

## Being free of Malice and Jealousy is a sign of one's being in Paradise

Ibn Kathīr, with reference to Imām Aḥmad, cites the following narration on the authority of Sayyidnā Anas رضي الله عنه, who says:

"We were sitting with the Messenger of Allah ﷺ when he said, 'A man is about to arrive who is from among the inmates of Paradise'. One of the Anṣārs arrived, from whose beard dripped fresh water of minor ablution [*wuḍū'*] and in his left hand were his shoes. The same incident occurred the following day. The same person came in front in the same condition. The same incident happened the third day. The same person entered in the condition described above. When the Messenger of Allah ﷺ dissolved the assembly, Sayyidnā 'Abdullāh Ibn 'Amr Ibn-ul-'Āṣ رضي الله عنه followed the Anṣārī [so as to find out the secret of his being an inmate of Paradise] and said to him: 'I had a quarrel in some matter and took an oath that I would not go home for three days. If possible, please accommodate me for three days at your home.' He agreed. Sayyidnā 'Abdullāh Ibn 'Amr رضي الله عنه spent the three nights with him. But he noticed that he did not wake up for '*tahajjud*' (voluntary nightly prayers) at night. However, when he lied on bed, he recited some '*dhikr* of Allah'. Then he would wake up for *Fajr ṣalāh*. In the course of three days, he did not hear him utter a single word but that of good. 'Abdullāh رضي الله عنه says, 'When three nights were over, and I almost thought his actions were insignificant, I gave up my secret that I had no domestic quarrel. But I continuously heard for three days the Messenger of Allah ﷺ saying a man is about to arrive who is from among the inmates of Paradise'. And for three days you arrived. Therefore, I was curious to stay with you and find out your secret act, on account of which you have attained this high status. But strangely enough I did not see you do any extraordinary deed.' Then I asked him: 'What gave you this high status?' He said, 'I have no deed more than what you have seen.' I heard this and was about to return. He called me back and said: 'O Yes, there is something. I do not harbour in my heart any malice or evil against any Muslim, I am not jealous or envious of any Muslim, if Allah has given him anything good.' Sayyidnā 'Abdullāh Ibn 'Amr Ibn-ul-'Āṣ رضي الله عنه said: 'That exactly is the quality that has taken you to the lofty status.'"

Having cited this narration, Ibn Kathīr says that Nasā'ī has also cited this narration in his '*Amal-ul-Yawm wal-Laylah*' and its chain of narrators is authentic according to the standard of Bukhārī and Muslim.

### All Muslims after the Muhājirīn and the Anṣār are entitled to *fai'*

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ  
 ....59:10) This verse lays down that all Muslims until the Last Hour, after the noble Companions from amongst the Muhājirīn and Anṣār, are entitled to a share in the *fai'* property. This was the reason why Sayyidnā 'Umar Al-Fārūq رضي الله عنه conquered great territories like 'Irāq, Syria, Egypt and so on, but did not distribute them among the fighters. He retained them as public endowment for next generations, so that the income might accrue to the Islamic public treasury, and the Muslims till the Last Hour may benefit from it. When some of the blessed Companions enquired about the distribution of the conquered territories, he referred to this verse and said: "Had it not been for the future generations of Muslims, I would have distributed all the conquered territories among the fighters as they were captured, following the example of the Messenger of Allah صلى الله عليه وسلم. When Khaibar was conquered, the Holy Prophet صلى الله عليه وسلم distributed all its lands. If all the lands are distributed among the present Muslim generation, nothing will be left for future generations." [Transmitted by Mālik and Qurṭubi].

### Love for the Blessed Companions is a sign that the Ummah is on Truth

On this occasion, Allah has put the Ummah of Muḥammad صلى الله عليه وسلم into three different categories: [1] Muhājirīn; [2] Anṣār; and [3] the general body of the Ummah. The special characteristics of the Muhājirīn and the sterling qualities of the Anṣār are described in the relevant verses above. As for the merits of the rest of the Ummah, the verse merely mentions one quality of theirs that they recognize the high status of Muhājirīn and the Anṣār in that they had preceded them in faith and were means of communicating it to us. Further, they pray for forgiveness of all, and also pray that their own hearts be completely cleansed of all bitterness and spite towards true and sincere Muslims.

This shows that for the validity and acceptance of faith and Islam of all the coming generations of Muslims, after the blessed Companions, it is a necessary condition that they have love and respect for the Companions of the Holy Prophet صلى الله عليه وسلم, and pray for their brethren in Faith of earlier generations. Where this necessary condition is lacking, such people are not worthy of being called Muslims. Therefore, Sayyidnā Mus'ab Ibn Sa'd

ﷺ says that the Muslims of this Ummah are divided into three categories, of which two categories [those of Muhājirīn and Anṣār] have already been mentioned. The third category remains. If anyone wishes to have a place in the Ummah, he should join the third category by showing love, respect and honour to the blessed Companions.

Someone approached Sayyidnā Ḥusain ﷺ and inquired about Sayyidnā ‘Uthmān ﷺ [who had by then been martyred], the former asked the inquirer: "Are you one of the Muhājirīn?" He replied : "No". Then he asked him: "Are you one of the Anṣār?" He replied: "No." He then said: "There remains only the third verse *الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ* "And... those who came after them...[59:10]": If you wish to create doubt about Sayyidnā ‘Uthmān ﷺ, then you will have to leave this category as well.'

Qurṭubī says that this verse is a proof that love of the blessed Companions is obligatory. Sayyidnā Imām Mālik رحمه الله تعالى says that any person who reviles a Companion or holds a grudge against him, will not have a share in the *fai'* property of the Muslims. Then he argues, on the basis of this verse, that every Muslim has a share in the *fai'* property, and anyone who has no share, his faith in Islam is doubtful.

Sayyidnā ‘Abdullāh Ibn ‘Abbās ﷺ has stated that Allah has commanded all Muslims to pray for the Companions of Muḥammad ﷺ and for their forgiveness, whereas Allah knew that there would be conflicts and civil wars between them. Therefore, it is not permissible for any Muslim to hold evil thoughts about them on account of their conflicts.

Sayyidah ‘Ā’shah Şiddīqah رضي الله عنها says, "I have heard your Holy Prophet ﷺ say that this community will not perish unless the later generations curse the earlier generations."

Sayyidnā ‘Abdullāh Ibn ‘Umar ﷺ says: "When you hear anyone reviling a Companion, tell him, 'May the curse of Allah be upon the one who is the worst of you.'" Obviously, no Companion can ever be worse. The one who is cursing would be the worst one. In a word, it is a cause of curse to revile a Companion.

‘Amr Ibn Ḥaushab رحمه الله تعالى says: "I have found the earlier generations of this Ummah uniformly and strongly advise people to describe the merits of the noble Companions and their good qualities, so

that they may develop love for them. Do not ever talk about their conflicts and disagreements, so that people may become bold and show disrespect to them." [All these narratives have been adapted from Qurṭubī].

### Verses 11 - 17

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا ۖ  
وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ  
أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَلَئِنْ  
نَصَرُوهُمْ لَيُوَلِّنَّ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي  
صُدُورِهِمْ مِنَ اللَّهِ ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يِقَاتِلُونَكُمْ  
جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۗ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ  
تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۗ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾  
كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ  
﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ ۗ فَلَمَّا كَفَرَ قَالَ إِنِّي  
بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتُهُمَا  
أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

Did you not see the hypocrites saying to their brothers who disbelieve from the people of the Book, "If you are expelled, we will certainly go out with you, and we will not obey any one about you. And if you are fought against, we will definitely help you." And Allah bears witness that they are pure liars. [11] If they are expelled, they will not go out with them, and if they are fought against, they will not help them. And even if they help them, they will surely turn their backs; then they will not be helped. [12] In fact, your fear in their hearts is greater than (that of) Allah. That is because they are a people who do not understand. [13] They do not fight you, even assembled together, but in fortified

towns, or from behind the walls. Their battle between themselves is severe. You think that they are united, while their hearts are divided. That is because they are a people who have no sense. [14] The example (of Banū Naḍīr) is like those who were before them in near past, (i.e. the Jews of Banū Qainuqa') who tasted the evil consequence of their conduct, and for them (in the Hereafter) there is a painful punishment. [15] The example (of the hypocrites) is like the Shaiṭān when he says to a human being, "Become a disbeliever" then once he disbelieves, he says, "I disown you; I fear Allah, the Lord of the worlds." [16] So the end of both of them is that they will be in the Fire, living there forever. And that is the punishment of the wrongdoers. [17]

### Commentary

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا (...like those who were before them in near past ...59:15) This refers to the case of Banū Naḍīr, and Mujahid رحمه الله تعالى says that the phrase الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا "those who were before them in near past" refers to the Quraish of Makkah who sustained an ignominious defeat at Badr. According to Sayyidnā 'Abdullāh Ibn 'Abbās رضي الله عنه, it refers to Banū Qainuqa', a Jewish tribe, who were punished for their mischief and machinations after Badr. Banū Naḍīr were banished after the battles of Badr and 'Uḥud, and Banū Qainuqa' had been banished after Badr. At Badr seventy thousand pagan Arabs were killed, and the survivors returned home disgracefully. Since pagans of Makkah and Banū qainuqa', both of them faced a deterrent punishment after Badr, both can be the purport of the words, 'who were before them in the past, and of : ذَاقُوا وَبَالَ أَمْرِهِمْ "...tasted the evil consequence of their conduct...[59:15]"

### The Expulsion of Banū Qainuqa'

As stated earlier, when the Holy Prophet ﷺ migrated from Makkah and settled in Madīnah, he concluded a peace treaty with the Jewish tribes of Madīnah, and of its neighbourhood. One of its conditions stipulated that they would not fight the Messenger of Allah ﷺ and the Muslims, or assist their enemies. Banū Qainuqa' was a party to this peace agreement and was the first one to break the pledged word, within a few months. On the occasion of the battle of Badr, they connived with the Quraish of Makkah, and some incidents of their connivance came out in the open. On that occasion, the following verse was revealed وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ (And if you apprehend a breach from a people, then,

throw [the treaty] towards them being right forward ...[8:58]". Banū Qainuqā', through their treachery, had already broken the treaty. Therefore, The Holy Prophet ﷺ declared war against them and the banner of *jihād* was given in the hands of Sayyidnā Ḥamzah ؓ and, appointing Sayyidnā Abū Lubābah ؓ his deputy in the city of Madīnah, the Holy Prophet ﷺ himself joined the fighting force. Having seeing the Muslim army, the Jews shut themselves up in the fortress. The Holy Prophet ﷺ laid a siege to it for fifteen days, and the Jews had no choice but to surrender. Eventually, Allah cast terror into their hearts and they realized that fighting would not pay off. So, they opened the gate of the fortress and expressed their willingness to abide by the decision of the Holy Prophet ﷺ.

The Holy Prophet's ﷺ decision was to have the Jewish men executed. But 'Abdullāh Ibn 'Ubayy, the hypocrite, intervened and pleaded to the Holy Prophet ﷺ to pardon them. In the end, it was decided that they should leave the area and go into exile and their belongings would be the spoils falling to the lot of the Muslims. Accordingly, they left Madīnah and proceeded to settle in an area called Adhra'āt in Syria. In compliance with the law of spoils, one-fifth was retained for *Bait-ul-Māl* [public treasury] and the rest of the spoils was disbursed among the fighters. After the battle of Badr, this was the first one-fifth of the booties that was retained for the public treasury. This incident took place on Monday, 15th Shawwāl, in the 2nd year of Hijrah - twenty months after the migration.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ (The example [of the hypocrites] is like the Shaitān when he says to a human being, "Become a disbeliever" then once he disbelieves, he says, "I disown you; I fear Allah, the Lord of the worlds."...59:16) This is another example of the hypocrites who made false promises of solidarity and support to the Banū Naḍīr, and provoked the latter to fight against the Messenger of Allah ﷺ. But when the Muslims besieged them, not a single hypocrite came forward to assist. The Qur'ān here uses a simile to illustrate the similarity between a hypocrite and the Satan. The Satan incited man to disbelieve and promised him the world, but when he was seriously involved in disbelief, he said that he has nothing to do with him. Only Allah knows how many such episodes the devil must have been involved in, textually, however, we find one such episode narrated in the Qur'ān in Sūrah Anfāl, verse [48] :

وَأَذَّيْنَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ  
فَلَمَّا تَرَأَتِ الْفِئْتَنَ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي  
أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ.

"And when the Satan beautified their deeds for them and said, 'None of the people is to overpower you today, and I am a protector for you.' But, when the two groups saw each other, he turned back on his heels and said, 'I have nothing to do with you. I am seeing what you do not see. I am scared of Allah, and Allah is severe in punishment.'"

This incident occurred on the occasion of the battle of Badr when the Satan misled the pagan Quraish, urged them to wage a war against Muslims, and then he withdrew, and left them in the lurch when they were in the middle of a pitched-battle. It is not clear how the Satan did all this, whether he cast suggestions into their minds or whether he came to them in human shape and spoke to them face to face. A full explanation is available in Volume [4] of Ma'āriful Qur'ān, pages 242-247.

