

## Tafseer Juzu Qad Sami'ah

(سُورَةُ الْجُمُعَةِ)

### Surat al-Jumu'ah

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- The majority of scholars agree that *Surat al-Jumu'ah* 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 eleven (11) *ayaat*. Their meaning can be summarized as follows.
  - **Ayah 1:** It contains the news (*khobar*) that everything in the heavens and the earth glorifies Allah, and it mentions four of His Beautiful Names: al-Malik (The Sovereign), al-Qudoos (The Pure), al-Azeez (The Almighty) and al-Hakeem (the All-Wise).
  - **Ayaat 2-4:** These *ayaat* mention Allah's favour in sending the Seal of the Prophets ﷺ to the unlettered people, guiding them through him, and also guiding a group of those who came after them. His guidance of them is from His great favour (*fadhli*).
  - **Ayaat 5-8:** These *ayaat* mention a parable of the Jews as a donkey carrying books. It is a parable which reprimands and criticises them. Allah then silences them regarding their claim of being His allies by challenging them to wish for death. They will never wish for it, although it is unavoidable - whoever runs from it, will find it before them.
  - **Ayaat 9-11:** These *ayaat* include Allah's command to the believers to hasten to the Friday Prayer and His prohibition of trade at that time. He commands them to disperse after the prayer and to frequently be engaged in His remembrance. The last *ayah* reprimands those who left the Prophet ﷺ while he was delivering his *Khutbah*, and instead preferred trade. What they left was better than what they rushed to because Allah is the best of providers.

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ (1)

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

- **General meaning:** In this *ayah*, Allah informs that all that is in the heavens and all that is on the earth glorifies Him. The essence of *tasbeeh* (glorification) is *al-tanzih* which is to declare that Allah is free from any deficiencies or flaws. Allah is deserving of this *tasbeeh* because He is al-Malik (The Sovereign), al-Qudoos (The Pure), al-Azeez (The Almighty) and al-Hakeem (the All-Wise).

- **Tafseer:**

{يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ} – “*Whatever is in the heavens and whatever is on the earth is glorifying Allah*”. All that is in the heavens and the earth including the angels, humans, jinn and others of Allah’s creation declare Allah to be free from all deficiencies and flaws which are not befitting of His Majesty. The verb {يُسَبِّحُ} is in the present tense (*mudhari’*) to indicate that the *tasbeeh* of Allah is continuous and always renewed. The inhabitants of the heavens and the earth do not cease in maintaining His *tasbeeh*. This is as Allah tells us: ‘*And there is not a thing except that it glorifies His praise.*’ [al-Isra’: 44]

The *tasbeeh* in this *ayah* is attributed to whatever is in the heavens and whatever is on the earth. Elsewhere in the Quran, it is attributed to the heavens and the earth themselves. This is as per Allah’s statement: ‘*The seven heavens and the earth and whatever is in them exalt Him*’ [al-Isra’: 44]. This indicates that the heavens themselves and the earth make *tasbeeh* of Allah, as do the creations within them.

The apparent meaning of the *ayah* is that the *tasbeeh* is expressed by words (*lisanuu al-maqaal*), however we may not perceive the manner of *tasbeeh* of some of Allah’s creations, as Allah says: ‘*And there is not a thing except that it glorifies His praise., but you do not understand their [way of] exalting.*’ [al-Isra’: 44]

{الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ} – “*The Sovereign, the Pure, the Almighty, the All-Wise*”. These Beautiful Names all return to His Name Allah and are attributes of it. This is why they are in the genitive case (*al-Jarr*).

{الْمَلِكِ} – “*The Sovereign*”. The Owner of all the creation. He is their creator and disposes of them as He wills without any rival. He commands and prohibits, lowers and raises, gives and withholds, brings into existence and causes to perish. He does what He wills with His creation because they belong to Him.

