

## (كَأَنَّهُمْ بُيُوتٌ مَّرصُوصَةٌ)

(as if they were a solid structure.) by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ - وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هٰذَا سِحْرٌ مُّؤَيَّنٌ )

(5. And when Musa said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you So, when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). And Allah guides not the people who are rebellious.) (6. And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah )which came( before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. "But when he came to them with clear proofs, they said: "This is plain magic.")

### Musa admonishes His People for annoying Him

Allah states that His servant and Messenger Musa, son of `Imran, to whom Allah spoke directly, said to his people,

(لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ)

(Why do you annoy me while you know certainly that I am the Messenger of Allah to you) meaning, `why do you annoy me even though you know my truth regarding the Message that I brought you' This brings consolation for Allah's Messenger for what the disbelievers among his people and others did to him. And it orders him to be patient. This is why he once said,

«رَحْمَةً اللّٰهِ عَلٰى مُوسٰى لَقَدْ اُوذِيَ بِاَكْثَرَ مِنْ هٰذَا  
فَصَبَرَ»

(May Allah have mercy with Musa: he was annoyed more than this, yet he was patient.) By it believers are prohibited from harming or bothering the Prophet in any way or form. As Allah the Exalted said,

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ ءَادَوْا  
مُوسٰى فَبَرَّاهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَحِيْهًا  
)

(O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.) (33:69) And His saying:

(فَلَمَّا زَاغُوْا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ)

(So, when they turned away, Allah turned their hearts away.), means, when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the guidance. Instead, Allah placed doubts, suspicion and failure in their hearts, just as He said,

(وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصِرَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖ  
اَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُعْيٰنِهِمْ يَعْصَمُوْنَ )

(And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.) And His saying;

(وَمَنْ يُشٰقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى  
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهِ مَا تَوَلٰى وَنُصَلِّهِ  
جَهَنَّمَ وَسَأءَتْ مَصِيْرًا )

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!) (4:115), and, Similarly Allah said;

## (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the people who are rebellious.) (9:24)

### The Good News of `Isa about Our Prophet and that His Name is Ahmad

Allah said;

(وَأِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ)

(And when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.") `Isa said, "The Tawrah conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrah. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Ahmad." `Isa, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muhammad, whose name is also Ahmad, the Last and Final Prophet and Messenger. After Muhammad, there will be no prophethood or Messengers. How admirable the Hadith is that Al-Bukhari collected in his Sahih from Jubayr bin Mut`im, who said, "I heard the Messenger of Allah say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

(I have names. I am Muhammad and Ahmad. I am Al-Mahi through whom Allah will eliminate disbelief. I am Al-Hashir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-`Aqib (i.e., there will be no Prophet after me).") Also Muslim collected this Hadith from Az-Zuhri from Jubayr. Muhammad bin Ishaq recorded that Khalid bin Ma`dan said that some Companions of Allah's Messenger said, "O Allah's Messenger! Tell us about yourself." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ  
أُمِّي حِينَ حَمَلْتُ بِي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ  
أَضَاءَتْ لَهُ قُصُورُ بَصْرَى مِنْ أَرْضِ الشَّامِ»

(I am the (result of the) invocation made to Allah from my father Ibrahim and the good news `Isa delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Busra in Ash-Sham." This Hadith has a good chain of narration that is supported by other similar narrations. Imam Ahmad recorded that Al-`Irbad bin Sariyah said, "The Messenger of Allah said,

«إِنِّي عِنْدَ اللَّهِ لَخَاتِمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي  
طِينَتِهِ، وَسَأَنْبِئُكُمْ بِأَوَّلِ ذَلِكَ: دَعْوَةُ أَبِي إِبْرَاهِيمَ،  
وَبِشْرَةَ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ،  
وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْنَ»

(I was written with Allah as the Last and Final of the Prophet, even when Adam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allah made from my father Ibrahim, the good news `Isa conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.") Imam Ahmad recorded that Abu Umamah said, "I said, `O Allah's Messenger! What was the first good news of your coming' He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ  
أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ  
الشَّامِ»

(The (result of the) invocation to Allah made from my father Ibrahim and the good news `Isa conveyed. My mother saw a light emanating from her that filled the palaces of Ash-Sham in a dream.)" Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah sent eighty men, including `Abdullah bin Mas`ud, Ja`far bin Abi Talib, `Abdullah bin `Urfutah, `Uthman bin Maz`un, Abu Musa, and others, to An-Najashi. The Quraysh sent `Amr bin Al-`As and `Umarah bin Al-Walid with a gift for An-Najashi. When they, `Amr and `Umarah, came to An-Najashi, they prostrated before him and stood to his right and left. `Amr and `Umarah said, "Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najashi said, "Where are they" They said, "They are in your land, so send for them," so An-Najashi summoned the Muslims. Ja`far said to the Muslims, "I will be your speaker today." So,

the Muslims followed Ja`far and when he entered on the king he did not prostrate after greeting him. They said to Ja`far, "Why do you not prostrate before the king" Ja`far said, "We only prostrate for Allah, the Exalted and Most Honored." They said, "Why" He said, "Allah has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allah, the Exalted and Most Honored. He also ordered to perform prayer and give charity." `Amr bin Al-`As said, "They contradict your creed about `Isa, son of Maryam." The king asked, "What do you say about `Isa and his mother Maryam" Ja`far said, "We only say what Allah said about him, that he is Allah's Word, a soul created by Allah and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najashi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allah, what they say about `Isa is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allah's Messenger whom we read about in the Injil. He is the Prophet who `Isa, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allah, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution." The king ordered that the gifts of the idolators be returned to them. `Abdullah bin Mas`ud soon returned and later on participated in the battle of Badr. He said that when the Prophet received the news that An-Najashi died, he invoked Allah to forgive him. Allah said,

(قَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ)

(But when he came to them with clear proofs, they said: "This is plain magic.") this refers to Ahmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarir. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

(هَذَا سِحْرٌ مُّبِينٌ)

(This is plain magic)

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ )

(7. And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam And Allah guides not the people who are wrongdoers.) (8. They intend to put

out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).)

