



## Tafseer Juzu Qad Sami'ah

### (سُورَةُ الْمُجَادِلَةِ)

### Surat al-Mujadilah

1	2	3 - 4	5 - 6	7
8	9 - 10	11	12 - 13	14 - 19
		20 - 22		

- The majority of scholars agree that Surat al-Mujadilah is a *Madani Surah*, meaning that it was revealed after the *Hijrah* of the Prophet ﷺ. However, they disagreed regarding the pronunciation of its name, particularly the pronunciation of the letter {ج}. Some pronounced it with a *fatha*, which would make it mean the act of disputing, while others pronounced it with a *kasrah*, which would make it mean the one who is disputing, in this case a woman. The second opinion is the most correct.
- The *Surah* contains twenty-two *ayaat*. They can be broken down as follows:
  - **1-4:** The incident of the disputing woman whose husband declared *dhihaar* upon her. It includes the ruling of *dhihaar* and its expiation.
  - **5-6:** The condemnation of the disbelievers, and warning them that Allah has enumerated their deeds.
  - **7-13:** The ruling of *al-Najwaa* (secret consultation). The set of *ayaat* commences and concludes with the affirmation of Allah's absolute knowledge.
  - **14-19:** The mention of the hypocrites, and an explanation of their state and condition, in this world and in the Hereafter.
  - **20-22:** The last three *ayaat* discuss the enemies of Allah, the hypocrites and the disbelievers, and the allies of Allah, the believers, and how they are distinct from the enemies of Allah. The disbelievers are the party of *Shaytaan*, while the believers are the party of Allah.

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ

بَصِيرٌ ﴿١﴾

**(1) - Indeed, Allah has heard the speech of the one who disputes with you concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is All-Hearing and All-Seeing.**

- **General meaning:** In this noble *ayah*, Allah informs us that He has heard the words of the disputing woman regarding her husband who declared *dhihaar* upon her, and her complaint to Allah from what she suffered from him. She feared the consequences of this *dhihaar* on herself and on her children.
- **Tafseer:** The scholars of *tafseer* unanimously agree that the opening of this *Surah* was revealed regarding Khawlah bint Tha'labah, whose husband, Aws Ibnul Samit as-Khazraji, made *dhihaar* upon her. The essence of her story is that one day, Aws saw something in her that pleased him, and he desired her, but she refused which angered him. He was an elderly man whose behaviour had become unpleasant and irritable. He said to her: 'You are to me as the back of my mother.' This used to be a form of divorce in the *Jaahiliyya* (pre-Islamic era) which permanently prohibited a woman. She came to the Prophet ﷺ to complain about her husband, and so Allah revealed these *ayaat*.

In an authentic *hadith*, A'isha narrates regarding the revelation of these *ayaat*. She said: 'Blessed is the One Whose hearing encompasses all things. I heard some of the words of Khawlah bint Tha'labah, but some of her words were not clear to me, when she complained to the Messenger of Allah ﷺ about her husband, and said: 'O Messenger of Allah, ﷺ he has consumed my youth and I split my belly for him (i.e. bore him many children), but when I grew old and could no longer bear children, he declared *dhihaar* upon me. O Allah, I complain to You.' She continued to complain until Jibreel sent down these *ayaat*: 'Indeed Allah has heard the speech of the one who disputes with you (O Muhammad ﷺ) concerning her husband and complains to Allah'. [Bukhari, Abu Dawud, Ibn Majah - Sahih]

{قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا} – **“Indeed, Allah has heard the speech of the one who disputes with you concerning her husband”**. The word {قَدْ} is always used on a verb in the past tense and indicates affirmation and verification. In this context, it affirms and verifies that Allah heard the woman's speech and answered her *du'aa*.

When hearing is attributed to Allah, it can have two meanings.

- a. Allah hears all things whether they be hidden or manifest.
- b. Allah responds to the one who invokes Him, similar to when the one praying rise from their *rukoo'* and says: 'Allah hears the one who praises Him'.

In this *ayah*, the Hearing of Allah is inclusive of both meanings.

{الَّتِي تُجَادِلُكَ فِي زَوْجِهَا} – **“Who disputes with you concerning her husband”**. This is addressing the Prophet ﷺ. Khawla bint Tha'labah came to him presenting her arguments debating him and seeking clarification regarding her husband. She sought advice from the Prophet ﷺ and repeated her plea to return to her husband.

{وَتَشْتَكِي إِلَى اللَّهِ} – **“And directs her complaint to Allah”**. She implored Allah, fearing separation and hoping for relief from the great distress she was in. This is evidence that whoever turns to Allah and expressed their need to Him, then Allah is sufficient for them. The *ayah* also indicates that the woman whose husband has declared *dhihaar* upon her, then she still remains his wife.

{وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا} – **“And Allah hears your dialogue”**. The word *muhawara* refers to the discussion in speech or the conversation between two or more people. Meaning Allah hears both your conversation, referring to the conversation between the woman and the Prophet ﷺ.

{إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ} – “Indeed, Allah is All-Hearing and All-Seeing”. Allah hears all voices, at all times, and this includes the dialogue between the Prophet ﷺ and this woman. Allah also sees all that is seen. Nothing about this woman’s situation with her husband was hidden from Allah.

● **Points of benefit and rulings:**

1. Affirmation of two Names of Allah, *al-Samee’* (the All-Hearing) and *al-Baseer* (the All-Seeing). They encompass the Attributes of Hearing and Seeing, respectively.
2. Glad tidings to the woman that Allah has heard and responded to her dispute and complaint.
3. It is permissible for the questioner to dispute and argue with the *mufti* in order to seek a way out for their situation.
4. The virtue of this woman whereby the Quran was revealed to alleviate her hardship. From her blessings is that through her situation, Allah legislated the *kaffara* (expiation) for *dhihaar* for this *ummah*.
5. Informing of Allah’s hearing in the past is done with the past tense, and in the present with the present tense.

2

﴿الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَاهُمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الْأَلْيَىٰ وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ﴾

**(2) - Those who pronounce dhihaar among you to separate from their wives - they are not their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an abhorrent statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.**

- **General meaning:** In this noble *ayah*, Allah refutes those who liken their wives to their mothers when declaring *dhihaar* upon them. Allah negates that their wives are like their mothers and affirms who their real mothers are. He condemns their statement, describing it as false and fabricated. He concludes the *ayah* by affirming that He is pardoning and forgiving.

● **Tafseer:**

{الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَاهُمْ} – “Those who pronounce *dhihaar* among you to separate from their wives”. Those who declare *dhihaar* upon their wives by saying: ‘You are to me like the back of my mother’. They intend with this statement to make intimacy with their wives unlawful, just as it is unlawful with their mothers. The one who declares *dhihaar* upon their wife, then intimacy with her is unlawful until he fulfils the *kaffara* (expiation). If he was to mention any other of his forbidden female relations (e.g. sister, daughter) then the scholars agree that this also constitutes *dhihaar*.

{مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا الْأَلْيَىٰ وَلَدْنَهُمْ} – “They are not their mothers. Their mothers are none but those who gave birth to them”. This is a refutation and a denial of their claim. Their wives are neither their mothers in reality, nor in their legal *shari* status (such as through breastfeeding). Therefore, their statement is a blatant lie. Their true mothers are those who gave birth to them from their wombs.

{وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ} – “And indeed, they are saying an abhorrent statement”. It is an abhorrent and evil statement because sound reasoning rejects it as does the *Shari’ah*.

{وَزُورًا} – “And a falsehood”. Meaning a fabricated falsehood. *al-Dhihaar* was referred to as being *munkar* and *zoor* because of the obscenity of likening intimacy with the wife to intimacy with the

mother, who is forbidden for him and deserves respect and honor, particularly when discussing intimacy. Also, because it is from the practices of *Jaahiliyya* which Islam abolished.

{وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ} – “**But indeed, Allah is Pardoning and Forgiving**”. These two names of Allah are similar in meaning except that *al-Áffuw* is more expressive than *al-Ghafoor*, in that it carries the meaning of complete removal of sins, while His name *al-Ghafoor* carries the meaning of covering or hiding the sin. This is if they are mentioned together like in this *ayah*. However, if they are mentioned independently, then each one carries the meaning of the other.