{الْقُدُّوسِ} – “*The Pure*”. The Pure One, who is far removed from all that does not befit His Majesty and Perfection. The creation is always glorifying Him and sanctifying Him as Allah said of the Angels: ‘*While we declare Your praise and sanctify You.*’ [al-Baqarah: 30]

{الْعَزِيزِ} – “*The Almighty*”. The Possessor of might and strength. He cannot be resisted or overpowered in His Mulk (kingdom). His command is a single word: ‘*His command is only when He intends a thing that He says to it: ‘Be,’ and it is.*’ [Yasin: 82]

{الْحَكِيمِ} – “*The All-Wise*”. The Possessor of wisdom. He is wise in His creation, in His commands and in His management of the creation, in His legislations, action and decrees. He has perfect wisdom in everything.

The specific mention of these names in the *ayah* is because they are the ones that necessitate what has been mentioned of the *tasbeeh* of the creation of Allah. In other words, because Allah is al-Malik (The Sovereign), al-Qudoos (The Pure), al-Azeez (The Almighty) and al-Hakeem (the All-Wise), He is deserving of glorification (*tasbeeh*).

- **Points of benefit and rulings**

1. Affirmation of the greatness of Allah.
2. Allah is free from all deficiencies His Names, Attributes and Actions.
3. All of Allah’s creation glorify and sanctify Him.
4. Affirmation of the four Names mentioned in the *ayah*: al-Malik, al-Qudoos, al-Azeez and al-Hakeem.
5. To Allah belongs all sovereignty. This returns to His Name al-Malik.

6. Allah is sanctified from every imperfection in His Dominion such as injustice or frivolity. This returns to His Name al-Qudoos.
7. Affirmation of Allah's Izza (Might) in all its meaning. This returns to His Name al-Azeez.
8. Affirmation of Allah's hikmah (wisdom) in His actions, rulings, legislation and decree. This returns to His Name al-Hakeem.

2 - 4

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْل لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾ وَعَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾﴾

*(2) - It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and Wisdom - although they were before in clear misguidance. (3) - And others of them who have not yet joined them. And He is the Almighty, the All-Wise. (4) - That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.*

- **General meaning:** In these *ayaat*, Allah mentions His favour (*fadhl*) upon the *Umiyyeen* (unlettered people) by sending a messenger from among them to recite to them the *ayaat* of the Quran, to purify them through *Tawheed* and good morals, and to teach them what was revealed to them of the Quran and Sunnah so that they could be guided after being in clear misguidance. This favour is also extended to those who came after them (meaning after the *Sahabah*) and joined them in knowledge and *Imaan* whether they are Arabs or non-Arabs. This is from Allah's pure favour (*fadhl*) which He gives to whom He wills because He is the Possessor of Great Bounty.

- **Tafseer:**

{هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ} – “**It is He who has sent among the unlettered**”. It is Allah alone who sent a messenger among the believers of the *Umiyyeen* (unlettered). It is understood to be the believers from the *Umiyyeen* because elsewhere Allah says: ‘Indeed, Allah has favored the believers by sending them a messenger from among themselves, who recites to them His verses, purifies them, and teaches them the Book and wisdom, although they were before in clear error.’ [aal-Imran: 164]

The *Umiyyeen* are the Arabs. They were given this name because they neither wrote nor read. This is why the Prophet ﷺ said: ‘We are an unlettered nation; we do not write, and we do not calculate.’ [Bukhari, Muslim]

The one who neither reads nor writes remains upon their original state as their mother gave birth to them, which is why they are attributed to her. The Arab were predominantly referred to as *Umiyyoon* because illiteracy was widespread among them. However, others beside them can also be given this description as Allah says of Banu Isra’eel: ‘And among them are unlettered people who know nothing of the Scripture except wishful thinking, and they only guess’. [al-Baqarah: 78]

{رَسُولًا مِّنْهُمْ} – “**A Messenger from themselves**”. He is Muhammad Ibn Abdullah ﷺ, and he is a Messenger to the Arabs and non-Arabs, rather to all the people as Allah says: ‘Say, [O Muhammad]: ‘O mankind, indeed I am the Messenger of Allah to you all’. [al-A’raf: 158]

Allah specifically mentioned that the Prophet ﷺ was sent among the *Umiyyeen* to show that the favour upon them is greater and more apparent than others. It is also a subtle rebuke to them, that instead of denying him, it was more appropriate for them to believe in him because he was from among them, and they knew very well his truthfulness and trustworthiness.

