

## The Tafsīr of Sūrat An-Nūr (Chapter - 24)

Which was Revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ النُّورِ

٢٥٠

الْمَدِينَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾  
 الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ  
 بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهَادَةٌ  
 عِنْدَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ  
 مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمٌ ذَلِكَ عَلَى  
 الْمُؤْمِنِينَ ﴿٣﴾ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ  
 فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ  
 الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ  
 رَّحِيمٌ ﴿٥﴾ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ  
 فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾  
 وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ  
 عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾  
 وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾  
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

﴿سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ﴾  
 الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهَادَةٌ عِنْدَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

﴿1. A Sūrah which We have sent down and which We have enjoined (Farāḍnāhā), and in it We have revealed manifest Āyāt, that you may remember.﴾

﴿2. The Zāniyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and

the Last Day. And let a party of the believers witness their punishment.﴾

## The Importance of Sūrat An-Nūr

﴿سُورَةٌ أَنْزَلْنَاهَا﴾

﴿A Sūrah which We have sent down﴾

Here Allāh is pointing out the high esteem in which He holds this Sūrah, which is not to say that other Sūrahs are not important.

﴿وَرَفَعْنَاهَا﴾

﴿and which We have enjoined,﴾ Mujāhid and Qatādah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments."<sup>[1]</sup> Al-Bukhāri said, "Those who read it: *Farāḍnāhā*, say that it means: "We have enjoined them upon you and those who come after you."<sup>[2]</sup>

﴿وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ﴾

﴿and in it We have revealed manifest Āyāt,﴾ means, clearly explained,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿that you may remember.﴾

## The Explanation of the Prescribed Punishment for Zinā (Illicit Sex)

Then Allāh says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

﴿The Zāniyah and the Zāni, flog each of them with a hundred stripes.﴾

This honorable Āyah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

[1] Aṭ-Ṭabari 19 :89, *Ad-Durr Al-Manthūr* 6 :124.

[2] *Fath Al-Bāri* 8 :301.

punishment is one hundred stripes, as stated in this *Āyah*. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the *Ḥadīth* about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed *Zinā* with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى، الْوَالِدَةُ وَالْعَتَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيْبٌ عَامٌ، وَاعْدُ يَا أُنَيْسُ! - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةٍ هَذَا، فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا»

«By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays - he said to a man from the tribe of Aslam - go to this man's wife, and if she confesses, then stone her to death.»

Unays went to her and she confessed, so he stoned her to death.<sup>[1]</sup>

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the *Āyah* of stoning to death, which we have recited and

[1] *Faṭḥ Al-Bāri* 5:355, Muslim 3:1324.

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the *Āyah* of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it.<sup>[1]</sup> It was also recorded in the Two *Ṣaḥīḥs* in the lengthy *Ḥadīth* of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.<sup>[2]</sup>

### Do not feel pity for Them when carrying out the Prescribed Punishment

﴿لَا تَأْخُذُكُمْ بِمَا رَأَيْتُمْ فِي دِينِ اللَّهِ﴾

﴿Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴾

Meaning, with a ruling prescribed by Allāh. So the meaning of the *Āyah* is: “Do not feel too sorry for them where the laws of Allāh are established.” This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

﴿لَا تَأْخُذُكُمْ بِمَا رَأَيْتُمْ فِي دِينِ اللَّهِ﴾

﴿Let not pity withhold you in their case, in a punishment prescribed by Allāh,﴾

“If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped.” This was also narrated from Saʿīd bin Jubayr and ‘Atā’ bin Abi Rabāh.<sup>[3]</sup> It was recorded in a *Ḥadīth*:

«تَعَاوَا اَلْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَّغَنِي مِنْ حَدٍّ فَقَدْ وَجِبَ»

[1] *Muwattāʾ* 2:823.

[2] *Fath Al-Bāri* 13:148, *Muslim* 3:1317.

[3] *Al-Baghawi* 3:321.



Such a thing is forbidden to the believers.﴾

Here Allāh tells us that the *Zāni* (male who is guilty of illegal sex) does not have intercourse except with a *Zāniyah* (female who is guilty of illegal sex) or a *Mushrikah* (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of *Zinā*, or a *Mushrikah* who does not think it is unlawful. By the same token,

﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ﴾

﴿and the *Zāniyah*, none marries her except a *Zāni*﴾ a sinful man who is guilty of fornication,

﴿أَوْ مُشْرِكٌ﴾

﴿or a *Mushrik*﴾ (a man) who does not think it is unlawful.

﴿وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾

﴿Such a thing is forbidden to the believers.﴾

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātil bin Ḥayyān said: "Allāh forbade the believers from marrying prostitutes."<sup>[1]</sup> This *Āyah* is like the *Āyah* (about marrying slave-girls):

﴿مُحْصَنَاتٍ غَيْرَ مُسْتَفْهِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾

﴿they should be chaste, not committing illegal sex, nor taking boyfriends.﴾ [4:25]

And His saying:

﴿مُحْصِنِينَ غَيْرَ مُسْتَفْهِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends﴾ [5:5].

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

[1] *Ad-Durr Al-Manthūr* 6:127.

So he asked the Messenger of Allāh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allāh ﷺ recited to him:

﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُتُؤِمِّينَ ﴿٢٤﴾﴾

«The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except Zāni or a Mushrik. Such a thing is forbidden to the believers.» [24:3]

Ibn Abi Hātim recorded that Abu Hurayrah ؓ said,

«لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ»

«A Zāni who has been flogged should not marry anyone except someone who is like him.»

A similar report was recorded by Abu Dāwud in his *Sunan*.<sup>[1]</sup>

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٢٥﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٦﴾﴾

«4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.»

«5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.»

### The Prescribed Punishment for slandering Chaste Women

This *Āyah* states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allāh said:

﴿ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

«and produce not four witnesses, flog them with eighty stripes,

[1] Abu Dāwud 2:543.

and reject their testimony forever. They indeed are the rebellious.﴾

If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allāh or of mankind.

### Explaining the Repentance of the One Who makes a False Accusation

Then Allāh says:

﴿إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.﴾

This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa'īd bin Al-Musayyib – the leader of the *Tābi'ūn*<sup>[1]</sup> – and also a group among the Salaf.<sup>[2]</sup>

Ash-Sha'bi and Aḍ-Ḍaḥḥāk said, "His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted."<sup>[3]</sup> And Allāh knows best.

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَهَادَةٌ إِلَّا أَنفُسُهُمْ فَشَهَدُوا بِالْحَمْرِ أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦٦﴾ وَالْمُنْسَأُ أَنْ لَمَعْتَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٦٧﴾ وَيَذَرُوا عَنَّا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٦٨﴾ وَالْمُنْسَأُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٦٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿٧٠﴾﴾

﴿6. And for those who accuse their wives, but have no

[1] Referring to the generation after the Companions.

[2] Aḍ-Ḍabari 19:105.

[3] Aḍ-Ḍabari 19:103, 108.

witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.﴾

﴿7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.﴾

﴿8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.﴾

﴿9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

﴿10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.﴾

### Details of Al-Li'ān

This Āyah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the Li'ān (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

﴿إِنَّكُمْ لَمِنَ الصَّادِقِينَ﴾

﴿that he is one of those who speak the truth﴾ in his accusation of her adultery.

﴿وَالْفَوْصَةُ أَنْ لَعَنَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾

﴿And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.﴾

If he says that, then she is divorced from him by the very act of this Li'ān; she is forever forbidden for him and he must give her *Mahr* to her. The punishment for *Zinā* should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (*Li'ān*) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

﴿وَالْفَوْصَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿And the fifth; should be that the crath of Allāh be upon her if he speaks the truth.﴾

Allāh says:

﴿وَيَذَرُهَا عَنِ الْعَذَابِ﴾

﴿But she shall avert the punishment﴾ meaning, the prescribed punishment.

﴿أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ۖ وَالْقَائِسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of *Zinā* unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿And had it not been for the grace of Allāh and His mercy on you!﴾

meaning, many of your affairs would have been too difficult for you,

﴿وَأَنَّ اللَّهَ تَوَّابٌ﴾

﴿And that Allāh is the One Who forgives and accepts repentance.﴾

means, from His servants, even if that comes after they have sworn a confirmed oath.

﴿حَكِيمٌ﴾

﴿the All-Wise.﴾ in what He prescribes and commands and forbids. There are *Hadūths* which explain how we are to put this *Āyah* into effect, why it was revealed and concerning whom among the Companions it was revealed.

### The Reason why the *Āyah* of *Li'ān* was revealed

Imām Aḥmad recorded that Ibn 'Abbās said: "When the *Āyah*

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾

﴿And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever﴾ [24:4]

was revealed, Sa'd bin 'Ubādah, may Allāh be pleased with him, – the leader of the Anṣār – said, 'Is this how it was revealed, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ؟»

«O Anṣār, did you hear what your leader said?»

They said, 'O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa'd said, 'By Allāh, O Messenger of Allāh, I know that it (the *Āyah*) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!' A little while later, Hilāl bin Umayyah – one of the three whose repentance had been accepted<sup>[1]</sup> – came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, 'We were being tested by what Sa'd bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.' Hilāl said: 'By Allāh, I hope that

[1] See volume four, the *Tafsīr* of *Sūrat At-Tawbah* (9:118).

Allāh will make for me a way out from this problem.' Hilāl said, 'O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.' By Allāh, the Messenger of Allāh ﷺ wanted to have him flogged, but then Allāh sent revelation to His Messenger ﷺ. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the *Āyah*:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا حَرِيْرًا أَنَّهُمْ شُهَدَائِهِمْ بِاللَّهِ﴾

«And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh....»

Then the revelation was finished and the Messenger of Allāh ﷺ said,

«أُبَشِّرُ يَا هِلَالُ فَقَدْ جَعَلَ اللهُ لَكَ فَرَجًا وَمَخْرَجًا»

«Rejoice, O Hilāl, for Allāh has made a way out for you.»

Hilāl said, 'I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allāh ﷺ said:

«أُرْسِلُوا إِلَيْهَا»

«Send for her.»

So they sent for her and she came. The Messenger of Allāh ﷺ recited this *Āyah* to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, 'By Allāh, O Messenger of Allāh, I have spoken the truth about her.' She said, 'He is lying.' The Messenger of Allāh ﷺ said,

«لَا عِنْوَا بَيْنَهُمَا»

«Make them both swear the Li'ān.»

So Hilāl was told, 'Testify.' So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, 'O Hilāl, have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, 'By Allāh, Allāh will not punish me for it, just as He has not caused me

to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أَصْنِيبَ [أَرْبَيْحَ] حَمْسَ السَّاقَيْنِ، فَهُوَ لِهَيْلَالٍ، وَإِنْ جَاءَتْ بِهِ أَرْزَقَ  
جَعْدًا جُمَالِيًّا خَدَلَجَ السَّاقَيْنِ سَابِعَ الْأَيْتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ»

«If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.»

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

«لَوْلَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

«Were it not for the oath that she swore, I would deal with her.»

Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dāwud recorded a similar but briefer report.<sup>[1]</sup>

This *Ḥadīth* has corroborating reports in the books of *Ṣaḥīḥ*

[1] Abu Dāwud 2 :688.

and elsewhere, with many chains of narration, including the report narrated by Al-Bukhāri from Ibn ‘Abbās, that Hilāl bin Umayyah accused his wife before the Prophet ﷺ with Sharīk bin Saḥmā’. The Prophet ﷺ said,

«الْبَيِّنَةُ أَوْحَدٌ فِي ظَهْرِكَ»

«Evidence or the punishment on your back.»

He said, “O Messenger of Allāh, if any one of us saw a man with his wife, how could he go and get evidence?” The Prophet ﷺ again said,

«الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ»

«Evidence otherwise the punishment on your back.»

Hilāl said, “By the One Who sent you with the truth! I am telling the truth and Allāh will reveal something that will protect my back from the punishment.” Then Jibrīl came down and brought the revelation,

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾

﴿And for those who accuse their wives,﴾

Then he recited until he reached:

﴿إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿that he is one of those who speak the truth﴾ [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilāl came and gave his testimony, and the Prophet ﷺ said,

«إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِتُّكُمْ تَائِبٌ؟»

«Allāh knows that one of you is lying. Will one of you repent?»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, “If you swear the fifth oath and you are lying, the curse of Allāh will be inevitable.” Ibn ‘Abbās said, “She hesitated and kept quiet until we thought that she had changed her mind, then she said, ‘I will not dishonor my people today’, and she went ahead. Then the Messenger of Allāh ﷺ said,

«أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَحْمَلُ الْعَيْنَيْنِ سَابِعِ الْأَلْبَتَيْنِ خَدَلَجِ السَّاقَيْنِ، فَهُوَ لِيْشْرِيْكَ»

ابن سخماء،

«Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharik bin Sahnā' .»

She gave birth to a child who matched this description, and the Prophet ﷺ said,

«لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَ لَهَا شَأْنٌ»

«Were it not for the Book of Allāh, I would deal with her.»

This version was recorded only by Al-Bukhāri,<sup>[1]</sup> but the event has been narrated with additional chains of narration from Ibn 'Abbās and others.<sup>[2]</sup>

Imām Aḥmad recorded that Sa'īd bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in *Li'ān*, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn 'Umar, and said, "O Abu 'Abdur-Raḥmān, should the couple who engage in *Li'ān* be separated?" He said, "*Subḥān Allāh*, the first one to ask about this was so-and-so the son of so-and-so. He said, 'O Messenger of Allāh, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.' [The Prophet ﷺ] kept quiet and did not answer him. Later on, he came to him and said, 'What I asked you about is something with which I myself being tested with.'"