If the verse refers to this incident, in which the Satan provokes man to disbelieve and when he does that, he washes his hands of them, it does not seem that the Satan asked them to commit *kufr*, because they were already *kāfirs*. He asked them to be firm in opposing the Messenger. The answer is all too obvious, in that it is all the same whether he asked them to commit *kufr*, or bids them to remain firm in their *kufr* or fight the Messenger of Allah, because it is also tantamount to *kufr*.

Tafsīr Mazharī, Qurṭubī, Ibn Kathīr and others have cited several incidents where monks and devotees were deceived into *kufr*. For example, one of the Israeli monks devoted himself to Allah in his synagogue, and fasted consecutively and broke his fast only once in ten days. In this way, he spent seventy years of his life. The accursed Satan pursued him. He sent after him the most cunning devil in the shape of a monk, a devotee of God. He went up to him and exerted himself in the worship of God and thus built up confidence in the genuine monk. Eventually, the impostor succeeded in teaching the monk a few of the prayers that are efficacious in curing the sickly people. Then the former exerted his influence on many people to fall sick, and gave them the monk's address. When the latter recited the prayers, the devil would remove his influence and thus they would feel cured. He kept up this

process for a long period of time, until one day he performed his exertion on the beautiful daughter of an Israeli leader. He sent her also to the monk. He succeeded in getting her into his synagogue and gradually he succeeded in getting him to commit fornication with the girl who, as a result, fell pregnant. He suggested that the girl be killed to save face. After the killing, the devil himself went around telling the story of the killing and put up the people against the monk. They, in their fury, demolished the synagogue and decided to kill him and crucify him. Then the Satan went back to the monk and said to him that there is no way out to save his life. 'Of course', he said to him, 'there is one way of saving your life, in that you prostrate to me and I will save your life.' The monk had already committed all the sins. The way to commit *kufr* was paved. So, he prostrated. At that juncture, the Satan said to him plainly, 'You were not falling into my trap. I adopted all these guiles for you to commit *kufr*. I cannot assist you in any way.' This story is recounted fully in Tafsīr Maḥzarī and Qurṭubī. Allah, the Pure and Exalted, knows best!

### Verses 18 - 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا  
 اللَّهُ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا  
 اللَّهَ فَأَنْسَهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي  
 أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۗ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ  
 ﴿٢٠﴾ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ  
 خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾  
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ  
 الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ الْمَلِكُ الْقُدُّوسُ السَّلَامُ  
 الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا  
 يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ

الْحُسْنَى ط يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٤٤﴾

O those who believe, fear Allah, and everybody must consider what he (or she) has sent ahead for tomorrow. And fear Allah. Surely Allah is fully aware of what you do. [18] And do not be like those who forgot Allah, so He made them forget their own selves. Those are the sinners. [19] The people of the Fire and the people of the Paradise are not equal. The people of the Paradise are the successful. [20] Had We sent down this Qur'an to a mountain, you would have seen it humbled, burst apart out of awe for Allah. And such examples are cited by Us for the people, so that they may ponder. [21] He is Allah, besides whom there is no god, the Knower of the unseen and the seen. He is the All-Merciful, the Very-Merciful. [22] He is Allah, besides whom there is no god, the Sovereign, the Most Pure [from all defects], the Most Safe [from all defects], the Peace-Giver, the Guardian, the All-Mighty, the Restorer [of the losses], the Lord of Greatness. Pure is Allah from what they associate with Him. [23] He is Allah, the Creator, the Inventor, the Originator-Of-Shapes. His are the Most Beautiful Names. His purity is proclaimed by all that is in the heavens and the earth, and He is the All-Mighty, the All-Wise. [24]

## Commentary

### The Command to Taqwā and to prepare for the Day of Resurrection

The earlier parts of Sūrah Al-Ḥaṣhr has described different events relating to the Jews, the pagans and the hypocrites and their punishments in this world and in the next. Now the concluding part of the Sūrah makes the believers conscious of their duty towards Allah and advises them to perform the righteous deeds regularly.

The first verse in this set reads يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ (O those who believe, fear Allah, and everybody must consider what he [or she] has sent ahead for tomorrow. ....59:18) In an eloquent style, the verse enjoins upon the believers to take care of the Hereafter and commands them to prepare for it. Here a few points need to be considered:

First: In this verse, the Hereafter is described as *ghad* [tomorrow], which means the 'day after today'. This points to two things. First of all, it means that the entire period of this world, compared to the Hereafter, is very short. That is, this entire world, in relation to the Hereafter, is like one day. In fact, in terms of pure calculation, this comparison too is difficult to imagine, because the Hereafter is eternal which will exist without an end. The age of human world is said to be a few thousand years old. If this is calculated with the creation of the heaven and the earth, it will extend to a few million years, which in any case will be a limited period. This is no comparison to an unlimited or infinite period of time. Some Traditions state *الدُّنْيَا يَوْمٌ وَلَنَا فِيهِ صَوْمٌ* (The entire world is a day and on that day we fast.) Whether we calculate from human creation or from the creation of the heaven and the earth, it does not matter, because neither of these factors is important for a human individual. In fact, every individual's world is made up of the days and years of his age. Every person should be able to realize how short a period that is in relation to the eternity of the Hereafter.

Second of all, this verse shows that the Day of Resurrection is as certain as the arrival of tomorrow after today which is a stark reality, and no one doubts it. Likewise the Hereafter is beyond any reasonable doubt.

Thirdly, the Day of Resurrection will happen very shortly. Just as tomorrow is not very far away from today, it is thought to be very near, likewise, the Day of Resurrection will happen very soon after this world. The first phase of the Hour is when an individual dies, his Hour is already established as stated in a Tradition: *مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ* "He who dies, his Day of Judgement has been established" because the signs of the next world start from the grave and examples of reward and punishment come forward. The world of grave or the world of *barzakh* is like a waiting room in this world which accommodates all types of people, ranging from the first class to the third class. The waiting room of the criminals is the prison house. A person should be able to determine his position and status in the waiting room. Therefore, every person's Judgement Day starts with his death. Man's death has been made such a puzzling phenomenon that not even the greatest philosopher or scientist can with any degree of certainty determine the exact time of its occurrence. In fact, every coming moment is fraught with the danger that one may not live to see it,

especially in this time and age when it is moving at the pace of lightning and heart-failure is the order of the day. The second phase of the Hour is when the entire world, the heaven and earth and everything else, will perish, though this might take place after hundreds of thousands of years, it is very close in relation to the eternity of the Hereafter .

In short, this verse by describing *qiyāmah* [Doomsday] as *ghad* [tomorrow] made man conscious of the fact that the Doomsday is not very far off; it is very close like tomorrow. It is also possible that it might come even before tomorrow.

The second point put by this verse for consideration is that the arrival of Doomsday being certain and also near, everyone is invited to think what he has prepared for the Day of Resurrection. This shows that his original abode is the Hereafter. His residence in this world is like a wayfarer. It is necessary to send something from here for the eternal abode. The main purpose of man's residence is to live here, acquire and accumulate things and send them forward to the eternal abode of the Hereafter. It is quite obvious that no material wealth or property can be taken with from this world. There is only one way of transferring wealth [gold, silver, money and so on] from one country to another, that is to deposit it into the bank from where the currency of another country is obtained. In exactly the same manner, wealth is spent in the way of Allah and the sacred laws of Allah are implemented and deposited in the Divinely celestial bank, where the currency of reward is recorded in the celestial Account-Book. When a believer reaches the eternal abode, it is handed over to him without claim or demand.

The phrase مَا قَدَّمْتُ لِغَدٍ 'what he (or she) has sent ahead' carries the general sense of the good, as well as, the bad deeds. He who sends forth good deeds will obtain the currency of reward in the Hereafter; and he who sends forth evil deeds will be indicted in the Hereafter. The command of "...fear Allah...[18]" has been repeated. It could be for emphasis, or the first of such command is for man to fulfil the obligatory and imperative duties, and the repetition of the command is to abstain from sins. The second explanation is given by Maulānā Ashraf 'Alī Thānawī رحمه الله تعالى.

Also, it is possible that the first command to fear Allah is to send forth good deeds for the Hereafter by acting upon imperatives set by Allah, and

the second command to fear is to ensure that what is being sent is not fake or counterfeit. Fake or counterfeit deeds, in relation to the Hereafter, would imply the deeds done seem to be genuinely righteous deeds, but they lack sincerity of purpose and the good pleasure of Allah. What was done ostentatiously or for ulterior motive or an ostensible action that seems like an act of worship, but having no base in religion, it is tantamount to innovation (*Bid'ah*). Thus the second command to fear Allah implies that for the Hereafter it is not sufficient to merely accumulate ostensible actions, but to send forth genuine deeds performed with sincerity according to the rules set in religion. Spurious actions will not be acceptable there.

فَانَسِيَهُمْ أَنْفُسَهُمْ (...so He made them forget their own selves....59:19) It means they did not forget Allah but themselves, because they are unaware of their own loss and gain.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ (Had We sent down this Qur'ān to a mountain, ....59:21) This is a parable that Allah is using to illustrate the fact that if the Holy Qur'ān were to be revealed on such strong, firm and unmovable mountain and endowed with intelligence like man, it would have submitted to the greatness of the Qur'ān, nay, it would have crushed to pieces. But man is too selfish and proud. As a result, he has lost his natural intelligence and remains unaffected by the powerful message of the Qur'ān. This, it would appear, is a hypothetical example, that is 'if mountains had sense or intelligence. Some scholars have stated that reason and revelation both bear testimony to the fact that everything in nature has sense, perception and intelligence, be it a mountain or a tree. Therefore, this is not a hypothetical example. It is a stark reality. [Maḥzarī]. And Allah knows best!

### **A Few of Allah's Attributes of Perfection**

Having urged the people to be concerned about the Hereafter and having asserted the greatness of the Qur'ān, this Sūrah is concluded with a few of Allah's attributes of perfection, as follows:

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ (...the Knower of the unseen and the seen - 23). The attribute 'the Knower of the Unseen and the seen' means that Allah knows all things, visible or invisible.

الْقُدُّوسُ The attribute Al-Quddūs means 'the Most Pure from all defects',

that is, Allah is the Being Who is free from all kinds of defect, deficiency and imperfection which are not in conformity to His Supreme status.

المُؤْمِنُ The word *mu'min*, when applied to a human being, means a believer, but when this attribute is applied to Allah, it means the one who provides peace and safety, as explained by Ibn 'Abbās رضي الله عنه. It means that He provides safety and perfect peace to those who believe in Allah and His Messengers.

المُهَيْمِنُ The attribute *Al-Muhaimin*, according to Ibn 'Abbās رضي الله عنه, Mujāhid and Qatādah means 'Guardian'. The Arabic lexicon *Al-Qamus* has explained that its root is '*hamn*' which means 'to look after or take care of or watch over'. [Mazharī].

الْعَزِيزُ The attribute *Al-'Azīz* means 'the Almighty'.

الْجَبَّارُ The attribute *Al-Jabbār* means the One who is dominant. It could also be derived from the word *jabr*, meaning to 'join broken bones' and thus we have the word *jabīrah*, which refers to the bandage or plaster that is used in binding the broken bones. From this point of view, the attribute would mean that Allah is the Being Who sets aright every broken and useless things, matters or restores all losses and rectifies situations or mends every breakage.

الْمُتَكَبِّرُ The attribute *Al-Mutakabbir* [the Lord of Greatness] is derived from *takabbur* and that from *kibriyā'* meaning 'greatness' which is one of the peculiar characteristics of Allah. It implies that every greatness is attributable only to Allah who is not in need of anyone. Whoever is in need cannot be great. Therefore, if this word is used for a person other than Allah, it is a defect and sin, because the claim of greatness by a person who is not actually great is false and tantamount to a claim of being a partner of Allah, the Besought of all, in one of His exclusive attributes. That is why the word *Al-Mutakabbir*, when attributed to Allah is an attribute of perfection, but in respect of others it is no more than a false claim.

الْمُصَوِّرُ (...the Originator of all Shapes....59:24) In other words, He gives shape to every thing He creates. He has given particular shapes to all creatures whereby they are distinguished from one another. Every species has a shape distinguishable from all other species. Within one species too,

there are differences in shape between males and females. Then there are uncountable differences between the shapes of the individuals of even one sex. The excellence of shaping or fashioning is of such high degree that the shapes of zillions of men and women are different from one another in a way that no face is an absolute copy of some other face. Had it not been so, no one could be distinguished from the other. This excellence and perfection of creative power belongs to none but Allah. Just as *takabbur* (show of greatness) is not permissible for anyone other than Allah [as *kibriyā'* is His exclusive attribute'], likewise no one, besides Allah, is permitted to do picture-making, because that too is the exclusive characteristic of Allah, and picture-making is an implied claim of being associate with Allah in this attribute.

لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (... His are the Most Beautiful Names ....59:24). The Holy Qur'an has not given the exact number of these Most Beautiful Names of Allah. Authentic Prophetic *aḥādīth* have counted them ninety-nine. Tirmidhī has collected all the ninety-nine names in one Tradition. Many scholars have written full books on the subject of *Asmā'ul-Ḥusnā* or 'Most Beautiful Names of Allah'. The present writer has also compiled a concise monograph on the subject of 'Most Beautiful Names of Allah' published as an annexure to *Munājāt-i-Maqbūl* (by Maulānā Ashraf 'Alī Thanawī رحمه الله تعالى)

يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ (...His purity is proclaimed by all that is in the heavens and the earth ....59:24). That all creatures in the heavens and the earth declare the purity of Allah in unuttered language is self-evident: The wonderful, marvelous and amazing things created by Allah, and the awe-inspiring and staggering shapes fashioned by Him proclaim the praises of their Creator in unuttered language. However, it is possible too that the word '*tasbīḥ*' is used here in its real and literal sense, because according to the authentic view everything in this universe has some kind of sense that accords to its ability. Now, the foremost and primary requirement of this sense is to recognize one's Creator and paying gratitude to Him. Based on this premise, it is not far-fetched to conceive that everything in nature really declares the purity of Allah in articulate language, though human ears might not be able to hear it. Thus the Qur'an on one occasion says *وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ* (...but you do not understand their extolling.) (17:44)

## Benefits and Blessings of the Concluding Verses of Sūrah Al-Ḥashr

It is recorded in Tirmidhī on the authority of Sayyidnā Ma‘qil Ibn Yasār رضي الله عنه that the Messenger of Allah ﷺ has stated that Allah appoints 70,000 angels who pray for Divine mercy for anyone who recites the following three times: **أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ** and the last three verses of Sūrah Al-Ḥashr **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ**. If he dies the same day, he will attain the status of a martyr. If a person recites the same solemn words in the evening, he will attain the same status. [Maḏharī].

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Ḥashr**  
**Ends here**

# Sūrah Al-Mumtaḥinah

## (The Examiner)

This Sūrah is Madanī, and it has 13 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 6

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوْكُمْ اَوْلِيَاۗءَ تُلْقُوْنَ اِلَيْهِمْ  
 بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ  
 وَاَيَّاكُمْ اَنْ تُوْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِىْ سَبِيْلِىْ  
 وَاِبْتِغَاءَ مَرْضَاتِىْ تُسْرُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۗ وَاَنَا اَعْلَمُ بِمَا اخْفَيْتُمْ  
 وَمَا اَعْلَنْتُمْ ۗ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيْلِ ﴿١﴾ اِنْ  
 يَشْفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَاءٌ وَيَسْطُوْا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتُهُمْ  
 بِالسُّوْءِ وَاُوْدُوْا لَوْ تَكْفُرُوْنَ ﴿٢﴾ لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَاَلَا  
 اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ  
 ﴿٣﴾ قَدْ كَانَتْ لَكُمْ اُسُوَةٌ حَسَنَةٌ فِىْ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهُ ۚ اِذْ قَالُوْا  
 لِقَوْمِهِمْ اِنَّا بُرَّءٌ وَّا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ كَفَرْنَا بِكُمْ  
 وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ اَبَدًا حَتّٰى تُوْمِنُوْا بِاللّٰهِ وَحْدَهٗ  
 اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَا اسْتَغْفِرَنَّ لَكَ وَمَا اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ  
 شَيْءٍ ۗ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا وَاِلَيْكَ اَنْبَا وَاِلَيْكَ الْمَصِيْرُ ﴿٤﴾ رَبَّنَا لَا

تَجْعَلُنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾  
 لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
 الْآخِرَ ۖ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾

O you who believe, do not take My enemies and your enemies for friends, expressing love with them, while they have rejected the Truth that has come to you, expelling the Messenger and your selves (from Makkah), merely because you have faith in Allah, your Lord, if you have set out to do *jihād* (struggle) in My way, and to seek My pleasure. You express love with them secretly, while I know what you have concealed and what you have revealed. And any of you who does this has missed the straight path. [1] Should they have access to you, they will become your enemies, and will stretch their hands and tongues towards you with evil; and they desire that you should reject the (True) faith. [2] Neither your womb-relations nor your children will avail you on the Day of Judgment. He will decide between you, and Allah is watchful of what you do. [3] Indeed, there is an excellent example for you in Ibrāhīm and those with him, when they said to their people, "We disown you and what you worship instead of Allah. We disbelieve in you. Enmity and hatred has arisen between us and you forever, unless you believe in Allah alone", – but (his example is) not (to be followed) in what Ibrāhīm said to his father, "I will pray to my Lord for your forgiveness, and I have no power from Allah (to do any thing) for you." – "O our Lord, in you alone we trust, and to you alone we turn for help, and to you is the final return. [4] Our Lord, do not make us persecuted by those who disbelieve, and forgive us, our Lord! You, only You, are the All-Mighty, the All-Wise." [5] Indeed, for you there is an excellent example in them, for anyone who hopes (to meet) Allah and the Last Day. And whoever turns away, then Allah is Free of all needs, Worthy of all Praise. [6]

### Commentary

The Sūrah opens with a prohibitory injunction to Muslims against having close and intimate friendship with disbelievers and those who

associate partners with Allah. This injunction was revealed in the context of a particular incident which is mentioned below:

### Background of Revelation

The *tafsīr* of Qurṭubī, with reference to Qushairi and Tha'labī, records that after the battle of Badr, before the Conquest of Makkah, a Makkan female vocalist whose name was Sārah, first arrived in Madīnah. The Messenger of Allah ﷺ asked her whether she had migrated to Madīnah. She replied in the negative. Then he asked her whether she had embraced Islam. Again her reply was in the negative. Then he asked her to explain the reason why she arrived in Madīnah. She explained, 'You belong to the high society of Makkah and I used to do my living amongst you. The great leaders of Makkah were killed in the battle of Badr, and you have moved here. My living has become impossible. I am down-and-out and hard-pressed. I have come to you for help.' The Holy Prophet ﷺ said to her, 'You are a professional female singer of Makkah and where are the Makkan youngsters who used to shower money on you?' She said that after the battle of Badr all her functions and singing sessions had come to an end. "Since that time", she said, "nobody has invited me." The Holy Prophet ﷺ encouraged Banū 'Abd-ul-Muṭṭalib to assist her. They helped her with money, clothing and other things and sent her off.

This happened at a time when the pagans of Makkah had failed to honour the treaty of Ḥudaibiyah, and the Holy Prophet ﷺ was making secret preparations to march on Makkah. He had also prayed to Allah that his secret plan must not be prematurely divulged to the people of Makkah. However, from amongst the foremost *Muhājirīn* (Refugees) there was a Companion Sayyidnā Ḥaṭīb Ibn Abī Balta'ah ؓ. He was originally from Yemen, who had settled in Makkah where he had no relatives and had embraced Islam. After migration, he settled in Madīnah, but his family was still in Makkah. The pagans of Makkah used to persecute the Muslims tortuously who had remained in Makkah after the Holy Prophet ﷺ, and his blessed Companions migrated to Madīnah. The Refugees who had relatives in Makkah had some degree of protection. But Sayyidnā Ḥaṭīb Ibn Abī Balta'ah ؓ was worried that he had no relatives to protect his family from the persecution. He seized this opportunity to have his family protected from Makkan persecution. So, he

thought if he did a favor to the Makkans, they would feel obliged to him, and in return they will take care of his family and protect them.

Sayyidnā Ḥaṭīb Ibn Abī Balta‘ah ؓ was sure that Allah would grant victory to the Messenger of Allah ﷺ, and leaking the secret information would not harm the Holy Prophet ﷺ or Islam. He thought if he were to write a letter and inform the Makkans that the Holy Prophet ﷺ intends to attack them, his children would be safe. He thus committed the mistake of writing a letter to the people of Makkah telling them the intention of the Holy Prophet ﷺ to invade upon Makkah. He dispatched the letter with the singing woman, Sārah, who was on her way to Makkah. [Qurṭubī and Maḥzarī].

Allah Ta‘ālā informed the Holy Prophet ﷺ about it through revelation, and he was also informed that the bearer of the letter, a woman, has reached the place known as *Rauḍah Khākh*. According to a narration in the two Ṣaḥīḥs on the authority of Sayyidnā ‘Alī ؓ, the Holy Prophet ﷺ called for him, Abū Marthad and Zubair Ibn ‘Awwām ؓ and commanded them to ride their horses and pursue the woman who would be found in Rauḍah Khākh. He said: "There you will find a pagan woman bearing a letter from Sayyidnā Ḥaṭīb Ibn Abī Balta‘ah ؓ addressed to the pagans of Makkah. Overtake her and bring back the letter." The Companions, in pursuance of the command, galloped on their horses and went after the woman and found her in the place where the Holy Prophet ﷺ had named. She was seen there riding a camel. They made the camel sit and searched for the letter, but to no avail. They said to themselves that she must have the letter with her because the information of the Holy Prophet ﷺ could never be wrong. She must have hidden it somewhere. They asked her to produce the letter, but she denied any knowledge of it. They then had to adopt a sterner attitude and threatened to remove all her clothes, if she did not surrender the letter. When she saw their determination, she produced it from her loincloth. The letter was brought back to the Messenger of Allah ﷺ. When Sayyidnā ‘Umar Al-Fārūq ؓ heard the story, he exclaimed seeking the Holy Prophet's ﷺ permission to behead the one who betrayed Allah, His Messenger and all the Muslims.

The Holy Prophet ﷺ asked Sayyidnā Ḥaṭīb Ibn Abī Balta‘ah ؓ: 'O Ḥaṭīb! What has prompted you to do this?' Sayyidnā Ḥaṭīb Ibn Abī

Balta'ah ﷺ replied that his faith was not shaken in the least. He explained that he intended to do a favor to the residents of Makkah, so that they might not harm his family. He pleaded that all other *muhājirīn* (Emigrants) had their clans in Makkah, while his family had no one to take care of them.

The Holy Prophet ﷺ said to his Companions: "He has told you the truth." Sayyidnā 'Umar Al-Fārūq ﷺ was not convinced on account of his zeal of faith, and repeated his request to kill him. The Holy Prophet ﷺ put forward more compelling arguments. He said:

'He attended Badr. What can I tell you, perhaps Allah looked at those who attended Badr and said, "O People of Badr, do what you like, for I have forgiven you.'

Having heard this, tears rolled down from Sayyidnā 'Umar's ﷺ eyes and he said: "Allah and His Messenger alone has the knowledge of reality." [This narration of Bukhārī is recorded in the Book of Mghāzī: The Battle of Badr, as quoted by Ibn Kathīr]. Some of the versions also have the additional statement of Sayyidnā Ḥaṭīb Ibn Abī Balta'ah ﷺ: "I never did this to harm Islam or the Muslims because I knew for sure that Allah will grant victory to the Holy Prophet ﷺ irrespective of whether or not the Makkans came to know about the impending attack."

It was with reference to this incident that Allah revealed the opening verses of Sūrah Al-Mumtaḥinah forbidding the Muslims vehemently to have friendly relations with the infidels.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ (O you who believe, do not take My enemies and your enemies for friends, expressing love with them...60:1). The immediate occasion of the revelation of the verse under comment was the incident stated earlier. Such a letter written to the disbelievers amounted to having friendly intimacy with them. This verse uses the expression "عَدُوِّي وَعَدُوَّكُمْ" "My enemy and your enemy" instead of *kuffār* [infidels] presumably to indicate the underlying cause of the injunction, in that hopes of friendship from your enemy and Allah's enemy are illusory. It needs to be avoided. Furthermore, this expression is an indication that an infidel, as long as he is an infidel, can never be a friend of a Muslim as long as he is a Muslim. An infidel is the enemy of Allah, whereas a Muslim loves Allah. How can there be an intimate

friendship between the two?

(...while they have rejected the Truth that has come to you, expelling the Messenger and your selves [from Makkah], merely because you have faith in Allah, your Lord...60:1). The word *ḥaqq* [truth] refers either to the Qur'ān or to Islam. This part of the verse refers to their *kufr* (rejection of Truth) as the real reason of their enmity. Then it points out even to their hostile attitude, proved on the ground, that they drove the Holy Prophet ﷺ and his followers out of their dear homes, not for any worldly grudge, but for one and only one reason, that is, their faith. Thus it becomes clear that believers as long as they are believers, the non-believers cannot be their intimate friends. This also clarifies that the position Ḥātib رضي الله عنه had taken was inappropriate. He was wrong in his thinking that if he did them a favor, they would be obliged to him and take care of his family, because they were enemies of the faith. Unless [God forbid!] one loses one's faith, the hope of friendly intimacy with the enemies of Allah is illusory and virtually impossible.

(...if you have set out to do *jihād* (struggle) in My way, and to seek My pleasure...60:1). This statement also points out that if the migration was indeed for the sake of Allah and His good pleasure, it is impossible for an infidel, the enemy of Allah, to take care of Allah's friend.

(...You express love with them secretly, while I know what you have concealed and what you have revealed ....60:1). This statement makes it clear that anyone who secretly maintains a friendly intimacy with the unbelievers should not think that it will remain secret. Allah is fully aware of what people do secretly and openly, as it happened in the story recounted above. Allah informed the Holy Prophet ﷺ by revelation and had the secret plot thwarted.

