

## Tafseer Juzu Qad Sami'ah

### (سُورَةُ التَّحْرِيمِ)

#### Surat al- Tahreem

1 - 2	3 - 5	6 - 7
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- In his introduction to this Surah, Sheikh al-Baraak said: 'This surah is a Madani Surah, and its ayaat are twelve. It opens with an address to the Prophet ﷺ, reprimanding him for prohibiting what Allah has made lawful for him, and legislating the dissolving of that oath and other oaths. Then comes what follows from the Prophet ﷺ confiding a statement to one of his wives, who then informed another wife of it, and Allah making His Prophet aware of that.

Then Allah's call to the two women who had conspired together to repent, and the clarification of the status of the Prophet ﷺ, and that is by two matters: The first: mentioning Allah's guardianship, and the guardianship of His angels and His righteous servants for the Prophet ﷺ. The second: His promise to compensate him for his wives, if he divorces them, with wives better than them. And in that is a comfort for the Prophet, a rebuke to the two women, and a belittling of their plotting.

Then Allah commanded the believers to protect themselves and their families from the Hellfire and mentioned the severity of its punishment. He also commanded the believers to repent with a sincere repentance and clarified that it is a cause for the erasing of sins and entry into the gardens of Paradise.

Then Allah commanded the Prophet ﷺ to strive against the disbelievers and hypocrites and to be harsh with them, and He threatened them with the Fire of Hell.

The Surah concludes with giving an example for the disbelievers, the wife of Nūḥ and the wife of Lūt, and an example for the believers, the wife of Fir'awn and Maryam bint Imran.'

1 - 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَانِكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

(1) - O Prophet, why do you prohibit for yourself what Allah has made lawful to you, seeking to please your wives? And Allah is Forgiving and Merciful. (2) - Allah has prescribed for you a way to dissolve your oaths. And Allah is your Protector, and He is the All-Knowing, the All-Wise.

- General meaning:** These two ayaat contain Allah's reprimand to His Prophet ﷺ for prohibiting what Allah made lawful for him and His directing the Prophet ﷺ to dissolve his oath.
- Tafseer:**

{يَا أَيُّهَا النَّبِيُّ} – **“O Prophet”**. Allah addresses His Messenger ﷺ with an honourable address, showing the high status he has with Allah. Allah did not address him directly by name in the Quran as He did with the rest of the Prophets, but rather with the description of the Prophethood (*Nubuwwa*) and Messengership (*Risaalah*).

{لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ} – **“Why do you prohibit for yourself what Allah has made lawful to you?”**. For what reason did you forbid yourself what Allah made permissible for you? This question from Allah represents a gentle reprimand and rebuke from Himself to His Prophet ﷺ and a call for the Prophet ﷺ to show gentleness to his noble self by not burdening it with what it dislikes in order to please others. The scholars of *tafseer* differed regarding what the Prophet ﷺ forbade for himself.

Some said it was honey. He drank honey at Zainab bin Jahsh's house, saw Aisha and Hafsa, driven by jealousy, agreed that whichever of them he entered upon should say to him, I find the smell of *maghafeer* upon you, he then said: *'No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath to that, and you should not tell anybody about it'*. [Bukhari, Muslim]

Others said it was his *jaariyah* (slave woman) Maariyah. He was alone with Maariyah in Hafsa's house one day and Hafsa became upset about that. The Prophet said, *'Do not tell anyone, and indeed, Umm Ibrahim (Maariyah) is forbidden to me.'* She (Hafsa) said: *Do you forbid what Allah has made lawful for you? He replied: 'By Allah, I will not approach her.'* He did not approach her until she informed A'ishah, so Allah revealed: *'Allah has prescribed for you a way to dissolve your oaths.'* [al-Maqdisi – Sahih (as mentioned in the Tafseer of Ibn Kathir)]

{تَبَنِّي مَرَضَاتِ أَزْوَاجِكَ} – **“Seeking to please your wives?”**. The majority of scholars of *tafseer* are of the opinion that these *ayaat* were revealed regarding the story of Maariyah, because Allah says in the ayah *'seeking to please your wives.'* Forbidding honey upon himself was not done to please his wives, but he left it because of its apparent smell, and Allah knows best.

The prohibition that came from the Prophet ﷺ is not a *shar'i* prohibition, which necessitates believing the halal to be haram, as the Prophet ﷺ is far removed from doing so. Rather it is a self-imposed prohibition which means refraining from something and committing to that. In doing so, the Prophet ﷺ made things difficult upon himself by unnecessarily restricting himself, which is why Allah gently reprimanded him.

{وَاللَّهُ غَفُورٌ رَحِيمٌ} – **“And Allah is Forgiving and Merciful”**. He is vast in forgiveness and great in mercy. This shows that Allah forgave the Prophet ﷺ for what he did of making something unlawful for himself when it was lawful. This *ayah* (and others like it) reveal the high rank of the Prophet ﷺ with His Lord, whereby Allah forgave him and had mercy upon him.

{قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ} – **“Allah has prescribed for you a way to dissolve your oaths”**. Allah legislated for you, O believers, a way to dissolve your *aymaan* (oaths), which is to undo them in the proper way and to release yourself from them. This is by way of the *kaffarah* (expiation), which is to feed ten poor persons or clothe them, or to free a slave. If they cannot do any of this, then they should fast three days. Therefore, if a person forbids something upon themselves, then it represents an oath, and they may exit from it via the *kaffarah*. The apparent meaning of the ayah is that the Prophet ﷺ expiated for his oath. Thus, it also became legislated for his *Ummah*.

{وَاللَّهُ مَوْلَانِكُمْ} – **“And Allah is your Protector”**. Allah is your *Wali* in all your affairs. He takes care of you in the best manner with regard to both your religious and your worldly affairs, and He wards off all evil from you and protects you.

{وَهُوَ الْعَلِيمُ} – **“And He is the All-Knowing”**. He is perfect in His knowledge of His creation and what befits them. This is why He legislated the *kaffarah* (expiation) for the oaths.

{الْحَكِيمُ} – “*The All-Wise*”. He is wise in His managing (tadbeer), His decree (taqdeer) and His legislation (tashree’). His Name al-’Aleem precedes His Name al-Hakeem, because perfection and precision, which are the effects of His wisdom, arise from His Knowledge.

● **Points of benefit and rulings**

1. Allah's honouring of His Prophet ﷺ by addressing him with the address of Prophethood.
2. Allah's gentleness in approaching his Prophet ﷺ by addressing him with his Prophethood, doing so in the form of a question and ending the *ayah* with the mention of forgiveness and mercy.
3. It is not allowed to forbid the lawful by committing to refrain from it. It does mean not to rule it as being unlawful in the *Shari’ah*.
4. Committing to prohibit something upon yourself represents an oath which can be removed by expiation.
5. It is not allowed to forbid what Allah has made lawful in order to please anyone.
6. The Prophet ﷺ may err regarding the minor sins, but he is not left upon the error of his ways.
7. Prohibiting the lawful by committing to refrain from it is something forbidden and requires forgiveness.
8. From the *Wilayah* of Allah (Protection) over His Prophet ﷺ and over the believers is His *Shari’ah* (legislation) which contains ease and gentleness for them.
9. Whatever Allah legislates for His believing servants is in accordance to His *Wilayah* (Protection), His *’Ilm* (Knowledge) and His *Hikmah* (Wisdom).

3 - 5

﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ  
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾﴾  
اللَّهُ فَقَدْ صَعَتْ قُلُوبُكُمْ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ  
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ  
مُؤْمِنَاتٍ قَنَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَابِحَاتٍ نِيَّاتٍ وَأَبْكَارًا ﴿٥﴾﴾

*(3) - And [remember] when the Prophet confided to one of his wives a statement; and when she informed of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said: ‘Who told you this?’ He said: ‘I was informed by the All-Knowing, the All-Aware.’ (4) - If you two repent to Allah, for your hearts have deviated. But if you conspire against him - then indeed Allah is his protector, and Jibreel and the righteous believers, and after that, the angels are his helpers. (5) - Perhaps his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, repentant, worshipping, Sa’ihaat - previously married and virgins.*

- **General meaning:** In these *ayaat*, Allah informs about what occurred when the Prophet ﷺ confided a matter to one of his wives. She then informed another wife of it, so Allah informed His Prophet ﷺ of that. He ﷺ then disclosed to her part of what she had revealed of his secret and overlooked part of it. When he told her about it, she was surprised and asked, who told you this? He replied: ‘The All-Knowing, the All-Aware informed me.’ Then Allah called the two women to repent because they did something which required repentance. He also informed them that if they continued to conspire against what displeased the Prophet ﷺ, that would not harm him because Allah is his Protector, and

Jibreel and the righteous believers and all the angels are also helpers of the Prophet ﷺ. Allah also informed that if what occurred led to divorcing them all, that would also not harm the Prophet ﷺ because Allah is able to replace him with wives better than them, who have the praiseworthy qualities mentioned in the *ayah*.

- **Tafseer:**

{وَأِذْ أَسْرَأَ النَّبِيُّ} – **“And [remember] when the Prophet confided”**. This is the beginning of the details of the story of *tahreem* (prohibition). Meaning remember O listener, when the Prophet ﷺ confided to one of his wives.

{إِلَى بَعْضِ أَزْوَاجِهِ} – **“To one of his wives”**. This is referring to Hafsah, although her name was not explicitly mentioned. This is because an indirect reference provides the appropriate concealment for *Ummahatul Mu'mineen* (Mothers of the Believers). The purpose is to know the incident and the ruling, not to specify names.

{حَدِيثًا} – **“A statement”**. This is referring to the matter of prohibiting Mariah for himself or prohibiting honey. He asked Hafsah to keep the matter secret and forbade her from telling anyone, but she did not keep the secret and revealed it.