Then Allāh revealed the *Āyāt*,

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾

﴿And for those who accuse their wives,﴾ until he reached:

﴿أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿That the wrath of Allāh be upon her if he speaks the truth.﴾

[1] *Faḥ Al-Bāri* 8:303

[2] *Tuḥfat Al-Ashraf* 5:170.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٣٥١

إِنَّ الَّذِينَ جَاءُوا بِإِلْفِكَ عُصْبَةٌ يُنْكِرُونَ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ وَلَوْلَا جَاءَهُ وَعَلَيْهِ بَارِعَةٌ شَهَادَةٌ فَإِذْ لَمْ يُبَأْتُوا بِالشَّهَادَةِ فَاتُّبِتْكَ عِنْدَ اللَّهِ هُمْ أَكْذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَيَسِّنُّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفُجْحَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾ وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢١﴾

He started to advise the man and remind him about Allāh, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: 'By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allāh, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, 'By the One Who sent you with the truth, he is lying.' So [the Prophet ﷺ]

started with the man, who swore four times by Allāh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allāh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allāh that he was lying, and swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth. Then he separated them."<sup>[1]</sup> It was also recorded by An-Nasā'ī in his *Tafsīr*,<sup>[2]</sup> and by Al-Bukhārī and Muslim in the Two *Ṣaḥīḥs*.<sup>[3]</sup>

﴿إِنَّ الَّذِينَ جَاءُوا بِإِلْفِكَ عُصْبَةٌ يُنْكِرُونَ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا

[1] Aḥmad 2:19.

[2] An-Nasā'ī in *Al-Kubrā* 6:414.

[3] *Faṭḥ Al-Bārī* 9:367, Muslim 2:1130, from Ibn 'Umar.

﴿اَكْتَسَبَ مِنَ الْإِنْتِهَاءِ وَالَّذِي تَوَلَّى كَثِيرًا مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.﴾

### Al-Ifk (the Slander)

The next ten *Āyāt* were all revealed concerning 'Ā'ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

﴿Verily, those who brought forth the slander are a group among you.﴾

meaning they were not one or two, but a group. Foremost among this group was 'Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'ān was revealed. This is reported in *Ṣaḥīḥ Ḥadīths*.

Imām Aḥmad recorded that Az-Zuhri said: Sa'īd bin Al-Musayyib, 'Urwah bin Az-Zubayr, 'Alqamah bin Waqqāṣ and 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd told me about the story of 'Ā'ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from 'Ā'ishah herself, and what one told me confirmed what the others said. They mentioned that 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ

wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him.” ‘Ā’ishah, may Allāh be pleased with her, said, “So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allāh ﷺ. This was after the commandment of *Hijāb* had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allāh ﷺ completed his campaign, then we returned. As we were approaching Al-Madīnah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwān bin Al-Mu‘aṭṭal Aṣ-Ṣulami Adh-Dhakwāni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before *Hijāb* was made obligatory for me. When he saw me and said ‘Truly, to Allāh we belong, and truly, to Him we shall return,’ I woke up, and covered my face with my *Jilbāb* (outer garment). By Allāh, he did not speak a word to me and I did not hear him say anything except ‘Truly, to Allāh we belong, and truly, to Him we shall return,’ until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at *Zuhr* time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was 'Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madīnah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

«كَيْفَ بَيْكُم؟»

«How is that (lady)?»

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Miṣṭaḥ went out with me, walking towards Al-Manāṣi', which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Miṣṭaḥ, who was the daughter of Abu Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Āmir, the paternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Miṣṭaḥ bin Uthāthah bin 'Abbād bin Al-Muṭṭalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Miṣṭaḥ and I came back towards my house. Umm Miṣṭaḥ stumbled over her apron and said, 'May Miṣṭaḥ be ruined!' I said to her, 'What a bad thing you have said! Are you abusing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

«كَيْفَ بَيْكُم؟»

«How is that (lady)?»

I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing

it from them. The Messenger of Allāh ﷺ gave me permission, so I went to my parents and asked my mother, 'O my mother, what are the people talking about?' My mother said, 'Calm down, for by Allāh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, 'Subhān Allāh! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allāh ﷺ called 'Ali bin Abi Ṭālib and Usāmah bin Zayd, and consulted with them about divorcing his wife. As for Usāmah bin Zayd, he told the Messenger of Allāh ﷺ about what he knew of his wife's innocence and his fondness for her. He said, 'O Messenger of Allāh, she is your wife, and we do not know anything about her but good.' But 'Ali bin Abi Ṭālib said, 'O Messenger of Allāh, Allāh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allāh ﷺ called Barīrah and said,

«أَيُّ بَرِيرَةَ هَلْ رَأَيْتِ مِنْ شَيْءٍ بِرَيْبِكَ مِنْ عَائِشَةَ؟»

«O Barīrah, have you ever seen anything that might make you suspicious about 'Ā'ishah?»

Barīrah said to him, 'By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allāh ﷺ got up and (addressed the people) and asked who could sort out 'Abdullāh bin Ubayy bin Salūl for him. While he was standing on the *Minbar*, the Messenger of Allāh ﷺ said,

«يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَغْدِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

«O Muslims, who will help me against a man who has hurt me by slandering my family? By Allāh, I know nothing about my

«أَبَشِّرِي يَا عَائِشَةُ، أَمَا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكَ»

«Be glad O 'Ā'ishah, Allāh has declared your innocence.»

My mother said to me, 'Get up and go to him.' I said, 'By Allāh, I will not go to him and I will not give praise to anyone except Allāh, may He be glorified, for He is the One Who has proven my innocence.' So Allāh revealed:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

«Verily, those who brought forth the slander are a group among you.» until

the ten Āyāt. Allāh revealed these Āyāt concerning my innocence. Abu Bakr, may Allāh be pleased with him, who used to spend on Miṣṭah bin Uthāthah because he was a close relative and because he was poor, said, 'By Allāh, I will never spend anything on him again after what he has said about 'Ā'ishah.' Then Allāh revealed,

﴿وَلَا يَأْتِلْ أَوْلُوا الْفُضْلِ بِنِكَاحٍ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ﴾

«And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.» until His saying:

﴿أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful» [24:22].

So Abu Bakr said, 'By Allāh, certainly I love that Allāh should forgive me.' So he resumed spending on Miṣṭah as he had spent on him before, and he said, 'By Allāh, I shall never stop spending on him.'

The Messenger of Allāh ﷺ asked Zaynab bint Jaḥsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟»

«O Zaynab, what do you know and what have you seen?»

She said, 'O Messenger of Allāh, may Allāh protect my hearing and my sight. By Allāh, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allāh protected her (from telling lies) because of her piety. But her sister Ḥammah bint Jaḥsh kept on

fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihāb said, "This is as much as we know about this group of people."<sup>[1]</sup> It was also by Al-Bukhārī and Muslim in their *Ṣaḥīḥs* from the *Ḥadīth* of Az-Zuhri,<sup>[2]</sup> and by Ibn Ishāq also from Az-Zuhri.<sup>[3]</sup> He also said: "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr told me from his father, from 'Ā'ishah, may Allāh be pleased with her, and 'Abdullāh bin Abi Bakr bin Muḥammad bin 'Amr bin Ḥazm Al-Anṣārī told me from 'Amrah, from 'Ā'ishah, (a report) similar to that quoted above. And Allāh knows best.

Allāh's saying:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾

﴿Verily, those who brought forth the slander﴾ means, the lies, falsehood and fabrications.

﴿عَصَبَةٌ﴾

﴿are a group﴾ means, a gang among you.

﴿لَا تَحْسَبُوهُ شَرًّا لَكُمْ﴾

﴿Consider it not a bad thing for you.﴾ O family of Abu Bakr,

﴿بَلْ هُوَ خَيْرٌ لَكُمْ﴾

﴿Nay, it is good for you.﴾ means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended 'Ā'ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur'an,

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

﴿Falsehood cannot come to it from before it or behind it...﴾  
[41:42].

Ibn 'Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

[1] Aḥmad 1:194.

[2] *Faḥ Al-Bārī* 8:306, Muslim 4:2129.

[3] Ibn Hishām 3:309.

he did not marry any virgin other than you, and your innocence was revealed from heaven.”<sup>[1]</sup>

﴿لِكُلِّ أَمْرٍ مِنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ﴾

﴿Unto every man among them will be paid that which he had earned of the sin,﴾

means, each of those who spoke about this matter and accused the Mother of the believers ‘Ā’ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾

﴿and as for him among them who had the greater share therein,﴾

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

﴿لَهُ عَذَابٌ عَظِيمٌ﴾

﴿his will be a great torment.﴾ means, for that. He was ‘Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَوْلَا جَاءَهُ عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقَوَّلْتَ لَهُمْ الْكَذِبَ ﴿١٣﴾﴾

﴿12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie?"﴾

﴿13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.﴾

### Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of ‘Ā’ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

[1] *Faṭḥ Al-Bārī* 8:340.

﴿أَلَا إِذِ سَمِعْتُمُوهُ﴾

﴿Why then, when you heard it,﴾

meaning, the talk which accused the Mother of the believers, may Allāh be pleased with her,

﴿ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾

﴿the believers, men and women, think good of their own people﴾ means, why did they not compare what was said to themselves – if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyūb Khālīd bin Zayd Al-Anṣārī and his wife, may Allāh be pleased with them. Imām Muḥammad bin Ishāq bin Yasār narrated, “The wife of Abu Ayyūb Khālīd bin Zayd Al-Anṣārī, Umm Ayyūb, said to him, ‘O Abu Ayyūb, have you heard what the people are saying about ‘Ā’ishah?’ He said, ‘Yes, and it is all lies. Would you do that, O Umm Ayyūb?’ She said, ‘No, by Allāh, I would not do that.’ He said, ‘And by Allāh, ‘Ā’ishah is better than you.’ When the Qur’ān was revealed, Allāh mentioned those who spoke about the evil deed among the people of the slander,

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

﴿Verily, those who brought forth the slander are a group among you.﴾ [24:1]

This refers to Ḥassān and his companions who said what they said. Then Allāh said,

﴿أَلَا إِذِ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ﴾

﴿Why then, did not the believers, men, when you heard it, think...﴾

means, as Abu Ayyūb and his wife did.”<sup>[1]</sup>

Allāh’s saying:

﴿ظَنَّ الْمُؤْمِنُونَ﴾

﴿the believers, men think...﴾

meaning, ‘why did they not think good, because the Mother of

[1] Aṭ-Ṭabari 19:129.

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

﴿وَقَالُوا﴾

﴿and say :﴾ means, with their tongues, verbally,

﴿هَذَا إِنَّكَ مُبِينٌ﴾

﴿"This (charge) is an obvious lie?"﴾ means, a clear untruth told about the Mother of the believers, may Allāh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwān bin Al-Mu'aṭṭal at midday, with the entire army watching and the Messenger of Allāh ﷺ among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allāh said:

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ﴾

﴿Why did they not produce four witnesses against him?﴾ meaning, to prove that what they were saying was true.

﴿فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأَوَّلَتْكَ فُؤَادُكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾

﴿Since they have not produced witnesses! Then with Allāh they are the liars.﴾

Allāh has ruled that they are indeed wicked liars.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسْتُمْ فِي مَا أَنْصَبْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾  
إِذْ تُلْقَوْنَ بِاللِّسَانِ وَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾﴾

﴿14. Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.﴾

﴿15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,

*you counted it a little thing, while with Allāh it was very great.*﴾

### **The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent**

Allāh says,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter,﴾

This is addressed to those who were indulging in discussing the matter of 'Ā'ishah, informing them that Allāh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿لَسَّكَرُ فِي مَا أَنْضَرْتُمْ فِيهِ﴾

﴿would have touched you for that whereof you had spoken.﴾

with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a great torment﴾ This refers to those who had faith in Allāh because of their repentance, such as Miṣṭah, Ḥassān and Ḥamnah bint Jaḥsh the sister of Zaynab bint Jaḥsh. As for the hypocrites who indulged in the slander, such as 'Abdullāh bin Ubayy bin Salūl and his like, they are not the ones who are referred to in this *Āyah*, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allāh says:

﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ﴾

﴿When you were propagating it with your tongues,﴾

Mujāhid and Sa'īd bin Jubayr said, "Some of you were relating it to others,"<sup>[1]</sup> where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them

[1] Aṭ-Ṭabari 19:132

mentioned such and such.'

Others recited the Āyah:

(إِذْ تَلْقَوْنَهُ بِالسَّتِيكُمُ)

("When you were inventing a lie with your tongues...")

In *Ṣaḥīḥ Al-Bukhāri*, it is recorded that 'Ā'ishah recited it like that.<sup>[1]</sup> According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from 'Ā'ishah, the Mother of the believers.

﴿وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ﴾

﴿and uttering with your mouths that whereof you had no knowledge,﴾

means, you were speaking about something which you knew nothing about. Then Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

﴿you counted it a little thing, while with Allāh it was very great.﴾

means, 'you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ?' It is a very serious matter with Allāh that such a thing should be said about the wife of His Messenger! For Allāh, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Ādam in this world and the next? Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

﴿you counted it a little thing, while with Allāh it was very great.﴾

[1] *Faḥ Al-Bāri* 8:340

In the Two *Ṣaḥīḥs* it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يَدْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ  
أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«A man may say a word that angers Allāh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.»

According to another report:

«لَا يُلْقِي لَهَا بَالًا»

«And he may not pay any attention to it.»<sup>[1]</sup>

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَرَبُّنَا اللَّهُ لَكُمْ الْأَيْدِي وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿١٨﴾﴾

﴿16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allāh)! This is a great lie."﴾

﴿17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.﴾

﴿18. And Allāh makes the Āyāt plain to you, and Allāh is All-Knowing, All-Wise.﴾

### Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbecoming is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by *Shayṭān*, he should not speak about that, for the Prophet ﷺ said:

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تُقُلْ أَوْ تَعْمَلْ»

«Allāh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.»

[1] *Faḥ Al-Bāri* 11 :314, *Muslim* 4 :2290.

