

## Tafseer Juzu Qad Sami'ah

### (سُورَةُ الصَّفِّ)

#### Surat al-Saff

1	2 - 4	5	6	7
8	9	10 - 13	14	

- The majority of scholars agree that Surat al-Saff is a Madani *Surah* meaning that it was revealed after the *Hijrah* of the Prophet ﷺ. It is one of the *Musabihat* *Surahs*. They were given this title because they all begin with Allah's *tasbeeh* (glorification) by the creation.
- The *Surah* contains fourteen *ayaat*. Their meanings can be summarised as follows.
  - It begins by informing that everything in the heavens and the earth glorifies Allah.
  - Part of glorifying Allah is ensuring that actions align with words. Allah warns the believers again failing to match their deeds with their speech. One of clearest examples of sincerity in the alignment of speech with actions is striving in *jihad*.
  - After an *l'tiraad* (interjection) with references to Musa ﷺ and Isa ﷺ, Allah calls the believers to strive in His path in *jihad*, mentioning its virtues and rewards in both this world and the Hereafter.
  - Finally, the *Surah* concludes with a call for the believers to support the cause of Allah and emulate those who did so before them such as the disciples of Isa ﷺ. The outcome (*'aqibah*) of this is Allah's support for the believers over the disbelievers.

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾﴾

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

- The *tafseer* of this *ayah* is like the *tafseer* of the first *ayah* of *Surat al-Hashr* as they are identical. The general points of *tafseer* are as follows:
  - Everything in the heavens and the earth makes *tasbeeh* of Allah and the meaning of *tasbeeh*.
  - The different grammatical forms of *tasbeeh* in the Quran and what this indicates.
  - Why the heavens were mentioned before the earth.
  - The meaning of Allah's Name *al-Azeez* and *al-Hakeem* and the wisdom behind the pairing of these Names.

2 - 4

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾﴾

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴿٤﴾﴾

(2) - O you who believe, why do you say that which you do not do? (3) – Greatly hated to Allah is that you say that which you do not do. (4) - Indeed, Allah loves those who fight in His cause in rows as if they were a solid structure.

- **General meaning:** These *ayaat* contain a reprimand (*tawbeekh*) directed at the believers whose actions do not align with their words and a reprimand for their failure to fulfil the obligations of *Imaan*. The *ayaat* also contain praise for the believers who are truthful (*sidq*) and loyal (*wafaa'*) – they are the *mujahidoon* who strive and sacrifice their lives in the path of Allah.
- **Tafseer:** These *ayaat* have a reason for revelation (*sabab al-Nuzool*). Ibn Abbas narrated: *There were some believers before jihaad was made obligatory who would say: 'We wish that Allah would guide us to the most beloved deeds to Him, so that we may do them.'* Then Allah informed His Prophet ﷺ that the most beloved deeds to Him were belief in Him without doubt, and jihaad against the people of disobedience, those who opposed *Imaan* and did not acknowledge it. However, when jihaad was made obligatory, some of the believers disliked it and found it difficult. So, Allah revealed: 'O you who believe, why do you say that which you do not do?' [Ahmad – Saheeh & al-Tabari]

In his book of *tafseer*, Ibn Kathir mentions that the majority of scholars interpret this *ayah* as having been revealed concerning the believers who expressed a desire for the obligation of *jihaad*, but when it was obligated, some hesitated or turned away.

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا} – “O you who believe”. O you who have believed in Allah and His Messenger ﷺ and followed him. Calling them with the attribute of *Imaan* reminds them that true *Imaan* should deter them from any blameworthy speech or actions, particularly speech which does not comply with actions. This form of address is usually preceded by a command or a prohibition. In this *ayah*, the prohibition is not explicitly stated, but it is implied. That is, do not say that which you do not act upon.

{لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ} – “Why do you say that which you do not do?”. Why do you say something with your tongues that your actions do not confirm? The question form is to reprimand and rebuke those who say things which they do not do, or they promise and do not fulfill their promises. This is greatly detested and hated by Allah. Although, the context of revelation refers to a specific incident, the ruling applies generally to all cases of broken and unfulfilled commitments. It also includes enjoining good and not doing it or forbidding evil and committing it.

{كَبُرَ مَقْتًا عِنْدَ اللَّهِ} – “Greatly hated it is to Allah”. Allah greatly hates those whose actions do not comply with their words.

{أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ} – “That you say that which you do not do”. The structure of the *ayah* emphasises the severity of saying things and not doing them in three ways:

1. The use of the word {كَبُرَ} which emphasises seriousness and gravity.
2. The use of word {مَقْتًا} which signifies the utmost level of hatred.
3. The phrase {عِنْدَ اللَّهِ} indicates that Allah Himself hates it. Anything detested by Allah is the most detestable of things.

{إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ} – “Indeed, Allah loves those who fight in His cause”. After Allah criticised those who pledged to fight in *jihaad* but failed to fulfill their promise and showed that such behaviour is greatly hated to Him, He followed this with praise for those who fulfill their pledges and are truthful in their *jihaad*.

Allah declared His love for them which is the strongest encouragement for striving in *jihad*. Allah loves those who fight in His cause, purely for His sake without any intention of showing off or seeking worldly recognition but solely to make Allah's word supreme. The Prophet ﷺ said: 'Whoever fights so that the word of Allah is supreme, he is in the cause of Allah.' [Bukhari, Muslim]

{صَفًّا} – “*In rows*”. When they are fighting in the path of Allah, they are aligned in ranks and formations, whether on foot or on horses, steadfast in the face of the enemy with none of them abandoning their position.

{كَانَهُمْ بُنْيَانٌ مَّرْصُومٌ} – “*As if they were a solid structure*”. Their steadfastness in their position when meeting the enemy, with their unified word is like a solidly constructed building, joined together piece by piece, as if it were a single entity. There is no weakness or gap that the enemy can exploit.

This is an instruction from Allah to the *Mujahidoon* on how they should be during combat, and an explanation of the manner Allah loves them to be in. If they are like this, they become awe-inspiring in the hearts of their enemies.

- **Points of benefit and rulings**

1. That true *Imaan* necessitates the compliance of actions to words.
2. A discrepancy between words and actions is something greatly blameworthy and hated by Allah.
3. The obligation of fulfilling promises, oaths and all other contracts.
4. The confirmation of Allah's attributes of love and hate.
5. The virtue of *jihad* and the *Mujahidoon* because Allah loves them.
6. The significance of mutual support among the *Mujahidoon* as if they are a well-built structure.
7. The completeness of the structure of the building depends on the alignment of its bricks.

5

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ لِمَ تَأْتُونِنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ ﴿٥﴾﴾

**(5) - And [mention], when Musa said to his people: 'O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?' So, when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.**

- **General meaning:** In this *ayah*, Allah highlights how Musa ﷺ rebuked and reproached his people for harming him, although he was Allah's messenger sent to them. When they disobeyed him, Allah caused their hearts to deviate. This is the way of Allah (*Sunnatul Allah*) with those who are rebellious.

- **Tafseer:**

{وَإِذْ قَالَ مُوسَىٰ} – “*And [mention], when Musa said*”. The term {إِذْ} is an implied command which is not mentioned. The command carries the meaning of 'mention' or 'remember' and addresses the Prophet ﷺ. Therefore, the implied meaning is: O Messenger ﷺ, mention to your people the account of Musa ﷺ when he said to his people.

{لِقَوْمِهِ} – “*To his people*”. They are Banu Isra'eel. He said this pleading to them and imploring them.

{يٰقَوْمِ لِمَ تَأْتُونِنِي} – “*O my people, why do you harm me?*”. Meaning, for what reason do you harm me? The question form is to rebuke and reproach them. The present tense indicates that their harm was oft repeated. They used to harm him by disobeying his command, challenging him, and insulting him personally. For example:

1. They asked to see Allah openly. [al-Baqarah: 55]
2. They complained that they were not able to endure one type of food. [al-Baqarah: 61]
3. They resisted his command to fight the tyrants. [al-Ma'idah: 22 & 24]
4. They accused him of having a physical defect in his body. [Bukhari, Muslim]

{وَقَدْ تَعْلَمُونَ} – “**While you certainly know**”. Banu Isra’eel knew with unwavering certainty that Musa عليه السلام was the messenger of Allah sent to them. This certainty was based on the miracles they witnessed from him.

{أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ} – “**That I am the messenger of Allah to you**”. This highlights their extreme ignorance and stubbornness, for it is the duty of a messenger’s people to believe and follow him, particularly if they are certain that he is a messenger sent from Allah. However, they gave no weight to his message and disregarded it. This reflects the general attitude of the Jews towards their prophets.

{فَلَمَّا رَاغُوا} – “**So, when they deviated**”. When they knowingly turned away from the truth.

{أَزَاغَ اللَّهُ قُلُوبَهُمْ} – “**Allah caused their hearts to deviate**”. Allah turned them away from the truth as a punishment for the deviation they chose for themselves. He did not grant them the *tawfeeq* (enablement) to be guided because goodness was not appropriate for them, and they were only fit for evil.

{وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ} – “**And Allah does not guide the defiantly disobedient people**”. Meaning, those who persistently rebel against Allah’s commands. Their disobedience is inherent, and they have no desire to be guided. Allah referred to them as *fasiqeen* to indicate the reason for the ruling. That is, Allah caused their hearts to deviate because of the *fisq* which they chose for themselves by knowingly rejecting the truth.

The *ayah* demonstrates 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 on themselves after they came to know of it.

