

TAFSEER AS-SA'DI

JUZ' 28-30

تفسير السعدي

تفسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di



الدار العالمية للكتاب الإسلامي



IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL



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Abdur-Rahmân Nâsir as-Sa'di

Translated by
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Pronunciation and Transliteration Chart



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

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

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

Diphthongs

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

Diacritical marks (tashkeel)

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



Arabic honorific symbols



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



Hadith grade terms



Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *ḍa'eef*

Odd: *ghareeb*

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

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





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

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

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

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

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

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

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

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

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

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

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

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

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

﴿and false﴾ that is, lies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



﴿إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَوَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْسَنَهُ
اللَّهُ وَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾﴾ (سورة المجادلة: ٥-٦)

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

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

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

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

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

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

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

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

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



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

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

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

Then He says:



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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

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

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

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





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

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

(سورة الحشر: ١-٧) ﴿٧﴾

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

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

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

59:7. Whatever gains Allah has bestowed upon His Messenger from the people of the towns⁹ belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers, so that wealth does not circulate only among those of you who are rich. Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it. And fear Allah, for verily Allah is severe in punishment.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

One-fifth for the needy.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

(سورة الحشر: ١٠)

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

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

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

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

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

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

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

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

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



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

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

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

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

This is not something unexpected of them, for lying is typical behaviour on their part, and deceit and treachery, hypocrisy and cowardice, are second nature to them. Therefore Allah stated that they were lying, and what He said came to pass exactly as He said:

﴿If they are expelled﴾ and banished from their homes
 ﴿they will not leave with them﴾ because they love their land and are not steadfast in fighting, and they are not faithful to their promise.

﴿and if they are attacked, they will not come to their aid﴾; rather they will be overcome with cowardice and their courage will fail them; they will forsake their brethren when they need them most.

﴿Even if they do come to their aid﴾ – assuming that they do that –
 ﴿they will turn and flee, then they [the People of the Book] will not prevail﴾ that is, they will turn away from fighting and giving aid, and they will not be helped by Allah.

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

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



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

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

الحشر: ١٤-١٧)

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

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

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

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

«you think they are united» when you see them gathered together and supporting one another
 «but their hearts are divided» that is, there is mutual hatred, discord and a lack of harmony among them, and that is what led to them being described in the terms mentioned above,
 «for they are a people devoid of reason» that is, they possess no reason or mature thinking. If they did possess reason, they would have given precedence to that which is superior over that which is inferior, and they would not have chosen for themselves the worse of the two options, and they would have been united and in harmony. Thus they would have supported one another, helped one another and cooperated in that which was in their interests and benefitted them in both spiritual and worldly terms.

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

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

(*al-Anfâl* 8: 48)

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا
بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَشْفِقُواكُمْ بِكُونِكُمْ لَكُمْ ءَعْدَاءُ وَيَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنَنُومَ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَنْ نَنْفَعَكُمْ أَرْحَامَكُمْ وَلَا ءَؤُلَادَكُمْ
يَوْمَ الْقِيَامَةِ يَقْضِلُ بَيْنَكُمْ ءَ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ ءَسْوَةٌ حَسَنَةٌ
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا
بِكُمْ وَبَدَّ بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ ءَ إِلا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَا ءَمَلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ءَ رَبَّنَا عَلِّمْنَا لَكَ مَا تَشَاءُ وَتَكُنَا وَإِلَيْكَ ءَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ
﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ
لِكُفْرِهِمْ ءَسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ ءَ الْآخِرَ ءَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْعَلِيمُ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

﴿and verbally﴾ by saying hurtful words.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

المتحنة: ١٢)

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

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

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

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

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

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

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

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

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

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

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

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



﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَسُوْرُوْنَ مِنَ الْاٰخِرَةِ كَمَا يَبِْسُ
 الْكٰفِرِيْنَ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿۱۳﴾ (سورة المتحة: ۱۳)

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

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

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

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

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

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

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



61. Soorat aş-Şaff

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

- 61:1. All that is in the heavens and all that is on earth glorifies Allah, for He is the Almighty, Most Wise.
- 61:2. O you who believe, why do you say that which you do not do?
- 61:3. It is most loathsome to Allah that you say that which you do not do.
-

This highlights the greatness and dominion of Allah, and the submission of all of creation to Him. All those who are in the heavens and on earth glorify and praise Allah, worship Him and ask Him for their needs.

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

«Most Wise» in His creation and command.

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

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

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

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

And Shu'ayb (ؑ) said to his people:

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



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

(سورة الصف: ٤) ﴿﴾

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

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

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

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



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

الصف: ٥)

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

﴿سورة الصف: ١٠-١٤﴾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then Allah says:

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

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

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

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

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

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

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

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



62. Soorat al-Jumu'ah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

الجمعة: ١)

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

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

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

﴿the Almighty﴾ Who has subjugated all things

﴿Most Wise﴾ in His creation and command.

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



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

(سورة الجمعة: ٢-٤)

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

This is the likeness that is applicable to them.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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





(Munafiq)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

«Verily Allah does not guide the wicked people».



﴿هُمُ الَّذِينَ يَقُولُونَ لَا نُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَيَلَّهِ خِزَايِنُ
السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لِنِ رَجَعْنَا إِلَى
الْمَدِينَةِ لَيُخْرِجَ الْأَعْرَضُ الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾﴾ (سورة المنافقون: ٧-٨)

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

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

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

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

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

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

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

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

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

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



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

(سورة المنافقون: ٩-١١)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

64.

Soorat at-Taghâbun

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنفَخَكُمْ فِي الْأَرْضِ وَإِنَّكُمْ لَمُؤْمِنُونَ ﴿٢﴾ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٤﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلِنُونَ ﴿٥﴾ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾﴾ (سورة التغابن: ١-٤)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



﴿الرَّيَابِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَدَاخُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ
كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا أ_Bَشْرًا يَهْدُونَنَا فَكَفَرُوا وَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ عَنِّي
حَمِيدٌ ﴿٦﴾﴾ (سورة التغابن: ٥-٦)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

التغابن: ١١-١٣)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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



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

(سورة التغابن: ١٦-١٨)

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

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

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

This principle includes innumerable minor issues of religion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

قَدْرًا ﴿٣﴾ (سورة الطلاق: ١-٣)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



﴿وَالَّتِي يُسِّنْ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ آرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

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

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

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

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

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

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

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

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

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

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



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

﴿٧﴾ ﴿سورة الطلاق: ٦-٧﴾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

«So truly with hardship comes ease, truly with hardship comes ease.»

(al-Inshirâh 94: 5-6)



﴿وَكَايْنٍ مِّن قَرِيْبَةٍ عَنَّتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسِبْنَهَا حِسَابًا شَدِيْدًا وَعَذِّبْنَهَا عَذَابًا نُكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خُسْرًا ﴿٩﴾ أَعَدَّ اللهُ لَكُمْ عَذَابًا شَدِيْدًا فَاتَّقُوا اللهَ يَتَأْوَلِي الأَلْبَابَ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ وَمَن يُؤْمِن بِاللهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللهُ لَهُ رِزْقًا ﴿١١﴾﴾ (سورة الطلاق: ٨-١١)

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



Soorat at-Tahreem

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

(v)

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

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

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



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا تُوْبُوْا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا عَسَىٰ رَبُّكُمْ اَنْ يَّكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ ءَامَنُوْا مَعَهُ ۗ نُورُهُمْ يَسْعَىٰ بَيْنَ اَيْدِيْهِمْ وَاِيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَا اَتِمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٨﴾ (سورة التحريم: ٨)

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

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

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



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

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

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

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

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



﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ
ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٥﴾ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ

فَرَعُونَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِخَنِي مِنْ فَرَعُونَ وَعَمَلِهِ وَبِخَنِي
 مِنَ الْقَوْرِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا
 فِيهِ مِنْ رُوحِنَا وَصَدَقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا وَقَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾ (سورة

التحریم: ١٠-١٢)

- 66:10. Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves, but they were disloyal to them. [Their husbands] could not avail them anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it.
- 66:11. And Allah sets forth, as an example for those who believe, the wife of Pharaoh, who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing.
- 66:12. And [there is another example] in Maryam, the daughter of 'Imrân, who guarded her chastity. We blew into her [garment] through Our angel [Jibreel], and she believed in the words and Books of her Lord, and was one of the obedient.

These are two examples that Allah sets forth to the believers and the disbelievers, so as to highlight to them the fact that if a disbeliever is connected to a believer and is close to him, that will not avail him anything, and that if a believer is connected to a disbeliever, that will not harm him in the slightest, so long as he does what is required of him.

It is as if this is an implicit warning to the wives of the Prophet (ﷺ) against sin, and telling them that their connection to him will not avail them anything if they engage in misconduct.

﴿Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves﴾, namely Nooh and Loot.

﴿but they were disloyal to them﴾ with regard to religion, because they followed a religion other than that of their husbands. This is what is meant by disloyalty; it does not refer to marital infidelity, because no wife of any Prophet ever committed adultery; Allah would never cause the wife of any of His Prophets to be an adulteress.

﴿[Their husbands]﴾ namely Nooh and Loot ﴿could not avail them﴾ namely their wives ﴿anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it﴾.

﴿And Allah sets forth, as an example for those who believe, the wife of Pharaoh﴾ namely Âsiyah bint Muzâhim (may Allah be pleased with her),

﴿who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing﴾.

Allah describes her as believing and beseeching her Lord, asking her Lord for the most sublime of goals, which is admittance to paradise and being near to the Most Generous Lord, and asking Allah to save her from the persecution of Pharaoh and his evil deeds, and from the persecution of every wrongdoer.

Allah answered her prayer and she was able to attain perfect faith and remain steadfast, and she was saved from persecution. Hence the Prophet (ﷺ) said:

«Many men have attained perfection, but no women attained perfection except Maryam bint ‘Imrân, Âsiyah bint Muzâhim, and Khadeejah bint Khuwaylid. And the superiority of ‘Â’ishah over other women is like the superiority of *thareed* over all other foods.» (Recorded by Ibn Katheer with a strong chain of narration)

﴿And [there is another example] in Maryam, the daughter of ‘Imrân, who guarded her chastity﴾ that is, who protected herself from shameful deeds, because of her perfect religious commitment, dignity and sublime conduct.

﴿We blew into her [garment] through Our angel [Jibreel]﴾ – Jibreel blew into the collar of her chemise, and his breath reached Maryam; from that came 'Eesâ ibn Maryam (ﷺ), the noble Messenger and great leader.

﴿and she believed in the words and Books of her Lord﴾ – this is a description of her knowledge, for believing in the words of Allah includes His revelations and decrees. Believing in His Books requires awareness of the requirements of belief, and that can only be attained by having knowledge and acting upon it. Hence Allah says:

﴿and was one of the obedient﴾ that is, she was one of those who constantly obey Allah, with fear of Him and humility towards Him.

This is a description of her as being perfect in deeds, for she was strong and true in faith, which means attaining perfection in knowledge and action.

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

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



67.

Soorat al-Mulk

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ
الْبَصَرُ خَائِسًا وَهُوَ حَسِيرٌ ﴿٤﴾﴾ (سورة الملك: ١-٤)

- 67:1. Blessed be He in Whose Hand is dominion, and He has power over all things;
- 67:2. Who has created death and life, so that He may test you [and see] which of you is best in conduct, and He is the Almighty, Oft-Forgiving;
- 67:3. Who has created seven heavens, one above the other; no defect will you see in the creation of the Most Gracious. Look again; do you see any flaw?
- 67:4. Keep looking, again and again; your gaze will come back to you humbled and weary [having found no flaws in Allah's creation].

«Blessed be He in Whose Hand is dominion» that is, great and exalted is He, Whose kindness and generosity encompass all things.

Part of His greatness is that in His Hand is dominion and sovereignty of both the upper and lower realms, for it is He Who created them and controls them as He wills, on the basis of universal and religious decrees and in accordance with His wisdom.

Part of His greatness is His perfect might, by means of which He has power over all things, and by means of which He created all that He created of mighty entities such as the heavens and the earth.

«Who has created death and life» that is, He decreed for His slaves that He would give them life then cause them to die «so that He may test you [and see] which of you is best in conduct» that is, most sincere and most correct. Allah created His slaves and brought them into this world, and He has told them that they will move on from it. He has issued commands and prohibitions to them and tested them with desires that hinder them from complying with His commands. Whoever submits to the command of Allah and does good deeds, Allah will give him a good living in both realms, but whoever goes along with his whims and desires and turns away from the command of Allah, will have an evil recompense.

«and He is the Almighty» to Whom belongs all might, by means of which He subjugates all things and all creatures submit to Him. «Oft-Forgiving» of those who do wrong, fall short and commit sins, especially if they repent and turn to Him, for then He will forgive their sins, even if they reach up to the clouds of the sky, and He will conceal their faults, even if they were so many as to fill the earth.

«Who has created seven heavens, one above the other» – they are not all on one level. He has created them in the most beautiful and precise manner.

«no defect will you see in the creation of the Most Gracious» that is, you will not see any flaws or faults in it.

Once all imperfections are ruled out, there will only be perfect beauty that is harmonious in all aspects, in its colour, shape and loftiness, and in all that it contains of the sun, moon, and heavenly bodies, both stationary and moving.

Because its perfection is well known, Allah (ﷻ) instructs us to look at it repeatedly, and reflect upon all its aspects, as He says:

﴿Look again﴾ and reflect upon it; ﴿do you see any flaw?﴾ that is, do you see any shortcoming or defect?

﴿Keep looking, again and again﴾ what is meant is looking often, time and time again

﴿your gaze will come back to you humbled and weary [having found no flaws in Allah's creation]﴾ that is, unable to see any defects or gaps, even if one is extremely keen to do so.

Then Allah begins to describe its beauty:



﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُورُ المَصِيرُ ﴿٦﴾ إِذَا ألقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ ﴿٧﴾ تَكَادُ تَمَيَّرُ مِنَ الغَيْظِ كُلَّمَا ألقى فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا لَنَبَاكِ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾﴾ (سورة الملك: ٥-١٠)

67:5. We have adorned the lowest heaven with lamps and have made them missiles with which to pelt the devils; and We have prepared for them the punishment of the raging fire.

67:6. For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end.

67:7. When they are flung into it, they will hear its gasping as it boils up,

- 67:8. almost bursting with rage. Every time a group is flung into it, its keepers will ask them: Did no warner come to you?
- 67:9. They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error.
- 67:10. And they will say: If only we had listened or understood, we would not be among the inhabitants of the raging fire.

That is, We have beautified ﴿the lowest heaven﴾, which is the one that you see and is nearest to you ﴿with lamps﴾ namely the stars, with all their variations in light and brightness. Were it not for the stars that it contains, it would be a dark roof with no beauty or adornment in it.

But Allah has made these stars an adornment, beauty and light for the heaven, and a means of navigation in the darkness on land and sea.

The fact that Allah tells us that He has adorned the lowest heaven with lamps does not rule out the idea that many of the stars are above the seven heavens, for the heavens are transparent, and that is how the lowest heaven is adorned, even if there are no stars in it.

﴿and have made them﴾ namely the lamps ﴿missiles with which to pelt the devils﴾ who want to eavesdrop on the news of heaven.

Allah has made these lamps to prevent the devils from receiving news of earth. These are the shooting stars, which Allah has prepared in this world for the devils.

﴿and We have prepared for them﴾ in the hereafter ﴿the punishment of the raging fire﴾ because they rebelled against Allah and misled His slaves. Likewise with regard to their followers among the disbelievers, Allah has also prepared for them the punishment of the raging fire. Hence He says:

﴿For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end﴾ in which its inhabitants will be greatly humiliated.

﴿When they are flung into it﴾ by way of humiliation ﴿they will hear its gasping﴾ that is, a loud and frightening noise ﴿as it boils up, almost bursting with rage﴾ that is, it will almost split apart and break into pieces because of its intense rage towards the disbelievers. So what do you think it will do to them when they are in it?

Then Allah mentions the rebuke of the keepers of hell to its inhabitants: ﴿Every time a group is flung into it, its keepers will ask them: Did no warner come to you?﴾ that is, with regard to your situation now, and the fact that you deserve hell, it is as if you were not told about it and received no warning concerning it.

﴿They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error﴾ – thus they will combine disbelief in the particular Messenger who was sent to them and disbelief in everything that Allah sent down.

But they did not stop there; rather they declared that all the Messengers who brought the warning to them, and who were guided and guided others, were misguided. And they did not stop at describing them as being merely misguided; rather they claimed that they went far astray. What stubbornness, arrogance and misguidance could be equal to this?

﴿And they will say﴾, acknowledging that they did not deserve to be guided:

﴿If only we had listened or understood, we would not be among the inhabitants of the raging fire﴾. So they will state that they did not have the means to be guided, which is the willingness to listen to what Allah sent down and what the Messengers brought, and the ability to

understand that which will benefit one and help one to comprehend the realities of things, give precedence to what is good, and be deterred from everything that will lead to negative consequences. But they did not listen or understand.

This is in contrast to the people of certain faith and knowledge, those who are prominent in terms of sincerity and faith. They supported their faith by means of the textual evidence, so they listened to that which came from Allah and was brought by the Messenger of Allah (ﷺ), and they learned it in the sense that they understood it and acted upon it.

They also supported their faith by means of rational evidence, so they recognised the difference between guidance and misguidance, right and wrong, good and evil.

Their level of faith was commensurate with what Allah had blessed them with of understanding of the rational and textual evidence. Glory be to the One Who singles out for His grace whomever He wills, and blesses whomever He wills among His slaves, and forsakes those who are not fit for good.

Allah says concerning these people who will enter hell, acknowledging their wrongdoing and stubbornness:



﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ (سورة الملك: ١١)

67:11. Thus they will acknowledge their sin. So away with the inhabitants of the raging fire!

That is, away with them, may they be lost and doomed. How wretched and bad they are, for they have missed out on the reward of Allah and are the inhabitants of the blazing fire, which will burn their bodies and reach their hearts.



﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ (سورة الملك: ١٢)

67:12. Verily those who fear their Lord unseen will have forgiveness and a great reward.

Having mentioned the situation of the doomed evildoers, Allah now mentions the situation of the righteous and blessed:

﴿Verily those who fear their Lord unseen﴾ that is, in all circumstances, even in situations where no one can see them except Allah; they do not commit acts of disobedience towards Him, and they do not fall short with regard to that which He has enjoined upon them.

﴿will have forgiveness﴾, and if Allah forgives their sins, He will protect them from the evil thereof and protect them from the punishment of hell.

﴿and﴾ they will have ﴿a great reward﴾, which is what Allah has prepared for them in paradise of eternal bliss, a vast domain, ongoing pleasures, enjoyment of all that they desire, palaces, lofty dwellings, beautiful *hooor*, and servants.

And even greater than that will be the pleasure of the Most Gracious, which Allah will bestow upon the people of paradise.



﴿وَأَسْرَأُ قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة الملك: ١٣)

الْخَفِيِّ ﴿﴾ (سورة الملك: ١٣-١٤)

67:13. Whether you conceal your speech or declare it openly, verily He knows well what is in [people's] hearts.

67:14. How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?

Here Allah speaks of the vastness of His knowledge, and His all-encompassing knowledge of subtleties.

«Whether you conceal your speech or declare it openly» that is, it is all the same to Him, and nothing is hidden from Him.

«verily He knows well what is in [people's] hearts», with all their intentions and wishes, so how about their words and deeds, which are heard and seen?

Then Allah says, giving rational evidence for His knowledge: «How could He Who created not know His own creation?». How could the One Who created all of creation, and perfected it and made it well, not know it?

«when He is the Knower of subtleties, the All-Aware» Whose knowledge is so subtle that He knows what is hidden in people's hearts and minds, all that is concealed, secret and unseen, and it is He Who: «...knows what is said privately and that which is yet more hidden [of unspoken thoughts].» (Tā Hā 20: 7)

The divine name *al-Laṭeef*, translated here as «the Knower of subtleties», also has another meaning, which refers to His subtle kindness. He is the One Who is most kind to His slave and close friend in a subtle manner, for He bestows upon him kindness from where he does not expect, and He protects him from evil from where he does not realise. He elevates him to the highest status by means that never even cross the mind of the individual, to the extent that He may even put him through hardship so that by means of it he may reach sublime goals and a noble status.



هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

(سورة الملك: ١٥) ﴿٥﴾

67:15. It is He Who has made the earth hospitable for you, so travel throughout its regions and eat of the provision granted by Him; and unto Him is the resurrection.

That is, it is He Who has subjugated the earth to you, so that you are able to do all kinds of activities that serve your needs, such as planting, building, tilling, and finding routes by means of which you can reach distant regions and remote lands.

﴿so travel throughout its regions﴾ in order to seek provision and livelihood

﴿and eat of the provision granted by Him; and unto Him is the resurrection﴾ that is, after you depart from this realm that Allah has made as a test and a means of reaching the hereafter, you will be resurrected after your death and gathered to Allah, so that He may requite you for your deeds, both good and bad.



﴿ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾﴾ (سورة الملوك: ١٦-١٨)

67:16. Do you feel secure that He Who is above the heaven will not cause the earth to swallow you up, and suddenly it would begin to shake?

67:17. Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles? Then you will know the consequences of My warning.

67:18. Those who came before them also rejected [the truth]; then how great was the change I wrought!¹⁹

¹⁹ As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

This is a threat and warning to those who persist in transgression and disobedience that incurs divine wrath and punishment.

«Do you feel secure that He Who is above the heaven» namely Allah (ﷻ), Who is far above His creation

«will not cause the earth to swallow you up, and suddenly it would begin to shake» and convulse, until it destroys you and kills you?

«Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles» that is, a punishment from heaven that will strike you, and thus Allah will wreak vengeance upon you?

«Then you will know the consequences of My warning» that is, that which the Messengers and Books warned you of will come to you.

So do not think that feeling safe from divine punishment, whether from the earth or from the heavens, will benefit you, for you will see the consequences of your actions, whether it is a long time coming or not.

Those who came before you disbelieved as you have disbelieved, then Allah (ﷻ) destroyed them, so see how Allah wrought change upon them and hastened punishment for them in this world before the punishment of the hereafter, and beware lest the same fate befall you as befell them.



﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ ﴿١٩﴾ (سورة الملك: ١٩)

67:19. Do they not see the birds above them, spreading and [partially] folding their wings [and flapping them, in flight]? None holds them aloft except the Most Gracious. Verily He sees all things.

This is a rebuke, urging people to look at the birds which Allah has subjugated, and He has subjugated the air to them; they spread their wings in the air in order to fly, and fold them when they land, and they soar and fly in the air, going wherever they want, according to their needs.

«None holds them aloft except the Most Gracious», for it is He Who has subjugated the air to them and has made their physical makeup suitable for flight.

Whoever looks at the birds and reflects upon their situation, that will show him the might of the Creator and His divine care, and he will realise that Allah is the One, and worship is not to be devoted to anyone but Him.

«Verily He sees all things», for He controls His slaves in a way that is befitting to them, and as dictated by His wisdom.



﴿أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَانَ إِلَّا فِي عُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ، بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾﴾ (سورة الملك: ٢٠-٢١)

- 67:20. What party is there that could come to your aid against [the punishment of] the Most Gracious? Verily the disbelievers are utterly deluded.
- 67:21. Who is there that could grant you provision if Allah were to withhold His provision? Yet they persist in defiance and aversion.

Here Allah (ﷻ) says to the arrogant ones who defy His commands and turn away from the truth:

«What party is there that could come to your aid against [the punishment of] the Most Gracious?» That is, if the Most Gracious

intends ill for you, who could help you and ward it off from you? In other words: Who can help you against your enemies except the Most Gracious? For He is the One Who bestows honour or brings humiliation, whereas others who are mere created beings, even if they all came together to help someone, could not bring him an atom's weight of benefit against any enemy.

For the disbelievers to persist in their disbelief, after knowing that no one can help them against the punishment of the Most Gracious, is utter self-deceit and folly.

﴿Who is there that could grant you provision if Allah were to withhold His provision?﴾ That is, all provision comes from Allah, so if He were to withhold His provision from you, who is there that could send it to you? People are unable to provide for themselves, so how about providing for others? The Provider and Bestower of blessings – for no blessing is granted to people but it is from Him – is the only One Who deserves to be singled out for worship.

But the disbelievers ﴿persist﴾ that is, continue ﴿in defiance﴾ that is, hardheartedness and failing to open their hearts to the truth ﴿and aversion﴾ that is, turning away from the truth.



﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة الملك:

(٢٢)

67:22. Is one who walks stumbling and falling on his face better guided, or one who walks upright on a straight path?

That is, which of the two men is more guided – the one who is wandering in misguidance, sinking in disbelief to the extent that he

sees things to be the opposite of what they are, so that he regards truth as falsehood and falsehood as truth, or the one who knows the truth, gives precedence to it and acts upon it by following the straight path in his words and deeds, and in all situations?

Simply looking at the situation of these two men, one will realise the difference between them and know which one is guided and which is misguided, for conduct is greater testimony than words.



﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾﴾ (سورة الملك: ٢٣-٢٦)

- 67:23. Say: It is He Who has created you and given you hearing, sight and intellect; little it is that you give thanks.
- 67:24. Say: It is He Who has scattered you throughout the earth, and unto Him you will be gathered.
- 67:25. They say: When will this promise come to pass, if you speak the truth?
- 67:26. Say: Knowledge [of when it will come] is only with Allah. I am but a clear warner.

Here Allah (ﷻ) says, explaining that He alone is deserving of worship and calling His slaves to give thanks to Him and worship Him alone:

﴿Say: It is He Who has created you﴾ that is, He has brought you into being from nothing, without any help or supporter.

When He brought you into being, He perfected your creation by giving you hearing, sight and intellect which are the most beneficial of physical faculties.

But despite these blessings, ﴿little it is that you give thanks﴾ to Allah. Those who are grateful are a few among you, and gratitude is scarce among you.

﴿Say: It is He Who has scattered you throughout the earth﴾ that is, He has spread you throughout its regions and caused you to dwell all over the earth. He has issued commands and prohibitions to you, and has bestowed blessings upon you that are of benefit to you, then after that He will gather you on the Day of Resurrection.

But this promise of requital is denied by these stubborn disbelievers, and ﴿They say﴾, rejecting it: ﴿When will this promise come to pass, if you speak the truth?﴾ They think that as a sign of truthfulness, the Messengers should tell them of the time of its coming. This is not right and it is stubbornness on their part.

Knowledge thereof is only with Allah, not with any individual, and there is no connection between the truthfulness of this belief and being able to say when it will happen. Truthfulness is known from its evidence, and Allah has established proof and evidence for its truthfulness that leaves no room for the slightest doubt, for anyone who listens and pays attention.



﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُحْيِي الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾﴾ (سورة الملك: ٢٧-٣٠)

67:27. When they see [the punishment] approaching, the faces of those who disbelieved will be stricken with dismay, and it will be said: This is what you were calling for.

- 67:28. Say: What do you think, if Allah causes me to die, and those who are with me, or He has mercy on us – then [in either case] who can protect the disbelievers from a painful punishment?
- 67:29. Say: He is the Most Gracious; we believe in Him and in Him we put our trust. You will come to know who it is that is clearly misguided.
- 67:30. Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water?

On the day of requital, when they see the punishment ﴿approaching﴾ that is, coming near, that will distress them, and fill them with anxiety, which will show in their faces. They will be rebuked for their disbelief and it will be said to them: This is that which you disbelieved in.

Today you will see it with your own eyes and matters will become clear to you, but you will have no means to save yourselves; there is nothing left but for the punishment to befall you.

Because those who disbelieved in the Messenger (ﷺ) and rejected his call were waiting for him to die, Allah instructed him to say to them: Even if your wishes come true and Allah causes me and those who are with me to die, that will not benefit you in the slightest, because you have disbelieved in the signs of Allah and are deserving of punishment; who will protect you from a painful punishment that has become inevitable for you?

Therefore your efforts and eagerness for my death are of no benefit and are to no avail.

Among the things that they said was that they were guided and the Messenger (ﷺ) was misguided, and they kept repeating that over and over, arguing to prove that they were right and he was wrong. Therefore Allah instructed His Prophet (ﷺ) to tell them about his situation and that of his followers, so as to make it clear to everyone that they were guided and righteous. So they were to say: ﴿we believe

in Him and in Him we put our trust﴾. Belief includes both affirmation in the heart, which will have a positive impact on one's emotions, and outwardly visible deeds.

Because carrying out deeds and perfecting them depends on putting one's trust in Allah, Allah singles out trust from among other deeds. Otherwise it comes under the heading of faith, of which it is one of the essential parts, as Allah (ﷻ) says elsewhere:

﴿...And in Allah put your trust, if you are [truly] believers.﴾ (*al-Mâ'idah* 5: 23)

As this was the attitude of the Messenger (ﷺ) and those who followed him, and it is the sound attitude that is necessary for success and on which happiness depends, and the attitude of his enemies was the opposite, because they had no faith and did not put their trust in Allah, thus it is known who was following true guidance and who had clearly gone astray.

Then Allah tells us that He alone bestows blessings, especially water from which Allah has made every living thing, as He says:

﴿Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water﴾ that you could drink and give to your livestock, and with which you could irrigate your trees and crops?

This appears in the form of a question but what is meant is negation; in other words, no one can do that except Allah (ﷻ).

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

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



68.

Soorat al-Qalam

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٌ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ
مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتَبْصُرُ وَيُبْصِرُونَ ﴿٥﴾ يَا أَيُّهَا الْمَفْتُونُ
﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ ﴿سورة القلم:

(٧-١)

- 68:1. Noon. By the pen and what they write,
- 68:2. you [O Muhammad] are not, by the grace of your Lord, a madman.
- 68:3. Verily you will have a never-ending reward,
- 68:4. and verily you are of an exalted character.
- 68:5. So you will see, and they will see,
- 68:6. which of you is confused.
- 68:7. Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided.

Here Allah (ﷻ) swears by the pen, which includes all pens that are used to write different kinds of knowledge and with which prose and poetry are written.

That is because the pen, and what is written with it of all kinds of words, is one of the great signs of Allah; it deserves that Allah should swear by it to the innocence of His Prophet Muhammad (ﷺ) of what his enemies attributed to him of insanity. Allah states that he was not a madman, by the grace and kindness of his Lord, for He had blessed him with perfect reasoning, mature thinking and concise speech which was the best that pens could record and people could write down. That is true bliss in this world.

Then Allah mentions his bliss in the hereafter, as He says: ﴿Verily you will have a never-ending reward﴾ that is, a great reward, as is indicated by the indefinite form of the word. ﴿never-ending﴾ that is, unceasing; rather it will be ongoing and eternal.

That is because of what the Prophet (ﷺ) did previously of righteous deeds and because of his sublime character.

Therefore Allah says: ﴿and verily you are of an exalted character﴾ that is, a sublime character, for you have attained an exalted position by virtue of your exalted character, with which Allah blessed you.

His exalted character may be summed up by the way the Mother of the Believers 'Ā'ishah (رضي الله عنها) explained it to the one who asked her about it. She said: His character was the Qur'an. (Recorded by Abu Dāwūd, and authenticated by al-Albānī) This is similar to the verses in which Allah (ﷻ) says:

﴿Make allowances for people's nature, enjoin what is right and turn away from the ignorant.﴾ (*al-A'rāf* 7: 199)

﴿It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah's] forgiveness for them; and

consult them in matters of importance. Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust [in Him]. ﴿*Āl 'Imrān* 3: 159

– and:

﴿There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.﴾ (*at-Tawbah* 9: 128)

And there are similar verses which indicate that the Prophet (ﷺ) possessed the noblest of characteristics, and which encourage us to strive to attain an exalted character. He possessed the best and noblest of characteristics, in each of which he attained the ultimate degree.

He was easy-going and gentle, and was close to people. He would accept the invitation of anyone who invited him, meet the need of anyone who asked him for help, and respond kindly to anyone who asked of him, never turning anyone away empty-handed.

If his Companions suggested something to him, he would agree with them and go along with them, provided that there were no shar'ī reservations concerning it. If he wanted to decide about a matter, he would not make a decision concerning it without their involvement; rather he would consult them and seek their advice.

He would show appreciation to those among them who did good and forgive those who caused offence. He never sat and talked to anyone without showing the best behaviour and attitude towards him; he would never frown at him or speak harshly to him, and he never stopped being cheerful with him; he would not take him to task for slips of the tongue, and he would overlook anything he showed of roughness; rather he would treat him extremely kindly and show great forbearance towards him.

As Allah had blessed him with all exalted characteristics in all aspects, and his enemies claimed that he was insane and confused, Allah said:

﴿So you will see, and they will see, which of you is confused﴾. And Allah indeed made it clear that he was the most guided of people and the most perfect of them in and of himself and in his attitude towards others, whereas his enemies were the most misguided of people and the worst of people in their attitude towards others. It is they who sought to confuse the slaves of Allah and lead them astray from His path. It is enough that Allah knows that about them, for it is He Who brings people to account and requites them for their deeds.

﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾. This is a threat to those who have gone astray and a promise to those who follow true guidance, and it highlights the wisdom of Allah, as He guides those who are fit to receive guidance, to the exclusion of others.



﴿فَلَا تَطْعِ الْمُكَذِّبِينَ ۝۸ وَذُوَا لَوْنُدِهِنُ فَيُدْهِنُونَ ۝۹ وَلَا تَطْعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝۱۰ هَمَّازٍ مَّشَاءٍ بَنِيمٍ ۝۱۱ مَنَاعٍ لِخَيْرٍ مُّعْتَدٍ أَنِيمٍ ۝۱۲ عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ۝۱۳ أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝۱۴ إِذَا تَتَلَّى عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأُولِينَ ۝۱۵ سَسِمْهُ عَلَى الْخُرْطُومِ ۝۱۶﴾ (سورة القلم: ۸-۱۶)

68:8. So do not yield to the disbelievers.

68:9. They wish that you would compromise, so that they too would compromise.

68:10. And do not yield to any contemptible oath-monger,

68:11. a backbiter who goes about with malicious gossip,

68:12. withholding good, transgressing beyond bounds, steeped in sin,

68:13. harsh and, furthermore, ignoble.

68:14. Because he has wealth and sons,

68:15. when Our revelations are recited to him, he says: This is nothing but tales of the ancients.

68:16. We will mark him on the snout.

Here Allah (ﷻ) says to His Prophet (ﷺ): «So do not yield to the disbelievers» who reject you and stubbornly deny the truth, for they do not deserve to be yielded to, because they only ask that which is in accordance with their whims and desires, and they seek nothing but falsehood. Therefore the one who yields to them will be giving precedence to that which will harm him. This is general in meaning and applies to every disbeliever and every yielding that results from disbelief, although the context refers to a specific case, which is when the polytheists asked the Prophet (ﷺ) to refrain from criticising their gods and their religion, in return for which they would stop criticising him. Hence Allah says:

«They» namely the polytheists «wish that you would compromise» that is, that you would agree to some of what they follow, either in word or deed, or by keeping quiet concerning issues that you should make clear, «so that they too would compromise».

Rather you should convey the commands of Allah and preach the religion of Islam openly. And part of preaching it openly is denouncing its opposite and criticising that which is contrary to it.

«And do not yield to any contemptible oath-monger» that is, one who swears a lot of oaths, because such a person can only be a liar, and whoever is a liar cannot but be contemptible – that is, base and vile, lacking in wisdom, with no aspirations for good; rather all his aspirations are connected to base physical desires.

«a backbiter» that is, one who criticises people a great deal and speaks ill of them, gossiping about them, mocking them and so on. «who goes about with malicious gossip» that is, he goes about among people, spreading malicious gossip, which means transmitting the

words of one to another for the purpose of causing trouble between them and stirring up enmity and resentment.

«withholding good» that is, he withholds the good that he should do, such as obligatory spending, expiatory charity, zakâh, and so on «transgressing beyond bounds» against people, by wronging them and causing them physical harm, and transgressing against their wealth and honour

«steeped in sin» that is, he commits a great deal of sin that has to do with transgressing against the rights of Allah (ﷻ).

«harsh» that is, cruel, vicious and hard-hearted, unwilling to accept the truth

«and, furthermore, ignoble» that is, illegitimate, of unknown lineage. There is nothing in his essence that could lead to good; rather his character is the worst and he has no hope of achieving success.

To sum up, Allah forbids yielding to any vile oath monger and liar who has the worst of characteristics, especially characteristics that include self-admiration and arrogance towards the truth and towards people, who looks down on people and therefore backbites and spreads malicious gossip, criticising them, and who commits a great deal of sin.

Although these verses were revealed concerning some of the polytheists – such as al-Waleed ibn al-Mugheerah or someone else, because Allah says of him, «Because he has wealth and sons, when Our revelations are recited to him, he says: This is nothing but tales of the ancients»; that is, because he had an abundance of wealth and sons, he transgressed and was too arrogant to accept the truth, and he rejected it when it came to him, regarding it as mere tales of the ancients, which could be accepted or rejected – they are also general in meaning and apply to anyone who meets this description, because the Qur'an was revealed to guide all of humanity, which includes the first generations of this Ummah and the last of them. Some verses

may have been revealed for a specific reason or concerning a specific individual, in order to clarify a general principle.

Then Allah (ﷻ) warns the one who does what He has described here, stating that He will mark him on his snout as a punishment, so that his punishment will be obvious. He will be given a mark in the place where he will feel it most, namely his face.



﴿ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿٧﴾ وَلَا يَسْتَنْوُونَ ﴿٨﴾ فَطَافَ عَلَيْهِ طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿١٠﴾ فَتَنَادُوا مُصْبِحِينَ ﴿١١﴾ أَنْ آغْدُوا عَلَيْنَا حَرْبِكُمْ إِنَّكُمْ صَرِمِينَ ﴿١٢﴾ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿١٣﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿١٤﴾ وَغَدُوا عَلَى حَرٍِّ قَدِيرِينَ ﴿١٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿١٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾ قَالَ أَوْسَطُهُمْ أَلْأَقْلَ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿١٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَمَّظُونَ ﴿٢٠﴾ قَالُوا يَا بُولَاقَ إِنَّا كُنَّا طَائِفِينَ ﴿٢١﴾ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٢٢﴾ كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٣﴾ ﴾ (سورة القلم: ١٧-٢٣)

68:17. Verily We have tested them [the people of Makkah] as We tested the people of the garden, when they swore to harvest its fruits the following morning,

68:18. and made no allowance [for the will of Allah].

68:19. So a visitation from your Lord came upon it whilst they slept,

68:20. And it [was burned] and turned black as night.

68:21. And in the morning they called out to one another:

68:22. Let us go early to our garden, if we want to harvest its fruits.

68:23. So they set out, whispering to one another:

68:24. We should definitely not let any poor person enter the garden today.

-
- 68:25. And they set out quickly, thinking that they were able to do what they had resolved to do.
- 68:26. But when they saw the garden, they said: We must have lost our way!
- 68:27. [Then they said:] Nay, rather we have been deprived [of its fruits]!
- 68:28. The best of them said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?
- 68:29. They said: Glory be to our Lord; we were indeed wrongdoers.
- 68:30. Then they turned upon one another with reproaches.
- 68:31. They said: Woe to us! We have indeed transgressed.
- 68:32. Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope.
- 68:33. Such is the punishment [in this world]; and the punishment of the hereafter is greater, if only they knew.
-

Here Allah says: verily We have tested these people who deny the truth, and We have given them respite and bestowed upon them whatever We will of wealth, children, long life and so on, that is in accordance with their wishes, not because they are dear to Us, but so that they may be led step-by-step to their ruin, without realising that this is Our plan.

Their being deceived by that is similar to the way in which the owners of the garden, who were partners therein, were deceived when the fruit ripened and the trees were laden with fruit, and the time had come to harvest it, and they were certain that it was within their grasp and under their control, and that there was nothing to prevent them from that.

Therefore they swore that they would harvest it in the morning, without making any allowance (for the will of Allah).

They did not realise that Allah was watching and that the punishment would reach them before that.

﴿So a visitation from your Lord﴾ that is, a punishment that befell it at night

﴿came upon it whilst they slept﴾, and destroyed it completely.

﴿And it [was burned] and turned black as night﴾ that is, like a dark night. All its trees and fruits were gone, but they were not aware of this painful reality. Hence they called out to one another the following morning, saying to one another:

﴿Let us go early to our garden, if we want to harvest its fruits. So they set out﴾ heading towards it,

﴿whispering to one another﴾, discussing how to withhold the dues of Allah, and saying:

﴿We should definitely not let any poor person enter the garden today﴾ that is, they went early, before other people were out and about, and advised one another to withhold any charity from the poor and needy.

Out of stinginess and extreme caution, they spoke in whispers lest anyone hear them and tell the poor about that.

﴿And they set out﴾ with that reprehensible attitude of hardheartedness and lack of compassion

﴿quickly, thinking that they were able to do what they had resolved to do﴾ namely to withhold the dues of Allah, and certain of their ability to achieve that.

﴿But when they saw the garden﴾ in the condition described by Allah, having turned black as night,

﴿they said﴾ in their confusion and distress: ﴿We must have lost our way﴾; perhaps this is not it.

When they realised that it was indeed their garden, and came to their senses, they said: ﴿Nay, rather we have been deprived [of its fruits]!﴾ At that point they realised that it was a punishment.

﴿The best of them﴾ that is, the most just and fair-minded of them (said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?)﴾ That is, why did you not declare Allah to be above all that is not befitting to Him, which includes your thinking that your power is independent. If you had made an allowance for the will of Allah and said, "if Allah wills" – thus making your will subject to the will of Allah – this would not have happened to you.

﴿They said: Glory be to our Lord; we were indeed wrongdoers﴾ that is, after that they realised their error, but that was after the punishment had befallen their garden and could not be lifted.

But perhaps the glorification of Allah and their acknowledgement of their wrongdoing benefited them by reducing their burden of sin; perhaps these words reflected repentance on their part, and immense regret.

﴿Then they turned upon one another with reproaches﴾, blaming one another for what they had done.

﴿They said: Woe to us! We have indeed transgressed﴾ that is, we overstepped the mark with regard to the rights of Allah and the rights of His slaves.

﴿Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope﴾. They hoped that Allah would give them something better than it, and they promised that they would turn in hope to Allah and would persist in that in this worldly life.

If they did what they promised, it seems that Allah would have replaced it with something better than it in this world, because whoever calls upon Allah sincerely, turning to Him in hope, He will give him what he seeks.

Then Allah (ﷻ) says, commenting on what happened: ﴿Such is the punishment [in this world]﴾ for the one who does that which incurs punishment: Allah will take away from His slave the thing that caused him to transgress and be arrogant, and to give precedence to

the life of this world; He will take it away from him at the time when he needs it most.

﴿and the punishment of the hereafter is greater﴾ than the punishment of this world

﴿if only they knew﴾, for whoever knows that will inevitably be deterred from anything that may incur the punishment.



﴿إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٦﴾ أَفَجَعَلُ الْمُتَّقِينَ كَالْجَاهِلِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخْتَرُونَ ﴿٣٨﴾ أَمْ لَكُمْ آيَاتُنَا عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلِّمُوا بِهِمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾﴾ (سورة القلم: ٣٤-٤١)

68:34. Verily for those who are pious, there are gardens of delight with their Lord.

68:35. Are We to treat those who have submitted [in Islam] in the same way as the evildoers?

68:36. What is the matter with you, that you judge as you do?

68:37. Or do you have a scripture from which you learn

68:38. that you will be given whatever you choose?

68:39. Or have you received a solemn promise, binding upon Us until the Day of Resurrection, that you will have whatever you decide?

68:40. Ask them which of them can guarantee that.

68:41. Or do they have associates [who will vouch for them]? Then let them bring their associates, if they are telling the truth.

Here Allah (ﷻ) tells us of what He has prepared for the pious who avoid disbelief and sin, of all kinds of delights and a life of peace

in closeness to the Most Generous. And He tells us that His wisdom does not dictate that He should make the Muslims who are devoted to their Lord, comply with His commands and seek His pleasure like the evildoers who persist in disobeying Him, denying His signs and revelations, opposing His Messengers and fighting His close friends.

Whoever thinks that Allah will reward them equally is mistaken; his judgement is false and his thinking is corrupt.

If the evildoers think that, they have no evidence and no scripture from which they learn or which they recite to tell them that they will be among the people of paradise and will have whatever they want or choose. They have no covenant with Allah and no solemn promise that is binding upon Him until the Day of Resurrection that they will have whatever they choose, and they have no partners or supporters who will help them to get whatever they want. If they do have partners and supporters, then let them bring them, if they are telling the truth.

It is well known that they have none of these things. They have no scripture, they have no promise with Allah of salvation, and they have no partners to help them. Thus it is known that their claim is utterly false.

﴿Ask them which of them can guarantee that﴾ for no one can guarantee it.



﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعُونَ إِلَى الشُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَشِيعةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةً وَقَدْ كَانُوا يُدْعُونَ إِلَى الشُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾﴾ (سورة القلم: ٤٢-٤٣)

68:42. On the day when the dreadful calamity unfolds, when they are called upon to prostrate, they will not be able to do so.

68:43. Their eyes downcast, humiliation will overwhelm them, for they had been called upon to prostrate when they were whole and able to do so [but they refused].

When the Day of Resurrection comes, and troubles, earthquakes and calamities begin to unfold, such as cannot be imagined, and the Creator comes to judge between His slaves and requite them, all creatures will see of the majesty and greatness of Allah that which cannot be expressed. At that point, they will be called to prostrate to Allah.

The believers, who used to prostrate to Allah willingly and by choice, will prostrate, and the evildoers and hypocrites will try to prostrate, but they will not be able to do so, for their backs will be as solid and inflexible as the horns of cattle, unable to bend.

This is a requital that will match their deeds, for in this world they were called to prostrate to Allah, affirm His oneness and worship Him when they were whole and sound, with no physical defects, but they were too arrogant and refused to do that. So do not ask about their situation and bad fate on that day, for Allah will be angry with them and the punishment will have become inevitable for them. They will be utterly helpless, and no regret or excuses will benefit them on the Day of Resurrection.

This should serve as a deterrent against committing sins and should make one strive to make up for what one has missed out on whilst it is still possible to do so. Hence Allah (ﷻ) says:

﴿فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أُجْرًا فَهُمْ مِنْ مَقْرَمٍ مُثْقَلُونَ ﴿٤٦﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبِهْ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُرَ لِقَوْنَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾﴾

- 68:44. So leave Me [to deal] with those who reject this discourse [the Qur'an]; We will lead them step by step to their ruin, without their even realising it.
- 68:45. I will give them respite, for My stratagem is sure.
- 68:46. Or is it that you are asking them for recompense which they find too burdensome?
- 68:47. Or do they have knowledge of the unseen, which they are writing down?²⁰
- 68:48. So be patient with the decree of your Lord, and do not be like the one who was swallowed by the fish [namely Yoonus], when he called out in distress.
- 68:49. Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore.
- 68:50. So his Lord chose him, and made him one of the righteous.
- 68:51. Those who disbelieve almost strike you down with their malicious stares when they hear the reminder [the Qur'an], and they say: He is surely insane!
- 68:52. It [the Qur'an] is but a reminder to the worlds.