This was reported in the Two Ṣaḥīḥs.<sup>[1]</sup>

Allāh's saying:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا﴾

﴿And why did you not, when you heard it, say: "It is not right for us to speak of this"﴾

meaning, we should not talk about it or mention it to anyone.

﴿سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾

﴿Glory be to You (O Allāh)! This is a great lie.﴾

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.

Then Allāh says,

﴿يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا﴾

﴿Allāh forbids you from it and warns you not to repeat the like of it forever﴾

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you are believers﴾ meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

﴿وَرَبِّينَ اللَّهُ لَكُمْ الْآيَاتِ﴾

﴿And Allāh makes the Āyāt plain to you﴾

meaning, He makes clear to you the rulings of *Shari'ah* and His divine decrees.

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿and Allāh is All-Knowing, All-Wise﴾ means, He knows what is right for His servants and He is Wise in His Laws and decrees.

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفِتْنَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

[1] *Faḥḥ Al-Bāri* 11:557, *Muslim* 1:116, 117.

﴿19. Verily, those who like that Fāḥishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.﴾

### Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allāh says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿Verily, those who like that Fāḥishah should be circulated among those who believe, they will have a painful torment﴾

meaning, those who like to see evil talk about them (the believers) appear,

﴿لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا﴾

﴿they will have a painful torment in this world﴾

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

﴿وَرَأَاهُ يَنْكُرُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿And Allāh knows and you know not.﴾

means, return the matter to Him and you will be guided. Imām Aḥmad recorded from Thawbān that the Prophet ﷺ said:

«لَا تُؤْذُوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ طَلَبَ اللَّهُ عَوْرَتَهُ، حَتَّى يَفْضَحَهُ فِي بَيْتِهِ»

«Do not annoy the servants of Allāh, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allāh will expose his faults and degrade him, even if he is hiding in his house.»<sup>[1]</sup>

[1] Aḥmad 5:279.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۳۰۲

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَسْبَعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿۲۰﴾ وَلَا يَأْتِلُ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْلَمُوا لِيَصْفَحُوا أَلَا تَجِدُونَ أَنَّ يَغْفِرَ اللَّهُ لَكُمْ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿۲۱﴾﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْعَفِيفَاتِ الْمُؤْمِنَاتِ لَمُنْرَأَىٰ مِنَ الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿۲۲﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿۲۳﴾ يَوْمَ يُؤْفِكُ اللَّهُ دِينَهُمُ الْحَقَّ وَيُعَلِّمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿۲۴﴾ الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿۲۵﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتَسْلِمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿۲۶﴾﴾

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿۲۰﴾﴾  
﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَسْبَعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿۲۰﴾﴾

﴿20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

﴿21. O you who believe! Follow not the Khuṭuwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Fahshā'

and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.﴾

### A Reminder of the Grace of Allāh and a Warning against following the Footsteps of Shayṭān

Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿۲۰﴾﴾

﴿And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of

kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allāh says:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿O you who believe! Follow not the *Khuṭuwāt* of Shayṭān.﴾

meaning, his ways and paths and what he commands,

﴿وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ﴾

﴿And whosoever follows the footsteps of Shayṭān, then, verily, he commands immorality and the evil deeds.﴾

This is a warning given in the most concise and eloquent manner. 'Ali bin Abi Ṭalḥah recorded from Ibn 'Abbās that

﴿خُطُوَاتِ الشَّيْطَانِ﴾

﴿the *Khuṭuwāt* of Shayṭān﴾ means his deeds.<sup>[1]</sup> 'Ikrimah said that it means his evil whispers. Qatādah said: "Every sin is one of the footsteps of *Shayṭān*."<sup>[2]</sup> Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of *Shayṭān*."<sup>[3]</sup> Then Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ آدَمٍ أَبَدًا﴾

﴿And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins.﴾

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from *Shirk*, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

﴿وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ﴾

﴿But Allāh purifies whom He wills﴾ means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

﴿وَاللَّهُ سَمِيعٌ﴾

[1] Aṭ-Ṭabari 3:301.

[2] *Ad-Durr Al-Manthūr* 1:404.

[3] Aṭ-Ṭabari 3:301.

﴿and Allāh is All-Hearer,﴾ means, He hears what His servants say,

﴿عَلِيمٌ﴾

﴿All-Knower,﴾ of who deserves to be guided and who deserves to be misguided.

﴿وَلَا يَأْتِي أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ  
وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.﴾

### Urging Those Who have been blessed with Wealth to give and to be tolerant

Allāh says,

﴿وَلَا يَأْتِي﴾

﴿And let not swear﴾ meaning, make an oath,

﴿أَوْلُوا الْفَضْلِ مِنْكُمْ﴾

﴿those among you who are blessed with graces﴾

means, those who have the means to give charity and do good,

﴿وَالسَّعَةِ﴾

﴿and wealth﴾ means, good fortune,

﴿أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾

﴿to give to their kinsmen, the poor, and those who left their homes for Allāh's cause.﴾

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allāh, which is the ultimate act of kindness in the area of upholding kinship ties. Allāh says,

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا﴾

﴿Let them pardon and forgive.﴾ past insults and bad treatment. This is part of the patience, generosity and kindness of Allāh

towards His creation, despite the fact that they wrong themselves.

This *Āyah* was revealed concerning Aṣ-Ṣiddīq, may Allāh be pleased with him, when he swore that he would not help Miṣṭah bin Uthāthah after he said what he said about ‘Ā’ishah, as we have already seen in the *Hadīth*.

When Allāh revealed the innocence of the Mother of the believers, ‘Ā’ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allāh started to soften the heart of Aṣ-Ṣiddīq towards his relative Miṣṭah bin Uthāthah. Miṣṭah was the cousin of Aṣ-Ṣiddīq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allāh. He had invented the lies and the slander, but then Allāh accepted his repentance from that and the prescribed punishment was carried out on him. Aṣ-Ṣiddīq was known for his generosity and he did favors to his relatives and strangers alike. When this *Āyah* was revealed:

﴿أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

﴿Do you not love that Allāh should forgive you?﴾,

which shows that the reward fits the action, and that ‘if you forgive others, you will be forgiven,’ then Aṣ-Ṣiddīq said, “Of course, by Allāh, we love – O our Lord – that You should forgive us.” Then he resumed his spending on Miṣṭah and said, “By Allāh I will never stop spending on him.” This was to counteract what he had said previously, “By Allāh I will never spend on him.” This proves that he deserved to be called Aṣ-Ṣiddīq, may Allāh be pleased with him and his daughter.

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُسْلِمَاتِ يُسُوْا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَمْسَلُونَ ﴿٢٥﴾ يُؤْمِنُ بِرُؤُوسِهِمْ اللَّهُ بِرَبِّهِمْ أَلْحَقَّ الْحَقُّ وَبَعْلَسُونَ إِنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٦﴾﴾

﴿23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers – are cursed in this life and in the Hereafter, and

for them will be a great torment.﴾

﴿24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.﴾

﴿25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.﴾

### **A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers**

This is a warning and threat from Allāh to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this *Āyah* being revealed: ‘Ā’ishah bint Ās-Ṣiddīq, may Allāh be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this *Āyah*, is a disbeliever, because of his being obstinate with the Qur’ān. The same ruling applies to all of the Mothers of the believers.

﴿لِمَنْ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿are cursed in this life and in the Hereafter,﴾ This is like the *Āyah*:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾ [33:57]

‘Abdur-Raḥmān bin Zayd bin Aslam said, “This is about ‘Ā’ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but ‘Ā’ishah is the one who is primarily referred to here.”<sup>11</sup>

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

﴿اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ﴾

<sup>11</sup> Aṭ-Ṭabari 19:139.

«Shun the seven destructive sins.»

He was asked, “What are they, O Messenger of Allāh?” He said:

«الشُّرْكُ بِاللهِ، وَالسَّخَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

«Associating partners with Allāh; magic; killing a soul whom Allāh has forbidden to be killed, except with just cause; consuming Ribā; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.»

This was recorded by Al-Bukhāri and Muslim in the Two *Ṣaḥīhs*.<sup>[1]</sup>

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

«On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.»

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said, “This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform *Ṣalāh*. They will say, ‘Come, let us deny (everything).’ So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allāh.”<sup>[2]</sup>

Ibn Abi Ḥātim also recorded that Anas bin Mālik said, “We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

«Do you know why I am smiling?» We said, ‘Allāh and His Messenger know best.’ He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ يَقُولُ: بَلَى، يَقُولُ: لَا أُجِيرُ عَلَيْكَ شَاهِدًا إِلَّا مِنْ نَفْسِي، يَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا»

[1] *Faḥ Al-Bāri* 5:462, Muslim 1:92.

[2] *Ad-Durr Al-Manthūr* 7:319, Aṭ-Ṭabari 8:373.

وَبِالْكَرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ عَلَىٰ فِيهِ وَيُقَالُ لِأَرْكَانِيهِ: انْطِقِي فَتَنْطِقْ بِعَمَلِيهِ، ثُمَّ يُخَلَّىٰ بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بَعْدًا لَكَ وَسُخْفًا فَعَنْكَرْتُ كُنْتُ أَنَا صِلُ»

«Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong?" Allāh will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allāh will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!"»

This was recorded by Muslim and An-Nasā'ī.<sup>[1]</sup>

﴿يَوْمَ يُدْرِكُ الْوَعْدَ اللَّهُ دِيْنَهُمُ الْوَعْدَ﴾

﴿On that Day Allāh will pay Dīnahum,﴾

Ibn 'Abbās said,

﴿دِيْنَهُمْ﴾

﴿Dīnahum﴾ "Meaning 'their account.' Every time Dīnahum appears in the Qur'ān it means 'their account.'" This was also the view of other scholars.<sup>[2]</sup>

﴿وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

﴿and they will know that Allāh, He is the Manifest Truth.﴾

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

﴿لَقَدْ يَنْدَبُ الْغَافِلِينَ وَالْغَائِبُونَ وَاللَّائِبَاتُ وَاللَّائِبَاتُ أُولَئِكَ  
مَذْمُورَاتٌ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

﴿26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.﴾

[1] Muslim 2969.

[2] At-Ṭabari 19:141.

### The Goodness of 'Ā'ishah because She is married to the best of Mankind

Ibn 'Abbās said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning 'Ā'ishah and the people of the slander."<sup>[1]</sup> This was also narrated from Mujāhid, 'Atā', Sa'īd bin Jubayr, Ash-Sha'bi, Al-Ḥasan bin Abu Al-Ḥasan Al-Baṣri, Habīb bin Abi Thābit and Aḍ-Ḍaḥḥāk, and it was also the view favored by Ibn Jarīr.<sup>[2]</sup> He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to 'Ā'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

﴿أُولَئِكَ مُّرَرَّوَاتٌ مِّمَّا يَقُولُونَ﴾

﴿such (good people) are innocent of (every) bad statement which they say;﴾

'Abdur-Raḥmān bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women."<sup>[3]</sup>

This also necessarily refers back to what they said, i.e., Allāh would not have made 'Ā'ishah the wife of His Messenger ﷺ unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

﴿أُولَئِكَ مُّرَرَّوَاتٌ مِّمَّا يَقُولُونَ﴾

﴿such are innocent of (every) bad statement which they say;﴾

meaning, they are remote from what the people of slander and enmity say.

﴿لَهُمْ تَغْفِيرَةٌ﴾

﴿for them is forgiveness,﴾ means, because of the lies that were told about them,

[1] Aḍ-Ḍabari 19:142, Ad-Durr Al-Manthūr 6:167.

[2] Aḍ-Ḍabari 19:143, 144.

[3] Aḍ-Ḍabari 19:144.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٥٣

الْبُرْجَانِ

﴿وَرِزْقًا كَرِيمًا﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ تَرْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٨﴾ قُلْ لِلْمُؤْمِنِينَ بَعْضُهُمْ مِنْ أَبْصَارِهِمْ وَبِحَفْظِ أَرْوَاحِهِمْ ذَلِكَ أَزْكَى لَكُمْ إِنْ اللَّهُ خَيْرٌ لِمَا يَصْنَعُونَ ﴿٢٩﴾ وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُهُنَّ مِنْ أَبْصَارِهِنَّ وَبِحَفْظِ فُرُوجِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِمَخْرَجِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ مَسَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ السَّمِيعُ الْعَلِيمُ ﴿٣٠﴾

﴿and honored provision.﴾

meaning, with Allāh in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allāh ﷺ in Paradise.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا

بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى

تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا

أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ

وَإِنْ قِيلَ لَكُمْ تَرْجِعُوا فَارْجِعُوا هُوَ

أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ

تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ

لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

﴿27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

﴿28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾

﴿29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.﴾

## Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of *Salām* after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the *Ṣaḥīḥ* that when Abu Mūsā asked 'Umar three times for permission to enter and he did not give him permission, he went away. Then 'Umar said, "Did I not hear the voice of 'Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, 'Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَنْصِرْ»

*«If any one of you asks for permission three times and it is not given, then let him go away.»*

'Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Anṣār and told them what 'Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa'īd Al-Khudri went with him and told 'Umar about that. 'Umar said, "What kept me from learning that was my being busy in the market place."<sup>[1]</sup>

Imām Aḥmad recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa'd bin 'Ubādah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

*«As-Salāmu 'Alayka wa Raḥmatullāh»*

Sa'd said, "*Wa 'Alaykas-Salām Wa Raḥmatullāh,*" but the Prophet ﷺ did not hear the returned greeting until he had

[1] At-Ṭabari 19:144.

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said, "O Messenger of Allāh, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your *Salāms* and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ، وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ»

«May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.»<sup>[1]</sup>

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the *Ḥadīth* recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allāh ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

«As-Salāmu 'Alaykum, As-Salāmu 'Alaykum.»

