proofs or them prevailing in battle. All the Messengers عَلَيْهِمُ السَّلَام prevailed by presenting proofs, and some also prevailed in battle.

مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَاۤ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾ ع

oppose Allah and His Messenger, even if they be their fathers, sons, brothers, or relatives.① They are those in whose hearts Allah has imprinted faith, and He has helped them through a Spirit from Him.② He will admit them to Gardens beneath which rivers flow, ˹and˺ they will reside in them forever. Allah is pleased with them and they are pleased with Him; this is the group of Allah. Pay heed, for it is ˹only˺ the group of Allah who are successful.

ع ٣ ٢

Surah Al-Ḥashr (The Gatherings)

(This Surah is Medinan, containing 3 sections and 24 verses)

٥٩ سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ١٠١ | اٰياتها: ٢٤ | ركوعاتها: ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾

59:1 All that is in the heavens and the earth glorifies Allah;③ and He is the Most-Exalted, the Most-Wise.

هُوَ الَّذِيْۤ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ

59:2 It is He who expelled those who

Topics

- Glad tidings to those who love and follow the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- The glorification of Allah Almighty by everything in the universe.
- The Jews of Banū Naḍīr in exile.

Commentary

① This verse highlights a key trait of the sincere believers: they do not befriend anyone who opposes Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, even if it be a close relative. The annals of history are full of examples of the Companions رَضِيَ اللّٰهُ عَنْهُم embodying this characteristic in word and spirit. They disregarded kinship if it was an obstacle on the Path of Allah Almighty and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Those who act amiably with everyone by befriending the enemies of Allah Almighty for worldly benefit should heed advice from this.

② Here, "spirit" either refers to the light of the Quran or the light of the heart and deep conviction in faith that aids a person in performing the most difficult of virtuous acts. These virtuous acts increase one's ranks and engender Allah's blessing. Since these two lights are a way of life, they are referred to as "spirit".

③ Everything glorifies Allah Almighty in its own way, although we cannot perceive it. The effects produced by each thing glorifying Allah Almighty vary. For example, the glorification performed by greenery averts punishment from a grave. We, too, should try to continuously praise Allah Almighty. A hadith states: "Two utterances are easy on the tongue, heavy on the scale, and beloved to the Most Gracious; ˹they are,˺ 'سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ.'" *(Ṣaḥīḥ Al-Bukhārī: 6682)*

وقف النبی علیہ السلام

دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَ
ظَنُّوْۤا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ
حَيْثُ لَمْ يَحْتَسِبُوْا ۟ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ
بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَ اَيْدِي الْمُؤْمِنِيْنَ ۗ فَاعْتَبِرُوْا
يٰۤاُولِي الْاَبْصَارِ ۝٢

disbelieved among the People of the Book[1] from their settlements when they were first compelled to emigrate (*ḥashr*).[2] You did not think that they would leave and they thought that their castles would protect them from Allah, so the command of Allah came from where they did not even expect, and it cast awe into their hearts; and they abandon their homes with their own hands and the hands of the Muslims. So learn a lesson, O people of insight!

وَ لَوْلَاۤ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ؕ
وَ لَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ۝٣

59:3 And had it not been for Allah decreeing exile for them, He would certainly have punished them in this world. And there is the punishment of the Fire for them in the Hereafter.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَ مَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ
اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٤

59:4 This is because they opposed Allah and His Messenger, and whosoever opposes Allah, then Allah is truly severe in retribution.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰۤى اُصُوْلِهَا

59:5 The trees which you have cut down or left standing upon their roots, it was with the

Topics

- Leniency for Banū Naḍīr in the world, and a warning of punishment in Hell.
- The reason why Divine wrath befell Banū Naḍīr.
- Banū Naḍīr's trees were either cut or spared by the permission of Allah Almighty.

Commentary

① The background to the incident mentioned here is as follows: the Jews of Banū Naḍīr in Madinah had an agreement with the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that they would remain neutral in conflict between the State of Madinah and its enemies. However, after seeing Muslim losses in the Expedition of Uhud, they violated the treaty and committed treason against the Madinah State by entering into a military alliance with the Makkan disbelievers against the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Learning of this, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his troops besieged the Banū Naḍīr, eventually compelling them into exile across Syria, Arihah, and Khaybar.

② The exile of Banū Naḍīr was their first emigration.

فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ۝٥

permission of Allah, and that He may humiliate the disobedient.[1]

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٦

59:6 And whatever ˹spoils˺ Allah has given His Messenger from them; so you did not ride horses or camels for it, nonetheless Allah grants ascendancy to His Messengers over whomsoever He wills.[2] And Allah has power over everything.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ

59:7 Whatever ˹spoils˺ Allah has given His Messenger from the people of the towns;[3] so it is for Allah, His Messenger, close relatives, orphans, the destitute, and the travellers, so that wealth does not ˹only˺ circulate between the rich among you.[4] Whatever the Messenger

Topics

- The ruling on the spoils attained without war.
- The eligible recipients of the spoils acquired without war and the Companions.
- The obligation to obey the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had ordered for Banū Naḍīr's trees to be cut down and burnt. Objecting to this, the Jews declared this act as spreading mischief in the lands. By way of their reasoning based on Islamic law or with the Prophet's permission, the Muslims had cut down some trees and spared others. On this occasion, this verse was revealed in support of them, and it was declared: O Muslims! It was with the permission of Allah Almighty that you have cut down some trees and left others; this was in accordance with the will of Allah Almighty and a punishment for the mischievous and riotous Jews.

② The purport of this verse is that the Muslims did not have to engage in battle to attain the spoils from Banū Naḍīr. Instead, Allah Almighty granted His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم dominance over them without any fighting. The spoils that were attained were at the Prophet's disposal—he could spend them wherever he wanted.

③ According to some commentators of the Quran, this is clarification regarding the ruling on the spoils attained from Banū Naḍīr. According to other commentators, this ruling is regarding the spoils of the city that Muslims attain using their strength. Here, the ruling mentioned is regarding where a fifth of such wealth is to be distributed.

④ During the Age of Ignorance, leaders would take a quarter of the spoils and leave the rest for others. This would lead to the rich taking a large amount, leaving an exceedingly small amount for the poor. People requested for the spoils to be distributed in this manner, but Allah Almighty taught the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم a fairer method for doing so.

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٧

grants you, take it, and whatever he forbids, refrain from it,[1] and fear Allah—Allah is truly severe in retribution.

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ۝٨ۚ

59:8 For the poor Migrants who were expelled from their homes and their wealth while they seek Grace from Allah and Divine Acceptance, and they help ˹the religion of˺ Allah and His Messenger.[2] It is they who are the truthful.

وَالَّذِيْنَ تَبَوَّءُو الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓي اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝٩ۚ

59:9 And those who made this city and faith an abode before them they love those who migrated to them,[3] and they do not find any jealousy within their hearts for what they were granted, and they give preference over themselves even if they themselves are in need. And whosoever was saved from the greed of his soul, then it is they who are successful.

Topics

- Eligible recipients of the spoils, and the excellence of the migrants and the Anṣār.
- The selflessness of the Anṣār.
- The significance of refraining from greed.

Commentary

① One meaning of this is to take whatever the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم grants from the spoils, because it is permissible. And whatever he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم forbids, refrain from it and do not request for it. A second meaning is to obey whatever the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commands and to refrain from whatever he forbids.

② The companions رَضِيَ اللّٰهُ عَنْهُم that were migrants (*muhājirūn*) helped the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which Allah Almighty declared as helping Him. This alludes to how helping the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is to help Allah Almighty—i.e., His religion.

③ This verse mentions the Medinan (*Anṣāri*) Companions' generosity and sincerity in faith, for they loved the migrants, allowed them to stay in their homes and gave them ownership of half of their wealth. Despite having their own needs, the Anṣār of Madinah gave away their wealth and homes, proving how they prioritised the migrants over themselves. Moreover, they would not take anything from the migrants from what the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had given them.

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَ
لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا
غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾ ع

59:10 And those who come after them[1] say, "O our Lord! Forgive us and our brothers who preceded us in faith[2] and do not place any enmity in our hearts for people of faith.[3] O our Lord! Indeed You are Most-Compassionate, Most-Merciful."

اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِهِمُ الَّذِيْنَ
كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ
لَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا ۙ وَّاِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ وَاللّٰهُ
يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١١﴾

59:11 Did you not see the hypocrites saying to their brothers, the disbelieving People of the Book, "'We swear,' if you are expelled, we shall most definitely leave with you, and we will never obey anyone in your matter. And if you are fought, we will most certainly help you."[4] Allah bears witness that indeed they are liars.