(Should they have access to you, they will become your enemies, and will stretch their hands and tongues towards you with evil;...60:2). The verse indicates how bitter are the feelings of disbelievers towards Muslims. They would use all means, their hands and their tongues, and would spare no effort to harm the Muslims. Therefore, it is impossible that when they find an

opportunity in their favor and overpower Muslims, they will ever exercise tolerance towards them.

وَدُّوا لَوْ تَكْفُرُونَ (...and they desire that you should reject the (true) faith...60:2). The greatest desire of the non-believers' hearts is to see the Muslims revert to disbelief. Thus when the Muslims stretch their hand of friendship towards them, it will be at the cost of their belief. They will never be happy with the Muslims unless they give up their faith.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يُفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (Neither your womb-relations nor your children will avail you on the Day of Judgment. He will decide between you, and Allah is watchful of what you do...60:3). The verse refutes the plea of Sayyidnā Ḥaṭīb رضي الله عنه He did what he did for the love of his children, but they will be of no help on the Day of Resurrection. All relations on that day will come to an end. Parents will flee from their children, and children from their parents, and no secret will ever remain hidden from Allah.

فَدَكَانَتْ لَكُمْ أُسُوءَ حَسَنَةً فِي إِبْرَاهِيمَ.....حَتَّى تُوْمِنُوا بِاللَّهِ وَحَدَهُ (Indeed, there is an excellent example for you in Ibrāhīm and those with him, when they said to their people, "We disown you and what you worship instead of Allah. We disbelieve in you. Enmity and hatred has arisen between us and you forever, unless you believe in Allah alone",....60:4). This verse supports and emphasizes the abstaining from maintaining close friendly relations with non-believers. This rule of law is illustrated by the excellent example of Holy Prophet Ibrāhīm عليه السلام whose entire family worshipped idols, but he not only washed his hands of them and disowned them, but also announced, and erected a wall of, enmity and hatred with them for ever, unless and until they give up idol-worship and have belief in Allah alone.

### Allaying a Doubt

The current verse emphasizes that Muslims should follow the excellent model of Holy Prophet Ibrāhīm عليه السلام and, it is established in Sūrah Taubah and in other places in the Qur'an that, he prayed for the forgiveness of his father who was an idol-worshipper. This could create doubt that, in pursuance of the command of Allah to follow the example of Prophet Ibrāhīm عليه السلام, it is permitted to pray for the forgiveness of one's parents or other relatives who are idol-worshippers. But the later part of Verse [4] makes an exception to the command of following Ibrāhīm عليه السلام.

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرَنَّ لَكَ (...but [his example is] not [to be followed] in what Ibrāhīm said to his father, "I will pray to my Lord for your forgiveness... 60:4). This implies that it is imperative to follow the model of Holy Prophet Ibrāhīm عليه السلام in all respects, except in the case of prayer for his father's forgiveness. It is not permitted to emulate his *sunnah* in this respect. His reason for praying for his father's forgiveness has been explained in Sūrah Taubah. He prayed for his father's forgiveness before the prohibitory injunction was ordained, or probably when he felt that faith has entered into his father's heart, but when it became plain to him that he was Allah's enemy he washed his hands of him and disowned him, thus فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ (...and when it became clear to him that he was an enemy of Allah, he renounced him....9:114)

Some of the scholars analyze the phrase إِلَّا قَوْلَ إِبْرَاهِيمَ (but not in what Ibrāhīm said ...) grammatically as *istithna' munqaṭi'*, that is, exceptive sentence in which the exception is severed from, or wholly different in kind from, the general term. In terms of this grammatical analysis, praying for his father's forgiveness is not contrary to Abrahamic model. Holy Prophet Ibrāhīm عليه السلام was under the impression that his father had become a Muslim, so he prayed for the forgiveness of his Muslim father. Later when he learnt the truth, he gave up praying for him and renounced him. If anyone believes, even today, that a particular unbeliever has most probably embraced Islam, there is no harm in praying for his pardon. [Qurṭubi]. Allah knows best!

### Verses 7 - 9

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ ۗ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

**Hopefully Allah will bring about love between you and those of them with whom you have enmity. And Allah is Powerful, and Allah is Most-forgiving, Very-Merciful. [7] Allah does not forbid you from doing good and justice to those who did not fight you because of faith, and did not expel you from your homes. Surely Allah loves those who maintain justice. [8] Allah forbids you only from having friendship with those who fought you on account of faith, and expelled you from your homes, and helped (others) in expelling you. And those who develop friendship with them, it is they who are the wrongdoers. [9]**

### Commentary

The preceding verses vehemently prohibited Muslims to maintain any friendly intimacy with non-believers, even though they had very near blood relationships with them. The noble Companions used to carry out the commands of Allah and His Messenger in letter and spirit. In this matter, they did not care about their personal desires, or about their near and dear ones. This command was also carried out with the result that in some homes the father was a Muslim and the son was an unbeliever or *vice versa*. Friendly relations were severed. Obviously, this situation was not easy for their human nature. That is why Allah gives them the assurance that soon the hardship will be over.

According to some *aḥādīth*, when a servant of Allah gives up his favorite thing for the sake of Allah, Allah delivers it to him in a lawful manner, and at times he is granted something better than it.

The present verses give an indication that those who are implacable enemies of Muslims because of their disbelief would soon become their friends. In other words, Allah will grant the enemies the ability to embrace the Faith and thus restore the mutual relationships. This prophecy was fulfilled on the occasion of the Conquest of Makkah when, besides the unbelievers who were killed, the rest of the people became Muslims. [Maḏhari]. The Holy Qur'ān describes it thus **يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** (...and you see people entering Allah's [approved] religion in multitudes..)

[110:2]

It is recorded in Sahih of Bukhari, on the authority of Sayyidah Asmā' bint Abū Bakr رضي الله عنها, that her mother arrived in Madīnah from

Makkah in the state of disbelief. According to a narration in Musnad of Aḥmad, this incident occurred when peace treaty of Ḥudaibiyah with the Makkan Quraish had been concluded and was in force. Her mother's name was Qutailah. She brought gifts for her daughter Sayyidah Asmā' رضي الله عنها, but she refused to accept them. She did not even allow her to enter her house unless she sought the permission of the Holy Prophet ﷺ. Sayyidah Asmā' رضي الله عنها asked the Holy Prophet ﷺ how to treat her mother who came to her while still disbeliever. The Holy Prophet ﷺ advised her to treat her kindly, politely and courteously. On that occasion, the following verse was revealed لَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ (Allah does not forbid you from doing good and justice to those who did not fight you because of faith ....60:8)

Some reports indicate that Sayyidah Asmā's رضي الله عنها mother Qutailah was divorced by Sayyidnā Abū Bakr رضي الله عنه in the Days of Ignorance. Sayyidah Asmā's sister, Sayyidah 'Ā'ishah رضي الله عنها, was born of the second wife of Abū Bakr رضي الله عنه, namely, Umm Rūmān, who had embraced Islam. [Ibn Kathīr and Maḥzarī].

The verse directs that justice and good behavior should be maintained with those unbelievers who did not fight the Muslims. As for justice, it is obligatory to maintain with every non-Muslim, whether he is a citizen of an Islamic State, or the Muslims have peace agreement with him, or a citizen of an un-Islamic State, even though he is at war with Muslims. Rather, Islam enjoins upon Muslims to do justice even to animals. We are not allowed to lay a burden on them more than they can bear. We need to take care of their fodder and comfort. The focus of the verse, therefore, is upon the direction that they should be treated, not only with justice, but also in good and courteous manner.

### Ruling

This verse proves that optional charities may be spent on non-Muslim citizens of an Islamic State and on non-Muslims with whom the Muslims have a peace pact. It is, however, forbidden to spend on non-believers who are at war with Muslims.

إِنَّمَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوْلَوْهُم  
(Allah forbids you only from having friendship with those who fought you on account of faith, and expelled you from your homes, and helped

(others) in expelling you....60:9) This verse speaks of those unbelievers who fought the Muslims in the matter of religion, drove them from their homes or supported their expulsion. These are hostile disbelievers and the Divine injunction in connection with them is to abstain from having friendly or cordial intimacy with them. This verse does not forbid just and kind treatment of them. It merely forbids friendly intimacy and relations. Prohibition of having such friendly intimacy is not restricted only to those enemies who actively wage war against Muslims, but it is extended to *ahludh-dhimmah* [non-Muslim citizens of an Islamic State] and to *ahluṣ-sulḥ* [non-Muslims with whom there is a peace pact]. Intimate and heart-felt friendship is not allowed with them too. On the basis of this juristic principle, Maḏharī has ruled that justice, equity and fairness are necessary even with the hostile disbelievers who are at war with Muslims. Prohibition applies only in the case of cordial and friendly intimacy, not in the case of courteous attitude and kindness. This shows that it is permissible to be polite and courteous to those hostile enemies who are at war with Muslims. However, treating them with tenderness and courtesy should not cause danger, threat, harm or loss to Muslims. Wherever courtesy or tenderness might pose such a danger, it is not permitted to be tender or courteous towards them. Of course, justice and equity in all cases and under all circumstances are necessary and imperative. Allah, the Pure and Exalted, knows best!]

### Verses 10 - 13

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَجِرَاتٍ فَامْتَحِنُوهُنَّ ط  
 اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ؕ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى  
 الْكُفَّارِ ط لَاهُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ط وَأَتَوْهُنَّ مَا أَنْفَقُوا ط  
 وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ط وَلَا  
 تُمْسِكُوا بِعِصَمِ الْكُوفِرِ وَسَلُّوا مَا أَنْفَقْتُمْ وَلَيْسَلُوا مَا أَنْفَقُوا ط  
 ذَلِكُمْ حُكْمُ اللَّهِ ط يَحْكُمُ بَيْنَكُمْ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِنْ  
 فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ

أَرْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾  
 يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ  
 شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ  
 يَفْتَرِيهِ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ فَبَايِعُهُنَّ  
 وَاسْتَعْفِرْلَهُنَّ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا  
 لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ  
 الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

O you who believe, when the believing women come to you as emigrants, put them to a test. Allah knows best about their faith. So, if you find them faithful, do not send them back to the disbelievers. Neither these (women) are lawful for them, nor are those (disbelievers) lawful for these (women). And give them (the disbelievers) that (dower) which they had paid (to these women). And there is no sin for you if you marry them, when you give them their dowers. And do not hold on to the ties of marriage with the disbelieving women, and ask (their new non-muslim husbands to pay to you) that (dower) which you had paid (to such women), and they (the previous non-muslim husbands of the Muslim women) should ask (their new Muslim husbands) to pay that (dower) which they had paid (to their previous wives). That is the decision of Allah. He decides between you. And Allah is All-Knowing, All-Wise. [10] And if some of your (non-muslim) wives have slipped from you, (and their present non-muslim husbands do not pay to you the dower as aforesaid,) and you have your turn (of paying dower to the previous non-muslim husbands of your present wives), then (instead of paying dower to them,) give those whose wives have slipped the like amount of what they had paid (to them). And fear Allah, the One in whom you believe. [11]

O Prophet, when the believing women come to you, seeking *bai'ah* (a pledge of allegiance) with you that they will not ascribe any thing as a partner to Allah, and will not commit theft, and will not commit

fornication, and will not kill their children, and will not come up with a calumny that they falsely attribute between their hands and their feet, and will not disobey you in what is recognized (in Shari'ah), then effect *bai'ah* with them (i.e. accept their pledge) and pray Allah for their forgiveness. Surely Allah is Most-Forgiving, Very-Merciful. [12]

O you who believe, do not have friendship with a people with whom Allah is angry. They have despaired from the Hereafter as the infidels have despaired from those (buried) in the graves. [13]

## Commentary

### Cause of Revelation

### Peace Treaty of Ḥudaibiyah and an Analysis of some of its Clauses

These verses are related to the event of the treaty of Ḥudaibiyah which was discussed at length in Sūrah Al-Faṭḥ. After protracted negotiation, a treaty was concluded between the Quraish of Makkah and the Messenger of Allah ﷺ for ten years. Some of the terms of the treaty were accepted only under pressure and the Muslims apparently felt subdued and thus were greatly disturbed. Therefore, the noble Companions expressed extreme grief and indignation but the Messenger of Allah ﷺ was working under Divine direction, in that the temporary feeling of defeat is actually a prelude to 'a clear victory', so he conceded to the fragile terms and conditions of the treaty, and eventually the blessed Companions also accepted.

One of the terms of the treaty was that if any person goes away to Madīnah from Makkah, the Holy Prophet ﷺ will send him back to Makkah, but if any person goes away to Makkah from Madīnah, he will not be returned. The wordings of this clause are general, apparently covering both men and women. In other words, if a Muslim man or woman goes to the Holy Prophet ﷺ from Makkah, he shall send him or her back.

The treaty had hardly been concluded while the Holy Prophet ﷺ was still in Ḥudaibiyah, several incidents occurred that were trying for the Muslims. One such incident was that of Sayyidnā Abū Jandal ؓ who was imprisoned and held captive by the pagan Quraish in Makkah.