That is, leave Me to deal with those who disbelieved in the Holy Qur'an, for it is incumbent upon Me to requite them. Do not seek to hasten the punishment for them, for «We will lead them step by step to their ruin, without their even realising it». So We give them wealth and children, and We grant them provision and achievements, so that they will be deceived and will persist in that which will harm them. This is Allah's stratagem for them, and the stratagem of Allah for His enemies is sure and strong, and will cause them the utmost harm and punishment.

²⁰ That is, do they have knowledge of the unseen as written in al-Lawḥ al-Maḥfūdh, on which they base their arguments against you? (al-Qurṭubi, narrating from Ibn 'Abbās)

«Or is it that you are asking them for recompense which they find too burdensome?» That is, there is no reason for their aversion towards you and their failure to believe that which you have brought, for you are teaching them and calling them to Allah for their own benefit, without asking them for any recompense that they would find burdensome.

«Or do they have knowledge of the unseen, which they are writing down» and did they find in these unseen matters that they are in the right and that they will have reward with Allah? That is not the case; rather their attitude is that of stubborn wrongdoers.

Therefore there is no option left but to show patience towards their annoyances and put up with their behaviour, and to persist in calling them. Hence Allah says:

«So be patient with the decree of your Lord» in terms of both religious and universal decrees. So the universal decree should be borne with patience if it is hurtful, and should not be responded to with panic and worry. And the religious decree should be responded to with acceptance and submission, and full compliance with the divine command.

«and do not be like the one who was swallowed by the fish» namely Yoonus ibn Mattâ (ﷺ).

What is meant is: do not be like him in the attitude that led to him being detained in the belly of the fish. That attitude was lack of patience with his people, as was required of him; that led to him departing in anger, as he was angry with his Lord, and he travelled by sea. Then when the ship became heavy, its passengers and crew drew lots to decide which of them would be thrown overboard so as to lighten the load, and Yoonus lost the draw.

«Then the fish swallowed him. He had done an act worthy of blame.²¹»
(as-Şâffât 37: 142)

²¹ He ran away from his people, to whom he had been sent but they paid no heed to his call, without the permission of his Lord, because he feared =

«when he called out in distress» when he was in the belly of the fish, which was a confined space, therefore he called out in distress, saying:

«...There is no god but You. Glory be to You; I have indeed done wrong.» (*al-Anbiyâ' 21: 87*)

Allah answered his prayer, and the fish cast him up, sick, on the barren shore, where Allah caused a gourd vine to grow for him. Hence Allah says here:

«Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore» that is, he would have been cast up on the barren shore, which is empty land, «blameworthy», but Allah bestowed His mercy upon him. He could have been cast up blameworthy, but because of divine grace, he was cast up praiseworthy and became better than he had been originally. Hence Allah says:

«So his Lord chose him» that is, He chose him, selected him and purified him

«and made him one of the righteous» that is, one of those whose words, deeds, intentions and attitudes are righteous.

Our Prophet Muhammad (ﷺ) obeyed the command of his Lord, and was patient with the decree of his Lord in a manner that was unmatched by anyone else in creation.

So Allah granted him the best consequences,

«...and the best outcome is for those who fear Allah.» (*al-Qaşaş 28: 83*)

And his enemies could not cause him any harm except that it backfired on them.

They were even keen to strike him down with their malicious stares, because of their envy, rage and resentment. This was the most that they could do in terms of physical harm, but Allah protected and supported him.

= they would harm him.

In terms of verbal harm, they said things concerning him based on what they thought in their hearts. So they said at various times that he was a “madman”, a “sorcerer” or a “poet.”

«It [the Qur’an] is but a reminder to the worlds». This noble Qur’an, the wise reminder, is but a reminder to the worlds, to make them think of that which is best for them in both spiritual and worldly terms.

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

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



69.

Soorat al-Hâqqah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿الْحَاقَّةُ﴾ ١ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾
فَأَمَّا ثَمُودُ فَأُفْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصِرٍ عَاتِيَةٍ ﴿٦﴾
سَحَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ
أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ﴿٨﴾ ﴿سورة الحاقة: ١-٨﴾

69:1. The inevitable Hour!

69:2. What is the inevitable Hour?

69:3. How could you know what the inevitable Hour is?

69:4. Thamood and 'Âd denied the calamity of the Hour.

69:5. As for Thamood, they were destroyed by the overwhelming blast.

69:6. And as for 'Âd, they were destroyed by a furious cold wind

69:7. which He unleashed against them for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.

69:8. Do you see any remnant of them?

«The inevitable Hour» – this is one of the names of the Day of Resurrection, because it is bound to come and will inevitably befall people, and the realities of all things will be clearly made manifest, and what is hidden in people’s hearts will be brought out into the open.

Therefore Allah (ﷻ) highlights its seriousness and significance, as He repeated this phrase: «The inevitable Hour! What is the inevitable Hour? How could you know what the inevitable Hour is?» For it is of immense significance and will be a momentous day. Because of its great significance, Allah destroyed previous nations who disbelieved in it, with an immediate punishment in this world.

Then Allah mentions examples of nations who were punished in this world, whose punishment was witnessed and is known. This refers to the extreme punishment that He sent upon these arrogant nations:

«Thamood and ‘Âd denied the calamity of the Hour». Thamood were a well-known tribe who lived in al-Ĥijr, to whom Allah sent His Messenger Šâliĥ (ﷺ). He told them to give up what they were following of polytheism and enjoined them to affirm the oneness of Allah, but they rejected his call and disbelieved in him, and they rejected what he told them about the Day of Resurrection, which is the calamity that will stun everyone with its horrors.

A similar case was that of the ancient tribe of ‘Âd, who lived in Ḥaḍramawt. When Allah sent to them his Messenger Hood (ﷺ), to call them to the worship of Allah alone, they rejected him and rejected what he told them about the resurrection. Therefore Allah destroyed both groups in this world.

«As for Thamood, they were destroyed by the overwhelming blast» which was the terrifying great cry that caused heart-stopping fear and lead to their demise. Thus they died, and nothing was to be seen except their dwellings and their corpses.

«And as for 'Ād, they were destroyed by a furious cold wind» that is, a wind with strong gusts that made a sound louder than thunder. It destroyed 'Ād because it was extraordinarily powerful and strong.

«which He unleashed against them for seven nights and eight days in succession» that is, inauspicious and evil days, that were terrible for them, and it destroyed them utterly.

«so that you would have seen the people lying lifeless» that is, dead,

«as if they were the trunks of fallen palm trees» that is, as if they were the trunks of palm trees whose tops had been cut off and they had fallen on top of one another.

«Do you see any remnant of them?» This appears in the form of a question, but what is meant is an emphatic negation.



﴿وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَاسِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكِ فِي الْغَارِ ﴿١١﴾ لِنَجْمَلَهَا لَكَ تَذْكِرَةً وَتَعِبَاءَ أُذُنٍ وَعِيَةٍ ﴿١٢﴾﴾ (سورة الحاقة: ٩-١٢)

- 69:9. Pharaoh and those who came before him, and the cities overthrown, committed grave sins.
- 69:10. They [each] disobeyed the Messenger of their Lord, so He seized them with a severe punishment.
- 69:11. When the waters [of the Flood] rose high, We carried you [your forefathers] in the ark,
- 69:12. so that We might make it a reminder for you and so that attentive ears might pay heed.

That is, besides these two transgressing nations of 'Ād and Thamood, there were arrogant tyrants such as the Pharaoh of Egypt,

to whom Allah sent His slave and Messenger Moosâ ibn ‘Imrân (ﷺ), who showed him clear signs on the basis of which they became certain of the truth, but they rejected it and disbelieved, wrongfully and arrogantly. And before Pharaoh there came other disbelievers: ﴿and the cities overthrown﴾ namely the cities of the people of Loot, who all ﴿committed grave sins﴾ namely disbelief, denial, wrongdoing, stubbornness, and all kinds of shameful and evil deeds.

﴿They [each] disobeyed the Messenger of their Lord﴾ that is, each of these nations rejected the Messenger whom Allah sent to them.

Therefore Allah seized all of them ﴿with a severe punishment﴾ that is, a punishment greater than that which was needed to destroy them.

Among them were the people of Nooh, whom Allah drowned in the sea when the water covered the earth and rose high enough to cover elevated places.

Allah reminded the people who came after them of this blessing by means of which Allah carried them (their forefathers) in the ark – namely the great ship – when they were still in the loins of their forebears whom Allah saved. So praise Allah and give thanks to Him Who saved you when He destroyed the transgressors, and learn from the signs that point to His oneness. Hence He says:

﴿so that We might make it﴾ that is, the ark, but what is meant is ships in general,

﴿a reminder for you﴾, to remind you of the first ship to be built, and the story behind it, and how Allah saved thereby those who believed in Him and followed His Messenger, and He destroyed all the people of the earth. So when you see a thing, it reminds you of its origin.

﴿and so that attentive ears might pay heed﴾ that is, so that people of understanding may understand it and know the purpose behind it, and the miraculous aspect thereof. This is in contrast to those who turn away and are heedless, and those who are lacking in intelligence, for they do not benefit from the signs of Allah, because they do not

understand what Allah is telling them and they do not comprehend the signs of Allah.



﴿فَإِذَا نَفَخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً ﴿١٣﴾ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَاذَكَّةَ وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾﴾ (سورة

الحاقة: ١٣-١٨)

- 69:13. Then when a single blast is sounded on the Trumpet,
 69:14. and the earth and the mountains are lifted up and dashed to bits at a single blow,
 69:15. on that day the inevitable will come to pass,
 69:16. and the heaven will be rent asunder, for on that day it will be flimsy,
 69:17. and the angels will be standing throughout it, and on that day, eight will carry the Throne of your Lord above them.
 69:18. On that day, you will be brought forth [for the reckoning], and no secret of yours will remain hidden.

As Allah (ﷻ) mentioned above what He did to those who rejected His Messengers, and how He requited them and hastened the punishment for them in this world, and that Allah saved the Messengers and their followers, that served to introduce the idea of requital in the hereafter, for all deeds will be requited in full on the Day of Resurrection.

Here Allah mentions the momentous events that will occur ahead of the resurrection, the first of which will be when Isrâfeel blows on «the Trumpet», after all bodies have been fully restored. It will be «a

single blast», then the souls will emerge and each soul will enter its body, and all people will be standing before the Lord of the worlds.

«and the earth and the mountains are lifted up and dashed to bits at a single blow» that is, the mountains will be diminished and crumbled, and will be mixed with the earth and spread on it, and the entire mass will become a flat plain, in which you will see no depression or elevation. This is what will be done to the earth and all that is on it.

As for what will be done to the heaven, it will be convulsed and split asunder, its colour will change, and it will become flimsy after having been solid and strong, because of some tremendous development and great calamity that will disturb it and weaken it.

«and the angels will be standing throughout it», submitting themselves to their Lord and humbling themselves before His might.

«and on that day, eight will carry the Throne of your Lord above them» that is, it will be carried by eight immensely strong angels, when Allah comes to judge between His slaves with justice, fairness and grace.

Hence He says: «On that day, you will be brought forth» before Allah «[for the reckoning], and no secret of yours will remain hidden». Nothing of your physical being, deeds or characteristics will be hidden, for Allah (ﷻ) is the Knower of the unseen and the seen.

People will be gathered barefoot, naked and uncircumcised, on level ground, where the caller will make them hear and they will all be visible, and at that time Allah will requite them for their deeds. Hence He says:



﴿فَأَمَّا مَنْ أَوْفَىٰ كُنْبَهُ بِيَمِينِهِ ۖ فَقَوْلُهَا هَاؤُمِ أَقْرَأُ وَأَكْتَبِيهِ ﴿١٩﴾ إِنِّي طَنَنْتُ أَبْ مُلْتَقِي حِسَابِيهِ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْغَالِيَةِ ﴿٢٤﴾﴾ (سورة الحاقة: ١٩-٢٤)

- 69:19. As for the one who is given his record of deeds in his right hand, he will say: Here, read my record!
- 69:20. Indeed I knew that I would face my reckoning.
- 69:21. So he will have a well-pleasing life,
- 69:22. in a garden on high,
- 69:23. with fruits within easy reach.
- 69:24. [It will be said to them:] Eat and drink with enjoyment because of what you did [of righteous deeds] in days gone by.

These people are the blessed, who will be given their records, which list their righteous deeds, in their right hands, so as to make them distinct, highlight their renown and raise their status.

At that point, one of them will say, out of joy, happiness and the desire to show people how Allah has blessed and honoured him: «Here, read my record!» That is, here is my record; read it, for it speaks of glad tidings, all kinds of honour, forgiveness of sin and concealment of faults. What has brought me to this is what Allah blessed me with of belief in the resurrection and the reckoning, and preparation for that by doing whatever I could. Hence he will say:

«Indeed I knew that I would face my reckoning» that is, I was certain of it.

«So he will have a well-pleasing life» that includes all that souls could desire and that could delight the eyes. They will be pleased with it and would not choose anything else.

«in a garden on high» with lofty dwellings and palaces.

«with fruits within easy reach» that is, its harvest of all kinds of fruits will be near at hand, easy to pick whether they are standing, sitting or reclining.

It will be said to them by way of honour: «Eat and drink» all kinds of delicious fruit and palatable drinks

﴿with enjoyment﴾ that is, with full enjoyment, with nothing to spoil it. That reward has been bestowed upon you ﴿because of what you did [of righteous deeds] in days gone by﴾ – and refraining from evil deeds; those righteous deeds included prayer, fasting, charity, Hajj, treating people kindly, and remembering Allah and turning to Him.

Allah has made deeds a means of attaining paradise, with all its joys and delights.



﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ، فَيَقُولُ يَلَيْتَنِي لَرَأَوْتُ كِتَابِيَةَ ﴿٢٥﴾ وَلَوْ أَدْرِمَ مَا حَسَابِيَةَ ﴿٢٦﴾ يَلَيْتَهَا ﴿٢٧﴾ كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَةَ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَةَ ﴿٢٩﴾ خَذُوهُ فَعَلُوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشِيلٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾﴾ (سورة الحاقة: ٢٥-٣٧)

- 69:25. As for the one who is given his record of deeds in his left hand,
he will say: Would that I had not been given my book,
69:26. and knew nothing of my reckoning.
69:27. Would that [my death] had been the end of me!
69:28. My wealth has availed me nothing,
69:29. and my power is gone from me.
69:30. Take him and place an iron collar on his neck,
69:31. then admit him to the blazing fire,
69:32. then bind him in a chain the length of which is seventy cubits.
69:33. Verily he did not believe in Allah the Most Great
69:34. and he did not urge others to feed the needy.
69:35. So today he has no relative [or friend] here,

69:36. and no food except pus,

69:37. which no one will eat except the sinners.

These people are the doomed, who will be given the record of their bad deeds in their left hands, so as to make them distinct by way of humiliation, disgrace and exposure. One of them will say, in his anguish, distress and shame:

﴿Would that I had not been given my book﴾ because it gives him the tidings of admission to hell and eternal loss.

﴿and knew nothing of my reckoning﴾ that is, would that I had been overlooked and forgotten, and had not been resurrected and brought to account. Hence he will say:

﴿Would that [my death] had been the end of me﴾ that is, would that my death had been a death after which there was no resurrection.

Then he will turn his attention to his wealth and power, and will realise that it turned out to be a calamity for him, because he did not use it to benefit himself in the hereafter or to ransom himself from the punishment of Allah. Hence he will say:

﴿My wealth has availed me nothing﴾ that is, it has not benefitted me, either in the previous world, for I did not send anything on ahead, or in the hereafter, for the time to benefit from it is over.

﴿and my power is gone from me﴾ that is, it has disappeared and vanished, and numerous troops, heavy equipment and high status are of no avail, for they are gone with the wind, and because of them he missed out on real gains and is left instead with worries, distress and grief.

At that point the order will be given to punish him, and it will be said to the stern and harsh keepers of hell: ﴿Take him and place an iron collar on his neck﴾ that is, place a tight, choking iron collar on his neck

﴿then admit him to the blazing fire﴾ so that he will feel its heat and suffer from its burning embers and flames.

﴿then bind him in a chain the length of which is seventy cubits﴾ this is one of the chains of hell that are exceedingly hot. He will continue to suffer this terrifying punishment, and how dreadful is that punishment and torment; how great is the regret of the one who is rebuked. The reason that brought him to this state is:

﴿Verily he did not believe in Allah the Most Great﴾ – he disbelieved in his Lord and stubbornly rejected His Messengers and the message of truth that they brought

﴿and he did not urge others to feed the needy﴾ that is, there was no compassion in his heart towards the poor and needy, so he did not feed them from his own wealth or urge others to feed them, because he had no motive in his heart to do so.

That is because the foundation and essence of attaining happiness is two things: sincerity towards Allah, which is rooted in faith in Allah, and kindness towards people, which takes many forms, one of the greatest of which is meeting the needs of the needy by feeding them what they need for nourishment. But these people have no sincerity and show no kindness, therefore they deserve that punishment.

﴿So today﴾ that is, on the Day of Resurrection
 ﴿he has no relative [or friend] here﴾ to intercede for him and save him from the punishment of Allah, or to help him attain the reward of Allah.

﴿No intercession will be of any avail before Him, except for those for whom He permits intercession...﴾ (*Saba' 34: 23*)

﴿...The wrongdoers will have no close friend or intercessor whose word may be heeded.﴾ (*Ghâfir 40: 18*)

And he will have no food ﴿except pus﴾ namely the pus of the people of hell, which is extremely hot and foul smelling, with a vile and bitter taste.

No one will eat this dreadful food (except the sinners) who went astray from the straight path and followed the ways that lead to hell; therefore they will deserve that painful punishment.



﴿فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا نُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا نَذْكَرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَابِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا يَنْكُرُونَ أَحَدٍ عَنْهُ حَنِيزِينَ ﴿٤٧﴾ وَإِنَّهُ لَلذِّكْرُ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾﴾ (سورة الحاقة: ٣٨ -

(٥٢)

- 69:38. Verily I swear by all that you can see
 69:39. and by all that you cannot see
 69:40. that verily it [the Qur'an] is a word conveyed by a noble Messenger,
 69:41. and it is not the words of a poet. Little is it that you believe!
 69:42. Nor is it the words of a soothsayer. Little is it that you pay heed!
 69:43. It is a revelation from the Lord of the worlds.
 69:44. If he [Muhammad] had falsely attributed something to Us,
 69:45. We would surely have seized him by the right hand,
 69:46. then We would surely have severed his aorta,
 69:47. and not one of you could have protected him.
 69:48. Verily it [the Qur'an] is a reminder for the righteous.
 69:49. Indeed We know full well that among you are some who reject it
 69:50. and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it].

69:51. Indeed it is certain truth.

69:52. So glorify the name of your Lord, the Most Great.

Here Allah (ﷻ) swears by all that people can see and all that they cannot see. This includes all of creation; it even includes His own divine essence, attesting to the truthfulness of what the Messenger (ﷺ) has brought of this noble Qur'an, and that the noble Messenger (ﷺ) has indeed conveyed it from Allah (ﷻ).

Allah declares His Messenger (ﷺ) to be above what his enemies accused him of, when they said that he was a poet or a soothsayer. What made them say that was their lack of faith and their failure to pay heed. If they had believed and paid heed, they would have known what would benefit them and what would harm them.

If they had looked at the situation of Muhammad (ﷺ) and reflected upon his attributes and attitude, they would have seen something that was as clear as day, that would have led them to the conclusion that he was indeed the Messenger of Allah, and that what he brought was revelation from the Lord of the worlds, and it was not appropriate to attribute it to any human being. For it is words that are indicative of the greatness of the One Who uttered them, and the majestic nature of His attributes, His perfect care for His slaves, and His sublime superiority over His slaves. Moreover, this thinking on their part was not befitting to Allah and His wisdom.

If he (Muhammad [ﷺ]) had falsely attributed it to Allah, and fabricated some false words, ﴿We would surely have seized him by the right hand, then We would surely have severed his aorta﴾ which is an artery that is connected to the heart; if it is severed, the individual will die.

Assuming – Allah forbid – that the Messenger (ﷺ) had fabricated something and falsely attributed it to Allah, Allah would have hastened to punish him and seize him with the vehement grip of One Who is

Almighty, Omnipotent, for He is Most Wise and has power over all things.

And His wisdom dictates that He should not delay the punishment of one who tells lies about Him, and claims that he and his followers are the saved and that those who disagree with him are doomed.

The fact that Allah supported His Messenger (ﷺ) with miracles and proved the truthfulness of the message he brought with clear signs, granted him victory over his enemies and caused him to prevail over them is the greatest testimony from Him in support of His message.

﴿and not one of you could have protected him﴾ that is, if Allah wanted to destroy him, he could not have protected himself and no one else could have protected him from the punishment of Allah.

﴿Verily it [the Qur'an] is a reminder for the righteous﴾ which shows them what is in their best interests in both spiritual and worldly terms, so that they may know it and act upon it. It reminds them of religious beliefs, good attitudes and shar'i rulings, so that they will be people of knowledge, worshippers who know their Lord, and leaders who can guide others.

﴿Indeed We know full well that among you are some who reject it﴾ – this is a warning and a threat to the disbelievers, that He will punish them severely for their disbelief.

﴿and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it]﴾ – because they disbelieved in it and they saw what Allah promised (of punishment) in it, they will regret not having been guided by it and not having submitted to its commands. Thus they will miss out on the reward and incur the most severe punishment, and they will lose all hope of salvation and become utterly helpless.

﴿Indeed it is certain truth﴾ that is, the highest level of knowledge, for the highest level of knowledge is certainty, which is proven knowledge that cannot be undermined and does not waver.

Certainty is of three levels, each of which is higher than the one before it.

The first is certain knowledge, which is knowledge that is learned from reports.

Then comes the certainty of sight, which is knowledge that is attained through vision and seeing.

Then comes absolute truth, which is knowledge that is attained through experience and direct interaction.

This is how this holy Qur'an is: all the knowledge that it contains is supported by definitive proof, and whoever experiences what it contains of facts and knowledge of beliefs will attain absolute truth.

«So glorify the name of your Lord, the Most Great» that is, declare Him to be above all that is not befitting to His majesty, and sanctify Him by remembering the attributes of His majesty, beauty and perfection.

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

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



70.
Soorat al-Ma'ârij



(Meekki)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾
تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا
جَمِيلًا ﴿٥﴾ إِنَّهُمْ بَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرْنَهُ قَرِيبًا ﴿٧﴾﴾ (سورة المعارج: ١-٧)

- 70:1. A sceptic has asked to hasten an inevitable punishment
70:2. for the disbelievers, which none can avert,
70:3. from Allah, Lord of the routes of ascent,
70:4. by which the angels and the Spirit ascend to Him in a day the
measure of which is fifty thousand years.
70:5. So be patient [O Muhammad], and persevere in good grace.
70:6. Verily they regard it [the punishment] as something far-fetched,
70:7. but We know it to be close at hand.
-

Here Allah highlights the ignorance of the stubborn who sought to hasten the punishment of Allah by way of ridicule, stubbornness and trying to outwit Him.

«A sceptic has asked to hasten an inevitable punishment for the disbelievers» which they deserve because of their disbelief and stubbornness

«which none can avert, from Allah» that is, there is no one who can ward off this punishment – which some of the rebellious polytheists sought to hasten – before it descends, and no one can alleviate it after it has descended.

This refers to an-Naḍr ibn al-Ḥârith al-Qurashi – or one of the other polytheists – who called out:

«...O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.» (*al-Anfâl* 8: 32)

The punishment will inevitably befall them from Allah; it will either be hastened for them in this world or be delayed until the hereafter.

If they knew Allah (ﷻ) and understood His immense might and power, and the perfect nature of His names and attributes, they would not seek to hasten the punishment; rather they would submit and show good manners. Hence Allah (ﷻ) tells us of His greatness that which is contrary to their ill-mannered words, as He says:

«Lord of the routes of ascent, by which the angels and the Spirit ascend to Him» that is, He is the Lord of highness, majesty and might, Who controls all of creation, to Whom ascend the angels in the manner that Allah has ordained for them, and to Him ascends «the Spirit», which here is a general term that includes all spirits or souls, both righteous and evildoers. This refers to the time of death.

As for the righteous, their souls ascend to Allah, and they are admitted from one heaven to another, until they reach the heaven above which is Allah (ﷻ), where they greet their Lord and attain the virtue of being near Him, rejoicing in closeness to Him, and Allah praises them, honours them and bestows kindness upon them.

As for the souls of the evildoers, they ascend, but when they reach the heaven and ask permission to enter, they are not given permission, and they are sent back to the earth.

Then Allah mentions the distance covered by the angels and the souls when they ascend to Him, and tells us that they ascend in a day, by whatever means Allah makes available to them and by whatever helpful attributes He has created in them of being subtle and light, able to travel quickly, even though that distance would take fifty thousand years to ascend by ordinary means, from the beginning of the ascent until reaching the limit that they are meant to reach, where those on high are.

This is the great dominion and vast universe, both upper and lower realms. It is all created and controlled by the Most High.

Allah is aware of their needs, both visible and hidden; He knows their dwelling places and their resting places, and by His kindness and grace He sends them provisions, encompassing them and subjecting them to His universal and shar'i decrees, and His rulings of reward and punishment.

How wretched are those people who are ignorant of His greatness, who do not give Him due recognition, so they sought to hasten the punishment in an attempt to outwit and test Him.

Glory be to the Most Forbearing, Who gives them respite but does not forget. They offend Him but He is patient with them, and He pardons them and grants them provision.

This is one of the interpretations of this verse, according to which this ascent occurs in this world, because the context indicates that.

However it may be the case that this refers to the Day of Resurrection, and that on the Day of Resurrection, Allah will show His slaves something of His greatness, majesty and pride that will offer the greatest proof of His might, from what they will see of

the ascent of the angels and souls, ascending and descending by the command of Allah, with decrees concerning His creation.

The length of that day will be as fifty thousand years because of its duration and hardship, but Allah will make it easy for the believer.

«So be patient [O Muhammad], and persevere in good grace» that is, persevere in calling your people with good grace, and do not be impatient or get tired; rather persist as Allah has commanded you, call His slaves to affirm His oneness, and do not be deterred by what you see of them failing to submit and showing no interest, for there is much good in bearing that with patience.

«Verily they regard it [the punishment] as something far-fetched, but We know it to be close at hand». This refers to the resurrection, which will bring punishment for the sceptics who sought to hasten the punishment. In other words, their attitude is that of one who denies it, one who is overtaken by his wretchedness and heedlessness to the point that he thinks that all that lies ahead of the resurrection is something remote and far-fetched.

But Allah sees it as being close at hand, because He is kind and forbearing, and does not hasten. He knows that it will inevitably come to pass, and everything that is coming is near at hand.

Then Allah mentions the horrors of that day and what will happen thereon:



﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِيبِ ۝ ٨ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ ٩ وَلَا يَسْتَلُّ حِمِيمٌ حَمِيمًا ۝ ١٠
يَبْصُرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝ ١١ وَصَدَجَتِهُ وَأَخِيهِ ۝ ١٢
وَفَصَّلَتِهَا الَّتِي تَتَوَيْدُ ۝ ١٣ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ ١٤ كَلَّا إِنَّهَا لَأَطْنَىٰ ۝ ١٥ نَزَاعَةٌ
لِلنَّاسِ ۝ ١٦ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝ ١٧ وَجَمَعَ فَأَوْعَىٰ ۝ ١٨﴾ (سورة المعارج: ٨-١٨)

- 70:8. [It will come] on a day when the sky will be like dregs of oil,
 70:9. and the mountains will be like tufts of dyed wool,
 70:10. and no relative [or friend] will ask about another,
 70:11. even though they will be within sight of one another. The evildoer
 will wish that he could ransom himself from the punishment of
 that day, by offering his children,
 70:12. and his wife and his brother,
 70:13. and his kindred who stood by him,
 70:14. and everyone on earth, in order to save himself.
 70:15. By no means! It is a raging fire [that awaits him],
 70:16. that will strip away the scalp.
 70:17. It will call those who turned their backs and disobeyed,
 70:18. and accumulated wealth and hoarded it.

«[It will come] on a day» namely the Day of Resurrection, on which these momentous events will occur
 «when the sky will be like dregs of oil» – the word translated here as «dregs of oil» may also refer to molten lead. It is described thus because of its splitting asunder and because terror and dread will reach such a high level.

«and the mountains will be like tufts of dyed wool» – the word translated here as «tufts of dyed wool» refers to all that has been pulled apart. Then after that, they will become scattered dust, then they will disappear.

If all these troubles will happen to these massive entities (the mountains), what do you think will happen to a weak human being, whose back is laden with sins and heavy burdens? Is it not to be expected that his heart will be torn from its place and he will be greatly disturbed, and will pay no attention to anyone else? Hence Allah says:

«and no relative [or friend] will ask about another, even though they will be within sight of one another» that is, one relative or friend

will be able to see another, but there will be no room left in his heart to care or ask him how he is faring, or to express any concern for him, for he will only care about himself.

«The evildoer» who deserves punishment «will wish that he could ransom himself from the punishment of that day, by offering his children, and his wife and his brother, and his kindred» that is, his relatives «who stood by him» – this refers to what usually happens in this world, of relatives supporting one another and helping one another. But on the Day of Resurrection, no one will help anyone else, and no one will intercede for anyone except by Allah's leave.

Rather, if the evildoer who deserves punishment could offer all that is on earth as a ransom so that he could be saved, that would not benefit him.

«By no means!» That is, there is no means of saving themselves and no escape for them. The punishment of Allah will become due on the evildoers because they did not believe, and no relatives or close friends will be able to offer any help.

«It is a raging fire [that awaits him], that will strip away the scalp» and will tear apart all parts of the body, both visible and hidden, because of the severity of the punishment.

«It will call» to it «(those who turned their backs and disobeyed, and accumulated wealth and hoarded it)» that is, they turned away from following the truth, for they had no interest in it, and they collected wealth, heaping it up and hiding it, so that they did not spend any of it. The fire will call them to itself, ready to engulf them in its flames.



﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٨﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿١٩﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢٠﴾
 إِلَّا الْمُصَلِّينَ ﴿٢١﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٢﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٣﴾﴾

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتِغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ زَعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ (سورة المعارج: ١٩-٣٥)

- 70:19. Verily man was created fretful;
 70:20. if misfortune befalls him, he panics,
 70:21. but when good fortune comes his way, he becomes stingy
 70:22. – except those who pray;
 70:23. who are steadfast in their prayers;
 70:24. in whose wealth there is a specified share
 70:25. for the beggar and the deprived;²²
 70:26. who believe in the Day of Judgement
 70:27. and who are apprehensive about the punishment of their Lord
 70:28. – for none is secure from the punishment of their Lord;
 70:29. who restrain their carnal desires,
 70:30. except with their wives or any slave women they may own, for
 then they are free of blame
 70:31. – but whoever seeks anything beyond that, such are the
 transgressors;
 70:32. those who are faithful to their trusts and pledges;
 70:33. who are upright in their testimonies;
 70:34. who are diligent in their prayers;
 70:35. these will be honoured in the gardens of paradise.

²² The deprived is the needy person who refrains from asking others for help; people are therefore unaware of his need, and as a result he is deprived of charitable help.

This is a description of man as he is, for his basic nature is that he is fretful.

Fretfulness is explained as meaning that ﴿if misfortune befalls him, he panics﴾ that is, he panics if poverty or sickness befalls him, or if he experiences loss of anything or anyone that he loves, such as property or family or a child, and in such situations he does not resort to patience and acceptance of what Allah has decreed.

﴿but when good fortune comes his way, he becomes stingy﴾, so he does not spend from what Allah has given him, and he does not give thanks to Allah for His blessings and kindness. So he panics when faced with hardship and is stingy at times of ease.

﴿except those who pray﴾, who are described in these terms. When good fortune comes their way, they give thanks to Allah and spend from what Allah has bestowed upon them. And if misfortune befalls them, they bear it with patience and seek reward with Allah.

﴿who are steadfast in their prayers﴾ that is, they persist in offering the prayers on time, fulfilling all the conditions thereof and doing the complementary parts of the prayer.

They are not like those who do not pray, or who pray only intermittently, or who do not pray properly.

﴿in whose wealth there is a specified share﴾ of zakâh and other kinds of charity

﴿for the beggar﴾ – this refers to the one who goes out and asks for help

﴿and the deprived﴾ – this refers to the one who is needy but he does not ask of people so that they can give to him, and no one notices his situation and therefore gives charity to him.

﴿who believe in the Day of Judgement﴾ that is, they believe in what Allah has told us about it and what His Messengers have told us, of the resurrection and the requital, and they are certain of it, so they strive hard in preparing for the hereafter. Belief in the Day of

Judgement implies belief in the Messengers and in the Books they brought.

﴿and who are apprehensive about the punishment of their Lord﴾ that is, they fear it, so they refrain from anything that may bring them close to the punishment of Allah.

﴿for none is secure from the punishment of their Lord﴾ that is, it is the punishment that is feared and dreaded.

﴿who restrain their carnal desires﴾ so they do not engage in any kind of prohibited intimacy, such as fornication or adultery, homosexuality, anal intercourse, intercourse at the time of menses, and so on.

They also refrain from looking at or touching anyone with whom such actions are not permissible, and they refrain from prohibited means that may lead to committing shameful deeds.

﴿except with their wives or any slave women they may own, for then they are free of blame﴾ if they engage in intimacy with them, in the manner that is prescribed and is permissible.

﴿but whoever seeks anything beyond that﴾ with anyone other than a wife or slave woman,
 ﴿such are the transgressors﴾ that is, they have overstepped the bounds of what Allah has permitted, and have done that which Allah has forbidden.

These verses indicate that temporary marriage (*mut'ah*) is prohibited, because the woman in such cases is not a wife in the ordinary sense, nor is she a slave woman.

﴿those who are faithful to their trusts and pledges﴾ that is, they pay attention to them and strive diligently to comply with the terms and fulfil them.

This includes all kinds of trusts between a person and his Lord, such as hidden obligations that no one sees except Allah, and trusts

between a person and other people having to do with wealth and secrets.

This also includes promises or pledges that a person gives to Allah and those that he gives to other people, for the individual will be asked about his promises and pledges: did he fulfil them and keep his word, or did he reject them and betray them, and fail to fulfil them?

﴿who are upright in their testimonies﴾ that is, they only give testimony concerning that which they know, without adding or subtracting or concealing anything, and without showing any bias towards relatives and friends and the like, seeking thereby the pleasure of Allah.

Allah (ﷻ) says elsewhere:

﴿...and give honest testimony for the sake of Allah...﴾ (*at-Talâq* 65: 2)

– and:

﴿O you who believe, be steadfast in justice and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk...﴾ (*an-Nisâ* 4: 135)

﴿who are diligent in their prayers﴾ and persist in offering them in the most perfect manner.

﴿these﴾ namely the people who are described in these terms ﴿will be honoured in the gardens of paradise﴾ that is, Allah will bestow upon them honour and everlasting bliss where they will have whatever they desire and whatever will delight their eyes, and they will abide therein forever.

To sum up: Allah describes the good and blessed in these perfect terms and as possessing these noble qualities, doing physical acts of worship such as prayer, in which they persist; and as have having in their hearts beliefs and attitudes such as fearing Allah, which motivates them to do all that is good; doing financial acts of worship; holding beneficial beliefs, possessing virtuous characteristics, and interacting with Allah and with His creation in the best manner, such as

being fair-minded, complying with the terms of deals, keeping secrets and observing complete chastity, restraining their carnal desires and refraining from that which Allah (ﷻ) dislikes.



﴿قَالَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْتَطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَتَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾﴾ (سورة المعارج: ٣٦-٣٩)

(٣٩)

- 70:36. What is the matter with those who disbelieve, that they rush headlong towards you [O Muhammad]
- 70:37. from the right and from the left, in groups [to mock you]?
- 70:38. Does each man among them hope to enter a garden of bliss?²³
- 70:39. By no means! Verily We created them from that which they know.²⁴

Here Allah (ﷻ) says, highlighting the arrogance of the disbelievers: ﴿What is the matter with those who disbelieve, that they rush headlong﴾ that is, hasten ﴿towards you [O Muhammad] from the right and from the left, in groups [to mock you]﴾ That is, they come in scattered groups, each of them rejoicing in what he has.

²³ The polytheists used to gather around the Prophet (ﷺ) to listen to what he said and then reject it, deride it and mock his followers, and they used to say, "If these people [the Muslims] are going to enter paradise, we will enter it before them!" Hence Allah (ﷻ) revealed these words. (al-Qurtubi; ash-Shawkâni)

²⁴ This is a reminder of humanity's humble origin, so no one should be arrogant. (ash-Shawkâni) It also offers proof of the resurrection, for the One Who created people from that humble origin is also able to recreate them in the hereafter. (Ibn 'Âshoor; az-Zamakhshari)

«Does each man among them hope to enter a garden of bliss?»
 For what reason are they raising their hopes, when they have not sent forth anything but disbelief and denial of the Lord of the worlds?
 Hence Allah says:

«By no means!» That is, it will not be as they wish, for they cannot get what they desire by means of their power.

«Verily We created them from that which they know» that is, from an ejected liquid, that originates from between the backbone and the ribs. Therefore they are weak and have no power to benefit or harm themselves, or to cause death, give life or resurrect.



﴿فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
 فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ
 إِلَىٰ نُصْبٍ يُوفِضُونَ ﴿٤٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾﴾ (سورة

المعارج: ٤٠-٤٤)

- 70:40. Verily I swear by the Lord of every point of sunrise and of sunset that We are surely able
- 70:41. to replace them with others better than them, and Our decree cannot be escaped.
- 70:42. So leave them to indulge in their falsehood and idle worldly pursuits until they encounter that day of theirs which they are promised;
- 70:43. on the day when they will come rushing forth from their graves as if they are racing towards a goal,
- 70:44. their eyes downcast, humiliation will overwhelm them. That is the day which they were promised.

This is an oath, in which Allah (ﷻ) swears by every point of sunrise and sunset, every point at which the sun, moon and stars rise and set, because of what there is in that of clear signs of the resurrection and that Allah is able to replace them with others like them, as He says elsewhere:

﴿For We replace you with others like you,²⁵ then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.﴾ (*al-Wāqī'ah* 56: 61)

﴿and Our decree cannot be escaped﴾ that is, no one can escape Us or outwit Us when We want to recreate him. Once the fact of the resurrection and the requital is established, if they persist in their denial and do not submit to the signs of Allah, then in that case:

﴿leave them to indulge in their falsehood and idle worldly pursuits﴾ that is, leave them to indulge in falsehoods and corrupt beliefs, toying with their religion, eating, drinking and enjoying themselves, ﴿until they encounter that day of theirs which they are promised﴾ for Allah has prepared for them on that day punishment and pain, which are the consequences of their indulging in falsehood and idle worldly pursuits.

Then Allah tells us how people will be when they encounter that day of theirs which they are promised:

﴿on the day when they will come rushing forth from their graves﴾, in response and submission to the call of the caller ﴿as if they are racing towards a goal﴾ that is, as if they are rushing towards a marker. They will not be able to resist the caller or turn away from his call; rather they will come humiliated and defeated, to stand before the Lord of the worlds. ﴿their eyes downcast﴾ because humiliation and distress will have overtaken them, so their eyes will be downcast, their movements will cease and their voices will fall silent.

²⁵ Although death is decreed for all, people do not all die at the same time; rather as some die, new ones take their place. (ar-Rāzi)

This is how they will be and this is their fate. This is their day ﴿which they were promised﴾, and the promise of Allah will inevitably be fulfilled.

This is the end of the commentary on Soorat al-Ma'ârij.

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



71.
Soorat Nooh



(Maafik)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ
يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ﴿٣﴾ يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ
وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾﴾ (سورة

نوح: ٤-١)

- 71:1. Indeed We sent Nooh to his people, [saying]: Warn your people before there comes to them a painful punishment.
71:2. He said: O my people, verily I am a clear warner to you.
71:3. Worship Allah [alone] and fear Him, and obey me,
71:4. so that He may forgive some of your sins and give you respite for an appointed term. Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew.
-

In this soorah, Allah does not mention anything other than the story of Nooh, because of his lengthy stay among his people, repeatedly

calling them to affirm the oneness of Allah and forbidding them to ascribe partners to Him.

Allah (ﷻ) tells us that He sent him to his people, out of mercy towards them, to warn them of the painful punishment of Allah, lest they persist in their disbelief and Allah destroy them once and for all, and subject them to an eternal punishment.

Nooh (ﷺ) complied and hastened to obey the command of his Lord, so he said:

﴿O my people, verily I am a clear warner to you﴾ that is, my warning is clear. He explained what he was warning them about and what the consequences would be if they paid no heed, and the means of attaining salvation. He explained all of that in a very clear manner.

Then he told them about the main points of his call and enjoined that upon them, as he said:

﴿Worship Allah [alone] and fear Him﴾ by affirming His oneness and devoting worship only to Him, and keeping away from polytheism and the ways and means that lead to it, for if they feared Allah, He would forgive their sins, and if He forgave their sins, they would be safe from punishment and would attain reward.

﴿and give you respite for an appointed term﴾ that is, give you time to enjoy life in this world and ward off death from you until the appointed time. In other words, the length of your stay in this world is in accordance with the will and decree of Allah, until a specified time; worldly enjoyment is not eternal, for death is inevitable. Hence Allah says:

﴿Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew﴾ when you disbelieved in Allah and stubbornly rejected the truth, and did not respond to His call or submit to His command.

Nooh said, complaining to his Lord:



﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾﴾ (سورة نوح: ٥-٦)

71:5. Nooh said: My Lord, I have been calling my people night and day,

71:6. but my call has only driven them further away.

That is, they only increased in aversion towards the truth and there is no longer any benefit in calling them, for the benefit of calling is to achieve all or some of what is intended.



﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أصْبَعُهُمْ فِي آذَانِهِمْ وَأِستَغْشَوْا ثِيَابَهُمْ ﴿٧﴾ وَأَصْرُوا وَأِستَكْبَرُوا أَستَكْبَارًا ﴿٧﴾﴾ (سورة نوح: ٧)

71:7. Every time I call them, so that You may forgive them, they put their fingers in their ears and cover themselves with their garments; they are persisting in their disbelief and are too arrogant to follow the truth.

﴿Every time I call them, so that You may forgive them﴾ that is, so that they may respond, for if they respond, You will forgive them, so this is in their interests alone. But they refused to do anything other than persisting in their falsehood and in their aversion towards the truth.

﴿they put their fingers in their ears﴾ so that they would not hear what their Prophet Nooh (ﷺ) was saying to them.

﴿and cover themselves with their garments﴾ that is, they cover themselves with them in order to conceal themselves, fleeing from the truth and out of resentment towards it.

﴿they are persisting in their disbelief﴾ and evil
 ﴿and are too arrogant to follow the truth﴾, so their evil will increase
 and they are unlikely to seek good.



﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾﴾ (سورة نوح:

(٩-٨)

71:8. Moreover, I have called them openly;

71:9. I have addressed them in public and spoken to them in private.

﴿Moreover, I have called them openly﴾ so that they could all hear.
 ﴿I have addressed them in public and spoken to them in private﴾ all
 of that was because I was very keen and sincere, and I tried by all
 means to achieve the goal.



﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
 وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِي وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾ (سورة نوح: ١٠-١٢)

71:10. I said: Seek the forgiveness of your Lord, for verily He is Oft-Forgiving;

71:11. He will send down upon you abundant rain from the sky,

71:12. and will bestow upon you wealth and offspring, and provide you with gardens and rivers.

﴿I said: Seek the forgiveness of your Lord﴾ give up what you are committing of sins, and ask Allah to forgive you for them.

﴿for verily He is Oft-Forgiving﴾ and abundantly forgives the one who repents and seeks forgiveness. He sought to encourage them by telling them of the forgiveness of sins and what would result from that of attaining the reward and warding off punishment.

He also encouraged them by telling them of good results in this world, as he said: ﴿He will send down upon you abundant rain from the sky﴾ that is, ongoing rain, which will reach the mountain passes and valleys, and give life to the land and the people.

﴿and will bestow upon you wealth and offspring﴾ that is, He will increase your wealth, by means of which you will attain what you want of worldly pleasures, and will increase you in offspring.

﴿and provide you with gardens and rivers﴾ this is the utmost of what one would like and seek in this world.



﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾﴾ (سورة نوح: ١٣-١٤)

71:13. What is the matter with you, that you do not fear the majesty of Allah,

71:14. when He has created you in stages?

﴿What is the matter with you, that you do not fear the majesty of Allah﴾ that is, why do you not fear Allah's greatness and why do you not have any respect for Him?

﴿when He has created you in stages?﴾ That is, stage after stage, in the mother's womb, then when being breastfed, then in infancy, then at the age of discernment, then at the age of youth, until the end of whatever one reaches in life. The One Who alone is the Creator and Controller must be the only One to be worshipped.

By mentioning the beginning of their creation, Allah points out to them that they should believe in the resurrection and the hereafter,

and that the One Who created them from nothing is able to recreate them after their death. He also cites as proof to them the creation of the heavens, which is a far greater matter than the creation of people, as He says:



﴿الَّذِينَ تَرَوُا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾﴾ (سورة نوح: ١٥-١٦)

- 71:15. Do you not see how Allah has created the seven heavens, one above another,
- 71:16. and has placed the moon therein as a light [reflected] and has placed the sun as a lamp?

﴿Do you not see how Allah has created the seven heavens, one above another﴾ that is, each heaven is above another.

﴿and has placed the moon therein as a light﴾ for the inhabitants of the earth

﴿and has placed the sun as a lamp﴾.

This highlights the greatness of the creation of these things, and the many benefits that are found in the sun and moon are indicative of Allah's mercy and great kindness. The Almighty, Most Merciful, deserves to be venerated, loved and worshipped, and to be the focus of fear and hope.



﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾﴾ (سورة نوح: ١٧-١٨)

- 71:17. Allah has produced you from the earth in a wondrous manner,²⁶
 71:18. then He will return you to it, and He will bring you forth once again.

﴿Allah has produced you from the earth in a wondrous manner﴾ when He created your father Adam and you were in his loins.

﴿then He will return you to it﴾ when you die
 ﴿and He will bring you forth once again﴾ for the resurrection, for it is He Who has the power to give life, cause death and resurrect.



﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾ (سورة نوح: ١٩-٢٠)

- 71:19. Allah has spread out the earth for you,
 71:20. so that you may traverse its spacious paths.

﴿Allah has spread out the earth for you﴾ that is, He has prepared it so that you may benefit from it.

﴿so that you may traverse its spacious paths﴾ – were it not for the fact that He has spread it out, this would not be possible; in fact you would not be able to till it, plant it, cultivate it, build structures and live on its surface.



﴿قَالَ نُوحٌ رَبِّ إِنِّي مَعْصُوفٍ وَآتِبِعُوا مِنِّي زَيْدَةَ مَالِهِ. وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكْرُؤًا مَكَرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا لَا نَنْدُرُّكَ إِلَهًا كَبِيرًا وَلَا نَنْدُرُّكَ وَدًّا وَلَا سَوَاعِمًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾﴾ (سورة نوح: ٢١-٢٤)

²⁶ Adam was created from clay, and the composition of every human being contains elements of the earth. (Ibn 'Ashoor; ar-Râzi)

- 71:21. Nooh said: My Lord, they have disobeyed me, and have followed those whose wealth and children have only increased them in loss.
- 71:22. They have put tremendous effort into plotting and scheming.
- 71:23. They said: Do not forsake your gods; do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr.
- 71:24. They have led many astray. So do not increase the wrongdoers in anything but destruction.