لَئِنْ اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَهُمْ ۚ وَلَئِنْ قُوْتِلُوْا لَا يَنْصُرُوْنَهُمْ ۚ
وَلَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَارَ ۫ ثُمَّ لَا يُنْصَرُوْنَ ﴿١٢﴾

59:12 Surely, if they (the Jews) are expelled, they (the hypocrites) will not leave with them; if they are fought, they will not help them; and if they help them, they will most definitely turn their backs—then they will not be helped.

لَاَنْتُمْ اَشَدُّ رَهْبَةً فِيْ صُدُوْرِهِمْ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ
قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٣﴾

59:13 Indeed there is more intense fear of you in their hearts than of Allah. This is because they are people of no understanding.

Topics

- An excellent supplication to make for the deceased Muslims.
- The hypocrites planning with the Jews, and the reality of the hypocrites.
- The hypocrites' fear of the Muslims.

Commentary

① Those who came after the migrants and the Anṣār includes all the believers who will be born until the Day of Judgement.

② All the Companions رَضِیَ اللّٰہُ عَنْہُم are amongst those who have preceded us in faith.

③ Not having enmity in the heart towards the Companions رَضِیَ اللّٰہُ عَنْہُم is an obligation and a sign of true faith. The same ruling applies in relation to all pious Muslims.

④ The hypocrite ʿAbdullāh ibn Ubayy ibn Salūl and his ilk said to their brothers, the disbelievers of the People of the Book from the tribes of Banū Qurayẓah and Banū Naḍīr, that if they are expelled from Madinah, they too would go along with them and that they would not accept anything against them. Moreover, they claimed that if they were fought against, they would come to their aid and fight alongside them. This conversation of the hypocrites took place in secrecy. Allah Almighty informed His beloved صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم of this in this verse and mentioned the state of the hypocrites in the following verse.

لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُهُمْ بَيْنَهُمْ شَدِيْدٌ ؕ تَحْسَبُهُمْ جَمِيْعًا وَّ قُلُوْبُهُمْ شَتّٰى ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۱۴﴾

59:14 They will not fight you together[1] except in fortified cities or from behind walls. Their internal strife is most severe. You consider them united, yet their hearts are divided.[2] This is because they are people who have no sense.

كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا وَبَالَ اَمْرِهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۵﴾

59:15 Like those who recently preceded them, they tasted the evil of their actions; and there is painful punishment for them.[3]

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۱۶﴾

59:16 Like Satan[4] when he said to man, "Disbelieve!" So when he disbelieved he said, "Indeed I am free from you, indeed I fear Allah, Lord of all the worlds."

فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۱۷﴾ ع ۲ ۵

59:17 So the outcome of both was that they will be in the Fire, residing therein forever. And this is the recompense of the oppressors.

Topics

- The cowardice of the Jews and hypocrites and the strife between them.
- The satanic deception of the hypocrites.

Commentary

① The news of not coming together openly to fight the Muslims is only about the Jews of Madinah. It happened that this news was true. This news was not about the Jews, Christians and polytheists that lived in other areas. During the time of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the reign of Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰهُ عَنْهُ, Jews and Christians from other regions came to fight against the Muslims, resulting in major battles.

② Although the disbelievers may unite against the Muslims for a particular purpose, the reality is that unity does not exist amongst them, because they are the enemies of one another. Examples of this can be seen today.

③ Here, the Jews are equated to the polytheists who, during the Expedition of Badr, faced the repercussion of having enmity towards the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the consequence of their evil actions. They were defeated in a humiliating manner. Moreover, there is the painful punishment of Hell for them in the Hereafter. Whatever befell the polytheists in this world and the Hereafter is what will befall the Jews too.

④ Meaning, they are just like Satan when he tells a man to disbelieve, and then when he disbelieves, Satan disassociates himself from that person and says that he is displeased with him. Furthermore, they had promised to help swearing by the Lord of all the worlds, but when the battle began, the hypocrites stayed in their homes and did not help the Jews.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝١٨

59:18 O you who believe! Fear Allah! Every soul must look at what it has sent forth for tomorrow.① So fear Allah; certainly, Allah is aware of all that you do.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ۝١٩

59:19 And do not be like those who forgot Allah, so He made them forget themselves. It is they who are the disobedient.

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۭ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَاۗىِٕزُوْنَ ۝٢٠

59:20 The people of the Fire and the people of Paradise are not equal. The people of Paradise, they are the successful.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰي جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۭ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝٢١

59:21 Had this Quran been revealed upon a mountain, you would certainly see it humbled,② broken to pieces from the fear of Allah. And We state these examples for people that they may reflect.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ

59:22 He is Allah, other than Whom there is

Topics

- The Muslims commanded to continue fearing Allah Almighty and contemplate.
- The people of Paradise and the People of Hell are not equal.
- The Quran's grandeur and majesty.
- Divine attributes.

Commentary

① Humankind's real place of residence is the Hereafter, where one is to stay forever. Humankind's stay in this world, on the other hand, is temporary, which can end at any time. A person's good or bad actions have a significant role in deciding whether one's place of residence in the Hereafter is blissful or not. The one who had faith and performed good actions will remain in Paradise forever by the grace and mercy of Allah Almighty. Therein, one will have the opportunity to enjoy its inimitable blessings. Conversely, committing disbelief will result in one having to remain in Hell forever and experience its painful punishment. Sinful believers might incur staying in Hell for a specific time. Hence, all humans should ponder their actions and assess what has been done in preparation for one's real place of residence: the Hereafter.

② The Quran is awe-inspiring and full of majesty. Had the Quran been revealed upon a mountain—something that is so solid, firm and heavy—it would have submitted before the Quran's majesty and shattered out of awe for Allah Almighty. On the contrary, the state of humans is that we do not reflect upon the Quran whilst reciting it, and nor are we mindful of Allah Almighty. May Allah Almighty protect us from having a heart that is void of taking heed.

هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾

no god, Knower of the concealed and the apparent. He is the Infinitely Gracious, the Most Merciful.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾

59:23 He is Allah, other than Whom there is no god,[1] the Sovereign, the Most-Pure, the Giver of Peace, the Giver of refuge, the Protector, the Most-Exalted, the Most-Grand, the Declarer of His Majesty.[2] Allah is Pure from what they associate as partners with Him.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾ ع ٣ ٦

59:24 He is Allah, the Creator, the Initiator, the Giver of form, all beautiful names belong to Him. Everything in the heavens and the earth glorifies Him. And He is the Most-Exalted, the Most-Wise.

Surah Al-Mumtaḥinah (The Examiner)

(This Surah is Medinan, containing 2 sections and 13 verses)

٦٠ سُوْرَةُ الْمُمْتَحِنَة مَدَنِيَّةٌ ٩١ | اٰياتها: ١٣ | ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ

60:1 O you who believe![3] Do not take My

Topics

- The prohibition of taking the disbelievers as allies.

Commentary

① Sovereignty and ultimate command belong to Allah Almighty, as all things that exist are under His sovereignty and rule. His ownership and kingdom are eternal; they will never cease. In contrast, humans have apparent ownership and dominion, which is only temporary.

② Allah Almighty, in His being and in all of His attributes, is most grand and supreme. It is befitting for Him to declare His supremacy, because His perfection is great, and His every attribute is transcendent. Among creation, nobody has the right to proclaim their supremacy.

③ Sayyidunā Ḥāṭib ibn Abī Balta'ah رَضِیَ اللّٰہُ عَنْہُ was concerned for his family in Makkah, fearing that the disbelievers would harm them. For this reason, in the hope that the Makkan disbelievers would not cause harm to his family, he wrote to them informing them of the Prophet's preparation for war against them. Allah Almighty informed His Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم of this, and so he retrieved the letter from Banū Hāshim's maidservant: Sarah. Upon being asked to provide an explanation, Sayyidunā Ḥāṭib رَضِیَ اللّٰہُ عَنْہُ presented his excuse for sending the letter, which was accepted by the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. This verse was revealed in this context.

تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ
يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ
كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۚ تُسِرُّوْنَ
اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ؕ
وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

enemies and your enemies as friends. You send them news due to friendship while they certainly denied the truth that has come to you. They expel the Messenger and you because you believe in Allah, your Lord. If you truly went forth to make Jihad in My Way and to seek My pleasure, then do not ally with them, sharing secrets with them out of affection. I know best what you conceal and what you reveal. And whosoever does this among you has certainly strayed from the straight path.