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.<sup>[2]</sup>

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ امْرَأًا أَطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ بِحَصَاةٍ فَفَقَأَتْ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

«If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.»<sup>[3]</sup>

[1] Aḥmad 3:138.

[2] Abu Dāwud 5:374.

[3] *Faḥ Al-Bāri* 12:253, Muslim 3:1699.

The Group recorded that Jābir said, "I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

«Who is that?»

I said, "I am!" He said,

«أَنَا أَنَا»

«I? I?» as if he disliked it.<sup>[1]</sup>

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the *Āyah*. Al-'Awfī narrated from Ibn 'Abbās, "Putting people at ease means seeking permission to enter." This was also the view of others.<sup>[2]</sup>

Imām Aḥmad recorded from Kaladah bin Al-Ḥanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, "I entered upon the Prophet ﷺ and I did not give the greeting of *Salām* nor ask for permission to enter. The Prophet ﷺ said,

«ارجع فقل: السَّلَامُ عَلَيْكُمْ أَدْخُلُ؟»

«Go back and say: "As-Salāmu 'Alaykum, may I enter?"»

This was after Ṣafwān had become Muslim.<sup>[3]</sup>

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Gharīb*."<sup>[4]</sup> Ibn Jurayj said that he heard 'Atā' bin Abi Rabāḥ narrating that Ibn 'Abbās, may Allāh be pleased with him, said, "There are three *Āyāt* whose rulings people neglect. Allāh says,

[1] *Fath Al-Bārī* 11:37, Muslim 3:1296, Abu Dāwud 5:374, *Tuḥfat Al-Aḥwadhi* 7:491, An-Nasā'ī in *Al-Kubrā* 6:90, Ibn Mājah 2:1222.

[2] *Aṭ-Ṭabari* 19:146.

[3] *Aḥmad* 3:414.

[4] Abu Dāwud 5:368, *Tuḥfat Al-Aḥwadhi* 7:490, An-Nasā'ī in *Al-Kubrā* 6:87.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ﴾

◀Verily, the most honorable of you with Allāh is the one who has the most Taqwā▶ [49:13],

But (now) they say that the most honorable of them with Allāh is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house?" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked?" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allāh?" I said, "Yes." He said, "Then ask for permission."

Ibn Jurayj said, "Ibn Ṭāwus told me that his father said, 'There are no women whom I hate to see naked more than those who are my *Mahrams*.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shuraḥbil Al-Awdi Al-A'mā (say that) he heard Ibn Mas'ūd say, 'You have to seek permission to enter upon your mothers.'"

Ibn Jurayj said, "I said to 'Atā': 'Does a man have to seek permission to enter upon his wife?' He said, 'No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.'"

Abu Ja'far bin Jarīr narrated from the nephew of Zaynab – the wife of 'Abdullāh bin Mas'ūd – that Zaynab, may Allāh be pleased with her, said, "When 'Abdullāh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked."<sup>[1]</sup> Its chain of narration is *Ṣaḥīḥ*.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

◀O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;▶

Muqātil bin Ḥayyān said: "During the *Jāhiliyyah*, when a man

[1] Aṭ-Ṭabari 19:148. This reference applies to the previous four narrations, as well.

met his friend, he would not greet him with *Salām*; rather he would say "*Huyyita Sabāhan*" or "*Huyyita Masā'an*" [equivalent to "Good morning" or "Good evening"]. This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allāh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُؤْمَرُوا مِنَ أَهْلِهَا﴾

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...﴾<sup>[1]</sup>

What Muqātil said is good. Allāh said:

﴿ذَلِكَ خَيْرٌ لَّكُمْ﴾

﴿that is better for you,﴾ meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿in order that you may remember.﴾

﴿فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ﴾

﴿And if you find no one therein, still enter not until permission has been given.﴾

This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

﴿وَإِنْ قِيلَ لَكُمْ ازْجِعُوا فَارْجِعُوا فُورًا أَزْكَى لَكُمْ﴾

﴿And if you are asked to go back, go back, for it is purer for you.﴾

[1] *Ad-Durr Al-Manthūr* 6:176.

means, if you are turned away at the door, before or after permission has been given,

﴿فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ﴾

﴿go back, for it is purer for you.﴾ means, going back is purer and better for you.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿And Allāh is All-Knower of what you do.﴾

Qatādah said that one of the emigrants said: "All my life I tried to follow this *Āyah*, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allāh says,

﴿وَإِن قِيلَ لَكُمْ ائْتِمُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾<sup>[1]</sup>

﴿وَإِن قِيلَ لَكُمْ ائْتِمُوا فَارْجِعُوا﴾

﴿And if you are asked to go back, go back....﴾

Sa'īd bin Jubayr said, "This means, do not stand at people's doors."

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ﴾

﴿There is no sin on you that you enter houses uninhabited,﴾

This *Āyah* is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests – if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn 'Abbās said:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ﴾

﴿Enter not houses other than your own,﴾

then this was abrogated and an exception was made, and Allāh said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ﴾

[1] Aṭ-Ṭabari 19:150.

﴿There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.﴾

This was also narrated from Ikrimah<sup>[1]</sup> and Al-Ḥasan Al-Baṣri.

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

﴿30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.﴾

### The Command to lower the Gaze

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his *Ṣaḥīḥ* that Jarīr bin 'Abdullāh Al-Bajali, may Allāh be pleased with him, said, "I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away."<sup>[2]</sup>

In the *Ṣaḥīḥ* it is narrated that Abu Sa'īd said that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»

«Beware of sitting in the streets.»

They said, "O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another."

The Messenger of Allāh ﷺ said:

«إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

«If you insist, then give the street its rights.»

They asked, "What are the rights of the street, O Messenger of Allāh?" He said,

[1] Aṭ-Ṭabari 19:153.

[2] Muslim 3:1699.

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

«Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil.»<sup>[1]</sup>

Abu Al-Qāsim Al-Baghawi recorded that Abu Umāmah said, "I heard the Messenger of Allāh ﷺ say:

«اَكْفُلُوا لِي سِتًّا أَكْفُلَ لَكُمْ بِالْحَيَّةِ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ، وَإِذَا ائْتَمَنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ، وَغَضُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ»

«Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.»<sup>[2]</sup>

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

«Tell the believing men to lower their gaze, and protect their private parts.»

Sometimes protecting the private parts may involve keeping them from committing Zinā, as Allāh says:

﴿وَالَّذِينَ هُمْ لِأُفْجَاهِهِمْ حَافِظُونَ﴾

«And those who guard their chastity» [23:5].

Sometimes it may involve not looking at certain things, as in the Ḥadīth in Musnad Aḥmad and the Sunan:

«اخْفِظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

«Guard your private parts except from your wife and those whom your right hands possess.»<sup>[3]</sup>

[1] Faḥ Al-Bāri 5:134.

[2] Tārīkh Al-Khaṭīb 7:392, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 8:314, Ibn Ḥibbān in Al-Majrūhīn 2:204.

[3] Aḥmad 5:3, Abu Dāwūd 4:304, At-Tirmidhī 8:53, An-Nasā'ī in Al-Kubrā 5:313, Ibn Mājah 1:618

﴿ذَلِكَ أَزْكَىٰ لَهُمْ﴾

﴿That is purer for them.﴾ means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

﴿إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

﴿Verily, Allāh is All-Aware of what they do.﴾ This is like the *Āyah* :

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes and all that the breasts conceal.﴾ [40:19]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«كُتِبَ عَلَىٰ ابْنِ آدَمَ حَظُّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَيْنِ النَّظْرُ، وَرْنَا اللِّسَانَ الطُّلُقَ، وَرْنَا الْأَذُنَيْنِ الْأَسْتِمَاعُ، وَرْنَا الْيَدَيْنِ الْبَطْشُ، وَرْنَا الرُّجُلَيْنِ الْحُطَى، وَالتَّفْسُرُ تَمَنَّى وَتَشْتَهَى، وَالفَرْجُ يَصْدُقُ ذَلِكَ أَوْ يَكْذِبُهُ»

«The son of Ādam has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.»

It was recorded by Al-Bukhārī without a complete chain.<sup>[1]</sup> Muslim recorded a similar report with a different chain of narration.<sup>[2]</sup>

Many of the Salaf said, “They used to forbid men from staring at beardless handsome boys.”

﴿وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُهنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُوهِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِلَازِمَةِ مِنَ الرِّجَالِ أَوْ

[1] *Faḥ Al-Bāri* 11 :28.

[2] Muslim 4 :2047.

الطِّفْلِ الذَّيْبِ لَمْ يَطْلَهُرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَكُمْ نَقِيلُوكُمْ ﴿٣١﴾

﴿31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.﴾

### The Rulings of Ḥijāb

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the *Jāhiliyyah* and the deeds of the pagan women. The reason for the revelation of this *Āyah* was mentioned by Muqātil bin Ḥayyān, when he said: "We heard – and Allāh knows best – that Jābir bin 'Abdullāh Al-Anṣārī narrated that Asmā' bint Murshidah was in a house of hers in Bani Ḥārithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā' said: 'How ugly this is!' Then Allāh revealed:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَنْقُضْنَ مِنْ أَبْصَرِهِنَّ﴾

﴿And tell the believing women to lower their gaze...﴾<sup>11</sup>

And Allāh says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَنْقُضْنَ مِنْ أَبْصَرِهِنَّ﴾

﴿And tell the believing women to lower their gaze﴾

<sup>[11]</sup> This is a *Mursal* narration recorded by Ibn Abi Ḥātim, no. 14389.

meaning, from that which Allāh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-*Maḥram* men without desire, as it was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ was watching the Ethiopians playing with spears in the *Masjid* on the day of 'Īd, and 'Ā'ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.<sup>[1]</sup>

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴿and protect their private parts﴾. Sa'īd bin Jubayr said: "From immoral actions." Abu Al-Āliyah said: "Every *Āyah* of the Qur'ān in which protecting the private parts is mentioned means protecting them from *Zinā*, except for this *Āyah* -

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

﴿and protect their private parts﴾, which means protecting them from being seen by anybody."<sup>[2]</sup>

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

﴿and not to show off their adornment except that which is apparent,﴾

means, they should not show anything of their adornment to non-*Maḥram* men except for whatever it is impossible to hide. Ibn Mas'ūd said: "Such as clothes and outer garments,"<sup>[3]</sup>

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Ḥasan, Ibn Sīrīn, Abu Al-Jawzā', Ibrāhīm An-Nakha'ī and others also had the same view as Ibn Mas'ūd.<sup>[4]</sup>

﴿وَالْمُتَرَبِّصَاتِ يَحْفَظْنَ عَنَّا جُودِينَ﴾

[1] Al-Bukhāri no. 454, etc.

[2] Aṭ-Ṭabari 19:154.

[3] Aṭ-Ṭabari 19:156.

[4] Aṭ-Ṭabari 19:156.

﴿and to draw their veils all over their Juyūb﴾

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the *Jāhiliyyah*, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allāh commanded the believing women to cover themselves, as He says:

﴿يَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَدْقَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed﴾ [33:59]

And in this noble *Āyah* He said:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿and to draw their (Khumur) veils all over their Juyūb﴾

*Khumur* (veils) is the plural of *Khimār*, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa'īd bin Jubayr said:

﴿وَلْيَضْرِبْنَ﴾

﴿and to draw﴾ means to pull it around and tie it securely.

﴿بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿their veils all over their Juyūb﴾ means, over their necks and chests so that nothing can be seen of them.<sup>[1]</sup>

Al-Bukhārī recorded that 'Ā'ishah, may Allāh be pleased with her, said: "May Allāh have mercy on the women of the early emigrants. When Allāh revealed the *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿and to draw their veils all over their Juyūb﴾, they tore their

[1] *Ad-Durr Al-Manthūr* 6:182.

aprons and *Akhtamar*<sup>[1]</sup> themselves with them.<sup>[2]</sup>

He also narrated from Ṣafīyah bint Shaybah that 'Ā'ishah, may Allāh be pleased with her, used to say: "When this *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿and to draw their veils all over their *Juyub*﴾ was revealed, they took their *Izars* (waistsheets) and tore them at the edges, and *Akhtamar* themselves with them.<sup>[3]</sup>

﴿وَلَا يُدْرِكُ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ﴾

﴿and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,﴾

All of these are a woman's close relatives whom she can never marry (*Maḥram*) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that 'Ikrimah commented on this *Āyah*,

﴿وَلَا يُدْرِكُ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ﴾

﴿and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...﴾,

"The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her *Khimār* in front of her paternal or maternal uncle."<sup>[4]</sup> With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

[1] Ibn Kathīr is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this *Tafsīr* to present their own views, especially when they may contradict the author's.

[2] *Faḥ Al-Bāri* 8:347.

[3] *Faḥ Al-Bāri* 8:347.

[4] *Aḥ-Ṭabari* 19:160.

﴿أَوْ نَسَائِهِمْ﴾

﴿or their women,﴾ this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of *Ahl Adh-Dhimmah* (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of *Ahl Adh-Dhimmah*, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allāh ﷺ said:

«لَا تَبَايِرِ الْمَرْأَةَ الْمَرْأَةَ فَتَتَعْتَمَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا»

«No woman should describe another woman to her husband so that it is as if he is looking at her.»

It was recorded in the Two *Ṣaḥīḥs* from Ibn Mas‘ūd.<sup>[1]</sup>

﴿أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿or their right hand possessions.﴾

Ibn Jarīr said, “This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl.”<sup>[2]</sup> This was also the view of Sa‘īd bin Al-Musayyib.<sup>[3]</sup>

Allāh says;

﴿أَوْ النَّسِيعِ كَغَيْرِ أُولَى الْأَرْزَاقِ مِنَ الرِّجَالِ﴾

﴿Tābi‘īn among men who do not have desire,﴾

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn ‘Abbās said, “This is the kind of person who has no desire.”<sup>[4]</sup>

Ikrimah said, “This is the hermaphrodite, who does not experience erections.” This was also the view of others among the Salaf. It was narrated in the *Ṣaḥīḥ* from ‘Ā’ishah that a

[1] *Faḥ Al-Bāri* 9:250.