Somehow he managed to escape and appeared before the Holy Prophet ﷺ in the Muslim camp with his feet in fetters. When the blessed Companions saw him, they were totally puzzled. They felt that he should be returned in terms of the treaty but, on the other hand, they thought it would be improper for them to hand their oppressed brother back to the oppressive enemies. But the Holy Prophet ﷺ had already concluded the treaty and the protection and firmness of the principles of Sharī'ah could not be sacrificed on account of an individual. The Holy Prophet ﷺ was, at the same time, foresighted and farsighted. He could foresee the victory of the oppressed Muslims and their salvage very soon. The Holy Prophet ﷺ for sure must have felt natural grief about returning Sayyidnā Abū Jandalؓ, but as he was bound by the terms of the treaty, he explained to him the situation and sent him off.

A similar incident was that of Sayyidah Sa'īdah bint al-Ḥārith al-Aslamiyyah رَضِيَ اللهُ عَنْهَا, a Muslim lady. She was married to Ṣaifi Ibn Anṣab who was a non-believer. Some reports give his name as Musāfir al-Makhzūmī. Up to this point, marriage relationship between Muslims and non-Muslims was not forbidden. This Muslim lady escaped from Makkah and went to the Holy Prophet ﷺ. The husband followed her and demanded that the Holy Prophet ﷺ should restore his wife to him because he [the Holy Prophet ﷺ] has accepted this condition and the seal of the treaty is still fresh. On that occasion, the above verses were revealed, which declare that marriage tie between Muslims and idol-worshippers is forbidden. Consequently, if a Muslim lady, whether her Islam was known from beforehand, as in the case of Sayyidah Sa'īdah bint al-Ḥārith رَضِيَ اللهُ عَنْهَا, or her Islam is verified at the time of migration, emigrates and joins the Holy Prophet ﷺ, she will not be returned to her non-Muslim husband, because she is forbidden to him. [Qurṭubī cited this incident in his commentary on the authority of Sayyidnā Ibn 'Abbās رَضِيَ اللهُ عَنْهُ].

Hence, these verses clarify that the assumption that the general sense of the wordings of the treaty cover both genders, males as well as females, is incorrect. This condition is acceptable in the case of men, and not in the case of women. The best that can be done in their case is as follows: If a lady becomes Muslim and emigrates to the Muslim land, her *mahr* [dower] should be returned to her non-Muslim husband which he had spent on

her. On the basis of these verses, the Holy Prophet ﷺ clarified the meaning of the clause. Hence, he did not restore the aforementioned Sa'īdah رَضِيَ اللهُ عَنْهَا to her non-Muslim husband.

According to some reports, Umm Kulthūm, the daughter of the notorious 'Utbaḥ Ibn Abī Mu'ait, emigrated from Makkah and came to the Holy Prophet ﷺ. The disbelievers invoked the treaty and demanded her return. Some reports also indicate that she was married to 'Amr Ibn al-'Āṣ [who had not become a Muslim until then]. Her two brothers along with her escaped from Makkah and reached the Holy Prophet ﷺ. Her husband 'Amr Ibn al-'Āṣ came to Madīnah to take her back. In compliance with the terms of the treaty, the two brothers, 'Umarah and Walid, were sent back, but the Holy Prophet ﷺ did not send Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا and said that the clause applied to men, not to women. At this, the verses were revealed and confirmed the Holy Prophet's ﷺ interpretation.

Besides, several other reports relate similar incidents of other women who reached the Holy Prophet ﷺ after embracing Islam. Obviously, there is no contradiction in these narratives. Possibly all these incidents have taken place.

### **Exemption of Women from the Terms of the Treaty is not a Breach of Treaty. It is a clarification by Mutual Agreement of Parties Concerned.**

Qurṭubī's above narration indicates that the wordings of the relevant clause were, though general, did not, according to the Holy Prophet ﷺ, cover women. Therefore, he clarified this position in Ḥudaibiyah, and these verses were revealed to confirm it. According to other versions, it seems that the Holy Prophet ﷺ went along with the general import of the clause, which covered women as well as men. These verses abrogated the general meaning of it, and the Holy Prophet ﷺ made it clear to the Quraish of Makkah, then and there, that the women are exempted from the clause. Consequently, he did not send them back. This shows that this exception was neither a breach of the treaty, which was highly unlikely from the Holy Prophet ﷺ, nor was it the case of ending the treaty. It was, in fact, a case of clarifying the true import of the clause. It does not matter whether this was the Holy Prophet's ﷺ understanding from the outset or whether he restricted the generality of the clause to men, to the exclusion

of women, after the revelation of the verse. At any rate, even after the clarification, both parties confirmed the peace treaty and acted upon it for a period of time. As a result of the peace pact, roads were safe and secure. The Messenger of Allah ﷺ wrote letters to the kings and emperors of the world. Abū Sufyān's trading caravan freely went into the Syrian territory where Heraclius invited him to his royal court and investigated about the Messenger of Allah ﷺ.

In short, even after the clarification both parties took the treaty as a valid document and acted upon it for a period of time. Therefore, it is not true to construe the clarification of the clause as a breach or termination of the treaty. Allah knows best!

Let us now study the meaning of the verses:

### Testing the Believing Emigrant Women

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ط اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ (O you who believe, when the believing women come to you as emigrants, put them to a test, Allah knows best about their faith...60:10). The verse purports to say that women are exempted from the relevant clause of the treaty because of their being Muslims. Since it was possible that a woman had fled from Makkah, not because of her faith, but on account of displeasure with her husband or being in love with some person in Madīnah or for some other mundane motive. Such women are not exempted from the terms of the treaty, but it is incumbent to send her back. Therefore the Muslims were ordered by this verse that they should put such a woman to a test to discover whether she was sincere and honest in her faith. Allah further states : اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ (Allah knows best about their faith... 60:10) It indicates that real faith belongs to human heart which none besides Allah knows. It is possible to estimate a man's faith by his verbal confession and circumstantial evidence. Muslims are legally obliged to do just this much.

Sayyidnā Ibn ‘Abbās ؓ has explained the method of their testing as follows: An oath used to be taken from an emigrant woman to assert that she had not come because of hatred for her husband, or for the love of any man in Madīnah, or for any mundane reason, but purely and solely for the sake of Allah and for the love and pleasure of His Messenger ﷺ. When she swore an oath to this effect, the Messenger of Allah ﷺ would permit her to reside in Madīnah and would return to her disbelieving

husband the dower [*mahr*] etc. that he might have spent on the believing emigrant wife. [Qurṭubī]

Sayyidah Ṣiddiqah رضي الله عنها reports, as recorded in Tirmidhī [and he grades it as '*ḥasan ṣaḥīḥ*'], that the method of testing them was the pledge of allegiance as in the forthcoming verse: إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ (... when the believing women come to you, seeking *bai'ah* [a pledge of allegiance] with you ...60:12). In other words, the methodology of testing the faith of the emigrant women was the pledge the women swore on the blessed hands of the Messenger of Allah ﷺ as set out in this verse. It is not inconceivable that they had first to take an oath as mentioned in the narration of Sayyidnā Ibn 'Abbās رضي الله عنه and then they had to accomplish it by giving an oath of loyalty as mentioned in the verse 12. And Allah knows best!

فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ (...So, if you find them faithful, do not send them back to the disbelievers. . .60:10). In other words, when you have tested the emigrant women according to the above method and ascertained to your satisfaction that they were sincere and honest in their faith, then it is not permissible to send them back to the unbelievers.

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ (...Neither these [women] are lawful for them, nor are those [disbelievers] lawful for these [women]. ..60:10). That is to say, neither the believing women are permitted to remain in marriage with the unbelieving men nor are the unbelieving men permitted to marry them again.

### Ruling

The verse states that any woman who was married to an unbeliever, but later she embraced Islam while her husband did not, the marriage tie between a believing woman and her disbelieving husband was *ipso facto* dissolved. This is the reason why women were exempted from the relevant clause of the treaty, as she was no longer permitted to her disbelieving husband.

وَأْتُوهُمْ مَّا آتَفْتُمُوهُمْ (...And give them [the disbelievers] that [dower] which they had paid [to these women]....60:10) In other words, the emigrant believing woman's unbelieving husband should be refunded the dower etc. that he spent on her at the time of marriage. The relevant clause of treaty merely exempted women from being returned to their disbelieving husbands, because the relationship is not permitted, but the wealth or

money the latter had spent on the former should be paid back. The verse does not address the emigrant women to refund what their former husbands have spent on them. It addresses the Muslim Community as a whole to return the wealth or money, because it was possible, rather most likely that the wealth that was given to her might have finished or might have been depleted and they might be left with nothing to return. Hence, the Muslim Community as a whole was entrusted with the responsibility of paying back on her behalf to fulfil the terms of the treaty. If this responsibility could be carried out by the State from its public treasury [*bai-ul-māl*], it would be so much the better, or it should have been paid by contributions of the Muslims. [Qurṭubī]

وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ (...And there is no sin for you if you marry them, when you give them their dowers....60:10) The previous verse made it clear that the marriage tie between the emigrant believing woman and her disbelieving husband dissolves, and thus she is forbidden to him. The current verse clarifies that it is possible for a Muslim man to marry this emigrant lady, although her former husband is still alive and did not divorce her, but in terms of the sacred law of Shari‘ah, the marriage with him stands dissolved. Marriage, therefore, with another Muslim is permitted.

It is clear from the above verse that if an unbeliever's wife becomes Muslim, the marriage tie is automatically broken. The question now is when will it be possible for her to marry another Muslim man. According to Imām Abū Ḥanīfah رَحِمَهُ اللهُ تَعَالَى, the basic principle is as follows: When the wife becomes a convert to the Islamic faith and her husband remains an infidel, the Muslim ruler should call upon the husband to embrace the faith also. If he accepts, the woman continues to be his wife; but if he refuses, the Muslim ruler must separate them. Thus separation is completed between them. She may then marry any Muslim man of her choice. But obviously, a Muslim ruler can approach the husband only in an Islamic country. It is not possible to approach him, if he is in a non-Muslim country, to make any such requisition and decide on separation in case of refusal. In such an instance, the way out is for the woman to migrate to the Islamic State or join the Muslim army base, in which case the separation will be accomplished. This situation, in the legal parlance of the jurists, is referred to as *ikhtilāf-ud-dārain* or difference of

states. It means that if there is a difference of states between an unbelieving husband and a believing wife, the former being in un-Islamic State and the latter in the Islamic state, the separation is accomplished, and the wife is free to marry someone else. [Hidāyah and others]

The verse, while permitting the Muslims to marry such women, has added: إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ "when you give them their dowers". This in fact is not a condition of marriage, because the jurists unanimously agree that the validity of marriage is not conditional upon payment of dower [*mahr*], though its payment is compulsory on or after marriage. It has been mentioned here as a condition presumably because one *mahr* has already been returned to the unbelieving husband, and the Muslim who wished to marry her might think that there was no need for him to pay another *mahr*, since her *mahr* has already been paid. Hence, the verse clarifies that the previous *mahr* was in lieu of the previous marriage. When the next marriage would take place, another *mahr* would be compulsory.

وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفِرِ (...And do not hold on to the ties of marriage with the disbelieving women...60:10) The word '*isam*' is the plural of '*ismah*', which originally means 'protection//bond' and it refers to the marriage bond that is protected. The word *kawāfir* is the plural of *kāfirah* and it refers to a 'pagan woman'. It cannot refer to an unbelieving woman who is a *kitābiyyah* [a follower of a previously revealed scripture, like a Jew or a Christian], because it is permitted to marry her by the express text of the Qur'ān. The purport of the verse is to explain that the marriage between the Muslims and the pagans that was allowed so far is now repealed. It is forbidden for a Muslim now to marry a pagan woman. Such marriages that had been contracted previously have also been cancelled. It is not lawful for any Muslim man to carry on marriage ties with women who are polytheists. When this verse was revealed, the blessed Companions gave up their wives who were polytheists. Sayyidnā 'Umar رضي الله عنه had two pagan wives who were with him until the migration, but when the migration took place, they remained in Makkah. When this verse was revealed, Sayyidnā 'Umar رضي الله عنه divorced them. [Transmitted by al-Baghawī from Zuhri, as quoted by Mazhari]. The word *ṭalāq* (divorce) used in this narration means to 'sever relationship'. *Ṭalāq* in its technical sense was not needed here, because by virtue of this verse the marriage tie or bond has already been broken.

وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا (... , and ask that which you had paid, and they should ask to pay that which they had paid ...60:10). It was stated previously that when a woman converts to Islam and emigrates to Madīnah, she is not sent back to Makkah, but becomes part of the Muslim Community, and the marriage tie between an emigrant believing woman and her disbelieving husband becomes dissolved in this way. However, it is necessary to give back the *mahr* (dower) of the disbelieving husband that he paid to her. Similarly, if [God forbid!] a Muslim woman becomes an apostate and absconds to Makkah, or if she was an infidel from beforehand and flees from her Muslim husband, the pagans of Makkah will not send her back, but they would be legally responsible to return the *mahr* that the Muslim husband had paid to her. Therefore, the amounts thus obligated should be determined by mutual understanding of the accounts. The Muslims acted upon this law willingly, because they sincerely believed that adherence to the command of the Qur'ān is binding. Thus they paid back the *mahr* to all unbelieving husbands who had paid it to their women. The pagans of Makkah, however, did not believe in the Qur'ān. Therefore, they did not act upon it, on which occasion the following verse was revealed. [Mentioned by al-Baghawī on the authority of Zuhri, as quoted by Mazhari]

وَأَنْفَقُوا ط وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ  
وَأَنْفَقْتُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَأَقِبْتُمْ فَاتُّوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقْتُمْ

And if some of your [non-Muslim] wives have slipped from you, [and their present non-Muslim husbands do not pay to you the dower as aforesaid,] and you have your turn [of paying dower to the previous non-Muslim husbands of your present wives], then [instead of paying dower to them,] give those whose wives have slipped the like amount of what they had paid [to them]. And fear Allah, the One in whom you believe. (60:11)

The verb *‘aqabtum* is derived from *mu ‘aqabah*. It means 'to retaliate'. This meaning is possible here [as reported by Qatadah, Mujāhid and Qurṭubī]. In this case, it implies that if some of the wives of the Muslims desert to disbelievers, it was legally binding on them in terms of the treaty to pay back the dowers given to them by the Muslim husbands, just as the Muslims gave them back the dowers given by the pagan husbands to the emigrant Muslim women. But since the pagans failed to reciprocate, and

did not pay the dower money, the believing husbands are entitled to retaliate by withholding an amount equal to what was due on the disbelieving husbands who married the deserting wives of the Muslims, and did not pay it. How this withheld amount will be spent is mentioned in the following sentence: فَأَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا (... then [instead of paying dower to them,] give those whose wives have slipped the like amount of what they had paid.) This means that the amounts withheld as aforesaid shall be given to the Muslims whose wives had gone to the pagans, and they did not pay back their dowers to their Muslim husbands.

Another sense of the verb *‘aqabtum*, *‘aqqabtum* and *a‘qabtum* in its variant form is 'to acquire spoils of war'. The verb *‘aqabtum* is read in these variant forms (*qirā‘āt*) by various master readers of the Qur‘ān. Authorities like Qatādah and Mujāhid رحمهما الله have said that all these three forms of the verb mean to 'acquire spoils of war'. In this case the verse means: if the Muslim husbands' wives fled to the unbelievers and, in terms of the treaty, they did not return the dowers to the Muslim husbands, they would be compensated from the booty acquired in war.<sup>(1)</sup>

### **Did some of the Muslim Women become Apostates and flee to Makkah?**

Some of the authorities believe that the situation mentioned in this verse arose only in one incident. The wife of Sayyidnā ‘Iyād Ibn Ghanam Quraishī, Umm-ul-Hakam bint Abī Sufyān, abandoned the Islamic Faith and fled to Makkah. However, later on she reverted to Islam.

Sayyidnā Ibn ‘Abbās رضي الله عنه reports that about six women altogether abandoned Islam and deserted to the unbelievers, one of whom is the woman whose name has been given in the previous paragraph. The other

(1) A third interpretation of the word is that it is derived from *‘aqibah* which means 'turn', and the infinitive *mu‘aqabah* means 'to take turn in riding a horse etc.' In this case the verb *‘aqabtum* in the verse would mean: 'you have your turn', and the sense would be that when it is your turn to pay the dowers to the unbelievers, you should, instead of paying it to them, pay it to those Muslims whose wives had deserted them and joined the unbelievers who did not return to their husbands the dower they had paid to deserting wives and were entitled, by virtue of the treaty, to take it back from the unbelievers. This interpretation is adopted by ‘Alūsī in *Rūḥ-ul-Ma‘ānī*, and by Maulana Ashraf ‘Alī Thanawī رحمهما الله تعالى. The translation in the text is based on it. (Muḥammad Taqī Usmānī)

five of them were infidels from outset and remained in Makkah at the time of migration. When this verse was revealed dissolving the marriage between Muslims and pagans, they stubbornly clung to their disbelief and were not willing to embrace the Faith. As a result, these women were also counted among those whose dowers should be paid to their Muslim husbands by the pagans of Makkah. But they did not pay, so the Messenger of Allah ﷺ compensated for the loss of their dowers from the spoils of war.

This indicates that there is only one incident where a woman actually became an apostate and fled to Makkah from Madīnah. The rest of the five women were unbelievers from beginning. As reported earlier, even the woman who abandoned Islam and fled to Makkah later on reverted to Islam. [Qurṭubī]. Baghawī cites, on the authority of Sayyidnā Ibn ‘Abbās رضي الله عنه, that all five women who are counted as apostates reverted to Islam later on. [Maḏharī].

### **Bai'ah of Women**

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا (O Prophet, when the believing women come to you, seeking *bai'ah* [a pledge of allegiance] with you that they will not ascribe any thing as a partner to Allah, ...60:12). This verse requires the Holy Prophet ﷺ to take a pledge from the Muslim women not only to adhere to Islamic articles of faith, but also to all the Islamic precepts. Previously, in verse [10] Allah had directed that when the emigrant women come to the believers, they should be tested and examined. The pledge of allegiance in the present verse is a complement to this test of the faith. But the words of the verse are general, and not confined to new Muslim emigrants. In fact, it covers all Muslim women. Accordingly, when the pledge was actually taken, it was not restricted to the emigrant new Muslim women, but the earlier Muslim women joined it as well, as is recorded in Ṣaḥīḥ of Bukhārī, on the authority of Sayyidah Umm ‘Atiyyah رضي الله عنها. It is also recorded by Baghawī from Sayyidah Umaimah bint Ruqaiqah رضي الله عنها who adds that in the company of a few other women she gave *bai'ah* (pledge) to the Messenger of Allah ﷺ. The Holy Prophet ﷺ added the following over-rider فِيمَا اسْتَطَعْتُمْ وَأَطَقْتُمْ (In as much as you have the ability and strength to carry them out.) Sayyidah Umaimah رضي الله عنها says: "This shows that the Holy Prophet ﷺ had more mercy and

compassion for us than ourselves, as we wanted to pledge without any restriction or condition, but by utterance of this sentence he reduced the burden and tension of the terms of the loyalty, so that we may not be held guilty for any violation under compelled circumstances." [Maḏharī].

Sayyidah 'Ā'ishah رضي الله عنها says, as recorded in Bukhārī, that the loyalty of women was their verbal pledge of allegiance, not by touching the hand of the Messenger of Allah ﷺ, as was the custom in the case of men's loyalty. The Holy Prophet's ﷺ blessed hand never touched the hand of any non-*maḥram*. [Maḏharī]

Reports indicate that the *bai'ah* (pledge of allegiance) of women took place not only on this occasion after Ḥudaibiyah, but several times later as well. Such a pledge was taken on the day of the Conquest of Makkah. At first, the Holy Prophet ﷺ took pledge of loyalty from men, then he took it from women at mount Ṣafā. Sayyidnā 'Umar Ibn Khaṭṭāb رضي الله عنه used to relay the words of loyalty, on behalf of the Holy Prophet ﷺ, to the women gathering at the foot of the mountain, who participated in this pledge. Abū Sufyān's wife, Hind, also participated in this pledge. At first, she felt embarrassed and wanted to hide herself. But the pledge contained some injunctions of Shari'ah, and she was forced to speak and asked several questions. Maḏharī sets out a detailed account of this incident.

### Men's *bai'ah* was Concise and Women's *bai'ah* Elaborate

Generally, the *bai'ah* taken from men was about Faith and Islam. Their pledge did not contain the details of injunctions of Shari'ah, unlike the pledge of women, which contained the details that are forthcoming. The difference between the two pledge is that men's pledging for faith and obedience secures an undertaking to practice the entire system of Shari'ah and religion, and therefore there was no need for details. Women, on the other hand, are generally less intelligent than men. Therefore, details were thought to be necessary. This is the *bai'ah* that started with women, but later on was not confined to them. As time went on, the same detailed *bai'ah* was taken from men as well. Prophetic Traditions confirm this [as transmitted by Sayyidnā 'Ubādah Ibn Ṣāmit رضي الله عنه] [Qurtubī]. Furthermore, the injunctions mentioned in the *bai'ah* of women in this verse are those regarding which they are normally lax.

That is another reason why the following details had to be set out. There are six injunctions mentioned in the verse; يُبَايِعَنَّكَ عَلَىٰ أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا (... seeking *bai'ah* (pledge of allegiance) with you that they will not ascribe any thing as a partner to Allah,...60:12) The first is that they will not ascribe any partner to Allah. Affirmation of faith and avoidance of *shirk* are vows common to men as well as women. The second pledge is that they shall not commit theft. Many women are wont to stealing from their husband's possessions. Therefore, this vow has been taken. The third vow is that they shall avoid committing adultery. If the women are firm in this, it shall make men's salvation from this sin easier. The fourth vow is that they shall not kill their children. In the Days of Ignorance, it was a common practice to bury infant girls alive and destroy their lives. This clause of the vow is a bar to it. The fifth vow is that they shall not bring calumny against anyone. While referring to this injunction, following words are added: بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ (...that they falsely attribute between their hands and their feet") This phrase has been added in order to indicate that on the Day of Resurrection man's hands and feet will bear witness against his actions. The verse thus warns that he is committing such sins in the presence of four witnesses who will bear witness against him.

The word *buhtān* [calumny] is used in its general sense and it is totally forbidden, whether against the husband or any other person or even against a non-believer. *Buhtān* is even more severe sin if it is against the husband. Commentators have interpreted that the clause of *buhtān* may take place in the following ways: [1] a woman may claim that a child born to her from another man is her husband's; [2] a woman may take custody of another child and claim that it is her husband's; and [3] God forbid! a woman may commit adultery and conceive, and when the child is born, she may impute it to her husband. In short, it is prohibited to give a false ascription of paternity in anyway whatsoever.

The sixth vow is a general rule: وَلَا يُعْصِيَنَّكَ فِي مَعْرُوفٍ (...and will not disobey you in what is recognized [in Shari'ah]...60:12) This vow means that they shall obey Allah's Messenger ﷺ and will not disobey him. But the obedience is qualified by the words, "in what is recognized in Shari'ah" that is, the right and good things, although we know for sure

that Allah's Messenger ﷺ will only command people to do right and good. This is because the Muslims in general are made to understand clearly that obedience to any creation in disobedience to Allah is absolutely forbidden, so much so that even obedience to the Holy Prophet ﷺ has been qualified by this condition.

Another reason for adding this phrase may be that since this pledge of obedience was taken from women, the Satan could whisper evil thoughts into their minds and create deviant ways for them to go awry. The restriction blocked the way. Allah, the Pure and Exalted, knows best!

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Mumtaḥinah**  
**Ends here**

## Sūrah As-Saff

### (The Row)

This Sūrah is Madanī, and it has 14 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

#### Verses 1 - 9

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿١﴾ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبِيْرًا مَّقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾ اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهِ صَفًا كَانْتُمْ بُنِيَّانًا مَّرْضُوْصًا ﴿٤﴾ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يَقُوْمِ لِمَ تُوْذُوْنِيْ وَقَدْ تَعْلَمُوْنَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۗ فَلَمَّا زَاغُوْا زَاغَ اللّٰهُ قُلُوْبَهُمْ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٥﴾ وَاِذْ قَالَ عِيْسٰى ابْنُ مَرْيَمَ بِنِيْٓ اِسْرٰٓئِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰتِ وَمُبَشِّرًا بِرَسُوْلٍ يَّاتِيْ مِنْۢ بَعْدِي اِسْمُهٗ اَحْمَدُ ۗ فَلَمَّا جَاءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ﴿٦﴾ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلٰى اللّٰهِ الْكٰذِبَ وَهُوَ يُدْعٰى اِلَى الْاِسْلَامِ ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٧﴾ يٰرَيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٨﴾ هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلٰى الَّذِيْنَ كُفِرُوْا وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٩﴾

Allah's purity has been proclaimed by all that is in the heavens and all that is in the earth, and He is the All-Mighty, the All-Wise. [1] O those who believe, why do you say what you do not do? [2] It is severely hateful in Allah's sight that you say what you do not do. [3] Surely Allah loves those who fight in His way in firm rows, as if they were a solid edifice. [4] And (remember) when Mūsā said to his people, "O my people, why do you hurt me, while you know that I am a messenger of Allah towards you." So, when they adopted crookedness, Allah let their hearts become crooked. And Allah does not guide the sinful people. [5] And (remember) when ʿĪsā, son of Maryam, said, "O children of Isrāʾīl, I am a messenger of Allah towards you, confirming the Taurah that is (sent down) before me, and giving you the good news of a messenger who will come after me, whose name is Aḥmad." But when he came to them with manifest signs, they said, "This is a clear magic." [6] And who is more unjust than the one who forges a lie against Allah, while he is invited to Islam? And Allah does not guide the unjust people. [7] They wish to extinguish the light of Allah with their mouths, but Allah is to perfect His light, even though the disbelievers dislike (it). [8] He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though the *mushriks* (those who ascribe partners to Allah) dislike (it). [9]

## Commentary

### Background of the revelation

Tirmidhī has recorded, on the authority of Sayyidnā ʿAbdullāh Ibn Salām ﷺ, that a group of Companions discussed among themselves that if we come to know which is the dearest of actions in the sight of Allah, we shall act upon it. Ḥākīm reported this Tradition and graded its chain as '*ṣaḥīḥ*'. Baghawī in his citation added the following words: "If we come to know which is the dearest of actions in the sight of Allah, we shall dedicate our lives and wealth to it." [Maḥzarī].