«Nooh said» complaining to his Lord: These words and this exhortation and reminder have not succeeded with them and have been to no avail

«they have disobeyed me» in what I have enjoined upon them «and have followed those whose wealth and children have only increased them in loss» that is, they have disobeyed the sincere Messenger who showed them the way of good, and they have followed the chiefs and nobles whose wealth and children have only increased them in loss, which is doom, and caused them to miss out on gains. So how about those who submitted to them and obeyed them?

«They have put tremendous effort into plotting and scheming» that is, they have gone to extremes in stubbornly opposing the truth.

«They said» to them, calling them to ascribe partners to Allah and making doing so fair-seeming:

«Do not forsake your gods». Thus they called them to persist in what they were following of polytheism in a fanatical manner, and not to forsake the path of their forefathers. Then they mentioned their gods by name, saying: «do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr».

These were the names of righteous men. When they died, the Shayṭân made fair-seeming to their people the idea of making images of them, so as to motivate them – as they claimed – to do acts of obedience and worship when they saw them.

But with the passage of time, as other people came along, the Shayṭān said to them: Your predecessors used to worship them and seek divine help and seek rain through them. So they began to worship them.

Hence their leaders urged their followers not to forsake the worship of these gods.

﴿They have led many astray﴾ that is, the leaders and prominent figures led many people astray with their call.

﴿So do not increase the wrongdoers in anything but destruction﴾ that is, there is no room for them to be guided or reformed. Therefore Allah mentions their punishment in this world and the hereafter, as He said:



﴿وَمَا خَلَقْتَنَّهُمْ أَغْرَقُوا فَأَدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا﴾ (سورة

نوح: ٢٥)

71:25. Because of their sins they were drowned and were doomed to suffer the punishment of fire, and they did not find any helpers to protect them from [the punishment of] Allah.

﴿Because of their sins they were drowned﴾ in the sea that surrounded them

﴿and were doomed to suffer the punishment of fire﴾. So their bodies were lost to the sea and their souls were lost to the fire.

All of this was because of their sins, about which their Prophet Nooh (ﷺ) came to warn them and to tell them of the bad consequences thereof, but they rejected what he said, until the exemplary punishment befell them.

﴿and they did not find any helpers to protect them from [the punishment of] Allah﴾ to help them when the punishment befell them, for no one could oppose the divine will and decree.



﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾﴾ (سورة نوح: ٢٦-٢٨)

- 71:26. Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers.
- 71:27. For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers.
- 71:28. My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and believing women, and do not increase the wrongdoers in anything but ruin.

﴿Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers﴾ to walk upon the face of the earth.

And he mentioned the reason for that, as he said: ﴿For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers﴾ that is, their remaining is purely detrimental to them and others.

Nooh (ﷺ) only said that because after mixing with them a great deal, and because of what he had experienced of their manners and attitude, he had reached that conclusion based on what he knew of their misdeeds. No wonder Allah responded to his prayer and drowned them all, but He saved Nooh and the believers who were with him.

﴿My Lord, forgive me and my parents, and whoever enters my house as a believer﴾ – these people are singled out for mention

because their rights are emphasised and they have priority when it comes to showing kindness. Then he made his supplication more general, and said:

﴿and the believing men and believing women, and do not increase the wrongdoers in anything but ruin﴾ that is, loss, destruction and doom.

This is the end of the commentary on Soorat Nooh.

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



72. Soorat al-Jinn

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾﴾ (سورة الجن: ١-٢)

- 72:1. Say: It has been revealed to me that a group of the *jinn* listened [to the Qur'an] and they said: Indeed we have heard a wondrous recitation,
- 72:2. which guides to the right path, so we have believed in it, and we will never associate anyone with our Lord;
-

﴿Say﴾ O Messenger of Allah (ﷺ), to the people:
﴿It has been revealed to me that a group of the jinn listened [to the Qur'an]﴾. Allah directed them to His Messenger (ﷺ) so that they might hear His revelations, and so that proof might be established against them and the blessing be perfected for them, and so that they might be warners to their people.

Allah instructed His Messenger (ﷺ) to tell people about them. When they came to him, they said to one another: Listen attentively. And when they listened attentively, they understood the meanings and the truth reached their hearts.

﴿and they said: Indeed we have heard a wondrous recitation﴾ that is, something most amazing and sublime.

﴿which guides to the right path﴾ -- the right path is a comprehensive term that includes everything that guides people to that which is in their best interests in both their religious and worldly affairs.

﴿so we have believed in it, and we will never associate anyone with our Lord﴾. Thus they combined faith, which includes all good deeds, and piety, which implies refraining from evil.

They referred to the reason that prompted them to believe, which was what they learned from the teachings of the Qur'an and what it contains of advice, benefits and the call to avoid harm. That is a great sign and definitive proof for the one who walks in its light and follows its guidance.

This beneficial faith, that leads to all that is good and is based on the guidance of the Qur'an, is different from faith based on customs or upbringing and what one is used to, and the like, for that is faith that is based on traditions, which is at risk of being shaken when exposed to specious arguments and doubts, and many other things that could undermine it.



﴿وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ (٣) ﴿وَأَنَّهُ كَانَتْ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا﴾ (٤) ﴿وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾ (٥) ﴿(سورة الجن: ٣-٥)﴾

72:3. He – exalted be the majesty of our Lord! – has neither wife nor child;

72:4. the fool among us [Iblees] has been uttering extravagant lies about Allah,

72:5. although we thought that no human or jinn would ever tell lies about Allah.

«He – exalted be the majesty of our Lord» that is, exalted be His greatness and sanctified be His names «has neither wife nor child». They learned about the majesty and greatness of Allah, which highlighted to them the falseness of those who claim that He has a wife or child, because to Him belong greatness and perfection in every sublime attribute. Having a wife or child is contrary to that, because it is opposite to the idea of complete independence and self-sufficiency.

«the fool among us [Iblees] has been uttering extravagant lies about Allah» that is, saying things that are far removed from what is true, thus transgressing the limit. Nothing made him do that except his foolishness and lack of reason; otherwise, if he had been mature in thinking and had any shred of dignity, he would have known what is appropriate to say.

«although we thought that no human or jinn would ever tell lies about Allah» that is, we were deceived before that by the leaders of the jinn and humans, so we thought well of them, and we thought that they would not dare to tell lies against Allah; therefore we followed their path before this.

But today the truth has become clear to us, so we have turned back to Him and submitted to Him, and we do not care what anyone says that is contrary to true guidance.



﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ

أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾ (سورة الجن: ٦-٧)

- 72:6. Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny;
- 72:7. they thought, as you did, that Allah would never send anyone as a Messenger.

«Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny» that is, those humans used to worship the jinn and seek refuge with them at times of fear and panic, so the humans increased the jinn in tyranny – that is, transgression and arrogance – when they saw the humans worshipping them and seeking refuge with them.

It may be that the pronoun in the phrase «they only increased them in tyranny» refers to the jinn (and the word translated above as «tyranny» may mean fear); in other words, the jinn increased the humans in panic and fear, trying to scare them more, when they saw them seeking refuge in them, so that they would turn to them and seek refuge with them. When a human halted in a scary valley, he would say: I seek refuge with the master of this valley from the foolish among its inhabitants.

«they thought, as you did, that Allah would never send anyone as a Messenger» that is, when they denied the resurrection, they fell into polytheism and transgression.



﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتًا حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَحْدِثْ لَهُ شُهَابًا رَصَدًا ﴿٩﴾﴾ (سورة الجن: ٨-٩)

- 72:8. We sought news of heaven, and we found it filled with formidable guards and flaming fire;

72:9. we used to take up positions therein to eavesdrop, but now whoever eavesdrops will find a flaming fire waiting for him.

﴿We sought news of heaven﴾ that is, we came to it and checked it ﴿and we found it filled with formidable guards﴾ who prevented us from reaching it ﴿and flaming fire﴾ that was thrown at anyone who tried to eavesdrop. This is not how it used to be for us; we used to be able to get news of heaven.

﴿we used to take up positions therein to eavesdrop﴾ and get whatever news of heaven Allah willed.

﴿but now whoever eavesdrops will find a flaming fire waiting for him﴾ that is, prepared for him, to destroy him and burn him. In other words, this is a matter of great significance and is a new development. They were certain that Allah (ﷻ) was going to bring about some major events on earth, either good or bad. Hence they said:



﴿وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَا مِنَّا الصَّالِحُونَ
وَمَتَادُونَ ذَلِكَ كُنَّا طَرِيقَ قَدَدًا ﴿١١﴾ وَأَنَا ظَنَنَّا أَنَّ لَنْ نَعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نَعْجِزَهُ،
هَرَبًا ﴿١٢﴾﴾ (سورة الجن: ١٠-١٢)

72:10. We do not know whether ill is intended for those on earth, or their Lord intends good for them.

72:11. Among us were some who were righteous and some who were otherwise; we followed different paths.

72:12. We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing.

﴿We do not know whether ill is intended for those on earth, or their Lord intends good for them﴾ that is, it must be either one or the

other, for they had seen that things had changed for them in a way that they found strange, but with their intelligence they realised that this was because of something that Allah willed and would bring about on earth.

These words are indicative of their etiquette, because they attributed good to Allah (ﷻ), but when referring to ill (something bad), they spoke in the passive, omitting reference to the doer, out of respect towards Allah.

﴿Among us were some who were righteous and some who were otherwise﴾ that is, evildoers, wicked people and disbelievers.
 ﴿we followed different paths﴾ that is, various sects and groups with different whims and desires, each rejoicing in what they had.

﴿We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing﴾ that is, now the perfect nature of Allah's might has become clear to us, and we see how completely helpless we are, for our forelocks are in the Hand of Allah, and we can never outwit Him on earth; we can never escape Him if we flee and strive to find means of escape beyond His power. There is no refuge from Him except with Him.



﴿وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَأَمَنَّا بِهِ ؕ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۖ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾
 وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا
 الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾ (سورة الجن: ١٣-١٥)

72:13. When we heard the guidance [of the Qur'an], we believed in it; whoever believes in his Lord will have no fear of detraction [from his reward] or injustice.

72:14. Among us are some who have submitted [in Islam] and some who are wrongdoers; whoever submits [in Islam], it is they who have sincerely sought the right path.

72:15. As for the wrongdoers, they will be fuel for hell.

«When we heard the guidance [of the Qur'an]», which guides to the straight path, and we learned its guidance and teachings, it had an impact on our hearts, so «we believed in it».

Then they mentioned something that would encourage the believer: «whoever believes in his Lord» with sincere faith «will have no fear of detraction [from his reward] or injustice» that is, he will not fear loss of reward or unfairness, and no harm will reach him. If he is safe from evil, then he will attain what is good, for faith is a cause that leads to all good things and offers protection against all that is evil.

«Among us are some who have submitted [in Islam] and some who are wrongdoers» that is, transgressors who turn away from the straight path.

«whoever submits [in Islam], it is they who have sincerely sought the right path» that is, they have found the right path that will lead them to paradise and its delights.

«As for the wrongdoers, they will be fuel for hell» and that will be the requital for their deeds, not injustice on Allah's part towards them.



﴿وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾ لَنَفْنِئَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾ (سورة الجن: ١٦-١٧)

72:16. If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision],

72:17. so as to test them thereby. But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment.

«If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision]» that is, palatable water. Nothing prevented that from reaching them except their wrongdoing and transgression.

«so as to test them thereby» that is, so as to test them and see who was sincere and who was lying.

«But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment» that is, whoever turns away from the reminder of Allah, which is His Book, and does not follow it and submit to it – rather he is distracted from it and pays no heed to it – He will subject him to an overwhelming punishment, one that is far-reaching and severe.



﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (سورة الجن: ١٨)

72:18. Verily the mosques are for Allah alone, so do not call upon anyone along with Allah.

That is, do not call upon any others in the sense of the supplication of worship or the supplication of asking, for the mosques, which are the greatest places of worship, are built on a foundation of sincere devotion to Allah alone, submission to His greatness and surrender to His might.



﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا﴾ (سورة الجن: ١٩)

72:19. When the slave of Allah stood up to call upon Him alone, they swarmed around him.

«When the slave of Allah stood up to call upon Him alone», to ask of Him and worship Him, reciting the Qur'an, the jinn crowded around him, and «swarmed around him» that is, they were piled on top of one another, eager to listen to the guidance that he brought.



﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ (سورة الجن: ٢٠-٢٣)

72:20. Say [O Muhammad]: I call on my Lord alone and I do not associate anyone with Him.

72:21. Say: I have no power either to harm or benefit you.

72:22. Say: Verily no one can protect me from [the punishment of] Allah, and I will never find any refuge other than Him.

72:23. [But I can] convey that which I receive from Allah, and His messages. And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever.

«Say» to them, O Messenger (ﷺ), explaining the truth of that to which you are calling them: «I call on my Lord alone and I do not associate anyone with Him» that is, I affirm His oneness, for He is One, with no partner or associate, and I shun all others, idols and rivals, and everything that the polytheists take as gods besides Him.

«Say: I have no power either to harm or benefit you» for I am a slave who has no control and no power over anything.

«Say: Verily no one can protect me from [the punishment of] Allah» that is, there is no one I can turn to, to save me from the punishment of Allah. If the Messenger (ﷺ), who is the most perfect of all people, has no power to cause harm or bring benefit, and cannot

ward off from himself any ill that Allah may intend for him, then it is more appropriate that other humans have no power to do so.

«and I will never find any refuge other than Him» that is, no help or supporter other than Him.

«[But I can] convey that which I receive from Allah, and His messages» that is, I have no advantage over people except that Allah chose me to convey His messages and to call people to Him. Thus proof is established against people.

«And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever»; what is meant here is disobedience or sin that is so great that it constitutes disbelief, as is clarified by other, clear Qur'anic texts.

As for mere sin, it does not lead to eternity in hell, as is indicated by the verses of the Qur'an, the hadiths of the Prophet (ﷺ) and the consensus of the early generations and leading scholars of this Ummah.



﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصراً وأقلَّ عدداً﴾ (سورة

الجن: ٢٤)

72:24. When they see what they were promised, then they will realise who is weaker in support and fewer in numbers.

«When they see what they were promised» with their own eyes, and they become certain that it will befall them, «then they will realise» that is, they will know for certain «who is weaker in support and fewer in numbers», when no one else will support them, nor will they be able to help themselves, because they will be gathered each on his own as he was created in the beginning.



﴿قُلْ إِنْ أَدْرِي مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنِ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾ (سورة الجن: ٢٥-٢٨)

- 72:25. Say: I do not know whether what you are promised is near or my Lord has set for it a far-off day.
- 72:26. Knower of the unseen, He does not disclose His unseen to anyone,
- 72:27. except a Messenger whom He has chosen; then He sends [angels as] guards to go before him and behind him,²⁷
- 72:28. so as to ascertain that they [the Messengers] have indeed conveyed the messages of their Lord.²⁸ He encompasses in His knowledge all their affairs and He keeps count of all things.

«Say» to them, if they ask you when will this promise come to pass: «I do not know whether what you are promised is near or my Lord has set for it a far-off day» that is, or it is very far away. Knowledge of that is with Allah alone.

«Knower of the unseen, He does not disclose His unseen to anyone» among His creation. Rather He has kept to Himself alone knowledge of all that is secret, hidden and unseen.

²⁷ These angelic guards are sent to protect the Messenger (ﷺ) during receipt of revelation from Allah, so that the devils cannot add anything to it that is not part of the revelation. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

²⁸ That is, they have conveyed the message as originally received, protected by the angelic guards.

«He does not disclose His unseen to anyone, except a Messenger whom He has chosen» that is, He tells him of whatever His wisdom dictates.

That is because the Messengers are not like others, for Allah supports them as He does not support anyone else, and He preserved what He revealed to them so that they could convey it perfectly, without letting the devils confuse them or add anything to it or subtract anything from it. Hence Allah says:

«then He sends [angels as] guards to go before him and behind him» that is, to protect him by Allah's command.

«so as to ascertain» thereby «that they [the Messengers] have indeed conveyed the messages of their Lord» by what He has made available to them of the means of doing so.

«He encompasses in His knowledge all their affairs» that is, all that they have and all that they conceal or disclose.

«and He keeps count of all things».

We learn many things from this soorah, including the following:

- That the jinn exist, and that they are accountable, subject to divine commands and prohibitions, and will be requited for their deeds, as is clearly stated in this soorah.
- That the Messenger of Allah (ﷺ) was a Messenger to the jinn, as he was a Messenger to humankind, therefore Allah sent a group of the jinn to listen to what was revealed to him and to convey it to their people.
- The jinn are intelligent and able to learn about the truth. What made them believe was what they understood of the guidance of the Qur'an, because of their good manners in discussing the issue of the Qur'an among themselves.
- Allah cared for His Messenger (ﷺ) and preserved what the Messenger brought. When the signs of his impending prophethood began to appear, that was when the heaven began

to be guarded by shooting stars, and the devils fled from it and were sent away from their listening posts, for Allah showed inestimable mercy towards the earth and its inhabitants, and their Lord wanted to guide them, so He wanted His religion and law to prevail and wanted the people of the earth to know Him, so that their hearts might be filled with joy, people of understanding might rejoice at that, the rituals of Islam might begin to prevail and the worshippers of idols might begin to be suppressed.

- The jinn were very keen to listen to the Messenger (ﷺ), and they crowded around him.
- This soorah contains the command to affirm Allah's oneness and the prohibition on ascribing partners to Him; it explains the condition of creation and that none of creation deserves even an atom's weight of worship, because if it is the case that the Messenger Muhammad (ﷺ) had no power to bring benefits or cause harm, even for himself, then it is known that all of creation is also like that. Therefore it is wrong to take such a creature as a god alongside Allah.
- Allah alone has knowledge of the unseen, so no one among creation has any knowledge of it except one with whom Allah is pleased and whom He has singled out for something of that knowledge.

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

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



73.

Soorat al-Muzzammil

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يَأْتِيهَا الْمُرْمَلُ ﴿١﴾ فُرَاتِلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ
الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا
﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ
وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا
﴿١٠﴾ وَذُرِّي وَالْمُكْذِبِينَ أُولَى النِّعْمَةِ وَمَهْلَهٌ قَلِيلًا ﴿١١﴾﴾ (سورة المزمل: ١-١١)

- 73:1. O you who are enwrapped [in garments],
- 73:2. stand up in prayer throughout the night, except a little,
- 73:3. half of it, or a little less than that,
- 73:4. or a little more; and recite the Qur'an at a measured pace.
- 73:5. Verily We are going to send down to you words of surpassing gravity.
- 73:6. Verily prayer at night is more appropriate for focus and more conducive to proper recitation.
- 73:7. You have plenty of time during the day to attend to mundane matters.

- 73:8. Constantly remember the name of your Lord, and devote yourself completely to Him.
- 73:9. [He is] Lord of the east and the west; there is no god but He, so take Him as Disposer of your affairs.
- 73:10. Bear patiently what they say and keep your distance from them in a dignified manner.
- 73:11. Leave Me to deal with the deniers who are living a life of luxury and ease, and bear with them a little longer.

The one who is enwrapped in garments is the one who is covered with them. The name of this soorah (al-Muzzammil) conveys the same meaning as the name as the one that follows it (al-Muddaththir). This describes what the Messenger of Allah (ﷺ) did when Allah honoured him with His message and began to send down His revelation to him via Jibreel. He saw something the like of which he had never seen, and no one could withstand it except the Messengers, so in the beginning it was something that was deeply shocking to him, when he first saw Jibreel (ﷺ). Therefore he came to his family, deeply shaken, and said:

«Wrap me up, wrap me up.» (Bukhari)

Jibreel came to him and said: “*Iqra*’ (Read)!” He said:

«I am not a reader.» (Bukhari and Muslim)

Then Jibreel embraced him and pressed him to him to the point that he felt he could not take it anymore, and the angel was insisting that he read, then he began to recite. Then Allah made him steadfast, and the revelations started coming frequently, until he attained a level that none of the Messengers before him attained.

Subhân Allâh, how great is the difference between the beginning and end of prophethood. Hence Allah addressed him in these terms, as he was at the beginning, when the revelation began.

Allah instructed him to do some acts of worship that were only for him to do, then He instructed him to bear patiently the harm done by his enemies, then He instructed him to carry out His command and call people openly to Allah.

Here Allah enjoins upon him the noblest act of worship, namely prayer, and commands him to do it at the best and most virtuous of times, which is at night.

By His mercy, Allah (ﷻ) did not command him to spend the entire night in prayer; rather He said: ﴿stand up in prayer throughout the night, except a little﴾.

Then He gives an estimate of the length of time: ﴿half of it, or a little less than that﴾ that is, less than half, such as one-third and the like ﴿or a little more﴾ that is, a little more than half, such as two-thirds and the like.

﴿and recite the Qur'an at a measured pace﴾ for reciting it at a measured pace facilitates reflection, has a greater impact on the heart, and enables one to worship Allah by reciting its verses, with complete focus.

﴿Verily We are going to send down to you words of surpassing gravity﴾ that is, We are going to send down to you this Qur'an, which is of surpassing gravity, for its meanings are deeply significant and its attributes are great, and something like this deserves that you should prepare yourself for it, recite at a measured pace, and reflect upon what it contains.

Then Allah mentions the wisdom behind the command to pray at night:

﴿Verily prayer at night﴾ after having slept ﴿is more appropriate for focus and more conducive to proper recitation﴾ that is, it is more likely to achieve the purpose of the Qur'an when one focuses fully on what one is reciting, for there are

few distractions at night, so one will be able to focus and understand the words one recites.

This is in contrast to the day, when these aims are less likely to be achieved. Hence Allah says:

«You have plenty of time during the day to attend to mundane matters» that is, to go about your business, which will lead to distraction and not allow the heart to focus fully.

«Constantly remember the name of your Lord» this includes all kinds of remembrance of Allah (*dhikr*)

«and devote yourself completely to Him» that is, focus on Allah (ﷻ), for focusing on Allah and turning to Him means that one's heart is detached from all creatures and has love for Allah and for everything that brings one close to Him and to attaining His pleasure.

«[He is] Lord of the east and the west» the words translated here as «the east and the west» refer to all the points of sunrise and sunset. So He is Lord of all the points of sunrise and sunset, whatever is there of light and all that they bring of benefits to the upper and lower realms. He is the Lord, Creator and Controller of all things.

«there is no god but He» that is, there is none deserving of worship except the Most High, Who alone deserves to be singled out for love, veneration, respect and honour. Hence He says:

«so take Him as Disposer of your affairs» that is, the One Who takes care of you and controls all your affairs.

Because Allah commanded him to pray in particular, and to remember Him in general terms, that enabled him to develop steadfastness that helped him to bear burdens and do difficult tasks. Allah commanded him to bear with patience the words and insults of the stubborn rejecters who reviled him and the message he brought, and to persist in carrying out the commands of Allah, not letting anyone stop him or deter him. He also commanded him to keep his distance in a dignified manner when it was appropriate to do so, and

to keep a distance without causing any offence. So he was to respond to them by keeping a distance from them, turning away from them and paying no heed to their offensive talk. Yet at the same time Allah commanded him to debate with them in the best manner.

«Leave Me to deal with the deniers» for I will wreak vengeance upon them, and even if I grant them respite, I will not forget about them

«who are living a life of luxury and ease» that is, those who enjoy luxury and wealth, who transgressed when Allah granted them abundant provision and bestowed His bounty upon them. This is like the verses in which Allah (ﷻ) says:

«Indeed, man transgresses all bounds when he believes himself to be self-sufficient.» (al-'Alaq 96: 6-7)

Then Allah warns them of what there is with Him of punishment:



﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴿١٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا ﴿١٥﴾﴾ (سورة الزمّل: ١٢-١٤)

73:12. Verily [awaiting them] with Us will be fetters and a blazing fire,

73:13. and food that chokes, and a painful punishment,

73:14. on the day when the earth and the mountains will shake violently, and the mountains will be like heaps of loose sand.

That is, verily with Us there are «fetters» – this refers to a severe punishment, which We will make severe for those who persist in sins «and a blazing fire», one that is exceedingly hot.

«and food that chokes» because it is so bitter and vile, with a foul taste and putrid stench.

«and a painful punishment» that is, agonising and terrible. That will be

﴿on the day when the earth and the mountains will shake violently﴾
because of the great horror of that day.

﴿and the mountains﴾ which are so firmly planted and solid
﴿will be like heaps of loose sand﴾ that is, they will be like loose and
scattered sand, then they will crumble and turn to scattered dust.



﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾﴾ (سورة المزمل: ١٥-١٦)

73:15. Verily We have sent to you a Messenger to be a witness over you, as We sent to Pharaoh a Messenger.

73:16. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.

Here Allah (ﷻ) says: Praise your Lord for sending to you this unlettered Arab Prophet, who brings glad tidings and warnings, and is a witness to the deeds of the Ummah; give thanks to Him and show gratitude for this great blessing.

And beware of showing ingratitude for it and disobeying your Messenger, lest you be like Pharaoh, when Allah sent Moosâ ibn 'Imrân to him, to call him to Allah and urge him to affirm His oneness, but he did not believe him; rather he disobeyed him, so Allah seized him with a terrible punishment, one that was severe and far-reaching.



﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مَنفَطِرٌ بِهِ ؕ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾﴾ (سورة المزمل: ١٧-١٨)

- 73:17. How will you protect yourselves, if you persist in disbelief, against [the punishment of] a day which will turn the children's hair grey,
- 73:18. on which the heaven will be rent asunder? His promise will surely be fulfilled.

That is, how will you ransom yourselves and save yourselves on the Day of Resurrection, that momentous day of immense significance, on which children's hair will turn grey and because of which great solid things will melt, the heavens will be rent asunder and the stars will be scattered?

«His promise will surely be fulfilled» that is, it will inevitably come to pass and there is nothing that can prevent it.



﴿إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾ (سورة المزمل: ١٩)

- 73:19. Verily this is a reminder; so let him who will, start his journey towards his Lord.

That is, this exhortation, in which Allah tells us of what will happen on the Day of Resurrection with all its horrors, is a reminder to which the righteous will pay heed, which will serve as a deterrent against sin for the believers.

«so let him who will, start his journey towards his Lord» that is, let him follow a path that will lead to Him, by following His laws, for He has explained them with the utmost clarity.

This indicates that Allah (ﷻ) has given people the power to carry out deeds and has enabled them to do that. So it is not as the Jabaris say, that their deeds are beyond their will, for this notion is contrary to both texts and reason.



﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَيَصِفُّهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَءَاخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٠﴾ (سورة المزمل: ٢٠)

73:20. Verily your Lord knows that you stand up in prayer a little less than two-thirds of the night, or half of it, or one-third of it, as do others among your Companions. Allah alone keeps a precise count of the night and day; He knows that you are not able to keep an accurate count of it, so He has pardoned you. Recite, then, as much of the Qur'an as is easy for you [in the night prayers]. He knows that there are some among you who are ill, and others who are travelling through the land, seeking of Allah's bounty, and others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you; establish prayer and give zakâh; and lend to Allah a goodly loan. Whatever good you send forth for your souls you will find it with Allah, better and greater in reward. And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful.

At the beginning of this soorah, Allah (ﷻ) stated that He commanded His Messenger (ﷺ) to spend half of the night in prayer, or one-third of it, or two-thirds of it, and in principle his Ummah is to follow his example with regard to rulings.

And in this verse, Allah tells us that he and a group of the believers with him were doing that.

Because figuring out the time that they were enjoined to pray may be difficult for people, Allah stated that He wanted to make things easier for them, hence He said:

﴿Allah alone keeps a precise count of the night and day﴾ that is, He knows the measure thereof and how much time has passed and how much is left.

﴿He knows that you are not able to keep an accurate count of it﴾ that is, you cannot know the precise measure of it, without overestimating or underestimating, because that requires paying attention and takes too much effort. So He has made the matter easier for you and has commanded you to do that which is attainable, whether it is more or less than what is estimated.

﴿Recite, then, as much of the Qur'an as is easy for you [in the night prayers]﴾ that is, of what you know and what is not difficult for you. That is because the one who prays at night is enjoined to pray so long as he has energy. Then if he feels tired or lazy, or becomes drowsy, let him rest so that he can offer the prayer with ease and in comfort.

Then Allah mentions some of the reasons that dictated reducing the burden and making things easier, as He says:

﴿He knows that there are some among you who are ill﴾ so it is difficult for them to pray for two-thirds of the night, or for half of it, or one-third. So let the one who is sick pray what he can. He is also not required to pray standing, if it is too difficult for him; rather if it is too difficult for him to offer the supererogatory prayer, he may omit it, and he will have the reward of what he used to do when he was healthy.

﴿and others who are travelling through the land, seeking of Allah's bounty﴾ that is, Allah knows that among you are some who are travelling for the purpose of trade, so that they may be independent of means and refrain from asking of people. It is appropriate that such people should not be overburdened, therefore Allah has reduced the obligatory prayer for them, by permitting them to put two prayers

together at the time of one of the prayers and to shorten the four-*rak'ah* prayers.

Similarly, there are also ﴿others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you﴾. Allah (ﷻ) mentions two ways of making things easier for the one who is healthy and is not travelling, where attention is paid to his energy level, without burdening him with the issue of working out the exact length of time; rather he may work out the time when praying is best, which is the third of the night that follows the first half.

And things are made easier for the one who is sick or travelling, whether his travel is for the purpose of trade or worship, such as fighting, jihad, Hajj, *'umrah* and the like. Attention is also paid to not overburdening people in these situations.

To Allah be praise, for He has not made any hardship in religion; rather He has made His religion easy and has paid attention to the circumstances of His slaves and that which is in their best spiritual, physical and worldly interests.

Then Allah enjoins two acts of worship, which are the essence and foundation of all acts of worship: establishing prayer, without which religion cannot be sound, and paying zakâh, which is the proof of faith, by means of which help is given to the poor and needy. Hence Allah says:

﴿establish prayer﴾ with all its essential parts, fulfilling its necessary conditions and doing the complementary parts too. ﴿and give zakâh; and lend to Allah a goodly loan﴾ that is, one that is given sincerely for the sake of Allah, with a sincere intention and strong faith, and from permissible sources. This includes both obligatory and recommended kinds of charity.

Then Allah urges us to do good in general terms, as He says: ﴿Whatever good you send forth for your souls you will find it with Allah, better and greater in reward﴾. A good deed brings a tenfold reward, up to seven hundredfold, up to many times more.

It should be noted that an atom's weight of good in this world is many times better than this world and all that it contains, because of what it will lead to in paradise of pleasures and delights. Goodness and righteousness in this world will be the cause of goodness and immense reward in the hereafter, for that is the seed, basis and foundation of goodness in the hereafter. How regrettable is time spent in heedlessness, and how regrettable is time spent without doing any righteous deeds. How regrettable it is to see hearts that are not affected by the exhortation of their Creator, and for whom all the encouragement of the One Who is more merciful to them than they are to themselves is to no avail.

To You be praise, O Allah; to You we complain, and Your help we seek. There is no power and no strength except in You.

﴿And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful﴾. In the command to seek forgiveness after urging people to do good deeds there is a great deal of benefit.

That is because the human being will inevitably fall short with regard to that which is enjoined upon him, either because he does not do it at all, or because he does it imperfectly.

So Allah has commanded us to make up for that by seeking forgiveness. The individual commits sin night and day, and if Allah does not bestow His mercy and forgiveness upon him, he will be doomed.

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



74. Soorat al-Muddath-thir

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿بَاتِبِهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنْذِرْ ۝٢ وَرَبِّكَ فَكَبِّرْ ۝٣ وَيَا بَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥﴾
﴿وَلَا تَمُنَّ بِتَسْكَرٍ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧﴾ (سورة المدثر: ١-٧)

- 74:1. O you who are covered with your cloak,
74:2. arise and warn,
74:3. your Lord magnify,
74:4. your garments purify,
74:5. abomination shun,
74:6. do not give out of a desire for gain,
74:7. and for the sake of your Lord, be patient.

We noted above that the words *Muzzammil* and *Muddath-thir* have the same meaning, and that Allah commanded His Messenger (ﷺ) to strive hard in worshipping Him, whether the benefit thereof was limited to him alone or extended to others. We also noted the command to do acts of worship of great virtue, the benefit of which was limited to himself, and to bear with patience the harm of his people.

Here Allah instructs him to openly call people and warn them, as He says:

﴿arise﴾ that is, get up with resolve and vigour
 ﴿and warn﴾ people in words and deeds that will achieve the purpose and explain what the warning is about, so that people will know how to avoid the punishment.

﴿your Lord magnify﴾ that is, glorify Him by affirming His oneness, and make your aim when warning people the pursuit of His pleasure, and so that people will glorify Him and worship Him.

﴿your garments purify﴾. It may be that what is meant by his garments is all his deeds, and purifying them means making them sincere and carrying them out in the most perfect manner, ridding them of anything that may render them invalid, spoil them or undermine them, such as polytheism, showing off, hypocrisy, self-admiration, arrogance, heedlessness and other attitudes that one is enjoined to avoid in all acts of worship.

That includes purifying one's garments and removing impurities from them, for that is part of purifying one's deeds, especially in the case of prayer, concerning which many of the scholars say that removing physical impurities is one of the conditions of prayer.

Or it may be that what is meant by garments is garments in the usual sense, and that he was commanded to purify them and remove all impurities from them, at all times, especially when beginning to pray. As he was enjoined to purify himself outwardly, then outward purification is part of inward purification.

﴿abomination shun﴾ – it may be that what is meant by abomination is idols and images, that were worshipped alongside Allah. So Allah commanded him to shun them and disavow them, and to reject whatever is attributed to them of words or deeds. Or it may be that what is meant by abomination is all evil deeds and words, in which case it is a command to refrain from sins, both minor and major,

visible and hidden. So that includes the ascription of partners to Allah (*shirk*), and all lesser sins.

«do not give out of a desire for gain» that is, do not give to people and do them favours, whether they have to do with religious or worldly matters, in the hope of gaining more in return, thinking that you have the upper hand over them by virtue of showing them kindness.

Rather you should treat people kindly in whatever ways you can, and forget about your favours to them; do not seek reward for that except with Allah, and treat the one to whom you did a favour and others in the same manner.

«and for the sake of your Lord, be patient» that is, seek reward for your patience and seek the pleasure of Allah (ﷻ) thereby.

The Messenger of Allah (ﷺ) complied fully with the command of his Lord, and hastened to do so. So he warned the people and explained to them, by means of the clear revelations, all that Allah wanted of them. He glorified Allah (ﷻ) and called people to glorify Him, he purified his deeds, both visible and hidden, of all bad elements, and he shunned everything that would take people further away from Allah, such as idols and idol worshippers, and evil and evildoers.

It is thanks to him, after Allah, that the message reached us, without him expecting any recompense or thanks from people for that.

He showed perfect patience for the sake of Allah. He was patient in obeying Allah, and in refraining from disobedience to Allah, and he was patient in accepting the painful decree of Allah, until he surpassed the Messengers of strong resolve, may the blessings and peace of Allah be upon him and upon them all.



﴿فَإِذَا نَفَرْنَا فِي السَّمَاءِ ﴿٨﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

(سورة المذثر: ٨-١٠)

74:8. Then when the Trumpet is sounded,

74:9. that day will be a difficult day,

74:10. not easy for the disbelievers.

That is, when the Trumpet is sounded for all creatures to rise from their graves and gather for the Day of Resurrection, ﴿that day will be a difficult day﴾ because of its many horrors and hardships, ﴿not easy for the disbelievers﴾ because they will despair of all good, and will be certain of their doom and perdition.

What this implies is that it will be easy for the believers, as Allah (ﷻ) says elsewhere:

﴿...The disbelievers will say: This will be a hard day!﴾ (al-Qamar 54: 8)



﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَيْنَ شُهُودًا ﴿١٣﴾
 وَمَهْدَتْ لَهُ تَمَهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأْرِهْقُهُ
 صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ
 عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
 سَأَصْلِيهِ سَفَرًا ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَفَرٌ ﴿٢٧﴾ لَا يَبْقَى وَلَا تَذَرُ ﴿٢٨﴾ لَوْحَةٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا
 تِسْعَةٌ عَشْرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا
 لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
 وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي
 مَنْ يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾ ﴾ (سورة المدثر: ١١-٣١)

74:11. Leave Me to deal with the one whom I created alone [and penniless].

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- 74:12. then gave him abundant wealth,
74:13. and sons by his side,
74:14. and smoothed the way for him to power and status,
74:15. yet he desires that I should give him more.
74:16. By no means! For he stubbornly denies Our revelations.
74:17. I will subject him to an overwhelming punishment.
74:18. He reflected and deliberated.
74:19. May he perish, how he deliberated!
74:20. Again, may he perish, how he deliberated!
74:21. Then he looked around,
74:22. then he frowned and scowled,
74:23. then he turned away insolently,
74:24. and said: This is nothing but magic handed down;
74:25. this is nothing but the words of a human being!
74:26. I will admit him to hell,
74:27. and how could you know what hell is?
74:28. It leaves nothing and spares no one,
74:29. scorching the skin.
74:30. Appointed over it are nineteen [angels].
74:31. We have appointed none but angels as keepers of the fire, and
We have only mentioned their number as a trial for those who
disbelieve, so that those who were given the Book might attain
certainty and those who believe might increase in faith; so
that those who were given the Book and the believers might
have no doubts; and so that those in whose hearts is a disease
and the disbelievers might say: What does Allah mean by this
number? Thus Allah leaves to stray whomever He wills and
guides whomever He wills, and no one knows the hosts of your
Lord but He. This is but a reminder to humankind.
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These verses were revealed concerning al-Waleed ibn al-Mugheerah, who stubbornly rejected the truth and openly fought and opposed Allah and His Messenger (ﷺ). Therefore Allah condemned him as He condemned no one else, and this is the requital of everyone who stubbornly rejects and opposes the truth: he will be disgraced in this world and the punishment of the hereafter is more shameful. Hence Allah said:

«Leave Me to deal with the one whom I created alone [and penniless]» that is, I created him alone, without wealth, without family and without anything else, and I kept caring for him and causing him to grow.

«then gave him abundant wealth» that is, I gave him a great deal of wealth, and I gave him «sons», that is, male children «by his side» that is, they are with him constantly, he enjoys their company, his needs are met by them, and he has their support.

«and smoothed the way for him to power and status» that is, I gave him power in this world and granted him the means of attaining it, so that he was able to get all that he wanted and desired.

«yet» despite these blessings and favours «he desires that I should give him more» that is, he desires to attain bliss in the hereafter as he attained blessings in this world.

«By no means!» That is, it will not be as he hopes; on the contrary, the outcome will be other than what he seeks.

That is because «he stubbornly denies Our revelations» that is, he recognised them, but then he stubbornly denied them. They called him to the truth, but he did not submit to it.

And he was not content simply to turn away from the revelations; rather he began to oppose them and strive to undermine them. Hence Allah says of him:

«He reflected» that is, he thought to himself «and deliberated» about saying something to undermine the Qur'an.

«May he perish, how he deliberated! Again, may he perish, how he deliberated!» because he deliberated about something that was beyond him and tried to do something that he and his ilk will never be able to do.

«Then he looked around», not saying a word, «then he frowned and scowled» – what appears to be the case is that this was out of resentment and hatred towards the truth.

«then he turned away insolently» and as a result of his intellectual, physical and verbal efforts, he said:

«This is nothing but magic handed down; this is nothing but the words of a human being» that is, this is not the words of Allah, rather it is the words of human beings, and it is not the words of good human beings, rather it is the words of evildoers and bad people, namely liars and magicians.

May he perish, how far away he was from the truth and how deserving he is of doom and perdition!

How could anyone think or imagine that the most sublime and greatest of words, the words of the Almighty Lord, the Majestic and Most Generous, could resemble the words of poor, imperfect humans?

How could this stubborn liar dare to describe in such terms the words of Allah, Who originates and recreates?

He deserves nothing but severe punishment and divine vengeance. Hence Allah (ﷻ) says: «I will admit him to hell, and how could you know what hell is? It leaves nothing and spares no one» that is, because of its intensity it does not leave anything of the one who is punished but it will reach it.

«scorching the skin» that is, it will scorch and burn them with its punishment, causing them pain with its extreme heat and cold.

«Appointed over it are nineteen [angels]» as its keepers. They are harsh and stern, never disobeying Allah in what He commands them, and they do what they are commanded to do.

﴿We have appointed none but angels as keepers of the fire﴾, because they are so strong and powerful ﴿and We have only mentioned their number as a trial for those who disbelieve﴾ what is meant is: We have told you the number so that We may make known who is sincere and who is lying. This is indicated by the words that follow this statement: ﴿so that those who were given the Book might attain certainty and those who believe might increase in faith﴾. For the People of the Book, if the number mentioned matches and is exactly the same as the number that they have, this will increase them in certainty of the truth. For the believers, every time Allah sent down a verse and they believed in it, that increased them in faith.

﴿so that those who were given the Book and the believers might have no doubts﴾ that is, so as to dispel doubts from them.

These are important objectives to which people of mature understanding pay attention and care about, striving to increase their certainty and faith at all times, with regard to issues of religion, and to ward off doubt and illusion that could undermine the truth in a person's mind. Whatever Allah revealed to His Messenger (ﷺ), He made it lead to all these sublime benefits and made it a means of distinguishing the liars from those who are sincere.

Hence He says: ﴿and so that those in whose hearts is a disease﴾ namely doubt, confusion and hypocrisy, ﴿and the disbelievers might say: What does Allah mean by this number?﴾ This is reflective of confusion, doubt and disbelief in the revelations of Allah on their part. This is how Allah guides those whom He guides and leaves to stray those whom He leaves to stray. Hence He says: ﴿Thus Allah leaves to stray whomever He wills and guides whomever He wills﴾. Whomever Allah guides, He makes what He revealed to His Messenger (ﷺ) a mercy in his case, increasing him in faith and religious commitment.

And whomever He leaves to stray, He causes what He revealed to His Messenger (ﷺ) to increase him in wretchedness, confusion

and darkness. What is required is to receive what Allah and His Messengers tell us with acceptance and submission.

For no one knows the hosts of your Lord, the angels and others, ﴿but He﴾, so if you are ignorant of His hosts, and the All-Knowing, All-Aware tells you of them, then you must believe what He tells you, without any doubt.

﴿This is but a reminder to humankind﴾ that is, the purpose of this exhortation and admonition is not in vain; rather its purpose is to remind people of that which will benefit them, so that they may do it, and of that which will harm them, so that they may avoid it.



﴿كَلَّا وَالْقَمَرَ ۝٣٢﴾ وَاللَّيْلَ إِذَا أَذْبَرَ ۝٣٣﴾ وَالصُّبْحَ إِذَا أَسْفَرَ ۝٣٤﴾ إِنَّهَا لِأَحَدَى الْكَبِيرِ ۝٣٥﴾ نَذِيرًا
لِّلْبَشَرِ ۝٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ ۝٣٨﴾ إِلَّا أَصْحَابَ
الْأَيْمَنِ ۝٣٩﴾ فِي جَنَّاتٍ يَسَاءَلُونَ ۝٤٠﴾ عَنِ الْمُجْرِمِينَ ۝٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ۝٤٢﴾ قَالُوا لَئِن لَّا
رَأَيْنَا مِنَ الْمُصَلِّينَ ۝٤٣﴾ وَلَوْ نَرَاكَ تُطْعِمُ الْمَسْكِينِ ۝٤٤﴾ وَكُنَّا تَخَوِّضُ مَعَ الْخَائِضِينَ ۝٤٥﴾ وَكُنَّا
نُكَذِّبُ بِيَوْمِ الدِّينِ ۝٤٦﴾ حَتَّىٰ آتَانَا الْبَيِّنَاتُ ۝٤٧﴾ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ۝٤٨﴾ فَمَا لَهُمْ
عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۝٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ۝٥١﴾ بَلْ يُرِيدُ كُلُّ
أَمْرٍ مِنْهُمْ أَنْ يُوَفَّىٰ صُحْفًا مُّنْشَرَةً ۝٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝٥٣﴾ كَلَّا إِنَّهُ
تَذْكَرَةٌ ۝٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ۝٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَىٰ وَأَهْلُ
الْمَعْفِرَةِ ۝٥٦﴾ ﴿سورة المدثر: ٣٢-٥٦﴾

74:32. Nay; by the moon,

74:33. and by the night when it departs,

74:34. and by the dawn when it brightens,

74:35. verily it [hell] is one of the gravest of matters,

74:36. a warning to humankind,

- 74:37. to whomever among you wishes to advance or regress.
 74:38. Every person is held in pledge for what he earns,
 74:39. except those on the right.
 74:40. In gardens they will ask one another
 74:41. about the evildoers:
 74:42. What brought you to hell?
 74:43. They will say: We were not among those who prayed,
 74:44. and we did not feed the poor,
 74:45. and we indulged in vain discourse along with those who indulged therein,
 74:46. and we denied the Day of Judgement,
 74:47. until that which was certain [namely, death] came to us.
 74:48. So the intercession of the intercessors will not benefit them.
 74:49. Then what is the matter with them, that they turn away from the Reminder [the Qur'an],
 74:50. as if they were startled [wild] donkeys
 74:51. fleeing from a lion?
 74:52. Indeed each one of them wants to be given an unfurled scroll.²⁹
 74:53. By no means! Rather they do not fear the hereafter.
 74:54. Nay, verily this is a reminder,
 74:55. so let him who will pay heed.
 74:56. But they will not pay heed unless Allah wills. He is most worthy of being feared and most worthy of granting forgiveness.

﴿Nay; by the moon...﴾ Here Allah (ﷻ) swears by the moon, by the night when it departs, and by the day when it grows light, because these things are among the great signs of Allah that highlight the perfect nature of His might, His wisdom, the vastness of His power,

²⁹ That is, an unfurled scroll of revelation, direct from Allah, instructing him to follow the Prophet (ﷺ).

the far-reaching nature of His mercy and the all-encompassing nature of His knowledge.

What is attested to is that ﴿verily it [hell] is one of the gravest of matters﴾ that is, it is one of the greatest calamities and gravest issues. So if We tell you about it, and you are aware of it and understand it, then let whoever will among you go ahead and do that which will bring him closer to his Lord and to His pleasure, and will bring him closer to paradise;

or let him refrain from doing that for which he was created and that which Allah loves and which pleases Him, and let him commit sins that will bring him closer to the fire of hell, as Allah (ﷻ) says elsewhere: ﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf 18: 29*)

﴿Every person is held in pledge for what he earns﴾ that is, he is firmly yoked to his deeds, for which he may deserve punishment ﴿except those on the right﴾ for they are not held in pledge; rather they will be released and let go

﴿In gardens they will ask one another about the evildoers﴾ that is, in the gardens where they will have all that they sought and they will achieve the highest level of comfort, security and reassurance, they will start to ask one another questions, and in the course of their discussion they will ask about the evildoers: what happened to them, and did they find what Allah promised them?