{فَلَمَّا نَبَّأَتْ بِهِ} – **“And when she informed of it”**. Meaning, when Hafsah informed A'isha of it, as she was a close friend of hers.

{وَأَظْهَرَهُ اللَّهُ عَلَيْهِ} – **“And Allah showed it to him”**. Meaning, Allah informed His Prophet ﷺ of what Hafsah had done.

{عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ} – **“He made known part of it and ignored a part”**. He informed Hafsah of some of what she revealed and remained silent about some of it. This was from his generosity and good character and kindness towards the Mothers of the Believers. Overlooking faults has always been from the behaviour of the noble.

{فَلَمَّا نَبَّأَهَا بِهِ} – **“And when he informed her about it”**. When the Prophet ﷺ told Hafsah that she had disclosed his secret.

{قَالَتْ مَنْ أَنْبَأَكَ هَذَا} – **“She said: ‘Who told you this?’”** Hafsah asked the Prophet ﷺ who had informed him that she had revealed his secret. This was a genuine question which contained much surprise.

{قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ} – **“He said: ‘I was informed by the All-Knowing, the All-Aware’”**. Allah informed me and He is al-Aleem (the All-Knowing) who knows the secrets and the private conversations, and al-Khabeer (The All-Aware) who is fully aware of everything in the heavens and the earth and from whom nothing is hidden.

{إِنْ تَتُوبَا إِلَى اللَّهِ} – **“If you two repent to Allah”**. This is a direct invitation from Allah to the two women (Hafsah and A'isha) to repent which makes the warning stronger. That is, if you return to Allah in repentance and regret, then that is better for you.

{فَقَدْ صَغَتْ قُلُوبُكُمَا} – **“For your hearts have deviated”**. Meaning, your hearts have deviated from the truth, and you have sinned by lying and conspiring to make the Prophet ﷺ prohibit something upon himself which he loved. Allah urged them to repent and rebuked them by telling them they had sinned and strayed from piety, proper etiquette, and respect towards the Messenger ﷺ when they should have avoided causing trouble for him.

{وَإِنْ تَظَاهَرَا عَلَيْهِ} – **“But if you conspire against him”**. Meaning, if you cooperate against him and conspire against him with that which harms him because of your jealousy and you do not repent from that, then that will not harm him.

{فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ} – **“Then indeed Allah is his protector”**. This is because Allah is his Helper and Supporter and He will help and support him against that which will harm him.

{وَجِبْرِيلُ} – **“And Jibreel”**. Who is the greatest of the angels. He will also aid and support him with the permission of Allah.

{وَصَالِحُ الْمُؤْمِنِينَ} – **“And the righteous believers”**. The righteous believers will also aid and support the Prophet ﷺ. The righteous believers (*salihul mu’mineen*) are all those who believe and perform righteous deeds.

{وَأَلْمَلِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ} – **“And after that, the angels are his helpers”**. After all those who have been mentioned (Allah, Jibreel and the believers), all the angels will also be his helpers and supporters. The term *dhaheer* (which means helper or supporter) can be used to refer to one or many.

At the conclusion of his *tafseer* of this *ayah* Sheikh al-Baraak said: *‘And know that in the help of Allah there is sufficiency; for He is the greatest of helpers, and He is al-Qawiyy (The Powerful), al-Jabbar (The Compeller), and Allah is sufficient as a Protector and as a Helper. However, the context of the ayah is to magnify the status of the Prophet ﷺ and to warn against conspiring against him. What was mentioned is not specific to the two women and to what occurred from them; rather, it is general for everyone who opposes him or harms him. So woe to the one who is hostile to the Prophet ﷺ! And misery to the one who harms him! Muslim narrated in his Şaḥīḥ that ‘Umar came to the Prophet ﷺ when the incident occurred, and said: ‘O Messenger of Allah, what is it of the affair of women that burdens you? If you have divorced them, then indeed Allah is with you, and His angels, and Jibreel, and Mika’eel, and I and Abu Bakr, and the believers are with you.’ Then the ayah was revealed in agreement with him.’*

{عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَ} – **“Perhaps his Lord, if he divorces you, will give him instead of you, wives better than you”**. Allah then warns the wives of the Prophet ﷺ by telling them of something which is very difficult for women, and that is divorce. Meaning Allah would marry him to other women who are better than you if he divorces you. This was a consolation for the Prophet ﷺ and discipline for his wives. This *ayah* does not carry the meaning that there exists those who are better than the Mothers of the Believers because the *khayriyyah* (goodness) is linked to a condition that did not take place, namely divorce. Allah then describes the possible replacement wives.

{مُسْلِمَاتٍ} – **“Submitting”**. Submitting and obedient to Allah upon the religion of Islam and its rulings.

{مُؤْمِنَاتٍ} – **“Believers”**. In Allah and His Messenger ﷺ and everything that it is obligatory to have *Imaan* in.