{مَنْهُمْ} – “**From themselves**”. The Prophet ﷺ was from their lineage, and he was also unlettered like them. Allah made him an unlettered prophet for the following reasons.

1. So that his condition matches theirs, so he is more likely to be accepted by them.
2. To remove any suspicion that what he called to was taken from other books that he read.

{يَتْلُوا عَلَيْهِمْ آيَاتِهِ} – “**Reciting to them His verses**”. The Prophet ﷺ recites to them what has been revealed to him of the verses of the Quran. Allah called the verses of the Quran *ayaat* (signs) because they are signs which lead to the truth and signs of the truthfulness of the Prophet ﷺ who came with them.

{وَيُزَكِّيهِمْ} – “**And purifying them**”. Meaning, the Prophet ﷺ purifies them from *shirk* (polytheism), sins and from corrupt morals by forbidding them from these things. He also purifying them with *Imaan* and righteous deeds by commanding them with these things.

{وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ} – “**And teaching them the Book and Wisdom**”. Meaning, he teaches them knowledge of the Quran and knowledge of the Sunnah. The fact that he ﷺ is described with these three characteristics - recitation, purification and teaching while being unlettered is a clear miracle proving his prophethood.

{وَإِنْ كَانُوا مِنْ قَبْلُ لَيِّنًا صَلْبًا مُبِينًا} – “**Although they were before in clear misguidance**”. Before the sending of the Prophet Muhammad ﷺ to the *Umiyyeen*, they were upon clear misguidance and deviation from the straight path as they used to worship idols, cut off family ties and commit immoral acts.

{وَأَخْرَجَ مِنْهُمْ} – “**And others of them**”. Meaning, others of the believers who came after the first generation. What the Prophet ﷺ was sent with is also a source of knowledge and purification for them.

{لَمَّا يَلْحَقُوا بِهِمْ} – “**Who have not yet joined them**”. They have not yet joined them, but they will join them in the future. This is referring to those who did not hear the call of the Prophet ﷺ directly but still believed in him.

{وَهُوَ الْعَزِيزُ الْحَكِيمُ} – “**And He is the Almighty, the All-Wise**”. Allah is the One who is powerful and strong and cannot be resisted or overpowered. From the effect of His *'Izza* (Might) is that He protected the unlettered Prophet ﷺ and granted him power until his *deen* prevailed over all other religions. Allah is also the possessor of the ultimate Wisdom (*Hikmah*). He puts everything in its proper place. He does not do anything out of frivolity or injustice.

Allah's *'Izza* (Might) is tied to His *Hikmah* (Wisdom) whereby it is placed in its proper context. This is unlike the creation who might possess power without wisdom or possess wisdom without power.

{ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ} – “**That is the bounty of Allah, which He gives to whom He wills**”. All that has been mentioned before {ذَلِكَ} from the sending of the Messenger ﷺ, their guidance through him, their being taught and purified is from the pure favour and bounty of Allah which He gives to whom He wills from His servants.

From His bounty is that He singled out the Prophet ﷺ with the message and final prophethood and chose him above all others. He made his message universal for all of mankind, and He honoured Quraysh and the Arabs through this selection, raised their status and made them the supporters of the religion and bearers of the message.

{وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ} – “**And Allah is the possessor of great bounty**”. Allah is the One with limitless giving and generosity. The term {ذُو} (Possessor) in the Arabic language is most commonly used to refer to something or someone that has significant status.

- **Points of benefit and rulings**

1. The sending of Muhammad ﷺ is a great blessing upon those who believed in him during his lifetime and those who came after them from the rest of the mankind until the Day of Judgement.
2. The Prophet ﷺ was unlettered. This is as per Allah's saying: 'Those who follow the Messenger, the unlettered Prophet'. [al-A'raf: 157]
3. The purpose of sending the Messenger ﷺ is for him to recite to them the verses of the Quran, to purify and teach them.
4. The people before the sending of the Prophet ﷺ were in extreme ignorance and misguidance.
5. The inclusiveness of the blessing of what the Prophet ﷺ came with for those who followed the early believers among the *Muhajiroon* and *Ansaar* with excellence.
6. The call of the Prophet ﷺ is a cause for the purification of whom Allah wills.
7. Among the Names of Allah is *Dhul Fadhli al-Atheem* (The Possessor of Great Bounty). It is mentioned six times in the Quran.