● **Points of benefit and rulings:**

1. The prohibition of *dhihaar* is shown from four perspectives.
  - Allah belied their statement.
  - Allah referred to it as an abhorrent statement.
  - Allah referred to it as falsehood.
  - Allah invited them to repent from their sin.
2. The origin of maternity and motherhood is childbirth. It may also extend to those who breastfeed as in Allah’s statement: ‘*And your mothers who breastfeed you.*’ [al-Nisaa: 23]
3. Affirmation of two of Allah’s Names - *al-Áffuw* (the All-Pardoning) and *al-Ghafoor* (the All-Forgiving). They encompass the Attributes of Pardoning and Forgiving, respectively.

3 - 4

﴿وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

**(3) - And those who pronounce *dhihaar* from their wives and then wish to go back on what they said – they must free a slave before they touch one another. That is an admonition to you; and Allah is All-Aware of what you do. (4) - And he who does not find [a slave] – must fast for two consecutive months before they touch one another. And he who is unable to do so – should feed sixty of the poor. That is for you to believe completely in Allah and His Messenger; and those are the limits set by Allah. And for the disbelievers is a painful punishment.**

- **General meaning:** These two *ayaat* encompass the ruling of the one who declares *dhihaar* on their wife. This includes what is obligatory upon them and what is forbidden upon them in this regard.
- **Tafseer:**

{وََالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا} – “**And those who pronounce *dhihaar* from their wives and then wish to go back on what they said**”. Meaning, those who declare *dhihaar* on their wives and want to return from what they said and desire to be intimate with their wives again and are determined in this regard. This is the opinion of the majority of scholars regarding the word *al-awd* (return), and this is the most correct opinion.

Some scholars mentioned that what is intended by the *awd* (return) is that they return to the *dhihaar* and repeat it. This is refuted by the story of Khawla where there was no mention of the repetition of the *dhihaar* by her husband Aws. Rather, the Prophet ﷺ instructed him to free a slave

as expiation, showing that it is obligatory to pay the expiation if they repent and wish to be intimate with their wives again.

{فَتَحْرِيْرُ رَقَبَةٍ} – “**They must free a slave**”. They must free a slave – male or female – if they wish to retract the *dhihaar* and be intimate with their wives. In Surat al-Nisaa, Allah specifies the *kaffara* of manslaughter to be the freeing of a believing slave. Allah says: ‘And whoever kills a believer by mistake then they must free a believing slave.’ [al-Nisaa: 92]

The scholars made *qiyaas* (analogy) from this *ayah* and extended the ruling for other expiations that also require the freeing of a slave. Therefore, the slave that must be freed must be a believing man or woman.

{مَنْ قَبَّلَ أَنْ يَتَمَسَّأَ} – “**Before they touch one another**”. The husband must free a slave before they can enjoy intimacy with each other again. Therefore, intimacy is forbidden by consensus until the expiation is paid. The scholars differed regarding the prelude to intimacy (such as kissing, embracing and direct contact) whether it is allowed before the expiation is paid or not. The precautionary approach is to avoid these actions so as not to fall into the *haram*.

The term *iltimaas* (touching) is from the subtle inferences in the Quran which refer to intimacy without directly mentioning it. Similarly, Allah says: ‘So now you may associate intimately (*bashiruhunna*) with your wives.’ [al-Baqarah: 187] Also, Allah says: ‘So, when he covers her (*taghashaha*), she carries a light burden.’ [al-A’raf: 189]

In other places in the Quran, when intimacy is referred to as *al-masees* (touching), it is usually attributed to the man. Allah says: ‘And if you divorce them before consummating the marriage (*tamassuhunna*).’ [al-Baqarah: 237] However, this *ayah* addresses both the man and the woman. This is because the prohibition of intimacy is applicable to both, whereas the *ayah* in Surat al-Baqarah is in the context of divorce, which is the exclusive right of the man. And Allah knows best.

{ذَلِكُمْ تُوَعَّظُونَ بِهِ} – “**That is an admonition to you**”. Meaning, the ruling of Allah regarding the expiation of the *dhihaar* is an admonition which deters from this reprehensible act, and from falling into it again. The fact that an expiation is obligatory is evidence that declaring *dhihaar* is a sin.

{وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} – “**And Allah is All-Aware of what you do**”. Allah is knowledgeable about your deeds whether apparent or hidden. Nothing is hidden from him. This is a stark reminder to those who declare *dhihaar*, then deceive themselves by returning to their wives without paying the expiation. Allah knows of them and will call them to account.

{فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ} – “**And he who does not find [a slave] – must fast for two consecutive months**”. Meaning, if they cannot find a slave to free or cannot afford to free one, then they must fast for two consecutive months. The fasting must be consecutive, therefore, if they break their fast without a valid excuse (such as sickness or travel), the consecutiveness is interrupted, and they must restart again.

{مِنْ قَبْلِ أَنْ يَتَمَسَّأَ} – “**Before they touch one another**”. Meaning, they cannot be intimate with their wives until the two consecutive months of fasting have been completed. This is to remove the misconception that intimacy is allowed by merely starting the fasting period without having yet completed it.

{فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا} – “**And he who is unable to do so – should feed sixty of the poor**”. Meaning, if they are unable to fast two consecutive months due to old age or sickness, then they must feed sixty poor people until they have their fill. They also cannot be intimate with their wives until the sixty poor people are fed even if the restriction is not explicitly stated a third time. The majority of scholars agreed that the mention of it twice before is sufficient for understanding the prohibition of intimacy until sixty of the poor people are fed.

The two *ayaat* indicate that the expiation (*kaffara*) of *al-dhihaar* must be done in order: Freeing of a slave, then if a person cannot afford it, fasting for two consecutive months, then if a person is not able to, feeding sixty poor persons. A person should not go to the second option unless they are unable to fulfill the first, and should not go to the third unless they are unable to fulfill the second.

{ذَلِكَ} – “That is”. Meaning, what has proceeded from the mention of the ruling *al-dhihaar*.

{لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ} – “For you to believe completely in Allah and His Messenger”. By adhering to these ruling and other rulings, and acting upon them, because doing so is from *Imaan*. In fact, doing so, increases it and completes it, as is the creed of *Ahlu Sunnah wal-Jama’ah*.

{وَتِلْكَ حُدُودُ اللَّهِ} – “And those are the limits set by Allah”. The things Allah has forbidden, so do not transgress them. Allah compared His obligations and prohibitions to limits (*hudoos*), because like a limit, they act as a barrier, in this case a barrier between right and wrong.

{وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ} – “And for the disbelievers is a painful punishment”. Beware of transgressing the limits (*hudoos*) of Allah, or treating them lightly, for that is the behaviour of the disbelievers. For them is a painful punishment which is agonising and distressing.

● **Points of benefit and rulings:**

1. The expiation for *al-dhihaar* must be followed in order. Therefore, feeding is only acceptable for those who cannot find a slave to free and are unable to fast.
2. Intimacy is forbidden for the couple involved in *al-dhihaar* until the expiation is paid.
3. The obligation of the expiation is an admonition from Allah to deter the believers from what Allah has forbidden them from.
4. The ease which is contained in the *Shari’ah* whereby the obligations are subject to the capacity of a person.
5. Adhering to the obligatory acts and abstaining from the prohibitions are from the means of achieving true *imaan* in Allah and His Messenger ﷺ.
6. The obligations are the limits set by Allah and must not be transgressed. Similarly, the prohibitions are the limits set by Allah and must also not be approached. [al-Baqarah: 187]
7. Denying the rulings mentioned in these *ayaat* is disbelief in Allah, which leads to His punishment.

5 - 6

﴿إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَوَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾﴾

**(5) - Indeed, those who oppose Allah and His Messenger are disgraced as those before them were disgraced. And We have certainly sent down clear *ayaat*, and for the disbelievers is a humiliating punishment. (6) - On the Day when Allah will resurrect them all together and inform them of what they did. Allah had kept account of it, while they have forgotten; and Allah is a Witness over all things.**

- **General meaning:** These two *ayaat* contain the news from Allah regarding what befell the disbelievers who opposed Him and His Messenger ﷺ from humiliation and disgrace. Allah disgraced and humiliated them just as He did to the previous disbelieving nations and has prepared for them a humiliating punishment in the Hereafter.