Ibn Kathīr, with reference to Musnad of Aḥmad, reports that some of the Companions gathered and wanted someone to go to Allah's Messenger ﷺ and ask him about the action that is dearest to Allah, but no one dared to do so. Whilst this discussion was going on, the Holy Messenger ﷺ sent a man to call each one of them by name. When they all arrived, the Holy

Prophet ﷺ recited the entire Sūrah Aṣ-Ṣaff which had been revealed just then. This Sūrah shows that the 'dearest action' they were looking for was 'jihād in the cause of Allah' and their statement that 'if we come to know about it, we shall dedicate our lives in acting upon it' was a sort of claim of having ability to do it. At this, they are admonished that it is not proper for any believer to make such a claim, because no one can for sure know whether he will be able to implement his intentions when the time arrives. It is not in his power that all the causes of action are made effective and all impediments are removed. Nor are the abilities and strengths of his hands or arms or limbs or organs altogether in his power. Nor is his determination or intention completely in his control. Therefore, even the Holy Prophet ﷺ has been instructed in the Qur'an, thus:

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ

"And never say about anything, 'I am going to do this tomorrow, unless [you say - 'if ] Allah wills.) [18: 23-24]

Although the intention of the blessed Companions was not to make a boastful claim, it did seem apparently as a claim, which Allah dislikes. If a person makes a commitment to do something in the future, he needs to surrender it to the Divine will and affirm it by saying 'If Allah wills'. The following verses are revealed to admonish the believers.

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

(O those who believe, why do you say what you do not do? It is severely hateful in Allah's sight that you say what you do not do...61:2-3)

Apparently, the phrase 'what you do not do' implies that one should not claim to do something he does not intend to do. From this it may be deduced that it is prohibited to make a commitment to do a work while a person does not have the genuine intention to really do it, because this would be ostentation and a false commitment. Obviously, the blessed Companions, in the story of the background of revelation, were not making such promises without having intention to fulfill them. Instead, their intention was genuine. From this we learn that the verse includes a situation where a person commits to do something with true intention to do it, but relies solely on his own strength, it is not in keeping with his

station of 'abdiyyah or 'servitude'. First of all, there is no need to make such a claim. If the occasion does arise to do something, he may go ahead and do it. If, for some reason or the other, a person has to make a promise or claim, he may affirm it by saying 'If Allah wills'. In this way, it would not be a boastful claim.

### Ruling

It follows from the above discussion that if a person claims that he will do something in future but has no intention to do it, it is a major sin (*kabīrah*) and a cause of incurring Allah's wrath. The sentence: كَبْرَمَفْتًا عِنْدَ اللَّهِ "It is severely hateful in Allah's sight that you say what you do not do...[61:3]" applies to this situation. However, in a situation where one makes a claim to do something in future with real intention to do it, it is *makrūh* [reprehensible] and forbidden only if he makes the claim relying on his own strength and ability.

### Difference between a Claim (*Da'wā*) and Preaching (*Da'wah*)

It is learnt from the foregoing discussion that these verses are related to false claims (*Da'wā*) to do something in future without intention to do it, which incurs Divine displeasure and indignation. This verse is not related to a situation where a preacher invites others to do something, while he himself does not do it. The rules of this situation are mentioned in other verses and Aḥadīth. For example: أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ (Do you bid others to righteousness while you ignore your own selves) [2:44] This verse puts to shame such preachers who do not practice what they preach. The import of this verse is that when they are preaching to others, they should preach to themselves with greater force, and if they are calling other people to do good deeds, they too should practice them.

All this does not imply that if a person has been lax in the performance of good deeds, he should abandon preaching to others. Or if he has been indulging in any kind of sin, he should not forbid others from indulging in such sins. It needs to be borne in mind that the performance of a righteous deed is one form of virtue, and urging others to perform this righteous deed is another form of virtue in its own right. Obviously, if one has abandoned one form of virtue, it does not necessarily follow that he should abandon the other form as well. It is possible that through the blessing of the preachment, the preacher might develop the ability to perform the righteous deed. This has been experienced widely and on a

large scale. However, if the deed belongs to the category of *wājib* or *sunnah mu'akkadah*, it is obligatory, in the light of the verses, to continuously show remorse and regret on one's not practicing it. And if the action belongs to the category of *mustaḥabbāt*, it is *mustaḥab* [rewardable] to show remorse and regret.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بِنْيَانٌ مَرْصُورٌ (Surely Allah loves those who fight in His way in firm rows, as if they were a solid edifice...61:4) The main subject of this Sūrah for which it was revealed is to mention the dearest action in the sight of Allah. This verse states that it is *jihād* in Allah's way, and that the best row of battle in the sight of Allah is the one firmly established against Allah's enemies to make Allah's word prevail, and which, on account of the valor and unshaken determination of Mujāhidīn, looks like a strong structure cemented with molten lead.

This is followed by a description of the Jihāds which Prophets Mūsā and 'Īsā عليهم السلام fought in Allah's Cause, and how they suffered at the hands of the enemies. After this description, the Muslims are directed to undertake *jihād*. The stories of Prophets Mūsā and 'Īsā عليهم السلام have many academic and practical lessons and guidance to offer. For instance, it is described in the story of 'Īsā عليه السلام that when he invited the Children of Israel to accept his prophet-hood and obey him, he mentioned two things in particular. First, he said that he was not a unique Prophet who came with unique teachings. In fact, his teachings were the same as those of the previous prophets. They are mentioned in the earlier celestial scriptures, and the same teachings will be imparted later by the Final Messenger of Allah ﷺ. From among the earlier Scriptures, Torah is specially mentioned in this context, probably because that was the latest Scripture that was revealed to the Children of Israel. Otherwise belief in the Prophets embraces all the previous Scriptures of Allah. This also points out that the Shari'ah of 'Īsā عليه السلام was, though an independent Shari'ah, its most rules conformed to the sacred laws of Mūsā عليه السلام and the Torah. Only a few laws had been changed. This theme covered the subject of belief in the previous Prophets and their Books.

The second thing 'Īsā عليه السلام mentioned in particular was the good news of the advent of the Final Messenger ﷺ. This too points out that his teachings will also be the same as those of the previous Prophets, and therefore it is the demand of reason and honesty to believe in him.

Prophet 'Īsā ﷺ foretold the Children of Israel that a Final Messenger ﷺ will come after him by the name of Aḥmad. When he appears, it would be obligatory for them to embrace faith in him and obey him him مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ (...and giving you the good news of a messenger who will come after me, whose name is Aḥmad."...6) The name of the Final Messenger is given here as Aḥmad. The name of the Final Messenger ﷺ was Muḥammad and Aḥmad. He had some other names as well. However, the name given in Injīl is Aḥmad rather than Muḥammad, perhaps because Muḥammad was a common name in Arabia since time immemorial. There was a possibility that the people might take the reference to some other person, rather than the Final Messenger of Allah. The name Aḥmad, on the other hand, was an uncommon name in Arabia, and was exclusive to the Final Messenger of Allah ﷺ.

### Prophecy of The Final Messenger of Allah in Injīl

It is a known fact that the previously revealed Divine scriptures have been changed and distorted. The Jews and the Christians themselves had to admit that Torah and Injīl have been subjected to changes and distortion. As a matter of fact, the distortions made in these scriptures are so drastic that it is hardly possible to make out the original texts of the scriptures. Based on the distorted version of Injīl, the Christians today challenge the correctness of the Qur'ānic version of the prophecy, asserting that no prophecy in the name of Aḥmad is found in the Injīl. An elaborate response to Christian challenge has been prepared by Maulana Raḥmatullah Kairānwī رحمه الله تعالى. The name of his book is *Izhār-ul-Ḥaqq*. He has thoroughly analyzed Christianity and changes made in the Bible. He concludes that despite drastic changes in the present Biblical version the prophecy about the Prophet Aḥmad ﷺ is still available.

This book was originally written in Arabic, later its translations appeared in Turkish and English. Christian missionaries attempted their utmost to destroy it. Its Urdu translation was not available until recently. A little while back, Maulana Akbar 'Alī, a lecturer at Dārul Uloom Karachi, translated it into Urdu, with in-depth research into current versions of the Bible by Maulana Muḥammad Taqī, lecturer at Darul Uloom, and published in three volumes. Volume [3] from pages 182 to 362 elaborates on the prophecies pertaining to the Holy Prophet ﷺ with

reference to the currently published Bibles, and rebuts their doubts and allays their suspicions.

### Verse 10 - 14

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيْكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنَٰتٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۗ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَاْمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ ۗ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

O those who believe, shall I tell you about a trade that saves you from a painful punishment? [10] (It is that) you believe in Allah and His Messenger, and carry out *jihad* in His way with your riches and your lives. That is much better for you, if you but know. [11] (If you do this,) He will forgive for you your sins, and will admit you to gardens beneath which rivers flow, and to pleasant dwellings in gardens of eternity. That is the great achievement. [12] And (He will give you) another thing that you love: Help from Allah, and a victory, near at hand. [13] O those who believe, be supporters of (the religion of) Allah, just as 'Īsā, son of Maryam, said to the Disciples, "Who are my supporters towards Allah?" The Disciples said, "We are the supporters of (the religion of) Allah." So a group from the children of Isrā'īl believed, and another group disbelieved. Then We supported those who believed against their enemy, and they became victorious. [14]

### Commentary

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ (...you believe in Allah and His Messenger, and carry out *jihād* in His way with your riches and your lives....61:11) This verse refers to 'faith and *jihād* (struggle) in Allah's way with one's wealth and life' as a trade, because when man invests wealth in trade and works hard, he gains profit. Likewise, when man believes in Allah and invests his life and wealth in His cause, he incurs Allah's pleasure and attains the eternal blessings of the Hereafter, which is mentioned in the forthcoming verse that whoever carries out this trade, Allah will forgive his sins and provide him with dwellings in the Gardens of Eternity with all sorts of luxuries and comforts, as is mentioned by the Holy Prophet ﷺ in explanation of 'pleasant dwellings'. Alongside the blessings of the Hereafter, the next verse promises some blessings of this world too:

وَأُخْرَى تُحِبُّونَهَا ط نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ (And [He will give you] another thing that you love: Help from Allah, and a victory, near at hand ...61:13) This verse adds that the blessings of this trade are not restricted to the Hereafter. There is one blessing that will be granted right here in this world, which is the Divine help and an imminent victory, that is, conquests of enemy territories. If the word *qarīb* (near) is taken as the opposite of Hereafter, it would include all later Islamic conquests of Arab and non-Arab territories. And if the word *qarīb* (near) is taken in its normal sense, it would, in the first instance, apply to the conquest of Khaibar, and in the second instance it would apply to the Conquest of Makkah. This 'near victory' is referred to as "تُحِبُّونَهَا" "that you love". It implies that this worldly blessing is dear to man, because he is by nature haste-prone as the Qur'an says "...and man is prone to haste. [17:11] This, however, does not imply that the blessings of the Hereafter are not dear to him. It simply means that the love of seeking the blessings of the Hereafter is quite obvious, but he naturally would love to have the blessings of this world as well. They too will be granted to him.

كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ (...just as 'Īsā, son of Maryam, said to the Disciples, "Who are my supporters towards Allah?" ...[61:14]) The word حَوَارِيَّينَ *hawāriyyīn* is the plural of *hawāriyy* which connotes a 'sincere friend who is free from any kind of adulteration' [Rūḥ-ul-Ma'ānī,

referring to Azharī]. This is the reason why people who believed in Prophet Jesus ﷺ are called *hawāriyy*. They were twelve in number, as is already discussed in Sūrah 'Al-'Imrān. This verse refers to an incident of Prophet 'Īsā ﷺ and urges the Muslims to gird up their loins to unselfishly help and support the religion of Allah, as when Prophet 'Īsā ﷺ was hurt by the enemies, he asked his disciples *مَنْ أَنْصَرِحْ إِلَى اللَّهِ* "Who are my supporters towards Allah?" ...[14] In other words, 'who will help and support me in propagating the religion of Allah?' Twelve people volunteered and pledged to his loyalty and helped him in preaching the religion. Following this example, the Muslims ought to help and support Allah's religion. The blessed Companions of the Holy Prophet Muḥammad ﷺ followed this example to the fullest extent, and acted upon this command to the highest degree, so much so that the example of the Holy Prophets' Companions stands unparalleled in the history of other ummahs. They helped the Holy Prophet ﷺ and, in the process, incurred the wrath and enmity of Arab and non-Arab communities for the sake of Allah's religion. They bore their tortures and persecution. They dedicated their lives, wealth and children to the cause. Eventually, Allah granted them help and victory. He granted them triumph and mastery of the world, and the territories of the enemies fell into their hands.