They will say to one another: Shall we look for them? Then they will look down and see them in the middle of the blazing fire, and they will say to them:

﴿What brought you to hell?﴾ That is, what caused you to enter it? For what sin did you deserve it?

﴿They will say: We were not among those who prayed, and we did not feed the poor﴾, so we showed no sincerity towards Allah and no kindness or help to people who were in need.

﴿and we indulged in vain discourse along with those who indulged therein﴾ that is, we used to indulge in falsehood and oppose the truth. ﴿and we denied the Day of Judgement﴾ as a result of indulging in vain discourse, which was an implicit rejection of the truth. One of the most obvious of truths is the Day of Judgement, which is the occasion of requital for deeds, when the dominion of Allah will be made manifest and He will judge all people with justice.

We persisted in that evil way, ﴿until that which was certain [namely, death] came to us﴾. When they died in a state of disbelief, at that point it became impossible for them to seek a way out of the trouble in which they found themselves, and the door of hope was closed to them.

﴿So the intercession of the intercessors will not benefit them﴾ because no one can intercede except one with whom Allah is pleased, but Allah is not pleased with the deeds of these people.

Having explained the fate of those who differ and warned of what will happen to them, Allah now rebukes and blames those who are still alive, as He says:

﴿Then what is the matter with them, that they turn away from the Reminder [the Qur'an]﴾ in rejection and heedlessness, ﴿as if﴾, in their strong aversion towards it ﴿they were startled [wild] donkeys﴾ that is, as if they were wild donkeys who got startled and alarmed one another, so they began to run even faster, ﴿fleeing from a lion﴾ – the word translated here as ﴿lion﴾ may refer to a hunter who is shooting arrows at them, or to a lion or other predator.

This is a depiction of the strongest kind of aversion towards the truth, yet even with this turning away and aversion, they make big demands, for ﴿Indeed each one of them wants to be given an unfurled scroll﴾ to be sent down to him from heaven, and he claims that he will not follow the truth unless he receives that. But they were lying, for even if every sign came to them, they would not believe until they saw the painful punishment. Clear signs had already come to them

that highlighted and explained the truth; if there had been anything good in them, they would have believed.

Hence Allah says: ﴿By no means﴾, We will not give them what they demand, for their only aim is to outwit the Prophet (ﷺ).

﴿Rather they do not fear the hereafter﴾ for if they did fear it, they would not have done what they did.

﴿Nay, verily this is a reminder﴾ – the pronoun refers either to this soorah or to what it contains of this admonition.

﴿so let him who will pay heed﴾ because the way has been shown to him clearly, and evidence has been presented to him.

﴿But they will not pay heed unless Allah wills﴾ for His will is always done and is all-encompassing; no event, great or small, goes beyond His will. This is a refutation of the Qadaris, who do not believe that people's deeds are subject to the will of Allah, and of the Jabarists who claim that man has no free will or any deed of his own in a true sense, rather he is compelled to do what he does. But here Allah (ﷻ) affirms that people do have free will in a true sense and in reality, but He states that their will is subordinate to His will.

﴿He is most worthy of being feared and most worthy of granting forgiveness﴾ that is, He is most worthy of being feared and worshipped, because He is God and none is deserving of worship except Him; and He is most worthy to forgive those who fear Him and seek His pleasure.

This is the end of the commentary on Soorat al-Muddath-thir.

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



75.
Soorat al-Qiyâmah



(Al-Makki)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾ بَلَىٰ قَدِيرِينَ عَلَيْنَا أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾ بَلَىٰ يُرِيدُ الْإِنْسَانُ لِيَفْجُرْ أَمَامَهُ، ﴿٥﴾ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَامَةِ ﴿٦﴾﴾ (سورة القيامة: ١-٦)

- 75:1. Verily I swear by the Day of Resurrection,
75:2. and verily I swear by the self-reproaching soul,
75:3. does man think that We will not reassemble his bones?
75:4. Indeed We are able to perfectly restore his fingertips.
75:5. But man desires to persist in his evil ways,
75:6. and asks [derisively]: When will this Day of Resurrection be?
-

﴿Verily I swear by the Day of Resurrection﴾ – what is sworn by here is the same as that to which the oath attests, namely the resurrection after death and the rising of people from their graves,

then their standing and waiting for the Lord's judgement concerning them.

﴿and verily I swear by the self-reproaching soul﴾ – this refers to all souls, both good and wicked. The soul is described as self-reproaching because it hesitates a great deal and reproaches itself, and it does not remain steady in any condition. And at the time of death, the soul begins to reproach the person for what he has done; even the believer's soul will reproach him for what he did in this world of being negligent and falling short in some duties, or becoming heedless.

The oath sworn by the requital, to confirm that the requital will indeed take place, is combined with mention of the one who will deserve requital on the Day of Resurrection. Then Allah tells us that, despite this, some stubborn people deny the Day of Resurrection, as He says:

﴿does man think that We will not reassemble his bones﴾ after death? This is like what Allah says elsewhere:

﴿...He says: Who can give life to bones that have crumbled to dust?﴾
(*Yâ Seen* 36: 78)

In his ignorance and enmity, man thinks it unlikely that Allah is able to recreate his bones, which are the framework that support his body. Allah responds to him by saying:

﴿Indeed We are able to perfectly restore his fingertips﴾ that is, the ends of his fingers and his bones, which implies the recreation of all parts of the body, because once the fingertips are there, then the physical creation of the body is complete.

Man's denial of the power of Allah (ﷻ) is not due to any lack of evidence to that effect; rather he took this stance because his intention is to deny what lies ahead of him of the resurrection.

Then Allah tells us of what will happen on the Day of Resurrection:

﴿إِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُؤُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْفَىٰ مَعَاذِرَهُ ﴿١٥﴾﴾ (سورة القيامة: ٧-١٥)

- 75:7. So when the eyes stare fixedly,
 75:8. and the moon loses its light,
 75:9. and the sun and moon are brought together,
 75:10. on that day man will say: Where shall I flee?
 75:11. Nay, there is no refuge!
 75:12. On that day the final destination will be with your Lord.
 75:13. On that day man will be informed of what he sent on ahead and left behind.
 75:14. Indeed man is well aware of what he is doing,
 75:15. even though he may offer his excuses [to justify his deeds].

﴿So when the eyes stare fixedly﴾ that is, when the resurrection comes, the eyes will stare fixedly in great horror, without blinking. This is like the passage in which Allah (ﷻ) says:

﴿...He is only giving them respite until a day when the eyes will stare fixedly [in horror]. They will rush headlong, heads raised, eyes unblinking and hearts void.﴾ (Ibrāheem 14: 42-43)

﴿and the moon loses its light﴾ that is, its light and its dominance disappear,

﴿and the sun and moon are brought together﴾ although they have never been brought together since Allah created them. Allah (ﷻ) will bring them together on the Day of Resurrection, and the moon will lose its light and the sun will cease to shine. Then they will be thrown into the fire, so that people will see that they are subject to Allah's

dominion, and so that those who used to worship them will see that they were wrong.

«On that day man will say», when he sees that great upheaval: «Where shall I flee?» That is, where can I run to and escape from what has befallen us?

«Nay, there is no refuge» that is, there is no place for anyone to turn to except to Allah.

«On that day the final destination will be with your Lord» for all people. No one will be able to hide himself or flee from that place; rather each one will inevitably be stopped so that he may be required for his deeds. Hence Allah says:

«On that day man will be informed of what he sent on ahead and left behind» that is, all his deeds both good and bad, from the beginning of his life until the end, and he will be informed about something that he cannot deny.

«Indeed man is well aware of what he is doing» that is, he is witness to it and knows the consequences thereof.

«even though he may offer his excuses [to justify his deeds]»; those excuses will not be accepted when a person is confronted with his deeds and will admit them. This is like the verse in which Allah (ﷻ) says:

«[It will be said to him:] Read your own record; sufficient is your own soul as a reckoner against you this day.» (*al-Isrâ' 17: 14*)

Even if he does deny or give an excuse for what he did, his denial and excuse will not benefit him in the slightest, for his own hearing and vision, and all his faculties, will testify against him and tell of what he used to do. The time for rebuke will be over and it will be of no benefit.

«On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.» (*ar-Room 30: 57*)



﴿لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ ۞ ﴿۱۶﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿۱۷﴾ فَإِذَا قَرَأْتَهُ فَانصتْ لَهُ، ﴿۱۸﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿۱۹﴾ (سورة القيامة: ۱۶-۱۹)

- 75:16. Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation.
- 75:17. Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it.
- 75:18. So when We recite it [through Jibreel], follow its recitation attentively.
- 75:19. Then it is incumbent upon Us to make its meanings clear.

When Jibreel brought the revelation to him and began to recite it to him, the Prophet (ﷺ) would hasten to recite it – out of eagerness – before Jibreel had finished reciting, and would recite it along with him. But Allah told him not to do that, and said:

﴿...Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed...﴾ (Tā Hâ 20: 114)

And here Allah says: ﴿Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation﴾.

Then He guaranteed that He would inevitably enable him to memorise it and recite it, and that Allah would enable him to learn it by heart, as He said:

﴿Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it﴾. The reason for the eagerness in your heart is your concern that you may miss it or forget it, but if Allah guarantees it for you, then there is no need for that.

﴿So when We recite it [through Jibreel], follow its recitation attentively﴾ then when Jibreel has completed the recitation of what Allah has revealed to you, follow what he recites.

«Then it is incumbent upon Us to make its meanings clear» that is, to explain its meanings. Thus Allah promised him that He would preserve its wording and preserve its meanings, and this is the highest level of preservation. So the Prophet (ﷺ) complied with the etiquette enjoined by his Lord. When Jibreel recited Qur'an to him after that, he would listen attentively, then when he had finished, he would recite it.

This verse highlights the etiquette of receiving knowledge; the learner should not hasten to ask questions before the teacher has finished explaining the issue that he started discussing. Then when he has finished, the learner may ask about anything he did not understand.

Similarly, if there is something at the beginning that needs to be questioned or approved, one should not hasten to either question it or accept it, until the speaker has finished speaking, so that it may become clear what his words contain of truth or falsehood, and so that the listener may understand it in such a way that he can comment on it.

This verse also highlights the fact that just as the Prophet (ﷺ) explained to his Ummah how to recite the words of the Qur'an, he also explained its meanings to them.



﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذُرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
 وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾ (سورة القيامة: ٢٥-٢٠)

75:20. Nay, but you [O people] love this present life,

75:21. and are heedless of the hereafter.

75:22. On that day, some faces will be radiant,

75:23. gazing upon their Lord.

75:24. And on that day, some faces will be gloomy,

75:25. knowing that a great calamity is about to befall them.

That is, what has made you negligent and caused you to turn away from the admonition and reminder of Allah is the fact that you ﴿love this present life﴾ and are striving for worldly gains, pleasures and desires, and you are giving it precedence over the hereafter. So you are failing to strive for the hereafter, because the delights and pleasures of this world are immediate, and man is fond of that which is immediate, whereas the eternal bliss of the hereafter is deferred. It is for this reason that you are negligent about the hereafter, and you ignore it as if you were not created for it, and as if this worldly realm were the eternal realm for the sake of which you are spending your precious lives and striving for it night and day. Thus facts are turned upside down, which results in loss.

If you gave precedence to the hereafter over this world, and looked at the consequences of things with insight and wisdom, you would have prospered and made gains with no loss, and you would have triumphed in a way that is untainted by misery.

Then Allah mentions that which prompts one to give precedence to the hereafter, by explaining the various states in which people will find themselves. He says concerning the reward of those who gave precedence to the hereafter over this world:

﴿On that day, some faces will be radiant﴾ that is, they will be beautiful, beaming brightly and filled with light, because of the joy and delight in their hearts and souls.

﴿gazing upon their Lord﴾ that is, looking at their Lord, according to their status:

Some of them will gaze upon Him every day, morning and afternoon; some will gaze upon Him once every week. Thus they will have the joy of gazing upon His noble Countenance and astounding beauty, for there is nothing like unto Him. When they see Him, they will forget the state of bliss in which they are, and they will attain inexpressible joy and happiness. Their faces will be radiant and will

increase in beauty. We ask Allah, the Most Generous, to make us among them.

And Allah says concerning those who give precedence to this world over the hereafter:

﴿And on that day, some faces will be gloomy﴾ that is, frowning and scowling, utterly humiliated

﴿knowing that a great calamity﴾ that is, a severe and painful punishment ﴿is about to befall them﴾, and this is why their faces have changed and they are frowning.



﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٦٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٦٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٦٨﴾ وَالنَّفْسَ السَّاقِطَ بِالسَّاقِ ﴿٦٩﴾
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٧٠﴾ فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٧١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٧٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِيهِ
 يَتَمَطَّىٰ ﴿٧٣﴾ أُولَىٰ لَكَ فَأُولَىٰ ﴿٧٤﴾ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٧٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٧٦﴾ أَلَمْ
 يَكُنْ نَاطِقًا مِن مَّنِّي يُمْنَىٰ ﴿٧٧﴾ ثُمَّ كَانَ عَاقِبَةَ فَعَلَىٰ فَسَوَىٰ ﴿٧٨﴾ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٧٩﴾
 أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُخَيِّئَ الْمَوْتَىٰ ﴿٨٠﴾﴾ (سورة القيامة: ٢٦-٤٠)

- 75:26. Indeed, when [the departing soul] reaches the throat,
 75:27. and it is said: Is there any healer [who could save him now]?
 75:28. – and [the dying person] realises that it is his final departure,
 75:29. and agony is heaped on agony;³⁰
 75:30. on that day, he will be driven unto your Lord.
 75:31. He neither believed nor prayed;
 75:32. rather he denied and turned away,
 75:33. and went swaggering back to his family.
 75:34. Woe to you [O man], and again woe!

³⁰ That is, the agony and distress of departing this world is combined with the agony and fear of entering the hereafter.

- 75:35. Then woe to you, and again woe!
 75:36. Does man think that he will be left unchecked?
 75:37. Was he not a drop of semen emitted,
 75:38. then he became a clinging clot, then Allah formed him and fashioned him,
 75:39. and made from him the two genders, male and female?
 75:40. Is not He Who has done that able to bring the dead to life?

Here Allah (ﷻ) admonishes His slave and reminds him of the situation of the dying person: when his soul reaches his throat, at that point he will be in great distress and will seek every means that he thinks will help him to attain healing and relief.

Hence Allah says: ﴿and it is said: Is there any healer [who could save him now]?﴾ That is, anyone who could perform *ruqyah*, because they have lost all hope of regular ways of healing, so there is nothing left but to pursue divine means. But when the divine will and decree comes, it cannot be put back.

﴿and [the dying person] realises that it is his final departure﴾ from this world, ﴿and agony is heaped on agony﴾ that is, hardships come one after another and are heaped up on one another, and the matter becomes serious and his distress becomes immense, and the soul that is used to being in the physical body is meant to depart, but it is still with it, and soon it will be driven to Allah (ﷻ) so that He may requite it for its deeds and make it admit its misdeeds.

But the stubborn person who does not benefit from the revelations will still persist in his transgression, disbelief and obstinacy.

﴿He neither believed﴾ that is, he did not believe in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad.

﴿nor prayed; rather he denied﴾ the truth ﴿and turned away﴾ from the divine commands and prohibitions, at the time when he was at ease with himself and did not fear his Lord; rather he ﴿went swaggering back to his family﴾, not caring about anything.

Allah warns him by saying: ﴿Woe to you [O man], and again woe! Then woe to you, and again woe!﴾ This is a repeated threat.

Then He reminds him of his original creation, as He says: ﴿Does man think that he will be left unchecked﴾ that is, left alone, with no commands and prohibitions, and no reward or punishment?

This is wrong thinking, and is thinking of Allah in terms that are not appropriate to His wisdom.

﴿Was he not a drop of semen emitted, then﴾ after having been a drop of semen, ﴿he became a clinging clot﴾ of blood, ﴿then Allah formed him﴾ from the clot, making him a living being, and fashioned him properly,

﴿and made from him the two genders, male and female? Is not He Who has done that﴾ namely creating man and causing him to go through these stages of development ﴿able to bring the dead to life?﴾ Indeed He is able to do all things.

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

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



76.

Soorat al-Insân

(Makkah)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا
وَإِمَّا كَفُورًا ﴿٣﴾ ﴾ (سورة الإنسان: ١-٣)

- 76:1. Was there not a period of time when man was nothing worth mentioning?
- 76:2. Verily We have created man from a drop of mingled fluid, in order to test him. So We gave him hearing and sight.
- 76:3. Verily We have shown him the way, whether he is grateful or ungrateful.

In this soorah, Allah tells us of the beginning, middle and end of man's existence. He tells us that a long time passed – before man existed – when he was nothing and was not even mentioned.

Then when it was Allah's will to create man, He created his father Adam from clay, then He made his offspring ﴿from a drop

of mingled fluid» that is, an insignificant fluid that is regarded as off-putting

«in order to test him» thereby, to see whether he would pay attention to how he was in his initial state, or he would forget it and become arrogant.

Then Allah caused him to develop and created for him hidden and visible faculties, such as hearing, sight and all the other faculties that He perfected for him and made them sound, so that man could attain thereby that which is beneficial for him.

Then He sent the Messengers to him, and sent down the Books, and guided him to the path that leads to Him; He explained it and urged man to follow it, and told him of what he would have when he reaches Allah.

Then He told him of the path that leads to doom, warned him against it, and told him of what would happen to him if he followed it, and He tested him thereby.

So people are divided into two categories: those who are grateful for the blessings that Allah bestows upon them and do the duties that Allah has enjoined upon them; and those who are ungrateful for the blessings that Allah has bestowed upon them, both spiritual and worldly, so they reject them, disbelieve in their Lord, and follow the path that leads to doom.

Then Allah describes the two groups at the time of requital, as He says:



﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلَآ وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ
مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾﴾

- 76:4. Verily We have prepared for the disbelievers chains, iron collars and a raging fire.
- 76:5. Verily the righteous will drink from a cup [of wine] mixed with camphor,
- 76:6. [drawn from] a spring from which the slaves of Allah will drink, making it flow wherever they wish.

That is, We have prepared and made ready for those who disbelieve in Allah, reject His Messengers and dare to commit sin ﴿chains﴾ in the fire of hell, as Allah (ﷻ) says elsewhere:

﴿Then bind him in a chain the length of which is seventy cubits.﴾
(al-Hāqqah 69: 32)

﴿iron collars﴾ by means of which their hands are fastened to their necks

﴿and a raging fire﴾ that is, it will increase in flames, fuelled by their bodies;

﴿...as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment...﴾
(an-Nisā' 4: 56)

This punishment is ongoing and eternal; they will abide therein forever.

As for ﴿the righteous﴾, who are the ones whose hearts are pure because of what they contain of love of Allah and knowledge of Him, and because of their good manners, and because of their having purified themselves physically by using their faculties in doing righteous deeds,

Allah tells us that they ﴿will drink from a cup [of wine]﴾ that is, a delicious drink of wine ﴿mixed with camphor﴾ to cool it down and reduce the sharpness of its taste. This camphor will be extremely delicious, free of any contamination and unpalatability, as is the case with the camphor of this world, because whatever Allah tells us of that

which is in paradise of things that have earthly counterparts, they will be free of any of the problematic elements that they have in this world.

As Allah (ﷻ) tells us elsewhere:

«[They will be] amidst thornless lote-trees, and banana trees laden with fruit.» (al-Wâqi`ah 56: 28-29)

«...with pure spouses...» (Āl 'Imrân 3: 15)

«For them will be an abode of peace with their Lord...» (al-An`ām 6: 127)

«...[there will be] therein all that souls may desire and all that eyes may delight in...» (az-Zukhruf 43: 71)

«[drawn from] a spring from which the slaves of Allah will drink» that is, they will have no fear about that delicious cup from which they will drink ever running out, for it has a source that will never end; it comes from a spring that flows constantly, and the slaves of Allah will make it flow wherever and however they wish.

If they wish, they will be able to direct it towards beautiful gardens full of blossoms, or make it run between the palaces and adorned dwellings, or in any direction they want.



﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا
قَتَرِيرًا ﴿١٠﴾﴾ (سورة الإنسان: ٧-١٠)

- 76:7. They fulfil their vows and fear a day the evil of which will be widespread,
76:8. and they give food, despite their love for it, to the needy, orphans and captives,
76:9. [saying]: We feed you only for the sake of Allah; we seek of you neither recompense nor thanks.

76:10. Verily we fear from our Lord a grim and awful day.

Here Allah tells us about some of their deeds:

﴿They fulfil their vows﴾ that is, they fulfil what they commit themselves to for the sake of Allah.

If they fulfil vows, which are not obligatory upon them unless they take that upon themselves, it is more likely that they will fulfil their commitment to basic obligatory duties.

﴿and fear a day the evil of which will be widespread﴾ that is, it will spread and reach everywhere, so they fear that its evil may reach them, therefore they avoid everything that may lead to that.

﴿and they give food, despite their love for it﴾ that is, although they love wealth and food, they give precedence to love of Allah over love of themselves, and they try to give their food to those who are most deserving and most in need of it, ﴿the needy, orphans and captives﴾.

By spending and feeding others, they seek the pleasure of Allah (ﷻ), implicitly saying: ﴿We feed you only for the sake of Allah; we seek of you neither recompense nor thanks﴾ that is, we seek neither financial recompense nor verbal praise.

﴿Verily we fear from our Lord a grim﴾ that is, very hard and evil ﴿and awful﴾ that is, stressful and miserable ﴿day﴾.



﴿فَوْقَهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا﴾ (11) ﴿وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾ (12) ﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرْبَابِ لَا يُرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا﴾ (13) (سورة الإنسان: 11-13)

76:11. Therefore Allah will protect them from the evil of that day, and will bestow upon them radiance and joy,

76:12. and will reward them for their patience and steadfastness with paradise and garments of silk,

76:13. wherein they will recline on couches; they will feel neither scorching heat nor bitter cold.

«Therefore Allah will protect them from the evil of that day» so the greatest terror will not grieve them; and the angels will welcome them (saying): This is your day, that you were promised (21: 103).

«and will bestow upon them» that is, He will honour them and give them

«radiance» in their faces

«and joy» in their hearts, thus combining both outward and inward bliss.

«and will reward them for their patience and steadfastness» in obeying Allah, for they strove as much as they could; in avoiding disobedience towards Allah, so they refrained from sin; and in accepting the painful decrees of Allah, so they did not complain about them.

«with paradise» that contains all bliss and is free of all troubles and problems

«and garments of silk», as Allah (ﷻ) says elsewhere:

«...and their garments therein will be of silk.» (Fāṭir 35: 33)

Perhaps Allah singled out silk for mention because their outward dress will be indicative of the condition of the wearer.

«wherein they will recline on couches» – reclining means sitting comfortably, with ease and in a relaxed manner. The word translated here as «couches» refers to couches covered with adorned cloths.

«they will feel» in paradise «neither scorching heat» that would cause them harm «nor bitter cold». At all times they will be in shade, with no heat or cold, so that they may feel physical enjoyment with no pain or discomfort caused by heat or cold.



﴿وَدَائِبَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نَدِيلاً﴾ (سورة الإنسان: ١٤)

76:14. Its shady branches will come down low over them, and its clusters [of fruit] will hang within easy reach.

That is, its fruits will be near at hand for anyone who wants them, so that he may take them whether he is standing, sitting or lying on his side.



﴿وَيُطَافُ عَلَيْهِم بِتَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا﴾ ﴿١٥﴾ ﴿فَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُهَا نَقِيرًا﴾ ﴿١٦﴾

(سورة الإنسان: ١٥-١٦)

76:15. Vessels of silver and goblets of crystal will be passed around among them,

76:16. crystal-clear, made of silver, filled to exact measure.

There will be passed around among the people of paradise by their servants ﴿Vessels of silver and goblets of crystal... crystal-clear, made of silver﴾ that is, they will be made of silver but they will be as clear as crystal. This is something most amazing, that something as dense and opaque as silver will be as clear as crystal because it is so pure.

﴿filled to exact measure﴾. They will be filled to the exact measure as desired by the people of paradise, the amount that will be most pleasing to them, so it will come to them exactly as they thought of it in their minds.



﴿وَسُقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾﴾ (سورة الإنسان:

(١٨-١٧)

76:17. Therein they will be given to drink a cup [of wine] mixed with ginger,

76:18. [drawn from] a spring therein called Salsabeel.³¹

«Therein» in paradise,
 «they will be given to drink a cup» of wine and nectar
 «mixed with ginger» to make its taste and scent good.
 «[drawn from] a spring therein» in paradise
 «called Salsabeel» it is called this because it is palatable, delicious
 and wholesome.



﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَوْنَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا ﴿٢٠﴾ وَمَلَكًا كَبِيرًا ﴿٢١﴾﴾ (سورة الإنسان: ١٩-٢٠)

76:19. Immortal [servant] boys will circulate among them; if you saw them, you would think they were scattered pearls,

76:20. and if you were to look there [paradise], you would see bliss and a vast domain.

«Immortal [servant] boys», who are created in paradise to remain therein; they will never change or grow old, and they are very handsome

³¹ The name Salsabeel comes from a root meaning soft or delicious, and refers to the palatability of the drink.

﴿will circulate among them﴾ that is, among the people of paradise, with their food and drink, to serve them.

﴿if you saw them﴾ spreading out to serve the people, ﴿you would think﴾, because of their beauty, that ﴿they were scattered pearls﴾. This is part of the pleasure of the people of paradise, that their servants will be immortal boys who are a pleasure to look at. They will enter their houses in complete safety, and will bring whatever they ask for and want.

﴿and if you were to look there [paradise]﴾ and you observed the bliss in which they live,

﴿you would see bliss and a vast domain﴾. You would see that one of them possesses palaces, dwellings and chambers that are adorned and decorated in a manner that can barely be described. He will have blooming gardens, delicious fruits hanging within easy reach, flowing rivers, amazing gardens, and birds that sing in an enchanting manner, such as moves the heart and brings joy to the soul. He will have wives who are extremely beautiful and kind, combining inner and outer beauty, such as fills the heart with joy and brings great pleasure and delight.

Around him will be immortal boys and eternal servants, bringing ease and comfort; thus they will enjoy a life of complete pleasure and perfect joy.

Over and above all that will be the greatest joy of seeing the Most Merciful Lord, hearing His words, delighting in closeness to Him and rejoicing in attaining His pleasure and eternal life that constantly increases in bliss at every moment.

Glory be to the Sovereign Lord, the clear Truth, Whose stores never run out and Whose generosity never decreases. Just as there is no end to His attributes, there is no end to His kindness and generosity.



﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿٦﴾ (سورة الإنسان: ٢١)

76:21. They will wear green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them to drink a pure beverage.

﴿They will wear green garments of fine silk and heavy brocade﴾ that is, they will be covered in green garments of fine silk and heavy brocade, which are the finest types of silk.

﴿and will be adorned with bracelets of silver﴾ that is, they will wear bracelets of silver on their arms, both males and females. This is a promise that Allah has made to them, and His promise will come to pass, because no one is truer in speech or in word than Him.

﴿and their Lord will give them to drink a pure beverage﴾ that is, one in which there is no impurity or contamination; it will cleanse their hearts of all hurt and pain.



﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا﴾ (سورة الإنسان: ٢٢)

76:22. [It will be said to them:] This is your reward, for your endeavours are appreciated.

﴿[It will be said to them:] This is your reward﴾ that is, this great reward and beautiful gift is yours, for what you sent on ahead of good deeds

﴿for your endeavours are appreciated﴾ that is, for a little effort Allah has granted you eternal bliss that cannot be enumerated.



﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾ ﴿سورة الإنسان: ٢٣﴾

76:23. Verily, it is We Who have sent down the Qur'an to you piecemeal.

Having mentioned the bliss of paradise, Allah (ﷻ) now says, ﴿Verily, it is We Who have sent down the Qur'an to you piecemeal﴾ which contains a promise and a warning, and an explanation of all that people need to know.

It contains instructions to comply with Allah's commands and laws in the most perfect manner, to strive to implement them, and to be patient and steadfast in doing so. Hence Allah says:



﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾ ﴿سورة الإنسان: ٢٤﴾

76:24. So be patient with the decree of your Lord, and do not yield to any sinner or disbeliever among them.

That is, be patient in accepting the decree of Allah without complaining about it, and in accepting His religious rulings, and comply with them, and do not let any obstacle prevent you from doing so.

﴿and do not yield﴾ to anyone among the stubborn, who want to bar you from His path
 ﴿to any sinner﴾ that is, one who commits sin and does acts of disobedience
 ﴿or disbeliever﴾. For yielding to the disbelievers, evildoers and mischief-makers will inevitably have to do with sin, for they do not enjoin anything but what they themselves desire.



﴿وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا﴾

﴿٢٦﴾ (سورة الإنسان: ٢٥-٢٦)

- 76:25. And remember the name of your Lord morning and afternoon,
76:26. and during the night prostrate to Him, and glorify Him a long part of the night.

Because patience would help him to worship Allah and remember Him a great deal, Allah enjoined that upon him and said: ﴿And remember the name of your Lord morning and afternoon﴾ that is, at the beginning and end of the day, which includes the obligatory prayers and what accompanies them of supererogatory prayers, as well as dhikr (remembering Allah), glorifying Allah, proclaiming His oneness and magnifying Him at those times.

﴿and during the night prostrate to Him﴾ that is, prostrate to Him a great deal, and that can only be done by offering a lot of prayers. ﴿and glorify Him a long part of the night﴾. We have seen above specific mention of the length of time which is referred to here in general terms:

﴿O you who are enwrapped [in garments], stand up in prayer throughout the night, except a little.﴾ (al-Muzzammil 73: 1-2)



﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾﴾ (سورة الإنسان: ٢٧)

- 76:27. Verily these [disbelievers] love this present life and pay no heed to a day that will be arduous.

«Verily these [disbelievers]» who reject you, O Messenger, after you explained the revelations to them and after they received promises and warnings, yet they did not benefit from that at all; rather they continued to give precedence to «(this present life)» and remained content with it.

«(and)» they «(pay no heed)» that is, they fail to strive and they neglect

«(a day that will be arduous)» namely the Day of Resurrection, the length of which is fifty thousand years according to your reckoning. Allah (ﷻ) says elsewhere:

«... The disbelievers will say: This will be a hard day!» (*al-Qamar* 54: 8)

So it is as if they were only created for this world, to settle in it.

Then Allah gives them rational evidence for the resurrection, which is the evidence of their initial creation:



﴿مَنْ خَلَقْتَهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾ (سورة

الإنسان: ٢٨)

76:28. It is We Who created them and made them strong. If We so willed, We could replace them completely with others like them.

«(It is We Who created them)» from nothing
 «(and made them strong)» that is, We made them strong and perfected their creation, with sinews, veins, arteries and visible and hidden strengths, until their bodies were perfected and completed, and they were able to do anything they wanted. The One Who created them in this manner is able to recreate them after their death in order to requite them, and it is not appropriate that the One Who caused them to pass through these stages would leave them unchecked.

with no commands or prohibitions, no reward or punishment. Hence He says:

﴿If We so willed, We could replace them completely with others like them﴾ that is, we could resurrect them in a different form, or recreate them exactly.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا نَشَاءُ وَلَا أَنْ يُشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾﴾ (سورة الإنسان: ٢٩-٣١)

- 76:29. Verily this is a reminder; so let him who will, start his journey towards his Lord.
- 76:30. But you cannot will it unless Allah so wills. Verily Allah is All-Knowing, Most Wise.
- 76:31. He admits whomever He wills to His mercy, and for the wrongdoers He has prepared a painful punishment.

﴿Verily this is a reminder﴾ that is, to remind the believer so that he may benefit from what it contains of warnings and encouragement. ﴿so let him who will, start his journey towards his Lord﴾ that is, let him follow a path that leads to Him, for Allah explains the truth and guidance, then He gives people the choice between following that guidance or turning away from it, whilst establishing proof against them.

﴿But you cannot will it unless Allah so wills﴾ for Allah's will is always done.

﴿Verily Allah is All-Knowing, Most Wise﴾; He is possessed of great wisdom with regard to those whom He guides and those whom He leaves to stray.

«He admits whomever He wills to His mercy» so He bestows His care upon him and guides him to the means and paths that lead to bliss. «and for the wrongdoers» who choose doom over guidance «He has prepared a painful punishment» because of their wrongdoing and transgression.

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



77.

Soorat al-Mursalât

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْخِصْنَ عَصْفًا ﴿٢﴾ وَالنَّشِيرَاتِ تَشْرًا ﴿٣﴾ فَأَلْفِرَقْنَ فَرَقًا ﴿٤﴾
فَالْمُنْقِذَاتِ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ تَنْذَرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٍ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ سُيِفَتْ ﴿١٠﴾ وَإِذَا الرَّسُلُ أُنْفَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾
لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَبَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ ﴿ (سورة

المرسلات: ١-١٥)

- 77:1. By those sent forth with beneficence,
- 77:2. and those that strike violently;
- 77:3. by those who scatter far and wide,
- 77:4. and those [angels] who bring criterion;
- 77:5. by those who deliver a reminder,
- 77:6. leaving no excuse and giving warning –
- 77:7. what you are promised will surely come to pass.
- 77:8. So when the stars are extinguished,

- 77:9. and when the sky is torn apart,
 77:10. and when the mountains are scattered like dust,
 77:11. and when the Messengers are summoned,
 77:12. until what day have these events been deferred?
 77:13. Until the Day of Judgement.
 77:14. And how could you know what the Day of Judgement is?
 77:15. Woe that day to the deniers!

Here Allah (ﷻ) attests to the resurrection and requital for deeds by means of an oath, swearing by ﴿those sent forth with beneficence﴾, namely the angels whom Allah (ﷻ) sends to carry out His decrees and control the universe, and to convey His religious decree by bringing His revelation to His Messengers.

﴿with beneficence﴾ – this describes those who are sent forth. What is meant is that they are sent forth with what is right, with wisdom and with that which is in people's best interests; they are not sent with anything bad or in vain.

﴿and those that strike violently﴾ – this also refers to the angels whom Allah (ﷻ) sends and whom He describes as hastening to do as He commands, quickly carrying out His commands like a strong wind.

This may also refer to powerful winds that have strong gusts.

﴿by those who scatter far and wide﴾ it may be that this refers to the angels who scatter what they are meant to scatter. The word translated as ﴿scatter﴾ may also mean revive, in which case it may refer to the clouds by means of which Allah revives the earth and brings it back to life after its death.

﴿by those who deliver a reminder﴾ – this refers to the angels who bring down the most sublime of commands, namely the reminder (revelation) by means of which Allah bestows mercy upon His slaves

and reminds them of that which will benefit them and is in their best interests; those angels bring it down to the Messengers.

﴿leaving no excuse and giving warning﴾ to people; they warn people of what lies ahead of frightening things and leave them no excuse, so that they will have no argument before Allah.

﴿what you are promised﴾ of the resurrection and requital for deeds ﴿will surely come to pass﴾ that is, it is inevitable, beyond any shadow of a doubt.

When it comes to pass, there will be changes in the universe and immense horror that will be extremely alarming and will cause great distress. The stars will be extinguished; that is, they will be scattered and moved from their places. The mountains will be blown away and will become like scattered dust, and they and the earth will become a smooth, levelled plain, in which you will see no depression or elevation.

That day is the day on which the Messengers will be summoned, the day until which judgement between them and their nations is deferred. Hence Allah says:

﴿until what day have these events been deferred?﴾ This appears in the form of a question in order to highlight the gravity and seriousness of the matter.

Then Allah answers that question by saying: ﴿Until the Day of Judgement﴾ between all creatures, between one and another, and the day of reckoning for each of them individually.

Then He warns those who deny in that day: ﴿Woe that day to the deniers!﴾ That is, how great will be their loss, how severe their punishment and how terrible their end. Allah told them of it and swore to them that it would surely come, but they did not believe Him; therefore they will deserve the severe punishment.



﴿الَّذِينَ هَلَكَ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ لِّيَوْمِذِي الْمُنْكَدِينَ ﴿١٩﴾﴾ (سورة المرسلات: ١٦-١٩)

- 77:16. Did We not destroy the earlier [disbelieving] nations?
 77:17. And We will do likewise to later ones.
 77:18. Thus We deal with the evildoers.
 77:19. Woe that day to the deniers!

﴿Did We not destroy the earlier [disbelieving] nations?﴾ That is, did We not destroy the earlier disbelievers? And We will follow that with the destruction of those among the later nations who disbelieve. This is His way of dealing with the earlier and later generations; every evildoer is inevitably punished. So why do they not learn from what they see and hear?

﴿Woe that day to the deniers﴾ who denied the truth after they saw the clear signs and exemplary punishments.



﴿الَّذِينَ هَلَكَ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ لِّيَوْمِذِي الْمُنْكَدِينَ ﴿١٩﴾﴾ (سورة المرسلات: ٢٠-٢٤)

- 77:20. Did We not create you from an insignificant fluid,
 77:21. which We placed in a safe repository
 77:22. for an appointed term?
 77:23. For We are able to do this; how excellent is Our power!
 77:24. Woe that day to the deniers!

That is, did We not create you, O humans, ﴿from an insignificant fluid﴾ that is, one that is regarded as very base, that originates from between the backbone and the ribs, until Allah places it in ﴿a safe repository﴾, namely the womb, where it settles and grows ﴿for an appointed term﴾ and a set length of time.

﴿For We are able to do this﴾ and We care for that foetus in those layers of darkness, transforming it from a drop of semen to a clinging clot to a lump of flesh, until Allah makes it a fully developed body, then He breathes the soul into it; and some of them die before that.

﴿how excellent is Our power﴾ that operates in accordance with His wisdom.

﴿Woe that day to the deniers﴾ who deny the truth after Allah has explained the signs to them and shown them lessons and clear proof.



﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُؤُوسَ شَمَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾ وَنِيلَ يَوْمِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾﴾ (سورة المرسلات: ٢٥-٢٨)

77:25. Have We not made the earth a receptacle

77:26. for the living and the dead,

77:27. and set therein lofty mountains standing firm, and given you fresh water to drink?

77:28. Woe that day to the deniers!

That is, have We not blessed you and bestowed favours upon you by subjugating the earth in your best interests. Therefore We made it ﴿a receptacle﴾ for you, ﴿for the living﴾ in houses ﴿and the dead﴾ in graves. As houses and palaces are among the blessings that Allah has bestowed upon His slaves, graves are, in like

manner, a mercy to them and a covering for them, lest their bodies be exposed to wild animals and the like.

﴿and set therein lofty mountains standing firm﴾ that is, mountains that make the earth firm, lest it shake with its people. Allah has made it steady by means of high mountains that stand firm.

﴿and given you fresh water to drink﴾ that is, water that is sweet and palatable. Allah (ﷻ) says elsewhere:

﴿Have you thought about the water that you drink? Is it you who bring it down from the clouds, or is it We Who send it down? If We so willed, We could make it salty and bitter. Why then do you not give thanks?﴾ (al-Wāqī'ah 56: 68-70)

﴿Woe that day to the deniers﴾ who, despite all that Allah has shown them of blessings that are bestowed by Allah alone, for which He singled them out, responded with denial and rejection.



﴿أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِّيلٍ وَلَا يَغْنَىٰ مِنَ الْهَبِّ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ لِّلْمُكْذِبِينَ ﴿٣٤﴾﴾ (سورة المرسلات: ٢٩-٣٤)

- 77:29. [It will be said to them:] Proceed to that which you used to deny;
 77:30. proceed to a shadow [of smoke] ascending in three columns,
 77:31. that offers no shade or protection from the flames.
 77:32. Verily it [hell] throws out sparks as big as castles,
 77:33. as if they were a herd of tawny camels.
 77:34. Woe that day to the deniers!

This is part of the fate that has been prepared for the evildoers and deniers. It will be said to them on the Day of Resurrection:

﴿Proceed to that which you used to deny﴾.

Then Allah explains that by saying: ﴿proceed to a shadow [of smoke] ascending in three columns﴾ that is, proceed to a shadow of the fire of hell, which will separate into three columns; it will have pieces of fire thrown into it, running through it and uniting with it.

﴿that offers no shade﴾ that is, that shadow will offer no comfort and bring no ease

﴿or protection from the flames﴾ that is, that shadow will offer no protection from the flames; rather flames will surround people on all sides, right and left. This is like the verses in which Allah (ﷻ) says:

﴿They will have layers of fire above them and beneath them...﴾
(*az-Zumar* 39: 16)

– and:

﴿They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.﴾ (*al-A'raf* 7: 41)

Then Allah mentions the great size of the sparks of hell, which is indicative of its huge size, terrible nature and horrifying appearance:

﴿Verily it [hell] throws out sparks as big as castles, as if they were a herd of tawny camels﴾. The word translated here as «tawny» refers to a black colour with a hint of yellow. This indicates that the flames, coals and sparks of hell are dark, and that it is black, terrible in appearance and extremely hot. We ask Allah to keep us safe from it and from the deeds that would bring us close to it.

﴿Woe that day to the deniers!﴾



﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَدُونَ ﴿٣٦﴾ وَيَلْ يَوْمِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمٌ الْفَصْلِ جَمَعْتُمْ وَّالْأُولَىٰ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٩﴾ وَيَلْ يَوْمِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾﴾

(سورة المرسلات: ٣٥-٤٠)

- 77:35. This is a day on which they will not speak,
 77:36. nor will they be permitted to offer excuses.
 77:37. Woe that day to the deniers!
 77:38. [It will be said to them:] This is the Day of Judgement. You have
 been gathered together with those of old.
 77:39. So if you have any stratagem, try to outwit Me!
 77:40. Woe that day to the deniers!

«This is a day on which they will not speak» that is, this is a momentous day that is difficult for the deniers; they will not speak on that day out of intense fear and dread.

«nor will they be permitted to offer excuses» that is, their excuses will not be accepted from them even if they offer them.

«On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.» (*ar-Room 30: 57*)

«[It will be said to them:] This is the Day of Judgement. You have been gathered together with those of old» so that We may pass judgement among you and judge between all people.

«So if you have any stratagem» by which you can escape My dominion and be safe from My punishment,
 «try to outwit Me!» But you have no power or authority. This is like the verse in which Allah (ﷻ) says:

«O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.» (*ar-Rahmān 55: 33*)

On that day, all efforts of the wrongdoers will be to no avail, and their stratagems and schemes will fail; they will submit to the punishment of Allah and it will become clear to them that they were lying in their denial. «Woe that day to the deniers!»



﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهٍ مَّمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيَلُومُ الَّذِينَ كَفَرُوا ﴿٤٥﴾﴾ (سورة المرسلات:

(٤٥-٤١)

- 77:41. Verily the righteous will be amidst shade and springs,
 77:42. and will have any fruits that they may desire.
 77:43. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.
 77:44. Thus do We reward those who do good.
 77:45. Woe that day to the deniers!

Having mentioned the punishment of the disbelievers, Allah now mentions the reward of those who did good:

﴿Verily the righteous﴾ who did not deny the truth and who were believers in word and deed. They cannot be like that unless they do that which is obligatory and refrain from that which is prohibited. ﴿will be amidst shade﴾ that is, with a lot of various, elegant beautiful trees
 ﴿and springs﴾ flowing freely, of wine mixed with ginger, nectar, and so on.

﴿and will have any fruits that they may desire﴾, of the best and most wholesome types of fruits. And it will be said to them: ﴿Eat and drink﴾ of delicious food and drink ﴿with enjoyment﴾ that is, without any kind of trouble to spoil it.

Enjoyment cannot be complete unless the food and drink is free of all faults and defects, and until one is certain that it will never end and never cease.

﴿as a reward for your deeds﴾ for your deeds are the reason that brought you to this eternal bliss.

This is for everyone who did well in worshipping Allah and treated the slaves of Allah kindly. Hence He says: ﴿Thus do We reward those who do good. Woe that day to the deniers!﴾ If nothing resulted from that woe except being deprived of this blessing, that would be sufficient deprivation and loss.



﴿كُلُوا وَتَمَتُّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ﴾ (٤٦) ﴿وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٧) ﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ﴾ (٤٨) ﴿وَبَلِّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٩) ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ (٥٠)

(سورة المرسلات: ٤٦-٥٠)

- 77:46. Eat and enjoy yourselves for a little while, evildoers that you are!
- 77:47. Woe that day to the deniers!
- 77:48. When it is said to them: Bow [in prayer], they do not bow.
- 77:49. Woe that day to the deniers!
- 77:50. In what message after this [Qur'an] will they then believe?

This is a threat and a warning to the deniers that even if they eat, drink and enjoy the pleasures in this world, but they neglect acts of worship, they are evildoers who deserve the punishment of evildoers. So their pleasures will cease and they will suffer the consequences.

Part of their evil-doing is that when they were enjoined to pray, which is one of the noblest acts of worship, and it was said to them ﴿Bow [in prayer]﴾, they refused to do so. What evil-doing can be worse than this? What denial can be greater than this?

﴿Woe that day to the deniers!﴾ Part of that woe is that the door of divine help and guidance is closed to them and they are deprived of all good. If they reject this holy Qur'an, which is of the highest level

of credibility and certainty, then ﴿In what message after this [Qur'an] will they then believe?﴾ Will they believe in falsehood on which no specious argument can be based, let alone any sound evidence? Or will they believe in the words of every lying polytheist and blatant sinner?

There can be nothing after clear light except deep darkness, and nothing after truth, to the credibility of which all proof and evidence testify, except blatant lies and clear fabrication, that are not appropriate for anyone except one who is in harmony with them.

May they perish – how blind they are, and how lost and doomed they are!

We ask Allah to pardon us and grant us well-being.

This is the end of the commentary on Soorat al-Mursalât.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



78.
Soorat an-Naba'

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ تَزَكَّى ﴿٥﴾ سَيَعْلَمُونَ ﴿٥﴾﴾ (سورة النبا: ١-٥)

- 78:1. What are they asking one another about?
78:2. About the great tidings,
78:3. concerning which they differ.
78:4. Nay; they will come to know.
78:5. Again, nay; they will come to know.

That is, what are those who disbelieve in the signs of Allah asking one another about? Then Allah explains what they are asking one another about, as He says:

﴿About the great tidings, concerning which they differ﴾ that is, about the great news concerning which they differed for a long time, and their attitude of rejecting it and believing it to be very unlikely became well known, although it is tidings that are not subject to

doubt. But those who disbelieve in the meeting with their Lord will not believe, even if all signs were to come to them, until they see the painful punishment.

Hence Allah says: ﴿Nay; they will come to know. Again, nay; they will come to know﴾ that is, they will come to know, when the punishment and what they used to deny befalls them, when they are shoved forcibly towards the fire of hell (52: 13) and it is said to them, ﴿...This is the fire which you used to deny.﴾ (at-*Toor* 52: 14)

Then Allah (ﷻ) explains the blessings and the proof that confirms the truthfulness of what the Messengers brought:



﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكَ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكَ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾﴾ (سورة النبا: ٦-١٦)

- 78:6. Have We not spread out the earth,
 78:7. and made the mountains as pegs,
 78:8. and created you in pairs,
 78:9. and made your sleep for rest,
 78:10. and made the night a covering,
 78:11. and made the day for earning a livelihood,
 78:12. and built above you seven firmaments,
 78:13. and placed therein a blazing lamp,
 78:14. and sent down from the rainclouds water in torrents,
 78:15. so that We may bring forth thereby grains and vegetation,
 78:16. and gardens dense with foliage?

