



Tafseer Juzu Qad Sami'ah

(سُورَةُ الْحَشْرِ)

Surat al-Hashr

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- Surat al-Hashr is a Madani *Surah*, meaning it was revealed after the *Hijrah* of the Prophet ﷺ. It is also known as Surat Banu al-Nadheer, as narrated by Ibn Abbas. They were a large Jewish tribe who lived near Madinah at the time of the Prophet's ﷺ mission. Like all other Jewish tribes in Madinah, Banu al-Nadheer disbelieved in the Messenger ﷺ. When the Prophet ﷺ migrated to Madinah, he made peace treaties with all the Jewish tribes who were his neighbours in Madinah. As is the way with the Jews, they were the first to break these peace treaties.
- It is one of the *Musabihaat Surahs* because it commences with the *tasbeeh* of Allah and also ends with it. The glorification (*tasbeeh*) by these upper and lower worlds is a clear indication that Allah is exalted and sanctified above all deficiencies, and that He is described with all perfection. This is the essence of *tasbeeh*. The opening and closing of the *surah* with *tasbeeh* indicate that what the *Surah* contains of Names, Attributes and Actions of Allah necessitates this.
- The *Surah* contains twenty-four (24) *ayaat*. They can be divided into sections according to their subject matter.
 - **1:** The glorification of Allah by all that it is in the heavens and the earth.
 - **2-10:** The story of Banu al-Nadheer and what Allah did by expelling them from their homes through exile. Their wealth became spoils for Allah, His Messenger ﷺ and the believers.
 - **11-17:** The mention of the hypocrites and their relationship with the Jews, exposing their false promises to them.
 - **18-20:** An admonition from Allah to the believers and highlights the contrast between the believers and the disbelievers.
 - **21-24:** The mention of the significance of the Quran and its profound impact, along with the mention of some of Allah's Names and Attributes, affirming that He is the one besides whom there is no other deity.

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

(1) - Whatever is in the heavens and whatever is on the earth glorifies Allah, and He is the Almighty, the All-Wise.

- **General meaning:** Allah informs us in this *ayah* of the *tasbeeh* (glorification) of the inhabitants of the heavens and the earth for Allah, the Lord of the heavens and the earth. Allah mentions the *tasbeeh* of the angels who are in the heavens [al-Anbiya: 20], and He mentions the *tasbeeh* of the inhabitants of the earth [al-Nur: 36-37]. The *ayah* concludes with two noble Names of Allah, namely al-Azeez (the Almighty) and al-Hakeem (the All-Wise), both which necessitate His glorification and exaltation.

- **Tafseer:**

{سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ} – “**Whatever is in the heavens and whatever is on the earth glorifies Allah**”. All that is in the heavens and the earth glorifies Allah and exalts and sanctifies Him above all that is unworthy of Him and does not befit His Majesty (*tanzeeh*). This includes the angels, humans, jinn, living beings and inanimate objects and all of Allah’s other creations.

The *tasbeeh* of Allah is mentioned in different grammatical forms in the commencement of various *Surahs*. It is mentioned in the past tense (Surat al-Hashr, al-Hadid and al-Saff), the present tense (Surat al-Jumu’ah and al-Taghabun), the imperative form (Surat al-’Alaa), and in the infinitive form (Surat al-Israa). This variation of forms indicates that Allah is deserving of glorification, and that His Name should be mentioned at all times and in all circumstances.

The scholars of *tafseer* have differed on whether the *tasbeeh* mentioned in the *ayah* is expressed by the tongue or by the state. The apparent meaning of the *ayah* suggests it is expressed by the tongue as we may not always comprehend the *tasbeeh* of some of His creations. [al-Isra’: 44]

The heavens were mentioned first because of their greatness and the nobility of their inhabitants. The heavens are mentioned in the plural form because each heaven is independent of the other heavens while the earth was mentioned in the singular form because its parts are joined together as if they are one. And Allah knows best.

{وَهُوَ الْعَزِيزُ الْحَكِيمُ} – “**And He is the Almighty, the All-Wise**”. His Name al-Azeez (the Almighty) means that He is the most powerful with complete Ability and decisive Will, so He is never overpowered. His Name al-Hakeem (the All-Wise) means that He is wise in all His statements, actions, legislations and decree. Nothing happens except what His wisdom dictates.

The pairing of these two names occurs frequently in many *ayaat* of the Quran. This is because Allah’s Might and Power (*’Izza*) is tied to His Wisdom (*Hikmah*) whereby it is placed in its proper context. This is unlike the creation who might possess power without any wisdom or possess wisdom without any power.

Allah’s *’Izza* and *Hikma* (Might and Wisdom) necessitate His *tasbeeh* because they are perfect in every regard. This is the relevance of the conclusion of the *ayah* with these two noble Names of Allah.

- **Points of benefit and rulings**

1. The *tasbeeh* (glorification) by all that is in the heavens and the earth – including angels, humans, animals and inanimate objects of Allah the Almighty.
2. Allah is exalted above all deficiencies and flaws in His Essence (*Dhat*), Names, Attributes and Actions.
3. Affirmation of all the attributes of perfection for Allah.

4. Allah is All-Powerful and All-Dominant as indicated by His name al-Azeez.
5. Allah is Wise in His legislation, decree, placing things in their proper place as indicated by His Name al-Hakeem.

2

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
وَوَدَّوْنَ أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمْ
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٥﴾﴾

(2) - It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but Allah came upon them from where they had not expected, and He cast terror into their hearts so they destroyed their houses by their own hands and the hands of the believers. So, take warning, O people of vision.

- **General meaning:** This *ayah* includes news from Allah about the expulsion of those who disbelieved from the people of the Book, specifically Banu al-Nadheer from their homes and wealth. After the decree of expulsion and exile (*jala'a*) was issued against them, they destroyed their homes with their own hands and with the hands of the believers. Allah instilled fear in their hearts, prompting them to prepare to leave. This expulsion served as an immediate punishment. The *ayah* serves as a lesson for those with insight who reflect on the workings of Allah's decree, and what He does to His enemies.

- **Tafseer:**

{هُوَ} – “**It is He**”. Meaning, it is Allah with His compelling Will and complete Power.

{الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ} – “**Who expelled the ones who disbelieved among the People of the Scripture**”. This is specifically referring to the Jewish tribe of Banu al-Nadheer as is the consensus of the scholars of *tafseer*.

Banu al-Nadheer were one of three Jewish tribes who resided in the vicinity of Madinah. They, along with Banu Quraydha and Bany Qaynuqa', settled around Madinah in anticipation of what they found in their scriptures regarding the coming of a Prophet. However, when the Prophet ﷺ was sent, they disbelieved in him and rejected him. [al-Baqara: 89]

When the Prophet ﷺ arrived in Madinah, he made a pact with these three Jewish tribes that he would not fight them, and they would not fight him. However, they all betrayed and broke the pact. Banu al-Nadheer were the second of the three tribes to break their pact with the Prophet ﷺ in the fourth year of *Hijrah*.

{مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ} – “**From their homes at the first gathering**”. From their homes in Madinah. The initial {ل} in {لِأَوَّلِ} indicates the timing; essentially, they were exiled from their homes at the first gathering. This was the first expulsion of the People of the Book from the Arabian Peninsula, as they had not faced exile before that. The word *hashr* linguistically means the removal of a group from one place to another.

This *ayah* contains a Quranic miracle and a clear sign of the Prophet's ﷺ *Nubuwwa* (Prophethood) whereby it implies that another exile would occur for the Jews after this. This occurred in the *Khilafa* of Umar ؓ when he exiled them from Khaybar.

{مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا} – “**You did not think they would leave**”. This is addressing the believers. The believers did not think that Banu al-Nadheer would leave their homes and wealth with such

humiliation and disgrace. This was because of the strength of their fortresses, the strength of their power, the abundance of their supporters and what they had of wealth, palm trees and weapons.

{وَوَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِّنَ اللَّهِ} – **“And they thought that their fortresses would protect them from Allah”**. Banu al-Nadheer wrongly thought that their strong fortresses would protect them from Allah’s punishment, anger, and the empowerment of His allies over them.

Out of ignorance and arrogance, the Jews thought their strong and fortified fortresses would protect them from the decree of Allah upon them. This is indicated by the preceding of the word protection {مَانِعَتُهُمْ} over the word fortresses {حُصُونُهُمْ}.

{فَأَنبَأَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا} – **“But Allah came upon them from where they had not expected”**. What Allah had decreed upon them from punishment and wrath came to them in a way they did not expect nor anticipate, nor did it cross their minds.

{وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ} – **“And He cast terror into their hearts”**. This explains how Allah came to them from where they did not expect. He cast intense fear in their hearts, which is one of Allah’s greatest *junood* (forces) against which no great numbers, weapons, strength, or toughness is of any avail.