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ
اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ②

60:2 If they encounter you, they would be your enemies, and they would extend their hands and their tongues towards you with evil and they desire that you somehow disbelieve.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ
يَفْصِلُ بَيْنَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ③

60:3 Your relatives and your offspring will certainly not benefit you on the Day of Judgement.① He will create separation between you. And Allah sees all that you do.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ

60:4 Indeed you had an exceptional example in Ibrāhīm② and his companions③ when they

معانقة ١٢ السماع الوقف على القيمة ج ١٢

Topics

- The incompatibility of seeking Allah's acceptance while making disbelievers allies.
- A warning to those who secretly send a message of goodwill to the disbelievers.
- The nature of the disbelievers' enmity.
- Kinship ties [with the disbelievers] will be of no avail on the Day of Judgement.
- Advice on following the conduct of Prophet Ibrāhīm عَلَيْهِ السَّلَام with the disbelievers.

Commentary

① Here, the believers are being informed that the relatives and children due to whom they make the disbelievers their friends will certainly not benefit them on the Day of Judgement. Note that on the Day of Judgement, one's relatives or children who are disbelievers will be of no help, as opposed to one's believing relatives and children who will be of benefit by the command of Allah Almighty.

② In this verse, Sayyidunā Ḥāṭib رَضِيَ اللّٰهُ عَنْهُ and the other believers are addressed by being told to follow the way of Prophet Ibrāhīm عَلَيْهِ السَّلَام on how people should conduct themselves with their relatives in matters of faith.

③ It is important to note that Muslims must follow the way of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in all cases. In contrast, it is only necessary to follow the course of the other prophets عَلَيْهِمُ السَّلَام in specific matters. This is because many injunctions from the legal canon of the earlier prophets عَلَيْهِمُ السَّلَام have been abrogated. Hence, this verse does not contradict the verse of Surah al-Aḥzāb "لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ", as this verse commands the faithful to follow Prophet Ibrāhīm عَلَيْهِ السَّلَام in certain cases, whereas the verse from Surah al-Aḥzāb gives the order to follow the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in all matters.

إِذْ قَالُوْا لِقَوْمِهِمْ إِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ
دُوْنِ اللّٰهِ ۖ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ
وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ
اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ
اللّٰهِ مِنْ شَيْءٍ ۭ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَ
اِلَيْكَ الْمَصِيْرُ ۝٤

said to their nation, "Indeed we are free from you and that which you worship other than Allah. We have denied you, and enmity and hatred has become apparent between us and you forever until you believe in One Allah", except what Ibrāhīm said to his father (uncle), "I shall certainly seek forgiveness for you, and I do not possess anything to benefit you before Allah.[1] O our Lord, We have placed our trust in You and we have returned to You and to You is the return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا ۚ
اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝٥

60:5 O our Lord, do not make us a trial for those who disbelieve and forgive us, O our Lord, indeed You are the Most-Exalted, the Most-Wise."

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ
الْيَوْمَ الْاٰخِرَ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٦ ع

60:6 ⌜Dear Muslims,⌝ indeed you have an exceptional example in them[2] for one who has hope in Allah and the Last Day. Whosoever turns away, indeed Allah is the Infinitely Independent, the Most-Praiseworthy.

Topics

- Prophet Ibrāhīm عَلَيْهِ السَّلَام announcing his disassociation from the disbelievers.
- Prophet Ibrāhīm's promise to his paternal uncle.
- Prophet Ibrāhīm's supplications.
- Encouragement to follow the way of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

Commentary

[1] With the permission of Allah Almighty, the Prophets عَلَيْهِمُ السَّلَام will avert punishment from the sinful believers, and their intercession will be accepted. Therefore, this verse cannot be utilised as evidence to delegitimise intercession.

[2] The nation of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is addressed here and informed that in Prophet Ibrāhīm عَلَيْهِ السَّلَام and his followers is a fine example to follow. This is particularly the case for the one who is in search of the mercy of Allah Almighty, reward, comfort in the Hereafter, and fears the punishment from Allah Almighty. As for the one who turns away from accepting faith and establishes friendship with the disbelievers, he should know that the religion is not in need of him. Indeed, only Allah Almighty is independent, most praiseworthy.

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ وَاللّٰهُ قَدِيْرٌ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧

60:7 Soon Allah will create compassion between you and those who are your enemies among them.[1] Allah is Supremely Powerful, and Allah is Most-Forgiving, Most-Merciful.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

60:8 Allah does not forbid you from those[2] who did not fight you in religion and did not expel you from your homes that you treat them kindly and be just to them. Allah indeed loves the just.[3]

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٩

60:9 Allah only forbids you from befriending those who fought you in religion and expelled you from your homes and aided your expulsion. And whosoever befriends them, then it is they who are the oppressors.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ

60:10 O you who believe! When Muslim women come to you as emigrants, then test

Topics

- Glad tidings of the disbelievers of Makkah accepting faith.
- Rulings related to having good conduct and forging alliances with the disbelievers.
- Certain abrogated verses about migrant women.

Commentary

[1] This refers to Allah Almighty granting guidance to the enemy—who are disbelievers—to accept faith, as well as creating compassion between them and the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

[2] Doing good with the disbelievers can manifest itself in three forms: 1. The highest form: intending to merely benefit a disbeliever without any correct purpose; 2. The intermediate form: doing good due to self-interest, such as giving a disbeliever something in return for what you were given or providing some financial assistance to a disbeliever due to kinship; 3. The lowest form: in the interest of Islam and Muslims, giving something as part of a military stratagem.
In this verse, the middle form is intended, because it is prohibited to establish the highest form even with the disbeliever with whom there is an agreement, and the lowest form is even permitted with the disbeliever with whom there is no agreement.

[3] The exegetes of the Quran have suggested three meanings of "اِقْسَاط" (to be just): 1. Not oppressing them; 2. Fulfilling an agreement made with the disbelievers. It is also compulsory to follow this ruling. However, it is not necessary for the agreement to last its entire duration. If there is some form of benefit, then after notifying the other party, the agreement can be terminated; 3. Giving a share from your wealth. This is what is meant by kindness. Hence, according to this interpretation, being kind and being just are the same thing.

فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ
مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا
هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَاٰتُوْهُمْ مَّاۤ اَنْفَقُوْا ؕ وَلَا جُنَاحَ عَلَيْكُمْ
اَنْ تَنْكِحُوْهُنَّ اِذَاۤ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَلَا تُمْسِكُوْا
بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَاۤ اَنْفَقْتُمْ وَلْيَسْـَٔلُوْا مَاۤ اَنْفَقُوْا ؕ
ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ يَحْكُمُ بَيْنَكُمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝١٠

them.[1] Allah knows best regarding their faith. So if you come to know that they are believing women, then do not return them to the disbelievers. These women are not lawful for them and they (the disbelievers) are not lawful for these women.[2] And give their disbelieving husbands what they have spent (bridal right).[3] And there is no sin upon you that you marry them when you have given them their bridal rights. And do not hold on to marital ties with disbelieving women,[4] and ask for what you have spent and let them ask for what they have spent. This is the Command of Allah. He judges between you. And Allah is All-Knowing, Most-Wise.

وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا
الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْا ؕ وَاتَّقُوا اللّٰهَ
الَّذِيْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ۝١١

60:11 If any of your wives leave you for the disbelievers, and ⌜later⌝ you acquire ⌜spoils of war⌝ from them (the disbelievers), give a share to those ⌜believers⌝ whose wives left ⌜them⌝ equivalent of whatever ⌜*mahr*⌝ they had paid.[5] Fear Allah in Whom you believe.

يٰۤاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰۤى اَنْ لَّا

60:12 Dear Prophet! When Muslim women

Topics

- The method of accepting the pledge of women.

Commentary

① Women would take an oath to prove that they migrated purely for Allah's sake and not due to enmity towards their spouse or some other worldly reason.

② If a disbeliever's wife accepts Islam and migrates, her marriage with him is terminated.

③ The bridal right (*mahr*) given to these women by their disbelieving husbands should be returned. This is only applicable if a woman's disbelieving husband asks for it, otherwise nothing will be given. Likewise, if a disbeliever had not given the migrant woman a *mahr*, then nothing will be given to him.

④ After this verse was revealed, the Companions divorced the disbelieving women who were in Makkah. Note, if—Allah forbid—a Muslim's wife becomes an apostate, she still remains in his marriage (*nikāh*). If she then accepts Islam, her marriage will nonetheless be solemnised again with the same husband.

⑤ The laws that are mentioned in these verses have been abrogated by the verse about Jihad and spoils or by hadith. This is because these verses were applicable for as long as the agreement was in place, and so they were no longer applicable when the agreement ended.

يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ
اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَ
اَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ
اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

come to you to pledge that they will not ascribe any partner to Allah, and they will not steal, and they will not fornicate, and they will not kill their offspring, and they will not bring slander that they fabricate between their hands and feet, and they will not disobey you in anything good,[1] then accept their pledge[2] and seek forgiveness for them from Allah. Indeed Allah is Most-Forgiving, Most-Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ
عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ
اَصْحٰبِ الْقُبُوْرِ ﴿١٣﴾ ع

60:13 O you who believe! Do not befriend the people upon whom Allah showed His wrath. Indeed, they have lost hope concerning the Hereafter just as the disbelievers have lost hope concerning the people of the graves.