That is, have We not bestowed upon you immense blessings, for We have ﴿spread out the earth﴾ and made it ready for you to make use of it, by cultivating it, building dwellings on it and taking routes through it.

﴿and made the mountains as pegs﴾ to hold the earth firm lest it shake and shift.

﴿and created you in pairs﴾ that is, male and female, from one race, so that each may find comfort in the other, and there will be love and compassion, and they will produce offspring together. This includes sexual pleasure.

﴿and made your sleep for rest﴾ that is, so that you may cease your work which, if you did not stop, would cause you physical harm. So Allah has caused the night and sleep to overtake people, so that their harmful physical activities may cease and they may attain some needed rest.

﴿and built above you seven firmaments﴾ that is, seven heavens, which are very strong, solid and firm.

Allah holds them by His might and has made them a roof for the earth, and there are many benefits in them. Hence He mentions among their benefits the sun, as He says:

﴿and placed therein a blazing lamp﴾. It is referred to as a lamp so as to highlight the blessing of its light, which is something necessary for people. And it is described as blazing, which is indicative of its heat and the benefits thereof.

﴿and sent down from the rainclouds water in torrents﴾ that is, abundant and plentiful

﴿so that We may bring forth thereby grains﴾ such as wheat, barley, corn, rice and other things that humans eat
 ﴿and vegetation﴾ this includes all vegetation that Allah has made as fodder for their livestock.

﴿and gardens dense with foliage﴾ That is, gardens dense with trees, in which there are all kinds of delicious fruits.

How could you disbelieve in the One Who has bestowed these great inestimable and innumerable blessings upon you, and deny what He has told you about the resurrection? Or how could you use His blessings to disobey Him and deny them?



﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتَنَا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ
السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
لِلطَّغْيِينِ مَتَابًا ﴿٢٢﴾ لَيْسِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا
وَعَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا
كِذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

(سورة النبأ: ١٧-٣٠)

- 78:17. Verily the Day of Judgement is a time appointed,
78:18. the day when the Trumpet will be blown and you will come forth in crowds,
78:19. and the heaven will be opened and will become gateways,
78:20. and the mountains will be made to vanish, as if they had been a mirage.
78:21. Verily hell is lying in wait,
78:22. for the transgressors a destination
78:23. in which they will remain for countless aeons,
78:24. during which they will not taste any coolness nor any drink,
78:25. except scalding water and pus,
78:26. a fitting recompense.
78:27. Indeed they did not fear a reckoning,

78:28. and they rejected Our revelations outright.

78:29. We have kept an account of all things in a Book.

78:30. So taste [the punishment]; We shall not increase you in aught but torment.

Here Allah (ﷻ) mentions what will happen on the Day of Resurrection, about which the disbelievers ask one another and which the stubborn deny. It will be a momentous day, which Allah has made ﴿a time appointed﴾ for all creatures, ﴿the day when the Trumpet will be blown and you will come forth in crowds﴾, and there will occur such troubles and turmoil that will turn children's hair grey and cause great distress.

The mountains will be moved from their places, until they become like scattered dust, and the heavens will be rent asunder until they become like gateways. Allah will judge between all creatures, according to His rule which is never unfair. The fire of hell, which Allah has prepared for the evildoers and has made it a destination for them, will be lit, and they will remain therein for countless aeons. According to many commentators, the word *ḥaqab* (pl. *aḥqāb*, translated here as ﴿aeons﴾), refers to a period of eighty years.

When they come to the fire, ﴿they will not taste any coolness nor any drink﴾ that is, they will find nothing to cool their skin or to ward off their thirst ﴿except scalding water﴾ that is, hot water that will scald their faces and pierce their bowels ﴿and pus﴾ – this is the pus of the people of hell, which has an extremely foul stench and horrible taste.

They will deserve these frightening punishments as a fitting recompense for what they did of deeds that brought them to it. Allah will not wrong them; rather they will have wronged themselves. Therefore Allah mentions their deeds for which they will deserve this punishment, as He says:

«Indeed they did not fear a reckoning» that is, they did not believe in the resurrection, and they did not believe that Allah would requite people for both good and evil, so they failed to strive for the hereafter.

«and they rejected Our revelations outright» that is, they rejected them clearly and blatantly, and when clear proofs came to them, they stubbornly denied them.

«We have kept an account of all things» small and great, good and evil,

«in a Book» that is, We have recorded it in al-Lawḥ al-Maḥfūdh, so the evildoers should not be concerned that We will punish them for sins that they never did, or think that any of their deeds will go to waste or that even an atom's weight of them will be forgotten.

This is like the verse in which Allah (ﷻ) says:

«And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (al-Kahf 18: 49)

«So taste», O disbelievers, this painful punishment and eternal requital,

«We shall not increase you in aught but torment» and at all times and every moment their punishment will increase.

This verse is the sternest of those verses that describe the severity of the punishment for the people of hell; may Allah protect us from it.



﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣٨﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٩﴾ وَكَوَاعِبَ أَزْرَابًا ﴿٤٠﴾ وَأَسَادِيهَاقًا ﴿٤١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٤٢﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٤٣﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٤٤﴾﴾ (سورة النبا: ٣١-٣٧)

- 78:31. Verily for the righteous there will be salvation,
 78:32. gardens and vineyards,
 78:33. and youthful [companions], of equal age,
 78:34. and a cup that is full.
 78:35. They will not hear therein any vain talk or lies –
 78:36. a recompense from your Lord, a generous gift
 78:37. [from] the Lord of the heavens and the earth and all that is
 between them, the Most Gracious, Whom they will have no
 power to address.

Having described the situation of the evildoers, Allah now describes the destination of the righteous, as He says:

﴿Verily for the righteous there will be salvation﴾ that is, for those who feared the wrath of their Lord by consistently obeying Him and refraining from that which He dislikes, there will be salvation and they will be kept far away from the fire.

By virtue of that salvation, they will have ﴿gardens﴾ containing all kinds of trees, colourful and bearing fruit, through which rivers run. Vineyards or grapevines are singled out for mention because of their high quality and abundance in those gardens.

And there they will have wives as they would like, ﴿youthful [companions], of equal age﴾ that is, all close in age. Usually people who are close in age get along and are in harmony. The age in question is thirty-three years, which is the prime of youth.

﴿and a cup that is full﴾ that is, full of nectar that is delicious for those who drink it.

﴿They will not hear therein any vain talk﴾ that is, talk in which there is no benefit

﴿or lies﴾ that is, sin. This is like the verse in which Allah (ﷻ) says:

﴿They will not hear therein any vain talk or sinful speech, but only the salutation: Peace, peace.﴾ (*al-Wâqi'ah* 56: 25-26)

Rather Allah will give them this great reward by His grace and bounty, as «a recompense from your Lord» to them, «a generous gift» that is, because of the good deeds that Allah enabled them to do and which He made the price of admittance to paradise and its delights.

The One Who will bestow these gifts upon them is their Lord, «the Lord of the heavens and the earth and all that is between them» that is, the One Who created them and controls them, «the Most Gracious» Whose mercy encompasses all things. So He took care of them, had mercy on them and showed kindness to them until they attained what they attained.



﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾
 ﴿ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا﴾ ﴿٣٨﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ
 يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا﴾ ﴿٤٠﴾ (سورة النبا: ٣٨-٤٠)

- 78:38. On the day when the Spirit [Jibreel] and the angels stand in rows, none will speak except those to whom the Most Gracious gives permission, and they will say only what is right.
- 78:39. That day is sure to come. So let him who will seek a way back to his Lord.
- 78:40. Verily We have warned you of a punishment that is approaching, the day when a man will see what his hands had wrought, and the disbeliever will say: Would that I were mere dust!

Then Allah mentions His greatness and mighty power on the Day of Resurrection, and tells us that on that day, all creatures will be silent and will not speak: «none will speak except those to whom the Most Gracious gives permission, and they will say only what is right». So

no one will speak unless he meets these two conditions: that Allah has given him permission to speak, and that what he says is right.

That is because ﴿That day﴾ is true and ﴿is sure to come﴾; it is a day on which falsehood will never prosper and lying will be of no benefit.

On that day, ﴿the Spirit﴾ namely Jibreel (جبرئيل), who is the noblest of the angels, ﴿and the angels﴾ will ﴿stand in rows﴾, submitting to Allah ﴿none will speak﴾ any words except what Allah gives them permission to say.

After offering encouragement to strive for paradise and mentioning frightening news of hell, after giving glad tidings and warnings, Allah says:

﴿So let him who will seek a way back to his Lord﴾ that is, let him do righteous deeds, so that he may return with that on the Day of Resurrection.

﴿Verily We have warned you of a punishment that is approaching﴾ – the word translated here as ﴿approaching﴾ literally means near, for everything that is approaching is near.

﴿the day when a man will see what his hands had wrought﴾ that is, this is what will concern him and alarm him, so let him think about that in this world. This is like the verse in which Allah (ﷻ) says:

﴿O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.³² And fear Allah, for verily Allah is well aware of all that you do.﴾ (*al-Hashr* 59: 18)

If he finds that his deeds are good, then let him praise Allah, but if he finds otherwise, let him blame no one but himself. Hence the disbelievers will wish for death because of the intensity of their regret and remorse.

³² This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

We ask Allah to keep us safe from disbelief and all evil, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat an-Naba'.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



79.

Soorat an-Nâzi'ât



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالنَّازِعَاتِ غَرْقًا﴾ ١ ﴿وَالنَّاشِطَاتِ نَشْطًا﴾ ٢ ﴿وَالسَّابِقَاتِ سَبْعًا﴾ ٣ ﴿فَالسَّيِّئَاتِ سَبَقًا﴾ ٤ ﴿فَالْمُدْرَاتِ أَمْرًا﴾ ٥ ﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾ ٦ ﴿تَتَّبِعُهَا الرَّادِفَةُ﴾ ٧ ﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾ ٨ ﴿أَبْصَرُهَا خَشِيعَةٌ﴾ ٩ ﴿يَقُولُونَ أَيْنَا لِمَرْدُودُونَ فِي الْحَافِرَةِ﴾ ١٠ ﴿أَيْنَا كُنَّا عِظْمًا نَخْرَةً﴾ ١١ ﴿قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴾ ١٢ ﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ ١٣ ﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾ ١٤ ﴿﴾ (سورة النازعات: ١-١٤)

- 79:1. By those who wrest violently,
- 79:2. and by those who draw out gently,
- 79:3. and by those who glide swiftly,
- 79:4. those who press forward as in a race,
- 79:5. and who carry out the command [of Allah],
- 79:6. on the day when the earth is shaken violently [by the first Trumpet blast],
- 79:7. followed by the second Trumpet blast,
- 79:8. on that day hearts will be pounding

- 79:9. and eyes will be downcast.
 79:10. They say: Will we really be restored to our former state,
 79:11. even after we have turned into crumbling bones?
 79:12. They say: Then [if that is true] we would indeed be losers!
 79:13. It will be but a single blast [of the Trumpet],
 79:14. then immediately they will be back above ground.

These oaths are sworn by the noble angels and their deeds which are indicative of their perfect submission to the command of Allah and their hastening to carry out His commands. It may be that what is attested to is the requital and the resurrection, based on the fact that they are followed by a description of the resurrection.

It may be that what is attested to and what is sworn by is one and the same, and that Allah swears by the angels because belief in them is one of the six pillars of faith.

Moreover, mention of their deeds here refers to the requital, of which the angels are in charge at the time of death and before and after that moment. Hence Allah says:

﴿By those who wrest violently﴾ – this refers to the angels who pull out souls forcefully and keep on pulling until the soul has been completely brought forth from the body, then it will be required for its deeds.

﴿and by those who draw out gently﴾ – this also refers to angels, who pull souls out gently. This indicates that gentle pulling out is for the souls of the believers and violent wresting is for the souls of the disbelievers.

﴿and by those who glide swiftly﴾ that is, who move through the air, ascending and descending.

﴿those who press forward as in a race﴾, hastening to fulfil the command of Allah and to outrun the devils when conveying revelation to the Messengers of Allah, so that the latter will not eavesdrop on it.

﴿and who carry out the command [of Allah]﴾ this refers to the angels whom Allah appoints to control many of the matters of the universe, in both the upper and lower realms, such as rain, vegetation, trees, winds, seas, foetuses, animals, paradise, hell and so on.

﴿on the day when the earth is shaken violently [by the first Trumpet blast]﴾ which will signal the onset of the Hour
 ﴿followed by the second Trumpet blast﴾.

﴿on that day hearts will be pounding﴾ that is, they will be deeply troubled by the intensity of what they see and hear

﴿and eyes will be downcast﴾ that is, humbled and brought low, for fear will have seized their hearts and they will be stunned by panic and overwhelmed with regret and sorrow

They – namely the disbelievers in this world – say, by way of denial: ﴿Will we really be restored to our former state, even after we have turned into crumbling bones?﴾ that is, bones that are worn out and disintegrated.

﴿They say: Then [if that is true] we would indeed be losers!﴾ That is, they think it unlikely that Allah will resurrect them and recreate them after they have turned into crumbling bones, out of ignorance of Allah's might and showing audacity and disrespect towards Him.

Allah says, explaining how easy this is for Him: ﴿It will be but a single blast [of the Trumpet]﴾ whereupon all creatures ﴿will be back above ground﴾ that is, on the surface of the earth, standing and looking around. Allah will gather them and judge between them on the basis of His just rule, and He will requite them.



﴿هَلْ أُنْتُمْ حَادِثٌ مُوسَىٰ ۖ﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَرْكَأَ ﴿١٨﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾

فَكَذَّبَ وَعَصَى ﴿١٦﴾ ثُمَّ أَذْبَرَ سَعْيَ ﴿١٧﴾ فَحَشَرَ فَنَادَى ﴿١٨﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿١٩﴾ فَأَخَذَهُ
 اللَّهُ تَكَاَلُ الْأُولَى وَالْآخِرَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾ (سورة النازعات: ١٥-٢٦)

- 79:15. Has there come to you the story of Moosâ,
 79:16. when his Lord called to him in the sacred valley of Ṭuwâ?
 79:17. [Saying:] Go to Pharaoh, for he has indeed transgressed all bounds,
 79:18. and say: Are you willing to be purified?
 79:19. and for me to guide you to your Lord, so that you may come to fear Him?
 79:20. Then Moosâ showed him the great sign.
 79:21. But Pharaoh denied it and disobeyed.
 79:22. Then he turned away and began scheming.
 79:23. He gathered [his people] and made a proclamation,
 79:24. saying: I am your lord most high.
 79:25. So Allah seized him for an exemplary punishment in the hereafter and in this life.³³
 79:26. Verily in this there is a lesson for those who fear Allah.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Has there come to you the story of Moosâ». This is a question about a matter of great significance that definitely happened. That is, has news come to you of him, «when his Lord called to him in the sacred valley of Ṭuwâ?» Ṭuwâ is the place where Allah spoke to him, bestowed the message upon him and chose him for His revelation and to bring him close to Him. He said to him:

«Go to Pharaoh, for he has indeed transgressed all bounds» that is, tell him to stop his transgression, polytheism and disobedience, speaking to him gently:

³³ His punishment in this world was drowning, and his punishment in the hereafter will be the fire of hell. (ash-Shawkāni et al.)

﴿...so that perhaps he may pay heed or fear Allah.﴾ (Tā Hā 20: 44)

﴿and say﴾ to him: ﴿Are you willing to be purified?﴾ That is, are you willing to attain some praiseworthy and good characteristics, which people of understanding compete to attain, which means purifying yourself from the filth of disbelief and transgression and attaining faith and doing righteous deeds?

﴿and for me to guide you to your Lord﴾ that is, show you the way to Him and explain to you how you may attain His pleasure and avoid His wrath

﴿so that you may come to fear Him﴾ when you come to know the straight path. But Pharaoh rejected that to which Moosâ called him.

﴿Then Moosâ showed him the great sign﴾ – this does not refer to one sign in particular, because there were many signs.

﴿So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see. And he drew forth his hand, and it appeared shining white to all beholders.﴾ (ash-Shu'arâ' 26: 32-33)

﴿But Pharaoh denied it﴾ that is, the truth
 ﴿and disobeyed﴾ the command.

﴿Then he turned away and began scheming﴾ that is, striving to oppose and fight the truth.

﴿He gathered [his people] and made a proclamation, saying﴾ to them: ﴿I am your lord most high﴾. So they submitted to him and affirmed his falsehood when he made fools of them.

﴿So Allah seized him for an exemplary punishment in the hereafter and in this life﴾ that is, his punishment became a sign and a deterrent, a reminder of punishment in this world and the hereafter.

﴿Verily in this there is a lesson for those who fear Allah﴾ for the one who fears Allah is the one who will benefit from signs and lessons. When he sees the punishment of Pharaoh, he will realise that whoever is arrogant and disobeys, and opposes the Sovereign Most High, He

will punish him in this world and the hereafter. As for the one whose heart is devoid of fear of Allah, no matter what sign comes to him, he will not believe in it.



﴿ءَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاءُ بَنْتَهَا ﴿٧﴾ رَفَعَ سَعْتَهَا فَسَوَّيْنَهَا ﴿٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٩﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿١٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿١١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿١٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿١٣﴾﴾ (سورة النازعات: ٢٧-٣٣)

- 79:27. Are you more difficult to create, or the heaven? He built it,
 79:28. raised its height and perfected it;
 79:29. He darkened its night and brought forth its daylight.
 79:30. And after that He spread out the earth,
 79:31. brought forth from it its water and its vegetation,
 79:32. and set the mountains firmly,
 79:33. as provision for you and your livestock.

Here Allah (ﷻ) says, giving a clear sign to those who disbelieve in the resurrection and think it unlikely that Allah will recreate their bodies:

﴿Are you﴾, O humans, ﴿more difficult to create, or the heaven﴾ with its immense size, strong structure and great height? Allah ﴿built it, raised its height﴾ that is, its size and shape ﴿and perfected it﴾ with dazzling, astounding precision.

﴿He darkened its night﴾ so that its darkness envelops all parts of the heaven and the face of the earth is overshadowed with darkness. ﴿and brought forth its daylight﴾ that is, He made a great light to prevail in it when He brings the sun (during the day), so that people may go about their business, both religious and worldly.

﴿And after that He spread out the earth﴾ that is, after creating the heaven; He spread it out and deposited in it that which is beneficial for man. This is explained in the following two verses: ﴿brought forth from it its water and its vegetation, and set the mountains firmly﴾ that is, He fixed them in the earth.

The spreading out of the earth came after the creation of the heavens, as is stated in this passage.

The One Who created the mighty heavens and all that they contain of lights and heavenly bodies, and the solid earth and all that it contains of necessities and that which benefits people, will inevitably resurrect those who are accountable, then He will requite them for their deeds. Whoever did good will have the best reward, and whoever did evil, let him blame no one but himself.

Hence after mentioning the resurrection, Allah mentions the requital and says:



﴿فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾ (سورة

النازعات: ٣٤-٤١)

- 79:34. So when the greatest calamity comes,
 79:35. on that day man will remember all that he did,
 79:36. and the blazing fire will be exposed for all to see.
 79:37. Then as for the one who transgressed all bounds
 79:38. and preferred the life of this world,
 79:39. verily the blazing fire will be his abode.

79:40. But as for the one who feared standing before his Lord and restrained himself from base desires,

79:41. verily paradise will be his abode.

That is, when the resurrection comes, with great hardship that will make all other hardships pale into insignificance, at that time a father will show no care for his son, nor a husband for his wife, nor any love for his beloved.

﴿on that day man will remember all that he did﴾ in this world, both good and bad, and he will wish for an atom's weight more of good deeds, and he will feel regret and sorrow for the addition of even an atom's weight to his bad deeds.

At that time he will realise what will make him win or lose was his efforts in this world, and all connections and relationships he had in this world will be severed; nothing will be able to benefit him except righteous deeds.

﴿and the blazing fire will be exposed for all to see﴾ that is, it will be brought into view and made visible to everyone. It will be made visible for its people, for it has been prepared to ensnare them and is waiting for the command of its Lord.

﴿Then as for the one who transgressed all bounds﴾ that is, he overstepped the mark by daring to commit major sins, and he did not adhere to the limits set by Allah.

﴿and preferred the life of this world﴾ to the hereafter, so his efforts were for the sake of this world and his time was spent in trying to accumulate worldly gains and pursue worldly desires; he forgot the hereafter and failed to strive for it.

﴿verily the blazing fire will be his abode﴾ that is, it will be the fate and final abode of the one who is like this.

﴿But as for the one who feared standing before his Lord﴾ that is, he feared being presented before Him and being requited on the

basis of justice, and that fear had an impact on his heart, so he forbade to himself worldly desires that could cause him to drift away from obedience to Allah, and his inclinations fell in line with that which the Messenger (ﷺ) brought, striving against whims and physical desires that divert one from good.

«verily paradise» with all that it contains of goodness, joy and bliss «will be his abode» that is, it is the abode of anyone who is like this.



﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا ۚ ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۚ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَبَهَا ۚ ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ حَشَشِهَا ۚ ﴿٤٥﴾ كَانَتْهُمْ يَوْمَ بَرُوزِهَا لَوْ لَبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ۙ ﴿٤٦﴾﴾ (سورة

النازعات: ٤٢-٤٦)

- 79:42. They ask you about the Hour: When will it arrive?
 79:43. How could you possibly know that?
 79:44. Its knowledge rests with your Lord alone.
 79:45. You are but a warner for those who fear it.
 79:46. On the day they see it, it will be as if they had remained [in this world] no more than an afternoon [of a day] or the morning thereof.

That is, those who stubbornly deny the resurrection ask you «about the Hour» – when will it happen and «When will it arrive?» So Allah answered them by saying:

«How could you possibly know that?» for there is no benefit for you or for them in knowing that and knowing when it will come. Because there is no religious or worldly benefit for people in knowing when the Hour will come – rather the benefit is in its being hidden from them – knowledge of that has been withheld from all of creation, and Allah has kept that knowledge to Himself. Therefore He says:

﴿Its knowledge rests with your Lord alone﴾ that is, its knowledge is with Him alone, as He says elsewhere:

﴿They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.﴾ (*al-A'rāf* 7: 187)

﴿You are but a warner for those who fear it﴾ that is, the benefit of your warning is only for those who fear the coming of the Hour and who fear the standing before Allah. They are the ones who do not care about anything except preparing for it and striving for it.

As for the one who does not believe in it, no attention should be paid to him or to his stubbornness, because his stubbornness is based on obstinacy and disbelief. If he has reached such a state, answering his questions is pointless and the wise person should rise above that.

This is the end of the commentary on Soorat an-Nāzi'āt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



80.
Soorat 'Abasa



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿عَسَّ وَتَوَلَّى﴾ ١ أَن جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكِي ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾
﴿١﴾ أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾ فَأَن ت لَهُ، تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَرْكَبَ ﴿٧﴾ وَأَمَّا مَنِ جَاءَكَ يُسَعَى ﴿٨﴾
﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَن تَ عَنْهُ تَلَهَّى ﴿١٠﴾ ﴿سورة عبس: ١-١٠﴾

80:1. He frowned and turned away,

80:2. when the blind man came to him.³⁴

80:3. How do you know? Perhaps he may be purified,

³⁴ Many commentators said that the Messenger of Allah (ﷺ) was speaking to some of the nobles of Quraysh, hoping that they would become Muslim, when he was interrupted by a blind man. That man was 'Abdullah ibn Umm Maktoom, who was already Muslim; he came to the Prophet (ﷺ) with a question and persisted in asking him for a response. The Prophet (ﷺ) wanted him to stop so that he could focus on calling the Qurashi leaders to Islam, so he frowned at 'Abdullah ibn Umm Maktoom and turned away from him. These verses were revealed in response to this incident.

- 80:4. or he may pay heed and benefit from the reminder.
 80:5. But as for him who is indifferent,
 80:6. you give him your full attention,
 80:7. although you are not to be blamed if he does not want to be purified.
 80:8. Yet as for the one who has come to you eagerly [seeking purification],
 80:9. for he fears Allah,
 80:10. you allow yourself to be distracted from him.

The reason for the revelation of these verses was that a blind man who was a believer came to ask questions of the Prophet (ﷺ) and learn from him.

But a rich man had come to him, and the Prophet (ﷺ) was keen to guide people, so he focused his attention on the rich man and turned away from the poor blind man, hoping that the rich man would be guided and be purified. Allah rebuked him gently in these verses, as He said:

«He frowned and turned away» physically, when the blind man came to him.

Then Allah mentions the benefit of turning to the blind man and speaking to him:

«How do you know? Perhaps he» namely the blind man «may be purified» that is, perhaps he may be purified from bad characteristics and attain good characteristics

«or he may pay heed and benefit from the reminder» that is, perhaps he may pay heed to that which would benefit him, and act upon that reminder.

This is a great benefit; it is the purpose for which the Messengers were sent and for which preachers exhort and remind, so if you had

turned to and focused your attention on the one who came by himself, seeking that from you, that would have been more appropriate.

As for your turning and focusing your attention on the rich man who does not care and does not want to ask or find out anything because of his lack of desire for good, and your ignoring the one who is more important than him, that was not appropriate, because you are not to be blamed if he does not want to be purified, for you are not to be held accountable for what he does of evil.

This lends support to the well-known principle that says: do not abandon that which will lead to a definite interest for something that is merely speculative, and do not give up that which definitely could serve a purpose for that which may or may not serve a purpose.

You should focus your attention on the seeker of knowledge who needs it and is keen to acquire it, more than focusing on others.



﴿ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ ۱۱ ۝ فَمَنْ شَاءَ ذَكَرْهُ ۝ ۱۲ ۝ فِي صُحُفٍ مُّكَرَّمَةٍ ۝ ۱۳ ۝ رُفُوعَةٍ مُّطَهَّرَةٍ ۝ ۱۴ ۝ بِأَيْدِي سَفَرَةٍ ۝ ۱۵ ۝ كِرَامٍ بَرَرَةٍ ۝ ۱۶ ۝ قِيلَ الْإِنْسَانُ مَا أَكْفَرُهُ ۝ ۱۷ ۝ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ ۱۸ ۝ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝ ۱۹ ۝ ثُمَّ السَّبِيلَ يَسَّرَهُ ۝ ۲۰ ۝ ثُمَّ أَمَانَهُ ۝ ۲۱ ۝ فَأَقْبَرَهُ ۝ ۲۲ ۝ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝ ۲۳ ۝ كَلَّا لَمَّا بَيَضَ مَا أَمَرَهُ ۝ ۲۴ ۝ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝ ۲۵ ۝ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۝ ۲۶ ۝ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝ ۲۷ ۝ فَأَنْبَتْنَا فِيهَا حَبًّا ۝ ۲۸ ۝ وَعَسَبًا وَفَضًّا ۝ ۲۹ ۝ وَزَيْتُونًا وَنَخْلًا ۝ ۳۰ ۝ وَحَدَائِقَ غُلْبًا ۝ ۳۱ ۝ وَفِكَهًا ۝ ۳۲ ۝ وَأَبًّا ۝ ۳۳ ۝ مَنَّاعًا لَّهُمْ وَلَا نَعْمِيكَمْ ۝ ۳۴ ۝ ﴾ (سورة عبس: ۱۱-۳۲)

80:11. Nay; verily this is an admonition –

80:12. so let him who will, pay heed to it –

80:13. on pages venerable,

80:14. exalted and pure,

80:15. [borne] in the hands of [angelic] emissaries,

- 80:16. honourable and obedient.
 80:17. May man perish; how ungrateful he is!
 80:18. From what did Allah create him?
 80:19. From a drop of semen He has created him and then fashioned him in due proportion.
 80:20. Then He makes his path easy for him;
 80:21. then He causes him to die and be buried;
 80:22. then, when He wills, He will resurrect him.
 80:23. Nay, he has not done what Allah commanded him.
 80:24. Let man consider the food he eats:
 80:25. We send down rain in abundance,
 80:26. and cause the soil to break open [as seeds sprout and plants begin to grow],
 80:27. and cause grains to grow therein,
 80:28. and grapevines, and [fresh] fodder,
 80:29. and olive trees and date palms,
 80:30. and gardens dense with lofty trees,
 80:31. and fruits and grass,
 80:32. as provision for you and your livestock.

Here Allah (ﷻ) says: ﴿Nay; verily this is an admonition﴾ that is, indeed this exhortation is an admonition from Allah, by means of which He reminds His slaves and explains to them in His Book what they need to know, highlighting the difference between the path of guidance and the path of misguidance. Once that is clear, then ﴿let him who will, pay heed to it﴾ that is, act upon it. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf* 18: 29)

Then Allah mentions the location of this admonition, and its greatness and immense virtue:

﴿on pages venerable, exalted﴾ in status ﴿and pure﴾, free of any defects and preserved so that the hands of the devils cannot reach it and they cannot eavesdrop on its contents.

Rather it is ﴿[borne] in the hands of [angelic] emissaries﴾, for the angels are the emissaries between Allah and His slaves.

﴿honourable﴾ that is, extremely good and blessed ﴿and obedient﴾ in their hearts and deeds.

All of that is part of Allah's preservation of His Book; the emissaries who bring it to the Messengers are the noble angels, who are strong and righteous, and He has not allowed the devils any way of reaching it. This is something that requires us to believe in it and accept it.

Yet despite that, man insists on disbelieving. Hence Allah (ﷻ) says:

﴿May man perish; how ungrateful he is﴾ for the blessings of Allah, and how strong is his stubbornness towards the truth after it has become clear, when he is no more than he is. For he is one of the weakest of things; Allah created him from an insignificant fluid, then He fashioned him in due proportion, then He made him into a perfect human being, and gave him physical strength both apparent and hidden.

﴿Then He makes his path easy for him﴾ that is, He guides him to what he needs of religious and worldly means, guides him to the right path, makes it clear for him, and tests him with commands and prohibitions.

﴿then He causes him to die and be buried﴾. He has honoured man with burial and has not made him like all other animals, whose bodies are left on the face of the earth.

﴿then, when He wills, He will resurrect him﴾ that is, He will resurrect him after death, for the requital.

Allah is the only One Who controls man and manages his affairs; no one has any share in that. Yet despite that man does not do what

Allah enjoins upon him, and he does not fulfil what Allah has made obligatory upon him; rather he continually falls short of what is required of him.

Then Allah (ﷻ) commands man to look at his food and reflect upon it and how it reaches him after many stages, for He has made it available for him:

﴿Let man consider the food he eats: We send down rain in abundance﴾ that is, we send down rain upon the earth in copious amounts.

﴿and cause the soil to break open [as seeds sprout and plants begin to grow], and cause grains to grow therein﴾ – this includes all types of grains.

﴿and grapevines, and [fresh] fodder﴾ which is food for livestock ﴿and olive trees and date palms﴾. These four things are singled out for mention because of their many benefits.

﴿and gardens dense with lofty trees﴾ that is, gardens in which the branches of the trees are intertwined

﴿and fruits and grass﴾ the word translated here as ﴿fruits﴾ refers to that in which people delight, such as dates, grapes, plums, pomegranates, and so on. The word translated here as ﴿grass﴾ refers to that which is eaten by animals and livestock. Hence Allah says:

﴿as provision for you and your livestock﴾ which Allah has created and put at your service.

So whoever looks at these blessings must give thanks to his Lord and strive hard to turn to Him, obey Him and believe in what He tells him.



﴿فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾ صَاحِكَةٌ تُنَبِّئُكَ

﴿سورة﴾ ﴿٣٩﴾ وَوَجْوهٌ يَوْمَئِذٍ عَلَيَّاهَا غَيْرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ ﴿٤٢﴾ ﴿سورة﴾

عيس: ٣٣-٤٢)

- 80:33. So when the deafening blast [on the Trumpet] comes,
 80:34. on that day a man will flee from his own brother,
 80:35. and from his mother and his father,
 80:36. and from his wife and his children.
 80:37. Every one of them, on that day, will have too many concerns of his own to care about anyone else.
 80:38. On that day, some faces will be beaming,
 80:39. laughing and rejoicing.
 80:40. And on that day, some faces will be covered with dust,
 80:41. overcast with gloom.
 80:42. Such will be the disbelievers, the wicked.

That is, when the Trumpet blast of the resurrection comes, which will deafen all creatures because of its immense volume, and hearts are filled with panic on that day because of what people will see of horrors, and they will realise how desperately they will need their previous righteous deeds,

﴿on that day a man will flee﴾ from the dearest of people to him, ﴿from his own brother, and from his mother and his father, and from his wife and his children﴾.

That is because ﴿Every one of them, on that day, will have too many concerns of his own to care about anyone else﴾ that is, he will be focusing on himself and his main concern will be to save himself; he will not pay attention to anyone else. At that point, humankind will be divided into two categories: the blessed and the doomed.

As for the blessed, on that day their faces will be ﴿beaming﴾, that is, happiness and joy will be apparent on their faces, because they

will know that they are saved and have attained bliss, so they will be ﴿laughing and rejoicing﴾.

And the faces of the doomed ﴿will be covered with dust, overcast with gloom﴾, which is like a shadow of intense darkness. They will have despaired of all good and will know that they are lost and doomed.

﴿Such﴾ namely those who meet this description ﴿will be the disbelievers, the wicked﴾ that is, those who were ungrateful for the blessings of Allah, disbelieved in His signs, and transgressed His limits.

We ask Allah to keep us safe and sound, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat 'Abasa.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



81. Soorat at-Takweer



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



وَإِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا
الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا
النَّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قِيلَتْ ﴿٩﴾ وَإِذَا الضُّعُفُ
نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ (سورة التكويد: ١-١٤)

81:1. When the sun ceases to shine,³⁵

81:2. and when the stars are scattered,³⁶

81:3. and when the mountains are made to vanish,

³⁵ This may refer to when the sun will collapse in on itself and cease to emit light as a result. (Ibn 'Ashoor)

³⁶ This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos and colliding with one another. (Ibn 'Ashoor)

- 81:4. and when the heavily pregnant she-camel³⁷ is left unattended,
 81:5. and when the wild beasts are gathered,³⁸
 81:6. and when the seas are set on fire;
 81:7. and when people are sorted,³⁹
 81:8. and when the female infant buried alive⁴⁰ is asked
 81:9. for what sin she was killed,
 81:10. and when the records of deeds are laid open,
 81:11. and when the sky is stripped away,
 81:12. and when the blazing fire is kindled,
 81:13. and when paradise is brought near –
 81:14. then every soul will know what it has brought [of deeds].

That is, when these terrifying things come to pass, people will be separated and each person will know what he sent forth for his

³⁷ A heavily pregnant she-camel is very valuable and dear to her owner, so he would be unlikely to neglect or abandon her. This is given as an example of people abandoning their work and all that is important to them because of the turmoil and terror that will accompany the onset of the Hour. (Adapted from Ibn 'Ashoor)

³⁸ Wild animals that usually flee from or are wary of one another will gather together, but none will harm another because overwhelming fear will cancel out any inherent aggression that they usually have. This, along with the other events mentioned in this passage (81: 1-6), is one of the portents that will appear before the Hour; these are not events that will occur on the Day of Resurrection itself. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

³⁹ This and the subsequent verses refer to events that will occur on the Day of Resurrection itself. People will be sorted into different categories: believers and disbelievers, righteous and evildoers, and so on.

⁴⁰ Among the pre-Islamic Arabs, female infanticide by burying the child alive was a known practice. The justification given was fear of shame if she were to be captured and enslaved by enemies, or fear of poverty. These two verses condemn this practice and confirm that daughters do not deserve to be treated in such a manner.

hereafter and what he brought to it of good and evil. When the Day of Resurrection comes, the sun will cease to shine; that is, it will be gathered together and rolled up, and the moon will lose its light, and they will both be thrown into the fire.

﴿and when the stars are scattered﴾ that is, when they change and fall from their orbits.

﴿and when the mountains are made to vanish﴾ that is, when they become like heaps of loose sand (73: 14), then they become like tufts of dyed wool (101: 5), then they will change and turn to scattered dust (56: 6), and will be made to vanish from their places.

﴿and when the heavily pregnant she-camel is left unattended﴾ that is, at that time people will become heedless of the most precious wealth that they used to care for and tend to all the time. There will come to them that which will distract them from that wealth. Allah mentions in particular the heavily pregnant she-camel, which was the most precious wealth for the Arabs at that time, to refer to everything that is equally precious.

﴿and when the wild beasts are gathered﴾ that is, when they are gathered on the Day of Resurrection so that Allah may settle the scores among them and show people the perfect nature of His justice, to the extent that the hornless animal will settle its score with the horned one. Then He will say to them: Be dust.

﴿and when the seas are set on fire﴾ and, despite their immense size, they become covered with fire.

﴿and when people are sorted﴾ that is, and the people of each particular deed are gathered together. So the righteous will be gathered with the righteous and the evildoers with the evildoers; the believers will be united with *al-hoor al-'een* and the disbelievers with the devils. This is like the verses in which Allah (ﷻ) says:

﴿The disbelievers will be driven to hell in groups...﴾ (az-Zumar 39: 71)

﴿Those who feared their Lord will be ushered to paradise in groups...﴾
(az-Zumar 39: 73)

﴿[Allah will command:] Gather together those who did wrong, and others of their ilk...﴾ *(as-Saffat 37: 22)*

﴿and when the female infant buried alive is asked﴾ – this refers to the extremely ignorant practice of the pre-Islamic era, when girls were buried alive for no reason other than fear of poverty. So the female infant who was buried alive will be asked ﴿for what sin she was killed﴾. It is well known that she was guilty of no sin; this is a rebuke and harsh criticism of her killers.

﴿and when the records of deeds﴾ that contain all that people did, of good and evil

﴿are laid open﴾ and distributed to their owners. Some will take their records in their right hands, and some will take them in their left hands, or from behind their backs.

﴿and when the sky is stripped away﴾ that is, removed. This is like the verses in which Allah (ﷻ) says:

﴿On the day when the heaven will be rent asunder with clouds...﴾
(al-Furqan 25: 25)

﴿On that day We will roll up the heavens like a written scroll...﴾
(al-Anbiya' 21: 104)

﴿...On the Day of Resurrection, the entire earth will be in His grip, and the heavens will be rolled up in His Right Hand...﴾ *(az-Zumar 39: 67)*

﴿and when the blazing fire is kindled﴾ that is, when the fire is lit, until it begins to rage and increases until it is blazing like never before.

﴿and when paradise is brought near﴾ to the righteous.

﴿then every soul will know what it has brought [of deeds]﴾ that it sent forth. This is like the verse in which Allah (ﷻ) says:

﴿...They will find all they did recorded there...﴾ *(al-Kahf 18: 49)*

These details that Allah gives of the Day of Resurrection form a description that will shake people to the core; hardship will become very intense, people will be deeply shaken and fear will become widespread. This should motivate people of understanding to prepare for that day and deter them from anything that could incur blame. Hence some of the early generations said: Whoever wants to look at the Day of Resurrection as if he can see it should reflect upon the soorah ﴿When the sun ceases to shine...﴾.



﴿فَلَا أُقْسِمُ بِاللُّغَيْسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾ (سورة التكويد: ١٥-٢٩)

- 81:15. Verily I swear by the stars that recede [during the day],
 81:16. then rise and set [during the night],
 81:17. and by the night as it departs,
 81:18. and by the first breath of morning –
 81:19. verily it [the Qur'an] is a word conveyed by a noble Messenger [Jibreel],
 81:20. having power, of high rank before the Lord of the Throne,
 81:21. obeyed there [by other angels] and, moreover, trustworthy.
 81:22. Your companion [Muhammad] is not a madman.
 81:23. Indeed he saw him [Jibreel] on the clear horizon.
 81:24. He [Muhammad] is not to be accused of lying about the unseen.
 81:25. It [the Qur'an] is not the word of an accursed devil.
 81:26. So which way will you go?

81:27. It [the Qur'an] is but a reminder to the worlds,

81:28. for whoever among you wills to tread the straight path.

81:29. But you cannot will it unless Allah, the Lord of the worlds, so wills it.

Here Allah (ﷻ) swears ﴿by the stars that recede﴾. This refers to the heavenly bodies that recede, meaning that they fall behind from the regular procession of the stars or heavenly bodies towards the east. They are the seven heavenly bodies that move in the sky, namely the sun, the moon, Venus, Jupiter, Mars, Saturn and Mercury. These seven have two courses: one course towards the west, like all other stars and heavenly bodies; and a course that is the opposite of that, towards the east, which is only for these seven and no others. Allah swears by them at the time when they recede; that is, when they fall behind and when they run their course, and when they disappear and are concealed by day.

And it may be that what is meant is all heavenly bodies, both those that move and others.

﴿and by the night as it departs﴾; it was also suggested that the word translated here as ﴿departs﴾ means 'comes' (so the meaning of the verse would be: and by the night as it comes).

﴿and by the first breath of morning﴾ that is, when the signs of dawn appear and light gradually begins to emerge through the darkness until it is fully light and the sun rises.

In these verses, Allah attests to the sublime provenance of the Qur'an, its magnificence and its protection against every accursed devil, as He says:

﴿verily it [the Qur'an] is a word conveyed by a noble Messenger﴾ namely Jibreel (ﷺ), who brought it down from Allah (ﷻ), as He tells us elsewhere:

«Verily, this [Qur'an] is a revelation from the Lord of the worlds. The faithful Spirit [Jibreel] has brought it down to your heart so that you may be one of the warners.» (*ash-Shu'arā'* 26: 192-194)

Allah describes him as noble because of his noble character and many praiseworthy qualities, for he is the best of the angels and the greatest of them in status before his Lord.

«(having power)» to do what Allah commands him to do. By his power he overturned the houses of the people of Looṭ and destroyed them.

«(of high rank before the Lord of the Throne)» that is, Jibreel is close to Allah; he is of high status and is one of the elite chosen by Allah. His status is superior to that of all the other angels.

«(obeyed there [by other angels])» that is, Jibreel is obeyed among those on high, and he has troops among the angels who are close to Allah; they are subject to His command and will obey him.

«(and, moreover, trustworthy)» and he does what he is commanded to do, no more and no less, without transgressing the limits set for him. All of this is indicative of the noble status of the Qur'an before Allah (ﷻ), for it was sent with this noble angel who possesses these perfect characteristics.

Usually kings do not send someone who is dear to them except on the most important missions and with the most sublime messages.

Having mentioned the virtue of the angelic messenger who brought the Qur'an, Allah now speaks of the virtue of the human Messenger to whom He sent down the Qur'an and who called people to it:

«Your companion» namely Muhammad (ﷺ) «is not a madman» as was suggested by his enemies who disbelieved in his message and fabricated lies against him, aiming to extinguish thereby whatever they were able to of what he had brought.

Rather he was the sanest of people, the most mature in thinking and the truest in speech.

«Indeed he saw him [Jibreel] on the clear horizon» that is, Muhammad (ﷺ) saw Jibreel (ﷺ) on the clear horizon, which is the highest that anyone can see.

«He [Muhammad] is not to be accused of lying about the unseen» that is, he is not to be accused of adding to or subtracting from that which Allah revealed to him, or of concealing part of it. Rather he is trusted by the inhabitants of heaven and the inhabitants of earth; he conveyed the messages of his Lord clearly, and did not withhold any part of them from anyone, rich or poor, leader or follower, male or female, city dweller or desert dweller. Therefore Allah sent him to an unlettered and ignorant nation, and he did not die until they had become devoted scholars who had attained a high level of knowledge and understanding, and they had become, as it were, professors whilst the most that others could do was be their students.

«It [the Qur'an] is not the word of an accursed devil» – having mentioned the magnificence and virtue of His Book by highlighting the virtue of the two noble Messengers through whom the Book reached people and praising them, Allah declares the Book to be free of any problem or shortcoming that could undermine its credibility.

«It [the Qur'an] is not the word of an accursed devil» – the word translated here as «accursed» means far away from Allah.

«So which way will you go?» That is, how can this even cross your minds? How did you lose your minds to the point that you regard truth, which is the highest level of credibility, as being like lying, which is the worst type of falsehood?

Can this be anything but turning facts upside down?

«It [the Qur'an] is but a reminder to the worlds» through which they may learn about their Lord and about His sublime attributes and what shortcomings He should be declared above. And through it they may learn about the commands and prohibitions, and the reasons behind them; and about the divine decrees and religious rulings. And

through it they may learn in general terms of what is best for them in this world and in the hereafter, and they may attain bliss in both realms by adhering to it.

﴿for whoever among you wills to tread the straight path﴾ after guidance has become distinct from misguidance.

﴿But you cannot will it unless Allah, the Lord of the worlds, so wills it﴾ that is, His will is always done, and cannot be opposed or prevented.

In this and similar verses there is a refutation of the Qadaris who deny the divine will and the Qadaris who deny the free will of man, as has been discussed previously. And Allah knows best. Praise be to Allah.

This is the end of the commentary on Soorat at-Takweer.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



82.

Soorat al-Infitâr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ
بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾﴾ (سورة الانفطار: ١-٥)

- 82:1. When the heaven is cleft asunder,
82:2. and when the stars are dispersed,⁴¹
82:3. and when the seas burst forth,
82:4. and when the graves are overturned,
82:5. then every soul will know what it has done and what it has left
undone.

That is, when the heaven is torn apart and the heavenly bodies are scattered, losing their beauty, and the seas burst forth and become one sea, and the graves are overturned and cast forth what they contain of

⁴¹ This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos. so that they will no longer be seen in their usual places in the sky. (Adapted from Ibn 'Ashoor)

the dead, and they are gathered for the standing before Allah, when He will requite them for their deeds, at that time the reality of things will be uncovered and what was hidden will be disclosed; every soul will know what it has gained or lost.

There the wrongdoer will bite on his hands, when he sees that his deeds are invalid and his scale is light, and that his wrongdoings are piled up against him and his evil deeds have been presented to him. He will become certain of eternal doom and everlasting punishment.

There the pious – who sent forth righteous deeds – will attain great triumph and eternal bliss, and they will be safe from the punishment of hell.



﴿بَيَّأَهَا الْإِنْسَانُ مَا غَرَّكَ رَبُّكَ الْكَرِيمَ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي آيَاتِ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّابٌ تَكْذِبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَنِينًا ﴿١١﴾ يَعْمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾ (سورة الانفتار: ٦-١٢)

- 82:6. O man, what has deceived you concerning your Most Generous Lord,
 82:7. Who created you, fashioned you and made you well-proportioned,
 82:8. assembling you in whatever form He willed?
 82:9. Nay, but you deny the Last Judgement,
 82:10. while indeed there are watchers appointed over you,
 82:11. honourable scribes,⁴²
 82:12. who know all that you do.

Here Allah (ﷻ) says, rebuking the human who falls short in his duty towards his Lord and does that which incurs His wrath:

⁴² These are the recording angels who write down all that people do of both good and bad deeds.

«O man, what has deceived you concerning your Most Generous Lord» – is it because you are heedless of your duty towards him? Or because you think little of His punishment? Or because you do not believe in His requital?

Is He not the One «Who created you, fashioned you» in the best shape «and made you well-proportioned», assembling you in a shape that is well balanced, the best shape and figure?

Is it appropriate for you to be ungrateful for the blessings bestowed by your Lord, or to deny His kindness?