The heart is the location of steadfastness and patience or of fear and weakness. Allah took away their strength and reliance on their fortresses and replaced it with weakness, fear, and cowardice. As a result of this overwhelming fear, they did to themselves what the enemies would usually do; they destroyed their own houses.

{يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ} – **“So they destroyed their houses by their own hands”**. They dismantled the roofs and doors to carry on their camels and to prevent the Muslims from using them after their departure. This was because they had made a deal with the Prophet ﷺ that they could take with them whatever their camels could carry, except for their weapons.

{وَأَيْدِي الْمُؤْمِنِينَ} – **“And the hands of the believers”**. The Muslims demolished their houses from the outside to storm and attack them. Allah attributed all the destruction to them, whether by their own hands or the hands of the believers, because their betrayal was the cause of the believers being allowed to destroy their homes.

{فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ} – **“So, take warning, O people of vision”**. This is general and addresses anyone with a comprehending mind and insightful intellect. The lesson to be learned from the situation of Banu al-Nadheer is clear to anyone reflects upon it. Do not disbelieve and show hostility towards Allah and to the believers like they did, so that you do not meet a similar punishment. Whoever acts as the Jews did, will face what they faced.

● **Points of benefit and rulings**

1. Applying the label of disbelief (*kufir*) to those who rejected the message of the Prophet ﷺ from the People of the Book.
2. It was Allah who expelled them from their homes by instilling fear in their hearts. This expulsion was not caused by the believers.
3. That the Muslims did not anticipate the expulsion of Banu al-Nadheer from their homes.
4. That the Jews thoughts that their fortresses would protect them, but their expectations were disappointed when Allah allowed the believers to besiege and surround them.
5. Among the ways that Allah grants victory to the believers is by casting fear into the hearts of their enemies. This is why the Prophet ﷺ said: ‘*And I was granted victory through fear.*’ [Bukhari, Muslim]
6. It is encouraged to take heed of what Allah does to the enemies of the Prophets, including what He did to the Jews of Banu al-Nadheer.
7. Those with insight are the one who take heed.

﴿وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾﴾

(3) - *And had it not been that Allah decreed exile for them, He would have punished them in this world, and for them in the Hereafter is the punishment of the Fire. (4) - That is because they opposed Allah and His Messenger, and whoever opposes Allah - then indeed, Allah is severe in penalty.*

- **General meaning:** These two *ayaat* are an explanation of what the Jews of Banu al-Nadheer deserved in terms of punishment in this world, and what they will receive of punishment in the Hereafter, and an explanation of the reason for that.

- **Tafseer:**

{وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ} – “*And had it not been that Allah decreed exile for them*”. If it was not for the fact that Allah had already decreed that they would be exiled from Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them. However, it was His previous decree that they would be exiled in humiliation from their homes that prevented them from suffering another type of punishment in this world.

{لَعَذَّبَهُمْ فِي الدُّنْيَا} – “*He would have punished them in this world*”. He would have punished them with something more severe than exile, which is their killing and captivity, which was the fate of their brothers from Banu Quraydha. However, Allah decreed their fate to be exile and expulsion from their homeland. They would not have a home in Madinah, nor would any man remain among them.

Although, killing and captivity is a greater punishment, exile and expulsion is not easy either. Their expulsion and seizure of their weapons without engaging in war with them was intended to preserve the strength of the Muslims for future conquests, not out of mercy for Banu al-Nadheer, as some have claimed.

{وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ} – “*And for them in the Hereafter is the punishment of the Fire*”. They are destined to remain eternally in the Hellfire with no escape from it. Even though they were spared severe punishment in this world, in the Hereafter they will suffer the punishment of the Hellfire, the severity of which no one knows except Allah. It is preferable to stop at {لَعَذَّبَهُمْ فِي الدُّنْيَا} so that it does not misleadingly give the impression that because Allah had exiled them, they have also been spared the severe punishment of the Hellfire.

{ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ} – “*That is because they opposed Allah and His Messenger*”. Their exile in this world and what has been prepared for them in the Hereafter from the punishment of the Hellfire is because they opposed Allah and His Messenger ﷺ, showed enmity towards them, and fought them and strove to disobey them. The root meaning of the word {مُشَاقَّةٌ} - or opposition - is to be on one side while your enemy or adversary is on the other side.

{وَمَنْ يُشَاقِّ اللَّهَ} – “*And whoever opposes Allah*”. Whether they are from the people of Banu al-Nadheer or others like them who oppose Allah. The opposition to Allah is mentioned alone because it inherently includes the opposition to the Messenger ﷺ, and because it aligns with the end of the *ayah*.

{فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} – “*Then indeed, Allah is severe in penalty*”. This is the description of Allah’s punishment. It is severe and unmatched. [al-Fajr: 25] Punishment is referred to as *‘iqaab* (penalty) because it follows the sin (*aqiba*) as a consequence of it.

- **Points of benefit and rulings**

1. The exile of Banu al-Nadheer which was decreed upon them by Allah, is what prevented their punishment in this world.
2. The fate of Banu al-Nadheer in the Hereafter is the Hellfire.
3. Being expelled from the homeland is one of the greatest calamities, hence it is considered a form of punishment.
4. The reason for their exile in this world and their punishment in the Hereafter is because they opposed Allah and His Messenger ﷺ through their disbelief, denial and plotting.
5. This immediate and eventual punishment for their opposition is not exclusive to them; it is general for anyone who opposes Allah and His Messenger ﷺ.

5

﴿مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

(5) - Whatever you have cut down of palm trees or left standing on their trunks - it was by the permission of Allah and so He would disgrace the defiantly disobedient.

- **General meaning:** The *ayah* contains an explanation of the ruling regarding the destruction of the wealth of the combatant disbelievers.
- **Tafseer:** This *ayah* was revealed in regard to Banu al-Nadheer as is the consensus of the scholars of *tafseer*. When the Prophet ﷺ besieged them, they took refuge in their fortresses. The Prophet ﷺ ordered the cutting down and burning of their date palms. They shouted at the Muslims: ‘Are you forbidding corruption in the land while what you are doing is corruption?’

The incident weighed heavily on the hearts of some *sahaba*. It caused them distress to cut down the palm trees, so they cut some and left others. They asked the Prophet ﷺ: ‘Do we have reward for what we cut, and do we bear responsibility for what we left?’ Allah then revealed this *ayah*. [Tirmidhi - Saheeh]

{مَا قَطَعْتُمْ مِّن لِّينَةٍ} – “**Whatever you have cut down of palm trees**”. Meaning whatever you have cut down of palm trees as per the order of the Prophet ﷺ. This is addressing the believers. The palm tree is referred to as a *leenah* because it symbolises ease of living, prosperity and blessing which are meanings derived from the word *al-leen* {اللين}. The palm tree is inherently good both in its fruit and in everything that comes from it, as well as in its appearance and form.

{أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا} – “**Or left standing on their trunks**”. The palm trees that you left standing intact and did not cut or burn.

{فَبِإِذْنِ اللَّهِ} – “**It was by the permission of Allah**”. What you cut down of the palm trees or left standing intact, then it was by Allah’s permission and approval. When the Jews started condemning the Muslims, Allah stated that whether they cut down their palm trees or left them standing intact, it was by His permission and approval. The burning of the palm trees is not mentioned because it is included in the meaning of cutting down, although it is authentically narrated that the Prophet ﷺ ordered the burning of the palm trees of Banu al-Nadheer. [Bukhari, Muslim]

{وَلِيُخْزِيَ الْفَاسِقِينَ} – “**And so He would disgrace the defiantly disobedient**”. Cutting down or leaving the palm trees intact is permissible by Allah, and Allah will humiliate and disgrace them through it as well. Allah will humiliate them as they see their palm trees - which they themselves planted and is their most cherished possessions - being burned and cut down, with what remains being given over to their enemies. In cutting them down, there is disgrace for them due to their loss, and in leaving them there is disgrace for them as what remains stays with the Muslims.

- **Points of benefit and rulings**

1. From the strategies of war against the combatant disbelievers is the destruction of their wealth, such as cutting down and burning their trees, and demolishing their homes.
2. The wisdom behind this strategy is to enrage, humiliate, and disgrace the disbelievers.
3. The justification for doing so is their *fisq* (disobedience), which includes their disbelief and opposition to Allah and His Messenger ﷺ.
4. Destroying homes and cutting down trees in *jihad* for the sake of Allah is not corruption. Therefore, to criticize Muslims for it is unjustified.
5. Muslims have a choice in such matters, between doing so and not doing so, based on what they see as being beneficial.