ع ٢ النصف ٨

Surah Al-Ṣaff (The Row)

(This Surah is Medinan, containing 2 sections and 14 verses)

٦١ سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ١٠٩ | اٰياتها: ١٤ | ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ﴿١﴾

61:1 Everything in the heavens and the earth glorifies Him. And He is the Most-Exalted, the Most-Wise.

Topics

- Prohibition on friendship with the polytheists.
- Divine supremacy.

Commentary

① On the day of the conquest of Makkah, when the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم began accepting the pledge of women, this verse was revealed.

② For Muslims to give a pledge (*bay'ah*) at the hands of a Shaykh is a *sunnah*, because these believing women would make a pledge with the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that they will not commit a sin again. This is essentially the purpose of expressing a pledge.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ۝٢

61:2 O you who believe! Why do you say that which you do not do?①

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۝٣

61:3 It is extremely undesirable in the Court of Allah that you say that which you do not do.②

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝٤

61:4 Allah truly loves those who fight in His way in rows, as if they were a firm and compact wall.③

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝٥

61:5 And when Mūsā said to his nation, "O my nation! Why do you offend me while you know that I am a Messenger of Allah to you?" So when they deviated, Allah caused their hearts to deviate—and Allah does not guide disobedient people.

Topics

- The criticism of incongruence between words and action.
- The excellence of warriors.
- The fate of those who offended Prophet Mūsā عَلَيْهِ السَّلَام.

Commentary

① There should not be incongruence between words and action, rather people should act according to their words. Incongruity can take various forms, such as informing others of good but neglecting this yourself and making a promise whilst intending not to fulfil it. Hadith narrations condemn such things and warn of the punishment for committing them. One hadith states: "Whoever has [the following] four in him is a pure hypocrite, and whoever has one from amongst them has one characteristic of hypocrisy until he gives it up: 1. When he is entrusted, he betrays; 2. When he speaks, he lies; 3. When he makes a promise, he breaches it; 4. When he argues, he is vulgar." *(Ṣaḥīḥ Al-Bukhārī: 34)*

② For one to make a claim about something that he has not done or has no intention of doing is a sin, impermissible and a cause for displeasing Allah Almighty. One should refrain from this.

③ This verse illustrates that Allah Almighty loves brave warriors who stand firm in battle against the oppressors. The concept of making rows during war includes every strategy and technique that gives the Muslims an advantage, strengthens their ranks, and increases their chances of victory. Proper organisation and discipline are valued in the court of Allah Almighty. However, neglecting these things has become a regretful part of daily life. Common examples of this are unwieldy traffic, the chaos observed whilst travelling using public transport and the hastiness seen in jumping queues to be served first. All these matters contravene the purposes of Islam and should be avoided.

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝٦

61:6 And when ʿĪsā, son of Maryam,[1] said, "O Children of Israel! I am a Messenger of Allah to you confirming the *Taurāt* (Torah) before me and giving glad tidings of that great Messenger who will come after me; his name is Aḥmad."[2] And when he came to them with clear signs, they said, "This is clear sorcery."

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝٧

61:7 And who is a greater oppressor than he who ascribes a lie to Allah while he is being called to Islam? And Allah does not guide oppressive people.

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝٨

61:8 They intend to extinguish the light of Allah with their mouths and Allah will complete His light even if the disbelievers disapprove.[3]

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ

61:9 It is He who sent His Messenger with guidance and the religion of truth that He may

Topics

- Prophet ʿĪsā عَلَيْهِ السَّلَام giving glad tidings of the Final Prophet's arrival.
- The grave injustice of the one who ascribes a lie to Allah Almighty.
- The futility of the attempt to wipe out Islam.
- A significant purpose of the Prophet's advent.

Commentary

① Prophet ʿĪsā عَلَيْهِ السَّلَام has been attributed to his mother, which is indicative of how he was born without a father—this is a great sign of Divine power.

② Sayyidunā Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Final Prophet, and this explains why Prophet ʿĪsā عَلَيْهِ السَّلَام only gave glad tidings regarding him. Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِیَ اللّٰهُ عَنْهُمَا states: "Allah took an oath from every prophet that was sent that they would receive a pledge from their nation. 'This pledge was that' if Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is sent and they are alive, they will certainly be obedient to him and assist him." *(Tafsīr Ibn Kathīr, Al-Ṣaff, under the verse 6, vol. 8, p. 132)*

③ Here, the "light of Allah" refers to the religion of Islam, and extinguishing this light refers to wiping out Islam.

cause it to prevail over all other religions even if the polytheists disapprove.[1]	عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٩﴾ ع ٩
61:10 O you who believe! Shall I guide you to a trade which will save you from painful punishment?[2]	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿١٠﴾
61:11 That you believe in Allah and His Messenger and you perform Jihad in the way of Allah with your wealth and your lives. This is better for you, if you know.[3]	تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۙ﴿١١﴾
61:12 He will forgive your sins and make you enter Gardens beneath which rivers flow and pure abodes in everlasting gardens. This is supreme success.	يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۙ﴿١٢﴾
61:13 And another ˹blessing˺ which you love; help from Allah and an imminent victory.[4] So, ˹Dear Beloved,˺ give glad tidings to the believers.	وَاُخْرٰى تُحِبُّوْنَهَا ؕ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿١٣﴾

Topics

- A trade that averts painful punishment and the reward of this trade.

Commentary

[1] Prevailing over all other religions refers to prevailing over them with proof. Nobody has been able to present strong proof in the way that Islam has for its truth. Islam, even today, continues to prevail just as before and will continue to until the Day of Judgement. It is also possible that prevailing is intended in terms of strength. Although Muslims do not seem to be dominant globally, the Muslim world was a bastion of intellectual, cultural, and military glory for over a millennium. The advent of Imam Mahdī رَضِیَ اللّٰہُ عَنْہُ will revive that success.

[2] Believing in Allah Almighty and performing Jihad in His Way with one's wealth and life has been dubbed as "trade" because it engenders the profit of Allah's pleasure, Paradise, and salvation. May we become more focussed on this trade.

[3] After faith, *salah* is second in hierarchy. However, here, Jihad has been mentioned after faith as there was a great need for jihad to take place at the time. Regarding the virtue of Jihad, a hadith states: "Allah has guaranteed that whoever sets out in His cause only due to belief in Him and His messengers will be sent back either with reward or spoils of war, or be made to enter Paradise." *(Ṣaḥīḥ Al-Bukhārī: 32)*

[4] Here, "victory" either refers to the conquest of Makkah or victory over the cities of Persia or the Byzantine Empire. According to another narration, this verse alludes to the caliphate of Sayyidunā Abū Bakr and Sayyidunā ʿUmar al-Fārūq رَضِیَ اللّٰہُ عَنْہُمَا, as it was in their era that the conquest of the Byzantine and Roman Empire took place.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ وَكَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿١٤﴾

61:14 O you who believe! Become helpers of ⌜the religion of⌝ Allah just as ʿĪsā, son of Maryam, said to the disciples (al-*Ḥawāriyyūn*), "Who are my helpers towards Allah's cause?"① The disciples said, "We are the helpers of ⌜the religion of⌝ Allah."② So a group from the Children of Israel embraced faith while another group disbelieved. We helped those who believed against their enemies, so they became dominant.

ع ١٠

Surah Al-Jumu'ah (Friday)

(This Surah is Medinan, containing 2 sections and 11 verses)

٦٢ سُوْرَةُ الْجُمُعَة مَدَنِيَّةٌ ١١٠ | اٰياتها: ١١ | ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

62:1 All that is in the heavens and all that is in the earth glorifies Allah,③ the Sovereign, the Most-Pure, the Most-Exalted, the Most-Wise.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا

62:2 It is He who sent among the unschooled a Messenger from them who recites His verses to them, and purifies them, and teaches them the Book and wisdom.④ And indeed before this,

Topics

- The command to help the religion of Allah Almighty, and the disciples' exemplary conduct.
- Divine attributes.
- The virtues and blessings of the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Commentary

① Asking the chosen people of Allah Almighty for help during times of difficulty is proven from the Prophets عَلَيْهِمُ السَّلَام; this is not polytheism.

② Although it was Prophet ʿĪsā عَلَيْهِ السَّلَام whom the disciples helped, they stated: "We are the helpers of [the religion of] Allah." This proves that helping the people beloved to Allah Almighty is in actual fact helping the religion of Allah Almighty.

③ Everything in the heavens and the earth glorifies Allah Almighty in its own way—this is our belief. The manner in which this glorification takes place is not known to us; Allah Almighty knows of it best.