The *ayah* also serves as a warning to the believers not to follow a similar path of opposition towards the Prophet ﷺ, so that they do not face a similar fate like that of the *fasiqoon* of Banu Isra’eel. Allah says in this regard: ‘O you who believe, do not be like those who harmed Musa, and Allah cleared him of what they said. And he, in the sight of Allah, was distinguished.’ [al-Ahzab: 69]

#### ● **Points of benefit and rulings**

1. Allah’s consolation to His Prophet ﷺ when he was harmed by the polytheists and hypocrites. The Prophet ﷺ followed the example of Musa عليه السلام. [Bukhari, Muslim]
2. Banu Isra’eel disobeyed Musa عليه السلام in many matters that he commanded. All this constituted harm towards him.
3. The harm of Banu Isra’eel to Musa عليه السلام was intentional and based upon knowledge.
4. When Banu Isra’eel deviated from the truth by disobeying and harming their prophet, Allah punished them by causing their hearts to deviate – a severe form of retribution!
5. The *ayah* illustrates the principle that the recompense corresponds to the nature of the action.
6. That guidance and misguidance are at the discretion of Allah. He guides whom He wills and leads astray whom He wills.
7. *Fusooq* (rebellion) against Allah’s commands results in being deprived of His guidance.
8. The *ayah* warns the believers not to repeat the action of Banu Isra’eel toward Musa عليه السلام with their own Prophet Muhammad ﷺ. Doing so is a violation of true *Imaan*, highlighting the connection between this *ayah* and the ones before it.

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا 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﴾﴾

(6) - *And [mention] when Isa, the son of Maryam, said: ‘O children of Isra’eel, indeed 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 is Ahmad.’ But when he came to them with clear evidences, they said: ‘This is clear magic.’*

- **General meaning:** In this *ayah*, there is news from Allah regarding what Isa ﷺ said to Banu Isra’eel which were his people. He informed them that he was a messenger from Allah sent to them, confirming what came before him in the Torah revealed to Musa ﷺ. He also brought good news of a messenger who would come after him, whose name would be Ahmad. However, when he came to them with clear signs, the disbelievers among them said: ‘This is a clear sorcery’.

- **Tafseer:**

{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ} – “*And [mention] when Isa, the son of Maryam, said*”. This is again addressing the Prophet ﷺ. Meaning, mention to your people O Messenger ﷺ, the account of Isa ﷺ, the son of Maryam when he said to his people.

{يَا بَنِي إِسْرَائِيلَ} – “*O children of Isra’eel*”. He did not say, ‘*yaa qawmi*’ (O my people) like Musa ﷺ said to his people. This is because he had no *nasab* (lineage) amongst them despite his mother being from Banu Isra’eel. This is because *nasab* is attributed to the father of which he had none.

{إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ} – “*Indeed I am the messenger of Allah to you confirming what came before me of the Torah*”. Meaning, Allah has sent me to call you to goodness and forbid you from evil. His confirmation of what came before him of the Torah is from two perspectives:

1. His testimony (*shahadah*) that it is the truth from Allah.
2. His existence and prophethood affirmed what the Torah foretold about his prophethood and description.

The Torah is the book that was revealed to Musa ﷺ. It follows the Quran in rank as the most virtuous of the revealed books. It was the foundational book for Banu Isra’eel. It provided the rulings for the Prophets from Musa ﷺ to Isa ﷺ. What was revealed to the Prophets after Musa ﷺ concerning the Torah were rulings and laws which complemented it rather than abrogated it, except in limited cases. This is why Isa ﷺ specifically mentioned it, and Allah knows best.

{وَمُبَشِّرًا} – “*And bringing glad tidings*”. As well as confirming what came before me of the Torah, I have also come to bring you good news. Linguistically, a *bishaarah* refers to a joyful announcement.

{بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ} – “*Of a messenger to come after me, whose name is Ahmad*”. This is referring to our beloved Messenger Muhammad ﷺ, who was foretold in the Torah and Injeel. Every prophet sent by Allah would give glad tidings to his people about him and require them to pledge their belief and support for him if he were to be sent during their time. [aal-Imran: 81]

Ahmad is one the names of the Prophet ﷺ. It is both a name and a description. It can carry two meanings, both of which are correct.

1. That the Prophet ﷺ praises his Lord more than anyone else.
2. That the Prophet ﷺ is praised by people more than anyone else.

The Prophet ﷺ said: ‘*I have five names: I am Muhammad and Ahmad; I am al-Mahi (the Eraser) through whom Allah erases disbelief; I am al-Hashir (the Gatherer), after whom people will be gathered; and I am al-‘Aqib (the Successor), the one after whom there is no prophet.*’ [Bukhari, Muslim]

Therefore, Isa عليه السلام mentioned to Banu Isra'eel their most renowned scripture (the Torah), and the most renowned and final prophet mentioned in their scripture. This implies that part of the *deen* (religion) of Isa عليه السلام was to believe in all of Allah's Books and all of Allah's Prophets, whether they came before or after him.

{فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ} – “**But when he came to them with clear evidences**”. When Isa عليه السلام came to Banu Isra'eel with clear proofs and signs establishing the truthfulness of his prophethood. These signs were his miracles such as bringing the dead back to life and curing the blind and the lepers.

{قَالُوا هَذَا سِحْرٌ مُّبِينٌ} – “**They said: 'This is clear magic'**”. The disbelievers of Banu Isra'eel regarded the miracles of Isa عليه السلام as clear and evident magic. In some *qira'at* (recitation style) the word {سِحْرٌ} is recited as {سَاجِرٌ} which means sorcerer or magician, in which case they accused Isa عليه السلام himself as being a magician. This is a clear lie, an act of stubbornness and deception by them.

Many scholars of *tafseer* mentioned that the pronoun in {جَاءَهُمْ} refers to the Prophet Muhammad ﷺ. However, this is weak opinion as evidenced by what Allah says in Surat al-Ma'ida. [al-Ma'ida: 110]

#### ● **Points of benefit and rulings**

1. Isa عليه السلام was born from a mother without a father. His mother was Maryam the daughter of Imran. He was a sign from the signs of Allah.
2. The one who has no father, like Isa عليه السلام, or whose father is unknown, is attributed to their mother.
3. Isa عليه السلام has no lineage (*nasab*) amongst Banu Isra'eel, yet he was still a messenger sent to them from Allah.
4. Isa عليه السلام affirmed the Torah and judged according to it, except what was abrogated from it.
5. Isa عليه السلام foretold the coming of Muhammad ﷺ, whose name in the Injeel was Ahmad. Allah only mentioned him in the Quran as Muhammad, which is his most famous name.
6. Allah supported Isa عليه السلام with clear signs, which is His established way with His prophets. The Prophet ﷺ said: ‘Every prophet was given signs that led people to believe in him. What I have been given is the revelation (the Qur'an) that Allah revealed to me. I hope that I will have the most followers on the Day of Judgment.’ [Bukhari, Muslim]
7. There were those from Banu Isra'eel who disbelieved in Isa عليه السلام.
8. The disbelief of some among Banu Isra'eel involved extreme lies and denial, as shown in their statement: ‘This is a clear magic.’

7

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ﴿٧﴾

**(7) - And who is more unjust than one who invents lies about Allah while he is being called to Islam. And Allah does not guide the wrongdoing people.**

- **General meaning:** In this *ayah*, Allah informs us that no one is more unjust among those who fabricate lies, than those who fabricate lies against Allah while being called to Islam. This fabrication is aimed at rejecting the Prophet's call and falsely claiming that Allah did not send him. Such a person will not be guided by Allah meaning they will not be granted success (*tawfeeq*) in accepting the truth as a punishment for their fabrication.

#### ● **Tafseer:**

{وَمَنْ أَظْلَمُ} – “**And who is more unjust**”. No one is more unjust among those who fabricate this than those who fabricate lies against Allah when being called to Islam. The question form is to negate –

meaning, there is no one more unjust. The linguistic meaning of {ظلم} is to place something in the wrong place or position. They have placed lies and fabrication in the place of believing and following. {مِمَّنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ} – “**Than one who invents lies about Allah**”. The word {كذب} means to report something contrary to the reality. Therefore, no one is more unjust than the one who lies against Allah and attributes to Him what He did not say. For example, someone who claims that they receive revelation when nothing was revealed to them, or someone who falsely claims that Allah made something permissible or impermissible. [al-Nahl: 116]

{وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ} – “**While he is being called to Islam**”. They fabricated their lies while the messenger – be it Musa ؑ, Isa ؑ, Muhammad ﷺ or any other messengers sent by Allah - was inviting and calling them to Islam, the true religion. Allah does not accept any other religion besides Islam.

The severity of their injustice is apparent from a number of perspectives.

1. They fabricated lies against Allah, combining between lying (*kadhib*) and rejecting the truth (*takdheeb*).
2. They fabricated these lies while being called to Islam, the true religion that calls for the worship of Allah alone without partners.
3. They rejected the truth despite the clear evidences and proofs that were established before them.

The apparent meaning of the *ayah* is that it is general for all the nations (*umam*) as Islam is not exclusive to this *Ummah* alone. It is the religion of Allah which He sent all His Messengers with.

{وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} – “**And Allah does not guide the wrongdoing people**”. Allah does not grant them *hidayatul tawfeeq* (the guidance of enablement and success) as a just recompense for their injustice (*dhulm*). This *ayah* highlights one of Allah’s *Sunan* (universal laws) in that He will always forsake the wrongdoers and will deprive them of guidance.

● **Points of benefit and rulings**

1. Fabricating lies against Allah is among the greatest forms of injustice.
2. Rejecting the Messenger of Allah necessitates fabricating lies against Allah.
3. Lying about Allah leads to being forsaken from His guidance.