On that Day, they will be resurrected and informed of their deeds which Allah has kept account of, and which they have forgotten. Their disbelief is despite Allah revealing clear *ayaat* as evidence against them and as a nullification of their excuses, and Allah is a witness over all things.

● **Tafseer:**

{إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ} – “**Indeed, those who oppose Allah and His Messenger**”. Meaning, those who oppose Allah and His Messenger ﷺ and disobey their commands. This is like Allah’s saying:

﴿ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ﴾

**That is because they opposed Allah and His Messenger.** [al-Anfal: 13]

The *mushaaqah* mentioned in Surat al-Anfaal is the same as the *muhaadah* mentioned in this *ayah* and carries the meaning of opposition. The mention of the *muhaadah* is suitable because the *hudoos* (limits) of Allah were mentioned in the previous *ayah*. The disbelievers have transgressed the limits of Allah and His Messenger ﷺ by disbelieving and showing enmity to the believers and opposing Allah and His Messenger ﷺ.

{كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ} – “**Are disgraced as those before them were disgraced**”. Since the disbelievers did not submit to the command of Allah, they became opponents of Allah and His Messenger ﷺ, and therefore Allah recompensed them with the worst recompense. They will be humiliated and disgraced (*al-kabt*) in this world and will not achieve anything except destruction and humiliation.

The threat is expressed in the past tense to emphasize its inevitability because it is Allah who will humiliate them, and Allah has power over all things. Essentially, their humiliation is inevitable; it is as if it has already occurred. They will be humiliated and disgraced just as the previous disbelieving nations were humiliated and disgraced, such as the people of Nuh, ‘Aad, Thamud and others.

It is the way of Allah (*Sunnatul Allah*) with all those who oppose Him, whether from the previous nations or later ones. This is a *bishaara* (glad tidings) for the believers of their victory over their disbelieving enemies.

{وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ} – “**And We have certainly sent down clear ayaat**”. They have disbelieved and opposed Allah and His Messenger ﷺ despite Allah sending down clear and explicit *ayaat* (signs). What is meant is the *ayaat* of the Quran which attest to the truthfulness of the Prophet ﷺ and make clear the fate of those who oppose Allah and His Messenger ﷺ.

{وَاللَّكَفِيرِينَ عَذَابٌ مُهِينٌ} – “**And for the disbelievers is a humiliating punishment**”. The disbelievers who oppose Allah and His Messenger ﷺ will be humiliated in this world and will also face a humiliating punishment in the Hereafter. It will strip them of their arrogance and pride. Thus, they will face disgrace, humiliation, shame, and loss both in this world and in the Hereafter, and Allah is the most Just and does not oppress anyone.

{يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا} – “**On the Day when Allah will resurrect them all together**”. That is, mention to them when Allah will resurrect them all to call them to account. This strikes fear in the heart of a person of that Day (*tahweel*) and magnifies its importance (*ta’theem*).

{فَيُنَبِّئُهُمْ بِمَا عَمِلُوا} – “**And inform them of what they did**”. Allah will inform the disbelievers on the Day of Judgement of all their deeds, rebuking them and exposing them in front of all the creation. This is because of their opposition to Allah and His Messenger ﷺ in this world.

{أَحْصَاهُ اللَّهُ وَنَسُوهُ} – “**Allah had kept account of it, while they have forgotten**”. Allah has enumerated and kept account of all their deeds. He has enumerated the what, how, when, and where of their deeds. Nothing escapes Allah’s knowledge. Allah praises Himself for this precise enumeration in Surat al-Anbiya: ‘*And sufficient are we as accountant.*’ [al-Anbiya: 47]

Allah has enumerated the deeds of the disbelievers, yet they have forgotten them. Their neglect is due to their underestimation of their consequences. They do not understand the danger of their disbelief because they do not consider it as an enormous sin.

{وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ} – “**And Allah is a Witness over all things**”. Allah is fully aware; nothing escapes Him, and nothing is hidden from Him. This is why He has enumerated their deeds and they have forgotten them.

● **Points of benefit and rulings:**

1. Opposing Allah and His Messenger ﷺ (and it is the most severe form of disobedience) is from the characteristics of the disbelievers.
2. That *al-kabt* (humiliation) is the way of Allah concerning those who oppose Him and His Messengers.
3. The Quran is sent down by Allah. The evidence for this in the Quran is abundant.
4. Allah’s accounting of the deeds of His servants through His Knowledge and with the recording of the trusted angels.
5. The belittlement of the disbelievers towards their evil deeds, hence their forgetfulness of them.
6. Allah will resurrect all the creation – both the former and the later generations.

7

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

***(7) - Do you not see that Allah knows what is in the heavens and what is on the earth? There is in no private conversation among three but He is the fourth of them, nor among five but He is the sixth of them - and no less than that and no more except that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is, of all things, Knowing.***

- **General meaning:** After Allah informed of His Knowledge of the disputing woman and affirmed His Knowledge of the actions of the disbelievers, and that He is witness over everything, He confirmed all of that by informing of His comprehensive Knowledge of everything.

● **Tafseer:**

{أَلَمْ تَرَ} – “**Do you not see**”. This *ayah* is general and does not address anyone in particular. It is general for anyone who understands and has knowledge of what is being said. The *ru’yah* (seeing) is the *ru’yah* of knowledge meaning ‘do you not know.’ The question form is for confirmation, meaning it is known with certainty that Allah has knowledge of all things.

{أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ} – “**That Allah knows what is in the heavens and what is on the earth?**”. Allah knows of all the creation that is in the heavens and the earth, such as the angels, jinn, humans, and others. His Knowledge includes knowledge of their conditions and what they say and what they do.

Allah specifically mentioned the heavens and the earth because the extent of knowledge of the creation ends with them. They do not know more than what is in the heavens and the earth. In the Quran, when the heavens and earth are mentioned in the same context, the heavens are

predominantly mentioned before the earth. This is because of their greatness, loftiness, and honour of their inhabitants (angels).

The expression *ya'lam* (He knows) is expressed in the present tense which signifies that Allah's Knowledge is continuous and is comprehensive of everything that occurs at all time. He is not unaware of even the weight of a *dharra* (small ant) on the earth or in the heavens nor anything smaller or greater than that.

{مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ} – “**There is in no private conversation among three**”. After Allah mentioned His general Knowledge, He gives a specific example of this encompassing Knowledge. The expression *najwa* means a private conversation. It is derived from the ward *najwat* which means a high place. This is because those who converse privately often withdraw to an elevated place so that no one sees or hears them.

{إِلَّا هُوَ رَابِعُهُمْ} – “**But He is the fourth of them**”. Allah is the fourth of three conversing privately. He is aware of them and is watching them. He hears their words and knows their secrets and private conversations.

{وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ} – “**Nor among five but He is the sixth of them**”. There are no five people conversing privately except that Allah is the sixth of them.

{وَلَا أَذْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ} – “**And no less than that and no more**”. Meaning, less than the three (two or one) for Allah even knows what the soul whispers to itself. Also, what is greater than the five (six and above). The intended meaning is to affirm Allah's encompassing Knowledge of those who converse privately regardless of their number. The two numbers (three and five) are mentioned specifically while the others are implied.

{إِلَّا هُوَ مَعَهُمْ أَيَّنَ مَا كَانُوا} – “**Except that He is with them wherever they are**”. This part of the *ayah* affirms Allah's *Ma'iyah*, meaning that Allah is with His creation. Allah's *Ma'iyah* refers to His state of Knowledge of all things, and His Hearing and Seeing of all things. This is like Allah's statement: 'Verily, I am with you, hearing and seeing.' [Taha: 46]

It in no way resembles the *ma'iyah* of His creation which necessitates that they are in the same place. Rather, we affirm Allah's *Ma'iyah* while also affirming His 'Uluw (Transcendence) over the creations.