④ The Quran is intended by "book". The *Sunnah*, rulings of Shari'ah, and secrets of Islamic mysticism are intended by "wisdom". Remember that understanding the Quran and hadith is not so simple for the untrained mind. If this had been the case, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not have been sent to explain it. For this reason, one should not try to read the Quran through the lens of his personal logic. Rather, it ought to be understood through the Prophet's teachings, otherwise one may go astray.

مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ﴿٢﴾

they were in clear misguidance.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

62:3 And others among them who have not yet joined them,[1] and He is the Most-Exalted, the Most-Wise.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٤﴾

62:4 This is the Grace of Allah, He grants it to whomsoever He wills. And Allah is the Possessor of Supreme Grace.

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥﴾

62:5 The example of those who were made to bear the Taurāt (Torah) then did not bear it is like that of a donkey carrying books.[2] What an evil example of people who denied the verses of Allah. And Allah does not guide oppressive people.

قُلْ يٰۤاَيُّهَا الَّذِيْنَ هَادُوْۤا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٦﴾

62:6 Say, "O Jews! If you think that you alone are the friends of Allah and other people are not, then wish for death if you are truthful."

وَلَا يَتَمَنَّوْنَهٗۤ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٧﴾

62:7 And they will never wish for it (death)[3] due to what their hands have sent forth. And Allah knows the oppressors.

Topics

- The example of those who did not act upon the original Torah.
- An excellent refutation of the Jews' extravagant claims.

Commentary

① The others amongst the unschooled—i.e. the Prophet's nation (*ummah*)—either refers to non-Arabs or all of those after the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم who will accept Islam until the Day of Judgement. The reference to not having joined them refers to not having lived in their era, rather they arrived after them.

② In this verse, a comparison is drawn using the Jews. Its summary is as follows: despite the Torah's rulings being necessary for them to follow, the people who did not act upon it—neither accepting its responsibility nor true faith even after seeing the Final Prophet's praise and attributes mentioned therein—are like donkeys carrying books. Apart from carrying a load on its back, the donkey gains no benefit from the books and is not familiar with what they contain. This is the state of the Jews who carry the Torah around and repeat its words, but neither benefit from it nor act according to it.

③ This was news of the unseen, which proved to be true. The Jews regarding whom it was said that they will never wish for death actually did not wish for it.

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨ ع

62:8 Say, "Indeed the death from which you flee will indeed meet you, then you will be returned to the Knower of the concealed and the apparent, so He will inform you of what you used to do."

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٩

62:9 O you who believe! When the call of prayer takes place on Friday,[1] hasten towards the remembrance of Allah[2] and leave trade. This is better for you, if only you knew.

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝١٠

62:10 So when the prayer is complete, spread out in the earth and seek the Grace of Allah and remember Allah much with this hope that you may attain success.[3]

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَۨا انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ قَاۗىِٕمًا ۭ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۭ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝١١ ع

62:11 When they saw a trade or play, they proceeded towards it and left you standing. Say, "That which is with Allah is better than play and trade—and Allah is the Best of Providers."[4]

Topics

- The impossibility of escaping death.
- The ruling on preparing for Friday prayer (*Jumu'ah*) upon the call of its azan.
- The permission to work after Friday prayer.
- A warning to those who proceeded towards the traders during the sermon.

Commentary

① This is in reference to the first azan. The necessity to prepare for Friday prayer and leave trade is in connection with this azan and not the second azan that is called before the sermon.

② Hastening does not mean running, but preparing for the *salah*. According to most scholars, "the remembrance of Allah" refers to the sermon.

③ Upon the prayer ending, it is permissible to engage in matters of livelihood, to seek knowledge, to visit the sick, to partake in a funeral, to visit the scholars and other such actions to earn good deeds. Moreover, Allah Almighty should be remembered outside of formal prayer too in order to become successful.

④ Once, when the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was delivering the Friday sermon, traders arrived in Madinah. As it was a period of financial hardship and items were expensive, the Companions رَضِیَ اللّٰهُ عَنْهُم, apart from a few, rushed to the traders out of the fear that everything would be sold. In this context, this verse was revealed, and the Companions رَضِیَ اللّٰهُ عَنْهُم were told that what had happened did not befit them.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وقف لازم

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَ اللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَ اللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ﴿۱﴾

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

اِتَّخَذُوْۤا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۲﴾

63:2 They made their oaths a shield so they are prevented from the way of Allah. Indeed that which they used to do is evil.②

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿۳﴾

63:3 This is because they believed ⌜with their tongues⌝, then they disbelieved ⌜with their hearts⌝ so their hearts were sealed, so now they do not understand.

وَ اِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَ اِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ

63:4 And when you see them, their physiques amaze you. And if they speak, you listen attentively to their speech. ⌜In reality,⌝ it is as if

Topics

- The reality of the hypocrites' testimony.
- Acts of the hypocrites: making oaths a shield and preventing from the way of Allah Almighty.
- The cause of the hypocrites' evil actions.
- The portrayal of the hypocrites' inner and outer state.

Commentary

① Despite their statement being true, the hypocrites were still considered liars, because although they declared with their words that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is Allah's Messenger, the belief they held in their heart was contrary to this.

② It was the habit of the hypocrites that whenever they sensed the danger of being brought to account, they would at once take an oath lest they be questioned. Using this method, they would make their oaths a shield to protect themselves from being brought to account. As for their actions, they would create doubts in the minds of people in order to prevent them from accepting Islam and spending in the Way of Allah Almighty.

عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ۝٤

they are timbers leaning against a wall;[1] they deem every loud voice to be against them. They are the enemies, so be vigilant concerning them. May Allah destroy them, where do they go wandering?

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ۝٥

63:5 And when it is said to them, "Come,[2] the Messenger of Allah will seek forgiveness for you", they turn their heads; and you will see them turning away in arrogance.

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝٦

63:6 It is the same for them whether you seek forgiveness for them or do not seek forgiveness for them. Allah will certainly not forgive them.[3] Indeed Allah does not guide the disobedient.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ

63:7 It is they who say, "Do not spend on those who are with the Messenger of Allah

Topics

- The hypocrites not visiting the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم due to their arrogance.
- The hypocrites being bereft of forgiveness.
- The taunt of ʿAbdullāh ibn Ubayy and the response to him.

Commentary

① ʿAbdullāh ibn Ubayy, the famous hypocrite, was a healthy, handsome and eloquent man. Most of his associates were similar to him. People would be amazed at their physical appearance and their speech. This verse has mentioned the reality of these hypocrites: despite people being amazed at their appearance and speech, the reality is that these hypocrites are like timbers leaning against a wall. Just as timber is a lifeless object that cannot think, the hypocrites do not have the essence of faith or the true understanding to think of their fate.

② When returning from the expedition of Banī Muṣṭalaq, the arch-hypocrite ʿAbdullāh ibn Ubayy uttered blasphemous and indecent words about the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. However, he took an oath and temporarily saved himself from being brought to account. Once his lie was exposed, it was said to him: "Visit the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and request him to seek forgiveness for you." Upon listening to this, he turned his head and stated: "You asked me to accept faith, and I did. You asked me to give zakat, and I did. What's left now, just for me to prostrate to Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" It was then that this verse was revealed.

③ Being firm in disbelief and hypocrisy were significant factors behind the hypocrites not benefitting from the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم seeking forgiveness for them and them never being forgiven. Allah Almighty knows that they will remain firm in disbelief and hypocrisy.

حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝٧

until they disperse." And to Allah belong the treasures of the heavens and the earth but the hypocrites do not understand.

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝٨ ع ١٣

63:8 They say, "If we return to Madinah, then the noblest will most definitely expel the most humiliated from it." Yet, ⌜true⌝ honour belongs ⌜only⌝ to Allah, His Messenger, and the Muslims. Albeit, the hypocrites do not know.①

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

63:9 O you who believe! Let not your wealth or your children divert you from the remembrance of Allah.② And whosoever will do this, it is they who are the losers.

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَاۤ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ۝١٠

63:10 And spend ⌜in Our way⌝—from the sustenance We have provided you—before death comes to one of you③ and he cries, "My Lord! Why did you not grant me respite for a short term so that I would give charity and be from the righteous."

Topics

- The insolence of the hypocrites.
- Wealth and children should not divert one away from the remembrance of Allah Almighty.
- A command to spend in the Way of Allah Almighty before death.

Commentary

① This statement was made by ʿAbdullāh ibn Ubayy. By saying "the noblest", he was referring to himself, and by stating "the most humiliated", he was referring to the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his companions رَضِيَ اللّٰهُ عَنْهُم. In refutation of his comments, it was said that honour is for Allah Almighty, His Messengers, and the Muslims, but the hypocrites do not know. Had they known this, then the above-mentioned statement would never have been uttered.