[2] *Aṭ-Ṭabari* 19:160.

[3] *Ad-Durr Al-Manthūr* 6:183.

[4] *Aṭ-Ṭabari* 19:161.

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلُنَّ عَلَيْكُمْ»

«Lo! I think this person knows what is they are; he should never enter upon you.»

He expelled him, and he stayed in Al-Baydā' and only came on Fridays to get food.<sup>[1]</sup>

«أَرِ الطِّفْلَ الذِّيكَ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ»

«or children who are not aware of the nakedness of women.»

Because they are so young they do not understand anything about women or their 'Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

«Avoid entering upon women.»

It was said, "O Messenger of Allāh, what do you think about the male in-laws?" He said:

«الْحَمُوءُ: الْمَوْتُ»

«The male in-law is death.»<sup>[2]</sup>

[1] Muslim 4:1715, 1716, Aḥmad 6:152, Abu Dāwud 5:224, An-Nasā'ī in *Al-Kubrā* 5:395.

[2] *Faḥḥ Al-Bāri* 5:242, Muslim 4:1171. *Al-Ḥamū* refers to the male in-laws that the woman may marry if she was divorced from her husband.

## The Etiquette of Women walking in the Street

Allāh's saying:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴿And let them not stamp their feet...﴾

During *Jāhiliyyah*, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴿And let them not stamp their feet...﴾ to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu 'Īsā At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فِيهِ كَذَا وَكَذَا»

«Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such» – meaning an adulteress.

He said, “And there is a similar report from Abu Hurayrah, and this is *Ḥasan Ṣaḥīḥ*.”<sup>[1]</sup> It was also recorded by Abu Dāwud and An-Nasā'ī.<sup>[2]</sup>

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣārī said that he heard the Messenger of Allāh ﷺ, as he was coming out of the *Masjid* and men and women were mixing in the street, telling the women:

«اسْتَأْجِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفَقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ»

[1] *Tuḥfat Al-Aḥwadhī* 8:70.

[2] Abu Dāwud 4:400, An-Nasā'ī 8:153.

وَأَنْكِحُوا الْأَيْمَانَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ. وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾  
 وَلِلسَّتِّيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ  
 وَالَّذِينَ يَنْبَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآءُتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آءُتَيْتُمْ وَلَا تَكْرَهُوا أَقْبَلْتُمْ عَلَى الْيَقَاءِ إِنْ أَرَدْتُمْ حَصْحَصًا لِيَتَّبِعُوا عَرْضَ الْحَيَاةِ  
 الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِنَّ غَفُورٌ رَحِيمٌ  
 ﴿٣٣﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا  
 مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورٌ السَّمَوَاتِ  
 وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُورٍ فِيهَا مِصْبَاحٌ الْيَصْبَاحُ فِي رِجَاحٍ  
 الرِّجَاحُ كَأَنهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ  
 لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ  
 نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ  
 لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تَرْفَعَ  
 وَيَذْكَرَ فِيهَا أَسْمَهُ. يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

«Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.»

The women used to cling to the walls so much that their clothes would catch on the walls.<sup>[1]</sup>

﴿وَيُؤْتُوا إِلَى اللَّهِ جَمِيعًا أَتَيْهِ  
 الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

«And all of you beg Allāh to forgive you all, O believers, that you may be successful.»

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways

of the people of *Jāhiliyyah*, for the greatest success is to be found in doing what Allāh and His Messenger ﷺ command and avoiding what He forbids. And Allāh is the source of strength.

﴿وَأَنْكِحُوا الْأَيْمَانَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ. وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾  
 وَلِلسَّتِّيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ. وَالَّذِينَ يَنْبَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآءُتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آءُتَيْتُمْ وَلَا تَكْرَهُوا أَقْبَلْتُمْ عَلَى الْيَقَاءِ إِنْ أَرَدْتُمْ حَصْحَصًا لِيَتَّبِعُوا عَرْضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾  
 وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورٌ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُورٍ فِيهَا مِصْبَاحٌ الْيَصْبَاحُ فِي رِجَاحٍ الرِّجَاحُ كَأَنهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تَرْفَعَ وَيَذْكَرَ فِيهَا أَسْمَهُ. يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾﴾

[1] Abu Dāwud 5:422. This is a weak narration, there are other narrations to support the meaning of the *Hādīth* which would classify it as *Ḥasan*. See *Ṣaḥīḥ Al-Jāmi' Aṣ-Ṣaḥīr*.

﴿مِنَ الَّذِينَ خَلَوْا مِن قَبْلِكَ وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

﴿32. And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maidservants. If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient, All-Knowing.﴾

﴿33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿34. And indeed We have sent down for you Āyāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.﴾

### The Command to marry

These clear Āyāt include a group of unambiguous rulings and firm commands.

﴿وَأَنكِحُوا الْأَيَّامَ مِنكُمْ﴾

﴿And marry those among you who are single (Al-Ayāmā)....﴾

This is a command to marry. The Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»

This was recorded in the Two Ṣaḥīḥs from the Ḥadīth of Ibn Mas'ūd.<sup>[1]</sup> In the Sunan, it was recorded from more than one

[1] Faṭḥ Al-Bārī 9:14, Muslim 2:1019.

person that the Messenger of Allāh ﷺ said:

«تَزَوَّجُوا تَوَالِدُوا تَتَّاسَلُوا فَإِنِّي مُبَاهٍ بِكُمْ الْيَوْمَ الْقِيَامَةَ»

«Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.»<sup>[1]</sup>

The word *Al-Ayāmā*, the plural form of *Ayyim*, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās: “Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them.”<sup>[2]</sup>

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

It was recorded that Ibn Mas‘ūd said: “Seek the richness through marriage, for Allāh says:

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

This was recorded by Ibn Jarīr.<sup>[3]</sup>

Al-Baghawi also recorded something similar from ‘Umar.<sup>[4]</sup>

It was reported from Al-Layth from Muḥammad bin ‘Ajlān from Sa‘īd Al-Maqburi from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: النَّكَاحُ يُرِيدُ الْعَفَافَ، وَالْمَكَاتِبُ يُرِيدُ الْأَدَاءَ، وَالنَّازِي

فِي سَبِيلِ اللَّهِ»

[1] A report with similar wording was narrated by Abu Dāwud and An-Nasā’ī

[2] Aṭ-Ṭabari 19:166

[3] Aṭ-Ṭabari 19:166

[4] Al-Baghawi 3:342

«There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.»

This was recorded by Imām Aḥmad, At-Tirmidhi, An-Nasāī and Ibn Mājah.<sup>[1]</sup>

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the *Mahr* his promise to teach her whatever he knew of the Qur'ān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

### The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

﴿وَالسَّخِيْفَاتِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.»

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»<sup>[2]</sup>

This Āyah is general in meaning, and the Āyah in Sūrat An-Nisā' is more specific, where Allāh says:

[1] Aḥmad 2:251, Tuḥfat Al-Aḥwadhi 5:296, An-Nasāī 6:61, Ibn Mājah 2:841

[2] Faṭḥ Al-Bāri 9:14.

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ﴾

﴿And whoever of you have not the means wherewith to wed free believing women﴾

until His statement;

﴿وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ﴾

﴿but it is better for you that you practise self-restraint﴾ [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

﴿وَاللَّهُ عَفُورٌ رَحِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Merciful﴾ [4:25].

﴿وَلْيَسْتَمِيعِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾

﴿And let those who find not the financial means for marriage keep themselves chaste.﴾

Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allāh grants him means of livelihood."

## **The Command to grant Slaves a Contract of Emancipation**

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِنْكُمْ وَيَسْأَلُونَكُمْ لِيَكُونَ لَهُمْ مِثْقَالُ ذَرَّةٍ﴾

﴿And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.﴾

This is a command from Allāh to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhāri said: "Rawḥ narrated from Ibn Jurayj: 'I said to 'Atā', 'If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?'" He said, "I do

not think it can be anything but obligatory.” ‘Amr bin Dīnār said: “I said to ‘Atā’, ‘Are you narrating this from anybody?’ He said, ‘No,’ then he told me that Mūsā bin Anas told him that Sīrīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to ‘Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, ‘Write it for him.’ He refused, so ‘Umar hit him with his whip and recited,

﴿تَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿give them such writing, if you find that there is good and honesty in them.﴾

Then he wrote the contract.” This was mentioned by Al-Bukhāri with a disconnected chain of narration.<sup>[1]</sup> It was also narrated by ‘Abdur-Razzāq who said Ibn Jurayj told them: I said to ‘Aṭā’, “If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?” He said, “I do not think it can be anything but obligatory.”<sup>[2]</sup> [It was also said by ‘Amr bin Dīnār who said, “I said to ‘Aṭā’, ‘Are you narrating this from anybody?’ He said, ‘No.’”] Ibn Jarīr recorded that Sīrīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then ‘Umar said to him, “You should certainly write him a contract of emancipation.” Its chain of narrators is Ṣaḥīḥ.<sup>[3]</sup>

Allāh’s saying:

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿if you find that there is good and honesty in them.﴾

Some of them said (this means) trustworthiness. Some said: “Honesty,” and others said: “A skill and ability to earn.”

﴿وَمَا أَوْهَبُوا مِنْ مَالِ اللَّهِ الَّذِي مَاتَنَّاكُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

This is the share of the wealth of Zakāh that Allāh stated to be their right. This is the opinion of Al-Ḥasan, ‘Abdur-Raḥmān

[1] Fath Al-Bāri 5:219.

[2] ‘Abdur-Razzāq 8:371.

[3] Aṭ-Ṭabari 19:167.

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.<sup>[1]</sup>

﴿وَمَا لَهُمْ بَيْنَ مَالِ اللَّهِ الَّذِي آتَاكُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

Ibrāhīm An-Nakha'ī said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslami and Qatādah. Ibn 'Abbās said: "Allāh commanded the believers to help in freeing slaves."

### The Prohibition of forcing One's Slave-Girls to commit *Zinā*

Allāh's saying:

﴿وَلَا تُكْرِهُنَّ عَلَى الْبَغَاءِ﴾

﴿And force not your slave-girls to prostitution...﴾

Among the people of the *Jāhiliyyah*, there were some who, if he had a slave-girl, he would send her out to commit *Zinā* and would charge money for that, which he would take from her every time. When Islām came, Allah forbade the believers to do that. The reason why this *Āyah* was revealed, according to the reports of a number of earlier and later scholars of *Tafsīr*, had to do with 'Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

### Reports narrated on this Topic

In his *Musnad*, Al-Ḥāfiẓ Abu Bakr Aḥmad bin 'Amr bin 'Abd Al-Khāliq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, "Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Mu'ādhah, whom he forced into prostitution. When Islām came, the *Āyah*

﴿وَلَا تُكْرِهُنَّ عَلَى الْبَغَاءِ﴾

﴿And force not your slave-girls to prostitution...﴾ was

[1] Aṭ-Ṭabari 19:173, Al-Baghawi 3:343.

revealed.”<sup>[1]</sup>

Al-A'mash narrated from Abu Sufyān that Jābir said concerning this *Āyah*, “This was revealed about a slave-girl belonging to ‘Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this *Āyah*:

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبَغَاءِ﴾

﴿And force not your slave-girls to prostitution,﴾ until His saying:

﴿وَمَنْ يَكْرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾

﴿But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾<sup>[2]</sup>

An-Nasā'ī also recorded something similar.<sup>[3]</sup>

Muqātil bin Ḥayyān said, “I heard – and Allāh knows best – that this *Āyah* was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣāri], and Umaymah the mother of Musaykah belonged to ‘Abdullāh bin Ubayy. Mu‘ādhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبَغَاءِ﴾

﴿And force not your slave-girls to prostitution﴾, meaning *Zinā*.<sup>[4]</sup>

﴿إِنْ أُرِدْنَ نَحْسًا﴾

﴿if they desire chastity,﴾ means, if they want to be chaste, which is the case with the majority of slave-girls.

﴿لِيَتَنَبَّأُوا عَرَضَ الْحَيَاةِ الدُّنْيَا﴾

﴿in order that you may make a gain in the goods of this worldly life.﴾

[1] *Kashf Al-Astār* 3:61.

[2] *Aṭ-Ṭabari* 19:174.

[3] *An-Nasā'ī in Al-Kubrā* 6:419.

[4] *Ad-Durr Al-Manthūr* 6:193

meaning, from the money they earn and their children. The Messenger of Allāh ﷺ forbade the money earned by the cupper, the prostitute and the fortune-teller.<sup>[1]</sup> According to another report:

«مَهْرُ الْبَغِيِّ خَيْبٌ وَكَسْبُ الْحَبَّامِ خَيْبٌ، وَتَمَنُّ الْكَلْبِ خَيْبٌ»

«The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.»<sup>[2]</sup>

﴿وَمَنْ يَكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَحِيمٌ﴾

«But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.»

meaning, towards them, as has already been stated in the Ḥadīth narrated from Jābir.<sup>[3]</sup> Ibn Abi Ṭalḥah narrated that Ibn ‘Abbās said, “If you do that, then Allāh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that.”<sup>[4]</sup> This was also the view of Mujāhid, ‘Aṭā’ Al-Khurāsāni, Al-A‘mash and Qatādah.<sup>[5]</sup>

After explaining these rulings in detail, Allāh says:

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُبِينَاتٍ﴾

«And indeed We have sent down for you Āyāt that make things plain,»

meaning, in the Qur’ān there are Āyāt which are clear and explain matters in detail.

