

be pleased with him, said: "The Messenger of Allah invoked Allah against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ  
الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»

(O Allah, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allah defeat them and shake them.)

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) This Ayah indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land. Imam Ahmad recorded that Sulayman bin Surad, may Allah be pleased with him, said: "On the day of Al-Ahzab, the Messenger of Allah said:

«الآن نَعْزُوهُمْ وَلَا يَعْزُونَا»

(Now we will attack them and they will not attack us.) This was also recorded by Al-Bukhari in his Sahih.

(وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا)

(And Allah is Ever All-Strong, All-Mighty.) means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allah granted victory to Islam and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ  
صِيَاصِيهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرَّعْبَ فَرِيقًا  
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا - وَأُورَثَكُمْ أَرْضَهُمْ  
وَدَيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرًا )

(26. And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made

captives.) (27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allah is able to do all things.)

## The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allah . This happened by the agency of Huyay bin Akhtab An-Nadari, may Allah curse him, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions." Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone." But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he )Huyay( would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah , he and the Muslims were very distressed by that. When Allah helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allah returned to Al-Madinah in triumph and the people put down their weapons. While the Messenger of Allah was washing off the dust of battle in the house of Umm Salamah, may Allah be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allah" He said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah." According to another report, "What a fighter you are! Have you put down your weapons" He said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He said: "Where" He said, "Banu Qurayzah, for Allah has commanded me to shake them." So the Messenger of Allah got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah. This was after Salat Az-Zuhr. He said,

«لَا يُصَلِّينَ أَحَدٌ مِنْكُمْ الْعَصْرَ إِلَّا فِي بَنِي  
قُرَيْظَةَ»

(No one among you should pray `Asr except at Banu Qurayzah.) So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allah only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allah followed them. He left Ibn Umm Maktum, may Allah be pleased with him, in charge of Al-Madinah, and he had given the flag to `Ali bin Abi Talib, may Allah be pleased with him. Then the Messenger of Allah went to them (Banu Qurayzah) laying seige to them for twenty-five days. When this had gone on for too long, they agreed to accept the judgement of Sa`d bin Mu`adh, the leader of `Aws because they had been their allies during the Jahiliyyah, so they thought that he would treat them kindly as `Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa` when he had asked the Messenger of Allah to set them free. So, these people thought that Sa`d would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa`d had been struck by an arrow in his medial arm vein during the campaign of Al-Khandaq. The Messenger of Allah had had his vein

cauterized and had brought him to stay in a tent in the Masjid so that he could keep a close eye on him. One of the things that Sa`d, may Allah be pleased with him, said in his supplication was, "O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah." Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah called him to come from Al-Madinah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the `Aws began to urge him not to be too harsh, saying, "O Sa`d, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa`d to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live. kWhen he reached the tent where the Messenger of Allah was, the Messenger of Allah said:

«قُومُوا إِلَى سَيِّدِكُمْ»

(Stand up for your leader.) So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah said:

«إِنَّ هَؤُلَاءِ وَأَشَارَ إِلَيْهِمْ قَدْ نَزَلُوا عَلَى حُكْمِكَ،  
فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ»

(These people) -- and he pointed to them -- (have agreed to accept your judgement, so pass judgement on them as you wish.) Sa`d, may Allah be pleased with him, said: "My judgement will be carried out" The Messenger of Allah said: "Yes." He said, "And it will be carried out on those who are in this tent" He said, "Yes." He said, "And on those who are on this side" -- and he pointed towards the side where the Messenger of Allah was, but he did not look directly at the Messenger of Allah out of respect for him. The Messenger of Allah said to him: "Yes." So Sa`d, may Allah be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allah said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ  
أَرْقَعَةٍ»

(You have judged according to the ruling of Allah from above the seven heavens.) According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

(You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were

taken prisoner, and their wealth was seized. All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Srah which we have written, praise and blessings be to Allah. Allah said:

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا لَهُمْ)

(And those who backed them, Allah brought them down) means, those who helped and supported them in their war against the Messenger of Allah .

(مِّنْ أَهْلِ الْكِتَابِ)

(of the People of the Scripture) means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrah and Injil.

(فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ)

(then when there came to them that which they had recognized, they disbelieved in it) (2:89). May the curse of Allah be upon them.

(مِنْ صِيَّاصِيهِمْ)

(from their forts) means, from their strongholds. This was the view of Mujahid, `Ikrimah, `Ata', Qatadah, As-Suddi and others of the Salaf.

(وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

(and cast terror into their hearts;) means fear, because they had supported the idolators in their war against the Messenger of Allah and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allah says:

(فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا)

(a group you killed, and a group you made captives.) Those who were killed were their warriors, and the prisoners were their children and women. Imam Ahmad recorded that `Atiyah Al-Qurazi said, "I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners." This was also recorded by the Sunan compilers, and At-Tirmidhi said it is Hasan Sahih." An-Nasa'i also recorded something similar from `Atiyah.

(وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ)

(And He caused you to inherit their lands, and their houses, and their riches,) means, 'He gave these things to you after you killed them.'

(وَأَرْضاً لَمْ تَطُؤُوهَا)

(and a land which you had not trodden.) It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarir said, "It could be that all of these are referred to

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا)

(And Allah is able to do all things.)"

(يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ  
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِّحْكُنَّ سَرَاحًا  
جَمِيلًا - وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ  
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أُجْرًا  
عَظِيمًا )

(28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.") (29. "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.")