8

﴿يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

**(8) - They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.**

- **General meaning:** In this *ayah*, Allah informs about the intentions of the disbelievers who reject what the messengers have brought and fabricate lies against them. Their aim is to extinguish Allah’s light which He revealed to the Messenger ﷺ by denying its proofs and fabricating lies to turn people away from accepting it. However, Allah will make their efforts to do so fail by completing His light, and guiding those He chooses among His servants to accept and follow it, even if the disbelievers detest it.

● **Tafseer:**

{يُرِيدُونَ} – “**They want to**”. Meaning, the disbelievers through their plotting and scheming against Islam, want to extinguish the light of Allah.

{لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ} – “**Extinguish the light of Allah with their mouths**”. They aim to nullify the truth brought by the Allah’s messengers. The *ayah* uses a metaphor: the disbelievers’ attempt to

nullify Allah's religion and obscure its virtues is likened to someone blowing at the sun with their mouth to dim its light. This imagery mocks them, portraying their ignorance and lack of sense.

{نُورَ اللَّهِ} – **"The light of Allah"**. The light was attributed to Allah because He is the one who revealed it. [al-Taghabun: 8]

{بِأَفْوَاهِهِمْ} – **"With their mouths"**. This points to the fact that their denial and rejection of the truth was verbal. As for their hearts they were certain of the truthfulness of the Messenger ﷺ sent to them. [al-Naml: 14]

{وَأَلَّهُ مُتِمُّ نُورِهِ} – **"But Allah will perfect His light"**. Allah will make His religion manifest by elevating and making it prevail over every other religion, regardless of the objections of the disbelievers.

{وَلَوْ كَرِهَ الْكَافِرُونَ} – **"Although the disbelievers dislike it"**. Even if the disbelievers detest the spread and triumph of Allah's religion, Allah will ensure its victory. There is nothing they can say which will ever extinguish the religion of Allah.

- **Points of benefit and rulings**

1. The evil intent of those who fabricate lies against Allah. Their ultimate goal is to extinguish the truth and turn people away from it.
2. What the messengers came with is a light from Allah to guide His servants.
3. The disbelievers are powerless in achieving their goal. The light of Allah is great and their efforts to extinguish it are feeble and futile.
4. The glad tidings of Allah perfecting His light which includes preserving His religion and preserving His revelation.
5. The disbeliever's hatred for Islam and for people entering into it, along with their desire for Muslims to apostate from it.

9

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

**(9) - It is He who sent His Messenger with guidance and the religion of truth so that He may make it prevail over all religions, even if the polytheists dislike it.**

- **General meaning:** In this *ayah*, Allah informs about one of His greatest blessings and a general mercy for all worlds, which is that He sent His Messenger, Muhammad ﷺ, with guidance and the true religion. From His wisdom is that He makes it prevail over every other religion even if the *mushrikoon* (polytheists) dislike it.

- **Tafseer:**

{هُوَ} – **"He"**. Meaning Allah, the Almighty and Supreme.

{الَّذِي أَرْسَلَ رَسُولَهُ} – **"Who sent His Messenger"**. Referring to Muhammad ﷺ. Allah attributed the Messenger ﷺ to Himself as an honour and distinction emphasising that He is his supporter, helper, and the defeater and vanquisher of his enemies regardless of who they may be.

{بِالْهُدَىٰ} – **"With guidance"**. The guidance (*al-Huda*) refers to all that leads mankind to the right path. It is everything which the Prophet ﷺ came with, including the Quran, clear miracles, truthful reports, correct beliefs and upright legislations.

{وَدِينِ الْحَقِّ} – **"And the religion of truth"**. The noun *deen* (religion) is joined to the adjective *al-haqq* (the truth) signifying that it is the only true religion. It is the *haqq* because all other religions are *baatil* (false). [al-Imran: 85]

{لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ} – “So that He may make it prevail over all religions”. Allah will elevate Islam over all other religions so that it prevails over them. He will make it prevail over all other religions on the basis of proof and evidence and will 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 remove it except that they will be defeated.

As for those who follow the religion of Islam, if they follow its guidance in all their religious and worldly affairs, then no one will be able to resist them, and they will prevail over the followers of other religions. If, however, they were to neglect it, their negligence towards it will become the cause of their enemies gaining power and prevailing over them.

{وَلَوْ كَرِهَ الْمُشْرِكُونَ} – “Even if the polytheists dislike it”. Even if the enemies of Allah dislike that Islam should prevail over all other religions. Their dislike of the matter will not affect the decree of Allah, and it will be a source of regret for them that they opposed the truth. Allah fulfilled His promise, as Islam has prevailed, its people triumphed, and its dominion has expanded.