### Three Groups of Christians

فَأَمْنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتُ طَائِفَةٌ ۚ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ  
فَأَصْبَحُوا ظَاهِرِينَ

(So, a group from the children of Isra'il believed, and another group disbelieved. Then We supported those who believed against their enemy, and they became victorious...61:14)

Baghawi interprets this verse in the light of a narration of Sayyidna 'Abdullāh Ibn 'Abbās ؓ that when Prophet 'Īsā ﷺ was raised to the heaven, his followers disagreed and became three groups. A group claimed that He was Himself God who went back to the heaven. The second group claimed that He Himself was not God, but God's son. God lifted him up and salvaged him from the enemies and granted him superiority. The third group proclaimed the truth and said that he was neither god nor the son of god, but he was Allah's servant and His Messenger. Allah took him away to the heaven to protect him from the enemies, and to raise his status. These people were the true believers.

Different sectors of the general public attached themselves to each one of these groups. The groups clashed with one another. The two of the non-believing groups overpowered the third group, which was a group of true believers. Eventually, Allah raised the Final Messenger of Allah ﷺ who supported the group of the true believers. This group thus dominated the others because of their correct belief and its solid proofs confirmed by the Qur'an. [Maẓharī].

In this interpretation, the phrase الَّذِينَ آمَنُوا "those who believed [14]" would refer to the believers of the Ummah of the Prophet 'Īsā عليه السلام who would triumph against the unbelievers with the help and support of the Final Messenger ﷺ. [Maẓharī]. Some scholars hold that when Prophet 'Īsā عليه السلام was raised to the heaven, his followers were divided into two groups. One of them believed that he was God or God's son and thus they became polytheists. The other group believed that he was the servant of Allah and His Messenger, and thus they stuck to the right religion. Then there was a war between the believers and the unbelievers. Allah granted victory to the believing faction of Prophet 'Īsā عليه السلام against the unbelieving faction. But it is popularly understood that in the religion of Prophet 'Īsā عليه السلام the institution of *jihād* did not exist. Therefore, it is inconceivable that believers would have waged a war. [Rūḥ-ul-Ma'ānī]. However, it is possible that the unbelieving Christians might have started the war and the believing Christians were forced to defend themselves. This will not fall under the category of war.

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Aṣ-Ṣaff**  
**Ends here**

# Sūrah Al-Jumu'ah

## (The Friday)

This Sūrah is Madanī, and it has 11 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 8

يَسْبُحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ  
 الْحَكِيْمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْاُمَمِیْنَ رَسُوْلًا مِنْهُمْ يَتْلُوْا عَلَيْهِمْ  
 اٰیٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ كَانُوْا مِنْ قَبْلُ  
 لَفِي ضَلٰلٍ مُّبِيْنٍ ﴿٢﴾ وَاٰخِرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۗ وَهُوَ الْعَزِيزُ  
 الْحَكِيْمُ ﴿٣﴾ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللّٰهُ ذُو الْفَضْلِ  
 الْعَظِيْمِ ﴿٤﴾ مَثَلُ الَّذِيْنَ حُمِلُوْا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَاثِلِ  
 الْجَمَارِ يَحْمِلُ اَسْفَارًا ۗ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِآيٰتِ اللّٰهِ ۗ  
 وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٥﴾ قُلْ يَاۤٓئِهَآ الَّذِيْنَ هَادُوْا اِنْ رَعَمْتُمْ  
 اَنْكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَمَنْنُوْا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ  
 ﴿٦﴾ وَلَا يَتَمَنَّوْنَهٗ اَبَدًا ۗ بِمَا قَدَّمْتَ اَيْدِيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ  
 ﴿٧﴾ قُلْ اِنَّ الْمَوْتَ الَّذِي تَفِرُوْنَ مِنْهُ فَاِنَّهٗ مُلْقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلَى  
 عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٨﴾

All that is in the heavens and all that is in the earth

proclaim the purity of Allah, the Sovereign, the Supreme in Holiness, the All-Mighty, the All-Wise. [1] He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, although they were in an open error before. [2] And (this Messenger is sent also) to others of them who did not join them so far, and He is the All-Mighty, the All-Wise. [3] That is Allah's bounty that He gives to whomsoever He wills, and Allah is the Lord of the great bounty. [4] The example of those who were ordered to bear (the responsibility of acting upon) the Torah, then they did not bear it, is like a donkey that carries a load of books. Evil is the example of those who have rejected the verses of Allah. And Allah does not guide the wrongdoing people. [5] Say, "O those who are Jews, if you claim that you are the friends of Allah to the exclusion of all other people, then express your desire for death, if you are true. [6] And they will never express this desire, because of what their hands have sent ahead. And Allah is fully aware of the wrongdoers. [7] Say, "Indeed, the death from which you (try to) run away has to visit you, then you will be sent back to the Knower of the unseen and the seen, and He will tell you what you used to do. [8]

### Commentary

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ (All that is in the heavens and all that is in the earth proclaim the purity of Allah,...62:1) Surahs of the Qur'an that begin with 'sabbaha' or 'yusabbihu' [proclaiming Allah's purity] are called *Musabbihāt*, in all of which it is established that everything in the heaven and earth proclaims the purity of Allah.

That all creatures in the heavens and the earth declare the purity of Allah in a symbolic way is understandable. Everyone may understand that every single particle created by Allah bears testimony to the wisdom and power of the Wise Creator in their circumstantial language, which is their *tasbiḥ* (proclamation). However, the fact is that, every thing proclaims *tasbiḥ* in its real sense in its own way, because Allah has bestowed some sort of sense and perception to every particle of this universe, even to stones and trees, according to their ability. Since the first demand upon sense and perception is to recognize its Creator and Maker, and glorify Him, therefore, it is not far-fetched to conceive that

everything in nature really declares the purity of Allah in its own peculiar language, though human ears might not be able to hear it. Thus the Qur'an on one occasion says: وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ (...but you do not understand their extolling ...[17:44] At the commencement of most Surahs called *Musabbiḥāt* the past indefinite tense *sabbaḥa* is employed. Only at the beginning of Sūrah Al-Jumu'ah and At-Taghābun the present form *yusabbiḥu* is used. The different forms at the beginning of different Surah have fresh rhetorical elegance and refinement. The past tense connotes certitude, and therefore mostly this tense has been used. The present form connotes continuity, which is employed in two places for this purpose.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ (He is the One who raised amidst the unlettered people a messenger from among themselves...62:2) The word *ummiyyin* is the plural of *ummiyy*, which denotes 'unlettered'. The Arabs were known by this title, because they did not know how to read and write. Very few of them had the knowledge of reading and writing. The Arabs in this verse are specially referred to in order to express the great power of Allah. The Holy Prophet ﷺ is also sent amongst them, who is himself unlettered. The duties and reformative functions of a Prophet [as set out in the forthcoming verse] are based on knowledge and education. These reforms are such that no unlettered individual can ever teach them, nor is it possible for an unlettered nation to learn. It was only through the Divine Supreme Power and the miracle of the Messenger of Allah ﷺ that when these reforms started, great scholars, intellectuals, men of letters, savants and sages were born among the unlettered people, and their knowledge, wisdom, sagacity and erudition was recognized by the entire world.

### The Three Objectives of the Advent of the Prophet ﷺ

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (...to recite His verses to them, and to make them pure, and to teach them the Book and the Wisdom....62:2) In the context of the Divine blessings bestowed to the mankind, three qualities of the Holy Prophet ﷺ have been mentioned. One, to recite the verses of the Qur'an to his Ummah. Two, to purify them of all the outer and inner defilements. This includes outer purification that relates to one's body and dress, and also the inner purification that relates to one's faith, actions and moral attitude. Three, to teach the Book

and the wisdom. These three factors are Divine blessings to the mankind on the one hand, and these are the basic objectives and the terms of reference of the Holy Prophet ﷺ for which he was sent to this world.

يَتْلُوا عَلَيْهِمْ آيَاتِهِ (...to recite His verses to them) The word *tilāwah* lexically signifies 'to follow, to obey' but in the terminology of the Qur‘ān, it signifies 'recitation or reading of the Divine Words'. The word *‘āyāt* refers to the verses of the Qur‘ān. The prepositional phrase *‘alaihim* [to them] signifies that one of the objectives or duties of the Prophet ﷺ is to recite the verses of the Qur‘ān to the people.

In the current verse, the second objective of the Holy Prophet ﷺ is to: يُزَكِّيهِمْ (make them pure) which is derived from *tazkiyah* and it means 'to make pure'. Often it is used exclusively for inner cleanliness, that is, to be free from such inner adulterating matter as *kufr*, *shirk* and free from inner moral defilement. But occasionally, it is used in the general sense of both outer and inner cleanliness. Probably, in this context it is used in the general sense of the term.

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (...to teach them the Book and the Wisdom...62:2) The word *al-Kitāb* refers to the Holy Qur‘ān, and the word *al-ḥikmah* refers to all the teachings and guidance that have been received from the Messenger of Allah ﷺ orally or practically. As a result, many of the commentators have interpreted the word *ḥikmah* as the Approved Way [Sunnah of the Holy Prophet ﷺ].

### A Question and its Answer

A question arises here that the natural order of wording in the verse should have been thus: [1] recitation or teaching of words; followed by [2] teaching of meaning; and consequently [3] making pure by inculcating righteous deeds and high morals. However, in most places the Qur‘ān has changed the sequence by inserting '[3] *tazkiyah* or making pure' between '[1] *tilāwah* (recitation) and '[2] *ta‘līm* (teaching). Rūḥ-ul-Ma‘ānī explains that if the natural order of wording were to be maintained in all verses, all three elements would have combined together and become 'one', as it happens in pharmaceutical mixing of many substances, the aggregate of which loses the separate identity of each element, and becomes a single 'compound' whereas probably Allah wanted to maintain separate identities of the Divine blessings and the three Prophetic duties separately

identifiable. By changing the natural order in most places, the Holy Qur'an has probably alluded to this fact.

Please see Ma'arif-ul-Qur'an Vol. 1/pp 331-343, under the Surah Al-Baqarah Verse 129, for fuller explanation of this verse.

...And [this Messenger is sent also] to others of them who did not join them so far. And He is the All-mighty, the All-wise...62:3) The word 'ākharīn means 'other people' and the phrase لَمَّا يَلْحَقُوا بِهِمْ means 'those people who have not yet joined the unlettered people'. This refers to all those Muslims who will enter the fold of Islam until the Last Hour [as transmitted by Ibn Zaid, Mujāhid and others]. This indicates that the succeeding generations of Muslims will be appended to the earlier generations of believers, that is, the noble Companions. This is great good news for the succeeding generations of Muslims. [Rūḥ].

Grammatically, there are two views regarding the conjoining of the word 'ākharīn. One view holds that it is conjoined to *ummiyyīn* and it means that 'Allah has sent his Messenger among the unlettered people and also among those who have not yet joined them'. Sending the Prophet among the present unlettered people is quite obvious, but 'sending him among those who have not yet come' needs explanation. Bayan-ul-Qur'an explains that 'sending among them' stands for 'sending for them' because the preposition *fī* in Arabic is also used in the sense of 'for'. According to some other grammarians, however, the word 'ākharīn is conjoined to the objective pronoun *him* attached to the verb *yu'allimu-hum*, in which case the interpretation would be 'the Prophet teaches the unlettered people and also the people who have not joined them so far'. [Maḏharī prefers the latter interpretation].

Sayyidna Abū Hurairah رضي الله عنه narrates, as recorded in Bukhārī and Muslim, that they were sitting in the company of the Holy Prophet ﷺ when Sūrah Al-Jumu'ah was revealed. He recited it to them, and when he reached the verse (...and others of them who have not joined them so far...62:3) they asked him who are these 'others'. He remained silent. They asked him the second time and he remained silent. They asked him the third time, and he put his blessed hand on the back

of Sayyidna Salmān Al-Fārisī ؓ [who was at that time in the gathering] and said: "If faith were on Pleiades, even then some men or a man from these people would attain it." [Maẓharī]. This narration does not specify people of Persia, but it does prove that they are included in the general sense of 'others'. This narration speaks greatly of all non-Arabs who embrace Islam. [Maẓharī].

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا (The example of those who were ordered to bear (the responsibility of acting upon) the Torah, then they did not bear it, is like a donkey that carries a load of books...5) The word *asfār* is the plural of *sifr*, which means a 'large book'. The preceding verses described that the Holy Prophet ﷺ was raised up among the unlettered people having three main objectives of his mission. The previous Divine Book Torah described the Holy Prophet ﷺ almost with the same qualities as are described in the Qur‘ān, which required that as soon as the Jews saw the Holy Prophet ﷺ, they should have recognized him and believed in him. But the material position and possessions blinded them to the teachings of Torah. Despite their knowledge of Torah, they acted as practical ignoramus. The verse describes their block-headed behaviour with the example of a donkey loaded with weighty tomes. The donkey carries its loads, but it is neither aware of its subject-matter, nor does it benefit by it. Similarly, the Jews carry around the Torah for material gains and to seek position and status among people, but they do not benefit by its guidance.

### The Example of a Non-Practicing Scholar

Commentators have stated that the example given by the verse for Jews applies to any religious scholar who does not act upon his knowledge. A Persian poet has put it thus:

نه محقق بود نه دانش مند.....چار پائی بروکتا ہے چند

'He is neither a scholar, nor a knowledgeable person.

He is but an animal of four legs, carrying the load of some books'

قُلْ يَا أَيُّهَا الَّذِينَ هَادَوْا إِن زَعَمْتُمْ أَنكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ

(Say, "O those who are Jews, if you claim that you are the