5

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾﴾

**(5) - The example of those who were entrusted with the Torah, but did not carry it is like that of a donkey carrying huge burdens of books. How bad is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.**

- **General meaning:** In this *ayah*, Allah condemns the Jews who did not believe in the Prophet ﷺ whereby they abandoned acting upon the Torah, particularly the verses in it which proved the truth of his prophethood and the soundness of his message. The *ayah* includes a dreadful example that Allah gives of the Jews in their abandoning the Torah and failing to act upon it - like a donkey carrying books of knowledge from which it derives no benefit.

- **Tafseer:**

{مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ} – “The example of those who were entrusted with the Torah”. The word *mathal* in the Quran can carry the meaning of either a description (*sifah*) or an analogy (*tashbeeh*). In this *ayah*, it carries the meaning of a description. That is, the description of those who were entrusted with the Torah.

Allah informs us about the Jews who were entrusted with the Torah, which is the Book revealed to Musa ﷺ. It is the most virtuous of the divine scriptures after the Quran, and it was the foundation for the prophets of Banu Isra'eel, in the *hukum* (ruling) of Allah. Allah says: 'Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted to Allah judged by it for the Jews, as did the rabbis and scholars, because they were entrusted to protect Allah's Book and were witnesses to it'. [al-Ma'idah: 44]

{حُمِّلُوا التَّوْرَةَ} – “Entrusted with the Torah”. They were charged with acting upon it and upholding what it contains of commands and prohibitions.

{ثُمَّ لَمْ يَحْمِلُوهَا} – “But did not carry it”. They turned away from it and did not act upon it. The word {ثُمَّ} is a conjunction which indicates a sequence of events with delay or pause. Therefore, it shows that they disbelieved after consideration and reflection, which is worse than the one who disbelieves in the Book before even contemplating it.

{كَمَثَلِ الْحِمَارِ} – “Is like that of a donkey”. Which is the dullest and stupidest of animals.

{يَحْمِلُ أَسْفَارًا} – “**Carrying huge burdens of books**”. The word {أَسْفَارًا} is the plural of {سَفَرٌ} which means books or scrolls. They were given this name because they unveil or reveal the meanings they contain when read. The Arabs would say of a woman {سَفَرَتِ الْمَرْأَةُ} when she would uncover and reveal her face.

Therefore, the Jews who have the Torah but do not act upon it, do not make lawful what it declares lawful, nor forbid what it forbids, nor believes in its reports – are like a donkey carrying books that contain knowledge. A donkey has no understanding of what it is carrying – its only share is the hardship and burden of carrying it.

The point of similarity (*wajhul shabah*) in the *ayah* is the deprivation of benefit from something that is among the most beneficial, all while bearing the hardship and labour in keeping it and caring for it. This analogy from Allah vilifies the Jews, exposes their nature and dullness of their perception, shows their acceptance of humiliation and disgrace, and that in this world they are like donkeys prepared for riding, while in the Hereafter they will face a severe punishment.

al-Qurtubi: ‘*This ayah is a warning to anyone whom Allah has blessed with carrying His Book — that they should learn its meanings, understand what is in it, and act upon it — so that they don’t fall under the same blame that befell those before them.*’ [al-Jaami’ li Ahkaam al-Quran: 18/94]

{بئسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ} – “**How bad is the example of the people who deny the signs of Allah**”. The condemning of the *mathal* by Allah is actually a condemnation of those being likened, which is more eloquent and forceful (*ablagh*). Wretched is the example of the Jews who denied the *ayaat* of Allah and distorted His Books. Their disgraceful likeness is that of a donkey bearing books of knowledge with no benefit from them but hardship. The state of the donkey is a description of the lowly Jews – the brothers of the apes and swine!

{الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ} – “**Who deny the signs of Allah**”. This is referring to the *ayaat* (signs) of the Torah that testify to the truthfulness of the Prophet ﷺ. Even though this parable is specific to the Jews, it is general in meaning and applies to all evil scholars who share with them the description being condemned. That is, not upholding and implementing the rulings of the Quran.

{وَأَلَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} – “**And Allah does not guide the wrongdoing people**”. Meaning, He does not grant them the *tawfeeq* (success) in accepting or following the truth. This is a general statement that includes the Jews and others like them.

● **Points of benefit and rulings**

1. A warning against resembling the Jews by not acting upon knowledge.
2. The donkey is the dullest and stupidest of animals.
3. The example given is a *mathal su’* (or bad example) which condemns the actions of those likened.
4. The point of similarity in the example is suffering without benefit.
5. The one who does not act upon their knowledge is like the one who denies.
6. Not acting upon knowledge is *dhulm* (injustice) and is a cause for being deprived of Allah’s guidance.
7. Guidance and misguidance are in the Hands of Allah.

6 - 8

﴿قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ الْمَوْتَ

# الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾

(6) - Say: 'O you who are Jews, if you claim that you are allies of Allah, to the exclusion of all other people, then wish for death, if you should be truthful.' (7) - But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers. (8) - Say: 'Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.'

- **General meaning:** In these *ayaat*, Allah silences the Jews and invalidates their claim that they are the *awliyaa'* (allies) of Allah, to the exclusion of other people. This is done by inviting them to wish for death. They will never respond to what they are called to (wishing for death) because of what they have done of evil deeds. Death is inevitable and there is no escape from it. With death, a person is returned to their Lord, the Knower of the unseen and the witnessed, and He will inform them of what they used to do.

- **Tafseer:**

{قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا} – “Say: ‘O you who are Jews’”. This is addressing the Prophet ﷺ. Meaning, say to those who have adopted Judaism (*al-Yahoodiya*) as their religion and follow it.

{إِنْ زَعَمْتُمْ} – “If you claim”. Meaning, you allege.

{أَنْتُمْ أَوْلِيَاءُ لِلَّهِ} – “That you are allies of Allah”. You allege that you are Allah’s beloved and chosen ones. This is as Allah says: ‘The Jews and the Christians say: ‘We are the children of Allah and His beloved ones.’ [al-Ma’idah: 18]. And He also says: ‘They say: ‘None will enter Paradise except the one who is a Jew or a Christian.’ [al-Baqarah: 111]

Allah said {أَوْلِيَاءُ لِلَّهِ} and did not say {أَوْلِيَاءُ اللَّهِ} with the possessive attribution to Allah because there is a difference between someone claiming the *wilaayaa* and a true *wali* of Allah. Allah says of the true *awliyaa'*: ‘Indeed, the allies of Allah — there will be no fear for them, nor will they grieve’. [Yunus: 62]

{وَمِن دُونِ النَّاسِ} – “To the exclusion of all other people”. Meaning, you claim to be exclusive *awliyaa'* of Allah, thereby excluding everyone else from this judgement and state.

{فَتَمَنَّوْا الْمَوْتَ} – “Then wish for death”. Ask for death and ask Allah that He causes you to die. Meaning, if you claim that you are on the correct guidance, and that the Prophet ﷺ and his companions are being led astray, then ask Allah to bring death to the misguided group among the two, if you are truthful in your claim.

The imperative form is used to challenge and ridicule them. That is, if you are truly Allah’s allies and you are headed for Paradise as you claim – then ask for death to move you from the abode of distress and hardship to the abode of bliss and eternal life.

{إِنْ كُنْتُمْ صَادِقِينَ} – “If you should be truthful”. In this statement, Allah emphasises the challenge and their inability to meet this challenge. Meaning, if you are truthful in claiming that Allah loves you, then wish for death so that you may attain what has been promised for the true allies of Allah.

{وَلَا يَتَمَنَّوْنَهُ أَبَدًا} – “But they will never wish for it, ever”. The Jews know that they are lying in this claim, therefore Allah exposes them by informing that they will never ask for death. This is information relating to the *ghayb* (unseen) which makes it from the miracles of the Prophet ﷺ and a sign of his prophethood. This is because not even one of them wished for death, even to prove Allah wrong because they were certain of the Prophet ﷺ’s words. They knew that if they wished for death, they

would have died immediately as the Prophet ﷺ said: *'If the Jews had wished for death, they would have died, and they would have seen their places in the Fire'*. [Ahmad - Sahih]

This challenge and inability directed at the Jews by wishing for death remains until the Day of Judgement. Allah says: *'You will certainly find them (the Jews) to be the greediest of all people for life— even more than the polytheists. Every one of them wishes they could live a thousand years, but even if they were to live that long, it would not save them from the punishment. And Allah sees what they do'*.