﴿وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكَ﴾

«and the example of those who passed away before you,»

means, reports about the nations of the past and what happened to them when they went against the commandments of Allāh, as Allāh says:

﴿فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿١٩١﴾﴾

[1] Muslim 3:1198

[2] Muslim 3:1199

[3] An-Nasā’ī in Al-Kubrā 6:419

[4] Aṭ-Ṭabari 19:175

[5] Aṭ-Ṭabari 19:175, 176, Ad-Durr Al-Manthūr 6:195

﴿And We made them a precedent, and an example to later generations.﴾ [43:56];

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

﴿الْمُتَّقِينَ﴾

﴿for those who have Taqwā.﴾ meaning, for those who remember and fear Allāh.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ. كَيْشْكُورٍ فِيهَا يَصْبِغُ الصَّبْغُ فِي زَيْجَامَةِ الزَّيْجَامَةِ كَأَنَّهَا كَوْكَبٌ دَرِيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتَانُهَا يَضِيءُ وَلَوْ لَمْ تَنَسْهُ سَاءَتْ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿35. Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

### The Parable of the Light of Allāh

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾ means, the Guide of the inhabitants of the heavens and the earth.<sup>[1]</sup> Ibn Jurayj said: “Mujāhid and Ibn ‘Abbās said concerning the Āyah:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾

He is controlling their affairs and their stars and sun and moon.”<sup>[2]</sup>

[1] Aṭ-Ṭabari 19:177.

[2] Aṭ-Ṭabari 19:177.

As-Suddi said concerning the *Āyah*:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾

by His Light the heavens and earth are illuminated.

In the Two *Ṣaḥīḥs*, it is recorded that Ibn ‘Abbās, may Allāh be pleased with him, said: “When the Messenger of Allāh ﷺ got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

«O Allāh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.»<sup>[1]</sup>

It was narrated that Ibn Mas‘ūd said, “There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face.”<sup>[2]</sup>

﴿مَثَلُ نُورِهِ﴾

﴿The parable of His Light﴾ There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allāh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

﴿كَيْفَكَوْنِهِ﴾

﴿as a niche﴾ This was the view of Ibn ‘Abbās.<sup>[3]</sup> The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur’ān which is in accordance with his natural inclinations are, as Allāh says:

﴿أَمَّنْ كَانَ عَلَىٰ بَيْتِهِ مِن زِينَةٍ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

[1] *Faḥḥ Al-Bāri* 5:3, *Muslim* 1:532.

[2] See the discussion of *Āyah* no. 86 of *Sūrat Al-Mu‘minūn*.

[3] *Aṭ-Ṭabari* 19:179.

﴿Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)﴾ [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'ān and *Shari'ah* by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

﴿كِشْكُوزٍ﴾

﴿as (if there were) a niche﴾ Ibn 'Abbās, Mujāhid, Muḥammad bin Ka'b and others said, "This refers to the position of the wick in the lamp."<sup>[1]</sup> This is well-known, and hence Allāh then says:

﴿فِيهَا مِصْبَاحٌ﴾

﴿and within it a lamp.﴾ This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b said, "The lamp is the light, and this refers to the Qur'ān and the faith that is in his heart."<sup>[2]</sup> As-Suddi said, "It is the lamp."

﴿الْمِصْبَاحُ فِي زُجَاجَةٍ﴾

﴿the lamp is in a glass,﴾ means, this light is shining in a clear glass. Ubayy bin Ka'b and others said, "This is the likeness of the heart of the believer."<sup>[3]</sup>

﴿الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ﴾

﴿the glass as it were a star Durriyyun,﴾ Some authorities recite the word *Durriyyun* with a *Ḍammah* on the *Dāl* and without a *Hamzah*, which means pearls, i.e., as if it were a star made of pearls (*Durr*). Others recite it as *Dirri'un* or *Durri'un*, with a *Kasrah* on the *Dāl*, or *Ḍammah* on the *Dāl*, and with a *Hamzah* at the end, which means reflection (*Dir'*), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know *Darārī*. Ubayy bin

[1] Aṭ-Ṭabari 19:180, 183.

[2] Aṭ-Ṭabari 19:181

[3] Aṭ-Ṭabari 19:178

Ka'b said: a shining star. Qatādah said: "Huge, bright and clear."

﴿يُوقَدُ مِنْ شَجَرٍ مُبَارَكٍ﴾

﴿lit from a blessed tree,﴾ means, it is derived from olive oil, from a blessed tree.

﴿زَيْتُونَةٍ﴾

﴿an olive,﴾ This refers to the blessed tree mentioned previously.

﴿لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿neither of the east nor of the west,﴾ means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Ḥātim recorded that Ibn 'Abbās commented on:

﴿زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿an olive, neither of the east nor of the west,﴾

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."<sup>[1]</sup> Mujāhid commented on:

﴿لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾

﴿neither of the east nor of the west,﴾

saying: "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."<sup>[2]</sup> Sa'īd bin Jubayr commented:

﴿زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ بَكَادُ زَيْتُهَا يُضِيءُ﴾

﴿an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)﴾

"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

[1] Ibn Abi Ḥātim 8:2600.

[2] Aṭ-Ṭabari 19:186.

so the sun reaches it morning and evening, so it is not counted as being in the east or in the west.”

﴿يَكَادُ زَيْتُنَا يُنِيرُ؛ وَلَوْ لَمْ تَمَسَّهُ نَارٌ﴾

«whose oil would almost glow forth (of itself), though no fire touched it.»

‘Abdur-Rahmān bin Zayd bin Aslam said (this means) because the oil itself is shining.<sup>[1]</sup>

﴿نُورٌ عَلَى نُورٍ﴾

«Light upon Light!» Al-‘Awfi narrated from Ibn ‘Abbās that this meant the faith and deeds of a person.<sup>[2]</sup> As-Suddi said:

﴿نُورٌ عَلَى نُورٍ﴾

«Light upon Light!»

“Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur’an and the light of faith give light when they are combined, and neither can do so without the other.”<sup>[3]</sup>

﴿يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

«Allāh guides to His Light whom He wills.» means, Allāh shows the way to the ones whom He chooses, as it says in the Ḥadīth recorded by Imām Aḥmad from ‘Abdullāh bin ‘Amr, who said, “I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّتِ الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ.»

«Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.»<sup>[4]</sup>

[1] Aṭ-Ṭabari 19:183.

[2] Aṭ-Ṭabari 19:182.

[3] Ad-Durr Al-Manthūr 6:202.

[4] Aḥmad 2:176.

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allāh ends this *Āyah* with the words:

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri said, "The Messenger of Allāh ﷺ said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاجِ يُزْهِرُ، وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غَلَاظِهِ، وَقَلْبٌ مَنكُوسٌ، وَقَلْبٌ مُضْفَعٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ: فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنكُوسُ فَقَلْبُ الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُضْفَعُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيمَانِ فِيهِ كَمِثْلِ الْبُقْلَةِ يُبْدِئُهَا الْمَاءُ الطَّيِّبُ، وَمِثْلُ النِّفَاقِ فِيهِ كَمِثْلِ الْقَرَحَةِ يُبْدِئُهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدْتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.»<sup>[1]</sup>

[1] Aḥmad 3:17.

رَجَالٌ لَا لَّهُمْ فِيهَا مَكْرٌ ۗ وَالَّذِينَ يَحْمِلُونَ كِبَاسَ الْحَسَابِ ۗ وَالَّذِينَ يُؤْتُونَ عَدْوَىٰ الْأَرْضِ أَكْثَرَ بِرِّئِهِمْ مِمَّا رَزَقُوا مِنْهَا ۗ وَأُولَٰئِكَ هُمُ الْمُتَوَكِّلُونَ ﴿٣٦﴾

رَجَالٌ لَا لَّهُمْ فِيهَا مَكْرٌ ۗ وَالَّذِينَ يَحْمِلُونَ كِبَاسَ الْحَسَابِ ۗ وَالَّذِينَ يُؤْتُونَ عَدْوَىٰ الْأَرْضِ أَكْثَرَ بِرِّئِهِمْ مِمَّا رَزَقُوا مِنْهَا ۗ وَأُولَٰئِكَ هُمُ الْمُتَوَكِّلُونَ ﴿٣٦﴾

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Its chain of narrators is good (Jayyid) although they (Al-Bukhāri and Muslim) did not record it.

﴿ فِي بُيُوتٍ أُنذِرَ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُمْ يُسَبِّحُ لَهُ فِيهَا بِالْعُدْوَىٰ وَالْأَصْحَابِ ﴾ ﴿٣٦﴾ رَجَالٌ لَا لَّهُمْ فِيهَا مَكْرٌ ۗ وَالَّذِينَ يَحْمِلُونَ كِبَاسَ الْحَسَابِ ۗ وَالَّذِينَ يُؤْتُونَ عَدْوَىٰ الْأَرْضِ أَكْثَرَ بِرِّئِهِمْ مِمَّا رَزَقُوا مِنْهَا ۗ وَأُولَٰئِكَ هُمُ الْمُتَوَكِّلُونَ ﴿٣٦﴾

﴿36. In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings.﴾

﴿37. Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned.﴾

﴿38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His grace. And Allāh provides without measure to whom He wills.﴾

### The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allāh then states where it belongs, which is in the Masjids, the places on earth that are most beloved to

Allāh. The *Masjids* are His houses where He Alone is worshipped. So Allāh says:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ ﴾

﴿In houses which Allāh has ordered to be raised,﴾

meaning, Allāh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās concerning this *Āyah*:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ ﴾

﴿In houses which Allāh has ordered to be raised,﴾

he said; “Allāh forbade idle talk in them.”<sup>[1]</sup> This was also the view of ‘Ikrimah, Abu Šālih, Aḍ-Ḍaḥḥāk, Nāfi’ bin Jubayr, Abu Bakr bin Sulaymān bin Abi Hathamah, Sufyān bin Husayn and others among the scholars of *Tafsīr*.

Many *Ḥadīths* have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allāh. With Allāh’s help we will mention here a few of these *Hādūths*, if Allāh wills. In Allāh we put our trust and reliance.

‘Uthmān bin ‘Affān, the Commander of the faithful, may Allāh be pleased with him, said; “I heard the Messenger of Allāh ﷺ say:

«مَنْ بَنَى مَسْجِدًا يَتَّبِعِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»

«Whoever builds a Masjid seeking the Face of Allāh, Allāh will build for him something similar to it in Paradise.»

It was narrated in the Two *Ṣaḥīhs*.<sup>[2]</sup>

Ibn Mājah narrated that ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said; “The Messenger of Allāh ﷺ said:

«مَنْ بَنَى مَسْجِدًا يُذَكَّرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

«Whoever builds a Masjid in which the Name of Allāh is

[1] Aṭ-Ṭaḥṭarī 19:191.

[2] *Faḥḥ Al-Bārī* 1:648, *Muslim* 1:378.

remembered, Allāh will build for him a house in Paradise.»<sup>[1]</sup>

An-Nasā'ī mentioned something similar.<sup>[2]</sup> There are very many *Hadūths* which say this. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ commanded us to build *Masjids* among the houses, and to clean them and perfume them." This was recorded by Aḥmad and the *Sunan* compilers with the exception of An-Nasā'ī.<sup>[3]</sup> Aḥmad and Abu Dāwud recorded a similar report from Samurah bin Jundub.<sup>[4]</sup>

Al-Bukhāri said: "Umar said: 'Build for the people a place to worship Allāh, and beware of using red or yellow for adornment and decoration and distracting the people thereby.'"<sup>[5]</sup>

Abu Dāwud narrated that Ibn 'Abbās said, "The Messenger of Allāh ﷺ said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

«I was not commanded to Tashyid the Masjids.»

Ibn 'Abbās said, "Decorating them as the Jews and Christians did."<sup>[6]</sup>

Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»

«The Hour will not come until people show off in building Masjids.»

It was recorded by Aḥmad and the compilers of the *Sunan*, with the exception of At-Tirmidhi.<sup>[7]</sup>

Buraydah narrated that a man called out in the *Masjid* and

[1] Ibn Mājah 1:243.

[2] An-Nasā'ī 2:31.

[3] Aḥmad 6:279, *Tuḥfat Al-Aḥwadhi* 3:206, Ibn Mājah 1:250.

[4] Aḥmad 5:17, Abu Dāwud 1:310.

[5] *Faṭḥ Al-Bāri* 1:642. This was stated by Al-Bukhāri without a chain of narration.

[6] Abu Dāwud 1:310.

[7] Aḥmad 3:134, Abu Dāwud 1:311, An-Nasā'ī 2:32, Ibn Mājah 1:244.

said, "Has any body said anything about a red camel?" The Prophet ﷺ said:

«لَا، وَجَدْتُ، إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهَا»

«May you never find it! The Masjids were built only for what they were built for.»

This was narrated by Muslim.<sup>[1]</sup>

Abu Hurayrah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَتَّاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْزِقُ اللَّهَ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رُدَّهَا اللَّهُ عَلَيْكَ»

«If you see someone buying or selling in the Masjid, say to him, "May Allāh never make your business profitable!" And if you see someone calling out about lost property, say, "May Allāh never return it to you!"»

This was recorded by At-Tirmidhi, who said: "Ḥasan Gharīb."<sup>[2]</sup>

Al-Bukhāri recorded that As-Sā'ib bin Yazīd Al-Kindi said, "I was standing in the Masjid and a man threw pebbles at me, so I looked and saw 'Umar bin Al-Khattāb who said, 'Go and bring me these two men.' I went and brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?' They said, 'We are from Aṭ-Ṭā'if.' 'Umar said, 'If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allāh ﷺ.'"<sup>[3]</sup>

An-Nasā'ī recorded that Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf said: "Umar heard the voice of a man in the Masjid and said: 'Do you know where you are?'" This is also *Ṣaḥīḥ*.<sup>[4]</sup>

Al-Ḥāfiẓ Abu Ya'la Al-Mūṣili recorded from Ibn 'Umar that 'Umar used to burn incense in the Masjid of the Messenger of Allāh ﷺ every Friday. Its chain of narration is Ḥasan and there is nothing wrong with it, Allāh knows best.<sup>[5]</sup>

[1] Muslim 1:397

[2] *Tuḥfat Al-Aḥwadhī* 4:550

[3] *Faḥ Al-Bāri* 1:667.