### The Most Unjust among all People

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ)

(And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam) meaning, none is more unjust than he who lies about Allah and calls upon rivals and associates partners with Him, even while he is being invited to Tawhid and sincerely worshipping Him. This is why Allah said,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(And Allah guides not the people who are wrongdoers.) Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ)

(They intend to put out the Light of Allah with their mouths.) indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible. Likewise is the case of their attempt to extinguish truth. So Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ )

(But Allah will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).) We explained the meanings of similar Ayat before, in the Tafsir of Surah Bara'ah. All praise and thanks are due to Allah.

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ  
مِّنْ عَذَابِ أَلِيمٍ - تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ  
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ - يَعْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
وَمَسَكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ  
- وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ  
وَبَشْرُ الْمُؤْمِنِينَ )

(10. O you who believe! Shall I guide you to a trade that will save you from a painful torment)  
(11. That you believe in Allah and His Messenger, and that you strive hard and fight in the  
cause of Allah with your wealth and your lives, that will be better for you, if you but know!)  
(12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers  
flow, and pleasant dwellings in `Adn (Eternal) Paradise; that is indeed the great success.) (13.  
And also (He will give you) another (blessing) which you love, help from Allah and a near  
victory. And give glad tidings to the believers.)

### The Trade that saves One from the Painful Torment

We mentioned a Hadith from `Abdullah bin Salam in that the Companions wanted to ask the  
Prophet of Allah about the best actions with Allah the Exalted and Most Honored, so they could  
practice them. Allah the Exalted sent down this Surah, including this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ  
مِّنْ عَذَابِ أَلِيمٍ )

(O you who believe! Shall I guide you to a trade that will save you from a painful torment) Allah  
then explained this great trade that will never fail, the trade that will earn one what he wishes  
and saves him from what he dislikes. Allah the Exalted said,

(تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ )

(That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives, that will be better for you, if you but know!) this is better than the trade of this life and striving hard for it and amassing it. Allah the Exalted said,

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ)

(He will forgive you your sins,) meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.' This is why Allah the Exalted said,

(وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eternal Paradise; that is indeed the great success.) Allah said,

(وَأُخْرَى تُحِبُّونَهَا)

(And also another (blessing) which you love,) meaning, 'I will grant you more favors that you like,'

(نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ)

(help from Allah and a near victory.) meaning, if you fight in Allah's cause and support His religion, He will grant you victory. Allah the Exalted said,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ )

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.) (47:7), and,

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ  
عَزِيزٌ

(Verily, Allah will help those who help His (cause). Truly, Allah is All Strong, All-Wise.) (22:40) Allah's statement,

(وَفَتْحٌ قَرِيبٌ)

(and a near victory.) means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allah and His Messenger and support Allah and His religion. Allah said;

(وَبَشِّرِ الْمُؤْمِنِينَ)

(And give glad tidings to the believers.)

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَرَ اللَّهِ كَمَا قَالَ  
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَرِي إِلَى  
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَرُ اللَّهَ فَامْنَت  
طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ فَأَيَّدْنَا  
الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

(14. O you who believe! Be you helpers (in the cause) of Allah as said `Isa, son of Maryam, to the Hawariyyin (the disciples): "Who are my helpers (in the cause) of Allah" The Hawariyyun said: "We are Allah's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).)

### **Muslims are always the Natural Supporters of Islam**

Allah the Exalted orders His faithful servants to be Allah's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allah orders them to accept His and His Messenger's call, just as the disciples said to Prophet `Isa when he said,

(مَنْ أَنْصَارِي إِلَى اللَّهِ)

(Who are my helpers (in the cause) of Allah) meaning, 'who will support me in conveying the Message of Allah, the Exalted and Most Honored'

(قَالَ الْحَوَارِيُّونَ)

(The Hawariyyun said:) in reference to the followers of 'Isa, peace be upon him,

(نَحْنُ أَنْصَرُ لِلَّهِ)

(We are Allah's helpers) meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, 'Isa sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam. Similarly, during the days of Hajj, Allah's Messenger used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أَبْلَغَ رَسُولَ رَبِّي؟ فَإِنَّ  
فُرَيْشًا قَدْ مَنَعُونِي أَنْ أَبْلَغَ رَسُولَ رَبِّي»

(Who will support me in conveying the Message of my Lord Verily, the Quraysh have prevented me from conveying the Message of my Lord.) Allah the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet. They were the residents of Al-Madinah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinns if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allah. This is the reason why Allah and His Messenger called them, Al-Ansar, the Supporters. The name became synonymous with them. May Allah be pleased with them and please them, as well.

### **A Group of the Children of Israel believed in 'Isa and a Group of Them disbelieved**

Allah said,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) When 'Isa, peace be upon him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Isa brought to them, while another group, was led astray. This group rejected what 'Isa brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allah curse them until the Day of Judgement. Another group exaggerated over 'Isa, until they elevated him to more than the level of prophethood that Allah gave him. They

divided into sects and factions, some saying that `Isa was the son of Allah, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that `Isa was Allah, as we mentioned in the Tafsir of Surat An-Nisa'.