[al-Baqarah: 111]. This is the case for all the challenges found in the Quran.

{بِمَا قَدَّمَتْ أَيْدِيهِمْ} – **“Because of what their hands have put forth”**. Meaning, because of their disobedience and disbelief in Allah and distortion of His verses, they fear death and meeting Him upon that. The action was attributed to the hands because most actions are performed by them.

{وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ} – **“And Allah is Knowing of the wrongdoers”**. Allah knows them and He knows what they do. Nothing of their action is hidden from Him. This is a threat to them. The explicit noun {الظَّالِمِينَ} is used instead of the pronoun {عَلَيْهِمْ} to describe them with attribute of wrongdoing, which in this case is disbelief, and so that the threat is general to include every wrongdoer.

{قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ} – **“Say: ‘Indeed, the death from which you flee’**. Say, O Muhammad ﷺ to the Jews, the death from which you run away from and are afraid to even wish for it with your tongues, will eventually meet you.

{فَإِنَّهُ مُلْقِيكُمْ} – **“Indeed, it will meet you”**. It will certainly reach you without doubt and you will meet it whether you wish for it or not.

{ثُمَّ تَرْدُونَ} – **“Then you will be returned”**. Then you will return to Allah after death. This is as Allah says: *'Then, when death comes to any of you, Our angels take their soul, and they never fail in their duty. Then they are returned to Allah, their true Master. Surely, all judgment belongs to Him, and He is the quickest in taking account'*. [al-An'am: 61-62]

{إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ} – **“To the Knower of the unseen and the witnessed”**. They will return to Allah, the Knower of the unseen. The *ghayb* (unseen) is everything hidden from the perception of Allah's slaves. They do not sense it nor do they perceive it. Allah is also the Knower of the witnessed (*al-shahadah*) which refers to everything that is present and can be seen by Allah's slaves. Therefore, Allah's knowledge encompasses everything - what we see and what we do not see.

{فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} – **“And He will inform you about what you used to do”**. Allah's encompassing knowledge of the unseen and the seen necessitates recompense. That is, Allah has complete knowledge of your actions, and on the Day of Judgement, He will inform you of them and recompense you accordingly for them.

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

1. A reference to the origin of the naming of the Jews which is their saying {إِنَّا هَدَّيْنَا إِلَيْكَ} – *'Indeed we have turned to you'*. [al-A'raf: 156]
2. The Jews false pride over other people by claiming to be the allies of Allah.
3. Allah declares them to be liars by invalidating their claim and challenging them to wish for death which they will never do.
4. Those who claimed alliance among the Jews, not one of them wished for death, nor will they ever wish for it.
5. This false claim of the Jews is a kind of wrongdoing (*dhulm*). Allah's knowledge of this wrongdoing is a threat to them.
6. Fleeing from death does not save a person from it. It will surely reach them. It may even meet them in what they fled to.

7. From the attributes of Allah is His knowledge of the unseen and the witnessed.
8. Every person will be informed by Allah of what they did in this worldly life.

9 - 11

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمَنْ التَّجِرَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾﴾

(9) - *O you who believe, when the call to prayer is given on Friday, then hasten to the remembrance of Allah and leave off trade. That is better for you, if only you knew. (10) – Then when the prayer is concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often so that you may succeed. (11) – And when they see some merchandise or some amusement, they rushed to it and left you standing. Say: ‘What is with Allah is better than any amusement or merchandise, and Allah is the best of providers.*

- **General meaning:** In these *ayaat*, Allah commands the believers to hasten towards the Friday prayer and its *Khutba* (sermon) once the call to prayer is made – leaving aside anything that distracts from it like trade or commerce. After the Friday prayer ends, Allah encourages His servants to spread out and disperse in the land, to seek His bounty while remembering Him much. In the final *ayah*, Allah reprimands those who left the Prophet ﷺ while he was delivering the Friday *Khutbah* when they heard of the arrival of a trade caravan from Syria. What they turned away from (the *Khutbah* of the Prophet ﷺ) is better than what they turned to, and that Allah is the best of providers.