### Giving the Wives of the Prophet صلى الله عليه وسلم the Choice

Here Allah commands His Messenger to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet for which they will have a great reward with Allah. They chose Allah and His Messenger and the Home of the Hereafter, may Allah be pleased with them. Then Allah gave them the best both of this world and of the Hereafter. Al-Bukhari narrated from `A'ishah, may Allah be pleased with her, the wife of the Prophet that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. She said, "The Messenger of Allah started with me, and said,

«إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلِي حَتَّى  
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you about something and you do not have to hasten to respond until you consult your parents.)" He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللَّهَ تَعَالَى قَالَ:  
«يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ»»

(Allah says: ("O Prophet! Say to your wives...")) and he recited the two Ayat. I said to him, "Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter." He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet did the same as I." Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah gave us the choice, and we chose him, so giving us that choice was not regarded as divorce." It was recorded by (Al-Bukhari and Muslim) from the Hadith of Al-A`mash. Imam Ahmad recorded that Jabir, may Allah be pleased with him, said: "Abu Bakr, may Allah be pleased with him, came to ask permission to see the Messenger of Allah and the people were sitting at his door, and the Prophet was sitting, but he did not give him permission. Then `Umar, may Allah be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and `Umar, may Allah be pleased with them both, permission, and they entered. The Prophet was sitting with his wives around him, and he was silent. `Umar, may Allah be pleased with him, said, `I will tell the Prophet something to make him smile.' `Umar, may Allah be pleased with him, said, `O Messenger of Allah, if only you had seen the daughter of Zayd -- the wife of `Umar -- asking me to spend on her just now; I broke her neck!' The Messenger of Allah smiled so broadly that his molars could be seen, and he said,

«هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَةَ»

(They are around me asking me to spend on them.) Abu Bakr, may Allah be pleased with him, got up to deal with `A'ishah; and `Umar, may Allah be pleased with him, got up to deal with Hafsa, and both of them were saying, `You are asking the Prophet for that which he does not have!' But the Messenger of Allah stopped them, and they (his wives) said, `By Allah, after this we will not ask the Messenger of Allah for anything that he does not have.' Then Allah revealed the Ayah telling him to give them the choice, and he started with `A'ishah, may Allah be pleased with her. He said,

«إِنِّي أَذْكَرُ لَكَ أَمْرًا مَا أَحَبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى  
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.) She said, `What is it' He recited to her:

(يَأْيَهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ)

(O Prophet! Say to your wives...) `A'ishah, may Allah be pleased with her, said, `Do I need to consult my parents concerning you I choose Allah and His Messenger, but I ask you not to tell of my choice to your other wives.' He said:

«إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَنِي مُعَنَّأً، وَلَكِنْ بَعَنِي مُعَلِّمًا مُيسِّرًا، لَأَسْأَلَنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)" This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it. `Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh -- `A'ishah, Hafsa, Umm Habibah, Sawdah and Umm Salamah, may Allah be pleased with them. And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah, may Allah be pleased with all of them.

(يُنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا - وَمَنْ يَقْتُلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلَ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا )

(30. O wives of the Prophet! Whoever of you commits an open Fahishah, the torment for her will be doubled, and that is ever easy for Allah.) (31. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.)

### The Wives of the Prophet are not like Other Women

This Ayah is addressed to the wives of the Prophet who chose Allah and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allah . Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open Fahishah. Ibn `Abbas, may Allah be pleased with him,

said: "This means Nushuz (rebellion) and a bad attitude." Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the Ayat:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ  
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

(And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain.") (39:65)

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88)

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ

(Say: "If the Most Gracious had a son, then I am the first of (Allah's) worshippers.") (43:81)

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى مِمَّا يَخْلُقُ  
مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

(Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.) (39:4). Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their Hijab. Allah says:

مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا  
الْعَذَابُ ضِعْفَيْنِ

(Whoever of you commits an open Fahishah, the torment for her will be doubled,) Malik narrated from Zayd bin Aslam:

يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ

(the torment for her will be doubled,) "In this world and the next." Something similar was narrated from Ibn Abi Najih, from Mujahid.

(وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(and that is ever easy for Allah.) it is very easy indeed. Then Allah mentions His justice and His bounty, in the Ayah:

(وَمَنْ يَقُنْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ)

(And whosoever of you is obedient to Allah and His Messenger,) i.e., obeys Allah and His Messenger ,

(نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا)

(We shall give her, her reward twice over, and We have prepared for her a noble provision.) i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah in the highest reaches of `Illiyin, above the dwellings of all the people, in Al-Wasilah which is the closest of the dwellings of Paradise to the Throne.

(يٰۤاَيُّهَا النَّبِيُّ لَسُنَّ كَاٰحِدٍ مِّنَ النِّسَاءِ اِنْ اَتَقَيْنَنَّ  
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ  
وَقُلْنَ قَوْلًا مَّعْرُوفًا - وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا  
تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقِمْنَ الصَّلٰوةَ  
وَعَاتِينَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهُ اِنَّمَا يُرِيْدُ  
اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا - وَاذْكُرْنَ مَا يُتْلٰى فِي بُيُوتِكُنَّ مِنْ  
آٰيٰتِ اللّٰهِ وَالْحِكْمَةِ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا )

h(32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.) (33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger. Allah wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) (34. And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.)

## Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allah enjoined upon the wives of the Prophet so that they would be an example for the women of the Ummah to follow. Allah said, addressing the wives of the Prophet that they should fear Allah as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allah says:

(فَلَا تَخْضَعْنَ بِالْقَوْلِ)

(then be not soft in speech,) As-Suddi and others said, this means, do not be gentle in speech when addressing men. Allah says:

(فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ)

(lest he in whose heart is a disease should be moved with desire,) means, something unclean.

(وَقُلْنَ قَوْلًا مَّعْرُوفًا)

(but speak in an honorable manner.) Ibn Zayd said: "Decent and honorable talk that is known to be good." This means that she should address non-Mahram men in a manner in which there is no softness, i.e., a woman should not address a non-Mahram man in the same way that she addresses her husband.

(وَقَرْنَ فِي بُيُوتِكُنَّ)

(And stay in your houses,) means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in Shari`ah is prayer in the Masjid, so long as the conditions are fulfilled, as the Messenger of Allah said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلِيَخْرُجْنَ وَهُنَّ  
تَفَلَاتُ»

(Do not prevent the female servants of Allah from the Masjids of Allah, but have them go out without wearing fragrance.) According to another report:

«وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ»

(even though their houses are better for them.)