The Prophet ﷺ said: ‘Indeed, Allah folded the earth for me, so I saw its eastern and western regions, and indeed, the dominion of my nation will reach what was folded for me of it.’ [Muslim]

And he ﷺ also said: ‘This matter (Islam) will certainly reach wherever the night and day reach. Allah will not leave a house of clay or fur except that He will bring this religion into it, with honor for the honourable or humiliation for the dishonourable - honour that Allah grants to Islam and humiliation that Allah inflicts upon disbelief.’ [Ahmad - Sahih]

The wisdom in mentioning the polytheists (*mushrikoon*) instead of the disbelievers (*kafiroon*) in this *ayah* – and Allah knows best – is that the first to reject the Prophet’s message were Quraysh and those around them in the Arabian Peninsula. *Shirk* (polytheism) was prevalent and dominant among them.

However, in the previous *ayah*, Allah mentions the disbelievers (*kafiroon*) because the term disbeliever is broader in meaning. It refers to all the disbelievers including the Jews, Christians, polytheists and even atheists. All of them seek to extinguish the light of Allah, but Allah refuses except to perfect His light.

#### ● Points of benefit and rulings

1. A reminder from Allah to His servants of His blessing in sending His Messenger ﷺ.
2. The honour given to the Prophet ﷺ by describing him as a Messenger and attributing him to Allah.
3. Everything the Prophet ﷺ conveyed from knowledge and legislations is the truth (*haqq*) from Allah.
4. The past and future prevalence of Islam is a sign of the truthfulness of the Prophet ﷺ.
5. One of Allah’s wisdoms in sending the Prophet ﷺ is to make Islam (the true religion) prevail over all others.
6. The polytheists dislike the dominance of Islam and its followers.
7. The term *deen* (religion) can be used to refer to false religions. This is as Allah says in Surat al-Kafiroon: ‘For you is your religion, and for me is my religion’.

10 - 13

﴿يَأْتِيهَا الدِّينَ ءَامِنُونَ هَلْ أَدُلُّكُمْ عَلَىٰ تَجْرِئَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرُ

لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ  
 الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

(10) - O you who believe, shall I guide you to a transaction that will save you from a painful punishment? (11) - That you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if you but knew. (12) - He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is indeed the great success. (13) - And something else that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.

- **General meaning:** These *ayaat* return in meaning to the beginning of the *Surah*. The *Surah* begins with a reprimand directed at those who asked about the deeds most beloved to Allah. When they were told about *jihad* in the way of Allah they turned away and recoiled. Then Allah taught them that the deed pleasing to Allah is to fight in His cause in disciplined ranks, as if they were a solidly constructed building.

In these *ayaat*, Allah clarifies for them the virtues of *jihad* in His cause, linking it to *Imaan* in Allah and His Messenger, and explaining that it is a profitable trade, bringing salvation from punishment and the attainment of great reward.

- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ آمَنُوا} – “O you who believe”. Meaning, O you who have affirmed what Allah has commanded you to believe in and acted in accordance to what this *Imaan* necessitates. That is, they have believed in Allah, His Angels, His Books, His Messengers, the Last Day, and the Qadar both its good and its bad. Calling them with this description encourages them to respond to what they are called towards (with an order or a prohibition).

{هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ} – “Shall I guide you to a transaction”. Shall I guide you to a great and profitable trade? The question form is used here for the purpose of inciting interest, eagerness and encouragement and adorning the righteous deeds which are part of the trade with Allah.

{تُنَجِّيَكُمْ مِنْ عَذَابٍ أَلِيمٍ} – “That will save you from a painful punishment”. This transaction will save you from the Hellfire, whose punishment is severe and agonising. Allah likened *Imaan* and *Jihad* to a transaction or trade, in that both of them are means of earning profit. However, there is a vast difference between the two kinds of profit. *Imaan* and *Jihad* are trade with Allah [al-Tawbah: 111]. The profit of this trade with Allah is to be saved from the Hellfire and to attain the gardens of Paradise.

{تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ} – “That you believe in Allah and His Messenger”. Here, Allah explains this trade. It is firstly to remain steadfast upon *Imaan*, because it is addressing those who are already upon *Imaan*.

{وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ} – “And strive in the cause of Allah”. You fight against Allah’s enemies and your enemies. The present form of the verbs {تُؤْمِنُونَ} and {تُجَاهِدُونَ} are interpreted as commands. That is, believe and strive in *jihad*. This indicates that what is being commanded should never be neglected, rather it should be hastened to.

{فِي سَبِيلِ اللَّهِ} – “In the cause of Allah”. You fight for the sake of Allah to make His word the highest, not to show off or for reputation.

{بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ} – “With your wealth and your lives”. Allah mentioned wealth first because wealth is what is initially used in preparation for battle.

{ذَلِكَ خَيْرٌ لَكُمْ} – “**That is better for you**”. What you have been commanded with, in terms of *Imaan* and *Jihaad* is better for you than this entire world and what it contains, including its benefits that you desire for yourself.

{إِنْ كُنْتُمْ تَعْلَمُونَ} – “**If you but knew**”. If you are among those who possess knowledge, then you would recognise that it is better for you, so act upon it.