[4] *Tuḥfat Al-Aḥwadhī* 8:4.

[5] *Abi Ya'la* 1:170.

It is confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَضَعُفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وُضُوئَهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ»

«A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs *Wuḍū'* and does it well, then he goes out to go to the *Masjid*, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.»<sup>[1]</sup>

The following is recorded in the *Sunan*:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِالنُّورِ التَّامِ يَوْمَ الْقِيَامَةِ»

«Those who walk to the *Masjids* when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.»<sup>[2]</sup>

When entering the *Masjid*, it is recommended to enter with one's right foot, and to say the supplication recorded in *Ṣaḥīḥ Al-Bukhārī*, where it is narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ used to say, when he entered the *Masjid*:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed *Shayṭān*.»

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the *Shayṭān* says: "He will be protected

[1] Al-Bukhārī 647, Muslim 649.

[2] Abu Dāwud 561, At-Tirmidhi 223.

from me all day long."<sup>[1]</sup>

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

«When anyone of you enters the Masjid, let him say: "O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: "O Allāh, I ask You of Your bounty."<sup>[2]</sup>

An-Nasā'ī also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَسَلِمْ عَلَى النَّبِيِّ . وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَسَلِمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allāh, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allāh, protect me from the accursed Shayṭān."<sup>[3]</sup>

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*.<sup>[4]</sup>

﴿وَيَذَكَّرُ فِيهَا أَسْمَاءُ﴾

﴿in them His Name is remembered.﴾ meaning, the Name of Allāh. This is like the *Āyāt*:

﴿يَبْنَؤُا مَادَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

﴿O Children of Ādam! Take your adornment to every Masjid...﴾ [7:31]

[1] Abu Dāwud 2:318.

[2] Muslim 1:494.

[3] An-Nasā'ī 2:53.

[4] Ibn Mājah 1:254, Ibn Khuzaymah 1:231, Ibn Ḥibbān 3:246, 247.

﴿وَأَيُّمُوا رُجُومَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him﴾ [7:29].

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ﴾

﴿And the Masjids are for Allāh﴾ [72:18].

﴿وَيَذَكَّرَ فِيهَا اَسْمُهُ﴾

﴿in them His Name is remembered.﴾ Ibn ‘Abbās said, “This means that His Book is recited therein.”<sup>[1]</sup>

﴿يُسَبِّحُ لَهُ فِيهَا بِالْفُجُودِ وَالْآصَالِ﴾

﴿Therein glorify Him in the mornings and in the evenings.﴾

﴿رِبَايَا لَّا تُلْهِمُهُمْ بَيْعَةٌ وَلَا شَيْعٌ عَن ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾

This is like the Āyāt:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ﴾

﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.﴾ [63:9]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

﴿O you who believe! When the call is proclaimed for the Ṣalāh on Friday, hasten earnestly to the remembrance of Allāh and leave off business.﴾ [62:9]

Allāh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allāh says:

﴿لَا تُلْهِمُهُمْ بَيْعٌ وَلَا شَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ﴾

[1] Aṭ-Ṭabari 19:191.

﴿Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh﴾.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Sālim from ‘Abdullāh bin ‘Umar that he was in the marketplace when the *lqāmah* for prayer was called, so they closed their stores and entered the *Masjid*. Ibn ‘Umar said: “Concerning them the *Āyah* was revealed:

﴿رِجَالٌ لَا لَّهُمْ بَيْعَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾.”

This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.<sup>[1]</sup>

﴿لَا لَّهُمْ بَيْعَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “This meant from the prescribed prayers.”<sup>[2]</sup> This was also the view of Muqātil bin Ḥayyān and Ar-Rabi‘ bin Anas. As-Suddi said: “From prayer in congregation.” Muqātil bin Ḥayyān said, “That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer.”

﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

﴿They fear a Day when hearts and eyes will be overturned.﴾

means, the Day of Resurrection when people’s hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the *Āyah*:

﴿وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ﴾

﴿And warn them of the Day that is drawing near...﴾ [40:18],

[1] Ibn Abi Ḥātim 8:2607.

[2] Aṭ-Ṭabari 19:193.

﴿إِنَّمَا يُؤِزِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror﴾ [14:42].

﴿وَيُطِيعُونَ أَلْفَمَامَ عَلَٰنٍ حُبِيْبٍ يَسْتَكِيْبَانِ وَيَأْتِيَا ۖ وَإِيْرَا ۖ إِنَّمَا تَطْلَعُكَ لِيَوْمِ اللَّهِ لَا تُبَدُّ مِنْكَ جِرَاةٌ وَلَا شُكْرًا ۖ إِنَّمَا نَحْنُ مِنْ رَبِّنَا يَوْمًا عَيْسًا فَطِيرًا ۖ فَوَقَّهْمُ اللَّهُ سَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّهْمُ نَقْرَةً وَسُرُورًا ۖ وَيَجْزِيهِمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۖ﴾

﴿And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying :) "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient﴾ [76:8-12].

And Allāh says here:

﴿يَجْزِيهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا﴾

﴿That Allāh may reward them according to the best of their deeds,﴾

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

﴿وَيَزِيدُهُمْ مِنْ فَضْلِهِ﴾

﴿and add even more for them out of His grace.﴾

means, He will accept their good deeds and multiply them for them, as Allāh says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust.﴾ [4:40]

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا﴾

﴿Whoever brings a good deed shall have ten times the like thereof to his credit.﴾ [6:160]

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿Who is he that will lend to Allāh a goodly loan.﴾ [2:245]

﴿وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ﴾

﴿Allāh gives manifold increase to whom He wills.﴾ [2:261]

And Allāh says here:

﴿وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿And Allāh provides without measure to whom He wills.﴾

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ يَفِيغَرُ بِحِسْبَةِ الْفُلْمَنَاءِ مَا هِيَ حَقٌّ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَرَجَدَ اللَّهُ عِنْدَهُمْ فَوَقَّعَهُمْ فِي حِسَابِهِ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَتَّقِنُهُ مَوْجٌ مِّنْ قَوْقِيٍّ مَوْجٌ مِّنْ قَوْقِيٍّ سَحَابٌ ظَلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّا يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾﴾

﴿39. As for those who disbelieved, their deeds are like a mirage in a Qī'ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.﴾

﴿40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.﴾

## Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of *Sūrat Al-Baqarah*: one involving fire and the other involving water.<sup>[1]</sup> Similarly, in *Sūrat Ar-Ra'd* He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;<sup>[2]</sup> we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

[1] See *Sūrat Al-Baqarah* [2:17-19].

[2] See *Sūrat Ar-Ra'd* [13:17].

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word *Qī'ah* refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

﴿لَرَىٰ يَجِدُهُ نَيِّبًا﴾

﴿he finds it to be nothing.﴾; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the *Sharī'ah*. As Allāh says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ نَبْذًا مَّنْفُورًا﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾  
[25:23]. And He says here:

﴿وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَنَّهُ حِسَابًا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

﴿but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.﴾

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.<sup>[1]</sup>

In the Two *Ṣaḥīḥs*, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship?" They will say, "We used to worship 'Uzayr the son of Allāh." It will be said to them, "You have lied. Allāh has not begotten a son. What do you want?" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see?" Then Hell will be shown to them as if

[1] Aṭ-Ṭabari 19:196.

it is a mirage, parts of it consuming other parts, and they will go and fall into it.<sup>[1]</sup>

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allāh says:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِيزٍ يَبْعَثُهُ مَوْجٌ مِنْ قَوْفِهِ. مَوْجٌ مِنْ قَوْفِهِ. سَحَابٌ ظَلَمْنَا بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَهَا﴾

﴿Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!﴾

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?" He said, "With them." He was asked, "Where are they going?" He said, "I do not know."

﴿ظَلَمْنَا بَعْضَهَا فَوْقَ بَعْضٍ﴾

﴿darkness upon darkness﴾ Ubayy bin Ka'b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell."<sup>[2]</sup> As-Suddi and Ar-Rabī' bin Anas also said something similar.

﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

﴿And he for whom Allāh has not appointed light, for him there is no light.﴾

One whom Allāh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Āyah:

﴿مَنْ يُضِلِلِ اللَّهُ فَكَأَيِّ لُذَىٰ﴾

[1] Fath Al-Bāri 13:431, Muslim 1:168.

[2] Aṭ-Ṭabari 19:198.

﴿Whomsoever Allāh sends astray, none can guide him﴾ [7:186]

This is in contrast to what Allāh says about the believers:

﴿يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

﴿Allāh guides to His Light whom He wills.﴾ [24:35]

We ask Allāh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

﴿أَلَمْ نَرِ أَنَّ اللَّهَ يُخَوِّضُ لَمْ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتْ كُلُّ قَدِّ عِلْمِ صَلَاتِهِ  
وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾ وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤١﴾

﴿41. See you not that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Ṣalāh and his glorification; and Allāh is All-Aware of what they do.﴾

﴿42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return.﴾

### Everything glorifies Allāh, may He be exalted, and to Him belongs the Sovereignty

Allāh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Āyah:

﴿سُبْحَانَ لِه السَّمَوَاتِ السَّبْعِ وَالْأَرْضِ وَمَن فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44],

﴿وَالطَّيْرِ صَفَّتْ﴾

﴿and the birds with wings outspread﴾

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allāh knows what they are doing, and so He says:

﴿كُلٌّ قَدِّ عِلْمِ صَلَاتِهِ وَتَسْبِيحِهِ﴾

﴿Of each one He knows indeed his Ṣalāh and his glorification;﴾

meaning, He has guided every creature to its own way of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٣٥٦

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾  
وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ. وَمِنْهُمْ مَنْ  
يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ  
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾ وَيَقُولُونَ  
ءَأَمَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى فِرْقٍ مِنْهُمْ مَنْ بَعَدَ  
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
لِيَحْكُمَ بَيْنَهُمْ إِذَا فِرْقٍ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ  
يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفَى قُلُوبِهِمْ مَرَضٌ أَمْ آتَابُوا أَمْ يَخَافُونَ  
أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ. بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾  
إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ  
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾ وَمَنْ  
يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ الَّذِي سَخَّرَ لَهُ الْفَيْزَ وَمَنْ  
يَكْفُرْ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلُوبُهُمْ  
لَا تُقْسِمُوا طَاعَةَ مَعْرُوفَةٍ إِنَّ اللَّهَ سَخِرَ لِمَنْ تَشَاءُ مِنْهُ

worshipping Allāh, may He be glorified. Then Allāh tells us that He knows all of that and nothing at all is hidden from Him. He says:

﴿وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

﴿and Allāh is All-Aware of what they do.﴾

Then Allāh tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

﴿وَلِلَّهِ اللَّهُ الْمَصِيرُ﴾

﴿and to Allāh is the return﴾ means, on the Day of Resurrection, when He will judge as He wills,

﴿لِيَجْزِيَ الَّذِينَ أَسْتَفَوْا بِمَا عَمِلُوا﴾

﴿that He may requite those who do evil with that which they have done...﴾ [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِ عَصَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ رُكَّامًا فَذَرَى الْوَدَّكَ يَخْرُجُ مِنْ خِلْفِهِ. وَيُرْسِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ مَرَرٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾ يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾﴾

﴿43. See you not that Allāh drives the clouds gently, then joins

them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.﴾

﴿44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.﴾

### The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

﴿ثُمَّ يَوَلِّفُ بَيْنَهُمْ﴾

﴿then joins them together,﴾ means, He brings them together after they have been scattered.

﴿ثُمَّ يَجْمَعُهُمْ ذِكَامًا﴾

﴿then makes them into a heap of layers,﴾ means, He piles them up on top of one another.

﴿فَنَزَى الْوَدْقَ﴾

﴿and you see the Wadq﴾ meaning the rain,

﴿يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿come forth from between them ;﴾

means, from the gaps between them. This is how it was understood by Ibn 'Abbās and Aḍ-Ḍaḥḥāk.<sup>[1]</sup> 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or 'seeds' the clouds." This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.<sup>[2]</sup>

﴿وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ﴾

[1] Aṭ-Ṭabari 19:202.

[2] Aṭ-Ṭabari 19:201.

﴿and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice,﴾

Some of the grammarians said that the first *Min* describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of *Tafsīr* who say that,

﴿مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ﴾

﴿from [Min] mountains in it of [Min] ice﴾

means that there are mountains of hail in the sky from which Allāh sends down ice. As for those who say that “mountains” here is used as a metaphor for clouds, they think that the second *Min* is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allāh knows best.

﴿فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ﴾

﴿and strikes therewith whom He wills, and averts it from whom He wills.﴾

It may be that the phrase

﴿فَيُصِيبُ بِهِ﴾

﴿and strikes therewith﴾ means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

﴿فَيُصِيبُ بِهِ مَن يَشَاءُ﴾

﴿and strikes therewith whom He wills﴾ means, by His mercy towards them, and

﴿وَيَصْرِفُهُ عَن مَّن يَشَاءُ﴾

﴿and averts it from whom He wills.﴾ means, He withholds rain from them. Or it may be that

﴿فَيُصِيبُ بِهِ﴾

﴿and strikes therewith﴾ means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

﴿يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ﴾

﴿The vivid flash of its lightning nearly blinds the sight.﴾

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

﴿يَمَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ﴾

﴿Allāh causes the night and the day to succeed each other.﴾

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allāh is the One Who is controlling that by His command, power, might and knowledge.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ﴾

﴿Truly, in this is indeed a lesson for those who have insight.﴾

means, this is an indication of His greatness, may He be exalted. This is like the Āyah:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ [3:190] and thereafter.