## Allah gives Victory to the Believing Group

Allah said,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ)

(So, We gave power to those who believed against their enemies,) vthat is, `We gave them victory over the group of Christians which defied them,'

(فَأَصْبَحُوا ظَهْرِينَ)

(and they became the victorious (uppermost).) `over the disbelieving group, when We sent Muhammad.' Imam Abu Ja`far bin Jarir At-Tabari reported that Ibn `Abbas said, "When Allah decided to raise `Isa to heaven, `Isa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. `Isa said to them, `Some of you will disbelieve in me twelve times after having believed in me.' He then asked, `Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but `Isa commanded him to sit down. `Isa repeated his statement and the young man again stood up and volunteered, and `Isa again told him to sit down. `Isa repeated the same statement and the young man volunteered. This time, `Isa said, `Then it will be you.' The appearance of `Isa was cast upon that young man, while `Isa, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for `Isa and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in `Isa twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya`qubiyah (the Jacobites), said, `Allah remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (the Nestorians), said, `Allah's son remained with us as much as Allah willed and He then rased him up to heaven.' A third group said, `Allah's servant and Messenger remained with us as much as Allah willed and then Allah raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islam remained unjustly concealed until Allah sent Muhammad ,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) This Ayah refers to the group among the Children of Israel that disbelieved and the group that believed, during the time of `Isa,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا  
ظَهْرِينَ)

(So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).) through the victory that Muhammad gained over the religion of the disbelievers, which brought the dominance of their religion." This is the wording in his book for the Tafsir of this honorable Ayah. Similarly, An-Nasa'i collected this statement of Ibn ` Abbas in his Sunan. Therefore, the Ummah of Muhammad will always be prevalent on the truth until Allah's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjal along with ` Isa, peace be on him, according to Hadiths in the authentic collections. This is the end of the Tafsir of Surat As-Saff. All praise and thanks are due to Allah.

## The Tafsir of Surat Al-Jumu` ah (Chapter - 62)

### Which was revealed in Al-Madinah

### The Virtues of Surat Al-Jumu` ah

Ibn ` Abbas and Abu Hurayrah narrated that Allah's Messenger used to recite Surat Al-Jumu` ah and Surat Al-Munafiqin during the Friday Prayer. Muslim collected this Hadith in his Sahih.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ  
الْمَلِكِ الْقُدُّوسِ الْعَزِیْزِ الْحَكِیْمِ - هُوَ الَّذِیْ بَعَثَ  
فِی الْاُمَمِیْنَ رَسُوْلًا مِنْهُمْ یَتْلُوْ عَلَيْهِمْ اٰیٰتِهٖ  
وَيُزَكِّیْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا  
مِنْ قَبْلُ لَفِی ضَلٰلٍ مُّبِیْنٍ - وَاٰخَرِیْنَ مِنْهُمْ لَمَّا  
یَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ - ذٰلِكَ فَضْلُ اللّٰهِ  
یُوْتِیْهِ مَنْ یَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ )

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah -- the King, the Holy, the Almighty, the All-Wise.) (2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) (3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) (4. That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.)

**Everything praises and glorifies Allah Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects.**

Allah the Exalted said in another Ayah,

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(Glorify Him and there is not a thing but glorifies His praise) (17:44) Allah said,

(الْمَلِكُ الْقُدُّوسُ)

(the King, the Holy,) meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

(الْعَزِيزُ الْحَكِيمُ)

(the Almighty, the All-Wise.) whose explanation is already discussed in many places.

### **The Favor that Allah granted by sending Muhammad**

Allah the Exalted said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ)

(He it is Who sent among the unlettered ones a Messenger from among themselves,) the word 'unlettered' here refers to the Arabs. Allah the Exalted said in another Ayah,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants.) (3:20) Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Ayah, Allah said,

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is indeed a Reminder for you and your people) (43:44). Surely, the Qur'an is also a reminder for those other than Arabs to take heed. Allah the Exalted said,

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred.) (26:214) These Ayat do not negate Allah's statements,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! verily, I am sent to you all as the Messenger of Allah.) (7:158), and,

(لَأَنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach.) (6:19) and in His statement about the Qur'an,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the groups that reject it, the Fire will be their promised meeting place.) (11:17) There are other Ayat that indicate that his Message is universal. He, may Allah's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surat Al-An`am producing various Ayat and Hadiths. All praise and thanks are to due to Allah. This Ayah testifies that Allah has indeed accepted the invocation of His friend Ibrahim when he supplicated Allah to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allah's statements, purify them and teach them the Book and the Hikmah. So, Allah -- all praise and thanks be to Him -- sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allah hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allah the Exalted sent to `Isa bin Maryam, peace be upon him. This is why Allah said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ)

(He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) In ancient times, the Arabs used to adhere by the religion of Ibrahim, peace be upon him. They later changed, corrupted and contradicted it, choosing

polytheism instead of Tawhid and doubts instead of certainty. They invented a religion that Allah did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allah sent Muhammad , with a great divine legislation, perfect religion that is suitable for all humans and Jinns. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allah's pleasure and takes them away from the Fire and earning Allah's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muhammad , Allah gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allah's peace and blessings be on Muhammad until the Day of Judgement.