6

﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾﴾

(6) - And what Allah restored to His Messenger from them - you did not spur for it any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

- **General meaning:** The *ayah* explains the reason why the wealth of Banu al-Nadheer became *fay'* for the Muslims and not *ghaneemah* (spoils of war).
- **Tafseer:** When Banu al-Nadheer were exiled from their homes and left behind their wealth and properties, the Muslims thought that it would be divided like the spoils of Badr. However, Allah clarified in this *ayah* that everything left by Banu al-Nadheer was exclusively for the Prophet ﷺ, and not for the *sahabah*.

{وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ} – “**And what Allah restored to His Messenger from them**”. From Banu al-Nadheer. The linguistic meaning of the verb {أَفَاءَ} is to return or restore something. The *fay'* of the shade is when it returns to the direction it started from. Regarding its linguistic meaning, Allah says about the oppressing faction of the fighting believers: ‘*Then fight against the one that oppresses until it returns (tafee’ah) to the order of Allah.*’ [al-Hujuraat: 9]

As for its *shari'* definition, *al-fay'* is what the Muslims rightfully take from the wealth of the disbelievers without fighting. In the case of Banu al-Nadheer, it was left behind when they fled out of fear of the Muslims. Essentially, it returned from the disbelievers (who did not deserve to have it) to the Muslims (who were fully entitled to it). In contrast, the *ghaneema* is used specifically to refer to what is taken from the disbelievers after war and fighting.

{فَمَا أَوْجَفْتُمْ عَلَيْهِ} – “**You did not spur for it**”. The noun *al-ejaaf* means to hasten in movement. The Prophet ﷺ said regarding the departure from Arafah during Hajj: ‘*O people, righteousness is not in hastening (ejaaf) the horses or camels; rather, you should maintain calmness.*’ [Abu Dawud - Saheeh]. The Arabs would say to a horse or camel *awjaftahu* if they spur it on to move quickly.

{مِنْ خَيْلٍ} – “**Any horses**”. No cavalry was spurred in attaining the wealth of Banu al-Nadheer.

{وَلَا رِكَابٍ} – “**Or camels**”. Generally speaking, a *rikaab* refers to what is ridden, but it is commonly used to refer to riding on camels. The rider of a camel is referred to as *raakib* while the rider of a horse is referred to as a *faaris*. Both horses and camels are used in warfare, with horses mentioned first due to their greater importance in war.

The meaning of the *ayah*: That what Allah granted to His Messenger ﷺ from the wealth of the Jews was not obtained by the Muslims through travel or fighting. They did not move their horses or camels for it; rather it came to them freely without hardship. The journey to the fortresses of Banu al-Nadheer was by foot, as their territory was close to Madinah, only about two miles away. The actions of besieging and cutting down palm trees were minor and did not constitute actual warfare.

In the authentic *hadith*, Umar ؓ narrates: *'The wealth of Banu al-Nadhir was part of what Allah granted to His Messenger, for which the Muslims did not use horses or camels. Thus, it was exclusively for the Messenger of Allah ﷺ. He would spend on his family for a year, then allocate the rest for weapons and mounts as preparations in the path of Allah.'* [Bukhari, Muslim]

{وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ} – **“But Allah gives His messengers power over whom He wills”**. Whom Allah wills to seize and destroy them, as He willed and decreed with Banu al-Nadheer. This is Allah’s way (*sunnah*) with the disbelievers. He empowers His Messengers over them. Allah empowered the Prophet ﷺ over Banu al-Nadheer by casting fear into their hearts. This led them to accept expulsion and leave behind their wealth and homes. This is a justification of why the wealth of the disbelievers attained by *al-fay’* belongs to the Prophet ﷺ. It is because Allah empowered him over them without any fighting or war.

{وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} – **“And Allah is over all things competent”**. Nothing can overpower Him, nothing can oppose Him, and nothing is incapable for Him in the Heavens and the earth. He is the one who decreed the exile of Banu al-Nadheer and returned their wealth to the Prophet ﷺ without any fighting or effort.

- **Points of benefit and rulings**

1. The wealth of Banu al-Nadheer became *fay’* without fighting for the Muslims.
2. The difference between the *fay’* and the *ghanaema* in terms of their meanings and their rulings.
3. Allah’s empowering of His Messenger ﷺ over Banu al-Nadheer by besieging them until they agreed to be exiled.
4. It is Allah’s *sunnah* (way) to empower His Messengers of His enemies.
5. Affirming Allah’s *Qudra* (Power) over all things.

7

﴿مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾

(7) - And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for his near relatives and orphans and the needy and the traveller - so that it will not be a perpetual distribution among the rich from among you.

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

- **General meaning:** The *ayah* explains how the *fay’* is to be distributed. It also affirms the obligation of obeying the Prophet ﷺ in his orders and prohibitions.
- **Tafseer:** After Allah clarified that what was taken from Banu al-Nadheer from the *fay’* is not like the *ghanaa’im*, He explained the way this *fay’* is to be distributed. This is a general ruling for every place that is conquered by the Muslims without fighting.

{مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ} – **“And what Allah restored to His Messenger”**. What Allah granted to His Messenger ﷺ from the wealth of the disbelievers who are conquered by the Muslims without fighting. This is inclusive of the wealth of Banu al-Nadheer.

{وَمِنْ أَهْلِ الْقُرَى} – **“From the people of the towns”**. This is referring to all the towns of the disbelievers that will be conquered afterwards by the Muslims without fighting. This is evidence of the miracle of the Quran and the utmost truth of what it informs of, whereby it gives glad tidings of future conquests for the Muslims.

{فِي اللَّهِ} – **“It is for Allah”**. Allah allocates it to whom He wills, and commands you regarding it as He wills. Otherwise, Allah is not in need of any of His creations.

{وَلِلرَّسُولِ} – **“And for the Messenger”**. He takes it for his expenses in his lifetime. However, after his death, the *Imam* (leader) distributes it for the benefit of the Muslims, such as building mosques, digging canals, constructing bridges, repairing roads, supporting the *murabitoon* (those who are guarding the borders of the Muslim lands) and other similar purposes.

{وَلِذِي الْقُرْبَىٰ} – **“And for his near relatives”**. The close relatives of the Prophet ﷺ, meaning the believers from Banu Hashim and Banu al-Muttalib. The believers from these tribes are forbidden from receiving *sadaqah* (charity), so they are given from the *fay'*.

{وَالْيَتَامَىٰ} – **“And orphans”**. Referring to those whom their father has died, and they have not reached the age of maturity. They are also given a share of the *fay'*.

{وَالْمَسْكِينِ} – **“And the needy”**. Those who are impoverished and in need, for themselves and for their dependants. They were named *masakeen* because poverty has subdued (*askanahum*) and humiliated them. They also receive a share of the *fay'*.

{وَأَبْنِ السَّبِيلِ} – **“And the traveller”**. The traveller who has been cut off during their journey and cannot access their wealth or do not have any wealth at all. The word *sabeel* means way, and the traveller is referred to *ibnul sabeel* (the son of the way) due to their constant association to it. Anyone closely associated with something is attributed to it. They also receive a share of the *fay'*.

Therefore, the entire *fay'* is to be divided into five portions.

1. One-fifth for Allah and His Messenger ﷺ which is to be spent in the public interests of the Muslims.
2. One-fifth for the close relatives of the Prophet ﷺ, namely Banu Hashim and Banu al-Muttalib wherever they may be. It is to be shared among the believing men and women of them equally.
3. One-fifth for the orphans.
4. One-fifth for the needy.
5. One-fifth for the travellers or wayfarer who are cut off in a foreign land.

{كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ} – **“So that it will not be a perpetual distribution among the rich from among you”**. This explains why the distribution of the *fay'* is to be done this way. Allah took charge of its distribution so that it does not circulate solely among the rich. This was the case in the times of *Jahiliyyah* when the wealthy would monopolise the spoils of war without sharing them with the poor and needy.

{وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ} – **“And whatever the Messenger has given you - take”**. Whatever the Messenger ﷺ gives you of wealth, and whatever he commands you to do, take it and accept it willingly.

{وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} – **“And what he has forbidden you - refrain from”**. What the Messenger ﷺ has forbidden you from taking, and what he has forbidden you from doing- avoid it and do not approach

it. This is the right of the Prophet ﷺ over the believers: obedience and compliance without questioning or doubt.

This section of the *ayah* serves as primary evidence for the obligation of following the Prophet ﷺ in his words, actions, and approvals. It is also evidence that everything the Prophet ﷺ commands, it is a command from Allah because it is Allah who has ordered us to obey him.

In an authentic *hadith*, Ibn Mas'ud said: 'Allah has cursed those who tattoo and those who get tattooed.' A woman from the tribe of Banu Asad, who used to read the Quran, heard this, and came to him, saying: 'I have heard that you cursed such and such.' He replied: 'Why should I not curse those whom the Messenger of Allah ﷺ cursed, and they are mentioned in the Book of Allah?' She said: 'I have read what is between the covers of the Quran and did not find it.' He responded by saying: 'By Allah, if you had read it, you would have found it.' Then he recited: {And whatever the Messenger has given you — take it, and whatever he has forbidden you — abstain from it}. [Bukhari, Muslim]

{وَاتَّقُوا اللَّهَ} – “**And fear Allah**”. Put a barrier between yourselves and Allah’s punishment by obeying Allah and His Messenger in what he has ordered you and forbidden you from.

{إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} – “**Indeed, Allah is severe in penalty**”. Towards those who fail to have *taqwa* of Him and give precedence to following their own whims and desires over the commands of Allah.

This is a description of Allah’s punishment. It is severe and unmatched. [al-Fajr: 25]. Punishment is referred to as *'iqaab* (penalty) because it follows the sin (*aqiba*) as a consequence of it.

● **Points of benefit and rulings**

1. The distribution of the *fay'* is like that of the one-fifth of the *ghaneemah* as per the *ayah* (41) in Surat al-Anfal.
2. The wisdom behind mentioning the distribution of the *fay'*, which is to ensure that it does not only circulate amongst the rich, with nothing going to the poor.
3. The obligation of obeying the Prophet ﷺ in what he has commanded and the obligation of refraining from what he has forbidden.
4. The obligation of having *taqwa* of Allah which means avoiding His anger and punishment by doing what He has commanded and refraining from what He has forbidden.
5. A warning to Allah’s servants that they fear Allah and obey Him because He is severe in His punishment.

8 - 10

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

(8) - For the poor emigrants who were expelled from their homes and their properties, seeking bounties from Allah and approval, and supporting Allah and His Messenger. Those are the truthful. (9) - And those who were already settled in the land and adopted the

faith before them. They love those who emigrated to them and find not any want in their chests of what the emigrants were given but give them preference over themselves, even though they are in need. And whoever is protected from the stinginess of his soul - it is those who will be the successful. (10) - And those who came after them, saying: 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.'

- **General meaning:** These *ayaat* mention those who are included in the categories of the recipients of the *fay'* namely, the *Muhajiroon*, *Ansaar* and those who come after them and seek forgiveness for them.

- **Tafseer:**

{لِلْفُقَرَاءِ الْمُهَاجِرِينَ} – “**For the poor emigrants**”. This is a clarification of the previous *ayah*, and highlights that these three groups – *Muhajiroon*, *Ansaar* and those who came after them – are entitled to receive a share of the *fay'* if they fall into its categories. This *ayah* explains that the poor *Muhajiroon* are given the *fay'* and entitled to it.

{الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ} – “**Who were expelled from their homes and their properties**”. The poor *Muhajiroon* are entitled to a share of the *fay'* because they were forced by the disbelievers of Makkah to leave their homes and possessions, or they left willingly. They left what was beloved to them for the sake of Allah, in support of the religion of Allah, and out of love for the Messenger of Allah ﷺ. Due to its severity, Allah equated being expelled from homes to being killed. [al-Nisaa: 66]

{يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا} – “**Seeking bounties from Allah and approval**”. They left Makkah and all that was beloved to them, seeking bounties from Allah. The meaning of bounties (*fadhli*) here is the reward from Allah. The greatest bounty from Allah is to have your good deeds accepted by Him.

They also left Makkah seeking the approval (*ridhwaan*) of Allah through their *hijrah*. This is an ascension from the lowest (reward) to the highest (approval) as the approval of Allah is greater than any reward or pleasure, even in Paradise. [al-Tawbah: 72]

{وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ} – “**And supporting Allah and His Messenger**”. The *Muhajiroon* left their homes in Makkah in support of the *deen* of Allah, and in support of the Messenger ﷺ of Allah. This is why Allah subsequently described them as having complete truthfulness.

{أُولَئِكَ هُمُ الصَّادِقُونَ} – “**Those are the truthful**”. They are truthful in their *Imaan* and *Jihaad* – both in words and actions. Their willingness to abandon their homes and wealth is the strongest evidence of their truthfulness.

{وَالَّذِينَ تَبَوَّءُوا الدَّارَ} – “**And those who were already settled in the land**”. This is the second category of those eligible for the *fay'* namely the *Ansaar*, those who are poor among them. They took the *Daar*, meaning *Daarul Hijrah* (Madinah) as their home (*tabawwa'u*). A home was referred to as a *mutabawa'* because a person returns to it (*yaboo'*).

{وَالَّذِينَ آمَنُوا مِن قَبْلِهِمْ} – “**And adopted the faith before them**”. The *Ansaar* had adopted true *Imaan* and adhered to it and were sincere in it before the *Muhajiroon* arrived in Madinah. The verb *tabaw'u* is not applicable to *Imaan* because it can only be used to refer to places. Therefore, after the {و} there is a hidden verb (adhered to or were sincere in) which is appropriate for *Imaan*.

Allah did not mention the *Ansaar* by name, as He did to the *Muhajiroon*, but instead He praised them with their adoption of *Imaan* and their sincerity in it.

{يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ} – “**They love those who emigrated to them**”. Allah praises the *Ansaar* again, this time for their love and support of the *Muhajiroon*. Their love for their brothers extended to sharing their wealth with them despite the usual human tendency to be wary of new arrivals due to potential

resource strains. This wariness was averted by the strength of brotherhood between them which was established upon true *Imaan*.

{وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا} – **“And find not any want in their chests of what the emigrants were given”**. Meaning, the *Ansaar* did not feel envious (*hasad*) of the *Muhajiroon* for receiving the *fay’* or for the honours and status they gained. The Prophet ﷺ had given the *Muhajiroon* from the wealth of Banu al-Nadheer, except for three individuals among the *Ansaar* who were in need, without causing any resentment among the others.

{وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ} – **“But give them preference over themselves, even though they are in need”**. This is a description of the generosity of the *Ansaar* whereby they prioritise the *Muhajiroon* in every way even in times of personal hardship and need. This is the pinnacle of generosity to give when you are in need. There are many authentic narrations which extensively narrate the generosity of the *Ansaar* towards their brothers from the *Muhajiroon*.

{وَمَنْ يُوقَ شُحَّ نَفْسِهِ} – **“And whoever is protected from the stinginess of his soul”**. Meaning, whoever is safeguarded with the *tawfeeq* of Allah from extreme stinginess (*al-shuh*). The *shuh* is attributed to the soul because it is inherent in human nature. [al-Nisaa’: 128]

The Prophet ﷺ said: ‘Beware of stinginess (*al-shuh*), for stinginess destroyed those before you: it led them to shed their blood and violate their sanctities.’ [Muslim]

{فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ} – **“It is those who will be the successful”**. They are truly successful in this world and in the Hereafter. The ending of this *ayah* emphasises the praise for the *Ansaar*, whereby Allah highlights their pure hearts, free from the diseases of greed and stinginess.

{وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ} – **“And those who came after them”**. This is referring to the third category of those eligible for the *fay’*. They are the people who come after the *Muhajiroon* and *Ansaar*, specifically those who follow in their footsteps upon *Imaan* and good deeds, throughout different times and places, until the Day of Judgement. The *ayah* indicates the continuity of eligibility for the *fay’* beyond the immediate companions of the Prophet ﷺ, extending to all sincere followers who uphold the principle of *Imaan* and righteousness.

{يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا} – **“Saying: ‘Our Lord, forgive us”**. They make a *du’aa* to Allah with these words. Before asking of Allah, they seek closeness to Him (*tawassul*) through His Lordship. This is from the etiquettes of *du’aa*.

{اغْفِرْ لَنَا وَلِإِخْوَانِنَا} – **“Forgive us and our brothers”**. Pardon our sins and the sins of our brothers in Islam and conceal them. This is also from the etiquettes of *du’aa*, to start with yourself, then mention others alongside you, particularly when seeking forgiveness.

The bond of brotherhood (*ukhuwwa*) in the *deen* is stronger and more significant than the brotherhood through blood relations. The *ayah* encourages maintaining good relationships amongst the believers and highlights the importance of remembering the past generations of Muslims positively, in particular the companions of the Prophet ﷺ.

{الَّذِينَ سَبَقُونَا بِالْإِيمَانِ} – **“Those who preceded us in faith”**. This is an acknowledgement from the later generations of the virtue and merit of the *Muhajiroon* and *Ansaar* for their precedence over them in *Imaan*. This is their motivation for making *du’aa* for them.

{وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا} – **“And put not in our hearts any resentment toward those who have believed”**. In their *du’aa*, they also seek protection from Allah that their hearts should ever harbour any hatred or envy towards the believers – past and present.

{رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ} – **“Our Lord, indeed You are Kind and Merciful”**. They also seek closeness to Allah (*tawassul*) through two of His Names, namely al-Ra’oof and al-Raheem. His name al-Ra’oof is indicative of His attribute *al-Ra’fah* which is the highest level of His mercy. It is the most tender and

gentle mercy. His name al-Raheem is indicative of His attribute *al-Rahmah*. This could either mean His mercy which extends to the creation, or His exclusive mercy for the believers.

It is through Allah's *Ra'fa* (Kindness) and *Rahma* (Mercy) that what is requested in the *du'aa* from forgiveness and purity of hearts is granted by Him. We ask Allah to grant us love for all the *Sahabah* and to unite us with them in Jannah.

● **Points of benefit and rulings**

1. These three categories are those entitled to the *fay'*; they are the *Muhajiroon*, the *Ansaar* and the believers who came after them until the Day of Judgement.
2. The Virtue and merit of the *Muhajiroon* over the *Ansaar* because they were mentioned before them in the ordering of the *ayaat*.
3. From the virtues of the *Muhajiroon*:
 - They left their homes and possessions seeking Allah's bounty and pleasure.
 - They migrated in support of Allah and His Messenger ﷺ.
 - They were described exclusively with the attribute of truthfulness.
4. From the virtues of the *Ansaar*:
 - They adopted Madinah as a home before the *Muhajiroon* and were the first believers there.
 - Their love for the *Muhajiroon*.
 - Their selflessness despite their need, thus being protected from the greediness of their souls.
 - Their description with the attribute of success
5. From the names of Madinah is *al-Daar*.
6. The virtues of those who came after the *Muhajiroon* and *Ansaar* and those who followed them upon *Imaan*. From their virtues:
 - They seek forgiveness for those who preceded them upon *Imaan*.
 - They pray for the purity of their hearts from any resentment towards the believers.
7. The obligation of maintaining pure hearts and tongues towards the *sahabah*. From the effects of this is seeking forgiveness for them and seeking *al-taraadhi* (approval from Allah).
8. Seeking closeness to Allah (*tawassul*) through His *Ruboobiyyah* (Lordship), *Ra'fah* (Kindness) and *Rahmah* (Mercy).

11 - 12

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَرَ ثُمَّ لَا يُصَرُّونَ ﴿١٢﴾﴾

(11) - Do you not see the hypocrites who say to their disbelieving brothers among the People of the Scripture: 'If you are expelled, we will surely leave with you, and we will never obey anyone against you; and if you are attacked, we will surely aid you.' But Allah testifies that they are liars. (12) - If they are expelled, they will not leave with them, and if

they are attacked, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then they will not be aided.

- **General meaning:** After Allah mentioned what happened to Banu al-Nadheer and clarified the distribution of their *fay'*, He mentioned the state of the hypocrites with Banu al-Nadheer; how they promised to aid and support them, and how Allah refutes their claims of support and aid.

- **Tafseer:**

{أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا} – **“Do you not see the hypocrites”**. The *ayah* addresses the Prophet ﷺ specifically, and generally addresses anyone who comprehends and seeks guidance and has knowledge of what is being said. The *ru'yah* (seeing) mentioned in the *ayah* is the *ru'yah* of seeing and knowledge meaning: ‘Have you not seen with your eyes and understood the condition of the hypocrites?’ The question form expresses wonder and amazement at the despicable state of the hypocrites. It intends to make the listener marvel at what happened between the hypocrites and the Jews.

The hypocrites are those who outwardly display *Imaan* while concealing *kufur* (disbelief). The term *nifaaq* is a *shar'i* term specifically used for them, even if they are *kuffar* (disbelievers). The name is said to be derived from the burrow of the jerboa which has two openings, one which is called *naafiqa*. When pursued from one opening, the jerboa exits from the other. Similarly, the hypocrite has set up two paths; displaying Islam and concealing disbelief. Whichever one they are pursued from, they escape through the other.

{يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ} – **“Who say to their disbelieving brothers among the People of the Scripture”**. This is referring to the Jews of Banu al-Nadheer. They are the people of the Book because their book was the *Torah* which was repealed to Musa ﷺ. They are called disbelievers because they rejected what the Prophet ﷺ came with and denied the Quran. This is why Allah made them brothers (*ikhwaan*) of the hypocrites; not by lineage, but brothers in disbelief, denial and enmity towards the Prophet ﷺ. This is why the hypocrites promised the Jews that they would support them if the Muslims attacked them.

{لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ} – **“If you are expelled, we will surely leave with you”**. The hypocrites say this to their disbelieving brothers from the Jews. They promise them that if they are forcibly expelled from their homes and wealth, that they will accompany them wherever they go.

{وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا} – **“And we will never obey anyone against you”**. Meaning, the hypocrites will not obey anyone who prevents them from helping Banu al-Nadheer or going out with them. They claim that they would never do such a thing. This is another promise the hypocrites make to the Jews.

{وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ} – **“And if you are attacked, we will surely aid you”**. Meaning, if Banu al-Nadheer is attacked by the Muslims, then the hypocrites will come to their aid and assist them. This is another promise which the hypocrites make to the Jews.

{وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ} – **“But Allah testifies that they are liars”**. Allah belies the hypocrites in their false promises to the Jews and exposes them. Allah testifies that the hypocrites are liars in what they say to the Jews. Allah’s response came in the form of a testimony (*shahada*) to emphasize the falseness of their claims.

{لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ} – **“If they are expelled, they will not leave with them”**. After Allah refuted the false promises of the hypocrites in general terms, He refuted them in detail. Firstly, Allah refutes the hypocrites in their promise that if the Jews are expelled, they will leave with them. In fact, if the Jews were to be expelled from Madinah, they will never leave with them.

{وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ} – **“And if they are attacked, they will not aid them”**. They will not fight alongside them, but rather will abandon them. This is the nature of the hypocrites in every era; they pretend to

offer sincere advice to their disbelieving allies, but their true intentions are the opposite. No one who has experience dealing with them trusts them.

{وَلَيْنَ نَصْرُهُمْ} – “**And [even] if they should aid them**”. Meaning, hypothetically if they had aided them by fighting alongside them. This is a hypothetical situation because Allah already negated their support in the previous part of the *ayah*. Whatever Allah declares will not happen, does not prevent it from being hypothetically considered. [al-An’aam: 28]

{لَيُؤَنَّ الْأَدْبَرَ} – “**They will surely turn their backs**”. The hypocrites will turn their backs and flee from the Jews contrary to what they promised. This is a metaphor for their retreat and defeat, had they stayed and fought with the Jews.

{ثُمَّ لَا يُنصَرُونَ} – “**Then they will not be aided**”. The Jews will not be aided by the hypocrites but will perish because Allah has decreed their abandonment and defeat. This *ayah* contains a prophecy about an previously unknown event that was fulfilled in reality. The hypocrites did not leave with the Jews, nor did they support them, and had they supported them, they would have turned and fled. This is from the signs of prophethood and a testimony of the miraculous nature of the Quran.

- **Points of benefit and rulings**

1. The hypocrites played a role in Banu al-Nadheer breaking their covenant.
2. The situation of the hypocrites with the Jews is astonishing. This is evident in their false promises and the Jews being deceived by them.
3. The bond of brotherhood between the hypocrites and Jews.
4. The Jews are disbelievers. This serves as a refutation to those who validate their religion or avoid describing them as disbelievers.
5. The ignorance and foolishness of the Jews whereby they believed the hypocrites in their false promises and were thus deceived.
6. Allah’s knowledge encompasses what has happened, and what has not happened, and if it were to happen, how it would happen.

13 - 14

﴿لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يِقْتَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾﴾

(13) – Indeed, you are more feared in their chests than Allah. That is because they are a people who do not comprehend. (14) - They will not fight you all except within fortified townships or from behind walls. Their enmity among themselves is severe. You think they are united, but their hearts are divided. That is because they are a people who do not understand.

- **General meaning:** After Allah informed about the Jews that they would not be victorious, He mentioned evidence for their lack of victory, which is the terror and fear of the believers which has been cast in their hearts. The two *ayaat* also include information about some of the reprehensible morals of the Jews (fear and cowardice), by denouncing them and warning against resembling them.
- **Tafseer:** {لَأَنْتُمْ} – “**Indeed, you are**”. This is referring to the believers.

{أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ} – **“More feared in their chests than Allah”**. The pronoun ‘their’ refers to the Jews of Banu al-Nadheer because the context of the *ayaat* is about them. The fear of the believers that exists in the hearts of the Jews of Banu al-Nadheer is greater and more intense than their fear of Allah. Thus, the believers are feared, and the Jews are the ones fearing.

The phrase ‘in their chests’ emphasizes that the fear truly exists. It is similar to the expression ‘I saw it with my eyes’. What is intended is that the fear exists in their hearts, however the mention of the *sudoor* (chests) is to indicate the depth of their fear, so much so that it overflows from their hearts and fills their chests. The Jews intense fear of the believers stems from the *Imaan* of the believers. It is the greatest weapon that the believers can wield, and the invincible moral strength. It is the primary cause for Allah’s victory. [al-Rum: 47]

{ذَلِكَ} – **“That is”**. Meaning what has been mentioned of the Jews intense fear of the believers being greater than their fear of the creator.

{بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ} – **“Because they are a people who do not comprehend”**. This is the reason why they fear the creation more than the creator. It is because they do not comprehend the greatness of Allah, nor do they fear His punishment as much as they fear the believers. They give precedence to the fear of the creation, who can not benefit or harm themselves or anyone, over fear of the Creator who alone possesses the power to bring benefit and avert harm.

{لَا يَفْتَلُونَكُمْ جَمِيعًا} – **“They will not fight you all”**. They will not be able to fight you while being in a state of unity among themselves. This is tangible evidence of their fear of the believers.

{إِلَّا فِي قُرَىٰ مُّحَصَّنَاتٍ} – **“Except within fortified townships”**. They will not fight you except if they are within villages and townships which are fortified with strong walls and deep trenches.

{أَوْ مِن وَرَاءِ جُدُرٍ} – **“Or from behind walls”**. They will not fight you except within fortified townships or from behind walls. They use the walls as barriers to shield themselves from the fighting. They do not come out to fight in open areas due to their cowardice and intense fear of the believers. This *ayah* stirs the believers and encourages them to fight the Jews with the glad tidings that they will be victorious over them.

{بِأَسْهُمَ بَيْنَهُمْ شَدِيدًا} – **“Their enmity among themselves is severe”**. The original meaning of the word *ba’s* is warfare but in the context of this *ayah* it refers to enmity and hostility. The enmity and hostility amongst the Jews is severe and intense. [al-Ma’idah: 64]

{تَحْسَبُهُمْ جَمِيعًا} – **“You think they are united”**. If you were to look at them and observe them, you would consider them united, agreeing upon a single opinion and word. This is referring to their outward appearance.

{وَقُلُوبُهُمْ شَتَّىٰ} – **“But their hearts are divided”**. Although they may seem united in their outward demeanour, the reality is that their hearts are in disarray with no unity among them. The *ayah* guides the believers to uphold unity among themselves, holding firmly to the Rope of Allah and to the Book of Allah. It also serves as a warning against division, discord and following whims and desires.

{ذَلِكَ} – **“That is”**. What has been mentioned previously of the Jews enmity and division against themselves.

{بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ} – **“Because they are a people who do not understand”**. This is the reason why there is enmity and division between them. It is because they lack intellect and the understanding of Allah’s commands, and they do not comprehend the evil of what they are doing. If they did possess understanding, they would have given precedence to that which is superior over that which is inferior, and they would not have chosen for themselves the worst of the two options.

Allah negated from the Jews both comprehension (*fiqh*) and intellect (*‘aql*). This indicated that they have fallen from the rank of the rational (*‘uqalaa’*).

- **Points of benefit and rulings**

1. The intense fear of the Jews towards the believers which is part of the victory by terror that Allah places in the hearts of the disbelievers.
2. The Jews lack of fear towards Allah, the Almighty.
3. Allah's knowledge of what is in the hearts.
4. The Jews are described as being cowardly as indicated by the fact that they only fight the believers from fortified villages or from behind walls.
5. The outward appearance of unity among the Jews while they are internally divided and hostile to one another.
6. The reason for the Jews fear of the believers more than Allah is their lack of *fiqh* (understanding) while the cause of their internal division is their lack of *'aql* (intellect).

15 - 17

﴿ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٧﴾ ﴾

(15) - They are like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment. (16) - They are like the example of the Shaytaan when he says to man: 'Disbelieve.' But when he disbelieves, he says: 'Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds.' (17) - So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.

- **General meaning:** These *ayaat* include a comparison between the Jews of Banu al-Nadheer and their predecessors, the Jews of Bany Qaynuqa', who were expelled by the Prophet ﷺ before Banu al-Nadheer .

They are also compared to the person who was deceived by the *Shaytaan*, who commanded him to disbelieve, and when he obeyed the *Shaytaan* abandoned him. The similarity lies in the fact that the Jews of Banu al-Nadheer were deceived by the false promises of the hypocrites.

- **Tafseer:**

{كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا} – “*They are like the example of those shortly before them*”. The word *mathal* in the Quran can carry two meanings.

1. A description of something as in Allah's description of Paradise. [al-Ra'd: 33]
2. A parable or simile. [Ibrahim: 24]

The benefits of parables and similes in the Quran is that they provide admonition, and they bring abstract concepts closer to understanding by likening them to tangible realities.

Therefore, the description and likeness of Banu al-Nadheer in the breaking of their covenant and what befell them of expulsion, humiliation and defeat is like those who came before them recently (*qareeban*). This is referring to Banu Qaynuqa' as they were the first among the Jews to break their covenant with the Prophet ﷺ in the second year of the *Hijrah*. There were the wealthiest and most powerful of the Jews. After the battle of Badr (by six months), they displayed arrogance and hostility, breaking their covenant with the Prophet ﷺ so he expelled them from Madinah to al-Shaam.

{ذَاقُوا وَبَالَ أَمْرِهمْ} – “**They tasted the bad consequence of their affair**”. Banu Qaynuqa’ experienced the bitter outcome of their disbelief and wrongdoing in this world, which was expulsion and humiliation. The original meaning of the word *wabaal* is heaviness. Food that is *wabeel* is heavy on the stomach, and rain that is *wabeel* has heavy drops. Eventually, *wabaal* came to be used for anything that causes harm because it is burdensome and heavy on the soul.

{وَلَهُمَّ عَذَابٌ أَلِيمٌ} – “**And they will have a painful punishment**”. On top of their humiliation and expulsion in this world, they will have a severe and excruciating punishment in the Hereafter. The indefinite form of punishment indicates its severity. It is beyond any description.

{كَمَثَلِ الشَّيْطَانِ} – “**They are like the example of the Shaytaan**”. The likeness of the hypocrites in inciting Banu al-Nadheer to fight the Muslims and falsely promising them aid and victory, only to abandon them is like the example of the *Shaytaan*.

{إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ} – “**When he says to man: ‘Disbelieve’**”. Meaning when *Shaytaan* tempted him with his whisperings, and beautified disbelief for him. What is intended by the *Shaytaan* and *Insaan* in the *ayah* is the *jins* (general category) and not any one of them in particular.

{فَلَمَّا كَفَرَ} – “**But when he disbelieves**”. When the person obeys the *Shaytaan* and disbelieves in Allah.

{قَالَ إِنِّي بَرِيءٌ مِّنْكَ} – “**He says: ‘Indeed, I am disassociated from you’**”. After mankind disbelieves, the *Shaytaan* disavows and distances himself from him and his disbelief. The *Shaytaan* is declaring that he will not bear the burden of this disbelief, nor does he have the power to save him. He disavows him, abandons him to his fate, and washes his hands of him.

{إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ} – “**Indeed, I fear Allah, Lord of the worlds**”. This is a lie and mockery from the *Shaytaan*, to increase the regret of the human for having responded to his invitation of disbelief. Otherwise, if *Shaytaan* truly feared Allah, he would not have gone astray and led others astray. This statement of the *Shaytaan* could also be in the context of the Hereafter when he sees the punishment and hopes to escape it by disavowing from mankind and declaring his fear of Allah.

{فَكَانَ عَاقِبَتُهُمَا} – “**So the outcome for both of them**”. The outcome for both the *Shaytaan* and mankind.

{أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا} – “**Is that they will be in the Fire, abiding eternally therein**”. They will abide in the eternal punishment of the Hellfire, never to be removed from it. Their punishment will be unabated and continuous for eternity as a recompense for their disbelief.

{وَذَلِكَ جَزَاءُ الظَّالِمِينَ} – “**And that is the recompense of the wrong-doers**”. They will all abide in the Hellfire for eternity, although they may differ regarding the strength and intensity of the punishment. The wrongdoers are the disbelievers. [al-Baqarah: 254]

This statement of the *Shaytaan* is similar to what he said to the *mushrikoom* (polytheists) on the day of Badr. [al-Anfal: 48] This is the way of the *Shaytaan*. He leads his followers to destruction then disavows himself from them. The blame is entirely on those who follow him, as Allah has warned us of him.

● **Points of benefit and rulings**

1. The similarity between the two groups of Jews – Banu al-Nadheer and Banu Qaynuqa’ – in their evil outcome in both this world and in the Hereafter. In this world, they both faced expulsion, and in the Hereafter, they will suffer the punishment of the Hellfire.
2. The similarity of Banu al-Nadheer in their being deceived by the promises of the hypocrites, to the person who was deceived by the *Shaytaan*, who led him into disbelief then disavowed him.
3. The hypocrites are likened to the *Shaytaan* in their plotting and deceit.
4. The fate of the both the one who goes astray and the one who leads other astray is the same – eternity in the Hellfire.