{قَانِتَاتٍ} – **“Obedient”**. In constant obedience to Allah and His Messenger ﷺ.

{تَّوَّابَاتٍ} – **“Repentant”**. Always returning to Allah in repentance from their sins.

{عَابِدَاتٍ} – **“Worshipping”**. Abundant in worship.

{سَائِحَاتٍ} – **“Sa’ihaat”**. It can either mean fasting (*saa’imaat*) or emigrating (*muhajiraat*). Both are correct meanings.

{ثَيِّبَاتٍ وَأَبْكَارًا} – **“Previously married and virgins”**. Meaning, some of them would be previously married and some of them would be virgins. The conjunction ‘and’ {وَ} was used because these two qualities cannot exist in a single woman unlike the other traits. It has been said that these two descriptions were mentioned because the Prophet ﷺ had both previously married wives and virgin wives.

In his *tafseer*, Sheikh al-Sa’di said: *‘When they heard this warning and disciplining (may Allah be pleased with them), they hastened to the pleasure of the Messenger of Allah ﷺ. Therefore, this description of khayriyyah (goodness) applied to them, and they became the best women of the believers. In this there is proof that Allah does not choose for His Messenger ﷺ, except the best circumstances and the highest matters. Therefore, when Allah chose for His Messenger ﷺ that the wives mentioned here would stay with him, it indicated that they are the best of women and the most complete among them.’*

- **Points of benefit and rulings**

1. It is permissible to confide some matters to certain close people and not inform others of them.
2. Allah informed His Prophet ﷺ of Hafsah revealing his secret, most likely through revelation.
3. The excellent character of the Prophet ﷺ as indicated by his overlooking part of what he informed Hafsah of.
4. From the manner of the noble people is overlooking faults and not investigating everything in detail.
5. From the *wahy* (revelation) is that which is sent down to the Prophet ﷺ to support him in some personal matters.
6. The sin of revealing a secret is shared by the one who reveals it and the one who listens to it attentively.
7. Allah magnified the seriousness of revealing the Prophet ﷺ's secret and supporting one another against him by mentioning His guardianship of the Prophet ﷺ and the believers' support of him and the angels as well, and by mentioning what He would do for His Prophet ﷺ if he divorced all his wives.
8. The greatness of the status of the Prophet ﷺ with Allah.

6 - 7

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ  
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا  
تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾﴾

*(6) - O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them, and they do what they are commanded. (7) - O you who disbelieve, make no excuses this Day. You will be recompensed only for what you used to do.*

- **General meaning:** These two *ayaat* include Allah's urging and encouraging of the believers to take the necessary causes to protect themselves from the Hellfire, and to command their families to do the same. They also include a description of the Hellfire and the angels appointed over it, and a reprimand of the disbelievers for their disbelief and that they have no excuse for it.

- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا} – “**O you who believe**”. O you who have sincerely believed in Allah, submitted yourselves to Him and followed His Messenger ﷺ. This is a gentle address from Allah to His believing servants, urging them to respond to what He will command them with.

{قُوا أَنفُسَكُمْ} – “**Protect yourselves**”. Make a protection for yourselves from the Hellfire by performing acts of obedience to Allah and avoiding what He has forbidden. This is proof that the human soul is a trust (*amanah*), therefore, the one to whom it is entrusted must keep it away from what harms it and seek what benefits it.

{وَأَهْلِيكُمْ} – “**And your families**”. Also protect your families (such as your wives and children) from the torment of the Hellfire. This is by way of teaching them the rulings of the *deen* and enjoining them to do what is right and forbidding them from what is wrong and disciplining them with the Islamic manners. The Prophet ﷺ said: ‘*The man is a shepherd over his family and is responsible for his flock*’.

[Bukhari, Muslim] Therefore, a sensible Muslim must seek salvation for himself and for his family and protect them from the Hellfire.

{نَارًا} – “**From a Fire**”. Meaning, the great fire of *Jahannam*, we seek refuge in Allah from it.

{وَقُودُهَا} – “**Whose fuel is**”. Meaning what it is lit and kindled with.

{النَّاسُ وَالْحِجَارَةُ} – “**People and stones**”. It is ignited with human beings from among the disbelievers and ignited with stones of sulphur. It has also been mentioned that these stones are the idols they used to worship, as Allah says: ‘*Indeed, you and whatever you worship besides Allah are fuel for Hell.*’ [al-Anbiyā’:98] Therefore, the Hellfire burns with what no other fire burns with. Its fuel is the children of Adam and the stones of sulphur, which are the hottest things when heated and the quickest to ignite.

{عَلَيْهَا مَلَائِكَةٌ} – “**Over which are [appointed] angels**”. Appointed over the Hellfire to torment its inhabitants are the *Zabaniyyah* from the angels. They are the keepers of the Hellfire.