## Muhammad is the Messenger to Arabs and Non-Arabs alike

Allah said,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ)

(And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) Imam Abu `Abdullah Al-Bukhari, may Allah have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet , when Surat Al-Jumu` ah was revealed to him;

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) They said, `Who are they, O Allah's Messenger' The Prophet did not reply until they repeated the question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ  
مِنْ هَؤُلَاءِ»

(If faith were on Ath-Thurayya (Pleiades), even then some men or a man from these people would attain it.)" Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith. This Hadith indicates that Surat Al-Jumu` ah was revealed in Al-Madinah and that the Messenger's Message is universal. The Prophet explained Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ)

(And others among them) by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with. This is why Mujahid and several others said that Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) refers to all non-Arabs who believe in the truth of the Prophet. Allah's statement,

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the Almighty, the All-Wise.) asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allah's statement,

(ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.) refers to the great prophethood that He granted Muhammad and the qualities that He favored his Ummah with, by sending Muhammad to them.

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ  
الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -  
قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ  
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -  
وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ  
مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(5. The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) (6. Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people,

then long for death if you are truthful.") (7. But they will never long for it, because of what their hands have sent before them! And Allah knows well the wrongdoers.) (8. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.")

## Admonishing the Jews and challenging Them to wish for Death

Allah the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allah the Exalted said in another Ayah,

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ  
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless.) (7:179), and said,

(بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) Allah the Exalted said,

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ  
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ )

(Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful.") meaning, 'if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allah to bring death to the misguided group among the two, if you are truthful in your claim.' Allah said,

(وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ)

(But they will never long for it, because of what their hands have sent before them!) meaning because of the disbelief, injustice and sins that they commit,

## (وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(And Allah knows well the wrongdoers.) We mentioned this challenge to the Jews before in Surat Al-Baqarah, where Allah said,

(قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً  
مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -  
وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - وَلَتَجِدَنَّهُمْ أَعْزَصَ النَّاسِ عَلَى حَيَاةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ  
سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ  
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ )

(Say: "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allah is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allah is Seer of what they do.) (2:94-96) We explained these meanings there, stating that the challenge was for the Jews to invoke Allah to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Surah Al `Imran,

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى  
الْكَذِبِينَ )

(Then whoever disputes with you concerning him ) `Isa( after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke the curse of Allah upon those who lie.")(3:61) and against the idolators, in Surah Maryam,

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ  
مَدًّا

(Say whoever is in error, the Most Gracious will extend )circumstances( for him.)(19:75) Imam Ahmad, may Allah be pleased with him recorded that Ibn `Abbas said, "Abu Jahl, may Allah curse him, said, `If I see Muhammad praying at the Ka`bah, I will step on his neck.' When the Prophet heard of that, he said,

«لَوْ فَعَلَ لَأَخَذْتَهُ الْمَلَائِكَةُ عَيَانًا وَلَوْ أَنَّ الْيَهُودَ  
تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،  
وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

(Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allah with Allah's Messenger, they would not have found families or property when they returned home.)" Al-Bukhari, At-Tirmidhi and An-Nasa'i recorded it. His saying;

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ  
تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ )

(Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.") is like His saying in Surat An-Nisa':

(أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ  
مُشِيدَةٍ)

(Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high.)

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - فَإِذَا قُضِيَتِ الصَّلَاةُ  
فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ )

(9. O you who believe! When the call is proclaimed for the Salah on Al-Jumu` ah (Friday), then hasten (Fas` aw) to the remembrance of Allah and leave off business. That is better for you if you did but know!) (10. Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah, and remember Allah much, that you may be successful.)

### **Al-Jumu` ah (Friday), and the Orders and Etiquette for Friday**

Friday is called Al-Jumu` ah because it is derived from Al-Jam` , literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship. It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections. In the ancient language Friday was called, `Arubah. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah, because it is the day the creation was finished. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ الْآخِرُونَ السَّائِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ  
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي  
فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ،  
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ  
غَدٍ»

(We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow." This is the wording of Al-Bukhari in another narration of Muslim;

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضَىٰ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

(Allah diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allah then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.)

### **Necessity of the Remembrance of Allah on Friday, by attending the Khutbah and the Prayer**

Allah commanded the believers to gather to worship Him on Friday,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ)

(O you who believe! When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah) meaning, go to it and head for it. The meaning of Sa`y (hasten) here does not refer to walking quickly. It only refers to the importance of it. `Umar bin Al-Khattab and Ibn Mas`ud - may Allah be pleased with them - recited it; (إلى فامضوا) ("Then proceed to the remembrance of Allah.") As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Sahihs from Abu Hurayrah that the Prophet said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ  
السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ  
فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(When you hear the Iqamah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.) This is the wording with Al-Bukhari. Abu Qatadah said, "While we were praying behind the Messenger of Allah he heard commotion. At the end of the prayer, the Prophet said;

«مَا شَأْنُكُمْ»

(What is the matter with you) They said, `We hastened to the prayer.' The Prophet said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاْمَشُوا وَعَلَيْكُمْ  
السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.)" The Two Sahihs collected this Hadith. Al-Hasan commented, "By Allah! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission." Qatadah said,

(فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)

"(then hasten to the remembrance of Allah) means that you have to hasten to the prayer with your heart and actions, and walk to it." It is recommended for those coming to the Friday prayer to perform Ghusl (taking bath) before they come. It is collected in the Two Sahihs that `Abdullah bin `Umar said that Allah's Messenger said,

«إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ»

(When one of you comes to the Friday prayer, then let him perform bath.) The Two Sahihs recorded that Abu Sa`id said that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim. ) Abu Hurayrah narrated that Allah's Messenger said,

«حَقُّ لَهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

(It is Allah's right on every Muslim to bathe during every seven days, by washing his head and body.) Muslim collected this Hadith. Jabir narrated that Allah's Messenger said,

«عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلٌ يَوْمٌ وَهُوَ يَوْمُ الْجُمُعَةِ»

(Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu`ah.) Ahmad, An-Nasa'i and Ibn Hibban collected this Hadith.