② There are two things in this world that distract people from the remembrance of Allah Almighty the most: wealth and children. Therefore, only these two have been mentioned here, otherwise everything that diverts one's attention away from the remembrance of Allah Almighty is intended.

③ Here, the arrival of death refers to seeing its signs. The purport of the verse is that an individual should give all the charity that is necessary before the arrival of death. Otherwise, there will be nothing except regret after death.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾ ع

63:11 Allah will certainly not grant a soul respite when its appointed time arrives① —and Allah is aware of all that you do.

ع ٢ ٣ ١٤

Surah Al-Taghābun (Mutual Deprivation)

(This Surah is Medinan, containing 2 sections and 18 verses)

٦٤ سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ١٠٨ | اٰياتها: ١٨ | ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۫ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١﴾

64:1 Everything in the heavens and the earth glorifies Allah, to Him belongs the Kingdom and all praise is for Him. And He has power over everything.

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢﴾

64:2 It is He who created you, so some of you are disbelievers and some of you are Muslims.② And Allah sees all that you do.

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ

64:3 He created the heavens and the earth with the truth and He created your forms, so He

Topics

- Death will not be delayed.
- The glorification, praise, kingdom, and power of Allah Almighty.
- Manifestations of Divine power.

Commentary

① Irrespective of whether an individual is obedient or disobedient, young, or old, when the time of death comes, Allah Almighty will certainly not grant anyone any respite. Therefore, whatever good actions one wishes to perform should be performed before the transpiring of one's last moments. As nobody knows when these final moments will occur, every moment of our life must be spent in the service of Allah Almighty and replete with good deeds, lest there be any regret at the time of death.

② Allah Almighty does not force humans to act in a certain way and take a particular course of action. Until the very last moments of their life, humans have God-gifted free will to choose between disbelief and Islam and between good and bad actions. As a result, for someone to be a disbeliever or a Muslim, or sinful or pious, is at the discretion of each individual. Whichever path each person was going to follow was known by Allah Almighty since eternity, and this was written accordingly in the Preserved Book (*al-Lawḥ al-Maḥfūẓ*) and is written by the angels when a person is inside its mother's womb.

صُوَرَكُمْ ۚ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

made your forms beautiful[1] and to Him alone is the return.

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

64:4 He knows whatever is in the heavens and the earth, and He knows what you conceal and what you reveal. And Allah knows the matters of the heart.[2]

أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾

64:5 Did the news not come to you of those who disbelieved previously? So they tasted the evil of their matter and there is painful punishment for them.

ذٰلِكَ بِأَنَّهُ كَانَتْ تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنٰتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوا وَّاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾

64:6 This is because their Messengers would bring them clear proofs,[3] so they said, "Will a human guide us?"[4] So they disbelieved and turned away and Allah was not in need ⌜of their faith⌝. Allah is Infinitely Independent, Most-Praiseworthy.

Topics

- The vastness of Divine knowledge.
- The fate of the earlier disbelievers, the punishment they incurred, and its cause.

Commentary

① Humans have been created with a fine form. To disfigure this form is not permissible. Hence, to sever the nose or ear, cosmetic surgery, for men to adopt a female appearance, and vice versa are all impermissible.

② The vastness of Allah's knowledge is such that He knows everything in the heavens and the earth: people's intentions, their inner desires, their actions that are committed in public and private, and even the thought that only came to mind. Just this one belief is sufficient to fear Allah Almighty and show modesty before Him.

③ All the messengers عَلَيْهِمُ السَّلَام were granted a miracle. Some were granted one and others were granted more. Our beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was granted the most.

④ The disbelievers rejected [the possibility of] a human being a messenger. This was their utmost foolishness, for they did not accept that a human could be a messenger and yet they deemed [idols made of] stone to be their god. It is unlawful and the way of the disbelievers to call the Prophets human in a disrespectful way.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٧

64:7 The disbelievers thought that they will certainly not be resurrected. Say, "Of course, by my Lord, you will most definitely be resurrected, then you will most certainly be informed of your deeds; this is extremely easy for Allah.

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٨

64:8 So believe in Allah and His Messenger and the light which We sent down.[1] And Allah is aware of all that you do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ؕ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝٩

64:9 The Day He will gather you for the Day of Gathering;[2] that is the Day of clear deprivation ⌜for the disbelievers⌝. And whosoever believes in Allah and performs righteous deeds, He (Allah) will erase his sins and make him enter Gardens beneath which rivers are flowing; they will reside therein forever. This is the supreme success.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ وَبِئْسَ الْمَصِيْرُ ۝١٠ ع

64:10 And those who disbelieved and denied Our verses, they are the people of the Fire, they will reside therein forever;[3] what an evil abode it is!

ع ١٥ الثلثة

Topics

- A response and warning to those who deny belief in resurrection.
- A command to believe in monotheism, messengership and the Quran.
- Reward for practising Muslims and punishment for the disbelievers.

Commentary

① Here, "*the light*" refers to the Quran. It has been referred to as light because it removes the darkness of misguidance and distinguishes between the truth and falsehood.

② The "Day of Gathering" refers to the Day of Judgement in which humanity will gather. It is the day when the deprivation of disbelievers and the success of the Muslims will become clear. The disbelievers will confess to their failure. On the other hand, the believers who were consistent in doing righteous deeds will have their shortcomings erased and will enter the gardens of Paradise that are full of blessings to reside therein forever. Undoubtedly, this will be a remarkable success.

③ Only the disbelievers will remain in Hell forever. A sinful believer who enters Hell will not remain in it forever. Eventually, he will be released due to Divine mercy, someone's intercession or after receiving some punishment for his sins.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١١﴾

64:11 No calamity befalls man except with the permission of Allah.[1] And whosoever believes in Allah, He will guide his heart. And Allah knows everything.

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿١٢﴾

64:12 And obey Allah and obey His Messenger. Then if you turn away, so it is only incumbent upon Our Messenger to clearly convey.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٣﴾

64:13 Allah, there is no god but Him. And the believers should place their trust in Allah.[2]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

64:14 O you who believe! Indeed among your wives and your children some are your enemies, so be wary of them.[3] And if you pardon, and overlook, and forgive, then indeed Allah is Most-Forgiving, Most-Merciful.[4]

Topics

- Divine law regarding calamity and guidance.
- A command to obey the Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and a warning to those who turn away.
- Monotheism and guidance on placing trust in Allah Almighty.
- Two pieces of advice about wives and children.

Commentary

① It is a reality that no calamity can befall someone without the permission of Allah Almighty. The greater our conviction in this, the easier it will be for us to be patient during calamities. Note that some troubles befall us due to our sins as mentioned in verse 30 of Surah al-Shūrā; considering the aforementioned when experiencing problems will be of consolation, and one will develop a mindset to refrain from sin.

② The essence of trusting Allah Almighty entails adopting relevant means but only having complete reliance and trust in Allah Almighty.

③ Although migrating to Madinah was an obligation for the Companions, some of them were told by their wives and children not to go. As a result, this verse was revealed. Such actions, even from family members, demonstrate conduct like that of an enemy, for they are creating problems for one's life in the Hereafter. Hence, a request as such will not be acceded to in such matters.

④ Forgiving the shortcomings of one's wife and children is beloved to Allah Almighty. We too should try to advise in a suitable manner if they make a mistake and forgive them too.

64:15 Indeed, your wealth and your children are a trial.[1] And great reward is with Allah.

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَاللّٰهُ عِنْدَهٗۤ اَجْرٌ عَظِيْمٌ ﴿۱۵﴾

64:16 So fear Allah as much as you can, and listen and obey and spend ˹in charity˺, this is better for your souls. And whomsoever was saved from the greed of his soul, it is they who are the successful.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۶﴾

64:17 If you give Allah a good loan, He will multiply it for you and forgive you.[2] Allah indeed is Appreciative, Most-Forbearing,

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿۱۷﴾

64:18 the Knower of the hidden and the apparent,[3] the Most-Exalted, ˹and˺ the Most-Wise.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

ع ١٢

Topics

- Wealth and children are a trial.
- A command to be God-fearing, obedient and to spend in the Way of Allah.
- The recompense for spending in the Way of Allah Almighty.
- Divine attributes.

Commentary

① Wealth and children are in fact a great blessing from Allah Almighty. However, they are also a trial in the sense that people sometimes fall into sin and commit mistakes due to them. For someone to be [completely] preoccupied with his wife and children leads to negligence of the Hereafter.

② Giving a good loan to Allah Almighty means to wholeheartedly spend from lawful *(ḥalāl)* wealth in His way with sincerity. Out of His grace and mercy, Allah Almighty has referred to this as a loan so that people are motivated to give to charity.