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) Mujahid said: "Women used to go out walking in front of men, and this was the Tabarruj of Jahiliyyah." Qatadah said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that." Muqatil bin Hayyan said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "Tabarruj is when a woman puts a Khimar on her head but does not tie it properly." So her necklaces, earrings and neck, and all of that can be seen. This is Tabarruj, and Allah addresses all the women of the believers with regard to Tabarruj.

(وَأَقِمْنَ الصَّلَاةَ وَءَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ)

(and perform the Salah, and give Zakah and obey Allah and His Messenger.) Allah first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allah alone with no partner or associate, and paying Zakah, which means doing good to other people.

(وَأَطِعْنَ اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger.) This is an instance of something specific being followed by something general.

### **The Wives of the Prophet are Members of His Household (Ahl Al-Bayt)**

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This is a clear statement that the wives of the Prophet are included among the members of his family (Ahl Al-Bayt) here, because they are the reason why this Ayah was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarir recorded that `Ikrimah used to call out in the marketplace:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) "This was revealed solely concerning the wives of the Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ  
الْبَيْتِ)

(Allah wishes only to remove Ar-Rijs from you, O members of the family,) "It was revealed solely concerning the wives of the Prophet ." `Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet , I am prepared to meet with him and pray and invoke the curse of Allah upon those who are lying." So they alone were the reason for revelation, but others may be included by way of generalization. Ibn Jarir narrated that Safiyyah bint Shaybah said: " A'ishah, may Allah be pleased with her, said, `The Prophet went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Al-Husayn, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Fatimah, may Allah be pleased with her, came and he wrapped her in the cloak with him. Then `Ali, may Allah be pleased with him, came and he wrapped him in the cloak with him, then he said:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This was recorded by Muslim. In his Sahih, Muslim recorded that Yazid bin Hayyan said: "Husayn bin Sabrah, `Umar bin Muslim and I went to Zayd bin Arqam, may Allah be pleased with him, and when we had sat down with him, Husayn said: `You are so fortunate, O Zayd! You saw the Messenger of Allah and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allah .' He said, `O son of my brother, by Allah, I have grown old and it has been a long time, and I have forgotten some of the things that I used to know from the Messenger of Allah . Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, `One day, the Messenger of Allah stood up to address

us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ  
يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ  
تَقْلِينَ: أَوْلَهُمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى  
وَالنُّورُ فَخَذُّوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ»

(Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.) He urged them to cling to the Book of Allah, then he said:

«وَأَهْلُ بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ  
اللَّهُ فِي أَهْلِ بَيْتِي»

(And the members of my family (Ahl Al-Bayt): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.) saying it three times.' Husayn said to him, `Who are the members of his family (Ahl Al-Bayt), O Zayd Are not his wives members of his family' He said, `His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, `Who are they' He said, `They are the family of `Ali, the family of `Aqil, the family of Ja`far and the family of `Abbas, may Allah be pleased with them.' He said, `Were all of these forbidden to receive charity after his death' He said, `Yes.'" This Commentary is from Zayd bin Arqam and is not Marfu`

### **The Command to follow the Qur'an and Sunnah**

The one who ponders the meaning of the Qur'an will have no doubt that the wives of the Prophet are included among those who are referred to in the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) The context clearly refers to them. Allah then says:

# وَإِذْ كُنَّا مَا يُنْتَلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) meaning, 'act in accordance with that of the Qur'an and Sunnah which Allah revealed to His Messenger in your houses.' This was the view of Qatadah and others. 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'A'ishah As-Sddiqah bint As-Sddiq, may Allah be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allah in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allah have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allah be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives. Ibn Abi Hatim recorded that Abu Jamilah said: "Al-Hasan bin `Ali, may Allah be pleased with them both, was appointed as Khalifah when `Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Husayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan, may Allah be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a result for many months, then he recovered. He ascended the Minbar and said: `O people of `Iraq! Have Taqwa of Allah concerning us, for we are your leaders and your guests, and we are members of the family (Ahl Al-Bayt) concerning whom Allah said:

# إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُم تَطْهِيراً

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.)' He kept saying this until there was no one left in the Masjid who was not weeping and sobbing."

# إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarir, may Allah have mercy on him, said: "And remember how Allah blessed you by causing the Ayat of Allah and Al-Hikmah to be recited in your houses, so give thanks to Allah for that and praise Him.

# إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, `He is kind towards you, for He has caused the Ayat of Allah and Al-Hikmah to be recited in your houses,' and Al-Hikmah means the Sunnah. And He is Well-Acquainted with you means, `He chose you as wives for His Messenger.' Qatadah said:

(وَأَذْكَرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ  
وَالْحِكْمَةِ)

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) "He is reminding them of His favor." This was narrated by Ibn Jarir. `Atiyah Al-`Awfi commented on the Ayah:

(إِنَّ اللَّهَ كَانَ لَطِيفًا خَيْرًا)

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) "He knows when and where to reveal Al-Hikmah." This was recorded by Ibn Abi Hatim, then he said: "This was also narrated from Ar-Rabi` bin Anas from Qatadah. "

(إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ  
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا)

(35. Verily, the Muslims: men and women, the believers: men and women, the Qanit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khashi` : men and the women, the men and the women who give Sadaqat, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward.)

## The Reason for Revelation

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said, "I said to the Prophet , `Why is it that we are not mentioned in the Qur'an as men are' Then one day without my realizing it, he was calling from the Minbar and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the Minbar:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ)»

(O people! Verily Allah says: (Verily, the Muslims: men and women, the believers: men and women...)) to the end of the Ayah." This was also recorded by An-Nasa'i and Ibn Jarir.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ)

(Verily, the Muslims: men and women, the believers: men and women...) indicates that Iman is something other than Islam, and that it is more specific, because Allah says:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا  
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِي قُلُوبِكُمْ)

(The bedouins say: "We believe." Say: "You believe not but you only say, `We have surrendered (in Islam),' for faith has not yet entered your hearts.") (49:14). In the Two Sahihs, it says:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

(The adulterer does not commit adultery at the time when he is a believer.) For it snatches away his Iman, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that Iman is more specific than Islam, as we have stated at the beginning of our commentary on Al-Bukhari.