- **Tafseer:**

{يَأَيُّهَا الَّذِينَ ءَامَنُوا} – “*O you who believe*”. Meaning, O you whom Allah has favoured with *Imaan* in Him and His Messenger ﷺ.

{إِذَا نُودِيَ لِلصَّلَاةِ} – “*When the call to prayer is given*”. When the *mu’adhin* makes the *adhaan* (call to prayer) for the Friday prayer. What is meant is the second *adhaan* which is made after the *Imaam* comes out and sits on the *Minbar* (pulpit). It is this *adhaan* after which trade becomes prohibited.

This was the *sunnah* of the Prophet ﷺ and during the time of Abu-Bakr ؓ and Umar ؓ – that the Friday prayer had only one *adhaan*. However, when the people increased in number, and the homes became far away from the Masjid, Uthman ؓ saw that there should be an earlier *adhaan* for *Jumu’ah* so that the people can prepare for the prayer. This was done in the presence of the *Sahabah*, and they approved it. Therefore, it became an established *Sunnah* of one of the Rightly Guided *Khulafaa’*.

{مِنْ يَوْمِ الْجُمُعَةِ} – “*On Friday*”. The noun *Jumu’ah* derives its meaning from the word *ijtima’* which means to gather. It was named that because the Muslims gather on that day for the prayer. The day of Friday is a great day in the sight of Allah. The Prophet ﷺ said: ‘*The best day on which the sun has risen is Friday. On it, Adam was created, on it he was admitted into Paradise, and on it he was expelled from it*’ [Muslim]. And in another narration: ‘*And on it the Hour will be established.*’ [Ahmad, Abu Dawud, Tirmidhi, Nasa’i - Sahih]

Allah honoured this *Ummah* with this great day as the Prophet ﷺ said: ‘*Allah led astray those who came before us from (the knowledge of) Friday. So, the Jews had Saturday, and the Christians had Sunday. Then Allah brought us and guided us to Friday. So, He made Friday, Saturday, and Sunday (in*

order), and thus they follow us on the Day of Resurrection. We are the last of the people (to come) in this world, but the first on the Day of Resurrection, to be judged before all the creation'. [Bukhari, Muslim]

{فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ} – **“Then hasten to the remembrance of Allah”**. Proceed to listening to the *Khutbah* and proceed to the prayer. This is because both of them include the remembrance of Allah. The word *sa’ee* (hasten) is figurative and carries the meaning of eagerness and concern for *Jumu’ah*. It does not mean to physically hasten to the prayer because that is prohibited. The Prophet ﷺ said: ‘If the prayer has begun, do not come to it running. Come to it walking and let there be calmness and dignity upon you. Whatever you catch of the prayer, pray it, and whatever you miss, complete it’. [Bukhari, Muslim]

This is evidence of the obligation (*fardh*) of *Jumu’ah* prayer for those upon whom it is obligatory. Excluded from this obligation (based on other evidences) are those upon whom *Jumu’ah* is not obligatory such as the sick, the slave, the traveller, the women, and the children. However, if they do attend, then it is valid for them.

{وَذَرُوا الْبَيْعَ} – **“And leave off trade”**. This is addressing every buyer and seller. The command to refrain carries the meaning of a prohibition. Meaning, abandon buying and selling and other transactions which distract from the prayer and the *Khutbah* and may cause them, or part of them, to be missed. The people’s interest in trade is greater on this day due to their gathering in large numbers.

There is a difference of opinion whether a transaction after the *adhaan* is valid or not. The correct opinion is that it is valid, but the buyer and seller have fallen into sin by doing so.

{ذَلِكُمْ خَيْرٌ لَّكُمْ} – **“That is better for you”**. What was mentioned before {ذَلِكُمْ} from hastening to the Masjid and leaving off trade is better for you because what is with Allah from reward for these virtuous deeds is better and more lasting.

{إِنْ كُنْتُمْ تَعْلَمُونَ} – **“If only you knew”**. If you know this with true knowledge (that it is better for you), then do it.