Allah is with those who converse privately with His Knowledge. He sees and hears them, and nothing of their affairs is hidden from Him. He is with them wherever they may be, even if they are under the earth, whether they are nearby or far away. Allah knows what transpires between them, despite the differences in their locations, they are all equal in Allah's Knowledge.

{ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ} – “**Then He will inform them of what they did on the Day of Resurrection**”. Allah will inform them of their deeds, the small and the great, and will hold them to account for it based on what they did in this world, whether good or evil. He will then recompense them accordingly.

The Day of Resurrection (*Yawmul Qiyamah*) was given this name because the people will rise (*yaqumoon*) from their graves for the gathering, accountability, and recompense. Allah says: 'The Day when people will rise before the Lord of the worlds'. [al-Mutafifeen: 6]

{إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} – “**Indeed, Allah is, of all things, Knowing**”. Allah has knowledge of everything which exists and everything which does not exist, the possible and impossible, the small and large, the evident and the hidden. This is affirmation of Allah's encompassing Knowledge. It serves as a warning against disobedience and an encouragement towards acts of obedience.

- **Points of benefit and rulings**

1. The Prophet ﷺ and all the believers have the knowledge that Allah encompasses all things with His Knowledge.
2. Nothing of what those who converse privately is hidden from Allah.
3. Allah's *Ma'iyah* (Being with His creation) implies His Knowledge, not His physical presence, for Allah is above His Throne while also being with His servants. This is the creed of *Ahlu Sunnah wal-Jama'ah*, contrary to the *Hulooliyya* who negate that Allah is transcendent over His creation, claiming that He is omnipresent. Allah is far above their false assertion.
4. Allah's enumeration of the deeds of His servants and that He will inform them of their deeds on the Day of Resurrection and recompense them accordingly.

8

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾ ﴾

*(8) - Have you not seen those who were forbidden from private conversations, then they return to that which they were forbidden from and converse among themselves about sin and aggression and disobedience to the Messenger. And when they come to you, they greet you with that by which Allah does not greet you and say among themselves: 'Why does Allah not punish us for what we say?' Sufficient for them is Hell, which they will enter to burn, and wretched is the destination.*

- **General meaning:** Allah astonishes His Messenger ﷺ with the news of those whom He has forbidden from partaking in private conversations which involve sin, aggression, and disobedience to the Messenger ﷺ, then they return to what they were forbidden from.

Also, from their bad behaviour is that when they come to the Prophet ﷺ, they treat him with disrespect by greeting him in a manner that is inappropriate and not sanctioned by Allah. They are deceived by Allah's temporary respite for them; however Allah promises them the Hellfire, which is the severest of punishments.

- **Tafseer:**

{ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى } – *“Have you not seen those who were forbidden from private conversations”*. This *ayah* specifically addresses the Prophet ﷺ because it was he who forbade the Jews from their malicious private conversations, however it can also be general and addresses every listener and reader.

The Jews were forbidden from their private conversations because they were vile and involved the disobedience of Allah and His Messenger ﷺ. They would wink at each other mockingly in the presence of the believers. As for the private conversations which involve righteousness and piety, they are permissible and praiseworthy as mentioned in the following *ayah*.

Like the previous *ayah*, the *ru'yah* (seeing) mentioned in this *ayah* is the *ru'yah* of knowledge meaning: *‘Do you not have knowledge of those who were forbidden from private conversations?’* The question form expresses wonder and amazement at the audacity of their actions. It urges the addressee to observe and wonder.

{ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ } – *“Then they return to that which they were forbidden from”*. Meaning, after they were forbidden from partaking in malicious private conversations and had refrained, they

reverted to them. This adds to their condemnation, because returning to vile behaviour after being forbidden from it, is worse than engaging in it initially.

{وَيَتَنَجَّوْنَ بِاللَّيْلِ وَالنَّجْوَى وَمَعِصِيَةِ الرَّسُولِ} – **“And converse among themselves about sin and aggression and disobedience to the Messenger”**. Allah explains what their private conversations involved. They would involve sin which encompasses disbelief and what is lesser than that, including the condemnation of the Prophet ﷺ and his companions. They would also involve aggression against the believers. They would speak highly of it and encourage each other towards it. They would also involve the disobedience of the Messenger ﷺ, by opposing him in everything that he ordered them with.

This is the mention of something specific after something general because the disobedience of the Prophet ﷺ is included in the sin and aggression. However, it was specifically mentioned to demonstrate its enormity. Also, the fact that the Prophet ﷺ was addressed with his title (*rasool*) and not his name, shows the enormity of the disobedience because a messenger should be obeyed rather than disobeyed.

{وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ} – **“And when they come to you, they greet you with that by which Allah does not greet you”**. This is another reprehensible action of the Jews which Allah mentions. When they would greet the Prophet ﷺ, instead of saying ‘*al-salaamu a’laikum*’ (peace be upon you), they would say ‘*assamu a’laikum*’ (death be upon you), as an indirect way of expressing their contempt and disrespect of the Messenger of Allah. [Muslim]

{وَإِذَا جَاءُوكَ} – **“And when they come to you”**. When they would attend your gatherings. This is specifically addressing the Prophet ﷺ.

{حَيَّوْكَ} – **“They greet you”**. It would outwardly appear as a greeting while in reality it was an insult and a *du’aa* for evil. The origin of a *tahiyya* is a supplication for life which later became commonly used a greeting, then it was designated by the *Shari’ah* as a specific *du’aa*, namely the greeting of ‘*al-salaamu a’laikum*’.

{بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ} – **“With that by which Allah does not greet you”**. They greet you with an unjust greeting that Allah has not legislated, nor has He greeted you with it, for they say: ‘*Death be upon you, o Muhammad.*’ As for Allah’s greeting to His Messengers, it is a pure and blessed greeting, as Allah says: ‘*And peace be upon the Messengers.*’ [al-Saafat: 181]

{وَيَقُولُونَ فِي أَنفُسِهِمْ} – **“And say among themselves”**. Within their hearts or among themselves when they are together privately.

{لَوْلَا يُعَذِّبْنَا اللَّهُ بِمَا نَقُولُ} – **“Why does Allah not punish us for what we say?”**. They are mockingly seeking the punishment of Allah for what they say of the Prophet ﷺ and believers. They say, if he was truly a Prophet, Allah would hasten to punish us. They took their actions lightly because no punishment was forthcoming. However, although Allah did not punish them in this world, He reserved their punishment for the Hereafter, which is greater and more disgraceful than the punishment of this world.

{حَسْبُهُمْ جَهَنَّمُ} – **“Sufficient for them is Hell”**. Jahannam is enough for them, and its punishment suffices them. Every other punishment pale in comparison to its punishment.

{يَصَلَوْنَهَا} – **“Which they will enter to burn”**. They will enter it and experience its intense heat as they burn. The term *al-siliyy* (الصَّلِيَّة) is used to refer to burning something with fire.

{فَبئْسَ الْمَصِيرُ} – **“And wretched is the destination”**. Meaning, that the Hellfire is the most wretched destination. A short lifetime in this world, then the wretched destination of the Hellfire for eternity! We seek refuge in Allah from that.

- **Points of benefit and rulings**

1. Among the reasons for amazement is being deluded by the disobedience of Allah and being deluded by His reprieve.
2. It is obligatory for a servant to refrain from what Allah has forbidden and to remain steadfast in doing so.
3. It is forbidden to be persistent upon sin and to be deluded by the forbearance of Allah.
4. It is prohibited to engage in secret conversations which involve sin and aggression.
5. It is prohibited to disobey the Messenger ﷺ and prohibited to behave improperly towards him in greetings or otherwise.
6. Allah's support for His Prophet ﷺ, by exposing those individuals mentioned in the *ayah*, and informing the Prophet ﷺ of what they conceal in their hearts.
7. The threat of the Hellfire is sufficient as a warning. It is the worst destination, and the most wretched of people are those end up there.