{غِلَظٌ شِدَادًا} – “**Harsh and severe**”. They are *ghilaath* (harsh) whereby they are cruel to the people of the Hellfire. They do not pity them, nor do they have any mercy upon them. They are also *shidaad* (severe) meaning strong and powerful. Their manner is harsh, their voices are terrifying, and their image is frightening. This is their innate nature upon which Allah has created them and which befits the role he has appointed them with.

{لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ} – “**They do not disobey Allah in what He commands them**”. They do not disobey Allah's command but rather they comply with it and do not reject it.

{وَيَفْعَلُونَ مَا يُؤْمَرُونَ} – “**And they do what they are commanded**”. They carry out what they are commanded to do without delay, without postponement, and without inability. Not following commands can be because of disobedience or inability, both of which are negated from the *Zabaniyyah*. Therefore, the angels of the Hellfire are described with complete strength and complete obedience to Allah. This is like Allah saying: ‘*And those near Him are not too proud to worship Him, nor do they tire.*’ [al-Anbiyā’: 19]

{يَا أَيُّهَا الَّذِينَ كَفَرُوا} – “**O you who disbelieve**”. After Allah described the Hellfire and described its keepers, He mentions what will be said to the disbelievers (its inhabitants) when they enter it. Allah described them with the description of *kufir* (disbelief) for the sake of shaming and reproaching them; and to make them despair He said:

{لَا تَعْتَذِرُوا الْيَوْمَ} – “**Make no excuses this Day**”. The term *i'tidhaar* means to present an excuse on behalf of yourself, seeking pardon and deliverance from punishment. That is, O you who disbelieve, do not offer excuses on the Day of Judgement for your disbelief in this world because no excuses will be accepted from you. The *hujjah* (proof) has been established against you and the time has passed. This makes them despair and cuts off their hope, increasing their regret.

In this *ayah*, there is a proof that they will be allowed to present their excuses, but they will not be accepted from them. In other *ayaat*, it is stated that they will not even be permitted to offer their excuses. Allah says: ‘*And they will not be permitted to offer excuses*’. [al-Mursalāt: 36]

There is no contradiction between these *ayaat* as there are certain times where they will be allowed to present their excuses and other times they will not.

{إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ} – “**You will be recompensed only for what you used to do**”. What you have come to is only the recompense for your evil deeds in this world and you will not be wronged in anything. Allah says: ‘*Today every soul will be recompensed for what it earned. No injustice will be done today.*’ [Ghāfir: 17]

- **Points of benefit and rulings**

1. Honouring the believers by addressing them with the description of *Imaan* and that this *Imaan* is the strongest motive for obeying His commands and avoiding His prohibitions.
2. Allah has provided His servants with the means of protection from the Hellfire.
3. The important priority for a person concerning salvation is themselves first and then their family.
4. The guardians (fathers, husbands, etc.) have a duty towards their families, the greatest of which is teaching them through which they achieve salvation from the Hellfire.
5. A clarification of the horrors of the Hellfire, whereby its fuel will be men and stones, and that it has harsh and stern angels appointed over it.
6. These angels are strong in their being, obedient to Allah in what He commands them and capable of doing what they are commanded to do.
7. Reproaching the disbelievers for their disbelief and that their excuses will not benefit them on that Day.
8. Their recompense on that Day will be for their deeds, which establishes Allah's perfect justice.

8

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾﴾

**(8) - O you who believe, repent to Allah with sincere repentance. It may be that your Lord will expiate from you your sins and admit you into gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say: 'Our Lord, perfect for us our light and forgive us. Indeed, You are able to do all things.'**

- **General meaning:** In this *ayah*, there is guidance from Allah to the believers to repent with a sincere repentance, which is the one that fulfills all the conditions of repentance. There are also glad tidings of the results of that repentance, which is the expiation of sins and entry into Paradise. On that Day, Allah will not disgrace the believers by breaking His promise. From the perfection of their honour on that Day, is that Allah will give them a light that runs before them and on their right. When they see that the lights of the hypocrites have been extinguished, they ask Allah to perfect their light for them and to forgive them.

- **Tafseer:**

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا} – “O you who believe”. O you who have believed in Allah, believed in His Messenger ﷺ and acted according to His *Shari’ah*.

{تُوبُوا إِلَى اللَّهِ} – “Repent to Allah”. Return to Allah from all sins, major and minor.

{تَوْبَةً نَّصُوحًا} – “With sincere repentance”. With a sincere, truthful and pure repentance. The origin of *al-nush* is the purity of a thing. For example, *asalun naasih* is pure honey. Therefore, a sincere repentance is the one that has fulfilled its conditions; sincerity, quitting the sin, regret, the firm resolve not to return, and returning the rights to their owners. If one of these conditions is lost, then it is not *nasuh* (sincere), and it is not valid.

Repentance is an individual obligation for all sins, at all times, and in all situations. Allah says: ‘*And turn to Allah in repentance, all of you, O believers, that you might succeed.*’ [al-Nūr: 31]

{عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ} – “**It may be that your Lord will expiate from you your sins**”. Meaning, Allah will pardon them and conceal them. When Allah says {عَسَىٰ} it indicates certainty. Therefore, the acceptance of the sincere repentance is a confirmed promise from Allah.

{وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ} – “**And admit you into gardens beneath which rivers flow**”. In the Hereafter, because of your repentance, Allah will admit you into the gardens of Paradise whose rivers flow beneath its palaces and trees.

{يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ} – “**On the Day when Allah will not disgrace the Prophet**”. Allah will not disgrace the Prophet Muhammad ﷺ as indicated by the definite article.

{وَالَّذِينَ ءَامَنُوا مَعَهُ} – “**And those who believed with him**”. Allah will not punish them by entering them into the Hellfire. This is because whoever Allah enters into the Hellfire has been disgraced with the ultimate disgrace. Allah says: ‘Our Lord, indeed whoever You admit to the Hellfire, You have disgraced him.’ [al-‘Imrān: 192]

It is possible that those who believed with him are the *Sahabah* specifically as Allah says: ‘Muhammad is the Messenger of Allah; and those with him.’ [al-Fath: 29] Alternatively, it could mean all his followers from his *Ummah* who believed with true *Imaan*. Therefore, their description with *Imaan* is an indication of the cause of their salvation.

{نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ} – “**Their light will proceed before them**”. When they are upon the *Siraat* on the Day of Judgment, their light will illuminate the path ahead of them, so they are guided by it, moving as they move.

{وَبِأَيْمَانِهِمْ} – “**And on their right**”. Their light will also illuminate their right side. Some scholars of *tafseer* mentioned that in their right hand will be their book of records, but there is no evidence for this from the context of the *ayah*.

{يَقُولُونَ} – “**They will say**”. When they see that the light of the hypocrites has been extinguished and they are left to walk on the *Siraat* in darkness, they will say:

{رَبَّنَا اتِّمِّمْ لَنَا نُورَنَا} – “**Our Lord, perfect for us our light**”. Perfect it and make it last until we enter Paradise.

{وَأَعْفِرْ لَنَا} – “**And forgive us**”. Forgive our sins by pardoning them and concealing them.

{إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} – “**Indeed, You are able to do all things.**” Meaning, You are able to perfect our light, and You are able to forgive our sins, and You are able to do all things. They ended this *du’aa* in this way because the perfection of light and forgiving of sins returns to the perfection of Allah’s *Qudra* (power). This proves that the need for Allah (*iftiqaar*), never falls away from the believers in this world nor in the Hereafter. Even in Paradise, they are in need of Allah because of their longing to meet Him and see Him.

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

1. True *Imaan* is the driving force behind a sincere repentance.
2. Sincere repentance is the cause for the expiation of sins and admittance into paradise. This is a promise from Allah and Allah does not break His promise.
3. That deprivation from entering paradise and admittance into the Hellfire is the ultimate disgrace.
4. People on the *Siraat* will traverse it in darkness except those whom Allah gives light to.
5. The habit of the believers is *du’aa*, even on the Day of Resurrection. In their *du’aa*, they are in a state between fear and hope.
6. Seeking *tawassul* (closeness) to Allah in *du’aa* through His attributes of Lordship and His Power over all things.

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ ﴿٩﴾﴾

(9) - O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their abode is the Hellfire, and worst indeed is that destination.

- **General meaning:** In this *ayah*, Allah obligates His Messenger ﷺ to strive against the disbelievers and the hypocrites. Striving against the disbelievers through fighting and striving against the hypocrites through warnings and severe threats while being harsh towards all of them. This is because the danger feared for the Muslim family and the Muslim society comes from the disbelievers and the hypocrites, which is why Allah commanded striving against both groups.
- **Tafseer:**
  - {يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ} – “O Prophet, strive against the disbelievers”. The linguistic meaning of *jihad* is to exert effort in achieving a matter. Therefore, *jihad* against the disbelievers is by exerting effort in fighting them with the sword and with other weapons to make the word of Allah the highest.
  - {وَالْمُنَافِقِينَ} – “And the hypocrites”. Strive against them with the tongue by confronting them with proof and evidence, and by implementing the *hudood* (legal punishments) against them. This is because their blood is protected due to their outward display of Islam, although their final destination in the Hereafter is the same as the disbelievers.
  - {وَاغْلُظْ عَلَيْهِمْ} – “And be harsh upon them”. Since the Prophet ﷺ was naturally inclined towards mercy and gentleness, Allah ordered him to be harsh in his waging *jihad* against the fighting disbelievers and hypocrites. Meaning, do not let compassion towards them take hold of you. You have already shown gentleness towards them for a long time and that did not benefit them as they continue in their corruption. This harshness is a means of intimidating them, and breaking their strength. All of this is in this world.
  - {وَمَا أُوْنَهُمْ جَهَنَّمُ} – “And their abode is the Hellfire”. Their place of settlement in the Hereafter is the Blazing Fire of Allah (*Naarul Allah al-Muqadah*) that awaits them.
- {وَبئسَ الْمَصِيرُ} – “And worst indeed is that destination”. The place to which they will ultimately return (*maseer*), which is the Hellfire, has reached the extreme in its misery (*bu's*), evil, and harm. We seek refuge in Allah from it.
- **Points of benefit and rulings**
  1. The Prophet ﷺ is charged with striving against the disbelievers and the hypocrites.
  2. The obligation of striving against each of the two groups in the manner appropriate to them, as indicated by the *Seerah* of the Prophet ﷺ.
  3. The obligation of harshness towards the disbeliever and hypocrites in striving against them.
  4. The disbelievers and the hypocrites are enemies to the believers, and they are the most dangerous to their society and families. Therefore, the relevance of this *ayah* to what precedes it becomes clear.
  5. The destination of the disbelievers and the hypocrites in the Hereafter is the Hellfire, but the hypocrites will be in the lowest level of the Hellfire.
  6. The Hellfire is the worst destination; we seek refuge in Allah from it.