That can only stem from your ignorance, wrongdoing, stubbornness and foolishness. So praise Allah for not giving you the shape of a dog or a donkey, or other similar animals.

Hence Allah (ﷻ) says: «assembling you in whatever form He willed».

«Nay, but you deny the Last Judgement» that is, despite this exhortation and reminder, you still persist in denying the requital.

But you will inevitably be brought to account for your deeds, for Allah has appointed over you noble angels who record your words and deeds, and they know all that you do. This includes both actions of the heart (beliefs, thoughts and emotions) and physical actions. So what is appropriate on your part is to honour them and respect them.



﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصَلُّونَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا
يَعَابِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾﴾ (سورة الانفطار: ١٣-١٩)

82:13. Verily the righteous will be in bliss,

- 82:14. and verily the wicked will be in the blazing fire,
 82:15. which they will enter on the Day of Judgement
 82:16. and will never leave.
 82:17. And how could you know what the Day of Judgement is?
 82:18. Again, how could you know what the Day of Judgement is?
 82:19. It is the day when no soul will have the power to do anything
 for another, and on that day all command will belong to Allah
 alone.

What is meant by the righteous is those who fulfil their duties towards Allah and towards other people, who adhere to righteousness in beliefs and thoughts, and in physical actions. Their reward will be mental, spiritual and physical bliss, in this world, in *al-barzakh* and in the abode of eternity.

«and verily the wicked» who fall short in their duties towards Allah and towards other people, whose hearts are filled with evil, resulting in evil deeds,
 «will be in the blazing fire» that is, they will have a painful punishment in this world, in *al-barzakh* and in the abode of eternity.

«which they will enter» and be severely punished therein
 «on the Day of Judgement» that is, the day of requital for deeds.

«and will never leave»; rather they will remain therein and never depart from it.

«And how could you know what the Day of Judgement is? Again, how could you know what the Day of Judgement is?» This demonstrates the enormity of that terrifying day.

«It is the day when no soul will have the power to do anything for another», even if he is a relative or a sincerely loved one. Each person will be preoccupied with his own self and will not seek salvation for anyone else.

﴿and on that day all command will belong to Allah alone﴾ for it is He Who will judge between all people and settle the score of the one who was wronged with the one who wronged him.

And Allah knows best.

This is the end of the commentary on Soorat al-Infīṭār.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



83.

Soorat al-Muṭaffifeen

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ
يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَالَمِينَ ﴿٦﴾﴾ (سورة المطففين: ١-٦)

- 83:1. Woe to those who give short measure,
- 83:2. who, when they take by measure from people, demand it in full,
- 83:3. but if they measure or weigh for them, they give them less than their due.
- 83:4. Do these people not realise that they will be resurrected
- 83:5. on a momentous day,
- 83:6. a day on which humanity will stand before the Lord of the worlds?

﴿Woe﴾ – this is a word of punishment and warning
﴿to those who give short measure﴾. Allah explains who they are in
the following verses:

﴿who, when they take by measure from people, demand it in full﴾ that is, they take from them in full that which is proven to be their due, demanding it in full with no shortfall.

﴿but if they measure or weigh for them﴾ that is, when they give people what is due from them by measure or by weight, ﴿they give them less than their due﴾ that is, they detract something from it, either by giving short measure or short weight, or by not giving the full measure or weight, and the like. This is theft of people's wealth and is being unfair to them.

If this is the warning for those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this warning.

This verse indicates that just as man wants to take his due from people, he must also give them their due when engaging in business and other dealings with them.

In fact the general meaning of this verse also includes engaging in argument and exchanging views. Usually both parties in a dispute are eager to present their views; by the same token they must also point out to their opponents any proof that will support their argument of which they are unaware, and they should consider the opponent's argument just as they consider their own. In such a situation it will be known how fair-minded or biased a person is, how humble or arrogant he is, and how wise or foolish he is. We ask Allah to guide us to all that is good.

Then Allah (ﷻ) warns those who give short measure, expressing astonishment at their situation and how they persist in wrongdoing, as He says:

﴿Do these people not realise that they will be resurrected on a momentous day, a day on which humanity will stand before the Lord of the worlds?﴾

What makes them have the audacity to give short measure is their lack of belief in the Last Day. Otherwise, if they did believe in it, and knew that they would stand before Allah, and that He would ask them about their sins both small and great, they would give that up and repent from it.



﴿كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيَلَّ يَوْمَئِذٍ
لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَّ عَلَيْهِ
مَائِنَا قَالُوا أُسْطُرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ
يَوْمَئِذٍ لَّخَجُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِدِينِكُمْ يُكْذِبُونَ ﴿١٧﴾﴾

(سورة المطففين: ٧-١٧)

83:7. Verily the record of the wicked is in *Sijjeen* –

83:8. and how could you know what *Sijjeen* is?

83:9. a clearly inscribed record.

83:10. Woe that day to the deniers,

83:11. those who deny the Day of Judgement.

83:12. No one denies it except every transgressor who is steeped in sin.

83:13. When Our revelations are recited to him, he says: This is nothing but tales of the ancients.

83:14. Nay; rather their hearts have been covered with the stain of their misdeeds.⁴³

⁴³ Their hearts are covered with the stain of the sins that they have been committing. The effect of repeated sins on the heart is mentioned in the hadith:

«If the believer commits a sin, a black spot appears on his heart. If he repents, gives it up and seeks forgiveness, his heart is cleansed, but if he =

83:15. Nay; verily on that day they will be barred from seeing their Lord.

83:16. Then they will surely enter the blazing fire,

83:17. then it will be said to them: This is what you used to deny.

﴿Verily the record of the wicked﴾ this includes every wicked person among all types of disbelievers, hypocrites and evildoers ﴿is in Sijjeen﴾. Then Allah explains that by saying:

﴿and how could you know what Sijjeen is? – a clearly inscribed record﴾ that is, it is a record in which are recorded their evil deeds. The word Sijjeen refers to a narrow, constricted place. Sijjeen is the opposite of *'Illiyoon*, which is the place where the record of the righteous is kept, as we shall see below.

It was also suggested that Sijjeen is the lowest of the seven earths, the abode of the wicked, where they will dwell in the hereafter.

﴿Woe that day to the deniers﴾. Then Allah explains who the deniers are:

﴿those who deny the Day of Judgement﴾ that is, the day of requital, the day on which Allah will judge people according to their deeds.

﴿No one denies it except every transgressor﴾ who oversteps the sacred limits of Allah and goes beyond that which is permissible to that which is prohibited.

﴿who is steeped in sin﴾ that is, he commits a great deal of sin. This is the one whose transgression makes him disbelieve and whose arrogance makes him reject the truth. Therefore

= does more, then (that spot) increases until it covers his heart. That is the stain which Allah mentioned in the Qur'an:

﴿Nay; rather their hearts have been covered with the stain of their misdeeds.﴾ (*al-Mutaffifeen* 83: 14).» (Recorded by Aḥmad and at-Tirmidhi; al-Albāni graded it as authentic)

According to Ibn 'Āshoor, this covering of their hearts prevents them from understanding the Qur'an and seeing the huge difference between it and the tales of the ancients.

«When Our revelations are recited to him», that point to the truth and to the truthfulness of that which His Messengers brought, he stubbornly rejects them and «says: This is nothing but tales of the ancients» that is, it is nonsense stories of past nations and is not from Allah. He says this out of arrogance and stubbornness.

As for the one who is fair-minded and whose goal is to seek clear truth, he does not deny the Day of Judgement, because Allah has established for it definitive evidence and clear proof that make it certain, so it has become as clear as day to them. This is in contrast to those whose hearts have been covered with the stain of their misdeeds and sins, so they are prevented from seeing the truth. Therefore, as requital for that, they will be prevented from seeing Allah, just as their hearts were prevented from accepting the signs of Allah in this world.

«Then» in addition to that severe punishment «they will surely enter the blazing fire».

Then it will be said to them by way of rebuke: «This is what you used to deny».

Thus Allah mentions three types of punishment that they will face: the punishment of hell, the punishment of blame and rebuke, and the punishment of being kept away from the Lord of the worlds, which implies that He will be angry with them, which will be worse for them than the punishment of the fire.

The meaning of this verse indicates that the believers will see their Lord on the Day of Resurrection and in paradise, and the joy they will find in gazing upon His Countenance will be greater than all other pleasures. When He addresses them, they will rejoice therein, as Allah mentions in several verses of the Qur'an and as is mentioned in *mutawâtir* reports from the Messenger of Allah (ﷺ).

These verses also contain a warning against sin, for it stains the heart, gradually covering it until its light is extinguished and its ability

to recognise things as they are ceases to function, whereupon facts are turned upside down, so that the individual sees falsehood as truth and truth as falsehood. This is one of the punishments for sin.



﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عَلَيُونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾
 يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ
 نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ
 الْمُتَنَفِسُونَ ﴿٢٦﴾ وَمَرَجَعُهُمْ إِلَىٰ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾ (سورة

المطففين: ١٨-٢٨)

- 83:18. Verily the record of the righteous is in 'Illiyoon⁴⁴ –
 83:19. and how could you know what 'Illiyoon is? –
 83:20. a clearly inscribed record,
 83:21. kept with those who are close to Allah.
 83:22. Verily the righteous will be in bliss,
 83:23. seated on couches, gazing in wonder.
 83:24. You will see on their faces the radiance of bliss.
 83:25. They will be given to drink pure wine from a sealed container,
 83:26. of which the seal is musk – for that let all aspire, who have aspirations –
 83:27. and that wine will be mixed with water from the spring of Tasneem,
 83:28. a spring from which those who are close to Allah will drink.

⁴⁴ 'Illiyoon is the name of a comprehensive book in which Allah records the good deeds of the righteous among the jinn and humankind. The name is derived from a root meaning high, because it will be the cause of the righteous being admitted to high levels in paradise. (az-Zamakhshari)

Having mentioned that the record of the wicked will be in the lowest and most constricted place, Allah tells us that the record of the righteous will be in the highest and most spacious place, and that their clearly inscribed record is ﴿kept with those who are close to Allah﴾, namely the noble angels and the souls of the Prophets, the strong and true in faith, and the martyrs, and Allah will declare their renown among those on high.

‘Illiyoon is the name of the highest part of paradise.

Having mentioned their record, Allah now tells us that they will be in bliss, which is a word that encompasses emotional, spiritual and physical delights.

﴿seated on couches﴾ that are adorned with beautiful cloth ﴿gazing in wonder﴾ at what Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿You﴾, O onlooker, ﴿will see on their faces the radiance of bliss﴾ that is, the glow of pleasure. For when pleasure and happiness are ongoing, that gives light, beauty and joy to the face.

﴿They will be given to drink pure wine﴾ which is the best and most delicious of drinks ﴿from a sealed container, of which the seal is musk﴾.

It may be that what is meant is that it is sealed to prevent anything from being added that may distract from its pleasure or spoil its taste, and that the seal with which it is sealed is musk. Or it may be that what is meant by the word *khitām* (translated here as ﴿seal﴾) is the residue at the bottom of the vessel from which they will drink that pure wine, and that it is the finest musk.

This residue that is left at the bottom of the glass is usually thrown away in this world, but in paradise it will be of that high quality.

﴿for that﴾ eternal bliss, of which no one knows the extent of its beauty except Allah

﴿let all aspire, who have aspirations﴾ that is, let them compete in hastening to do the deeds that will enable one to reach it. This should be given priority in sacrificing that which is most precious in order to attain it, for it is the most deserving of things which strong men should compete to attain.

That drink will be mixed with water from the spring of Tasneem, which is a spring ﴿from which those who are close to Allah will drink﴾; it is the highest source of any drink in paradise, therefore it is only for those who are close to Allah, who are the highest of people in status. It will be mixed with nectar and other delicious drinks for the people on the right.



﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَآئِكِ يُنظُرُونَ ﴿٣٥﴾ هَلْ نُؤِيبَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة المطففين:

(٣٦-٢٩)

- 83:29. Verily the evildoers used to laugh at those who believed;
- 83:30. when they passed by them, they would wink at one another [in mockery],
- 83:31. and when they returned to their homes, they returned exulting.
- 83:32. When they saw the believers, they said: These people have indeed gone astray,
- 83:33. although they were not sent to be their keepers.
- 83:34. But on that day those who believed will laugh at the disbelievers,
- 83:35. while sitting on couches, gazing around.

83:36. Are the disbelievers requited for anything other than what they used to do?

Having mentioned the requital of the evildoers and the reward of the believers, Allah (ﷻ) now mentions the immense difference between them. He tells us that in this world the evildoers used to mock the believers, making fun of them, laughing at them and winking in derision at one another when they passed by them, out of scorn and contempt towards them, yet despite that they felt secure, and no fear ever crossed their minds.

﴿and when they returned to their homes﴾ in the morning or evening,
 ﴿they returned exulting﴾ that is, happy and rejoicing.

This was one of the greatest signs of their delusion, that they combined the worst of deeds with a sense of being secure in this world, to the extent that it was as if they had received a covenant and promise from Allah that they would be among the blessed, and they regarded themselves as being guided and the believers as being misguided. This was a fabrication against Allah, for they dared to speak about Him without knowledge.

﴿although they were not sent to be their keepers﴾ that is, they were not sent to be in charge of the believers and were not given the task of keeping a record of their deeds, such that they should be keen to accuse them of being misguided. This was nothing more than stubbornness, obstinacy and foolishness on their part, for which they had no proof or evidence. Therefore the requital in the hereafter will match their deeds.

﴿But on that day﴾ namely the Day of Resurrection
 ﴿those who believed will laugh at the disbelievers﴾ when they see them immersed in punishment, when all that they used to fabricate will be lost from them.

The believers will be in the utmost comfort and security, ﴿sitting on couches﴾ that are beautifully adorned, ﴿gazing around﴾ at that which Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿Are the disbelievers requited for anything other than what they used to do?﴾ That is, they will be given a recompense that matches their deeds. Just as they laughed at the believers in this world and accused them of being misguided, the believers will laugh at them in the hereafter, and they will see them subjected to a punishment that is the requital for misguidance.

Yes, they will be requited for what they used to do, on the basis of divine justice and wisdom, for Allah is All-Knowing, Most Wise.

This is the end of the commentary on Soorat al-Muʾaffifeen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿۱﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿۲﴾ وَأَذنت لربِّهَا وَحَقَّتْ ﴿۳﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿۴﴾ وَأَلْقَتْ مَا فِيهَا
وَتَخَلَّتْ ﴿۵﴾ وَأَذنت لربِّهَا وَحَقَّتْ ﴿۶﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
﴿۷﴾ فَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، بِيَمِينِهِ ﴿۸﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿۹﴾ وَيَنْقَلِبُ
إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿۱۰﴾ وَأَمَّا مَنْ أُوْفِيَ كِتَابَهُ، وَرَاءَ ظَهْرِهِ ﴿۱۱﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿۱۲﴾ وَيَصِلُ
سَعِيرًا ﴿۱۳﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿۱۴﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿۱۵﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

﴿۱۵﴾ (سورة الانشقاق: ۱-۱۵)

- 84:1. When the heaven is rent asunder,
84:2. and hearkens unto its Lord, as in truth it must,
84:3. and when the earth is levelled,
84:4. and casts forth all that it contains, and becomes empty,
84:5. and hearkens unto its Lord, as in truth it must,
84:6. then, O man who toils constantly until you meet your Lord, you
will surely see the outcome of your deeds.

- 84:7. As for the one who is given his record of deeds in his right hand,
 84:8. he will have an easy reckoning,
 84:9. and he will go back to his family [in paradise] rejoicing.
 84:10. As for the one who is given his record of deeds from behind his
 back,
 84:11. he will call out [wishing] for death,
 84:12. and he will enter the raging fire.
 84:13. He lived rejoicing among his family;
 84:14. indeed he thought that he would never return [to his Lord].
 84:15. Nay [he will indeed return to Him], for His Lord was always
 watching him.⁴⁵

Here Allah (ﷻ) explains what will happen on the Day of Resurrection of changes to mighty heavenly bodies:

﴿When the heaven is rent asunder﴾ that is, when it splits apart, its stars and other heavenly bodies are scattered, and the sun and moon cease to shine

﴿and hearkens unto its Lord﴾ that is, it heeds His command and listens out for what He will say.

And in truth it must do so, for it is subjugated and under the control of a mighty Sovereign Whose command is not to be disobeyed and Whose rule is not to be opposed.

﴿and when the earth is levelled﴾ that is, it will be shaken and its mountains will be scattered away; all structures or landmarks will be made to tumble down, and Allah (ﷻ) will spread it out like a leather mat, until it becomes very wide and spacious in order to accommodate all those who will stand before Him, despite their huge numbers.

⁴⁵ Allah was watching and is well aware of all his deeds, therefore divine wisdom dictates that He should resurrect him and requite him for them. (az-Zamakhshari; ar-Râzi)

Thus it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and casts forth all that it contains﴾ of the dead, and of treasures ﴿and becomes empty﴾. The Trumpet will be sounded and the dead will come forth from their graves to the surface of the earth. The earth will bring forth its treasures, until they become like great columns which people will see and will regret what they used to compete for.

﴿and hearkens unto its Lord, as in truth it must, then, O man who toils constantly until you meet your Lord﴾ that is, you are toiling, doing good or bad deeds, until you meet your Lord, then on the Day of Resurrection Allah will certainly requite you on the basis of grace if you are among the blessed, or on the basis of justice if you are among the doomed.

Hence He mentions the details of the requital:

﴿As for the one who is given his record of deeds in his right hand﴾ – this refers to the blessed.

﴿he will have an easy reckoning﴾ which will be an easy discussion of his deeds before Allah; Allah will make him admit his sins until, when he thinks that he is doomed, Allah (ﷻ) will say to him:

«I concealed them for you in the previous world and I will conceal them for you today.» (Bukhari)

﴿and he will go back to his family [in paradise] rejoicing﴾ because he has been saved from punishment and has attained reward.

﴿As for the one who is given his record of deeds from behind his back﴾ that is, in his left hand from behind,

﴿he will call out [wishing] for death﴾ because of disgrace and shame, and what he will find in his record of deeds that he sent forth and did not repent from.

﴿and he will enter the raging fire﴾ that is, the raging fire will surround him on all sides, and he will suffer different kinds of punishment there. That is because in this world, he ﴿lived rejoicing

among his family), and the resurrection never crossed his mind. He did evil deeds and never thought that he would be brought back to his Lord and would be made to stand before Him.

{Nay [he will indeed return to Him], for His Lord was always watching him}, so it is not appropriate for Allah to leave him without purpose, with no commands or prohibitions, and no reward or punishment.



﴿فَلَا أَقْسِمُ بِالسُّفْحِ ۝ وَاللَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ إِذَا اتَّسَقَ ۝ لَتَرْكَبُنَّ طَبَقًا
عَنْ طَبَقٍ ۝ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝
بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۝ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۝ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝﴾ (سورة الانشقاق: ١٦-٢٥)

84:16. Verily I swear by the twilight,

84:17. and by the night and what it brings together,⁴⁶

84:18. and by the moon when it is full,

84:19. you will surely progress from stage to stage.

84:20. Then what is the matter with them, that they do not believe

84:21. and when the Qur'an is recited to them they do not prostrate [to Allah]?

84:22. Rather those who disbelieve insist on rejecting the Qur'an,

84:23. but Allah knows best what they harbour in their hearts of ill feelings.

84:24. So give them the tidings of a painful punishment.

⁴⁶ This refers to people and creatures, who had been scattered during the day, coming back to their dwelling places and shelters to be reunited and rest at night. (ash-Shawkāni; Ibn 'Ashoor)

84:25. But those who believe and do righteous deeds will have a never-ending reward.

Here Allah swears by the signs of the night; He swears by the twilight, which is the remnant of sunlight that signals the onset of night.

﴿and by the night and what it brings together﴾ of animals and other things.

﴿and by the moon when it is full﴾ that is, when the light of the moon is at its brightest, when it is full. That is when it is at its most beautiful and is of the greatest benefit.

What is attested to by this oath is: ﴿you﴾, O humankind ﴿will surely progress from stage to stage﴾ that is, you will pass through several stages, from a sperm drop to a clinging clot, to a lump of flesh, until the soul is breathed into the developing foetus. Then he becomes an infant and child, then reaches the age of discernment, then he becomes accountable and subject to commands and prohibitions. Then after that he dies, then he will be resurrected and requited for his deeds.

These various stages that the human being goes through indicate that Allah alone is deserving of worship, is to be affirmed as One and is in control of His slaves by His wisdom and mercy, and that the human being is in need and is helpless, subject to the control of the Almighty, Most Merciful.

Yet despite that many people do not believe, ﴿and when the Qur'an is recited to them they do not prostrate [to Allah]﴾ that is, they do not submit to the Qur'an or comply with its commands and prohibitions.

﴿Rather those who disbelieve insist on rejecting the Qur'an﴾ that is, they stubbornly rejected the truth after it has become clear, so it should come as no surprise that they do not believe and do not submit to the Qur'an, for the one who stubbornly rejects the truth is a hopeless case.

﴿but Allah knows best what they harbour in their hearts of ill feelings﴾ that is, what they do and intend in secret, for Allah knows what they conceal in their hearts and what they do openly, and He will requite them for their deeds. Hence He says:

﴿So give them the tidings of a painful punishment﴾ the word translated here as ‘giving tidings’ (*bashārah*) reflects the fact that tidings have an effect on the skin (*basharah*), showing either happiness or distress.

This is how most people are: they reject the Qur’an and do not believe in it.

But among humankind are some whom Allah has guided, so they believe in Allah and accept what the Messengers brought; they believe and do righteous deeds. It is they who ﴿will have a never-ending reward﴾ that is, one that will never cease; rather it is an eternal reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This is the end of the commentary on Soorat al-Inshiqāq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





(ALBUROOJ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝١ وَالْيَوْمِ الْمَوْعُودِ ۝٢ وَشَاهِدٍ وَمَشْهُودٍ ۝٣﴾ قِيلَ أَضْحَبُ
الْأَخْدُودِ ۝٤ النَّارِ ذَاتِ الْوَقُودِ ۝٥ إِذْ هُرِّعَتْهَا لِقَعْدِ ۝٦ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ
شُهُودٌ ۝٧ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝٨ الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٩ إِنَّ الَّذِينَ فَنَوُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَبُوءُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ ۝١٠ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝١١ إِنَّ بَطْشَ رَبِّكَ
لَشَدِيدٌ ۝١٢ إِنَّهُ هُوَ يَدْعُو وَيُعِيدُ ۝١٣ وَهُوَ الْعَفُورُ الْوَدُودُ ۝١٤ ذُو الْعَرْشِ الْمَجِيدُ ۝١٥ فَعَالِمًا
يُرِيدُ ۝١٦ هَلْ أُنثِقُ حَدِيثُ الْجُنُودِ ۝١٧ فِرْعَوْنَ وَثَمُودَ ۝١٨ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٩
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝٢٠ بَلْ هُوَ فَرَقَ ۚ إِنَّ مَجِيدٌ ۝٢١ فِي لَوْحٍ مَحْفُوظٍ ۝٢٢﴾ (سورة البروج:

- 85:2. and by the promised day,⁴⁷
 85:3. by the witness and that which is witnessed,
 85:4. cursed be the makers of the trench
 85:5. who lit a blazing fire in it,
 85:6. for they sat beside it
 85:7. to witness what they did to the believers.
 85:8. Their only grievance against them was that they believed in
 Allah, the Almighty, the Praiseworthy,
 85:9. to Whom belongs the dominion of the heavens and the earth,
 and Allah is witness over all things.
 85:10. Verily for those who persecute the believing men and believing
 women, then do not repent, there will be the punishment of hell
 and there will be the punishment of the scorching fire.
 85:11. But those who believe and do righteous deeds will surely have
 gardens through which rivers flow; that is the great triumph.
 85:12. Indeed the vengeance of your Lord is severe.
 85:13. Verily it is He Who originates [creation] then repeats it,
 85:14. and He is the Oft-Forgiving, the Loving,
 85:15. the Lord of the Throne, the Glorious;
 85:16. He does whatever He wills.
 85:17. Has there not come to you the story of the [disbelieving] hosts
 85:18. of Pharaoh and Thamood?⁴⁸
 85:19. Nay, those who disbelieve persist in denial
 85:20. and Allah encompasses them on all sides.⁴⁹
 85:21. Nay, it is a glorious Qur'an,

⁴⁷ The promised day is the Day of Resurrection.

⁴⁸ That is, has there not come to you the story of these disbelievers who gathered together in stubborn opposition towards their Prophets, and how Allah punished them? (ash-Shawkāni)

⁴⁹ They cannot outwit Him or escape Him, no matter where they turn.

85:22. [inscribed] in a Preserved Tablet.

That is, by the heaven with all that it contains of the sun and moon, and other heavenly bodies, that are indicative of the perfect might, mercy, vast knowledge and wisdom of Allah (ﷻ).

﴿and by the promised day﴾ namely the Day of Resurrection, on which Allah has promised to gather all creatures, bringing together the first and the last, near and far; it cannot be changed for Allah does not break His promise.

﴿by the witness and that which is witnessed﴾ this includes everyone who meets this description; that is, one who sees and what is seen.

What is attested to here is the dazzling signs of Allah, His great wisdom and His all-encompassing mercy.

And it was said that what is attested to here is the words ﴿cursed be the makers of the trench﴾, and this is a supplication against them, praying that they be doomed.

These makers of the trench were disbelievers, among whom lived some believers. The disbelievers put pressure on them to enter their religion, but the believers refused to do so. So the disbelievers dug a trench in the ground and lit a fire in it, then they sat around it and persecuted the believers, exposing them to the fire. Whoever responded to their demands, they let him go, but whoever persisted in his faith, they threw him into the fire. This was an example of extreme hostility towards Allah and the believers; therefore Allah cursed them, destroyed them and promised them punishment, and said: ﴿cursed be the makers of the trench﴾.

Then He tells us about the makers of the trench ﴿who lit a blazing fire in it, for they sat beside it to witness what they did to the believers﴾. This is one of the worst types of tyranny and hardheartedness, because they combined stubborn rejection of the signs of Allah with fighting the believers and tormenting them with this heart-wrenching torment

and being present to watch them being thrown into it, when the only grievance they had against the believers was something for which the latter deserved to be praised and through which they only sought to attain happiness, which was that they believed in Allah, the Almighty the Praiseworthy, Who possesses might through which He subdues all things and He is deserving of praise in all His words, attributes and actions.

﴿to Whom belongs the dominion of the heavens and the earth﴾ as He created them and all who dwell in them; they are His slaves, and He controls them as the owner controls what he owns.

﴿and Allah is witness over all things﴾ because He knows, hears and sees all.

Should these rebellious ones who oppose Allah not fear lest the Almighty, the Omnipotent, wreak vengeance, or do they not realise that they are all slaves of Allah, and no one has any power over anyone else except by permission of the Sovereign?

Or is it hidden from them that Allah encompasses all their deeds and will requite them for their actions?

Nay; the disbeliever is deluded and the wrongdoer is ignorant and blind to the straight path.

Then Allah issues promises and warnings to them, and offers them the opportunity to repent, as He says:

﴿Verily for those who persecute the believing men and believing women, then do not repent, there will be the punishment of hell and there will be the punishment of the scorching fire﴾ that is, the severe, burning punishment.

Al-Ḥasan (may Allah have mercy on him) said: Look at this generosity and kindness. They killed His close friends and those who obeyed Him, yet he is calling them to repent.

Having mentioned the punishment of the wrongdoers, Allah now mentions the reward of the believers:

﴿But those who believe﴾ in their hearts ﴿and do righteous deeds﴾ in their physical actions ﴿will surely have gardens through which rivers flow; that is the great triumph﴾ through which they will attain the pleasure of Allah and His paradise.

﴿Indeed the vengeance of your Lord is severe﴾ that is, the punishment of those who commit crimes and great sins will indeed be severe, for He is vigilantly watching the wrongdoers, as He says elsewhere:

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (*Hood 11: 102*)

﴿Verily it is He Who originates [creation] then repeats it﴾ that is, He is the only One Who initiates creation and repeats it, and He has no partner in that.

﴿and He is the Oft-Forgiving﴾ Who forgives all sins for the one who repents, and He pardons all bad deeds for the one who seeks His forgiveness and turns to Him.

﴿the Loving﴾ Who loves His loved ones, and His loved ones love Him with a love that is unmatched.

Just as nothing resembles him in His majesty, beauty, attributes and deeds, the way He is loved in the hearts of the elite among His creation is like nothing else; no other love resembles it.

Therefore love of Him is the foundation of servitude to Him, for it is a love that takes precedence and prevails over love of anything else. If you love anything other than Allah independently of Allah (and not for His sake), then it will turn into suffering.

And Allah (ﷻ) is loving towards His loved ones, as He says elsewhere:

﴿...people whom He loves and who love Him...﴾ (*al-Mā'idah 5: 54*)

What is referred to here is pure love.

There is a subtle meaning here, for alongside His name “the Loving (al-Wadood)” He mentions His name “the Oft-Forgiving (al-Ghafoor)”, so as to indicate that if the sinners repent to Allah and turn to Him, He will forgive their sins and love them, so that it cannot be said that He will forgive their sins but love will not be restored to them, as some erroneously suggested.

Rather Allah rejoices over the repentance of His slave when he repents, more than a man rejoices over his camel on which is his food and drink and all that he needs on his journey, which he loses in the rugged and dangerous wilderness, so he despairs of it and lies down in the shade of a tree to await death, then whilst he is in that state, his mount appears at his head, so he seizes its reins. Allah rejoices more over the repentance of His slave than this man rejoices over his mount, and this is a great joy that cannot be surpassed.

To Allah be praise and pure love; how great is His kindness and goodness, how abundant His grace and favour.

﴿the Lord of the Throne, the Glorious﴾ that is, Lord of the mighty Throne, which in its greatness encompasses the heavens and the earth and the *Kursi*.

In relation to the Throne, the *Kursi* is like a ring thrown into the wilderness, compared to the rest of the earth. Allah singles out the Throne for mention because of its greatness, and because it is the closest of all created things to Him.

The above is applicable if the word *majeed* (translated here as ‘glorious’) is understood to refer to the Throne.

However, it may be understood as referring to Allah (ﷻ), in which case it is indicative of how sublime and great His attributes are.

﴿He does whatever He wills﴾ that is, whatever He wills, He does. When He wills a thing, He says to it, ‘Be!’ and it is. No one does whatever He wills except Allah. If created beings want something, they will inevitably find some who will help and some who will resist,

but Allah needs no helpers to do His will and there is no one who can resist whatever He wants.

Then Allah mentions some of His deeds that confirm the soundness of that which His Messengers brought:

﴿Has there not come to you the story of the [disbelieving] hosts of Pharaoh and Thamood﴾ and how they rejected the Messengers, so Allah caused them to be among the doomed.

﴿Nay, those who disbelieve persist in denial﴾ that is, they persist in their stubborn denial; the signs do not benefit them at all and exhortation is to no avail

﴿and Allah encompasses them on all sides﴾ that is, He encompasses them by His knowledge and might. This is like the verse in which He says:

﴿Verily, your Lord is ever vigilant.﴾ (*al-Fajr* 89: 14)

This is a stern warning to the disbelievers of the punishment of those who are in His grasp and under His control.

﴿Nay, it is a glorious Qur'an﴾ that is, it is comprehensive in its meanings, and contains a great deal of goodness and knowledge.

﴿[inscribed] in a Preserved Tablet﴾ that is protected from any change, addition or subtraction, and is guarded against the devils. It is the Preserved Tablet in which Allah has written down all things.

This is indicative of the majesty and greatness of the Qur'an, and its high esteem before Allah (ﷻ). And Allah knows best.

This is the end of the commentary on Soorat al-Burooj.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى
رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرَ ﴿١٠﴾ وَالسَّمَاءَ ذَاتَ الرَّجَمِ ﴿١١﴾ وَالْأَرْضِ
ذَاتَ الصَّدَعِ ﴿١٢﴾ إِنَّهُمْ لَقَوْلٌ فَصَّلُ ﴿١٣﴾ وَمَا هُوَ إِلَّا هَزْلٌ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾
فَمَهْلِكُ الْكَافِرِينَ أَهْمِلُهُمْ وَيُؤَيِّدُ ﴿١٧﴾﴾ (سورة الطارق: ١-١٧)

- 86:1. By the heaven and that which appears by night –
86:2. and how could you know what that which appears by night is?
86:3. It is the star of piercing brightness –
86:4. for every soul there is a keeper watching it.
86:5. Let man consider that from which he was created.
86:6. He was created from an ejected fluid⁵⁰

⁵⁰ It is well known that the sperm is carried by ejected fluid or gushing water, which is the semen; what is perhaps less well known is that the egg is =

- 86:7. originating from between the backbone and the ribs.
 86:8. Surely Allah has the power to bring him back to life
 86:9. on the day when people's inner secrets will be examined.
 86:10. Then man will have no power to help himself nor anyone to help him.
 86:11. By the sky that returns⁵¹
 86:12. and by the earth that cracks open [with the growth of plants],⁵²
 86:13. verily it [the Qur'an] is a decisive word,
 86:14. and is not to be taken lightly.
 86:15. Surely they [the disbelievers] are plotting and planning,

= also carried by ejected fluid. The egg in the ovary forms in the Graafian follicle surrounded by water. When the follicle ruptures, that water, or fluid, is ejected along with the egg, which is caught by the fimbriae of the fallopian tube, where it meets the sperm. This fluid carries the egg just as the fluid from the man carries the sperm. In both cases the fluid is ejected, and both come from the reproductive organs, the testes and ovaries, which originate from between the backbone and the ribs (see following footnote).

Adapted from Dr. Mohammed Ali Albar, *Khalq al-Insân bayna at-Tibb wal-Qur'ân*, 114-124, via Islam Questions and Answers website <https://islamqa.info/en/118879>.

- ⁵¹ This may refer to rain, as water vapour that rises and forms clouds is sent back to the earth as rain or other precipitation. Modern commentators suggest that it may also refer to the protective nature of the earth's atmosphere, which absorbs or deflects (returns) much of the harmful radiation coming from the sun, whilst allowing the sun's heat and beneficial components of its rays to reach the earth's surface.
- ⁵² The word *ṣad'* (paraphrased above as referring to the soil cracking open when seeds sprout and plants grow) appears in the singular form, so the verse may be rendered as 'By the earth with its crack'. This led some modern commentators to suggest that it may refer to the Ocean Ridge, which is a single, interconnected, global mid-oceanic ridge system that is part of every ocean and which may be described as a single continuous crack in the earth's surface.

86:16. but I too am planning.

86:17. So bear with the disbelievers; bear with them for a little while.

Allah (ﷻ) says: ﴿By the heaven and that which appears by night﴾, then He explains what that which appears by night (*at-ṭâriq*) is: ﴿It is the star of piercing brightness﴾ that is, the star that shines brightly, whose light pierces the heavens until it is seen on earth. The correct view is that it is a generic term which refers to all stars of piercing brightness.

It was also suggested that it refers to Saturn,⁵³ whose light pierces the seven heavens so that we see it.

It is called *ṭâriq* because it appears at night (*yaṭruq*).

What is attested to by this oath is: ﴿for every soul there is a keeper watching it﴾ and recording its deeds, both righteous and otherwise, and that soul will be requited for the deeds that are recorded against it.

﴿Let man consider that from which he was created﴾ that is, let him reflect upon his creation and his origin, for he is created ﴿from an ejected fluid﴾ namely semen, ﴿originating from between the backbone and the ribs﴾. It may be that it comes from between the backbone of the man and the ribs of the woman, or it may be that what is meant is gushing semen, which comes from the man, and the place from which it emerges is between the backbone and the ribs of the man, and this may be the most correct interpretation, because Allah describes it as an ejected fluid, and what is felt and seen to be ejected is the semen of the man. Similarly, the word *tarâ'ib* (translated here as ﴿ribs﴾) may be used with regard to men. And Allah knows best.

The One Who created man from an ejected fluid that emerges from this place is able to recreate him in the hereafter and resurrect him for the requital.

⁵³ The word *najm*, translated here as ﴿star﴾, may refer to any heavenly body, including planets.

﴿on the day when people's inner secrets will be examined﴾ that is, when what is hidden in people's hearts of good or evil will be disclosed and made manifest on their faces. Allah (ﷻ) says elsewhere: ﴿On the day when some faces will become bright, and some faces will become dark...﴾ (*Āl 'Imrān* 3: 106)

In this world many matters are concealed and not visible or known to people, but on the Day of Resurrection the righteousness of the righteous and the evil of the evildoers will be made manifest, and all matters will be laid open.

﴿Then man will have no power to help himself﴾ and defend himself

﴿nor anyone to help him﴾ or support him. This is an oath concerning people when they do deeds and at the time of their requital.

﴿By the sky that returns and by the earth that cracks open [with the growth of plants]﴾ that is, the sky brings back rain every year, and the earth cracks open for plants to grow on which people and livestock live; and the heaven again brings down divine decrees at all times; and the earth will split open for the dead on the Day of Resurrection.

﴿verily it [the Qur'an] is a decisive word﴾ that is, it contains clear and plain truth

﴿and is not to be taken lightly﴾ that is, it is a serious matter and is not a joke. It is the decisive word that settles issues between different factions and views, and disputes may be resolved through it.

﴿Surely they﴾ namely those who reject the Messenger (ﷺ) and the Qur'an ﴿are plotting and planning﴾ to defeat the truth and support falsehood

﴿but I too am planning﴾ to cause the truth to prevail, even if the disbelievers hate it, and to ward off what they have brought of falsehood, so that it may be known who will prevail, for humans are too weak and insignificant to be able to resist the Most Strong, All-Knowing and His plans.

«So bear with the disbelievers; bear with them for a little while» that is, for a short time, for they will come to know their fate when the punishment descends upon them.

This is the end of the commentary on Soorat at-Târiq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



87.

Soorat al-A'la

(Ma'ki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ سَوَى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهْدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ
الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غَنَاءً أَحْوَى ﴿٥﴾ سَتَقِرُّكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ
وَمَا يَخْفَى ﴿٧﴾ وَبُيِّنَكَ لِلنَّاسِ ﴿٨﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾ سَيَذَكِّرْ مَنْ يَخْشَى ﴿١٠﴾
وَيَنْجِبَهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ
مَنْ قَرَنَى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ
وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾﴾ (سورة

الأعلى: ١-١٩)

- 87:1. Glorify the name of your Lord, the Most High,
- 87:2. Who created and fashioned in due proportion,
- 87:3. and Who made all things according to a measure, then guided them [as to how to function and yield the benefits for which they were created],
- 87:4. and Who brings forth the pasturage

- 87:5. then makes it wither after it was lush and green.
 87:6. We will teach you [the Qur'an], so you will not forget
 87:7. except what Allah wills, for indeed He knows what is openly known and what is hidden;
 87:8. and We will guide you to the easy path.
 87:9. So remind people, if the reminder will be of benefit.
 87:10. The one who fears Allah will pay heed
 87:11. while the wretched one will avoid it,
 87:12. the one who will enter the great fire,
 87:13. in which he will neither die nor live.
 87:14. He will indeed attain true success who purifies himself
 87:15. and reflects upon the sublime names of his Lord, so he prays.
 87:16. But you [O humankind] prefer the life of this world
 87:17. even though the hereafter is better and more lasting.
 87:18. Verily this was in the earlier scriptures,
 87:19. the scriptures of Ibrâheem and Moosâ.

Here Allah (ﷻ) enjoins us to glorify Him, which includes remembering Him, worshipping Him, humbling oneself before His Majesty and submitting to His greatness. That glorification should be befitting to the greatness of Allah (ﷻ) by mentioning His names that are more sublime than any other names because of their beautiful and great meanings. And He mentions His actions, among which is the fact that He created and fashioned all creatures; that is, He perfected them and made them well.

﴿and Who made all things according to a measure, then guided them﴾ – this is general guidance which means that He guides all creatures to attain that which is in their best interests. He also mentions worldly blessings, hence He says:

﴿and Who brings forth the pasturage﴾ that is, He sends down water from the sky which causes all kinds of plants and herbs to grow, then people, livestock and all kinds of animals eat from it.

Then after this vegetation reaches maturity, it begins to decline, ﴿then﴾ He ﴿makes it wither after it was lush and green﴾ that is, He causes it to turn black, shrivel up and become dry.

And He mentions His religious blessings, including the foremost blessing that Allah has bestowed, namely the Qur'an:

﴿We will teach you [the Qur'an], so you will not forget﴾ that is, We will cause you to remember what We have revealed to you of the Book, and We will cause you to remember it by heart, so that you will not forget anything of it.

This is great glad tidings from Allah to His slave and Messenger Muhammad (ﷺ), that Allah would teach him knowledge and not cause him to forget it,

﴿except what Allah wills﴾, as dictated by His wisdom, causing him to forget it for an ultimate purpose.

﴿for indeed He knows what is openly known and what is hidden﴾ and therefore He knows what is good for His slaves, and for that reason He prescribes whatever He wills and judges as He wills.

﴿and We will guide you to the easy path﴾ this is also great glad tidings, that Allah would guide His Messenger (ﷺ) to the easy option in all his affairs, and would make His law and religion easy.

﴿So remind people﴾ of the laws and signs of Allah ﴿if the reminder will be of benefit﴾ that is, so long as the reminder will be accepted and the exhortation will be listened to, whether the reminder achieves all or some of its purpose. The implication of the verse is that if the reminder will not be of benefit, in such a way that it will lead to more wickedness or will detract from goodness, then reminding is not enjoined; rather it is prohibited.

With regard to the reminder, people fall into two categories: those who benefit and those who do not benefit.

As for those who benefit, Allah mentions them in the words: ﴿The one who fears Allah will pay heed﴾ for fear of Allah (ﷻ), and knowledge that He will requite each person for his deeds will make the person refrain from sin and strive in doing good.

As for those who do not benefit, He mentions them in the words: ﴿while the wretched one will avoid it, the one who will enter the great fire﴾ which is the kindled fire that will reach right into the hearts.

﴿in which he will neither die nor live﴾ that is, he will be subjected to a painful punishment with no respite or relief, so that he will wish for death, but it will not be granted to him. This is like the verse in which Allah (ﷻ) says:

﴿...Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them...﴾ (Fâṭir 35: 36)

﴿He will indeed attain true success who purifies himself﴾ that is, the one who purifies himself and cleanses himself of polytheism, wrongdoing and bad characteristics will attain success.

﴿and reflects upon the sublime names of his Lord, so he prays﴾ that is, remembrance of Allah becomes second nature to him, so he is motivated to do that which is pleasing to Allah, especially prayer which is the foremost indicator of faith. This is the meaning of the verse.

﴿But you [O humankind] prefer the life of this world﴾ that is, you give it precedence over the hereafter and you choose its pleasures that are fleeting and mixed with trouble over the hereafter.

﴿even though the hereafter is better﴾ – the hereafter is better than this world in all respects

﴿and more lasting﴾ because it is eternal and pure, whereas this world is a transient realm.

So the wise believer does not choose that which is inferior over that which is superior, and he does not choose fleeting pleasure at the expense of eternal misery.

Love of this world and giving it precedence over the hereafter is the root of all sin.

﴿Verily this﴾ that is mentioned in this soorah of sublime commands and interesting stories ﴿was in the earlier scriptures, the scriptures of Ibrâheem and Moosâ﴾ who are the noblest of the Messengers apart from Prophet Muhammad (ﷺ).

These commands are to be found in the teachings of other Prophets, because they lead to the best outcome in both realms, and they serve people's interests in all times and places.

This is the end of the commentary on Soorat al-A'lâ.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



88.

Soorat al-Ghâshiyah

(Makko)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصَلَّى
نَارًا حَامِيَةً ﴿٤﴾ تَسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ﴿٦﴾ لَا يُسِينُ وَلَا يُغْنِي
مِنْ جُوعٍ ﴿٧﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا تَسْمَعُ فِيهَا
لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَمَنَارِقٌ مَصْفُوفَةٌ ﴿١٥﴾
وَزَرَارِيُّ مَبْثُوثَةٌ ﴿١٦﴾ ﴾ (سورة الغاشية: ١-١٦)

88:1. Has there come to you the story of the overwhelming event [the Day of Resurrection]?

88:2. Some faces, on that day, will be humiliated,

88:3. toiling and weary,⁵⁴

⁵⁴ This refers to the inhabitants of the fire: as they refused to show humility to Allah or to strive and toil in obedience to Him in this world, they will be requited with humiliation in the hereafter, and be subject to heavy toil in the fire of hell. That hellish toil will involve the dragging of chains and shackles, and other torments. (Adapted from Ibn 'Ashoor)

- 88:4. as they burn in an intensely hot fire.
 88:5. They will be given to drink from a boiling hot spring,
 88:6. and will have no food except dry thorns
 88:7. that will neither nourish nor satisfy hunger.
 88:8. And other faces, on that day, will be joyful,
 88:9. content with the result of their past endeavours,
 88:10. in a garden on high,
 88:11. where they will hear no idle talk.
 88:12. In it there will be a flowing spring;
 88:13. in it there will be raised couches,
 88:14. and goblets placed ready,
 88:15. and cushions set in rows,
 88:16. and fine carpets spread out.

Here Allah (ﷻ) mentions the Day of Resurrection and what it will involve of terrifying events, for it will overwhelm people with its hardships. They will be requited for their deeds and will be divided into two groups: one group which will be in paradise and another which will be in the blazing fire.

Then He describes each group. He says, describing the people of hell:

«Some faces, on that day» namely the Day of Resurrection «will be humiliated», subject to shame and disgrace. «toiling and weary» that is, they will be exhausted from the punishment, dragged on their faces and their faces will be covered with fire. «as they burn in an intensely hot fire» that will encompass them on all sides.

«They will be given to drink from a boiling hot spring» that is, one that is intensely hot.

﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces...﴾ (al-Kahf 18: 29)

This will be their drink.

As for their food, they ﴿will have no food except dry thorns that will neither nourish nor satisfy hunger﴾. The purpose of food is usually one of two things: either it satisfies a person's hunger and takes away the pangs thereof, or it nourishes his body and protects it from malnutrition. But this food will not do either of these things; rather it is food that is exceedingly bitter, foul-smelling and vile. We ask Allah to keep us safe and sound.

As for the people of goodness, their faces on the Day of Resurrection will be ﴿joyful﴾ that is, the radiance of bliss will show on their faces and their bodies will exhibit physical well-being. Their faces will glow and they will be extremely happy.

﴿content with the result of their past endeavours﴾ that they sent forth in this world of righteous deeds and kindness to the slaves of Allah. They will find the reward thereof stored up and multiplied, so they will be pleased with the outcome and will attain all that they wished for.

They will be ﴿in a garden﴾ that contains all kinds of delight ﴿on high﴾, in a sublime location, with lofty dwellings, one above another, from which they will look out over what Allah has prepared for them of honour.

﴿where﴾ that is, in paradise,

﴿they will hear no idle talk﴾ that is, they will hear no unnecessary talk, let alone any kind of forbidden talk. Rather their talk will be good and beneficial talk that includes remembrance of Allah (ﷻ) and remembrance of His abundant blessings, and they will observe the best manners when talking and conversing, which will bring joy to their hearts.

﴿In it there will be a flowing spring﴾ that is, there will be numerous springs that they will cause to flow and direct however they wish and wherever they want.