{يَغْفِرَ لَكُمْ ذُنُوبَكُمْ} – “**He will forgive for you your sins**”. This is the profit for the trade with Allah. If you believe and strive in *jihaad*, He will forgive you your sins, meaning He will cover them and pardon them and not call you to account for them. This is in addition to what was mentioned previously of being saved from the punishment of the Hellfire.

{وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ} – “**And admit you gardens beneath which rivers flow**”. Rivers flow beneath its trees and palaces. This is also from the profit with the trade with Allah.

{وَمَسْكِنٍ طَيِّبَةٍ} – “**And pleasant dwellings**”. Within these gardens (*jannaat*) beneath which rivers flow, Allah will admit you into delightful homes, which are splendid, lofty and magnificent, with rooms upon rooms.

The homes of *Jannah* were specifically mentioned because the *mujahid* leaves his home and does not know whether he shall return to it or not. Therefore, he is promised superior, everlasting homes that he will never be separated from in Paradise.

{فِي جَنَّاتٍ عَدْنٍ} – “**In gardens of perpetual residence**”. The root meaning of {عَدْنٍ} is permanency in residence i.e., their abode in Paradise with its gardens and palaces is eternal.

{ذَلِكَ الْفَوْزُ الْعَظِيمُ} – “**That is indeed the great success**”. All that has been mentioned from the forgiveness of sins to entry into Paradise, is the greatest success. There is no greater success than being saved from what is feared and achieving what is desired.

{وَأُخْرَى تُحِبُّونَهَا} – “**And something else that you love**”. In addition to the rewards of the Hereafter, you will have another immediate, beloved reward in this world. This demonstrates Allah’s mercy in granting them a reward in the present life along with the reward awaiting them in the Hereafter.

{نَصْرٍ مِّنَ اللَّهِ} – “**Victory from Allah**”. Victory over your enemies which will heal your hearts from their enmity. This is evidence that victory is only from Allah. If the means are implemented correctly, then the victory will come from Allah.

{وَفَتْحٍ قَرِيبٍ} – “**And an imminent conquest**”. A swift and close triumph. This glad tidings applies to every victory and conquest that Allah grants through those who fight in His cause. The first of these was the conquest of Makkah, followed by subsequent conquests in the lifetime of the Prophet ﷺ and after his passing, during the era of the Rightly Guided *Khulafaa’* and those who followed them. This is evidence of the Quran’s miraculous nature, foretelling the unseen, which then unfolded exactly as the Quran described it.

{وَبَشِّرِ الْمُؤْمِنِينَ} – “**And give glad tidings to the believers**”. Give glad tidings to the believers of Allah’s victory for them, and satisfaction of them. This is addressing the Prophet ﷺ, because his role is to give glad tidings [al-Ahzab: 45]. These glad tidings for the *mujahidoon* of Allah’s victory are promised elsewhere in the Quran. [al-Hajj: 40]

#### ● **Points of benefit and rulings**

1. Honouring the believers by addressing them specifically with the attribute of *Imaan*.
2. *Imaan* necessitates responding to Allah in what He calls His servants to.
3. *Imaan* in Allah and His Messenger, along with *jihaad*, is a trade with Allah.
4. This trade with Allah is the most profitable, as it grants salvation from punishment through the forgiveness of sins and entry into Paradise.

5. From the blessings of Paradise is its flowing rivers and its pure and pleasant dwellings.
6. From the perfection of the bliss of Paradise is its eternal stay therein.
7. The ultimate success is to be saved from the punishment and succeed in attaining the ultimate reward.
8. The virtue of knowledge, as it leads to prioritising what is beneficial over what is harmful.
9. Among the immediate rewards of this world is victory from Allah and immediate conquest for the *mujahidoon*.
10. The natural inclination of the human souls to desire immediate rewards.

14

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لَلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾﴾

**(14) - O you who believe, be supporters of Allah, like when Isa, the son of Maryam, said to the disciples: 'Who are my supporters for Allah?' The disciples said: 'We are supporters of Allah.' And a faction of the Children of Isra'eel believed and a faction disbelieved. So, We supported those who believed against their enemy, and they became dominant.**

- **General meaning:** After Allah urged the believers to strive in *jihad* for His sake and promised them both immediate and delayed rewards in the Hereafter, He commanded them to follow the example of the disciples of Isa عليه السلام in supporting the religion of Allah. Allah calls upon the believers to support Him by upholding His religion and striving against His enemies among the disbelievers. This is what Isa عليه السلام asked of his disciples, and they aided him in this regard by supporting the religion of Allah. As a result, *Banu Isra'eel* were divided into two groups: the believers and the disbelievers. Allah supported the believers over the disbelievers making them prevail.
- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا} – **“O you who believe”**. O you who have believed in Allah and His Messenger ﷺ and followed him. Allah repeated the call with the attribute of *Imaan* to emphasize the significance and importance of striving in Allah’s cause (*jihad*) because it brings victory and support to His *deen* and propagates His *Shari’ah*.