③ The attribute "*ʿĀlim al-ghayb*" (Knower of the unseen) is exclusive to Allah Almighty. No one in creation can be attributed with this specific title. Nevertheless, it can be said that the prophets, messengers عَلَيْهِمُ السَّلَام, and saints possess knowledge of the unseen by the will of Allah Almighty.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَ
اَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ
بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَ
تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ
نَفْسَهٗ ؕ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ①

65:1 Dear Prophet, ⌜tell your nation that⌝ when you divorce women,① divorce them considering their waiting period (*ʿiddah*), and calculate their waiting period.② Fear Allah, your Lord! Do not evict them from their homes nor should they leave,③ unless they commit a clear act of indecency. These are the boundaries of Allah. Whosoever exceeds the boundaries of Allah has indeed wronged himself. You do not know, perhaps Allah will create a new matter thereafter.

Topics

- Rulings about divorce, the waiting period (*ʿiddah*) and a woman's residence.
- One who exceeds the boundaries of Allah Almighty is an oppressor.
- A woman not leaving the home during the waiting period of a revocable divorce.

Commentary

① The women referred to here are those with whom the consummation of marriage has taken place and whose waiting period is considered in terms of their menstruation cycle. If a husband wishes to divorce such a woman, then he should give one divorce during the period in which: i) she is not menstruating and ii) he has not had intercourse with her. Then, he should not revoke the divorce and allow the waiting period to pass. This method is known as the better form of divorce (*ṭalāq aḥsan*).

② Both the man and woman will calculate the waiting period. Here, men are specifically commanded to calculate it so that during the waiting period, they may observe the guidelines pertaining to revoking the divorce, providing expenses and other numerous rulings on marriage and divorce.

③ A woman must complete her waiting period in her husband's home. It is not permissible for a husband to evict the divorced woman from home during her waiting period, and neither is it permissible for such a woman to leave home out of her own accord. This is because this residency is not merely a husband's right that can be relinquished with his approval; instead, it is also a right of Islam. However, if her staying in the house causes problems, then she may leave or be told to leave.

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ
بِمَعْرُوْفٍ وَّاَشْهِدُوْا ذَوَىْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ
لِلّٰهِ ؕ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾

65:2 So when they near ˹the end of˺ their prescribed duration ˹of the waiting period˺, take them back with courtesy or release them with courtesy,[1] and appoint two just witnesses among you, and establish the testimony for Allah. This is what he who believes in Allah and the Last Day is advised. And whosoever fears Allah, He will create a way out for him.

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ
فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ
قَدْرًا ﴿۳﴾

65:3 And He will grant him sustenance from where he cannot even imagine. And whosoever places his trust in Allah, then He is sufficient for him. Indeed, Allah completes His Decree. Indeed, Allah has specified a measure for everything.

وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ اِنِ ارْتَبْتُمْ
فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ ؕ وَاُولَاتُ

65:4 ˹As for˺ those women who have exceeded the age of menstruation,[2] if you are in doubt, then their waiting period is three months,[3] and ˹for˺ those who did not menstruate ˹as well˺.

Topics

- Two choices for the husband when the end of the waiting period draws near.
- The command to appoint two witnesses at the time of revoking the divorce.
- The benefit of fearing and trusting Allah Almighty.
- The waiting period for women who have reached menopause or are pregnant.

Commentary

① A husband has two choices when one or two revocable divorces have been issued and a woman draws close to the end of her waiting period: if he wishes to stay with her and live amicably, he should revoke the divorce and not have the intention in his heart to divorce her again; if he does not have hope of living with his wife in an amicable manner, he should fulfil her rights—such as giving the bridal right (*mahr*)—and then separate from her. In this case, he should not create difficulties for her by revoking the divorce at the end of the waiting period and then divorcing her again, causing her waiting period to be prolonged and to feel distressed. For further information, consult the books of Islamic law.

② Menopause refers to the period when women no longer menstruate due to their age. The waiting period for such women is three months.

③ The waiting period for a female that has not reached the age of puberty, or one that has reached this age but has not yet experienced menstruation, is also three months.

The waiting period for pregnant women is until they give birth.[1] Whosoever fears Allah, He will make his matter easy for him.	الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝٤
65:5 This is the command of Allah which He has sent down to you. And whosoever fears Allah, He will erase his sins from him and will make reward vast for him.	ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَيْكُمْ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗۤ اَجْرًا ۝٥
65:6 Let the women stay where you reside according to your means, and do not harm them so that you constrain them.[2] And if they are pregnant, then spend on them until they give birth;[3] then if they suckle ˹the child˺ for you,[4] then give them their wage, and consult	اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ

Topics

- Consolation for those who obey the Divine command.
- The ruling of a woman's residency during the waiting period.
- Rulings pertaining to pregnant women and wet-nurses.

Commentary

① Whether the waiting period is due to divorce or the husband's death, its duration for a pregnant woman is until she gives birth. Hence, there is no specific duration for a pregnant woman's waiting period. The waiting period will end with the child's birth in both scenarios, even if that happens a minute after the divorce or the husband's demise. Likewise, if a woman experiences a miscarriage and some of the limbs of the child have developed, the waiting period will also conclude. If the miscarriage occurred before the child's limbs developed, the waiting period would not have ended.

② Based on his means, it is compulsory (*wājib*) for a husband to provide accommodation for the woman he has divorced for the duration of her waiting period. It is also compulsory for him to provide her with provisions.

③ He must provide the above-mentioned provisions whether she is pregnant or not and whether the divorce is revocable or irrevocable.

④ Suckling a child is not compulsory for the mother. It is the father's responsibility, if needed, to pay for the child to be suckled. However, if a child does not drink the breast milk of any woman apart from the mother, or if the father is poor, then in both scenarios, it is compulsory for the mother to suckle the child. For as long as the child's mother remains in the marriage (*nikāh*) of the child's father, or if she is in the waiting period initiated by a revocable divorce, it is not permissible for her to receive a wage to suckle the child. This will, however, be permissible after the waiting period.

each other with courtesy. And if you face mutual difficulty, then soon another woman will suckle ˹the child˺ for him.[1]	اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ اُخْرٰى ۝٦
65:7 Let the affluent one spend from his wealth. And he whose sustenance has been limited, so let him spend whatever Allah has granted him. Allah does not burden a life except as much as He has given it. Soon Allah will create ease after difficulty.	لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ۭ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰىهُ اللّٰهُ ۭ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَآ اٰتٰىهَا ۭ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝٧ ع ١٧
65:8 How many cities rebelled against the order of their Lord and His messengers? So We took them to account rigorously[2] and We punished them severely.[3]	وَكَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّعَذَّبْنٰهَا عَذَابًا نُّكْرًا ۝٨
65:9 So they tasted the evil of their matter and the outcome of their matter was loss.	فَذَاقَتْ وَبَالَ اَمْرِهَا وَكَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ۝٩
65:10 Allah has prepared severe punishment for them so fear Allah, O possessors of insight who believe! Indeed, Allah has sent down this advice to you.[4]	اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰٓاُولِي الْاَلْبَابِ ۚ الَّذِيْنَ اٰمَنُوْا ۚ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ ۝١٠ مع ١٤
65:11 A Messenger who recites the clear verses of Allah to them that he may bring forth those	رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ

Topics

- The fate of the previous generations and advice for the Muslims.
- The esteemed rank of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the reward for practising Muslims.

Commentary

① A man and woman should mutually discuss the remuneration for suckling a child. Consideration should be given in ensuring that the man does not infringe upon the woman's rights, and neither should the woman demonstrate sternness. If they do not reach an agreement, arrangements should be made for another wet-nurse if the father is not willing to pay the requested amount.

② Rigorously being brought to account refers to the accountability that will take place in the Hereafter. As its occurrence is certain, reference has been made to it using the past tense.

③ Being punished severely either alludes to the punishment in Hell or being afflicted in this world with problems such as famine and murder.

④ "Advice" refers to the Quran. According to one explanation, it refers to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which is explained by the word "رَسُوْلًا" in the subsequent verse.

اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَمَنْ
يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ﴿١١﴾

who believe and do righteous deeds from the darkness towards[1] the light.[2] And whosoever believes in Allah and does righteous deeds, He will make him enter Gardens beneath which rivers flow, they will reside therein forever.[3] Indeed Allah has made excellent sustenance for him.

اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ؕ
يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾ ع ٢ ٥ ١٨

65:12 Allah is He who created seven heavens and their equivalent from the earth. The Decree descends between them[4] so that you may come to know that Allah has power over everything. And that the knowledge of Allah encompasses everything.