5. The recompense for the wrongdoers, who are the disbelievers is the eternal punishment of the Hellfire.

18 - 20

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰلِحُونَ ﴿٢٠﴾﴾

(18) - O you who believe, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, and Allah is Acquainted with what you do. (19) - And do not be like those who forgot Allah, so He made them forget themselves. They are the defiantly disobedient. (20) - Not equal are the companions of the Fire and the companions of Paradise. It is the companions of Paradise that will be successful.

- **General meaning:** After Allah criticized the Jews and the hypocrites, He followed this with an admonition to the believers, advising them to fear Him (*taqwa*), hold themselves accountable, and warning them against resembling His enemies among the disbelievers and the hypocrites, while promising them victory in the gardens of Paradise.

- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا} – “O you who believe”. O you who have believed in Allah and His Messenger ﷺ and followed him. In many places in the Quran, the commands and prohibitions are preceded by this form of address. From its benefit are:

1. It is an indication of the importance and great significance of what is being commanded or prohibited.
2. Complying with the command or prohibition is a requirement of *Imaan* and increases it. This gives the believers enthusiasm and determination to comply.

{اتَّقُوا اللَّهَ} – “Fear Allah”. Place between yourselves and Allah’s punishment a protective barrier by following His commands and avoiding His prohibitions.

{وَلْتَنْظُرْ نَفْسٌ} – “And let every soul look”. Let every human being who is *mukallaf* (responsible for upholding the *Shari’ah*). The indefinite form of the word *nafs* (soul) is to generalise, meaning every believing soul should look to what they have prepared for the Hereafter.

{مَّا قَدَّمَتْ لِغَدٍ} – “To what it has put forth for tomorrow”. Every soul should look at the deeds it has put forth for the Day of Judgement. The Day of Judgement was referred to as *ghadd* (tomorrow) due to its nearness. It was likened to the day that follows your current day, that is how close it is. [al-Ma’arij: 67]

The *laam* {ل} in the word {لِغَدٍ} is casual, meaning for the sake of salvation and happiness on that Day, people should assess the deeds they have prepared for it. Therefore, every person should hold themselves accountable in this world (today) for what they have prepared for the Day of Judgement (tomorrow) in terms of righteous deeds. For today is for deeds without reckoning, and tomorrow is for reckoning without deeds.

{وَ اتَّقُوا اللَّهَ} – “And fear Allah”. This is a reaffirmation of the command to have *taqwa* of Allah, due to its great importance.

{إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ} – **“Indeed, and Allah is Acquainted with what you do”**. Allah is knowledgeable of your deeds, both outward and inward, what you conceal and what you reveal, and He will recompense you for them.

{وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ} – **“And do not be like those who forgot Allah”**. Meaning, the believers should beware of resembling the Jews and the hypocrites who forgot Allah by abandoning the fulfillment of His rights. This is a more eloquent prohibition than simply saying ‘do not forget Allah’, because the prohibition of resembling the people of falsehood is a stronger warning than the prohibition of falsehood itself.

{فَانَسَهُمْ أَنْفُسَهُمْ} – **“So He made them forget themselves”**. Allah deserted them, causing them to forget what would ultimately benefit them. Therefore, they did not act in a way that would save them from the punishment of Allah. This is an example of the principle; the recompense is the same nature as the deed. When they forgot Allah, Allah forgot them.

{أُولَئِكَ هُمُ الْفَاسِقُونَ} – **“They are the defiantly disobedient”**. They are the ones who have deviated from the obedience of Allah and His Messenger ﷺ. They have reached the ultimate *fisq* which is disbelief of Allah. The *hasr* (exclusivity) indicates that no one is greater in *fisq* than them.

{لَا يَسْتَوِي} – **“Not equal are”**. In their condition (*haal*) or outcome (*ma’aal*).

{أَصْحَابُ النَّارِ} – **“The companions of the Fire”**. The ones who forgot Allah and ended up in eternal misery in the Hellfire. They were mentioned first, to nullify the action of choosing misguidance over guidance, and punishment over forgiveness. This is common in the Quran when negating equality between two opposites. The lesser of the two is mentioned first. [al-Ra’d: 16]

{وَأَصْحَابُ الْجَنَّةِ} – **“And the companions of Paradise”**. Those who feared Allah and had *taqwa* of Him.

{أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ} – **“It is the companions of Paradise that will be successful”**. This part of the *ayah* affirms the negation of equality between the two parties. The companion of Paradise will attain eternal bliss and everlasting happiness. They have gained what they desire and were saved from that which they fear. [al-Imran: 185]

The negation of equality between the two groups highlights the clear distinction between the companions of the Hellfire and the companions of Paradise. It also reprimands those who would choose the Hellfire over Paradise by preferring *kufir* (disbelieve) over *Imaan* (belief).

● **Points of benefit and rulings**

1. Honouring the believers by addressing them specifically with the attribute of *Imaan*.
2. The obligation of *taqwa* in Allah in all circumstances and at all times.
3. The obligation of holding yourself accountable by reflecting on the good deeds you have put forth for the Hereafter.
4. Allah is Khabeer (Acquainted) with what His servants do. This reminder contains both an encouragement and warning.
5. Prohibition of resembling those who turn away from the remembrance of Allah and neglect to fulfill His rights.
6. The application of the term *fisq* (disobedience) to both the hypocrites and the disbelievers.
7. The great contrast between the believers and the disbelievers in terms of deeds, state and ultimate recompense.

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

(21) - If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

- **General meaning:** After Allah informed about the two groups – the companions of the Fire and the companions of Paradise – and emphasising their inequality, He informed of the great significance and importance of the Quran. This is because it is the light which guides to the path of righteousness which the companions of Paradise adhere to, and warns against the paths of misguidance which the companions of the Fire follow and traverse. The *ayah* emphasizes the greatness of the Quran and the strength of its impact, and illustrates this impact by comparing its descent upon a mountain.

- **Tafseer:**

{لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ} – “*If We had sent down this Qur'an upon a mountain*”. This is a parable set by Allah to demonstrate the greatness of the Quran and the strength of its impact. The parable is hypothetical and is intended to emphasize the impact of the Quran.

Its meaning is that, if this great Quran with all that it contains of Allah’s Names and Attributes as well as admonitions, warnings, promises, threats, rulings, obligations and stories of the Prophets and past nations, was addressed to a mountain.

{لَرَأَيْتَهُ خَاشِعًا} – “*You would have seen it humbled*”. This is general and addresses every observer of this hypothetical situation. They would see the mountain, despite its size, firmness and strength humbled, subdued and subservient to the words of Allah, and the fear of Allah.

{مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ} – “*And coming apart from fear of Allah*”. Meaning it would shake and split, out of fear of Allah, and out of awe and reverence for Him. The purpose of this parable is:

1. To magnify the greatness of the Quran.
2. To encourage the understanding of its meaning and reflection upon it.
3. To rebuke those with hardened hearts who are not affected by the Quran’s admonitions and whose hearts do not tremble before it.

If the solid, unyielding mountains which represent the epitome of hardness, would humble and crack if the Quran were revealed to them, then how can a human being not be affected by the Quran? This is unless their hearts are like stone, or even harder. [al-Baqarah: 74]. Allah also says: ‘*So what message after this [Quran] will they believe in?*’ [al-A’raaf: 185]

Some of the *salaf* would say: ‘*Whoever is not deterred by the Quran and death, even if the mountains were to crash into one another in front of him, he would not be deterred*’.

The intended meaning of the *ayah* is that it compares the hearts of those who turn away and disbelieve in their hardness to the stones of the mountains. In fact, their hearts are even harder than the mountains because if the Quran was revealed upon the mountains, they would humble and split apart. This is similar to Allah’s saying, ‘*And if there was any Qur'an by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an]*’. [al-Ra’ad: 31]

{وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ} – “*And these examples We present to the people*”. Meaning these parables which are presented to the people by Allah in the Quran. Allah presents it to the people as a clear and evident lesson, so they may benefit from it and the great warnings it contains. The benefits of parables

and similes in the Quran is that they provide admonition, and they bring abstract concepts (which are hidden from the understanding of the people) closer to understanding by likening them to tangible realities.

{لَعَلَّهُمْ يَتَفَكَّرُونَ} – “*That perhaps they will give thought*”. So that they may think about them and apply their minds to extract the lessons from them. A believer when encountering the parables Allah sets forth in the Quran, should pause, contemplate them, and focus their heart and mind upon them, to derive their benefits and admonitions. Yet how few are those who benefit from these parables!