9 - 10

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا التَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾﴾

*(9) - O you who believe, if you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered. (10) - Private conversations are only from the Shaytan that he may cause grief to the believers, but he will not harm them at all except by the permission of Allah. And upon Allah let the believers rely.*

- **General meaning:** Allah addresses the believers by prohibiting them from private conversations which involve sin, aggression, and disobedience to the Messenger ﷺ, which Allah criticised the Jews for doing in the previous *ayah*. Allah orders His believing servants to do the opposite, which is to engage in pious and righteous discussions. He also commands them to generally maintain a state of *taqwa* (piety) and informs them that the forbidden and blameworthy private conversations are from the Shaytan to distress the believers. The forbidden private conversations will not harm the believers in any way except with the permission of Allah, therefore they should place all their reliance on Allah, for He is sufficient for them.
- **Tafseer:**  
An *ayah* which commences with Allah addressing the believers has multiple benefits.
  1. Firstly, it indicates the importance of the mentioned ruling because calling someone with {يَا} demands their attention. They will turn towards you and listen to the important matter you have to say.
  2. Secondly, calling the believers with the description of *Imaan* indicates that obeying the command or avoiding the prohibition is from the requirements of *Imaan*. This inspires the believers and encourages them to comply.
  3. Thirdly, neglecting the command or committing the prohibition represents a deficiency in *Imaan*. Therefore, the *Imaan* of a believer increases as they engage in private conversations about righteousness and piety, and decreases if they involve sin, aggression, or disobedience to the Messenger ﷺ.

{يَا أَيُّهَا الَّذِينَ آمَنُوا} – “**O you who believe**”. Those who believed in Allah and His Messenger ﷺ and followed his way.

{إِذَا تَنَجَّيْتُمْ} – “**If you converse privately**”. If you intend to speak in private with one another.

{فَلَا تَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ} – “**Do not converse about sin and aggression and disobedience to the Messenger**”. Do not let your private conversations be like the private conversations of the Jews which involved sin, aggression, and disobedience of the Messenger ﷺ. The prohibition of discussing these matters privately means that it is even more important not to discuss them openly.

{وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى} – “**But converse about righteousness and piety**”. Converse about *al-birr* (righteousness) which is to do good deeds, and also converse about *al-taqwa* (piety) which is to avoid sins.

{وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ} – “**And fear Allah, to whom you will be gathered**”. Due to the greatness of *taqwa*, Allah repeated the command to adhere to it. That is, have *taqwa* of Allah by obeying His commands and avoiding His prohibitions, for Allah will gather the creation on the Day of Judgement to see who adhered to His *taqwa* and will reward and punish them accordingly.

{إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ} – “**Private conversations are only from the Shaytan**”. This is referring to the prohibited *najwa* which was mentioned previously, and which involves sin, aggression, and disobedience of the Messenger ﷺ. This is known from the {آل}. These forbidden private conversations are from the whispers and adornments of the *Shaytaan*, for he only invites to sin, aggression, and disobedience of the Messenger ﷺ.

{لِيَحْزَنَ الَّذِينَ آمَنُوا} – “**That he may cause grief to the believers**”. The *Shaytan* invites towards evil private conversations so that grief may enter upon the believers. When the believers see the Jews conversing privately, they may assume that they are discussing an event that has befallen the Muslims, such as a defeat. Or they may assume that they are plotting to kill or harm them. This may no doubt grieve them.

{وَلَيْسَ بِضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ} – “**But he will not harm them at all except by the permission of Allah**”. The *Shaytan* will not harm the believers in any way, whether it is small or large, except with Allah’s permission. The *idhn* (permission) here refers to the *Mashee’ah* of Allah or *Idhn Kawni* which is synonymous with His decree. If He wishes and decrees that no harm will befall the believers, then no harm will befall them, and if He wishes and decrees that harm will befall them, then it will befall them according to what He has decreed. Therefore, the believers should not be bothered or concerned about the private conversations of their enemies because nothing of it will befall them except what Allah has decreed.

{وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} – “**And upon Allah let the believers rely**”. Let the believers entrust their affairs with Allah and depend on Him to achieve their goals. Whoever relies upon Allah, He is sufficient for them, and whoever seeks refuge in Him, He will protect them. This is similar to Allah’s statement: ‘*Indeed, my servants, there is no authority for you over them, and sufficient is your Lord as Disposer of affairs*’. [al-Israa: 65]

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

1. The prohibition of conversing privately with sin and aggression. The prohibition is amplified if it is done openly.
2. The obligation of restricting private conversations to righteousness and piety. Righteousness (*birr*), is every commanded act and piety (*taqwa*), is avoiding every prohibited act.
3. The obligation of having *taqwa* in Allah in all matters, out of fear of Him to whom is the gathering and resurrection.

4. The private conversations which might grieve the believers are the ones which the *Shaytan* calls to. This includes the advice of the Prophet ﷺ: ‘When you are three, then do not let two of you converse privately, excluding the third until you mix with the people, because that would grieve him’. [Bukhari and Muslim]
5. What the *Shaytan* commands to harm the believers will not harm them except with the permission of Allah. The *Shaytan* is eager to cause harm to the believers.
6. Having *tawakkul* (trust) in Allah is from the strongest means of avoiding harm.

11

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ ﴿١١﴾

**(11) - O you who believe, when you are told to make room in the gatherings, then make room; Allah will make room for you. And when you are told to rise, then rise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.**

- **General meaning:** This is a guidance from Allah to the believers regarding some of the etiquettes that should be followed in gatherings. These include making room when the gathering is crowded so that the ones entering find a place. Also, the obligation of standing from your place when it is necessary to do so and you are told to. Allah promises those who comply with these guidance’s spaciousness and elevation in rank, in this world and in the Hereafter. Finally, Allah concludes the *ayah* by reminding His servants that He is All-Aware of their deeds.

- **Tafseer:**

{يَأْتِيهَا الَّذِينَ ءَامَنُوا} – “O you who believe”. This is a call from Allah to those who have believed in Him and believed in His Messenger and followed him. The benefits of Allah addressing the believers in this way have preceded in the previous *ayaat*.

{إِذَا قِيلَ لَكُمْ} – “When you are told”. Regardless of who tells you. This is why the doer is left unmentioned.

{تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا} – “To make room in the gatherings then make room”. Meaning, spread out in the gatherings so that any newcomers have the opportunity to sit in the gathering. This will not harm anyone who is already sitting, for they will still have room in the gathering.

A *majlis* (gathering) was called as such because in it, people sit (*yajlisoon*) together. This is inclusive of any gatherings held in the homes, educational institutions, or mosques. In all these gatherings, space should be made if required. This is why it was mentioned in the plural form (*majaalis*).

This is what is legislated in the gatherings, to make room for any newcomers, however it is not permissible to remove a person from the gathering so that you can take their place. The Prophet ﷺ said: ‘No person should ask another person to stand from their place and then he should himself sit there, however make room for one another, and spread out.’ [Bukhari and Muslim]

It is also possible that the ruling extends to those who are conversing with one another in a gathering. No one should monopolise the conversation, but rather give the opportunity for others to speak when they wish to do so. Also, they should not interrupt others while they are speaking. These are all from the etiquettes of the gatherings.

{يَفْسَحِ اللَّهُ لَكُمْ} – “Allah will make room for you”. Allah will grant you spaciousness and expansiveness in everything you seek including sustenance, ease of mind, longevity of life, in the grave, and in the Hereafter.

Although the *ayah* is mentioned in the context of specifically making room for those sitting in a gathering, it also generally applies to whoever gives room to the slaves of Allah by opening the doors of goodness and comfort upon them. Allah will grant them spaciousness from the goodness of this world and the Hereafter. The Prophet ﷺ said: ‘Whoever relieves a believer from one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection. And if anyone makes it easy for the one who is indebted, Allah will make it easy for him in this world and in the Hereafter.’ [Tirmidhi - Saheeh]

The *ayah* is also evidence for the principle ‘the reward is from the same classification as the action’ because Allah has promised that He will make room for the believers in all their affairs if they make room for each other in the gatherings. This principle is also applicable in the context of punishment and is referenced many times in the Quran. [al-Hajj: 40] [al-Rahman: 60], [al-Taubah: 67]

{وَإِذَا قِيلَ ائْتُوا فَانْتَرُوا} – “And when you are told to rise, then rise”. If you are ordered to rise and make room for those who are coming, then rise and do not hesitate. Since it is an order from Allah, there is no inconvenience in it. This also includes when you are invited to do something good, like stand for the prayer, or stand in *jihaad*, or to stand firm in enjoining good and forbidding evil – then you must stand in compliance to the order of Allah.

{يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ} – “Allah will raise those who have believed among you and those who were given knowledge, by degrees”. Allah will raise the ranks of the believers who obey His command and the command of His Messenger ﷺ, and those who have been given knowledge to higher levels. A believer should not think that arising and making room for their brother will diminish their right and honour. Rather it will increase their virtue and standing with Allah because they have complied with His command. In fact, doing these things is indicative of a person’s knowledge and *Imaan*.

Those whom Allah gave knowledge are themselves believers, however Allah specifically mentioned them to show their high status, as if they were another level. This is because they combined between knowledge and actions. The Prophet ﷺ said: ‘The superiority of the scholar over the devout worshipper is like the superiority of the full moon over the rest of the stars’. [Abu Dawud - Saheeh]

The *ayah* also indicates that knowledge in its essence is a gift and bestowal from Allah. It is a favour He grants to whom He wills. This is reiterated many times in the Quran. [al-Nisaa: 113] [al-Naml: 15]

{وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ} – “And Allah is Acquainted with what you do”. Allah is aware of the deeds of His servants and will recompense each person for their deeds. If they are good, the outcome will be good and if they are bad then the outcome will be bad. His name al-Khabeer carries the meaning that He is knowledgeable of the innermost aspects of matters as well as their apparent and outermost aspects. Nothing is hidden from Him.

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

1. *Imaan* calls to the obedience of Allah in His commands and prohibitions which is why Allah mentions it before the orders or prohibitions.
2. The host of the gathering has the authority to instruct the people sitting in a gathering to what is beneficial for them.
3. It is obligatory to make room and rise for the those sitting if the host of the gathering requests it.
4. The reward is from the same classification as the action.
5. Knowledge and *Imaan* are causes of elevation in this world and the Hereafter.

6. Allah's awareness of His servants' actions as indicated by His Name al-Khabeer.
7. The completeness of Islam as shown by its inclusion of all virtues and good morals.

12 - 13

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَاتٍ فَإِذ لَّمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ؕ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾﴾

*(12) - O you who believe, if you converse privately with the Messenger, present before your private conversation a charity. That is better for you and purer. But if you do not find the means - then indeed, Allah is Forgiving and Merciful. (13) - Do you find yourself reluctant to give something in charity before conversing privately with him? Then when you do not and Allah has forgiven you, then establish the prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.*

- **General meaning:** This is guidance from Allah to His believing servants, that if they wish to have a private conversation with the Prophet ﷺ, they should offer a charity beforehand. Doing so is beneficial for them and purifies their hearts. However, if this is difficult for them and they do not do it, they should remain committed to establishing the prayer, giving *zakaat*, and obeying Allah and His Messenger ﷺ because Allah is fully aware of their intentions and their deeds.

- **Tafseer:**

{يَأَيُّهَا الَّذِينَ ءَامَنُوا} – “**O you who believe**”. This is another call from Allah to those who have believed in Him and believed in His Messenger ﷺ and followed him. The address to the believers was reiterated to emphasize the significance of what the *ayah* contains regarding the manners and etiquettes of private conversations with the Prophet ﷺ.

{إِذَا نَجَيْتُمُ الرَّسُولَ} – “**If you converse privately with the Messenger**”. If you wish to engage the Prophet ﷺ in a private conversation to discuss some of your matters with him.

{فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَانِكُمْ صَدَقَةً} – “**Present before your private conversation a charity**”. Give charity to the poor before your private conversation, not to the Prophet ﷺ himself because it is forbidden for him and for his household to accept charity.

{ذَٰلِكَ خَيْرٌ لَّكُمْ} – “**That is better for you**”. Presenting a charity before you intend to converse privately with the Prophet ﷺ is better for you because of what it contains of great reward and veneration of the Prophet ﷺ.

{وَأَطْهَرٌ} – “**And purer**”. Purer for your hearts from the disease of stinginess and from the boldness of excessively burdening the Prophet ﷺ with questions and private conversations. This is because charities are a source of purifying the soul. [al-Tawbah: 103]

There are numerous positive effects of charity upon a believer such as tranquillity in their hearts, happiness, and contentment. These are all evidences of increased *Imaan* in the heart. This is why the Prophet ﷺ said: ‘*And giving charity is proof.*’ Meaning, proof of the *Imaan* of the one who gives in charity and proof of their certainty in Allah’s promise. [Muslim]

The *ayah* does not specify the amount of charity that must be given, but it would seem that the sufficient or minimum amount is that which alleviates the hunger of the poor and needy.

The obligation of giving charity before engaging in a private conversation with the Prophet ﷺ has several benefits.

1. Reverence for the status of the Prophet ﷺ.
2. The poor and needy will benefit.
3. Easing the burden on the Prophet ﷺ. When some Muslims learned of the obligation, they refrained from seeking private conversations with the Prophet ﷺ, either out of attachment to wealth or out of stinginess.
4. Distinguishing between those who prioritise worldly matters and those who prioritise the Hereafter.

{فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ} – **“But if you do not find the means - then indeed, Allah is Forgiving and Merciful”**. Meaning, if you do not have the means to give a charity before seeking a private conversation with the Prophet ﷺ. This is indicative of the obligation to give charity. Then Allah is Ghafoor; He covers the sin and overlooks its consequences, and He is Raheem; He bestows His Mercy upon the creation. The use of these two Names of Allah is a precursor to the abrogation (*naskh*) of the obligation of giving charity in the following *ayah*.

{ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتُمْ} – **“Do you find yourself reluctant to give something in charity before conversing privately with him?”**. Meaning, do you feel reluctant to give charity because you fear poverty as a result of doing so? The use of the past tense indicates their actual reluctance. The question is intended to reveal what crossed their minds as a precursor to the removal of the hardship through abrogation in the subsequent *ayah*.

The charities are mentioned in the plural form (*sadaqaat*) - and Allah knows best - because their reluctance stemmed from having to give a charity for each private consultation, thus resulting in potentially multiple charities. The singular form (*sadaqah*) is used in the previous *ayah* because the obligation outlined is a single charity for a single private conversation.

{فَإِذْ لَمْ تَفْعَلُوا} – **“Then when you do not”**. Since you did not give a charity because it was not easy for you, and you perhaps did not have the means. This is strong evidence that none of the *Sahabah* actually paid the charity. There are very weak narrations which report that Ali ؑ was the only one who implemented the *ayah* and gave a charity before he conversed privately with the Prophet ﷺ.

{وَتَابَ اللَّهُ عَلَيْكُمْ} – **“And Allah has forgiven you”**. Allah has excused you and granted you permission to leave the charity when intending to speak privately with the Prophet ﷺ. This is an abrogation of the obligation in the previous *ayah* which is a mercy on them because they were always in need of conversing privately with the Prophet ﷺ.

{فَأَقِمْوْا الصَّلَاةَ وَآتُوا الزَّكَاةَ} – **“Then establish the prayer and give zakah”**. If you are unable to pay the charity and Allah has subsequently removed the obligation to do so, then continue to uphold the pillars of the religion; the prayer and the *zakaat*.

{وَأَطِيعُوا اللَّهَ وَرَسُولَهُ} – **“And obey Allah and His Messenger”**. Obey Allah and His Messenger ﷺ by complying with their commands, heeding their prohibitions, believing what they have told us and adhering to the limits set by Allah. The mention of something general after something specific is to emphasize the obligation of always adhering to the religion of Allah, regardless of the circumstances.

{وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ} – **“And Allah is Acquainted with what you do”**. He encompasses your deeds both inwardly and outwardly, and He will recompense them for you.

- **Points of benefit and rulings**

1. From the rights of the Prophet ﷺ upon the believers is to show respect towards him by avoiding excessive private conversations with him.