﴿in it there will be raised couches﴾. The word translated here as ﴿couches﴾ refers to raised seating that is covered with soft and fine cloth.

﴿and goblets placed ready﴾ that is, vessels filled with all kinds of delicious drinks, that will be placed in front of them and prepared for them; they will be made available upon demand, taken around to them by immortal youths.

﴿and cushions set in rows﴾ that is, pillows of silk, brocade and other fabrics that no one knows except Allah. They will be lined up for people to sit and recline on, and they will not need to go to the trouble of putting them out and setting them up in rows themselves.

﴿and fine carpets spread out﴾ – this refers to beautiful carpets; the places where they will sit will be filled with these carpets.



﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ
كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾﴾ (سورة الغاشية: ١٧-٢٦)

88:17. Do they not consider the camels, how they are created;

88:18. the heaven, how it is raised high;

88:19. the mountains, how they are firmly set up;

88:20. and the earth, how it is spread out?

88:21. So admonish [O Muhammad], for you are but sent to admonish;

88:22. you have no power over them.

88:23. But whoever turns away and disbelieves,

88:24. Allah will punish him with the greatest punishment

88:25. Verily, to Us will be their return,

88:26. then it is for Us to call them to account.

Here Allah (ﷻ) urges those who do not believe in the Messenger (ﷺ), and other people, to reflect upon the creations of Allah that point to His oneness:

«Do they not consider the camels, how they are created» that is, do they not look at the brilliant creation of the camels and how Allah has made them to be of service to people, subjugating them to provide many benefits that people need?

«the mountains, how they are firmly set up» in a very amazing manner that gives stability to the earth and protects it from shaking; Allah has deposited in the earth that which is of great benefit.

«and the earth, how it is spread out» that is, it has been spread out and made broad and smooth so that creatures may settle on its surface, and so that people may be able to till the earth, plant in it, build on it and travel through routes that lead to different destinations.

It should be understood that the fact that the earth has been spread out does not contradict the fact that it is round. It is surrounded by stars and heavenly bodies in all directions, as is indicated by the texts, reason, physical faculties and observation, as is well known to most people, especially nowadays when people have discovered most of it with what Allah has bestowed upon them of means of transportation.

The idea that describing something as spread out means that it cannot be round is only applicable in the case of a very small body that, if it is spread out, can no longer be round. As for the earth, which is an extremely big body, it may be round and spread out at the same time; the two matters are not mutually exclusive, as is well known to experts.

«So admonish [O Muhammad], for you are but sent to admonish» that is, remind people, exhort them, warn them and give them glad tidings, for you have been sent to call people to Allah and to admonish

them, but you have not been sent to control them or have power over them, or to be in charge of their deeds. If you do what you are obliged to do, then there is no blame on you after that. This is like the verse in which Allah (ﷻ) says:

﴿...and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.﴾ (Qāf 50: 45)

﴿But whoever turns away and disbelieves﴾ that is, whoever turns away from obedience and disbelieves in Allah,

﴿Allah will punish him with the greatest punishment﴾ that is, the severe and eternal punishment.

﴿Verily, to Us will be their return﴾ that is, all people will return to Us and We will gather them on the Day of Resurrection.

﴿then it is for Us to call them to account﴾ and We will bring them to account for whatever they did of good and evil.

This is the end of the commentary on Soorat al-Ghāshiyah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



89.
Soorat al-Fajr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالْفَجْرِ ۝١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسَّرَ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ
لِّذِي حُمْرٍ ﴿٥﴾ (سورة الفجر: ١-٥)

- 89:1. By the dawn,
89:2. by the ten nights,
89:3. by the even and the odd,⁵⁵
89:4. and by the night when it comes,
89:5. are these oaths not sufficient for one who is possessed of reason?

What appears to be the case is that what is sworn by is also what is attested to; that is possible and is something that is common, if the matter is clear and of significance, which is applicable in this case.

⁵⁵ One interpretation suggests that the «even» is the tenth day of Dhul-Hijjah (*Yawm al-Adhā* or the Day of Sacrifice) and the «odd» is the ninth day (the Day of 'Arafah). (Ibn 'Āshoor et al.)

Allah (ﷻ) swears by the dawn, which is the end of the night and the onset of the day, because of what there is in the departure of the night and the coming of the day, of signs that point to the perfect might of Allah (ﷻ), and indicate that He alone is the controller of all things, and none should be worshipped except Him. At the time of dawn there is a prayer of great virtue, which deserves that Allah should swear by it.

Hence after that He swears by the ten nights which, according to the correct view, are the last ten nights of Ramadan or the first ten nights of Dhul-Hijjah. These are nights that contain days of great virtue, during which acts of worship are done that are not done at other times.

During the last ten nights of Ramadan, there occurs *Laylat al-Qadr* (the Night of Decree), which is better than a thousand months, and those ten days are the last days of the fast of Ramadan, which is one of the pillars of Islam.

During the first ten days of Dhul-Hijjah there occurs the standing in 'Arafah, during which Allah bestows forgiveness upon His slaves that causes the Shayṭān to grieve. The Shayṭān is never seen to be more humiliated and defeated than on the Day of 'Arafah, because of what he sees of the descent of the angels and the mercy of Allah upon His slaves, and because of what happens on that day of many of the actions of Hajj and 'umrah.

These are significant matters which deserve that Allah should swear by them.

﴿and by the night when it comes﴾ that is, at the time when darkness falls and people settle down, rest and relax. This happens by the mercy and wisdom of Allah (ﷻ).

﴿are these oaths﴾ and the things mentioned here ﴿not sufficient for one who is possessed of reason?﴾

Yes, any part of that would be sufficient, for one who understands and listens attentively with full presence of mind.



﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَعَنُوا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ ﴾ (سورة الفجر: ٦-١٤)

- 89:6. Have you not heard how your Lord dealt with ‘Âd
 89:7. of Iram, who were people of great stature and strength,
 89:8. the like of whom had never been created in the land;
 89:9. and Thamood, who hewed out rocks in the valley;
 89:10. and the mighty Pharaoh?
 89:11. All of them transgressed in the land
 89:12. and made therein much mischief,
 89:13. so your Lord unleashed upon them a scourge of punishment.
 89:14. Verily your Lord is ever vigilant.

Here Allah says:

﴿Have you not heard﴾ what happened to those evil nations, namely
 ﴿‘Âd of Iram﴾, the well-known tribe in Yemen
 ﴿who were people of great stature and strength﴾ that is, people who
 were strong, powerful, arrogant and stubborn.
 ﴿the like of whom had never been created in the land﴾ that is, the
 like of ‘Âd, in terms of strength and power, had never been created
 in any land, as their Prophet Hood (ﷺ) said to them:
 ﴿...Remember when He made you successors to the people of Nooh
 and increased you in stature. Remember the favours of Allah, so that
 you may prosper.﴾ (al-A‘râf 7: 69)

﴿and Thamood, who hewed out rocks in the valley﴾ that is, the
 Wâdi al-Qurâ, where with their strength they carved dwellings in
 the rocks.

﴿and the mighty Pharaoh﴾ who commanded troops who consolidated his power.

﴿All of them transgressed in the land﴾ this description refers to 'Ad, Thamood, Pharaoh and those who followed them. They transgressed in the land of Allah and harmed the slaves of Allah in their religious and worldly affairs. Hence Allah says:

﴿and made therein much mischief﴾ by following the path of disbelief and all that it leads to of different types of sin, and they strove hard in opposing the Messengers and barring people from the path of Allah.

When their mischief went so far as to incur their doom, Allah sent His punishment against them.

﴿Verily your Lord is ever vigilant﴾, watching those who disobey Him. He gives them a brief respite, then He seizes them with the vehement grip of One Who is Almighty, Omnipotent.



﴿فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَّهُ رَبُّهُ، فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْنَلَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾ كَلَّا بَلْ لَا تَشْكُرُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْتَضِرُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ الْثَرَثَ أَكْثَلًا لَمَّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾﴾ (سورة الفجر: ١٥-٢٠)

89:15. As for man, when his Lord tests him by bestowing generous bounties upon him, he says: My Lord has honoured me;

89:16. but when He tests him by restricting his provision, he says: My Lord has humiliated me.

89:17. Nay, but you do not show kindness to the orphan,

89:18. you do not urge one another to feed the poor,

89:19. you devour inheritance indiscriminately,⁵⁶

⁵⁶ Male heirs would keep the entire estate to themselves, giving nothing to =

89:20. and you have an insatiable love of wealth.

Here Allah (ﷻ) tells us of the nature of man as he really is; he is ignorant and a wrongdoer, who does not think of the consequences. He thinks that the situation he finds himself in will last and never change, and he thinks that the generosity of Allah in this world and the blessings that He bestows upon him indicate that he is dear to Allah and close to Him.

﴿but when He tests him by restricting his provision﴾ and reducing it to what is just enough, with no surplus, he thinks that Allah is humiliating him thereby. But Allah refutes this notion by saying: ﴿Nay﴾ that is, not everyone on whom I bestow abundance in this world is dear to Me, and not everyone whose provision I restrict is insignificant or worthless before Me.

Rather wealth and poverty, restriction and abundance, are a trial with which Allah tests His slaves to see who will give thanks and be patient, so that He may reward him generously for that, and who will not respond in that manner, and will therefore suffer a terrifying punishment.

Moreover, if a person focuses only on what he himself wants, this is indicative of low aspirations. Therefore Allah criticises them for not paying attention to the situation of needy people, as He says: ﴿Nay, but you do not show kindness to the orphan﴾ who has lost his father and breadwinner, and needs consolation and kindness. But you do not show kindness to him; rather you look down on him, which is indicative of a lack of compassion in your hearts and a lack of any desire to do good.

﴿you do not urge one another to feed the poor﴾ that is, you do not encourage one another to feed the poor who are in need, because

= others, such as women and orphans, who were entitled to a share of it. This was a grave injustice. (az-Zamakhshari; al-Baghawi)

of the covetousness and extreme love of worldly gain that is deeply entrenched in your hearts. Hence Allah says:

﴿you devour inheritance﴾ that is, wealth that has been left behind ﴿indiscriminately﴾ and do not leave anything of it.

﴿and you have an insatiable﴾ that is, inordinate ﴿love of wealth﴾. This is like the verses in which Allah (ﷻ) says:

﴿But you [O humankind] prefer the life of this world even though the hereafter is better and more lasting.﴾ (al-A' lā 87: 16-17)

– and:

﴿Nay, but you [O people] love this present life, and are heedless of the hereafter.﴾ (al-Qiyāmah 75: 20-21)



﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَبْكُرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾ يَا أَيُّهَا النَّفْسُ الْمُرْتَابَةَ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾﴾

(سورة الفجر: ٢١-٣٠)

- 89:21. Nay; when the earth is crushed repeatedly and levelled,
 89:22. and your Lord comes with the angels, row after row,
 89:23. and hell, on that day, is brought near – on that day, man will remember, but how will that remembering benefit him?
 89:24. He will say: Would that I had sent forth good deeds for my life [in the hereafter]!
 89:25. None can punish as He will punish on that day,
 89:26. and none can bind as He will bind.
 89:27. [It will be said to the believer:] O soul at peace,

89:28. return to your Lord, well pleased and pleasing [to Him].

89:29. Join My slaves

89:30. and enter My paradise.

﴿Nay﴾ that is, not everything that you love of wealth, and what you compete in of physical pleasure, will last; rather ahead of you is a momentous day and great terror in which the earth and the mountains and everything on it will be crushed until it becomes a smooth, levelled plain, in which you will see no depression or elevation.

Allah (ﷻ) will come to pass judgement among His slaves in the shadows of the clouds (*cf. 2: 210*).

All the noble angels, the inhabitants of the heavens, will come, ﴿row after row﴾. The angels of each heaven will come in rows, surrounding other creatures, and these rows will humble themselves before the Sovereign, the Compeller.

﴿and hell, on that day, is brought near﴾ pulled with chains by the angels.

When all these things happen, ﴿on that day, man will remember﴾ what he sent forth of good and evil.

﴿but how will that remembering benefit him﴾ when the time for deeds has passed?

﴿He will say﴾ expressing regret for what he neglected of duties towards Allah:

﴿Would that I had sent forth good deeds for my life [in the hereafter]﴾ that is, my eternal life. This is like the verse in which Allah (ﷻ) says:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend!﴾ (*al-Furqān 25: 27-28*)

This verse indicates that the life which one should strive to make true and perfect, and to complete its pleasures, is life in the abode of eternity, for it is the realm that is eternal and will last forever.

«None can punish as He will punish on that day» those who neglected that day and failed to strive for it «and none can bind as He will bind», for they will be bound with chains of fire and dragged on their faces in hell, then they will be thrown into the fire. This is the requital of the evildoers.

As for one who was content with Allah, and believed in Him and in His Messengers, it will be said to him:

«O soul at peace» with the remembrance of Allah, who found comfort in love of Him and was content with Allah,

«return to your Lord» Who cared for you by His grace, and by His kindness bestowed upon you that by means of which you became one of His close friends and those who are beloved to Him

«well pleased and pleasing [to Him]» that is, content with Allah and with the reward with which He has honoured you, for Allah is pleased with you.

«Join My slaves and enter My paradise». These words are addressed to the soul on the Day of Resurrection and at the time of death.

This is the end of the commentary on Soorat al-Fajr
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُ رَقَبَةً ﴿١٣﴾ أَوْ إِطْعَمَتِ فِي يَوْمٍ ذِي مَسْقَمَةٍ ﴿١٤﴾ بَيْنَمَا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسِكَ كِتَابًا مَرْبُورٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَئِكَ أَصْحَابُ الْمَيْمَةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا يَتَائِبِينَ هُمْ أَصْحَابُ الْأَشْجَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾﴾ (سورة البلد: ١-٢٠)

90:1. Verily I swear by this city

90:2. – and you are a resident of this city –

90:3. and by parent and offspring,

90:4. We have indeed created man in toil and hardship.

90:5. Does he think that no one can ever have power over him?

90:6. He says: I have squandered enormous wealth!

- 90:7. Does he think that no one saw him?
 90:8. Have We not given him two eyes
 90:9. and a tongue, and a pair of lips,
 90:10. and shown him the two ways [good and evil]?
 90:11. But he has not attempted the steep path,⁵⁷
 90:12. and how could you know what the steep path is?
 90:13. [It is] freeing a slave,
 90:14. or giving food on a day of privation
 90:15. to an orphan near of kin,
 90:16. or one who is poor and destitute,
 90:17. while being [first and foremost] among those who believe and
 exhort one another to be steadfast and to show compassion.
 90:18. Such will be those on the right.
 90:19. And those who reject Our signs will be those on the left,
 90:20. with fire closing in upon them.

Here Allah (ﷻ) swears ﴿by this city﴾ that is, by this secure city, namely Makkah al-Mukarramah, which is the best of all cities, especially at the time when the Messenger (ﷺ) was living there.

﴿and by parent and offspring﴾ namely Adam and his progeny.

What is attested to is mentioned in the following verse: ﴿We have indeed created man in toil and hardship﴾. It may be that what is meant is what man suffers and goes through of hardships in this world, in al-barzakh, and on the Day of Resurrection.

So man should strive hard to do that which will bring him relief from these hardships and lead to eternal bliss and joy, for if he does not do that, he will continue to suffer severe punishment for all eternity.

⁵⁷ Climbing a steep path is difficult; this is a metaphor for striving against one's own whims and desires and against the Shayṭān, and persisting in doing righteous deeds. (ash-Shawkāni)

We have created man in the best form and shape so that he is able to take action and deal with tough and difficult situations, yet despite that he does not give thanks to Allah for this great blessing; rather he becomes arrogant because of his well-being, and he opposes his Creator. Therefore in his ignorance and wrongdoing he thinks that this situation will last forever and that his ability to dispose of his own affairs will never cease. Hence Allah (ﷻ) says:

﴿Does he think that no one can ever have power over him﴾ and therefore he shows arrogance and boasts of what he has spent of wealth on his own desires, so he says: ﴿I have squandered enormous wealth!﴾ that is, huge amounts of wealth?

Allah (ﷻ) describes spending on desires and sins as squandering, because the spender does not benefit from what he spends, and his spending only leads to regret, loss, exhaustion and diminishing of wealth, unlike the one who spends on good causes, seeking the pleasure of Allah. The latter is, as it were, making deals with Allah and he gains many times more than he spends.

Allah says, warning the one who boasts of what he spends on his desires:

﴿Does he think that no one saw him?﴾ that is, does he think, when he does that, that Allah does not see him and will not bring him to account for everything, small or great?

Rather Allah does indeed see him and records his deeds against him; He has appointed noble scribes to write down whatever he does of good or evil.

Then Allah reminds him of His blessings, saying:

﴿Have We not given him two eyes and a tongue, and a pair of lips﴾, so as to give him a beautiful appearance, and so that he may see and speak? And We have bestowed upon him other necessary faculties. This refers to worldly blessings.

Then Allah says, concerning the blessings of religion: ﴿and shown him the two ways [good and evil]﴾ that is, the paths of good and evil; We have shown him guidance as distinct from misguidance.

These immense blessings require a person to fulfil his duties towards Allah, to give thanks to Allah for His blessings, and not to use them in disobedience to Him. But this person does not do that.

﴿But he has not attempted the steep path﴾ that is, he has not attempted it or crossed over it, because he is following his whims and desires, so this steep path is very difficult for him. Then Allah explains what is meant by that steep path, as He says:

﴿[It is] freeing a slave﴾ that is, freeing a person from slavery by manumitting him or helping him to buy his freedom; it is even more appropriate to ransom Muslim prisoners who are held by the disbelievers.

﴿or giving food on a day of privation﴾ that is, on the day of severe hunger, by giving food at the time when people need it most.

﴿to an orphan near of kin﴾ that is, one who is both a poor orphan and a close relative

﴿or one who is poor and destitute﴾.

﴿while being [first and foremost] among those who believe﴾ that is, who believe in their hearts in that in which it is obligatory to believe, and they do righteous deeds with their physical faculties, in terms of both words and deeds, actions that are both obligatory and recommended.

﴿and exhort one another to be steadfast﴾ in obeying Allah and in refraining from disobedience, and in accepting the painful decree of Allah, by urging one another to submit to that and comply with it, with complete acceptance and contentment.

﴿and to show compassion﴾ to people, by giving to the needy, teaching the ignorant, taking care of all their needs of various kinds, helping them in their endeavours to do that which is in their best interests in

both religious and worldly terms, and loving for them what they love for themselves and hating for them what they hate for themselves.

Those who meet this description, whom Allah has enabled to climb that steep path, ﴿will be those on the right﴾ because they did what Allah enjoins of duties towards Him and towards His slaves, and they refrained from that which they were forbidden to do. This is the sign of being among the blessed.

﴿And those who reject Our signs﴾ by turning their backs on these matters, so they do not believe in Allah and do not do righteous deeds or show compassion towards the slaves of Allah, ﴿will be those on the left, with fire closing in upon them﴾ and they will be confined behind doors barred with huge beams so that they cannot be opened, and they will find themselves in distress and hardship.

This is the end of the commentary on Soorat al-Balad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



91. Soorat ash-Shams

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَّهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ رَزَّهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾﴾ (سورة الشمس: ١-١٥)

- 91:1. By the sun and its light,
- 91:2. and by the moon as it follows it,
- 91:3. and by the day as it displays it,
- 91:4. and by the night as it conceals it,
- 91:5. and by the heaven and Him Who built it,
- 91:6. and by the earth and Him Who spread it,
- 91:7. and by the soul and Him Who fashioned it,

- 91:8. and inspired in it [an innate ability to differentiate between] wickedness and righteousness,
- 91:9. he will indeed attain true success who purifies it
- 91:10. and he will indeed fail who corrupts it.
- 91:11. Thamood rejected [their Messenger], for they were transgressors,
- 91:12. when the most wicked among them went forth [to kill the she-camel].
- 91:13. The Messenger of Allah [Ṣâlih] said to them: Hands off the she-camel of Allah and her drink!
- 91:14. But they disbelieved him and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all.
- 91:15. And He [Allah] feared not the consequences thereof.⁵⁸

In these verses, Allah (ﷻ) swears an oath concerning the righteous soul and evil soul.

﴿By the sun and its light﴾ and the benefits that come from it ﴿and by the moon as it follows it﴾ that is, as it follows it through various positions in the sky, and the light of the moon follows the light of the sun.

﴿and by the day as it displays it﴾ that is, the sun displays what is on the face of the earth and makes it manifest.

﴿and by the night as it conceals it﴾ that is, it conceals the face of the earth, so that everything on it is shrouded in darkness.

In this world, darkness and light, sun and moon, follow one another in a regular and precise manner that serves people's interests. This is the greatest indication that Allah has knowledge of all things and

⁵⁸ When an earthly ruler punishes, he thinks of the consequences and does not go too far in punishment. But because Allah is just, only punishing those who deserve it, and He does not fear any consequences when He punishes, His punishment may be very severe. (Adapted from ar-Râzi)

has power over all things, and that He alone is deserving of worship; everything that is worshipped besides Him is false.

﴿and by the heaven and Him Who built it﴾. This is swearing an oath by the heaven and the One Who built it, namely Allah (ﷻ).

﴿and by the earth and Him Who spread it﴾ that is, He spread it out so that people would be able to benefit from it in all ways.

﴿and by the soul and Him Who fashioned it﴾ – it may be that what is meant by the soul here is all living creatures, because it is mentioned in general terms.

Or it may be that what is meant here is an oath sworn by the soul of man, who is accountable, based on what follows.

Whatever the case, the soul is one of the great signs of Allah that deserve to be sworn by, for the soul is extremely subtle and light; it moves about easily, changes easily and is influenced easily, subject to emotions such as desiring, wanting, aiming, loving and hating.

Without the soul, a body would be a mere image, with nothing good in it. The fact that it is created in such a manner is one of the great signs of Allah.

﴿he will indeed attain true success who purifies it﴾ and cleanses it of sins and faults, elevating it through obedience to Allah, attaining beneficial knowledge and doing righteous deeds.

﴿and he will indeed fail who corrupts it﴾ that is, corrupts his noble soul that does not deserve to be subjected to impurity through committing immoral deeds, allowing it to develop faults and commit sin, and failing to perfect it and make it grow, and indulging in that which will bring it shame and spoil it.

﴿Thamood rejected [their Messenger], for they were transgressors﴾ that is, because of their transgression, rejection of the truth and opposition to the Messengers of Allah.

﴿when the most wicked among them went forth [to kill the she-camel]﴾ that is, the most wicked member of the tribe, whose name

was Qidâr ibn Sâlif; he went forth to hamstring the she-camel when they agreed to do that, and he agreed to comply with their instructions.

﴿The Messenger of Allah﴾ namely Şâlih (ﷺ) ﴿said to them﴾, warning them: ﴿Hands off the she-camel of Allah and her drink!﴾ That is, beware of hamstringing the she-camel of Allah which He has made a great sign to you, and do not respond to the blessing that Allah has bestowed upon you, giving you her milk to drink, by hamstringing her.

But they disbelieved their Prophet Şâlih ﴿and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all﴾ that is, He sent upon them destruction that reached them all. He sent against them a blast from above them and an earthquake from beneath them, so that they became lifeless, with no one among them calling out or responding.

﴿that reached them all﴾ that is, it affected them all equally.

﴿And He [Allah] feared not the consequences thereof﴾ – how could the One Who is the Subduer fear the consequences, when no created being is beyond His subjugation and control, and He is the Most Wise in all that He decrees and prescribes?

This is the end of the commentary on Soorat ash-Shams.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾
فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ كَبَلَ وَاسْتَعْتَىٰ ﴿٨﴾
وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ إِنَّ عَلَيْنَا
لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنْذَرْنَاهُ آتِنَا نَارًا تَلْقَىٰ ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾
الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيَجْزِيهَا الْآتِفَىٰ ﴿١٧﴾ الَّذِي يُوَفِّي مَالَهُ يَتْرِكِي ﴿١٨﴾ وَمَا لِأَحَدٍ
عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا إِتْيَاءَهُ وَجُورِيهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾﴾ (سورة الليل:

(٢١-١)

- 92:1. By the night as it conceals,
92:2. and by the day as it discloses,
92:3. and by Him Who created male and female,
92:4. verily your endeavours have divergent ends.
92:5. As for him who gives in charity and fears Allah,

- 92:6. and believes in the ultimate good,⁵⁹
 92:7. We will make easy for him the path of salvation.
 92:8. But as for him who is miserly and thinks he has no need of Allah,
 92:9. and denies the ultimate good,
 92:10. We will make easy for him the path of perdition.
 92:11. His wealth will avail him nothing when he falls [into hell].
 92:12. Surely it is for Us to show the path of guidance,
 92:13. and verily to Us belong the hereafter and the present world.
 92:14. So I warn you of a raging fire,
 92:15. which none will enter except the most wretched,
 92:16. who denied and turned away.
 92:17. But the most righteous will be kept away from it,
 92:18. who gives his wealth seeking to purify himself
 92:19. and owing no one any favour for which he should repay him;
 92:20. rather he seeks only the pleasure of his Lord, the Most High.
 92:21. And indeed he will in time be well pleased.

This is an oath which Allah swears by the time during which people do their deeds that vary according to their circumstances.

﴿By the night as it conceals﴾ that is, it covers all creatures with its darkness, so each creature goes back to its dwelling and rests from its toil and labours.

﴿and by the day as it discloses﴾ that is, manifests itself to people, so they benefit from its light and go about their business.

﴿and by Him Who created male and female﴾. Here Allah swears by Himself as the Creator of males and females.

⁵⁹ ﴿the ultimate good﴾ (*al-ḥusnā*) may refer to paradise or to the word of *tawḥeed*: *lā ilāha illā Allāh*.

As dictated by His wisdom, He created every type of animal that He wanted to survive as male and female, so that the species may survive and not disappear, and he led each of them to the other by means of desire, making each of them suited to the other. Blessed be Allah, the Best of creators.

﴿verily your endeavours have divergent ends﴾. This is what is attested to: your endeavours, O accountable people, vary greatly, according to variations in deeds, their quality and the energy put into them, and according to the goal and purpose of those deeds: are they done for the sake of Allah, the Most High, the Eternal? For endeavours that are done for His sake will last and benefit the doer. Or are they done for transient aims, in which case endeavours are rendered invalid and diminish as that purpose diminishes?

This applies to every deed that is not done for the sake of Allah.

Hence Allah (ﷻ) refers to the type of people who strive and describes their deeds:

﴿As for him who gives in charity﴾ that is, he does what he is enjoined to do of financial acts of worship, such as giving zakâh, offering expiation, spending on maintenance of family members, giving charity and spending on good causes; and he also does physical acts of worship such as prayer, fasting and so on; and acts of worship that combine both physical and financial elements, such as Hajj and 'umrah, and so on

﴿and fears Allah﴾ with regard to what He has forbidden of prohibited matters and sins of various kinds.

﴿and believes in the ultimate good﴾ that is, he believes in *lâ ilâha illâ Allâh* (there is no god but Allah) and all that it points to of religious beliefs and all that it leads to of reward in the hereafter.

﴿We will make easy for him the path of salvation﴾ that is, we will make his affairs easy for him and will make all that is good easy for him, and We will make it easy for him to refrain from all evil,

because he has taken measures that lead to that, so Allah will make it easy for him.

﴿But as for him who is miserly﴾ with regard to what he is instructed to spend, so he does not spend in the ways that are obligatory or recommended, and he does not have any desire to do that which Allah has enjoined,

﴿and thinks he has no need of Allah﴾ so he does not submit to Him and does not think that his soul is in desperate need of its Lord, for there is no salvation, success or prosperity unless Allah is his ultimate object of love and worship, Whom he seeks and to Whom he turns.

﴿and denies the ultimate good﴾ that is, he denies the goodly beliefs that Allah has enjoined people to believe in.

﴿We will make easy for him the path of perdition﴾ so he will adopt bad and blameworthy characteristics, because it is made easy for him to commit evil and get carried away with acts of disobedience. We ask Allah to keep us safe and sound.

﴿His wealth will avail him nothing when he falls [into hell]﴾ that caused him to transgress and made him feel that he had no need of his Lord, and made him miserly. When he dies, nothing will accompany him except righteous deeds. As for his wealth, on which he did not pay his dues, it will become a source of regret for him, because he did not send any of it forth for the hereafter.

﴿Surely it is for Us to show the path of guidance﴾ that is, guidance to the straight path that leads to Allah and brings one close to His pleasure.

As for misguidance, it bars one from Allah and does not lead one to anything but severe punishment.

﴿and verily to Us belong the hereafter and the present world﴾ – He owns them and controls them, and He has no partner in that. So let those who have aspirations turn to Him and give up any hope in created beings.

«So I warn you of a raging fire», blazing and kindled, «which none will enter except the most wretched, who denied» the truth «and turned away» from the divine command.

«But the most righteous will be kept away from it, who gives his wealth seeking to purify himself» from sins and faults, and seeking thereby the pleasure of Allah (ﷻ).

This indicates that if spending on recommended purposes will lead to giving up obligatory spending – such as paying off debts, spending on maintenance of family members, and the like – then that recommended spending is not prescribed; rather it is to be rejected according to most of the scholars, because the soul cannot be purified by means of a recommended deed that causes one to miss out on doing an obligatory deed.

«and owing no one any favour for which he should repay him» that is, this righteous person does not owe anyone any favour but he repays him, and perhaps he does acts of kindness to other people for which they owe him favours. Thus he becomes a true slave of Allah, because he is indebted to Him alone for His kindness.

As for the one who owes people some favours but has not repaid them, he will inevitably do things for people that will undermine his sincerity towards Allah.

This verse refers to Abu Bakr aş-Siddeeq (رضي الله عنه), and it was said that it was revealed because of him, because he did not owe anyone any favours, not even the Messenger of Allah (ﷺ) – apart from the favour of the Messenger that he could not repay, namely the favour of calling him to the religion of Islam and teaching him guidance and the true faith. For Allah and His Messenger (ﷺ) did a favour to everyone that can never be repaid. However the verse is also applicable to everyone who possesses this good quality and does not owe any favour to anyone, and thus his deeds remain sincerely for the sake of Allah (ﷻ) alone.

Hence Allah says: ﴿rather he seeks only the pleasure of his Lord, the Most High. And indeed he will in time be well pleased﴾. This righteous man will be well pleased with what Allah will bestow upon him of all kinds of honours and rewards.

This is the end of the commentary on Soorat al-Layl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



93.

Soorat ad-Ḍuḥâ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالضُّحَىٰ﴾ ١ ﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾ ٢ ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ ٣ ﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾ ٤ ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ ٥ ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾ ٦ ﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾ ٧ ﴿وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ﴾ ٨ ﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾ ٩ ﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾ ١٠ ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ ١١ ﴿ (سورة الضحى: ١-١١)

93:1. By the day

93:2. and by the night when it is still,

93:3. your Lord has not forsaken you, nor does He hate you;⁶⁰

93:4. indeed the hereafter will be better for you than this present life

93:5. and your Lord will surely give you so that you will be well pleased.

⁶⁰ The revelation had ceased temporarily, for fifteen days or thereabouts, so the disbelievers mocked the Prophet (ﷺ) by saying that his Lord had forsaken him. This soorah was revealed to reassure and comfort the Prophet (ﷺ). (ash-Shawkāni et al.)

- 93:6. Did He not find you an orphan and take care of you?
 93:7. Did He not find you unaware [of the path of truth]⁶¹ and guide you?
 93:8. Did He not find you in need and make you independent?
 93:9. So as for the orphan, do not mistreat him;
 93:10. and as for the beggar, do not speak harshly to him;
 93:11. and as for the blessing of your Lord, proclaim it.

Here Allah (ﷻ) swears by the day when its light spreads in the early morning, and by the night when it is still and darkness spreads and grows intense, that Allah cares for His Messenger (ﷺ).

«your Lord has not forsaken you» that is, He has not abandoned you since He has always taken care of you, and He has not neglected you since He has always looked after you. Indeed, He has continued to take the best care of you and to raise you in status, degree after degree. «nor does He hate you» that is, He does not hate you for He has always loved you. Denying something is indicative of its opposite, and negating something in absolute terms cannot be praise unless it implies perfection.

This is how the Messenger (ﷺ) was previously and at the moment of revelation, in the best and most perfect situation. He was the recipient of ongoing divine love, which raised him in perfection for Allah always cared for him.

With regard to his future, Allah says: «indeed the hereafter will be better for you than this present life». The word *ākhirah* (translated here as «hereafter») may refer to what comes after in general terms. In other words, every future situation will be better than the previous one.

⁶¹ The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkāni; az-Zamakhshari; Ibn ‘Āshoor)

The Prophet (ﷺ) kept rising in status, and Allah supported the religion with which He sent him and helped him against his enemies, guiding him in all his affairs, until he died when he had attained a level of favours, bliss, delight and joy that could not be attained by anyone else, before or since.

Then after that, do not ask about his situation in the hereafter, and the details of its honour and all kinds of bliss.

Hence Allah says: ﴿and your Lord will surely give you so that you will be well pleased﴾. This is something that cannot be expressed except in this comprehensive phrase.

Then Allah reminds him of what He knows about his private affairs:

﴿Did He not find you an orphan and take care of you?﴾ That is, He found you without a mother or father; indeed his father and mother had died when he was not able to look after himself, but Allah took care of him and caused his grandfather 'Abdul-Muṭṭalib to take care of him, then when his grandfather died, He caused his paternal uncle Abu Ṭālib to take care of him, until Allah supported him with His help and with the believers.

﴿Did He not find you unaware [of the path of truth]⁶² and guide you?﴾ That is, He found you not knowing anything about the scripture or faith, and He taught you that which you did not know and enabled you to attain the best of deeds and character.

﴿Did He not find you in need﴾ that is, in poverty, ﴿and make you independent﴾ by means of what Allah enabled you to conquer of lands from which wealth and taxes were brought to you.

⁶² The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkāni; az-Zamakhshari; Ibn 'Ashoor)

The One Who took away these problems from you will take away all other problems; you should respond with gratitude to the blessings of the One Who caused you to attain this level of independence, granted you refuge, supported you and guided you.

Hence Allah says:

﴿So as for the orphan, do not mistreat him﴾ that is, do not deal harshly with the orphan, and do not feel impatient with him or scorn him; rather you should honour him, give him what you can, and treat him as you would like your child to be treated after you die.

﴿and as for the beggar, do not speak harshly to him﴾ that is, do not say anything to the beggar that may imply your rejection of his request in a cruel or vicious manner; rather give him what you can, or turn him away kindly.

The word translated here as ﴿beggar﴾ (*sā'il*, lit. 'one who asks') includes those who ask for money and those who ask for knowledge. Hence teachers are enjoined to treat learners kindly, gently and with compassion, for this will help the learner to achieve his goal, and it reflects kindness towards the one who is striving to benefit the people and the land.

﴿and as for the blessing of your Lord﴾ – this includes both spiritual and worldly blessings

﴿proclaim it﴾ that is, praise Allah for it, and mention it in specific terms if there is a purpose to be served thereby.

As for speaking of the blessings of Allah in general terms, speaking of the blessings of Allah prompts one to give thanks for them, and leads to love of the One Who bestowed those blessings, for people are naturally inclined to love the one who does favours.

This is the end of the commentary on Soorat ad-Duḥā.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

94.
Soorat al-Inshirâh



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا
لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ
فَارْغَبْ ﴿٨﴾﴾ (سورة الشرح: ١-٨)

- 94:1. Have We not filled your heart for you with reassurance and comfort,
94:2. and relieved you of your burden
94:3. that weighed down your back,
94:4. and exalted for you your renown?
94:5. So truly with hardship comes ease,
94:6. truly with hardship comes ease.
94:7. So whenever you are free, strive in worship and supplication,
94:8. and to your Lord alone turn in hope.

Here Allah says, reminding His Messenger (ﷺ) of His blessings:

﴿Have We not filled your heart for you with reassurance and comfort﴾ that is, have We not made you feel at ease with the teachings of religion and when calling people to Allah, granted you the noblest characteristics, caused you to focus on the hereafter, and made it easy for you to attain goodness?

So his heart was not constrained and uneasy, hardly able to accept goodness or be at ease.

﴿and relieved you of your burden﴾ of sin ﴿that weighed down your back﴾. This is like the verse in which Allah (ﷻ) says:

﴿So that Allah may forgive you your past and future sins...﴾ (*al-Fath* 48: 2)

﴿and exalted for you your renown﴾ that is, We have raised you in status, and caused you to be spoken highly of in a manner such as no one among humankind has ever attained.

So Allah is not mentioned except that His Messenger (ﷺ) is mentioned alongside him, as when a person enters Islam, and in the *adhân* and *iqâmah*, in *khuṭbahs* and in other matters in which Allah has caused the renown of His Messenger Muhammad (ﷺ) to be exalted. And in the hearts of his Ummah there is love, veneration and respect that is not directed towards anyone else after Allah (ﷻ). May Allah reward him on behalf of his Ummah with the best reward that is granted to any Prophet on behalf of his nation.

﴿So truly with hardship comes ease, truly with hardship comes ease﴾. This is great glad tidings, for every time there is hardship and difficulty, it is accompanied by ease, to the extent that even if hardship were to enter a lizard hole, ease would enter upon it and expel it, as Allah (ﷻ) says elsewhere:

﴿...Allah will bring about, after hardship, ease.﴾ (*aṭ-Ṭalâq* 65: 7)

And the Prophet (ﷺ) said:

«Verily there is relief with distress, and verily there is with hardship ease.» (Recorded and authenticated by at-Tirmidhi)

The fact that the word translated here as «hardship» appears in the definite form indicates that it refers to one hardship, whereas the fact that the word translated here as «ease» appears in the indefinite form indicates that it is more than one, and one hardship can never overwhelm plural or repeated ease.

The definite form conveys a generic meaning and refers to any kind of hardship, indicating that any hardship – no matter what degree of difficulty it reaches – will ultimately and inevitably be relieved.

Then Allah instructs His Messenger (ﷺ) first and foremost, and the believers after him, to give thanks to Him and to do what is required in response to His blessings, as He says:

«So whenever you are free, strive in worship and supplication» that is, when you are free from your errands and business, and there is nothing left in your heart to distract it, then strive hard in worship and supplication.

«and to your Lord alone turn in hope» that is, have great hope that your Lord will respond to your supplication and accept your acts of worship.

Do not be among those who, when they are free and have finished with their business, indulge in amusement and turn away from their Lord and remembrance of Him, for then you would be among the losers.

It was also suggested that what is meant is: when you have finished your prayer and completed it, then strive hard in supplication, and turn to your Lord alone to ask for all that you need. Those who suggested this opinion quoted as evidence the fact that it is prescribed to offer supplication and remember Allah following the prescribed prayers. And Allah knows best about that.

This is the end of the commentary on Soorat al-Inshirah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



95.

Soorat at-Teen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالْتِينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي
أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يَكْذِبُكَ بَعْدَ الْإِيمَانِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾﴾

(سورة التين: ١-٨)

- 95:1. By the fig and the olive,
95:2. and by Mount Sinai,
95:3. and by this secure city [Makkah],
95:4. verily We have created man in the best of conditions,
95:5. then We reduce Him to the lowest of the low,
95:6. except those who believe and do righteous deeds; theirs will be
a never-ending reward.
95:7. Then, after this, what makes you [O man] deny the Judgement?
95:8. Is not Allah the Wisest of the wise?

﴿By the fig and the olive﴾ Allah swears by these two well-known trees because of the many benefits of the trees and their fruits, and because they are prevalent in the land of ash-Shâm which was the location of the prophethood of `Eesâ ibn Maryam (ﷺ).

﴿and by Mount Sinai﴾ which was the location of the prophethood of Moosâ (ﷺ)

﴿and by this secure city [Makkah]﴾ which was the location of the prophethood of Muhammad (ﷺ).

Allah (ﷻ) swears by these holy places which He chose and from which He sent the best and noblest of His Prophets.

What is attested to is the words: ﴿verily We have created man in the best of conditions﴾ that is, We create him in the best of ways, with limbs in proportion and an upright stance, and he is not lacking in anything that he needs either inwardly or outwardly.

Yet despite these great blessings for which thanks should be given, most people fail to give thanks to the Bestower of these blessings, for they are distracted by amusement and play, and are content with the most trivial and insignificant of matters. So Allah will reduce them to the lowest of the low, namely the lowest part of hell, which is a place for sinners who rebel against their Lord, except for those whom Allah blesses with faith, righteous deeds and a sublime good attitude.

﴿theirs will be a never-ending reward﴾ that is, they will attain high status thereby, and unceasing reward; rather they will have constantly-available pleasures, joys coming one after another, and blessings in abundance, in eternal bliss that will never end; its food is perpetual, and so is its shade.

﴿Then, after this, what makes you [O man] deny the Judgement?﴾ that is, what makes you, O man, deny the day of requital for deeds, when you have seen many of the signs of Allah that should make you certain, and you have seen the blessings of Allah that should make you not disbelieve in anything that He has told you?

«Is not Allah the Wisest of the wise?» Does Allah's wisdom dictate that He should leave humankind without purpose, with no commands or prohibitions, never to be rewarded or punished?

Or will the One Who created them in stages and bestowed upon them innumerable blessings and favours, and took good care of them, inevitably bring them back to their final and ultimate abode, to which they are headed and where they will end up?

This is the end of the commentary on Soorat at-Teen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



Soorat al-'Alaq

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾ أَنْ رَأَاهُ اسْتَغْفَىٰ ﴿٧﴾ إِنَّا إِلَىٰ رَبِّكَ الرَّجُعِ ﴿٨﴾ أَرَأَيْتَ الَّذِي بَنَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ لَهْدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالْقَوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَنْصَبَنَّ ﴿١٥﴾ نَاصِيَةً كَذِبِهِ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا نَطَعُهُ وَأَسْجُدْ ﴿١٩﴾ وَأَقْرَبُ ﴿٢٠﴾﴾ (سورة العلق: ١-١٩)

96:1. Recite [commencing] with the name of your Lord⁶³ Who created,

96:2. created man from a clinging clot.

96:3. Recite, for your Lord is the Most Generous,

⁶³ This is a command to the Prophet (ﷺ) to recite what would be revealed to him of the Qur'an, commencing with the name of Allah by saying *bismillāh ir-Rahmān ir-Raheem* – in the name of Allah, the Most Gracious, the Most Merciful. (al-Qurṭubi; ar-Rāzi; an-Nasafi, et al.)

- 96:4. Who taught the use of the pen,
 96:5. taught man what he knew not.
 96:6. Indeed man transgresses all bounds
 96:7. when he believes himself to be self-sufficient.
 96:8. Verily unto your Lord is the return [of all].
 96:9. Have you considered the one who tries to stop
 96:10. a slave [of Allah] from praying?⁶⁴
 96:11. How about if he [that slave of Allah] is indeed following true
 guidance
 96:12. and enjoining righteousness?
 96:13. How about the one who disbelieves and turns away –
 96:14. does he not realise that Allah sees all?
 96:15. Nay; if he does not desist, We will surely drag him by his ccc –
 96:16. a lying, sinful forelock.
 96:17. So let him call his associates;
 96:18. We will call the angels of punishment.
 96:19. Nay; pay no heed to him. Prostrate [in prayer] and draw near
 [to Allah].

This soorah was the first soorah of the Qur'an to be revealed to the Messenger of Allah (ﷺ). It was revealed to him at the beginning of his prophethood, when he did not know anything about the Book or about faith.

Jibreel (جبريل) came to him with the message and commanded him to recite, but he refused, saying,

«I am not a reciter.» (Bukhari)

But Jibreel kept urging him until he recited.

⁶⁴ This was revealed concerning Abu Jahl, who tried to stop the Prophet (ﷺ) from praying in the Haram.

Then Allah revealed to him the words: ﴿Recite [commencing] with the name of your Lord Who created﴾ all of creation.

Then He singles out man and mentions the beginning of his creation, ﴿from a clinging clot﴾. The One Who created man and cared for him must also care for him by issuing commands and prohibitions, which He did by sending the Messenger (ﷺ) to them and sending down the Books to them.

Hence after the command to recite, He mentions His creation of man. Then He says: ﴿Recite, for your Lord is the Most Generous﴾ that is, He is possessed of the most sublime attributes and is very generous and kind. Part of His kindness is that He taught the use of the pen, ﴿Who taught the use of the pen, taught man what he knew not﴾ for He brought him forth from his mother's womb not knowing anything, and He gave him hearing, sight and intellect, and made available to him the means of acquiring knowledge.

So He taught him the Qur'an, and He taught him wisdom, and He taught him the use of the pen, through which knowledge is preserved and rights and duties are regulated, and messages are exchanged between people so that they do not have to speak directly to one another.

All praise be to Allah, Who has bestowed these blessings upon His slaves, for which they cannot give sufficient thanks. Moreover He has blessed them with independence of means and abundant provision.

But because of man's ignorance and wrongdoing, when he thinks that he is independent of means, he transgresses and behaves arrogantly, turning away from true guidance. He forgets that he will return to his Lord and he does not fear punishment; perhaps he may even go so far as to reject guidance himself and call others to reject it and tell them not to pray, which is the best act of faith. Allah says to this stubborn and rebellious one:

«Have you», O man who tells someone not to pray, «considered... How about if he» namely the slave of Allah who is praying «is indeed following true guidance» by knowing the truth and acting upon it, «and enjoining righteousness» upon others?

Is it appropriate to try to stop someone who is like this? Is it not the case that trying to stop him is one of the worst forms of opposition towards Allah and towards the truth? Such a thing cannot be done except by someone who himself is drifting away from guidance, or he tells others to do things that are contrary to piety.

How about if the one who tells someone not to pray «disbelieves and turns away» from the truth? Does he not fear Allah and His punishment?

«does he not realise that Allah sees all» that he does?

Then Allah warns him, if he persists in his ways: «Nay; if he does not desist» and give up what he is saying and doing, «We will surely drag him by his forelock» that is, We will surely seize him violently by his forelock, and he deserves that, for it is «a lying, sinful forelock» that is, he is lying in what he says and sinning in what he does.

«So let him» namely this person who deserves that punishment «call his associates» that is, his companions and friends, and the people around him, to help him deal with what has befallen him.

«We will call the angels of punishment» that is, the keepers of hell, to seize him and punish him.

Then let him see which of the two groups is stronger and more capable. This is the situation of the one who tells someone not to pray, and this is the punishment of which he is warned.

As for the one who is told not to pray, Allah commands him not to listen to this person who tells him not to pray, and to pay no attention to him, as He says:

﴿Nay; pay no heed to him﴾, for he is not enjoining anything but that which leads to loss in this world and the hereafter.

﴿Prostrate [in prayer]﴾ to your Lord

﴿and draw near [to Allah]﴾ in prostration and in other acts of worship, for they all bring one closer to attaining His pleasure and bring one nearer to Him. This is general in meaning and applies to everyone who tells one not to do acts of worship, even though it was originally revealed concerning Abu Jahl when he told the Messenger of Allah (ﷺ) not to pray and tried to disturb him and harm him.