### Virtues of Jumu`ah

Imam Ahmad recorded that `Aws bin `Aws Ath-Thaqafi said that he heard Allah's Messenger say,

«مَنْ غَسَلَ وَاعْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَّرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أُجْرُ سَنَةِ صِيَامِهَا وَقِيَامِهَا»

(Whoever performs Ghusl (well) on the day of Jumu`ah, leaves early, walking not riding, and sits close to the Imam and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.) This Hadith has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Hasan. The Two Sahihs also recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ

فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

(Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam appears, the angels present themselves to listen to Allah's remembrance.) It is recommended that one cleans his body, performs Ghusl, wears his best clothes, applies perfume and uses Swak (tooth stick) for Jumu`ah. We mentioned that Abu Sa`id narrated that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ  
وَالسَّوَالِكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim and also using Swak and applying some of his household's perfume.) Imam Ahmad recorded that Abu Ayyub Al-Ansari said that he heard the Messenger of Allah say, w

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ  
إِنْ كَانَ عِنْدَهُ وَلَيْسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ  
حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ  
أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ  
كَانَتْ كَقَارَةِ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى»

(Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imam appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.) Abu Dawud and Ibn Majah

recorded in their Sunans that `Abdullah bin Salam said that he heard the Messenger of Allah say, while on the Minbar:

«مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ  
سِوَى ثَوْبَيْ مِهْنَتِهِ»

(What harm would it cause if one of you bought two garments for the day of Jumu`ah, other than the garment he wears daily) `A'ishah said that during a speech he gave on a Friday when he saw people wearing Nimar garments, the Messenger of Allah said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ  
لِجُمُعَتِهِ سِوَى ثَوْبَيْ مِهْنَتِهِ»

(When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.) Ibn Majah collected this Hadith.

### **The Meaning of the Call in the Ayah is the Adhan that precedes the Khutbah**

Allah said,

(إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ)

(When the call is proclaimed for the Salah on Friday,) referring to the Adhan which was called, during the time of the Prophet , when he came out of his house and sat on the Minbar. The Adhan would be called before the Prophet near the door of the Masjid. As for the earlier Adhan that the Leader of the faithful, `Uthman bin Affan added, it was done because the Muslims increased in number during his time. Al-Bukhari recorded that As-Sa'ib bin Yazid said, "In the lifetime of the Prophet , Abu Bakr and `Umar, the Adhan for the Friday prayer was pronounced while the Imam sat on the pulpit. But during `Uthman's later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawra', meaning the Adhan was called upon the house which was called Az-Zawra'" Az-Zawra' was the tallest house in Al-Madinah near the Masjid.

### **Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it**

Allah said,

(وَذَرُوا الْبَيْعَ)

(and leave off business.) means, hastening to the remembrance of Allah and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islam agree, it is prohibited for Muslims to engage in business transactions after the second Adhan. Allah's statement,

**(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)**

(That is better for you if you did but know!) means, `your abandoning buying and selling, and instead, concentrating your attention to Allah's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allah's statement,

**(فَإِذَا قُضِيَتِ الصَّلَاةُ)**

(Then when the Salah is complete,) means, when the Friday prayer is finished,

**(فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ)**

(you may disperse through the land, and seek the bounty of Allah,) After Allah forbade Muslims from working after hearing the Adhan and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished. Ibn Abi Hatim recorded that when the Friday prayer finished, `Irak bin Malik would stand by the gate of the Masjid and invoke Allah, saying, "O Allah! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions." Allah's statement,

**(وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ)**

(and remember Allah much, that you may be successful.) means, while you are buying and selling, giving and taking, remember Allah much and do not let this life busy you from what benefits you in the Hereafter. There is a Hadith that states,

**«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ  
حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»**

(Whoever enters a marketplace and says, "La ilaha illallah, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things." Then Allah will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.) Mujahid said, "A servant (of Allah) will not be among those who remember Allah often, until he does so while standing, sitting and lying down."

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ  
قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجْرَةِ  
وَاللَّهُ خَيْرُ الرَّازِقِينَ )

(11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allah has is better than any amusement or merchandise! And Allah is the best of providers.")

### **The Prohibition of leaving the Masjid while the Imam is delivering the Friday Sermon**

criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madinah and the people rushed out to the merchandise. Allah said,

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ  
قَائِمًا)

(And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.) meaning, on the Minbar, delivering the Khutbah. Several of the Tabi`in said this, such as Abu Al-`Aliyah, Al-Hasan, Zayd bin Aslam and Qatadah. Muqatil bin Hayyan said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it. So they rushed to the caravan and left Allah's Messenger standing on the Minbar. Only a few remained, according to the authentic Hadith that Imam Ahmad recorded that Jabir said, "Once, a caravan arrived at Al-Madinah while Allah's Messenger was giving a Khutbah. So, the people left, and only twelve men remained )with the Messenger (. Then Allah sent down this Ayah,

(وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا)

(And when they see some merchandise or some amusement, they disperse headlong to it,)" The Two Sahih also recorded this Hadith. Allah's statement,