(وَالْقَانِتِينَ وَالْقَانِتَاتِ)

(the Qanit: men and the women,) Al-Qunut means obedience during quite time.

أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is (Qanit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9)

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ )

(To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qanitun) to Him.) (30:26)

يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ  
الرَّكَعِيْنَ )

(O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Raki` in (those who bow).") (3:43)

(وَقَوْمُوا لِلّٰهِ قَانِتِيْنَ)

(And stand before Allah Qanitin) (2: 238). So, beyond Islam there is a higher level to be reached, which is Iman, and Qunut stems from them both.

(وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ)

(the men and women who are truthful,) This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during Jahiliyyah nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،  
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ  
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي  
إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى

الصَّادِقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَلَا يَزَالُ  
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الكَذِبَ حَتَّى يُكْتَبَ عِنْدَ  
اللَّهِ كَذَّابًا»

(You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allah as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allah as a liar.) And there are many Hadiths on this topic.

(وَالصَّابِرِينَ وَالصَّابِرَاتِ)

(the men and the women who are patient,) This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and this is true steadfastness.

(وَالْخَاشِعِينَ وَالْخَاشِعَاتِ)

(the Khashi` : men and the women,) Khushu` means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the Hadith:

«اعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ  
يَرَاكَ»

(Worship Allah as if you can see Him, for if you cannot see Him, He can see you.)

(وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ)

(the men and the women who give Sadaqat,) As-Sadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation. It was recorded in the Two Sahih:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ  
فَذَكَرَ مِنْهُمْ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى  
لَاتَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ»

(There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- . . .a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.) According to another Hadith:

«وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ  
النَّارَ»

(Sadaqah extinguishes bad deeds just as water extinguishes fire.) There are many Hadiths which encourage charitable giving; this topic is discussed in detail elsewhere.

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,) According to a Hadith narrated by Ibn Majah:

«وَالصَّوْمُ زَكَاةُ الْبَدَنِ»

(Fasting is the Zakah of the body.) In other words, it purifies it and cleanses it of things that are bad in both physical and Shar`i terms. Sa`id bin Jubayr said: "Whoever fasts Ramadan and three days of each month, is included in the Ayah,

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,)" Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allah said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ  
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،  
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.) It is quite apt that next should be mentioned:

## (وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ)

(the men and the women who guard their chastity) i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allah says:

(وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ )

(And those who guard their chastity. Except from their wives or the whom their right hands possess -- for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) (70:29-31)

## (وَالذَّكِرِينَ اللَّهَ كَثِيرًا وَالذَّكِرَاتِ)

(and the men and the women who remember Allah much) Ibn Abi Hatim recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا  
رَكَعَتَيْنِ كُتِبَا نِلكَ اللَّيْلَةِ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ»

(If a man wakes his wife at night and they pray two Rak`ahs, they will be recorded that night as being among the men and the women who remember Allah much.) This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa`id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet . Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allah was walking along a road in Makkah, and he came to (the mountain of) Jumdan, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

(This is Jumdan, go ahead, for the Mufarridun have gone ahead. (The men and the women who remember Allah much) Then he said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.' He said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.'

«وَالْمُقَصِّرِينَ»

(And those who shortened.) This was recorded by Imam Ahmad with this chain of narration. It was also recorded by Muslim, except for the last part of it.

(أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا)

(Allah has prepared for them forgiveness and a great reward.) Here Allah tells us that for all of those mentioned in this Ayah, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا )

(36. It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.)

### The Reason for Revelation

Imam Ahmad recorded that Abu Barzah Al-Aslami said: "Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. The Prophet said to one of the Ansar:

«زَوِّجْنِي ابْنَتَكَ»

(Give me your daughter for marriage.) He said, `Yes, O Messenger of Allah, it would be an honor and a blessing.' He said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

(I do not want her for myself.) He said, `Then for whom, O Messenger of Allah' He said,

«لِجُلَيْبِيبٍ»

(For Julaybib.) He said, `O Messenger of Allah, let me consult her mother.' So he went to the girl's mother and said, `The Messenger of Allah is proposing marriage for your daughter.' She said, `Yes, it would be a pleasure.' He said, `He is not proposing to marry her himself, he is proposing on behalf of Julaybib.' She said, `What! Julaybib No, by Allah, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allah to tell him what the girl's mother had said, the girl asked, `Who is asking for my hand' So her mother told her, and she said, `Are you refusing to follow the command of the Messenger of Allah Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allah and said, `Deal with her as you wish.' So he married her to Julaybib. Then the Messenger of Allah went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them,

«هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See whether there is anybody missing.) They said, `We have lost so-and-so, and so-and-so.' He said,

«انظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See if there is anybody missing.) They said, `No one.' He said:

«لَكِنِّي أَفْقِدُ جُلَيْبِيبًا»

(But I see that Julaybib is missing.) He said:

«فَاطْلُبُوهُ فِي الْقَتْلِ»

(Go and look for him among the dead.) So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, `O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allah came and stood beside him and said,

«قَتَلَ سَبْعَةَ وَقَتَّلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ»

(He killed seven before he was himself killed. He belongs to me and I belong to him.) He said this two or three times, then the Messenger of Allah carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him,

may Allah be pleased with him." Thabit, may Allah be pleased with him, said: "There was no widow among the Ansar who was more sought after for marriage than that girl." Ishaq bin `Abdullah bin Abi Talhah asked Thabit, "Do you know how the Messenger of Allah prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا  
كَدًّا»

(O Allah, pour blessings upon her and do not make her life hard.) And this is how it was; there was no widow among the Ansar who was more sought after for marriage than her." This is how it was recorded by Imam Ahmad, in full. Muslim and An-Nasa'i recorded the story of his death in Al-Fada'il. Al-Hafiz Abu `Umar bin `Abd Al-Barr mentioned in Al-Isti'ab that when the girl said in her seclusion, `Are you refusing to follow the command of the Messenger of Allah ' -- This Ayah was revealed:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) It was narrated that Tawus asked Ibn `Abbas about praying two Rak`ahs after `Asr and he told him not to do that. Ibn `Abbas recited:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) This Ayah is general in meaning and applies to all matters, i.e., if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allah says: o

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ  
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا )

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) (4:65) Hence the issue of going against it is addressed in such strong terms, as Allah says:

(وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا)

(And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.) This is like the Ayah:

(فَلْيَحْذَرِ الَّذِينَ يُخَلِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

(And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them) (24:63).

(وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا )

(37. And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwa of Allah." But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled.)

### **Allah's rebuke to His Messenger and the Story of Zayd and Zaynab**

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger .

## (وَأَنْعَمْتَ عَلَيْهِ)

(and you have done a favor )to him() means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet . He was known as the beloved, and his son Usamah was known as the beloved son of the beloved. `Aishah, may Allah be pleased with her, said: "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah." This was recorded by Imam Ahmad. The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint `Abd Al-Muttalib. For her dowery he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates. This was stated by Muqatil bin Hayyan. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah , who told him, "Stay with your wife and have Taqwa of Allah." Allah says:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.) Ibn Jarir narrated that `Aishah, may Allah be pleased with her, said, "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this Ayah:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.)"

(فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا)

(So, when Zayd had completed his aim with her, We gave her to you in marriage,) meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her Wali (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any Wali, contractual agreement, dowery or witnesses among mankind. Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said: "When Zaynab's `Iddah finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,

«إِذْهَبْ فَأَذْكُرْهَا عَلَيَّ»

(Go to her and tell her about me (that I want to marry her).) So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not

even look at her and tell her what the Messenger of Allah had said, so I turned my back to her and stepped aside, and said, `O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.' She said, `I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, `O Messenger of Allah, how did you find your (new) wife' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of Hijab was revealed and he exhorted the people as Allah had exhorted them:

(لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ)

(Enter not the Prophet's houses, unless permission is given to you)." This was also recorded by Muslim and An-Nasa'i. Al-Bukhari, may Allah have mercy on him, recorded that Anas bin Malik, may Allah be pleased with him, said, "Zaynab bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, saying, `Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens.'" In (our Tafsir of) Surat An-Nur we mentioned that Muhammad bin `Abdullah bin Jahsh said: "Zaynab and `A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, `I am the one whose marriage was revealed from above the heaven.' `A'ishah, may Allah be pleased with her, said, `I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allah be pleased with her."

(لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.) means, `We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allah had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said:

(وَمَا جَعَلَ أَدْعِيَائَكُمْ أبنَاءَكُمْ)

(nor has He made your adopted sons your real sons) until:

(ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them after their fathers, that is more just with Allah) (33:4-5). Then this was confirmed and made even clearer by the marriage of the Messenger of Allah to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her. Allah says in Ayat At-Tahrim:

(وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(the wives of your sons from your own loins) (4:23) which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

(وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا)

(And Allah's command must be fulfilled.) means, 'this that has happened was decreed by Allah and was inevitable.' Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet .

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا )

(38. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of old. And the command of Allah is a decree determined.)

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ)

(There is no blame on the Prophet in that which Allah has made legal for him.) means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allah be pleased with her,, who had been divorced by his adopted son Zayd bin Harithah,

(سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ)

(That has been Allah's way with those who have passed away of old.) means this is the ruling of Allah for the Prophets who came before him. Allah would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

(وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا)

(And the command of Allah is a decree determined.) means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

(الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا - مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا )

(39. Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Peckoner.) (40. Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.)

### **Praise for Those Who convey the Message**

### **The Messenger is not the Father of any Man**

Allah states:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ)

(Muhammad is not the father of any of your men,) After this it was not permitted to say Zayd bin Muhammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet lived until puberty. Khadijah, may Allah be pleased with her, bore him Al-Qasim, At-Tayyib and At-Tahir, but they died in childhood. Mariyah Al-Qibtiyyah bore him Ibrahim, but he also died in infancy. He also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthum and Fatimah, may Allah be pleased with them all. Three of them died during his lifetime, Fatimah lived long enough to be bereaved of him, then she died six months later.

### **He is the Last of the Prophets**

(وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.) This is like the Ayah:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتَهُ)

(Allah knows best with whom to place His Message) (6:124). This Ayah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case. This was reported in many Mutawatir Hadiths narrated from the Messenger of Allah via a group of his Companions, may Allah be pleased with them. Imam Ahmad recorded a narration from Ubayy bin Ka' b, from his father that the Prophet said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا  
وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبْنَةٍ لَمْ يَضَعَهَا،  
فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ  
وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبْنَةِ، فَأَنَا فِي  
النَّبِيِّينَ مَوْضِعَ تِلْكَ اللَّبْنَةِ»

(My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place. " Among the Prophets, I am like that brick.) It was also recorded by At-Tirmidhi, who said "Hasan Sahih."

### Another Hadith

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ  
بَعْدِي وَلَا نَبِيٍّ»

(Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.) This worried the people, then he said:

«وَلَكِنِ الْمُبَشِّرَاتُ»

(But there will be Al-Mubashshirat.) They said, 'O Messenger of Allah, what are Al-Mubashshirat' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ  
النُّبُوَّةِ»

(The dreams of a Muslim man, and they are one of the parts of prophethood.) This was also recorded by At-Tirmidhi, who said, "Sahih Gharib."

### Another Hadith

Abu Dawud At-Tayalisi recorded that Jabir bin `Abdullah, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا  
فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَكَانَ مَنْ  
دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ  
هَذِهِ اللَّبْنَةِ، فَأَنَا مَوْضِعُ اللَّبْنَةِ خُتِمَ بِي الْأَنْبِيَاءُ  
عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

(The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets -- blessings and peace be upon them -- end with me.) It was also recorded by Al-Bukhari, Muslim and At-Tirmidhi, who said, "It is Sahih Gharib with this chain of narrators."

### Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا  
فَأَتَمَّهَا إِلَّا لَبْنَةً وَاحِدَةً، فَحَبِطْتُ أَنَا فَأَتَمَمْتُ تِلْكَ  
اللَّبْنَةَ»

(The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) This was also recorded by Muslim.

### Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ  
ابْتَنَى بَيْوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ  
لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ  
يَطُوفُونَ وَيَعْجَبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَا وَضَعْتَ  
هَهُنَا لَبْنَةً فَيَتِمُّ بُيَاؤُكَ»

(The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.) The Messenger of Allah said:

«فَكُنْتُ أَنَا اللَّبْنَةُ»

(And I am that brick.) It was also recorded by (Al-Bukhari and Muslim).

### Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ : أُعْطِيتُ جَوَامِعَ  
الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ،  
وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ  
إِلَى الْخَلْقِ كَأَقَّةٍ، وَخُتِمَ بِي النَّبِيُّونَ»

(I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.) This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "It is Hasan Sahih."

### Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَتَلِي وَمَتَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَتَلِ رَجُلٍ بَنَى  
دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبْنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا  
فَأَتَمَمْتُ تِلْكَ اللَّبْنَةَ»

(The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) It was also recorded by Muslim.

### Another Hadith

Jubayr bin Mut`im, may Allah be pleased with him, said that he heard the Messenger of Allah say:

«إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا  
الْمَاحِي الَّذِي يَمْحُو اللَّهُ تَعَالَى بِي الْكُفْرَ، وَأَنَا  
الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا  
الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

(I have several names: I am Muhammad, and I am Ahmad; I am Al-Mahi (the eradicator) through whom Allah will erase disbelief; I am Al-Hashir (the gatherer) at whose feet mankind will gather; and I am Al-`Aqib (the final one) after whom there will be no Prophet.) It was also recorded in the Two Sahih. And there are many other Hadiths on this topic. Allah has told us in His Book, and His Messenger has told us in the Mutawatir Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misleading others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding. This is what Allah caused to happen in the case of Al-Aswad Al-`Ansi in the Yemen and Musaylimah the Liar in Al-Yamamah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars

who were leading people astray; may the curse of Allah be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with Al-Masih Ad-Dajjal (the Antichrist). Each of these liars is given by Allah signs which show the people of knowledge and the believers that his message is false -- which is part of the perfect kindness of Allah towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allah says:

(هَلْ أَنْبَأَكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ - تَنْزَلُ  
عَلَىٰ كُلِّ أَقَاكٍ أَثِيمٍ )

(Shall I inform you (O people!) upon whom the Shayatin descend They descend on every lying, sinful person.) (26:221-222) This is in contrast to the Prophets -- may blessings and peace be upon them -- for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allah be upon them always, as long as heaven and earth remain.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا -  
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ  
وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ  
بِالْمُؤْمِنِينَ رَحِيمًا - تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ  
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا )

(41. O you who believe! Remember Allah with much remembrance.) (42. And glorify His praises morning and Asila.) (43. He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.) (44. Their greeting on the Day they shall meet Him will be "Salam (Peace!)" And He has prepared for them a generous reward.)

### The Virtue of remembering Allah much

Allah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny. Imam Ahmad recorded that `Abdullah bin Busr said: "Two bedouins came to the Messenger of Allah and one of them said: `O Messenger of Allah, which of the people is best' He said:

«مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ»

(The one whose life is long and whose deeds are good.) The other one said: `O Messenger of Allah, the laws of Islam are too much for us. Teach me something that I can adhere to.' He said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ تَعَالَى»

(Keep your tongue moist with the remembrance of Allah, may He be exalted.) At-Tirmidhi and Ibn Majah recorded the second part of this report. At-Tirmidhi said, "This Hadith is Hasan Gharib". Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى  
فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

(No people sit together without mentioning Allah, but they will see that as regret on the Day of Resurrection.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا)

(Remember Allah with much remembrance. ) "Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from Dhikr, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it. Allah says:

(فَاذْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ)

(Remember Allah standing, sitting down, and (lying down) on your sides) (4:103). By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances. And Allah says:

(وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا )

(And glorify His praises morning and Asila.) If you do this, He and His angels will send blessings upon you." There are very many Ayat, Hadiths and reports which encourage the remembrance of Allah, and this Ayah urges us to remember Him much. People such as An-Nasa'i and Al-Ma`mari and others have written books about the Adhkar to be recited at different times of the night and day.

(وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا )

(And glorify His praises morning and Asila) in the morning and in the evening. This is like the Ayah:

(فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ -  
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ  
تُظْهِرُونَ )

(So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.) (30:17-18).

(هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ)

(He it is Who sends Salah on you, and His angels too,) This is encouragement to remember Allah, i.e., He will remember you, so remember Him. This is like the Ayah:

(كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا  
لِي وَلَا تَكْفُرُونَ )

(Similarly, We have sent among you a Messenger of your own, reciting to you Our Ayat and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me) (2:151-152) The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ  
فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ  
خَيْرٍ مِنْهُ»

(Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.")

## The Meaning of Salah

Allah's Salah means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-`Aliyah. This was recorded by Abu Ja`far Ar-Razi from Ar-Rabi` bin Anas from Anas. Others said: "Allah's Salah means mercy." It may be said that there is no contradiction between these two views. And Allah knows best. Salah from the angels means their supplication and seeking forgiveness for people, as Allah says:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ  
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا  
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ  
الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ  
وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ )  
وَقِهِمُ السَّيِّئَاتِ )

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins.") (40:7-9) t

(لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light. ) means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

## (وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)

(And He is Ever Most Merciful to the believers.) means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them. Imam Ahmad recorded that Anas, may Allah be pleased with him, said: "The Messenger of Allah and a group of his Companions, may Allah be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allah, she would never throw her child in the Fire.' The Messenger of Allah convincingly said:

«لَا، وَاللَّهِ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ»

(No, and Allah will not throw His beloved in the Fire.) Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it. But in Sahih Al-Bukhari it is recorded from the Commander of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said:

«أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ  
عَلَى ذَلِكَ؟»

(Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so) They said, "No." The Messenger of Allah said:

«قَوْلَ اللَّهِ لَلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

(By Allah, Allah is more merciful towards His servants than this woman is to her child.)