Ibn al-Qayyim said: ‘*The people of knowledge are the ones who benefit from these parables that Allah sets forth for His servants, and they are the ones distinguished by knowledge of them. Allah said: ‘And such are the parables We set forth for mankind, but none will understand them except those of knowledge’* [al-‘Ankabut: 43]. *There are around forty-four parables in the Quran. Some of the early scholars, when they passed by a parable they didn’t understand, would cry and say: ‘I am not among those of knowledge.’*” [Miftaah Daar al-Sa’adah 1/116]

- **Points of benefit and rulings**

1. The emphasis on the greatness of the Quran and its profound impact on whatever it is revealed upon.
2. Those with hard hearts are compared to stones with their hearts said to be even harder as per the *ayah* in al-Baqarah.
3. Allah knows what will happen ever in situations that are hypothetical and don’t actually occur?
4. Inanimate objects have a form of awareness, such that they glorify Allah and fear Him.
5. The purpose of parables is to encourage thinking and reflection, helping people to understand the parable.
6. Allah’s speech contains great wisdom which is worthy of reflection.

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﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾

(22) - He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. (23) - He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. (24) - He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

- **General meaning:** Up to this point in the *Surah*, Allah’s great power has been highlighted through His support of His allies, His punishment of His enemies, and the description of the Quran, which is His speech, and how it impacts the great mountains. After this, Allah praises Himself for being unique in His Lordship and Divinity and affirms several of His Beautiful Names and Perfect Attributes. This is why He deserves all praise and why all the creation glorify Him.

- **Tafseer:**

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ} – **“He is Allah, other than whom there is no deity”**. He is Allah, the only One worthy of worship. This negates all the *shuraka’* (partners) who are worshipped besides Him by the polytheists. Any deities worshipped besides Him are false and do not deserve an atoms worth of worship because they have no power to do anything for themselves or for anyone else.

{عَلِيمُ الْغَيْبِ} – **“Knower of the unseen”**. The *ghayb* is anything which is beyond the perception and understanding of the creation, which includes the matters of the past, present and future, as well as everything in this world and in the Hereafter. All of this known to Allah.

{وَالشَّهَادَةِ} – **“And the witnessed”**. Meaning what is perceived by the senses of the creation, and which they have witnessed and understood. Therefore, Allah’s knowledge encompasses everything, both apparent and hidden. The unseen is mentioned before the witnessed to demonstrate the vastness of Allah’s knowledge, and that to Him, both are the same.

{هُوَ الرَّحْمَنُ الرَّحِيمُ} – **“He is the Entirely Merciful, the Especially Merciful”**. Both these noble Names of Allah are evidence of His expansive Mercy (*Rahma*). His Name al-Rahman indicates that He possesses vast Mercy. It is associated to an attribute inherent to His *Dhaat* (Essence). His Name al-Raheem indicates that He extends His Mercy to whomever He wills of His servants. It is associated to an attribute inherent to His *Af’al* (Actions) which occur by His *Mashee’ah* (Will).

The mention of His Knowledge followed by His Mercy reflects the vastness of His Mercy, like the vastness of His Knowledge. [Ghafir: 7]

{هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ} – **“He is Allah, other than whom there is no deity”**. This is a repetition of the previous *ayah*, and is to emphasize the *tawheed* of Allah, and that He alone deserves to be worshipped without partner.

{الْمَلِكُ} – **“The Sovereign”**. Allah is the owner of all the creation. He governs them without aid and without any rivals to His sovereignty. He commands and prohibits, lowers and elevates, gives and withholds, and creates and annihilates. Nothing exists which is outside His sovereignty.

{الْقُدُّوسُ} – **“The Pure”**. Allah is pure and free from all deficiencies and faults. This Name is in the intensive form (*seeghat mubalagha*) which indicates His complete purity from imperfections, and His frequent glorification by His servants. [al-Baqarah: 30]

{السَّلَامُ} – **“The Perfection”**. Allah is free (*saalim*) from all defect and afflictions, in His Essence, Attributes and Actions. He also grants safety (*salaam*) to His servants.

The mention of the two Names al-Qudus and al-Salaam after His Name al-Malik, serves to emphasize that He is free from the flaws of the kings of this world, such as injustice, tyranny, deceit and frivolity.

{الْمُؤْمِنُ} – **“The Bestower of Faith”**. Allah is the One who confirms (*yusadiq*) His Messengers with miracles and clear signs. It is derived from the linguistic meaning of *Imaan* which is to affirm (*tasdeeq*). It can also mean the one who provides safety (*amn*). [Quraish: 4, Ahmad-Sahih]

{الْمُهَيِّمُ} – **“The Overseer”**. Allah observes and watches over His servants. Ibn Jarir mentions that the essence of *al-haymana* is to protect and monitor. If a person observes, protects and witness something then he has *haymana* over it.

{الْعَزِيزُ} – **“The Exalted in Might”**. Allah is the One who is strong and powerful and cannot be overcome, and who has no equal.

{الْجَبَّارُ} – **“The Compeller”**. This Name of Allah can have three meanings.

1. The meaning of conquering and overpowering. It is derived from the word *ijbaar* which means to compel and overpower. [Qaaf: 45]

2. The meaning of restoration (*jabr*). Allah restores and rectifies the affairs of His creation. He restores the weak with His Mercy and restores the hearts of the believers.
3. The meaning of highness and elevation over His creation. The Arabs would say a palm tree was *jabbara* if it was high and its fruits cannot be reached easily.

{الْمُتَكَبِّرُ} – “**The Superior**”. The One who possess greatness and majesty, who is exalted above all evil and harm. [al-Jathiyah: 37]

{سُبْحَانَ اللَّهِ} – “**Exalted is Allah**”. This is a glorification (*tanzeeh*) of Allah of Himself, declaring that He is free from all deficiencies, faults and partners falsely associated with Him.

{عَمَّا يُشْرِكُونَ} – “**Above whatever they associate with Him**”. Referring to everything the *mushrikoon* attribute to Him such as partners and offspring. Allah is Exalted above all they falsely associate with Him.

{هُوَ اللَّهُ الْخَلِيقُ} – “**He is Allah, the Creator**”. Allah is the creator of all things, who brought them into existence from nothingness and decreed them before their existence. Linguistically, the term *khalq* implies originality and predestination.

{الْبَارِئُ} – “**The Inventor**”. Allah brings the creation into existence according to His Wisdom (*Hikma*). He distinguished the creation from one another. Linguistically, the term *al-bar'* means decisiveness and distinction.

{الْمُصَوِّرُ} – “**The Fashioner**”. Allah forms and fashions His creation in whatever manner He wills. [al-Infitaar: 8, al-Imran: 6]

These three Names of Allah have a relevance in their sequence. Firstly, it is *al-Khalq* which is the decree. Then it is *al-Bar'* which is the bringing into existence from non-existence. Then it is *al-Tasweer* which is the fashioning of the creation into a form. This sequence is evident in the stages of development of the foetus inside the mother's womb.

{لَهُ الْأَسْمَاءُ الْحُسْنَىٰ} – “**To Him belong the best names**”. To Allah belong the best Names, which are the most perfect and complete in meaning. None has attributes which are comparable. They all refer to attributes of perfection with no shortcoming of any kind. The authentic *hadith* which mentions that Allah has ninety-nine Names, does not restrict His Names to this number, rather He has other Names which He has kept to Himself in the knowledge of the unseen.

{يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ} – “**Whatever is in the heavens and earth is exalting Him**”. Everything in the heavens and earth praise and exalt Him. He is free from any imperfections or deficiencies. He is deserving of *tasbeeh* because of His Beautiful Names and Perfect Attributes.

{وَهُوَ الْعَزِيزُ الْحَكِيمُ} – “**And He is the Exalted in Might, the Wise**”. His Name *al-Azeez* means that He is Mighty in power, with no equal in strength and might. His greatness is never humbled or overpowered. His Name *al-Hakeem* means that He is wise in all His statements, actions, legislations and decree. Nothing happens except what His Wisdom dictates.

There is compatibility between the beginning of the *Surah* and the end. It concludes with mentioning of the *tasbeeh* of Allah by all that is in the heavens and the earth, just as it started. It also concludes with the mention of His two Names – *al-Azeez* and *al-Hakeem*, just as it started.

- **Points of benefit and rulings**

1. The name Allah is the comprehensive name that encompasses all His Names and Attributes.
2. Allah's exaltation (*tanzeeh*) above all forms of *shirk*.
3. Allah's knowledge encompasses all that is hidden and seen.

4. Affirmation of fifteen of His Names and Attributes; in the first *ayah* there are three, in the second *ayah* there are eight, and in the third *ayah* there are five with the repetition of al-Aziz. This represents a detailed affirmation.
5. Allah is deserving of all the most Beautiful Names. This represents a general affirmation.
6. All of Allah's Names are perfect (*husnaa*) because they entail attributes of absolute perfection.