(وَتَرَكُوكَ قَائِمًا)

(And leave you standing.) proves that the Imam should deliver the speech on Friday while standing. In his Sahih, Imam Muslim recorded that Jabir bin Samurah said, "(During Jumu`ah,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur'an and remind the people (of Allah)." Allah's statement,

(قُلْ مَا عِنْدَ اللَّهِ)

(Say: "That which Allah has...") means the reward that is with Allah in the Hereafter,

(خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التَّجَارَةِ وَاللَّهُ خَيْرُ  
الرَّزَاقِينَ)

(is better than any amusement or merchandise! And Allah is the best of providers.) means, for those who trust in Him and seek His provisions when they are allowed to do so. This is the end of the Tafsir of Surat Al-Jumu`ah. All praise and thanks are due to Allah and from Him comes the success and immunity from error.

### The Tafsir of Surat Al-Munafiqun

(Chapter - 63)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ  
وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ  
لَكَاذِبُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - ذَلِكَ بِأَنَّهُمْ  
ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
يَفْقَهُونَ - وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ  
يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُّسَدَّدَةٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ  
قَاتِلْهُمْ اللَّهُ أَلَىٰ يُؤْفَكُونَ )

(1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.) (2. They have made their oaths a screen. Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) (3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) (4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the right path)

### The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet . In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ  
اللَّهِ

(When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.") meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allah informs that there is no substance to their statement, and this is why He said,

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

(Allah knows that you are indeed His Messenger,) then said,

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

(And Allah bears witness that the hypocrites are liars indeed.) meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed. Allah's statement,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah.) meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites

say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people. This is why Allah said next,

(فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ)

(Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) Allah said,

(ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ)

(That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance. Allah said,

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ)

(And when you look at them, their bodies please you; and when they speak, you listen to their words.) meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allah's statement,

(يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

(They think that every cry is against them.) means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

(أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً

عَلَى الْخَيْرِ أَوْلَيْكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا )

(Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.) (33:19) They are shapes that do not have much substance, and this is why Allah said,

(هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ)

(They are the enemies, so beware of them. May Allah curse them! How are they denying the right path) means, how they are being led astray to the misguidance, away from the guidance. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ  
وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ  
الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا،  
مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، حُشْبٌ بِاللَّيْلِ  
صُحْبٌ بِالنَّهَارِ وَفِي رِوَايَةٍ سُحْبٌ بِالنَّهَارِ»

(Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.)

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ  
لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ  
- سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ  
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

- هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ  
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ  
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ - يَقُولُونَ  
لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا  
الْأَذْلَ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ )

(5. And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) (6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) (7. They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.) (8. They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.)

### **Hypocrites are not interested to ask the prophet to ask Allah to forgive Them**

Allah the Exalted states about the hypocrites, may Allah curse them,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ  
لَوَّوْا رُءُوسَهُمْ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads,) meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allah the Exalted said,

(وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ)

(and you would see them turning away their faces in pride.) Allah punished them for this behavior, saying,

(سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ  
يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ )

(It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) As Allah said in Surat Bara'ah, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it. Several of the Salaf mentioned that this entire passage was revealed in the case of `Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him. In his book, As-Srah, Muhammad bin Ishaq said, "After the battle of Uhud ended, the Prophet returned to Al-Madinah. `Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the Minbar, just before he delivered the Jum`ah Khutbah to the people. `Abdullah bin Ubay would say, `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, `St down, O enemy of Allah! You are not worthy to stand after you did what you did.' `Abdullah went out of the Masjid crossing people's lines and saying, `By Allah, it is as if I said something awful when I wanted to support him.' Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said, `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, `Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.' He said, `By Allah, I do not wish that he ask Allah to forgive me.'" Qatadah and As-Suddi said, "This Ayah was revealed about `Abdullah bin Ubay. A young relative of his went to Allah's Messenger and conveyed to him an awful statement that `Abdullah said. The Messenger called `Abdullah, who swore by Allah that he did not say anything. The Ansar went to that boy and admonished him. However, Allah sent down what you hear about `Abdullah's case and Allah's enemy was told, `Go to Allah's Messenger,' but he turned his head away, saying that he will not do it." Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, `Abdullah bin Abi Bakr and `Asim bin `Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq. They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for `Umar, and Snan bin Wabr fought over the water source. Snan called out, "O Ansar", while Al-Jahjah called, "O Muhajirin!" Zayd bin Arqam and several Ansar men were sitting with `Abdullah bin Ubay bin Salul at that time. When `Abdullah heard what happened, he said, "They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, `Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it." He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allah's Messenger . Zayd was a young boy then. `Umar bin Al-Khattab was with the Messenger and he said, "O Allah's Messenger! Order `Abbad bin Bishr to cut off his head at his neck." The Prophet replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنْ مُحَمَّدًا يَقُولُ  
أَصْحَابَهُ، لَأ، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيلَ»

(What if people started saying that Muhammad kills his companions, O `Umar No. However, order the people to start the journey (back to Al-Madinah).) When `Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet , he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. `Abdullah bin Ubay was a chief of his people and they said, "O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly." Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allah! You are about to begin the journey at an unusual time." The Prophet said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ زَعَمَ أَنَّهُ  
إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْرُجَ مِنْهَا الْأَذْلَ»

(Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.) Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surat Al-Munafiqin was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin `Abdullah said, "We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out, `O Ansar!' and the Emigrant called out, `O Emigrants!' Allah's Messenger heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعْوَاهَا فَإِنَّهَا مُنْتِنَةٌ»