{كُونُوا أَنصَارَ اللَّهِ} – **“Be supporters of Allah”**. Be supporters of Allah’s religion (Islam) and be steadfast upon that. This involves upholding the religion of Allah by striving to apply it in beliefs, sayings and actions, and striving against those who oppose it and resist it. Allah does not need our support because He is *al-Ghaniyy* (The Self-Sufficient), therefore this part of the *ayah* should be understood to mean Allah’s religion rather than Allah Himself.

{كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لَلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ} – **“Like when Isa, the son of Maryam, said to the disciples: ‘Who are my supporters for Allah?’”**. Meaning, be the supporters of Allah’s religion, just as the disciples of Isa عليه السلام were supporters of Allah’s religion when he said to them: ‘Who are my supporters for Allah?’. This comparison contains two benefits.

  1. It encourages the believers of this *Ummah* to support Allah and His Messenger ﷺ.
  2. It gives glad tidings that the outcome (*‘aqibah*) from Allah will be in favour of the believers by granting them support and defeating their enemies (as per the end of the *ayah*).

The *Hawariyoon* (disciples) were the chosen and pure followers of Isa عليه السلام. The word {حَوَارِيُّونَ} is derived from the word {الْحَوَازِ} which means pure whiteness. They were called this either because of the whiteness of their clothes or because they washed and whitened clothes.

Some scholars are of the opinion that all followers of the Prophets are called *Hawariyoon*, however this is not correct because the term is only used in the Quran when referring to the followers of Isa عليه السلام. Also, the Prophet ﷺ did not describe any of his companions with this title except al-Zubair Ibn al-Awwam where he said: ‘Every prophet had a disciple (*hawari*), and my disciple is al-Zubayr ibn al-Awwam’ [Bukhari, Muslim]. This indicates that he was uniquely given this title among the *sahabah* as an honour and a mention of his virtue. However, it does not indicate his absolute superiority over the other companions.

{قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ} – “**The disciples said: ‘We are supporters of Allah’**”. The disciples said to Isa عليه السلام, we support the religion of Allah and will assist you in your mission of conveying His message. This shows that the *Hawariyoon* are the group from *Banu Isra’eel* who believed in Isa عليه السلام, while another group from them disbelieved in him. This is as Allah says: ‘But when Isa felt disbelief from them, he said: ‘Who are my supporters for Allah?’ The disciples said: ‘We are supporters for Allah. We have believed in Allah and testify that we are Muslims submitting to Him’’. [al-Imran: 52]

{فَأَمَّنتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ} – “**And a faction of the Children of Isra’eel believed**”. The faction that believed from *Banu Isra’eel* were the *Hawariyoon*. They were mentioned first due to their honour and status.

{وَكَفَرَتَ طَائِفَةٌ} – “**And a faction disbelieved**”. They rejected and disbelieved what Isa عليه السلام came to them with from the truth, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allah’s curse be upon them until the Day of Judgement.

{فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ} – “**So, We supported those who believed against their enemy**”. Allah strengthened them over their enemies (the Jews who disbelieved) and granted them victory over them.

{فَأَصْبَحُوا ظَاهِرِينَ} – “**And they became dominant**”. Meaning, they prevailed over their enemies. This is as Allah promises: ‘Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.’ [Ghafir: 51]

The general meaning of this *ayah* is further confirmed in Allah’s saying: ‘And when Allah said: ‘O Isa, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.’ [al-Imran: 55]

Therefore, the *Ummah* of Muhammad ﷺ should be the supporters of Allah’s cause and callers to His religion. If they do that and are sincere in that regard, Allah will support them just as He supported those who came before them until they prevailed over their enemies.

There will always be a group among them prevalent on the truth until the Final Hour. The last group from the *Ummah* of Muhammad ﷺ who will be prevalent on the truth will fight the Dajjal along with Isa عليه السلام. This is based on the authentic narrations of the Prophet ﷺ.

#### ● **Points of benefit and rulings**

1. The honour of the believers because they are specifically addressed and described with *Imaan*.
2. True *Imaan* requires obedience and responsiveness to Allah and His Messenger ﷺ.
3. The legitimacy of following the righteous among the followers of the Prophets if the command comes from our *Shari’ah*.
4. The obligation of striving in the cause of Allah, enjoining good and forbidding evil, as this is part of supporting Allah.

5. The virtue of the *Hawariyoon* as Allah praised them for responding to the call of Isa عليه السلام.
6. *Imaan* is the reason for the divine support from Allah.
7. The disbelievers are the enemies of the believers, just as they are the enemies of Allah.
8. It is Allah's established way (*Sunnah*) to grant victory to the believers over the disbelievers even if the disbelievers dislike it.