Surah Al-Taḥrīm (The Prohibition)

(This Surah is Medinan, containing 2 sections and 12 verses)

٦٦ سُوْرَةُ التَّحْرِيْم مَدَنِيَّةٌ ١٠٧ | اٰياتها: ١٢ ركوعاتها: ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ

66:1 Dear Prophet! Why do you, in seeking the happiness of your wives, prohibit ˹upon

Topics

- Manifestations of Divine power.
- The *taḥrīm* incident.

Commentary

① Here, "darkness" refers to the darkness of disbelief and ignorance, whilst "light" refers to the light of faith and knowledge.

② Based on the second explanation of "ذِكْر", the act of bringing people forth from darkness towards light is attributed to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This is unquestionably an attribute of his, for he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم brings forth people from darkness to light, from ignorance to knowledge and from sin to piety.

③ Believing in Allah Almighty has been mentioned before righteous deeds as faith takes precedence over action. To attain salvation, righteous deeds are also required in addition to faith.

④ Mention of the decree descending between the heavens and the earth means that the command of Allah Almighty is established and enforced therein.

yourself' that which Allah has made lawful for you?[1] And Allah is Most-Forgiving, Most-Merciful.

اَزْوَاجِكَ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝١

66:2 Allah has prescribed the expiation of your oaths for you.[2] And Allah is your Helper, and He is the All-Knowing, the Most-Wise.

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَ
هُوَ الْعَلِيْمُ الْحَكِيْمُ ۝٢

66:3 And when the Prophet told one of his wives a matter in secret, then she related it 'to another', and Allah revealed this matter to him, he stated part of it and overlooked part of it. So when he informed her of it, she said, "Who informed you of this?" He said, "The All-Knowing, the Most-Aware informed me."[3]

وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ
بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ
بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِيَ
الْعَلِيْمُ الْخَبِيْرُ ۝٣

66:4 'O wives of the Prophet!' If you both turn to Allah in repentance, as indeed your hearts have swayed, then He accepts repentance. If

اِنْ تَتُوْبَاۤ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ
فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَ

Topics

- The mention of the expiation for oaths.
- The disclosure of a secret of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by one of his wives.
- Encouraging two of the noble wives to repent.

Commentary

① When the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would visit the Mother of the Believers Sayyidatunā Zaynab رَضِیَ اللّٰهُ عَنْهَا, she would present honey to him. As a result, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would stay with her longer. This would cause his other noble wives رَضِیَ اللّٰهُ عَنْهُنَّ to be overwhelmed with emotion due to their intense love for him. After discussing amongst themselves, they presented the matter to the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that he had made honey unlawful upon himself to reconcile the issue. This verse was revealed in this context.

② Making something lawful unlawful upon oneself is also a type of oath. This part of the verse could either mean that Allah Almighty has prescribed the expiation for oaths, or it could mean that "اِنْ شَآءَاللّٰه" should be said after an oath lest it be broken if one does something contrary to it.

③ A summary of the incident mentioned here is that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم told one of his wives two secrets and instructed her not to tell anyone. However, she disclosed it to one of his other wives, and Allah Almighty revealed this matter to him. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم informed his wife that she had disclosed the secret, but he did not ask her of the second part of the secret. Upon this disclosure, she asked, "Who informed you of this?" The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "The All-Knowing, the Most-Aware, Allah—the one from whom nothing can be hidden—informed me."

الْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝٤

you assist each other against him, then surely Allah Himself is his Helper as well as Jibrīl,[1] the righteous believers, and the angels.[2]

عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝٥

66:5 If he divorces you, it is near that his Lord will give him wives better than you, obedient, believing, courteous, penitent, devoted in worship, fasting, ˹both˺ previously married and virgins.[3]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦

66:6 O you who believe! Save yourselves and your families from the Fire[4] whose fuel is humans and stones;[5] severe, powerful angels are appointed over it, they do not disobey Allah in what He commands them, and they do what they are commanded to do.

يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ۭ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ ع ١٩

66:7 O disbelievers! Make no excuses this Day. You will be recompensed for what you used to do.

Topics

- A warning to all of the noble wives, and the attributes of good wives.
- The command to save oneself and one's family from the fire of Hell.
- The disbelievers' excuses in vain on the Day of Judgement.

Commentary

① The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a helper to the Muslims in the way a king is a helper to the common people. The believers are helpers to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as servants and soldiers are helpers to a king. Therefore, it cannot be argued based on this verse that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم needs the Muslims.

② The arch-angel Jibrīl عَلَيْهِ السَّلَام and the righteous believers are described as helpers (*mawlā*), and the angels as assistants (*ẓahīr*). This shows that the chosen people of Allah Almighty are helpers.

③ In this verse, the noble wives رَضِيَ اللّٰهُ عَنْهُنَّ are warned that if the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم becomes displeased and divorces them due to them causing discomfort, Allah Almighty will grant him better wives.

④ All Muslims must rectify themselves and instil Islamic values in their loved ones. Hence, people should educate their spouses, children, and family members regarding Islamic teachings or facilitate this. They should be socialised with Islamic values so that they can foster an unbreakable bond with Allah Almighty and be saved from Hell.

⑤ Here, "humans" is in reference to the disbelievers, and "stones" is in reference to idols, and the meaning is that the fire of Hell is of extreme heat; its fuel is not wood, rather its fuel is the disbelieving humans and idols made of stone.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٨

66:8 O you who believe! Turn to Allah in sincere repentance such that there is no return to sin.① It is near that your Lord will erase your sins and make you enter Gardens beneath which rivers flow, the Day Allah will not forsake the Prophet and those who embraced faith with him, their light will emanate in front of them and to their right, they will say, "O our Lord! Complete our light for us and forgive us. Indeed you have power over everything."

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ۝٩

66:9 Dear Prophet! Perform Jihad against the disbelievers and the hypocrites, and be stern with them. Their abode is Hell; what an evil abode it is.②

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا

66:10 Allah made the wife of Nūḥ and the wife of Lūṭ an example for those who disbelieve.③ They were both wives of two chosen ones among Our righteous people, then they (both

Topics

- The command to repent sincerely and its virtues.
- The command to perform jihad against the disbelievers and hypocrites.
- An example of two evil women for those who disbelieve.

Commentary

① Sincere repentance is where a person repents sincerely and does not return to sin. Such repentance is accepted by Allah Almighty. Nowadays, sins are committed openly, and the way to refrain from them and gain the honour of repenting sincerely is to adopt the company of those who have sound belief and are pious.

② The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is commanded to be wise and assess the circumstances in performing Jihad against the hostile disbelievers (using the sword) and the hypocrites (using a stern tone and strong evidence); a firm stance should be taken with both groups. The abode of both groups is Hell, and what an evil abode it is.

③ The purpose behind giving an example of the evil women is to illustrate that just how being related to prophets عَلَيْهِمُ السَّلَام did not benefit these women due to their disbelief, so too is the case that disbelievers who are related to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or Muslims will not benefit from this due to their disbelief. As for the reason behind giving an example of righteous woman [in the subsequent verses], this is to demonstrate that one ought to be patient and steadfast if experiencing cruelty when treading the path of truth.

صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ﴿١٠﴾

wives) betrayed[1] them, so they (the righteous people) did not avail them in any way before[2] Allah and it was said, "Enter the Fire with those who enter."[3]

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١١﴾

66:11 And Allah made the wife of Pharaoh an example for those who believe. When she said, "My Lord! Make a house for me, near You, in Paradise, and grant me salvation from Pharaoh and his deeds. And grant me salvation from oppressive people."[4]

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ﴿١٢﴾

66:12 And Maryam, daughter of 'Imrān, protected her chastity, so We blew a special soul into her from Us, so she affirmed the words of her Lord and His Books,[5] and she was among the obedient.

Topics

- Pharaoh's believing wife as an example for the believers.
- The noble Maryam رَضِیَ اللّٰہُ عَنْہَا as an example for the believers.

Commentary

① Betrayal here refers to betrayal in religion by forsaking faith and adopting disbelief.

② On the Day of Judgement, the company of the pious will not be of benefit to those without faith. It is also brought to light that being related or belonging to the lineage of a prophet are of no avail to the disbelievers.

③ This statement was either said to both of these women at the time of their death, or it will be said to them on the Day of Judgement.

④ Āsiyah was the name of Pharaoh's wife. She believed in Prophet Mūsā عَلَیْہِ السَّلَام. When Pharaoh came to know of this, he punished her severely. So she beseeched Allah Almighty: "My Lord, make a house for me near You in Paradise." Her home in Paradise was revealed to her by Allah Almighty, giving her the strength to bear Pharaoh's torment. She then supplicated to be freed from Pharaoh's disbelief, polytheism, and the oppression caused by him and others. This supplication was also answered, and Allah Almighty withdrew her soul.

⑤ The "words of her Lord" are the injunctions that Allah Almighty has determined for His people. "His books" are the books that were revealed to the prophets عَلَیْہِمُ السَّلَام.