(What is this call of Jahiliyyah Abandon it because it is offensive.) `Abdullah bin Ubay heard that and said, `Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.' The Ansar at that time, were more numerous than the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet , `Umar got up and said, `O Allah's Messenger! Let me chop off the head of this hypocrite!' The Prophet said:

«دَعُوهُ، لَا يَتَحَدَّثُ النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ  
أَصْحَابَهُ»

(Leave him, lest the people say that Muhammad kills his companions.)" Imam Ahmad, Al-Bukhari and Muslim collected this Hadith. `Ikrimah and Ibn Zayd and others said that when the Prophet and his Companions went back to Al-Madinah, `Abdullah, the son of `Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. `Abdullah, son of `Abdullah, said to his father, "Stay where you are," and his father asked what the matter was His son said, "By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allah came by, and he used

to be in the last lines, `Abdullah bin Ubay complained to him about his son and his son said, "By Allah, O Allah's Messenger! He will not enter it until you say so." The Messenger gave his permission to `Abdullah bin Ubay and his son said, "Enter, now that the Messenger of Allah gave you his permission." In his Musnad, Abu Bakr `Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that `Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father, "You will never enter Al-Madinah unless and until you say, `Allah's Messenger is the honorable one and I am the disgraced." When the Prophet came, `Abdullah, son of `Abdullah bin Ubay bin Salul said to him, "O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."

(يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تُلْهَمُكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
 عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
 الْخَاسِرُونَ - وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
 يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى  
 أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ - وَلَنْ  
 يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا  
 تَعْمَلُونَ )

(9. O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) (10. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) (11. And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.)

### **The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death**

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allah encourages the believers to spend in His cause,

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ  
الْمَوْتَ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ  
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ )

(And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allah said about them,

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ  
ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ  
وَتَتَّبِعِ الرُّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ  
مِّنْ زَوَالٍ )

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave.") (14:44), and,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ  
- لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ  
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ )

(Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.) (23:99-100) Then Allah said;

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ  
بِمَا تَعْمَلُونَ )

(And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.) meaning, when the time of death comes, no one will be granted respite. Surely, He is the Most Knowledgeable and He knows what they did before. Allah said,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is All-Aware of what you do.) This is the end of the Tafsir of Surat Al-Munafiqun. All praise and thanks are due to Allah, and all success and immunity from error come from Him.

## The Tafsir of Surat At-Taghabun

(Chapter - 64)

Which was revealed in Al-Madinah or Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - هُوَ  
الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ - خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ  
الْمَصِيرُ - يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ  
مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belongs the praise, and He is Able to do all things.) (2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.) (3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the return.) (4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

## Praising Allah and mentioning His Creation and Knowledge

This is the last Surah among Al-Musabbihat. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner. Allah the Exalted said,

(لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ)

(His is the dominion, and to Him belongs the praise,) meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allah's statement,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allah said,

(هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers.) meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allah the Exalted said,

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do. ) Allah said,

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(He has created the heavens and the earth with truth,) with equity and wisdom,

(وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ)

(and He shaped you and made good your shapes.) He made you in the best shapes and forms. Allah the Exalted said,

يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ - الَّذِي  
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ - فِي أَيِّ صُورَةٍ مَا شَاءَ  
رَكَّبَكَ )

(O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.) (82:6-8) And His saying,

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ  
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ  
الطَّيِّبَاتِ )

(Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.) (40:64) and His saying;

(وَالِيهِ الْمَصِيرُ )

(And to Him is the return.) means the return and final destination. Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

(أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَدَافَقُوا وَبَالَ  
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ  
رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا  
وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ )

(5. Has not the news reached you of those who disbelieved aforetime And so they tasted the evil result of their disbelief, and theirs will be a painful torment.) (6. That was because there came to them their Messengers with Bayyinah, but they said: "Shall mere men guide us" So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.)

## A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

(أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ)

(Has not the news reached you of those who disbelieved aforetime) meaning, information about them and what happened to them,

(فَذَاقُوا وَبَالَ أَمْرِهِمْ)

(And so they tasted the evil result of their disbelief.) They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and theirs will be a painful torment.) in the Hereafter, added to the torment they received in this life. Allah explained why;

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(That was because there came to them their Messengers with Bayyinah,) supporting arguments, evidence, and clear proofs,

(فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

(but they said:"Shall mere men guide us") They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

(فَكَفَرُوا وَتَوَلَّوْا)

(So they disbelieved and turned away.) they denied the truth and turned away from abiding by it,

(وَاسْتَعْنَى اللَّهُ)

(But Allah was not in need.) of them,

(وَاللَّهُ غَنِيٌّ حَمِيدٌ)

(And Allah is not need, Worthy of all praise.)

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ - فَاْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ )

(7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") (8. Therefore, believe in Allah and His Messenger and in the Light which We have sent down. And Allah is All-Aware of what you do.) (9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun. And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.) (10. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination

### Life after Death is True

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

(قُلْ بَلَىٰ وَرَبِّي لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ)

(Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..." meaning, 'you will be informed of all of your actions, whether major or minor, big or small,')

(وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ)

(and that is easy for Allah.) 'resurrecting and recompensing you is easy for Allah.' This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Surah Yunus,

(وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(And they ask you to inform them: "Is it true" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!") (10:53), The second is in Surah Saba',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ  
وَرَبِّي لَأَتِيَنَّكُمْ)

(Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..." (34:3), and the third is this Ayah,

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي  
لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ  
(

(The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") Allah the Exalted said,

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا)

(Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.) that is, the Qur'an,

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) none of your deeds ever escapes His knowledge.