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتِ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا وَكَانَتْ مِنَ الْمُقْنِنِينَ ﴿١٢﴾﴾

(10) - Allah presents an example for those who disbelieve: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous servants but they betrayed them, so they availed them nothing against Allah, and it was said: 'Enter the Hellfire with those who enter.' (11) - And Allah presents an example of those who believe: the wife of Fir'awn, when she said: 'My Lord, build for me near You a house in Paradise and save me from Fir'awn and his deeds and save me from the wrongdoing people.' (12) - And Maryam, the daughter of 'Imrān, who guarded her chastity, so We blew into from Our Spirit, and she believed in the words of her Lord and His scriptures and she was of the devoutly obedient.

- **General meaning:** In these *ayāt*, Allah sets an example through two disbelieving women - the wife of Nūḥ and the wife of Lūṭ - and two believing women - the wife of Fir'awn and Maryam Bint 'Imran.

In the first example, Allah clarifies that the connection of a disbeliever to a righteous believer does not benefit them nor avail them anything before Allah. In the second example, Allah clarifies that the connection of a believer to a disbeliever, whether by lineage or marriage, does not harm them before Allah.

- **Tafseer:**

{ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ} – “Allah presents an example for those who disbelieve: the wife of Nūḥ and the wife of Lūṭ”. Allah made an example for the disbelievers regarding their lack of benefit from being related to the believers. This example is given through the condition of the wife of Nūḥ and the wife of Lūṭ.

{كَانَتَا} – “They were”. Meaning the wife of Nūḥ – and the wife of Lūṭ, despite being disbelievers.

{تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ} – “Under two of Our righteous servants”. Meaning, they were their wives. Allah did not say ‘under them,’ meaning under Nūḥ and Lūṭ. Rather, He described the two noble Messengers with ‘Uboodiyyah (servitude) because they fulfilled its rights. Allah also attributed them to Himself in honour and respect for them. Furthermore, He described them with righteousness (*ṣalāḥ*) as a form of further elevation. It is great praise for those whom Allah has testified to their righteousness while they are Messengers, despite this not benefiting the two wives.

{فَخَانَتَاهُمَا} – “But they betrayed them”. Each of them betrayed her husband through disbelief, harm, and conspiring against him, not through adultery (*zinā*). Ibn Abbas said: ‘No wife of a prophet ever committed adultery.’

{فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا} – “So they availed them nothing against Allah”. Meaning, neither Nūḥ nor Lūṭ, with their higher status with Allah, can ward off from the two women anything of Allah's punishment, neither all of it nor a small amount of it.

{وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ} – “**And it was said: ‘Enter the Hellfire with those who enter’**”. It will be said to the two women at the time of their death or in the Hereafter to enter the Hellfire among the group of those entering it from all other disbelievers.

The purpose of this example (*mathal*) is to show that a person benefits only from their own righteousness, not from the righteousness of someone they are connected or close to, even if that person has the highest level of righteousness and closeness to Allah.

After Allah set an example for the disbelievers with the case of the wives of Nūḥ and Lūṭ, showing that they did not benefit from the righteousness of their husbands, He presented in contrast an example for the believers through the condition of the wife of Fir'awn. It did not harm her being married to a disbeliever.

{وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا امْرَأَاتٍ فِرْعَوْنَ} – “**And Allah presents an example of those who believe: the wife of Fir'awn**”. Her name was Āsiyah bint Muzāḥim, and she believed in Musa.

{إِذْ قَالَتْ رَبِّ اٰبِن لِي عِنْدَكَ بَيْتًا فِى الْجَنَّةِ} – “**When she said: ‘My Lord, build for me near You a house in Paradise’**”. When she was tortured by Fir'awn for her belief in Musa, she turned to Allah in sincere *du'aa*, asking Allah for Paradise. More specifically, she asked for a house in Paradise close to Allah. It is said that she chose the neighbour before the house.

{وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ} – “**And save me from Fir'awn and his deeds**”. She also made *du'aa* to Allah to rescue and deliver her from the authority and tyranny of Fir'awn and from his actions of disbelief and oppression, because she was innocent of his actions.

{وَنَجِّنِي مِّنَ الظَّالِمِينَ} – “**And save me from the wrongdoing people**”. She repeated the verb for Allah to save her, which is from the etiquettes of *du'aa*. She also asked Allah to save and deliver her from the disbelieving people of Fir'awn. In this *ayah*, there is evidence that whoever turns to Allah during hardships, Allah will support and shelter them. This is the way of the Prophets and Messengers and righteous servants of Allah.

{وَمَرْيَمَ ابْنَتِ عِمْرَانَ} – “**And Maryam, the daughter of 'Imrān**”. This is grammatically connected to the wife of Fir'awn through the {وَ}, so it is part of the second example for the believers. Allah also set a great example for the believers in Maryam, the daughter of 'Imrān, who was an excellent example of purity and chastity.

{الَّتِي أَحْصَنَتْ فَرْجَهَا} – “**Who guarded her chastity**”. She protected it and preserved it from immorality (*fāhishah*). Therefore, she was chaste and pure.

{فَنفَخْنَا فِيهِ مِنْ رُّوحِنَا} – “**So We blew into from Our Spirit**”. The one who blew was Jibreel, however Allah attributed the blowing to Himself because He commanded it. The pronoun {فِيهِ} ‘into it’ refers to her *farj* (private part). Many of the *mufasiroon* mentioned that the pronoun refers to the opening of her garment, which is a weak opinion. Sheikh al-Islām Ibn Taymiyyah mentions that it is a departure from the explicit meaning of the Qur'an, and is counted among the innovations of interpretation (*tafseer*).

{وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا} – “**And she believed in the words of her Lord and His scriptures**”. She believed in Allah's decree (His *kalimāt*) and submitted to His Judgment, and she believed in Allah's revealed Books that He revealed to His Messengers and what they contained of Allah's laws. This is why Allah referred to her as a *Ṣiddīqah*. Allah says: ‘*The Masīḥ, son of Maryam, was not but a messenger; other messengers have passed on before him. And his mother was a Ṣiddīqah*’. [al-Mā'idah: 75] Also, Allah did not explicitly mention the name of any woman in the Quran besides her.

{وَكَانَتْ مِنَ الْقَانِتِينَ} – “**And she was of the devoutly obedient**”. She became among the perfectly obedient to Allah, who are constant in their worship of Him. The masculine form of *Qānitīn* is used instead of the feminine form of *Qānitāt* because of *al-taghleeb* (general inclusion). Meaning, more men than women reached perfection in worship of Allah. The Prophet ﷺ said: ‘*Many men reached*

perfection, but none among women reached perfection except Āsiyah, the wife of Fir'awn, and Maryam, the daughter of 'Imrān'. [Bukhari, Muslim] And He ﷺ also said: 'The best of the women of Paradise are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Āsiyah bint Muzāḥim, the wife of Fir'awn, and Maryam, the daughter of 'Imrān'. [Ahmad - Sahih]

In his conclusion to this *Surah*, Sheikh al-Baraak said: 'In the final two ayaat, there is a gentle reminder to Ḥafṣah and 'Ā'ishah to follow the example of these two exemplary women in their sincerity and devotion. It reminds them not to rely solely on their status as the Prophet's ﷺ wives; for that closeness will not benefit them unless it is accompanied by true worship, sincerity, and staying away from the distractions of worldly life. In this way, we see how beautifully the beginning of the *Sūrah* connects to its end.'

- **Points of benefit and rulings**

1. One of the methods of explanation (*bayān*) is by giving examples.
2. A warning to the believing men and women against relying on family ties and similar connections for salvation.
3. The wives of Nūḥ and Lūṭ were disbelievers and were destroyed with the same punishment as their people, and that they will end up in the Hellfire.
4. Nūḥ and Lūṭ did not avail their wives with anything against the punishment of Allah.
5. A person's connection to a Prophet or a righteous person by lineage or marriage does not avail them anything before Allah.
6. A warning to 'Ā'ishah and Ḥafṣah against being deceived by their position with the Prophet ﷺ.
7. Āsiyah, the wife of Fir'awn was a believer and she is among the perfect women.
8. Among her virtues is her turning to Allah and seeking salvation and reward.
9. Her hatred of Fir'awn, his deeds and his people.
10. Praise from Allah for Maryam that she was pure and chaste, and that she was a *Ṣiddīqah* (truthful woman).
11. The blowing from which 'Īsā was created took place in Maryam's private part (*farj*) as clearly stated in the Qur'an, contrary to what became widespread among many *mufasiroon* that it was her garment opening.
12. Allah's praise of Maryam as being one of the *Qānitīn* (devoutly obedient). The term *qunūt* means continuous obedience and worship.