2. Allah legislated giving charity before private conversations to deter those who do not have a pressing need; thus, preserving the right of the Prophet ﷺ.
3. What Allah has prescribed in terms of acts of worship contain goodness and purification for those who obey His commands.
4. Whoever does not have the means to give in charity is not sinful if they seek private conversations with the Prophet ﷺ. Their situation invokes Allah's forgiveness and mercy.
5. The abrogation (*naskh*) of the ruling of giving charity before privately conversing with the Prophet ﷺ.
6. From Allah's Mercy is the alleviation of hardships by abrogation of what is difficult for them.
7. The greatest way of showing gratitude to Allah for the blessing of ease and leniency in the religion is to adhere to the obedience of Allah and His Messenger ﷺ. From that is the establishing of the Prayer and giving *zakaat*.

#### 14 - 19

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مِمَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾ لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ ﴾

*(14) - Have you not seen those who take as allies a people upon whom is the wrath of Allah? They are neither of you nor of them, and they swear to a lie while they know. (15) - Allah has prepared for them a severe punishment. Evil indeed is that which they used to do. (16) - They took their oaths as a cover, so they averted from the path of Allah, and for them is a humiliating punishment. (17) - Their wealth and their children will avail them nothing against Allah. They will be the companions of the Fire; they will abide therein forever. (18) - On the Day when Allah will resurrect them all together, they will swear to Him as they swear to you and they think that they have something. Indeed, it is they who are the liars. (19) - The Shaytan has overpowered them and made them forget the remembrance of Allah. They are the party of Shaytan. Indeed, it is the party of Shaytan that will be the losers.*

- **General meaning:** These *ayaat* mention the state of the hypocrites in this world and in the Hereafter, criticising and threatening them, and warning the believers against following their path. The *ayaat* begin with a depiction of their blameworthy condition, and concludes with a description of their ultimate end, namely the epitome of loss in the Hereafter. After Allah mentioned the vile acts of the Jews, such as conversing in sin and aggression, He followed this with the mention of their allies and brethren, namely the hypocrites.
- **Tafseer:**

{أَلَمْ تَرَ} – **“Have you not seen”**. The *ru’yah* (seeing) mentioned in the *ayah* is the *ru’yah* of knowledge. That is, Has the knowledge not reached you about those who take as allies a people upon whom is the wrath of Allah?

The *ayah* specifically addresses the Prophet ﷺ; however, it can also be general and addresses any listener or reader. The question form expresses wonder and amazement at the despicable state of the hypocrites whereby they ally themselves with the Jews, despite them not being from their kind and not following their religion because the hypocrites are polytheists. The hypocrites became allies with the Jews, who are the strongest enemies to the Muslims. They became spies for them against the Muslims, conveying to them their news and revealing their secret.

{إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ} – **“Those who take as allies a people upon whom is the wrath of Allah?”**. The people upon whom is Allah’s wrath (*ghadab*) are the Jews, and those who have allied with them are the hypocrites. The word *al-tawallee* carries the meaning of love, support, and affection. The hypocrites were driven to ally with the Jews by their mutual enmity toward Islam and the Muslims. The hypocrite’s alliance with the Jews indicates their hostility and hatred towards the Muslims, despite claiming to be from them. Their alliance also suggests the rising strength and influence of the Muslims at that time since the hypocrites only appear at the time of strength of the Muslims.

{مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ} – **“They are neither of you nor of them”**. The hypocrites are not from the believers in their inward *Imaan* and belief, nor like the Jews in their outward appearance, rather they waver between the two. [al-Nisaa: 143]

The Prophet ﷺ said: ‘*The parable of the hypocrite is that of a sheep that roams aimlessly between two flocks, sometimes following one, and sometimes following another.*’ [Muslim]

{وَيَخْلِفُونَ عَلَى الْكُذِبِ} – **“And they swear to a lie”**. The hypocrites swear falsely to the believers when they meet them claiming that they are believers. This is their habitual behaviour whenever they encounter the Muslims. [al-Tawbah: 56 & 62]

{وَهُمْ يَعْلَمُونَ} – **“While they know”**. The hypocrites know that they are lying in their oaths they make to the believers that they are from them. Allah exposes their lies, because they are swearing in regard to something great (*Imaan*) knowing their own falsehood.

{أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا} – **“Allah has prepared for them a severe punishment”**. Allah has prepared for them a severe punishment in the Hereafter because of their hypocrisy and disbelief, their aid and support of the disbelievers and their deceit and betrayal. Their punishment is that they will be in the lowest level of the Hellfire.

{إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ} – **“Evil indeed is that which they used to do”**. Their deeds were terrible and reached the highest levels of corruption because with these evil deeds, they incurred the anger of Allah and brought the threat of punishment and curses upon them.

{أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً} – **“They took their oaths as a cover”**. They took their false oaths as a protection from the rebuke of Allah, His Messenger ﷺ, and the believers, and to shield themselves so that their lives and wealth would not be taken.

{فَصَدُّوا عَن سَبِيلِ اللَّهِ} – **“So they averted from the path of Allah”**. They averted others from the path of Allah, meaning Islam. They did so by distorting its truth and defaming its men. Many people were deceived by their oaths and were subsequently hindered from the path of Allah. Some scholars have mentioned that the path of Allah is referring to *Jihaad*, meaning that the hypocrites averted the believers from fighting and killing them and taking their wealth.

{فَلَهُمْ عَذَابٌ مُّهِينٌ} – **“And for them is a humiliating punishment”**. A punishment that brings them the utmost humiliation as a recompense for their averting and misleading from the path of Allah. The severe punishment is for their averting others from the path of Allah.

{لَنْ نُنْعِيَنِي عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِّنَ اللَّهِ شَيْئًا} – **“Their wealth and their children will avail them nothing against Allah”**. Their wealth and children which they take as a source of pride in this world, will not protect or help them on the Day of Judgement from the punishment of Allah. Similarly, it will not bring them any share of reward from Allah.

{أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ} – **“They will be the companions of the Fire; they will abide therein forever”**. They will remain in the fire for eternity. The punishment will never cease for them. The term *Ashaabul Naar* (Companions of the Fire) is only used for those who will dwell in it forever. It is not said of the disobedient believers that they are the companions of the fire, even if they enter it and are punished in it. This is because eventually, they will be taken out of it and admitted into Paradise after they atone for their sins.

{يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا} – **“On the Day when Allah will resurrect them all together”**. Meaning, remember the Day of Resurrection when Allah will resurrect them all for judgement and reckoning. None of them will be left behind or can escape.

{فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ} – **“They will swear to Him as they swear to you”**. They will swear to Allah in the Hereafter that they are Muslims and not disbelievers or hypocrites, just as they would swear to the believers in this world. This is an indication that they will persist upon their hypocrisy in this world until they die because whoever lives upon something, will die upon it, and will be resurrected upon it.

{وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ} – **“And they think that they have something”**. They will believe in the Hereafter, due to their familiarity with lying in this world and what they gained from it, that they are upon something beneficial that will save them from the punishment of Allah. However, it is nothing but false imaginations because Allah is never deceived by lies.

{أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ} – **“Indeed, it is they who are the liars”**. They are complete in their lying, as if no one else lies but them; for they lied to Allah while being in His presence. The words {أَلَا} and {إِنَّ} are emphatic elements which indicate that lying is deeply entrenched in them.

{أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ} – **“The Shaytan has overpowered them”**. The Shaytan has taken control over them and surrounded them both internally and externally with his whisperings and deceit until they followed him. He made their deeds seem fair to them and caused them to forget the remembrance of Allah.

{فَأَنسَنَهُمُ ذِكْرَ اللَّهِ} – **“And made them forget the remembrance of Allah”**. They did not remember Allah with their tongues or with their hearts, nor did they act in accordance to His commands. Instead, they followed the Shaytan in what he desires of mankind, in that they sin and disobey their Lord. This is why they are the party of Shaytan.

{أُولَئِكَ حِزْبُ الشَّيْطَانِ} – **“They are the party of Shaytan”**. They are his soldiers and followers. Whoever has Shaytan as their leader, he will mislead them and guide them to the Hellfire. [Fatir: 6]

{أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ} – **“Indeed, it is the party of Shaytan that will be the losers”**. Meaning the ultimate losers, for their end is in the Hellfire. This is their inevitable fate. Also, they have lost their *deen* (religion), their worldly interests, their own souls and families.