{فَإِذَا قُضِيَتِ الصَّلَاةُ} – **“Then when the prayer is concluded”**. When you have performed the *Jumu’ah* prayer and finished it. The prayer signals the end of *Jumu’ah* as it comes after the *Khutba*.

{فَانْتَشِرُوا فِي الْأَرْضِ} – **“Disperse within the land”**. Go out and disperse to fulfill your worldly interests and commitments.

{وَابْتَغُوا مِنْ فَضْلِ اللَّهِ} – **“And seek from the bounty of Allah”**. Seek and pursue from some of Allah’s bounty which is His *rizq* (sustenance) which was forbidden after the *adhaan* and before the prayer.

{وَأَذْكُرُوا اللَّهَ كَثِيرًا} – **“And remember Allah often”**. Keep your tongue moist with His remembrance (*dhikr*) with an attentive heart. This indicates that a Muslim should always remember Allah, not only at the time of prayer.

{لَعَلَّكُمْ تُفْلِحُونَ} – **“So that you may succeed”**. So that you may win the good of this world and the Hereafter with your remembrance of Allah.

{وَإِذَا رَأَوْا تِجَارَةً} – **“And when they see some merchandise”**. In this *ayah*, Allah reprimands those of the *Sahabah* who dispersed from the Messenger ﷺ while he was delivering the Friday *Khutbah* on the *Minbar*. When they knew the arrival of a trade caravan from Syria carrying different types of goods and merchandise, they all left except twelve of them. [Bukhari, Muslim]

{أَوْ لَهْوًا} – **“Or some amusement”**. The word *lahw* refers to anything of the worldly enjoyments which distract a person and preoccupy them. What is meant here is a drum or an instrument which was used to announce the arrival of the trade caravan.

{انْفَضُّوا إِلَيْهَا} – **“They rushed to it”**. They dispersed from the *Khutbah* of the Prophet ﷺ and hurried towards the trade caravan.

{وَتَرَكُوكَ قَائِمًا} – “**And left you standing**”. They left you, O Muhammad ﷺ standing on the *Minbar* delivering your *Khutbah*.

{فُلْ مَا عِنْدَ اللَّهِ} – “**Say: ‘What is with Allah**”. Say to them O Messenger of Allah ﷺ, what is with Allah of great reward. The mention of the *’indiyyah* (with Allah) indicates the greatness of the reward both in quantity and quality.

{حَيْرٌ مِّنَ اللَّهِ وَمِنَ النَّجْرَةِ} – “**Is better than any amusement or merchandise**”. What is with Allah from the great reward is better than what you gain from the pleasures and enjoyments of this world. Allah mentioned the amusement and distraction first in this part of the *ayah* because it is the subject of blame and criticism. In the earlier part of the *ayah*, the trade was mentioned before the amusement because it was the reason why the people dispersed from the Prophet ﷺ. It was more significant to them.

{وَاللَّهُ خَيْرٌ الرَّزِقِينَ} – “**And Allah is the best of providers**”. Allah is the best of those who provide and give, because His giving has no limit, therefore seek provision from Him alone.

● **Points of benefit and rulings**

1. *Imaan* requires from the one who has it, that they respond to Allah and His Messenger ﷺ.
2. The obligation of *Jumu’ah* prayer upon everyone for whom the conditions of obligation are fulfilled.
3. The prohibition of trading on the Day of *Jumu’ah* after the second *adhaan* for the one upon whom *Jumu’ah* is obligatory.
4. Going to the prayer on Friday and listening to the *Khutba* is better than any worldly benefit.
5. The obligation of listening to the Friday *Khutbah* and the prohibition of leaving while the *Imaam* is delivering the *Khutbah* without a valid reason.
6. The permissibility of buying and selling on Friday after the prayer.
7. What is obtained of provision is from the bounty of Allah.
8. The recommendation to frequently remember Allah during trade, and that doing so is a cause for success.
9. What is with Allah of reward is better and more lasting than the enjoyments of this world.
10. The permissibility of describing Allah with superlatives such as better (*khayr*), more beautiful (*ahsan*) and more merciful (*arham*).