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam!") The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be Salam, i.e., He will greet them with Salam, as He says elsewhere:

(سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

((It will be said to them): Salam -- a Word from the Lord, Most Merciful.) (36:58) Qatadah claimed that the meaning was that they would greet one another with Salam on the Day when they meet Allah in the Hereafter. This is like the Ayah:

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(Their way of request therein will be `Glory to You, O Allah,' and `Salam' will be their greetings therein! and the close of their request will be `All praise is due to Allah, the Lord of all that exists.')(10:10)

وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا)

(And He has prepared for them a generous reward.) means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا  
- وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا - وَبَشِّرِ  
الْمُؤْمِنِينَ بَأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا - وَلَا  
تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ  
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا )

(45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,) (46. And as one who invites to Allah by His leave, and as a lamp spreading light.) (47. And announce to the believers the glad tidings, that they will have from Allah a great bounty.) (48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.)

## The Attributes of the Messenger of Allah

Imam Ahmad recorded that `Ata' bin Yasar said that he met `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the Tawrah." He said, "Yes, by Allah, he was described in the Tawrah with some of the qualities with which he was described in the Qur'an: `O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces.

You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say La ilaha illallah, words with which blind eyes, deaf ears and sealed hearts will be opened.'" It was also recorded by Al-Bukhari in the Books of Business and At-Tafsir. Wahb bin Munabbih said: "Allah revealed to one of the Prophets of the Children of Israel whose name was Sha`ya' (Isaiah); `Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation. Ahmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his Ummah the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allah in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and martyrs and righteous people. His Ummah after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the Zakah and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."

(شَاهِدًا)

(as witness) means, a witness to Allah's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

(وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)

(and We bring you as a witness against these people) (4:41). This is like the Ayah:

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ  
عَلَيْكُمْ شَهِيدًا)

(that you be witnesses over mankind and the Messenger be a witness over you) (2:143).

(وَمُبَشِّرًا وَنَذِيرًا)

(and a bearer of glad tidings, and a warner.) means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

(وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ)

(And as one who invites to Allah by His leave,) means, 'you call mankind to worship their Lord because He has commanded you to do so.'

(وَسِرَاجًا مُنِيرًا)

(and as a lamp spreading light.) means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ)

(And obey not the disbelievers and the hypocrites, and harm them not.) means, 'do not obey them and do not pay attention to what they say.'

(وَدَعْ أَذَاهُمْ)

(and harm them not.) means, 'overlook and ignore them, for their matter rests entirely with Allah and He is sufficient for them (to deal with them).' Allah says:

(وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(And put your trust in Allah, and sufficient is Allah as a Trustee.)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ  
طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ

مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَّوْهُنَّ وَسَرََّحُوهُنَّ سَرَاحًا  
جَمِيلًا )

(49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no `Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.)

### A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Ayah contains many rulings, including the use of the word Nikah for the marriage contract alone. There is no other Ayah in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

(المُؤْمِنَاتِ)

(believing women) this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard, according to scholarly consensus. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Al-Musayyib, Al-Hasan Al-Basri, `Ali bin Al-Husayn Zayn-ul-`Abidin and a group of the Salaf took this Ayah as evidence that divorce cannot occur unless it has been preceded by marriage, because Allah says,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them) The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allah says:

يَأْيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ  
طَلَقْتُمُوهُنَّ

(O you who believe! When you marry believing women, and then divorce them....)." It was also reported that Ibn `Abbas, may Allah be pleased with him, said: "Allah said,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them.) Do you not see that divorce comes after marriage" A Hadith to the same effect was recorded from `Amr bin Shu`ayb from his father from his grandfather, who said: "The Messenger of Allah said:

«لَا طَلَّاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ»

(There is no divorce for the son of Adam with regard to that which he does not possess.) This was recorded by Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah. At-Tirmidhi said, "This is a Hasan Hadith, and it is the best thing that has been narrated on this matter." It was also recorded by Ibn Majah from `Ali and Al-Miswar bin Makhramah, may Allah be pleased with them, that the Messenger of Allah said:

«لَا طَلَّاقَ قَبْلَ نِكَاحٍ»

(There is no divorce before marriage.)

(فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا)

(no `Iddah have you to count in respect of them.) This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the `Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an `Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

(فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا)

(So, give them a present, and set them free in a handsome manner.) The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allah says:

(وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ)

(And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that) (2:237). And Allah says:

(لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرَّضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ

# قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ )

(There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery). But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.) (2:236) pln Sahih Al-Bukhari, it was recorded that Sahl bin Sa`d and Abu Usayd, may Allah be pleased with them both, said, "The Messenger of Allah married Umaymah bint Sharahil, and when she entered upon him he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."

(يَأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي ءَاتَيْتَ  
أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ  
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ  
خَلَّتِكَ اللَّاتِي هَجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ  
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا  
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ  
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
)

(50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses -- whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

## The Women who are Lawful for the Prophet

Allah says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due", which is used here, as was stated by Mujahid and others. The dowry which he gave to his wives was twelve and half `Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Habibah bint Abi Sufyan, to whom An-Najashi, may Allah have mercy on him, gave four hundred Dinars (on behalf of the Prophet ) Safiyyah bint Huyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowry. A similar case was that of Juwayriyah bint Al-Harith Al-Mustalaqiyyah -- he paid off the contract to buy her freedom from Thabit bin Qays bin Shammas and married her. May Allah be pleased with them all.

(وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ)

(those (slaves) whom your right hand possesses whom Allah has given to you,) means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayhanah bint Sham`un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners, may Allah be pleased with them.

(وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَتِكَ)

(and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts) This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Shari`ah came to cancel out the extremes of the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

(وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ)

(and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,) means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowry, if you wish to do so.' This Ayah includes two conditions. Imam Ahmad recorded from Sahl bin Sa`d As-Sa`idi that a woman came to the Messenger of Allah and said, "O Messenger of Allah, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allah, marry her to me if you do not want to marry her." The Messenger of Allah said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا إِيَّاهُ؟»

(Do you have anything that you could give to her as a dowery) He said, "I have only this garment of mine." The Messenger of Allah said:

«إِنْ أُعْطِيَتْهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ،  
فَالْتَمِسْ شَيْئًا»

(If you give her your garment, you will be left with no garment. Look for something.) He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

(Look for something, even if it is only an iron ring.) So he looked, but he could not find anything. Then the Messenger of Allah said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

(Do you have )know( anything of the Qur'an) He said, "Yes, Surah such and such and Surah and such," he named the Surahs. So, the Messenger of Allah said:

«زَوِّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

(I marry her to you with what you know of the Qur'an.) It was also recorded by (Al-Bukhari and Muslim) from the Hadith of Malik. Ibn Abi Hatim recorded a narration from his father that `A'ishah said: "The woman who offered herself to the Prophet was Khawlah bint Hakim." Al-Bukhari recorded that `A'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet and I said, `Would a woman offer herself' When Allah revealed the Ayah:

«تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ»

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you) I said, `I see that your Lord hastens to confirm your desires." Ibn Abi Hatim recorded that Ibn `Abbas said: "The Messenger of Allah did not have any wife who offered herself to him. " This was recorded by Ibn Jarir. In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him -- a ruling which applied to him alone. The matter was left to his own choice, as Allah says:

(إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا)

(and )if ( the Prophet wishes to marry her) meaning, if he chooses to do so.

(خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) `Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something." This was also the view of Mujahid, Ash-Sha`bi and others. In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ruled in the case of Barwa` bint Washiq when she offered herself in marriage; the Messenger of Allah ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. With regard to the Prophet himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allah be pleased with her. Qatadah said, concerning the Ayah:

(خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) no woman has the right to offer herself to any man without a Wali or a dowry, except to the Prophet .

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
مَلَكَتْ أَيْمَانُهُمْ)

(Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,) Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the Ayah:

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ)

(Indeed We know what We have enjoined upon them about their wives) means, `concerning the limiting of their number to four free women, and whatever they wish of slave-girls, and the conditions of a representative, dowry and witnesses to the marriage. This is with regard to the Ummah (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا

(in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ  
أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا  
ءَاتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ  
عَلِيمًا حَلِيمًا )

(51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.)

### **The Prophet has the Choice of either accepting or rejecting Women who offer Themselves to Him**

Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, used to feel jealous of the women who offered themselves to the Prophet . She said, "Would a woman not feel shy to offer herself without any dowery" Then Allah revealed the Ayah,

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(You can postpone whom you will of them, and you may receive whom you will.) She said, "I think that your Lord is hastening to confirm your desire." We have already stated that Al-Bukhari also recorded this. This indicates that what is meant by the word:

(تُرْجَى)

(post pone) is delay, and

(مَنْ تَشَاءُ مِنْهُنَّ)

(whom you will of them) means, 'of those who offer themselves to you.'

(وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(and you may receive whom you will.) means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allah says:

(وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).) Others said that what is meant by:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ)

(You can postpone (the turn of) whom you will of them,) means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, `Abdur-Rahman bin Zayd bin Aslam and others. Nevertheless, the Prophet used to divide his time between them equally, hence a group of the scholars of Fiqh among the Shafi`is and others said that equal division of time was not obligatory for him and they used this Ayah as their evidence. Al-Bukhari recorded that `Aishah said: "The Messenger of Allah used to ask permission of us (for changing days) after this Ayah was revealed:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.)" I (the narrator) said to her: "What did you say" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allah!" This Hadith indicates that what is meant in this Hadith from `Aishah is that it was not obligatory on him to divide his time equally between his wives. The first Hadith quoted from her implies that the Ayah was revealed concerning the women who offered themselves to him. Ibn Jarir preferred the view that the Ayah was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not. This is a good opinion which reconciles between the Hadiths. Allah says:

ذَلِكَ أَذْنَىٰ أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَلَا يَحْزَنَنَّ وَيَرْضَيْنَ  
بِمَا ءَاتَيْتَهُنَّ كُلُّهُنَّ

(that is better that they may be comforted and not grieved, and may all be pleased with what you give them.) meaning, `if they know that Allah has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

(Allah knows what is in your hearts.) means, `He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ هَذَا فَعَلِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ  
وَلَا أَمْلِكُ»

(O Allah, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.)" It was also recorded by the four Sunan compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dawud's report adds the phrase:

«فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

(So do not blame me for that which is under Your control and not mine.) meaning matters of the heart. Its chain of narration is Sahih, and all the men in its chain are reliable. Then this phrase is immediately followed by the words,

وَكَانَ اللَّهُ عَلِيمًا

(And Allah is Ever All-Knowing,) i.e., of innermost secrets,

(حَلِيمًا)

(Most Forbearing.) meaning, He overlooks and forgives.

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا )

(52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.)

### The Reward of His Wives for choosing to stay with the Messenger

More than one of the scholars, such as Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this Ayah was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah , gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty -- apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allah lifted the restriction stated in this Ayah and permitted him to marry more women, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah did not die until Allah permitted (marriage to other) women for him." It was also recorded by At-Tirmidhi and An-Nasa'i in their Sunans. On the other hand, others said that what was meant by the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ)

(It is not lawful for you (to marry other) women after this,) means, `after the description We have given of the women who are lawful for you, those to whom you have given their dowry, those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage -- other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka`b, from Mujahid in one report which was transmitted from him, and others. At-Tirmidhi recorded that Ibn `Abbas said: "The Messenger of Allah was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ)

(It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.) Allah has made lawful believing women, and believing women who offered themselves to the Prophet for