- **Points of benefit and rulings**

1. The hypocrites are a third category between the believers and disbelievers.

2. The hypocrite's allegiance to the Jews (inwardly) excludes them from being considered among the believers. Similarly, their display of Imaan (outwardly) excludes them from being considered disbelievers.
3. The Jews are those who have incurred Allah's anger.
4. The lies of the hypocrites are deliberate and intentional, not due to mistakes or ignorance.
5. The disbelief of the hypocrites is more severe than that of others, which is why their punishment is more intense. They will be in the lowest level of the Hellfire.
6. Their hope in their wealth and children to shield them from the punishment of Allah has been severed.
7. The hypocrites will abide in the Hellfire forever.
8. The hypocrites in The Hereafter will remain in the same state of blindness they were in during their worldly life. This is why they will swear to Allah of their alleged belief, just as they used to swear to the believer in this life.
9. Whoever is dominated by the Shaytan will forget the remembrance of Allah, and whoever forgets the remembrance of Allah, then the Shaytan has defeated them.
10. The hypocrites are the party of Shaytan, as are all other disbelievers.
11. The ultimate and complete loss is the fate of the party of Shaytan.

20 - 22

﴿ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي ۖ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ ﴾

*(20) - Indeed, those who oppose Allah and His Messenger, they will be among those most humiliated. (21) - Allah has written: 'I and My messengers shall be victorious.' Indeed, Allah is All-Powerful, Almighty. (22) - You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with Ruh from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.*

- **General meaning:** The *ayaat* mention the ruling of humiliation and defeat upon those who oppose Allah and His Messenger ﷺ, and the promise of honour and victory for Allah, His Messenger ﷺ and the believers. Allah also states that it is not impossible for a believer's heart to combine between *Imaan* in Allah and the Last Day with affection for those who oppose Allah and His Messenger ﷺ, even if they are close relatives because the believers are the party of Allah, and they can never align with the party of Shaytan. They are opposite in all aspects. The party of Shaytan are the losers, and the party of Allah are the successful ones.

- **Tafseer:**

{إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ} – **“Indeed, those who oppose Allah and His Messenger”**. Those who are hostile and disobey the commands of Allah and His Messenger ﷺ, whether they are the disbelievers or the hypocrites. The term *yuhaadun* stems from the meaning of transgressing the limits (*hudood*). The disbelievers have transgressed the limits of Allah and His Messenger ﷺ by disbelieving and showing enmity towards the believers and opposing Allah and His Messenger ﷺ.

{أُولَئِكَ فِي الْأَذَلِّينَ} – **“They will be among those most humiliated”**. They will be defeated and subdued and there will be no one more humiliated than them in this world and in the Hereafter as indicated by the superlative form. This is a *bishaara* (good news) for the believers that they are the honoured ones, and that Allah will grant them victory over their enemies.

{كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي} – **“Allah has written: ‘I and My messengers shall be victorious’”**. Allah has written this in *al-Lawh al-Mahfooth* (Preserved Tablet) and has decreed that victory and triumph belong to Him and His Messengers.

{إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ} – **“Indeed, Allah is All-Powerful, Almighty”**. Allah possesses all strength and power because He is *al-Qawiyy*, and He cannot be overpowered because He is *al-Mateen*. He is capable of granting victory to His allies and Messengers.

{لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ} – **“You will not find a people who believe in Allah and the Last Day”**. This *ayah* is general, meaning, it is impossible, O listener, to find a people who truly believe in Allah and the Last Day, while they have love and affection for those who oppose Allah and His Messenger ﷺ.

It was called the Last Day because there will be no day after it. Once a person is resurrected on that Day, there will be no more death; they will either be in Paradise or the Hellfire for eternity.

{يُؤَادُونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ} – **“Having affection for those who oppose Allah and His Messenger”**. The believers who believe in Allah and the Last Day, will never love, support and ally with those who oppose Allah and His Messenger ﷺ, such as the Jews, Christians and Polytheists.

{وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ} – **“Even if they were their fathers or their sons or their brothers or their kindred”**. Meaning, that if the opponent to Allah and His Messenger ﷺ is the closest of relatives, all loyalty and love to them is severed. Even if it is the father who must be obeyed, or the son who is a part of one’s own flesh, or the brother who supports or the kindred who provides strength and protection.

What is intended are all relatives in general, however the mentioned ones are specified due to the strength of their relationship and closeness. They are listed in the *ayah* in order of their closeness in kinship, from the strongest to the less strong.

The *ayah* presents the ruling clearly. It is prohibited to ally with the disbelievers, even if they are the closest of relatives. This does not include the interactions and associations necessitated by family ties, as these are natural and excused.

{أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ} – **“For such He has written within their hearts Imaan”**. Meaning the believers who do not support and love those who oppose Allah and His Messenger ﷺ, even if they are the closest relatives. Allah has firmly established (*kataba*) *Imaan* in their hearts, making it beloved to them and adorning it in their hearts, and making them detest its opposite. [al-Hujuraat: 7]

Allah made the hearts the place of writing and establishment because the abode of *Imaan* is the heart. In it, *Imaan* is deeply established and affirmed. It will not be shaken or affected by *shubuhaat* (doubts and misconceptions).

{وَأَيَّدَهُم بِرُوحٍ مِّنْهُ} – **“And supported them with Ruh from Himself”**. Allah strengthened and supported them with the revelation (*wahy*) which gives lives to the hearts and souls. [al-Shura: 52]

{وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا} – “**And We will admit them to gardens beneath which rivers flow, wherein they abide eternally**”. They will be admitted into Paradise whose rivers flows beneath its palaces and trees. They will remain there for eternity; their bliss will be everlasting, and their joy will be continuous.

{رَضِيَ اللَّهُ عَنْهُمْ} – “**Allah is pleased with them**”. Allah being pleased with them is a greater blessing than their admission to the Paradise. Their reward is due to Allah being pleased with them. This is like Allah’s statement: ‘*But approval from Allah is greater. It is that which is the great attainment*’.

[al-Taubah: 72]

{وَرَضُوا عَنْهُ} – “**And they are pleased with Him**”. They are pleased with what He granted them from everlasting reward.

Ibn Kathir mentions a subtle secret contained in the *ayah*, and that is when they were displeased with their relatives and tribes for the sake of Allah, Allah compensated them by being pleased with them and making them pleased with Him with what He has granted them of eternal pleasures and ultimate success.

{أُولَئِكَ حِزْبُ اللَّهِ} – “**Those are the party of Allah**”. They alone, and no other, are the party of Allah, meaning they are the servants of Allah, His Allies and His Supporters. They are worthy of earning His Honour which is an unparalleled honour.

{أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ} – “**Unquestionably, the party of Allah - they are the successful**”. They will be successful, happy and triumphant in this life and in the Hereafter. The core meaning of *falaah* (success) is to achieve what you are seeking and to be saved from what you fear. This is a promise from Allah that He does not break, just as He promised the party of Shaytan that they will be the ultimate losers.

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

1. Honour and triumph belong to the believers while humiliation and defeat belong to the disbelievers.
2. Strength and triumph belong to Allah and His Messengers.
3. In the heart, there cannot co-exist true belief in Allah and the Last Day with affection for the enemies of Allah.
4. Showing affection towards the disbelievers even if they are close relatives contradicts the essence of *Imaan* in the hearts of the believers.
5. Allah praises the believers by mentioning His establishment of *Imaan* in their heart and supporting them with the revelation.
6. Allah’s promise to the believers of eternal life in Paradise, and success through His Pleasure (*ridha*).
7. The satisfaction of the believers with their Lord for His blessings upon them by saving them from the Hellfire and allowing them to eternally dwell in Paradise.
8. Whoever leaves something for the sake of Allah, Allah will reward them with something better than it.
9. Honouring the believers by declaring them as being the party of Allah and giving them glad tidings of ultimate success.
10. The contrast between the allies of Allah and His enemies – His enemies are the party of Shaytan, and for them is ultimate loss while His allies are the party of Allah, and for them is ultimate success.