### The Day of At-Taghabun

Allah said,

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ)

(The Day when He will gather you on the Day of Gathering,) meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allah said,

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is the Day whereon mankind will be gathered together, that is a Day when all will be present.) (11:103), and,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") (56:49-50) Allah's statement,

(ذَلِكَ يَوْمُ التَّغَابُنِ)

(that will be the Day of At-Taghabun) Ibn `Abbas said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire." Qatadah and Mujahid said similarly. Muqatil bin Hayyan said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire." Allah explained His statement saying;

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا  
وَبئْسَ الْمَصِيرُ )

(And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.) We explained these meanings several times before.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ  
بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ - وَأَطِيعُوا  
اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى  
رَسُولِنَا الْبَلْغُ الْمُبِينُ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(11. No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) (12. Obey Allah, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.) (13. Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.)

### All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surat Al-Hadid,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ )

(No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah.) (57:22) Allah said here,

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(No calamity occurs, but by the permission of Allah,) Ibn `Abbas said; "By the command of Allah," meaning from His decree and will.

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better. `Ali bin Abi Talhah reported from Ibn `Abbas,

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ)

(and whosoever believes in Allah, He guides his heart.) "Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him." There is an agreed upon Hadith that Al-Bukhari and Muslim collected and( which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(Amazing is the believer: There is no decree that Allah writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.)

### The Order to obey Allah and His Messenger

Allah said,

(وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

(Obey Allah, and obey the Messenger;) Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders. Allah also forbids one from all that His Messenger forbids and prohibits. Allah the Exalted said,

(فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَّغُ الْمُبِينُ)

(but if you turn away, then the duty of Our Messenger is only to convey clearly.) meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhri said, "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us."

## Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ  
(

(Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.) So, He first informs about Tawhid and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

(The Lord of the east and the west; La ilaha illa Huwa. So take Him alone as Trustee.) (73:9)

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا  
وَتَعَفَّرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِنَّمَا أَمْوَالُكُمْ  
وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ - فَاتَّقُوا اللَّهَ  
مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا  
لَأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ - إِنْ تُقْرَضُوا بِاللَّهِ قَرْضًا حَسَنًا

يُضَعِّفُهُ لَكُمْ وَيَعْفِرُ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ - عَلِمُ  
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ )

(14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.) (15. Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.) (16. So have Taqwa of Allah as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.) (17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you. And Allah is Shakur, Halim,) (18. All-Knower of the unseen and seen, the Almighty, the All-Wise.)

### Warning against the Fitnah of Spouses and Offspring

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allah said in another Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ  
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَسِرُونَ )

(O you who believe! Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers.) (63:9) Allah the Exalted said here,

(فَاحْذَرُواهُمْ)

(therefore, beware of them!) for your religion, according to Ibn Zayd. Mujahid explained the Ayah ,

(إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ)

(Verily, among your wives and your children there are enemies for you;) by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Hatim recorded that Ibn `Abbas said to a man who asked him about this Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ)

(O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!) "There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger . However, their wives and children refused to allow them. Later when they joined Allah's Messenger , they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ)

(But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.)" At-Tirmidhi collected this Hadith and said that it is Hasan Sahih. Allah's statement,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ)

(Your wealth and your children are only a Fintah, whereas Allah! With Him is a great reward.) Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allah's statement,

(وَاللَّهُ عِنْدَهُ)

(whereas Allah! With Him) meaning, on the Day of Resurrection,

(أَجْرٌ عَظِيمٌ)

(is a great reward.) As Allah said;

زِينًا لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ

المُسَوِّمَةِ وَالْأَنْعَمِ وَالْحَرَثِ ذَلِكَ مَتَعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَأْبِ (

(Beautiful for men is the love of things they covet; women children, Qanatir Al-Muqantarrah of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him.) (3:14), and the Ayah after it. Imam Ahmad recorded that Buraydah said, "The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللَّهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ،  
نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتُرَانِ،  
فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

(Allah and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.)" This was recorded by the Sunan compilers, and At-Tirmidhi said, "Hasan Gharib."

### The Order for Taqwa, as much as One is Capable

Allah said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

(So have Taqwa of Allah as much as you can;) meaning, as much as you are able and can bear or endure. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

﴿إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا  
نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ﴾

(When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.) Allah's statement,

﴿وَأَسْمَعُوا وَأَطِيعُوا﴾

(listen and obey,) means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

## Encouraging Charity

Allah the Exalted said,

(وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ)

(and spend in charity; that is better for yourselves.) meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allah said;

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, then they are the successful ones.) This was explained with a similar Ayah in Surat Al-Hashr, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah. Allah the Exalted said,

(إِنْ تُقْرَضُوا بِاللَّهِ قَرْضًا حَسَنًا يُضَعِفَهُ لَكُمْ وَيَغْفِرْ لَكُمْ)

(If you lend to Allah a handsome loan, He will double it for you, and will forgive you.) meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity. Allah considered giving charity as if it is a loan to Him, just as Allah said in a Qudsi Hadith,

«مَنْ يُقْرَضُ غَيْرَ ظُلْمٍ وَلَا عَدِيمٍ»

("Who will give a loan to He Who is neither unjust nor poor") This is why Allah the Exalted said in Surat Al-Baqarah,

(فِيضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً)

(So that He may multiply it to him many times) (2:245) Allah said;

(وَيَغْفِرْ لَكُمْ)