This is the end of the commentary on Soorat al-'Alaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُوتُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾ ﴾ (سورة القدر: ١-٥)

- 97:1. Verily, We sent it [the Qur'an] down on the Night of Decree.⁶⁵
 97:2. And how could you know what the Night of Decree is?
 97:3. The Night of Decree is better than a thousand months.⁶⁶
 97:4. On that night the angels and the Spirit [Jibreel] descend by their Lord's leave with all decrees [of blessings].
 97:5. [It is a night of] peace and blessing until the break of dawn.

⁶⁵ The Night of Decree (Laylat al-Qadr) is a night in the month of Ramadan. It is called the Night of Decree because on that night Allah decrees whatever He wills for the coming year.

⁶⁶ According to many commentators, striving in worship on that night is better, in virtue and reward, than striving in worship in one thousand months that do not include that night.

Here Allah (ﷻ) says, highlighting the virtue and high status of the Qur'an:

﴿Verily, We sent it [the Qur'an] down on the Night of Decree﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, We sent it down during a blessed night, for We were to give warning.﴾ (*ad-Dukhān* 44: 3)

That is because Allah (ﷻ) began to send it down during Ramadan on Laylat al-Qadr (the Night of Decree), and by means of it Allah bestowed comprehensive mercy upon His slaves for which they cannot give sufficient thanks.

Laylat al-Qadr is so called because of its immense status and virtue before Allah, and because on this night He decrees what will happen during the coming year of deaths, provision and other divine decrees.

He further highlights its great significance by saying: ﴿And how could you know what the Night of Decree is?﴾ For it is of great significance and immense importance.

﴿The Night of Decree is better than a thousand months﴾ that is, in its virtue it is equivalent to a thousand months, and deeds that are done on this night are better than deeds in a thousand months that do not contain this night.

This is something that is utterly astounding and amazing, that Allah (ﷻ) has blessed this weak Ummah with a night on which good deeds are equivalent to and surpass a thousand months, which is the age of a man who lives for a very long time, eighty-odd years.

﴿On that night the angels and the Spirit [Jibreel] descend﴾ frequently ﴿by their Lord's leave with all decrees [of blessings]. [It is a night of] peace and blessing﴾ that is, it is free of all ills and evils, because of its great goodness

﴿until the break of dawn﴾ that is, it begins at sunset and ends with the break of dawn.

There are many mutawâtir hadiths that speak of its virtue, and state that it is in Ramadan, in the last ten nights, especially the odd-numbered nights, and it will continue to occur every year until the onset of the Hour.

Therefore the Prophet (ﷺ) used to observe *i'tikâf* and do a great deal of acts of worship during the last ten days and nights of Ramadan, hoping that they would coincide with Laylat al-Qadr. And Allah knows best.

This is the end of the commentary on Soorat al-Qadr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَمَا نَفَرَقَ الَّذِينَ أُوْتُوا
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾ وَمَا أُمِرُوا إِلَّا لِيَسْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنْفَاءً وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ
أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ حَسِبَ
رَبَّهُ ﴿٨﴾﴾ (سورة البينة: ١-٨)

98:1. Those who disbelieve among the People of the Book and among the polytheists were not going to desist from disbelief [or so they claimed] until there came to them clear proof,

98:2. a Messenger from Allah, reciting pure pages

98:3. on which there were texts of unerring soundness [the Qur'an].

- 98:4. Yet those who were given the Book did not flee from the truth except after clear proof came to them,
- 98:5. although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone, and to establish prayer and give zakâh, and that is the true religion.
- 98:6. Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell, to abide therein forever. It is they who are the worst of people.
- 98:7. Verily those who believe and do righteous deeds – it is they who are the best of people.
- 98:8. Their reward with their Lord is gardens of perpetual abode through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.

﴿Those who disbelieve among the People of the Book﴾ namely the Jews and Christians

﴿and among the polytheists﴾ of all other nations

﴿were not going to desist from disbelief﴾ and the misguidance that they were following. In other words, they would continue and persist in their misguidance, and the passage of time would only increase them in disbelief

﴿[or so they claimed] until there came to them clear proof﴾.

Then Allah explains what that clear proof is, as He says:

﴿a Messenger from Allah﴾ whom Allah sent to call the people to the truth, and revealed to him a Book that they might read, so that the people might learn wisdom, and so that he might purify them and lead them forth from the depths of darkness to the light. Hence He says:

﴿reciting pure pages﴾ that are protected from the devils approaching them, and which no one may touch except the purified, for they are the most sublime of words.

Hence Allah says: ﴿on which﴾ that is, on those pages ﴿there were texts of unerring soundness﴾ that is, true stories and just commands that guide to truth and to the straight path.

Once this clear proof came to them, at that point the seeker of truth became distinct from the one who had no intention of seeking truth, and those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence (8: 42).

But if the People of the Book did not believe in this Messenger (ﷺ) and submit to him, that was nothing new, because of their misguidance and stubbornness, for they did not separate and form sects and groups ﴿except after clear proof came to them﴾ that would require those who received it to be united. But because they are wicked and base people, that guidance only increased them in misguidance, and insight only increased them in blindness, even though all the Books came from the same source with the same religion.

In all laws they were enjoined only ﴿to worship Allah with sincere devotion to Him﴾ that is, in all their acts of worship, both outward and inward, to seek only the pleasure of Allah and to draw close to Him, ﴿being true in faith to Him alone﴾ and turning away from all religions that are contrary to the religion of pure monotheism.

Allah singles out prayer and zakâh for mention, even though they are included in the words ﴿to worship Allah with sincere devotion to Him﴾, because of their special virtue and because they are the two acts of worship which, if anyone undertakes them, he will undertake all other religious duties.

﴿and that﴾ namely affirmation of the oneness of Allah and sincerity in religion ﴿is the true religion﴾ that is, the true religion which leads to the gardens of bliss, and all other religions are paths that lead to hell.

Then Allah mentions the requital of those who disbelieve after clear proof has come to them, as He says:

«Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell» which will encompass them with its punishment, which will be severe indeed.

«to abide therein forever»; the punishment will not be lightened for them, and they will be plunged into utter despair therein (43: 75).

«It is they who are the worst of people» because they learned about the truth but they ignored it, so they became losers in this world and the hereafter.

«Verily those who believe and do righteous deeds – it is they who are the best of people» because they worshipped Allah and learned who He is, and they attained bliss in this world and the hereafter.

«Their reward with their Lord is gardens of perpetual abode» that is, gardens in which they will settle, and will never move on or depart from them, and they will never seek anything better than them. «through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him». He is pleased with them because of what they did of deeds that earn His pleasure, and they are pleased with Him because of what He has prepared for them of all kinds of honour and great reward.

«That» goodly reward «is for those who fear their Lord» that is, it is for those who fear Allah and refrain from disobeying Him, and who do their duty towards Him.

This is the end of the commentary on Soorat al-Bayyinah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



99.

Soorat az-Zalzalah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْسَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَسْفَانًا لِّيُسْرُوا أَعْمَالَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾ (سورة الزلزلة: ١-٨)

- 99:1. When the earth is shaken with a cataclysmic earthquake
99:2. and the earth brings forth its burdens,⁶⁷
99:3. and man says: What is the matter with it?
99:4. On that day it will tell all its news⁶⁸
99:5. because your Lord will command it [to do so].
99:6. On that day all people will proceed in scattered groups to be shown [the results of] their deeds.

⁶⁷ This refers to the dead, who will be brought forth from their graves.

⁶⁸ That is, it will tell of all deeds that were committed on it, both good and evil.

99:7. So whoever does an atom's weight of good will see it,

99:8. and whoever does an atom's weight of evil will see it.

Here Allah (ﷻ) speaks of what will happen on the Day of Resurrection, when the earth will be shaken and convulse to the extent that all that is on it of structures and mountains will collapse.

So the mountains will crumble and the hills will be flattened, and it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and the earth brings forth its burdens﴾ that is, what it contains of the dead and of treasures.

﴿and man says﴾, expressing his shock when he sees what happened to it of immense changes:

﴿What is the matter with it?﴾ that is, what has happened to it?

﴿On that day it﴾ namely the earth
 ﴿will tell all its news﴾ that is, it will testify concerning people and what they did on its surface of good or evil. The earth will be among the witnesses who will testify concerning people's deeds.

And that will happen ﴿because your Lord will command it [to do so]﴾ that is, He will instruct it to speak of what was done on it, and it will not disobey His command.

﴿On that day all people will proceed﴾ from the place of standing, when Allah passes judgement among them,
 ﴿in scattered groups to be shown [the results of] their deeds﴾ that is, so that Allah may show them what they did of good and bad deeds, and will show them the appropriate requital thereof.

﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it﴾. This is general in meaning and includes all good and all evil, because when he sees the atom's weight, which is the most insignificant of things, and the

requital thereof, then anything greater than that will surely be required, as Allah (ﷻ) says elsewhere:

﴿On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil...﴾ (Āl 'Imrān 3: 30)

– and:

﴿...They will find all they did recorded there...﴾ (al-Kahf 18: 49)

This verse offers the strongest encouragement to do good, even if it is little, and the greatest deterrent against doing evil, even if it is minor.

This is the end of the commentary on Soorat az-Zalzalah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



100.
Soorat al-'Âdiyât

(Al-Makkî)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾
فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾
وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾﴾ (سورة العاديات: ١-١١)

- 100:1. By the horses galloping swiftly,
100:2. striking sparks [with their hooves],
100:3. raiding at dawn,
100:4. stirring up therewith clouds of dust,
100:5. making their way thereby into the midst of the enemy,
100:6. verily man is ungrateful to his Lord –
100:7. and he himself bears witness to that –
100:8. and verily, because of his love of wealth, he is stingy.
100:9. Does he not know [what his punishment will be] when the
contents of the graves are turned over

100:10. and what is hidden in people's hearts is brought to light?

100:11. Verily their Lord, on that day, will be fully aware of them [and their deeds].

Here Allah (ﷻ) swears by horses, because of what there is in them of the dazzling signs of Allah and obvious blessings, as is well known to all people.

Allah (ﷻ) swears by them in a situation in which no other animals have a share with them, as He says:

«By the horses galloping swiftly» that is, running swiftly, with energy and vigour.

«striking sparks [with their hooves]» when they step on the rocks; they strike sparks of fire because of the solidness and strength of their hooves (or horseshoes) when they gallop.

«raiding» the enemy «at dawn»; this is what usually happens: raids begin at dawn.

«stirring up therewith» that is, with their galloping and raiding «clouds of dust».

«making their way thereby» that is, by their riding «into the midst of the enemy» during their raids.

What is attested to is the words: «verily man is ungrateful to his Lord» that is, he is reluctant to give what his Lord has commanded him to give (of charity and the like).

The nature and character of man is such that he is not inclined to give what he should of dues or to give it in full; rather his human inclination is to be reluctant and not to give dues that are required of him in financial and physical terms – except those whom Allah guides and causes them to change and become willing to pay their dues.

«and he himself bears witness to that» that is, as man knows himself to be stingy and miserly, he bears witness to that and does not deny it, because it is something clear and obvious.

It may be that the pronoun (he) refers to Allah; in other words, man is ungrateful to his Lord and Allah bears witness to that. In this there is a stern warning to the one who is ungrateful to his Lord, that Allah is indeed watching him.

﴿and verily, because of his love of wealth, he is stingy﴾ that is, man loves wealth very much, and it is his love thereof that led him not to carry out the duties that he should, and to give precedence to his desire for wealth over the dues of his Lord. All of that is because he is short-sighted and limits his focus to this world, and is heedless of the hereafter.

Therefore Allah says, urging man to fear the Day of Resurrection: ﴿Does he not know﴾ that is, why does this deluded one not know ﴿[what his punishment will be] when the contents of the graves are turned over﴾ that is, when Allah brings forth the dead from their graves for the resurrection?

﴿and what is hidden in people's hearts is brought to light﴾ that is, what is hidden in people's hearts, and what is concealed of good and evil, will be made known. Secrets will be disclosed and the outcome of people's deeds will become visible on their faces.

﴿Verily their Lord, on that day, will be fully aware of them [and their deeds]﴾ that is, He will know about all their deeds, both outward and inward, hidden and visible, and He will requite them for them.

Allah says that He will be aware of their deeds on that specific day, even though He is aware of them at all times, because here the context is one of checking and requital of deeds, which is based on Allah's knowledge and awareness of their actions.

This is the end of the commentary on Soorat al-Ādiyāt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

101.

Soorat al-Qâri'ah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
الْمَنْفُوشِ ﴿٥﴾ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمَّهُ هَكَوِيَةٌ ﴿٩﴾ وَمَا أَذْرَكَ مَا هِيَ
﴿نَارُ حَامِيَةٍ ﴿١١﴾﴾ (سورة القارعة: ١-١١)

101:1. The Catastrophe!

101:2. What is the Catastrophe?

101:3. How could you know what the Catastrophe is?

101:4. [It will occur] on the day when people will be like scattered moths

101:5. and the mountains will be like tufts of dyed wool.

101:6. Then as for him whose good deeds weigh heavily in the balance,

101:7. he will have a well-pleasing life.

101:8. And as for him whose good deeds weigh lightly in the balance,

101:9. his abode will be the abyss.

101:10. And how could you know what it is?

101:11. It is a fire, blazing hot.

﴿The Catastrophe﴾ – *al-Qâri'ah* – is one of the names of the Day of Resurrection. It is so called because it will disturb (*taqra'*) and distress people with its horrors.

Hence Allah highlights how significant it is and emphasises its importance by saying:

﴿The Catastrophe! What is the Catastrophe? How could you know what the Catastrophe is? [It will occur] on the day when people﴾, because of the intensity of its hardship and horror ﴿will be like scattered moths﴾ that is, it will be as if they are moving in waves like locusts. Moths are creatures that move about at night, moving together in waves, not knowing where they are going, but if a fire is lit they rush towards it, because of their lack of understanding. This is the condition of humans, who are possessed of reason.

As for the strong and solid mountains, they ﴿will be like tufts of dyed wool﴾ that is, they will be like tufts of wool that are flimsy and blow away with the slightest puff of wind.

Then after that, they will become scattered dust; they will disappear and nothing visible will be left of them. At that point the balance will be set up and the people will be divided into two groups, the blessed and the doomed.

﴿Then as for him whose good deeds weigh heavily in the balance﴾ that is, his good deeds outweigh his bad deeds ﴿he will have a well-pleasing life﴾ in the gardens of bliss.

﴿And as for him whose good deeds weigh lightly in the balance﴾ because he does not have good deeds to outweigh his bad deeds, ﴿his abode will be the abyss﴾ that is, his abode and dwelling place will be hell, one of the names of which is the abyss.

﴿And how could you know what it is?﴾ This serves to emphasise the seriousness of the matter. Then Allah explains it by saying that it is ﴿a fire, blazing hot﴾ that is, it is intensely hot, for its heat is seventy times hotter than the fire of this world. We seek refuge with Allah from it.

This is the end of the commentary on Soorat al-Qâri'ah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



102.
Soorat at-Takâthur



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿الْهَمَّكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا
سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ
لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتَسْتَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾﴾ (سورة التكاثر):

(٨-١)

- 102:1. Competition for worldly gain distracts you
102:2. until you come to your graves.
102:3. Nay; you will come to know.
102:4. Again, nay; you will come to know.
102:5. Nay; if you knew for certain [the consequences of your actions,
you would not act as you do].
102:6. You will surely see the blazing fire.
102:7. Again, you will surely see it with absolute certainty.
102:8. Then on that day you will surely be asked about worldly
bounties.
-

Here Allah (ﷻ) says, rebuking His slaves for being distracted from that for which they were created of worshipping Him alone with no partner or associate, knowing Him and turning to Him, and giving precedence to love of Him over all other things:

﴿Competition for worldly gain distracts you﴾ from what is mentioned above. What they compete in is not specified, so as to include everything that people compete to accumulate and boast about, such as accumulating wealth, children, supporters, troops, servants, status and other things that people usually compete with one another for, where the aim is not to sincerely seek the pleasure of Allah (ﷻ).

Your heedlessness and distraction continue ﴿until you come to your graves﴾, whereupon reality becomes clear to you, but that is after it has become impossible for you to rectify your situation.

The words ﴿until you come to your graves﴾ indicate that al-barzakh is something that people will pass through before reaching the realm of eternity, because the word translated here as ﴿come to﴾ literally means ‘visit’; Allah describes them as visitors, not as settlers.

This points to the resurrection and requital for deeds, in an eternal realm that will never end. Hence He warns them by saying:

﴿Nay; you will come to know. Again, nay; you will come to know. Nay; if you knew for certain [the consequences of your actions, you would not act as you do]﴾ that is, if you knew what lay ahead of you with knowledge that had an impact on your hearts, you would not be distracted by accumulation of worldly gain and you would hasten to do righteous deeds. But lack of certain knowledge has led you to where you are now.

﴿You will surely see the blazing fire﴾ that is, you will come on the Day of Resurrection and you will surely see the blazing fire that Allah has prepared for the disbelievers.

﴿Again, you will surely see it with absolute certainty﴾ that is, with your own eyes, as Allah (ﷻ) says elsewhere:

﴿The evildoers will see the fire and will realise that they are bound to fall into it, and will find no escape from it.﴾ (al-Kahf 18: 53)

﴿Then on that day you will surely be asked about worldly bounties﴾ that you enjoyed in this world: did you give thanks for them and fulfil your duty to Allah concerning them, and not use them to disobey Him, so that He might grant you bounty that is greater and more sublime than them?

Or were you deceived by them and so you failed to give thanks for them, and perhaps you use them to disobey Allah? He will punish you for that, as He says elsewhere:

﴿On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.﴾ (al-Ahqâf 46: 20)

This is the end of the commentary on Soorat at-Takâthur.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



103.
Soorat al-'Aşr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَحْمَنُ الرَّحِيمِ
in the name of Allah,

the Most Gracious, the Most Merciful



﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾ (سورة العصر: ١-٣)

103:1. By Time,

103:2. verily man is in a state of utter loss,

103:3. except those who believe and do righteous deeds, and exhort one another to hold fast to the truth and exhort one another to be steadfast.

Here Allah swears by Time, which is night and day, in which people's deeds take place, that every person is a loser, and loss is the opposite of success.

Loss is of various kinds:

It may be absolute loss, as in the case of one who loses in this world and the hereafter, who misses out on bliss and deserves hellfire.

Or he may be a loser in some ways but not others. Therefore Allah describes everyone as a loser, except one who has the following four qualities:

- Belief in that which Allah has commanded us to believe in, and belief and faith cannot be sound unless they are based on knowledge, for faith is something that stems from knowledge and cannot be perfect without it.
- Righteous deeds, which include all good deeds, both outward and inward, having to do with duties towards Allah and towards His slaves, both obligatory and recommended.
- Exhorting one another to hold fast to the truth and do righteous deeds. That is, they exhort one another, urge one another and encourage one another to do that.
- Exhorting one another to be steadfast in obeying Allah, in refraining from disobedience towards Him, and in accepting the painful decrees of Allah.

By means of the first two one may perfect oneself, and by means of the last two one may help others to perfect themselves.

By perfecting all four things one will be safe from loss and will attain great success.

This is the end of the commentary on Soorat al-'Asr.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



104.

Soorat al-Humazah



{Makki}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّتِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ
أَخْلَدَهُ، ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ
الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَسَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ
﴿٩﴾﴾ (سورة الحمزة: ١-٩)

- 104:1. Woe to every backbiter, fault-finder,
104:2. who accumulates wealth and keeps on counting it,
104:3. thinking that his wealth will make him live forever.
104:4. By no means! He will surely be flung into the crushing fire,
104:5. and how could you know what the crushing fire is?
104:6. It is Allah's own kindled fire,
104:7. which will reach right into the hearts.
104:8. It will confine them
104:9. behind doors barred with huge beams.

«Woe» this is a warning of bad consequences and severe punishment

«to every backbiter, fault-finder» who criticises people by his actions and condemns them in his words. The word translated here as «backbiter» refers to one who speaks ill of people and criticises them by means of gestures and actions; the fault-finder is the one who criticises them in his words.

One of the characteristics of the backbiter and fault-finder is that he does not care about anything except accumulating wealth, counting it and exulting in it. He has no desire to spend it on good causes, upholding ties of kinship and the like.

«thinking» in his ignorance «that his wealth will make him live forever» in this world. Therefore all his efforts are focused on making his wealth grow, that he thinks will extend his life.

He does not realise that stinginess shortens life and leads to ruin, whereas generosity increases one's lifespan.

«By no means! He will surely be flung» that is, thrown «into the crushing fire, and how could you know what the crushing fire is?» This highlights how serious and terrifying the matter is.

Then that is explained by saying: «It is Allah's own kindled fire» the fuel of which is men and stones, «which» because of its intensity «will reach right into the hearts» that is, it will penetrate deeply into the body and reach the heart.

In addition to that intense heat, they will be detained and chained up, and will despair of ever emerging from it.

Hence Allah says: «It will confine them behind doors barred with huge beams» so that they will not be able to leave.

«...every time they want to escape from it, they will be driven back into it...» (as-Sajdah 32: 20)

We seek refuge with Allah from that, and We ask Him for pardon and well-being.

This is the end of the commentary on Soorat al-Humazah.
All praise and thanks are for Allah, and may the blessings and
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and
his Companions abundantly until the Day of Judgement.



105.
Soorat al-Feel



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾﴾ (سورة الفيل: ١-٥)

- 105:1. Have you not heard how your Lord dealt with the army of the elephant?
105:2. Did He not cause their evil plans to go awry
105:3. and send against them birds in flocks,
105:4. pelting them with stones of baked clay,
105:5. and making them like a crop devoured and trampled?

That is, have you not seen the might and power of Allah, His mercy towards His slaves, and the evidence for His oneness and the truthfulness of His Messenger Muhammad (ﷺ), namely the way in which He dealt with the army of the elephant, who plotted against His Sacred House and wanted to destroy it?

They equipped themselves for that purpose, and brought with them an elephant to destroy it. They came with a huge army from Ethiopia and Yemen that the Arabs could not withstand.

When they reached the vicinity of Makkah, having encountered no resistance from the Arabs and the people of Makkah fled the city, fearing for their lives, Allah sent against them birds in flocks – that is, in scattered groups, carrying heated stones of baked clay.

They pelted the army with those stones and struck them all, from the first to the last of them. They were turned into lifeless bodies and became like a crop devoured and trampled. Allah dealt with their evil and caused their plot to backfire, and their story is very well known.

That was the year in which the Messenger of Allah (ﷺ) was born, and it became one of the portents and precursors of his mission. Praise and thanks be to Allah.

This is the end of the commentary on Soorat al-Feel.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



106.
Soorat Quraysh
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ۱ ﴿إِلَيْهِمْ رِحْلَةَ الْبَيْتِ وَالصَّيْفِ﴾ ۲ ﴿فَلْيَعْبُدُوا رَبَّ﴾
﴿هَذَا الْبَيْتِ﴾ ۳ ﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾ ۴ ﴿ (سورة

قریش: ۱-۴)

- 106:1. For the blessings [We have bestowed upon] Quraysh,
106:2. the blessing of their regular journeys, winter and summer,
106:3. let them worship the Lord of this House,
106:4. Who has fed them against hunger and has secured them against fear.⁶⁹
-

⁶⁹ The blessings that Allah bestowed upon Quraysh were innumerable. If there was no other blessing than this, that they were enabled to travel in safety to engage in trade – in addition to the security they enjoyed as residents of the sanctuary of Makkah – it would dictate that they should worship Allah alone, associating no others with Him in worship.

Many of the commentators said that this is connected to the preceding soorah, and what is meant is: We did what We did to the army of the elephant for the sake of Quraysh, in order to keep them safe, guard their interests and secure their regular journeys, to Yemen in the winter and to Syria in the summer, for the purpose of trade and earning.

Allah destroyed those who intended ill towards them and increased respect for the H̄aram and its people in the hearts of the Arabs, so that they held them in high esteem and would not want to cause any harm to them during any journey they wanted to undertake.

Therefore Allah commanded them to give thanks, saying: ﴿let them worship the Lord of this House﴾ that is, let them affirm His oneness and devote worship sincerely to Him alone.

﴿Who has fed them against hunger and has secured them against fear﴾. Plentiful provision and security against fear are among the greatest of worldly blessings, that require gratitude to Allah (ﷻ).

O Allah, to You be praise and thanks for Your blessings, both visible and invisible.

Allah specifically mentions that He is the Lord of the House, by way of honouring it; otherwise He is the Lord of all things.

This is the end of the commentary on Soorat Quraysh.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



107.
Soorat al-Mâ'oon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّكْرِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا
يُحِصُّ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾﴾ (سورة الماعون:

(V-1)

- 107:1. Have you seen the one who denies the Last Judgement?
107:2. Such is the one who drives away the orphan
107:3. and does not urge others to feed the needy.
107:4. So woe to those who pray
107:5. but are heedless regarding their prayer,
107:6. those who make a show of piety
107:7. yet withhold small kindnesses.

Here Allah (ﷻ) criticises those who fail to fulfil their duties towards Him and towards His slaves: ﴿Have you seen the one

who denies the Last Judgement» that is, he denies the resurrection and the requital, so he does not believe in what the Messengers taught.

«Such is the one who drives away the orphan» that is, he pushes him away with violence and harshness, and does not show compassion towards him, because of his hardheartedness and because he does not hope for any reward or fear any punishment.

«and does not urge others to feed the needy» so it is more likely that he will not feed any poor person himself.

«So woe to those who pray» that is, those who pray regularly, but they «are heedless regarding their prayer» that is, they are negligent concerning it, and they do not pray on time or do the movements of the prayer properly.

This is because of their lack of concern about the command of Allah, for they neglect the prayer, which is the most important act of worship and the best of deeds that will bring one closer to Allah, and being heedless regarding the prayer is something for which a person deserves blame and criticism.

As for making mistakes in the prayer, this is not regarded as heedlessness, because it is something that happens to everyone, and even happened to the Prophet (ﷺ).

Hence Allah describes these people as showing off, being hard-hearted and lacking compassion, as He says:

«those who make a show of piety» – they do good deeds in order to be seen by people.

«yet withhold small kindnesses» that is, they refuse to give things that will not cost the giver much, either by way of lending or giving, such as vessels, buckets, hammers and the like, which people usually lend or give away and are generous with.

But these people – because of their great stinginess – withhold small kindnesses, so how about anything that is more than that?

This soorah is urging people to show kindness towards orphans and the needy, and to encourage others to do likewise, to pay attention to the prayer and pray regularly, and to be sincere in one's prayer and in all one's deeds.

It also urges people to do acts of kindness by doing small things, such as lending vessels, buckets, books and the like, because Allah criticises those who do not do that. And Allah (ﷻ) knows best what is correct. Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Mâ'oon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



108.
Soorat al-Kawthar

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ
الْأَبْتَرُ ﴿٣﴾﴾ (سورة الكوثر: ١-٣)

- 108:1. Verily We have granted you [O Muhammad] abundance,
108:2. so pray to your Lord and offer your sacrifice to Him alone.
108:3. Verily it is the one who hates you who is cut off [from all
goodness].

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), reminding him of His favours to him: ﴿Verily We have granted you [O Muhammad] abundance [al-kawthar]﴾ that is, much goodness and great favours, among which is what Allah will grant to His Prophet (ﷺ) on the Day of Resurrection of the river which is called al-Kawthar.

He will also grant him the Cistern (*al-hawd*), the length of which is a month's journey, as is its width; its water is whiter than milk and sweeter than honey, and its vessels are like the stars of the sky

in their number and brightness. Whoever takes one sip from it will never ever thirst again.

Having mentioned His favours to him, He commands him to give thanks for them, as He says:

﴿so pray to your Lord and offer your sacrifice to Him alone﴾ these two acts of worship are singled out for mention, because they are among the best and greatest acts of worship that bring one closer to Allah. In prayer one feels humility before Allah and shows it physically, for prayer demonstrates submission and servitude to Him.

In the case of sacrifice, one draws closer to Allah with the best quality of sacrificial animals that one possesses, giving wealth that one has a natural inclination to love and want to keep to oneself.

﴿Verily it is the one who hates you﴾ that is, the one who despises you, criticises you and shows disrespect towards you ﴿who is cut off [from all goodness]﴾ for his deeds will cease and no one will remember him.

As for Muhammad (ﷺ), he is the one who is perfect in the true sense of the word, who is to attain all that is possible of perfection in the case of a created being, such as high renown and large number of supporters and followers.

This is the end of the commentary on Soorat al-Kawthar.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



109.
Soorat al-Kâfiroon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾ (سورة الكافرون: ١-٦)

- 109:1. Say: O disbelievers,
109:2. I do not worship what you worship,
109:3. nor do you worship what I worship.
109:4. I will not worship what you worship,
109:5. nor will you worship what I worship.
109:6. To you be your religion, and to me my religion.

That is, say to the disbelievers, openly proclaiming in plain language: ﴿I do not worship what you worship﴾ – this is a disavowal of what they used to worship besides Allah, both outwardly and inwardly.

﴿nor do you worship what I worship﴾ because of your lack of sincerity towards Allah in worshipping Him, for your worship of Him is accompanied by polytheism and cannot be called worship.

These ideas are repeated in this soorah: in the first instance (109: 2-3) to negate any such action on the part of either group, and in the second instance (109: 4-5) to confirm that it cannot happen and that this attitude is well-entrenched in both parties.

Then the following verse clearly distinguishes between the two groups:

﴿To you be your religion, and to me my religion﴾. This is like the verses in which Allah says:

﴿Say: Everyone acts according to his own disposition...﴾ (*al-Isrā'* 17: 84)

– and:

﴿If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.﴾ (*Yoonus* 10: 41)

This is the end of the commentary on Soorat al-Kāfiroon.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



110.

Soorat an-Naşr

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾ (سورة النصر:

(٣-١)

- 110:1. When Allah's help and victory⁷⁰ come,
110:2. and you see people entering Allah's religion in multitudes,
110:3. glorify and praise your Lord, and seek His forgiveness; verily
He is ever Accepting of repentance.
-

In this soorah there is glad tidings and an instruction to His Messenger (ﷺ) for when those glad tidings come to pass, as well as a hint alerting him to what will result from that.

⁷⁰ The victory referred to here is the conquest of Makkah, which was foretold in this verse.

The glad tidings foretold that Allah would grant His help to His Messenger (ﷺ), enabling him to conquer Makkah, and that the people would enter the religion of Allah in multitudes, so that many of them would become his people and his supporters, after having been his enemies. And what was foretold came to pass.

With regard to the command after the divine help and victory came to pass, Allah commanded His Messenger (ﷺ) to give thanks to his Lord for that, to glorify and praise Him, and to seek His forgiveness.

As for the hint, there were in fact two hints, the first of which was that divine support of this religion would continue and increase when His Messenger (ﷺ) glorified and praised his Lord, and sought His forgiveness, for that is part of gratitude, as Allah says elsewhere: ﴿...If you give thanks, I will surely give you more...﴾ (Ibrāheem 14: 7)

And that indeed came to pass during the time of the Rightly-Guided Caliphs and afterwards. Divine help for this Ummah continued and Islam attained success unmatched by any other religion, until the Ummah's attitude changed and they began to behave contrary to Allah's commands. Then Allah inflicted upon them division and disunity, and there happened what happened.

Yet despite that, this Ummah and this religion continue to receive of the mercy and kindness of Allah that which never crossed anyone's mind and could scarcely be imagined.

As for the second hint, it is a hint that the death of the Messenger of Allah (ﷺ) was approaching. This may be explained by the fact that his life was a virtuous life, as Allah swore by it, and it is known that virtuous matters end with pleas for forgiveness, as in the case of the prayer, Hajj and so on.

So Allah's command to His Messenger (ﷺ) to praise Him and seek His forgiveness in this situation was a hint that his life was coming to an end, so let him prepare and get ready to meet his Lord,

and end his life with the best deeds that he could do – blessings and peace of Allah be upon him.

He complied with the Qur’anic injunction and started to say that in his prayer. He would often say in his bowing and prostration: «Glory and praise be to you, O Allah; O Allah, forgive me.» (Bukhari and Muslim)

This is the end of the commentary on Soorat an-Naşr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



111.
Soorat al-Masad
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾﴾ (سورة المسد: ١-٥)

- 111:1. May the hands of Abu Lahab perish, and may he perish!
111:2. Neither his wealth nor his gains will avail him.
111:3. He will burn in a blazing fire
111:4. and so will his wife, the carrier of firewood.
111:5. On her neck will be a rope of palm fibres.
-

Abu Lahab was the paternal uncle of the Prophet (ﷺ); he was extremely hostile and tried his utmost to harm the Prophet (ﷺ), for he had no fear of Allah or respect for ties of kinship. May Allah curse him.

Allah criticised him in these harsh terms, which are a source of disgrace for him until the Day of Resurrection. Allah says:

﴿May the hands of Abu Lahab perish﴾ that is, may he be wretched and doomed

﴿and may he perish﴾ and never prosper.

﴿Neither his wealth﴾ that he has with him and that caused him to transgress ﴿nor his gains will avail him﴾; none of that could ward off any of the punishment of Allah from him when it befalls him.

﴿He will burn in a blazing fire﴾ that is, fire will surround him on all sides, him and ﴿his wife, the carrier of firewood﴾.

She also tried her utmost to harm the Messenger of Allah (ﷺ). She and her husband cooperated in sin and transgression, as she planned for evil and tried her hardest to cause harm to the Messenger (ﷺ). She carried on her back burdens of sin like one who gathers firewood and prepares a rope ﴿of palm fibres﴾ on his neck to carry it.

It may be that what is meant is that in hell she will carry fuel for her husband's punishment, wearing around her neck a rope of palm fibres.

Whatever the case, this soorah is one of the amazing signs of Allah, for Allah revealed this soorah when Abu Lahab and his wife had not yet died, and stated that they would inevitably be punished in the fire, which implied that they would not become Muslim. And events unfolded as foretold by the Knower of the unseen and the seen.

This is the end of the commentary on Soorat al-Masad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



112.
Soorat al-Ikhlâş



(Al-İkhlâş)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾ (سورة الإخلاص: ١-٤)

- 112:1. Say: He, Allah, is One;
112:2. Allah, Who is sought by all.
112:3. He begets not nor was He begotten,
112:4. and there is none comparable to Him.
-

﴿Say﴾ with certain faith, believing in it and understanding its meaning:

﴿He, Allah, is One﴾ that is, He is the One and unique, to Whom alone belongs utmost perfection; to Him belong the most beautiful names and perfect, sublime attributes, and His deeds are far above any shortcomings; He has no counterpart and no equal.

﴿Allah, Who is sought by all﴾ to meet all needs.

The inhabitants of both the upper and lower realms are in the utmost need of Him; they ask Him for what they need and turn to Him regarding that which concerns them, because He is the only One Who is perfect in His attributes, the All-Knowing Who is perfect in His knowledge, the Forbearing Who is perfect in His forbearance, the Most Merciful Who is perfect in His mercy, Whose mercy encompasses all things... and so on with all His attributes.

In His perfection, ﴿He begets not nor was He begotten﴾ because He is completely independent of means, ﴿and there is none comparable to Him﴾ either in His names, attributes or deeds – blessed and exalted be He.

This soorah refers to the oneness of the divine names and attributes (*tawḥeed al-asmā' waṣ-ṣifāt*).

This is the end of the commentary on Soorat al-Ikhlās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



113.
Soorat al-Falaq
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

(سورة الفلق: ١-٥)

- 113:1. Say: I seek refuge with the Lord of the rising dawn
113:2. from the harm [and mischief] of what He has created;
113:3. from harm [and mischief] in the night when darkness grows intense;
113:4. from the harm [and mischief] of those who blow upon knots;
113:5. and from the harm [and mischief] of the envier when he envies.
-

«Say: I seek refuge» that is, I turn to and seek protection «with the Lord of the rising dawn» that is, the One Who causes dawn to break.

«from the harm [and mischief] of what He has created». This includes all those whom Allah has created, humans, jinn and animals;

one must seek refuge with their Creator from any harm or mischief that there may be in them.

Then He describes in specific terms what He has mentioned in general terms, as He says:

﴿from harm [and mischief] in the night when darkness grows intense﴾ that is, from the harm and evil of what may happen in the night, when the darkness of night covers the earth and many evil spirits and harmful animals move about.

﴿from the harm [and mischief] of those who blow upon knots﴾ that is, from the harm and mischief of witches who perform their witchcraft by blowing on knots that they tie for the purpose of casting spells.

﴿and from the harm [and mischief] of the envier when he envies﴾. The envier is the one who would like the blessing to be taken away from the one whom he envies, so he strives to cause it to be taken away by whatever means he can.

Therefore there is a need to seek refuge with Allah from his harm and mischief, and to foil his plan.

The word translated here as ﴿envier﴾ also includes the one who puts the evil eye on others, because the evil eye only emanates from an envier who is evil in nature.

This soorah refers to seeking refuge with Allah from all kinds of evil and harm in both general and specific terms.

It indicates that magic or witchcraft is something real, the harm of which is to be feared, so one should seek refuge with Allah from it and from those who practise it.

This is the end of the commentary on Soorat al-Falaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



114.
Soorat an-Nâs



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ
وَالنَّاسِ ﴿٦﴾ (سورة الناس: ١-٦)

- 114:1. Say: I seek refuge with the Lord of humankind,
114:2. the Sovereign of humankind,
114:3. the God of humankind,
114:4. from the harm [and mischief] of the insidious whisperer
114:5. who whispers into the hearts of humankind,
114:6. from among the jinn and humankind.⁷¹

This soorah refers to seeking refuge with the Lord and God of humankind from the Shaytân who is the source and cause of all evil.

⁷¹ The insidious whisperers or devils who try to tempt people to do evil or mislead them may be jinn or humans:

﴿...devils from among humankind and jinn...﴾ (al-An'âm 6: 112)

In his efforts to tempt people and do evil, he whispers into their hearts, making evil fair-seeming to them and showing it to them in a good image, motivating them to do it.

And he makes goodness ill-seeming to them, tries to put them off it, and presents a false image of it to them.

This is how he always is, whispering and withdrawing; he retreats when a person remembers his Lord and seeks His help to ward him off.

So the individual should seek help, seek refuge and seek protection in the Lordship of Allah over all people, for He is the Lord of all people and all people come under His Lordship and Sovereignty, and He holds the forelock of every living being. And he should seek help, seek refuge and seek protection in the divinity of Allah, by worshipping Him, which is the purpose for which He has created them, and this purpose cannot be fulfilled except by warding off the evil of their enemy, who wants to cut them off and prevent them from worshipping Allah, and wants to make them among his party so that they will become inhabitants of the blazing fire.

Waswâs (devilish whispers) may be caused by the jinn or by humans, hence Allah says: ﴿from among the jinn and humankind﴾.

Praise be to Allah, the Lord of the worlds, first and last, outwardly and inwardly.

We ask Allah (ﷻ) to perfect His blessing and to forgive sins of ours that form a barrier between us and many of His blessings, and to forgive our errors and desires that have distracted us from reflecting upon His signs and revelations.

We hope that He will not deprive us of the goodness of that which is with Him because of our bad deeds, for no one despairs of the mercy of Allah except people who are given to disbelief and who have gone astray.

May Allah send blessings and peace upon His Messenger Muhammad (ﷺ) and upon all his family and Companions, blessings

and peace that are constant and ongoing at all times. Praise be to Allah, by Whose blessings righteous deeds are attained.

This commentary on the Book of Allah has been completed with His help and support, by the author 'Abdur-Raḥmān ibn Nāṣir ibn 'Abdullāh, who is known as Ibn Sa'di (may Allah forgive him, his parents and all the Muslims), at the beginning of Rabee' al-Awwal 1344 AH.

This is the end of the commentary on Soorat an-Nās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



Glossary of Islamic Terms*



<i>abu</i> (or <i>abi</i>)	أبو، أبي	father (of)
<i>adhân</i>	أذان	the call to prayer
<i>ahl as-Sunnah wal-jamâ'ah</i>	أهل السنَّة والجماعة	'people of the Sunnah and the community'
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels spe- cific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
<i>Anṣâr</i>	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah
' <i>Arafah</i> (pl. ' <i>Arafât</i>)	عَرَفَة، عَرَفَات	the plain outside of Makkah where pil- grims gather at the climax of the Hajj; it is actually made up of a chain of hills, so the plural form is sometimes used

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (that is, is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>banu</i> (or <i>bani</i>)	بَنُو، بَنِي	<i>lit.</i> 'children (of)'; <i>usu.</i> referring to a tribe that claims a common ancestor
<i>barzakh</i>	بَرْزَخ	An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet
<i>dhihâr</i>	ظِهَار	<i>Dhihâr</i> is the unlawful act of saying to one's spouse: 'You are as impermissible for me [to enjoy intimately] as my mother.' – and similar statements.
<i>dhikr Allâh</i>	ذِكْرُ اللَّهِ	remembrance of Allah; specifically, remembering Allah through praising and supplicating to Him
<i>diyah</i>	دِيَّة	blood money
<i>faqeeh</i>	فَقِيه	scholar of jurisprudence
<i>fay'</i>	الْفَيْء	spoils of war that are gained by the Muslims without fighting the disbelievers
<i>fuqahâ'</i>		<i>See: faqeeh</i>
hadith (<i>hadeeth</i>)	حَدِيث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj (<i>Hajj</i>)	حَجَّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime

Haram	حَرَم	the sacred area surrounding and including the Kaaba in Makkah; any inviolable or holy area
hawḍ	حَوْض	stream or pool
hoor al-'een	الْحَوْرُ الْعَيْن	houris, fair women with big, beautiful eyes who are created to be spouses of the believers in paradise
Iblees	إِبْلِيس	another name for Satan (Shayṭān) in Arabic
'iddah	عِدَّة	the waiting period after a woman is widowed or divorced, during which she is not allowed to remarry, in order to ascertain whether or not she is pregnant with the child of her late or ex-husband
'Illiyeen	عِلِّيِّين	a register in heaven wherein the good deeds of the righteous are recorded
iqâmah	إِقَامَة	the call to rise for prayer, given when the prayer is about to begin
i'tikâf	إِعْتِكَاف	a spiritual retreat; seclusion in the mosque solely for the purpose of worship
jâhiliyah	جَاهِلِيَّة	<i>lit.</i> 'ignorance'; the age of spiritual darkness before Islam
Jibreel	جِبْرِيل	the Arabic name for Gabriel (جِبْرِيلُ), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)

jihad (<i>jihād</i>)	جِهَاد	struggle or striving (in Allah's cause)
<i>jinn</i> (plural of <i>jinni</i>)	جِنِّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.
<i>Jumu'ah</i>	جُمُعَة	Friday; <i>also</i> , the midday congregational prayer on that day
<i>juz'</i> (pl. <i>ajzā'</i>)	جُزْء	a section of the Qur'an equal to one-thirtieth of the text
<i>al-Kawthar</i>	الْكَوْثَر	the name of a river in paradise, the banks of which are made of pearls
<i>khums</i>	خُمْس	one-fifth; the share of war booty that belongs to the Islamic state
<i>khutbah</i>	خُطْبَة	sermon or speech; specifically, the sermon given during the Friday congregational prayer
<i>lā ilāha illā Allāh</i>	لَا إِلَهَ إِلَّا اللَّهُ	the Islamic testimony of faith: 'there is none worthy of worship other than Allah'
<i>al-Lawh al-Mahfoodh</i>	اللَّوْحُ الْمَحْفُوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written

<i>Laylat al-Qadr</i>	ليلة القدر	the 'Night of Destiny' or 'Night of Power' on which the Qur'an was first revealed; the most blessed night of the year, which is better than a thousand months; Muslims look for it on the odd nights during the last ten days of Ramadan and are supposed to spend those nights in prayer and supplication, reciting Qur'an and seeking Allah's forgiveness.
<i>mahram</i>	محرم	a degree of consanguinity precluding marriage; a man whom a woman may not marry due to the close blood or marriage relationship, e.g., her father, brother, son, uncle, or father-in-law
<i>mudd</i>	مُدّ	a measure of volume: <i>approx.</i> what one's two hands can scoop up; generally estimated to be $\frac{3}{4}$ litre (750 cl)
<i>Muhâ-jiroon (or Muhâjireen)</i>	مهاجرون	<i>lit.</i> 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
<i>mujâhid (pl. mujâhideen)</i>	مُجَاهِد	one who strives in the way of Allah; a fighter in jihad
<i>mutawâtir</i>	مُتَوَاتِر	a category of hadith: a narration that is related by so many upright and trustworthy narrators at each level that it would have been impossible for them to have agreed on a lie

<i>qadr</i>	الْقَدْر	divine predestination; destiny; power; exact measure
Quraysh	قُرَيْشٌ	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
<i>rak'ah</i> (pl. <i>raka'ât</i>)	رُكُوعَةٌ	a unit of the formal prayer (<i>ṣalâh</i>)
Ramadan (<i>Ramaḍân</i>)	رَمَضَانَ	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
<i>ruqyah</i>	الرُّقْيَةُ	recitation of a part of the Qur'an (such as Soorat al-Fâtiḥah) or supplication to Allah using words prescribed by the Messenger of Allah (ﷺ) in authentic hadiths in order to obtain relief from illness
<i>ṣâ'</i>	صَاعٌ	a measurement of volume roughly equivalent to 3 litres, or four times the volume of a <i>mudd</i>
<i>Ṣaḥâbah</i>	صَحَابَةٌ	<i>sing. ṣaḥâbi</i> ; Companions of the Messenger of Allah (ﷺ)
<i>salâm</i>	السَّلَام	<i>lit.</i> 'peace'; the Islamic greeting of peace
Shâm	الشَّامُ	the area that includes the current states of Syria, Lebanon, Jordan and Palestine
<i>shar'i</i>	شَرْعِيٌّ	of or pertaining to Sharia; Islamic
Shayṭân	شَيْطَانٌ	Satan

<i>Sijjeen</i>	سَجِّين	a register in heaven wherein the evil deeds are recorded
<i>shirk</i>	شِرْك	associating partners with Allah
<i>soorah</i> or <i>soorat</i>	سُورَة	chapter of the Qur'an
<i>subhān Allāh</i>	سُبْحَانَ اللَّهِ	glory be to Allah
<i>Sunnah</i>	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law
<i>tafseer</i>	تَفْسِير	exegesis: commentary, or explanation of the meanings (<i>usu.</i> of Qur'anic verses)
<i>takbeer</i>	تَكْبِير	the act of saying <i>Allāhu akbar</i> (Allah is the Greatest)
<i>ṭalāq</i>	طَلَاق	divorce
<i>tawḥeed</i>	التَّوْحِيد	the oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners
<i>thareed</i>	ثَرِيد	a dish made from pieces of flat bread soaked in a meat stew
<i>Ummah</i>	أُمَّة	community or nation: <i>usu.</i> used to refer to the entire global community of Muslims
<i>'umrah</i>	عُمْرَة	a minor, non-obligatory pilgrimage to Makkah
<i>unseen</i>	خَفِي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties

<i>waswās</i>	وَسْوَاسٍ	<i>lit.</i> 'whispering': insinuating whispers or thoughts from Satan
<i>zakât</i> (or <i>zakâh</i>)	زَكَاةٌ	obligatory charity: an 'alms tax' on wealth that is paid by Muslims and be distributed to others who qualify as recipients
<i>zakât al-fitr</i>	زَكَاةُ الْفِطْرِ	obligatory charity at the end of the fast of Ramadan, payable in kind as foodstuff



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