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ. وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩١﴾﴾

﴿45. Allāh has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is able to do all things.﴾

### Allāh's Power in His creation of the Animals

Allāh mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

﴿فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ.﴾

﴿Of them there are some that creep on their bellies,﴾ like snakes and so on;

﴿وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ﴾

﴿and some that walk on two legs,﴾ like humans and birds;

﴿وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ﴾

﴿and some that walk on four,﴾ like cattle and all kinds of animals.  
Allāh says:

﴿يَخْلُقُ اللَّهُ مَا يَشَاءُ﴾

﴿Allāh creates what He wills.﴾ meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, Allāh is able to do all things.﴾

﴿لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾﴾

﴿46. We have indeed sent down manifest Āyāt. And Allāh guides whom He wills to the straight path.﴾

Allāh states that in this Qur'ān He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

﴿وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And Allāh guides whom He wills to the Straight Path.﴾

﴿وَيَقُولُوا ءَامَنَّا بِاللَّهِ وَيَا رَسُولَ أٰطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنْ بَعْدِ ذَلِكَ وَمَا أُوذِيَكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُنْ لَّهُمْ لَقَوْلٌ بَاطِلٌ آتَيْنَاهُم مِّنْهُم مَّرْصُومًا أَرَأَيْتُمْ إِن كَانُوا أَن يَخَافُوا أَن يَصِفُوا اللَّهَ عَلَيْهِم رِيسُولُهُ بَلْ أُوذِيَكَ هُمُ الظَّالِمُونَ ﴿٤٩﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوذِيَكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ الَّذِي يَتَقَوَّىٰ قَوْلَاتِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾﴾

﴿47. They say: "We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.﴾

﴿48. And when they are called to Allāh and His Messenger, to

judge between them, lo! a party of them refuses and turns away.﴾

﴿49. But if the truth is on their side, they come to him willingly with submission.﴾

﴿50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.﴾

﴿51. The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.﴾

﴿52. And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.﴾

### The Treachery of the Hypocrites and the Attitude of the Believers

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

﴿ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ بَتَوْنَا فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ﴾

﴿"We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,﴾

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

﴿وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ﴾

﴿such are not believers.﴾

﴿وَلِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ﴾

﴿And when they are called to Allāh and His Messenger, to judge between them...﴾

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger ﷺ, they turn away and are too arrogantly proud of themselves to follow him. This is like the Āyah:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ﴾

﴿Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,﴾ until His saying:

﴿رَأَيْتَ الْمُتَفَيِّقِينَ يَصُدُّونَ عَنْكَ صُدُودًا﴾

﴿you see the hypocrites turn away from you with aversion﴾ [4:60-61].

﴿إِن يَكُنْ لَكُمْ لَعْنٌ لَأْتُوا إِلَيْهِ مُذْعِبِينَ﴾

﴿But if the truth is on their side, they come to him willingly with submission.﴾

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

﴿مُذْعِبِينَ﴾

﴿willingly with submission.﴾ But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allāh said:

﴿أَلَيْسَ قُلُوبِهِمْ مَرَضٌ﴾

﴿Is there a disease in their hearts?...﴾ meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allāh and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allāh knows which of these characteristics each one of them has.

﴿بَلْ أَوْلِيَّكَ هُمُ الظَّالِمُونَ﴾

﴿Nay, it is they themselves who are the wrongdoers.﴾

means, they are the evildoers who commit immoral actions, and Allāh and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allāh and His Messenger ﷺ above such a thing.

Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

◀The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey".▶

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

◀And such are the successful.▶

Concerning the Āyah:

﴿أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

◀they say: "We hear and we obey".▶,

Qatādah said: "We were told that when 'Ubadah bin As-Sāmit, who had been present at Al-'Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due?' He said, 'Yes.' He said: 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.'"<sup>[1]</sup>

Qatādah said: We were told that Abu Ad-Dardā' said, "There is no Islām except through obedience to Allāh, and no goodness except in *Jamā'ah*. Sincerity is to Allāh and His Messenger ﷺ, and to the Khalīfah and all the believers." He said: "And we were told that 'Umar bin Al-Khaṭṭāb, may Allāh

[1] Ibn Abi Ḥātim 8:2623.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
٣٥٧

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَآحِلٌ وَعَلَيْكُمْ مَآحِلَتُهُ وَإِن تَطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٦﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٧﴾ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٨﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ مِنَ النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٩﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَفْتِيَنَّهُم بَشِيرًا قَادِرًا عَلَىٰ الْغَلْمِ مِنْكُمْ وَلَيَسْتَفْتِيَنَّهُم بَشِيرًا قَادِرًا عَلَىٰ الْغَلْمِ مِنْكُمْ وَلَيَسْتَفْتِيَنَّهُم بَشِيرًا قَادِرًا عَلَىٰ الْغَلْمِ مِنْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

be pleased with him, used to say; ‘The bonds of Islām are *Lā ilāha illallāh*, establishing prayer, paying *Zakāh* and obeying those whom Allāh has given authority over the affairs of the Muslims.’” This was recorded by Ibn Abi Hātim.<sup>[1]</sup> There are very many *Hadīths* and reports which state that it is obligatory to obey the Book of Allāh, the Sunnah of His Messenger, the Rightly-Guided Khalifahs and the Imāms when they command us to obey Allāh; there are too many of these reports

to quote them all here.

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ﴾

﴿And whosoever obeys Allāh and His Messenger,﴾

in what he is commanded with, and avoid what he is forbidden,

﴿وَيَخْشَى اللَّهَ﴾

﴿fears Allāh,﴾ means, for his past sins,

﴿وَيَسْتَعِذُّ﴾

﴿and has Taqwā of Him,﴾ regarding sins he may commit in the future.

[1] Ibn Abi Hātim 8 :2623, 2624.

﴿فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾

﴿such are the successful.﴾ means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

﴿وَأَقْسَرُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لِيَبْتَغُوا قَوْلَ لَا نَقْسِمُكَ طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ مِّمَّا تَصَلُّونَ﴾ ﴿٥٣﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾ ﴿٥٤﴾

﴿53. They swear by Allāh their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allāh knows well what you do."﴾

﴿54. Say: "Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way."﴾

Allāh says about the hypocrites who had promised the Messenger ﷺ and sworn that if he were to command them to go out for battle, they would go:

﴿قُلْ لَا نَقْسِمُكُمْ﴾

﴿Say: "Swear you not..."﴾ meaning, do not swear this oath.

﴿طَاعَةً مَعْرُوفَةً﴾

﴿obedience is known.﴾ It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the Āyah:

﴿يَجْعَلُونَ لَكُمُ الْيُرْسُونَ عَنْهُمْ﴾

﴿They swear to you that you may be pleased with them...﴾  
[9:96]

And Allāh says:

﴿أَفْتَدُوا بِأَيْمَانِهِمْ جُنَّةً﴾

﴿They have made their oaths a screen (for their evil actions).﴾  
[58:16]

It is part of their nature to tell lies, even in the issues they choose, as Allāh says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصُرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنُ شَرًّا لَّا بَصُرُوا ﴿١٢﴾﴾

﴿Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.﴾ [59:11-12]

Then Allāh says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴿Say: "Obey Allāh and obey the Messenger...﴾

meaning, follow the Book of Allāh and the Sunnah of His Messenger ﷺ.

﴿وَإِنْ تَوَلَّوْا﴾

﴿but if you turn away,﴾ if you ignore what he has brought to you,

﴿فَأَنَّا عَلَيْهِ مَا حُمِّلَ﴾

﴿he is only responsible for the duty placed on him﴾, conveying the Message and fulfilling the trust.

﴿وَعَلَيْكُمْ مَا حُمِّلْتُمْ﴾

﴿and you for that placed on you.﴾ accepting that, and venerating it and doing as it commanded.

﴿وَإِنْ تُطِيعُوهُ تَهْتَدُوا﴾

﴿If you obey him, you shall be on the right guidance.﴾ because he calls to the straight path,

﴿صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth...﴾ [42:53]

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينُ﴾

﴿The Messenger's duty is only to convey in a clear way.﴾ This is like the Āyāt:

﴿فَالنَّاسُ عَلَيْكَ أَلْبَنُوعٌ وَإِنَّا لَحِسَابُ﴾

﴿your duty is only to convey and on Us is the reckoning.﴾ [13:40]

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾﴾

﴿So remind them - you are only one who reminds. You are not a dictator over them.﴾ [88:21-22]

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَيُخْرِجَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.﴾

### Allāh's Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his Ummah to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until

He had given him victory over Makkah, Khaybar, Baḥrayn, all of the Arabian Peninsula and Yemen; and he took *Jizyah* from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muḡawqis, the kings of Oman and An-Najāshi of Abyssinia, who had become king after Aṣḡamah, may Allāh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalīfah) Abu Bakr Aṣ-Ṣiddīq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khālīd bin Al-Walīd, may Allāh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubaydah, may Allāh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'Ās, may Allāh be pleased with him, to Egypt. Allāh enabled the army sent to Syria to conquer Buṣrā and Damascus and their provinces the land of Ḥawrān and its environs. Then Allāh chose for Abu Bakr to honor him with Him and he died.

The people of Islām were blessed that Aṣ-Ṣiddīq was inspired to appoint 'Umar Al-Fārūq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrā was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allāh, as the Messenger of Allāh ﷺ had foretold and promised. May Allāh's perfect peace and purest blessing be upon him.

During the rule of 'Uthmān, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan<sup>[1]</sup>

[1] During the author's time, this city was the capital of Tunisia.

and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisrā was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasān and Al-Ahwāz were conquered. The Muslims killed a great number of Turks and Allāh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the Ummah together to preserve and protect it. In the Ṣaḥīḥ it was recorded that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مَلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

«Allāh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.»<sup>[1]</sup>

And now we are enjoying that which Allāh and His Messenger ﷺ promised us, for Allāh and His Messenger ﷺ spoke the truth. We ask Allāh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَيَسْكُنُوا فِيهَا دِينًا آتَى اللَّهُ الَّذِينَ آمَنُوا مِنْ بَيْنِ أَيْدِيهِمْ أَمْنًا﴾

«Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...»

Ar-Rabī' bin Anas narrated that Abu Al-'Āliyah said, "The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allāh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate

[1] Muslim 4:2215.

to Al-Madīnah. When they came to Al-Madīnah, then Allāh instructed them to fight. In Al-Madīnah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allāh willed..." Then Allāh revealed this *Āyah*.<sup>[1]</sup>

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allāh took His Prophet ﷺ and they remained safe throughout the time of Abu Bakr, 'Umar and 'Uthmān, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The *Khilāfah* of Abu Bakr and 'Umar was true and adhered to the Book of Allāh. Then he recited this *Āyah*."

Al-Barā' bin 'Āzib said, "This *Āyah* was revealed when we were in a state of extreme fear."<sup>[2]</sup> This *Āyah* is like the *Āyah*:

﴿وَأَذَكُرًا إِذْ أَنتَ قَلِيلٌ تُنْفَعُونَ فِي الْأَرْضِ﴾

﴿And remember when you were few and were reckoned weak in the land﴾

Until His statement:

﴿لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾﴾

﴿so that you might be grateful﴾ [8:26].

﴿كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿as He granted succession to those before them,﴾

This is like the *Āyah* where Allāh tells us that Mūsā said to his people:

﴿عَسَىٰ رَبُّكُمْ أَنْ يَهْلِكَ عَدُوُّكُمْ وَيَسْتَخْلِفَ فِي الْأَرْضِ﴾

﴿"It may be that your Lord will destroy your enemy and make you successors on the earth..."﴾ [7:129]

And Allāh says:

﴿وَرُبِّدُ أَنْ تَنْعَلَ عَلَىٰ الَّذِينَ اسْتَضَعْتُمْ فِي الْأَرْضِ﴾

[1] Aṭ-Ṭabari 19:209. A shorter version was recorded by Al-Ḥākim.

[2] *Ad-Durr Al-Manthūr* 6:215.

﴿And We wished to do a favor to those who were weak in the land,﴾ until the two Ayāt there after. [28:5-6]

﴿وَلْيَسِّرَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ﴾

﴿and that He will grant them the authority to practise their religion which He has chosen for them...﴾

As the Messenger of Allāh ﷺ said to ‘Adiyy bin Ḥātim when he came to him in a delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

«Do you know Al-Ḥīrah?» He said, “I do not know it, but I have heard of it.” The Messenger of Allāh ﷺ said:

«قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَيَتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّىٰ تَخْرُجَ الطَّعِينَةُ مِنَ الْحِيرَةِ حَتَّىٰ تَطُوفَ بِأَلَيْتٍ فِي غَيْرِ جَوَارٍ أَحَدٍ، وَلَتَفْتَحَنَّ كُنُوزَ كِسْرَىٰ بْنِ هُرْمُزٍ»

«By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Ḥīrah<sup>[1]</sup> and perform Ṭawāf around the House without needing the protection of anybody, and the treasures of Kistrā the son of Hurmuz will be opened.»

He said, “Kistrā the son of Hurmuz?” He said,

«نَعَمْ، كِسْرَىٰ بْنُ هُرْمُزٍ، وَلَيَبْدَلَنَّ الْمَالَ حَتَّىٰ لَا يَقْبَلَهُ أَحَدٌ»

«Yes, Kistrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.»

‘Adiyy bin Ḥātim said: “Now it is happening that a woman riding a camel comes from Al-Ḥīrah and performs Ṭawāf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kistrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it.”<sup>[2]</sup>

﴿يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

﴿if they worship Me and do not associate anything with Me.﴾

Imām Aḥmad recorded from Anas that Mu‘ādh bin Jabal told

[1] A section of modern Iraq.

[2] Aḥmad 4 :257. Similar was recorded by Al-Bukhāri no. 3595.

him, "While I was riding behind the Prophet ﷺ on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'ādh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.'  
Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'ādh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.'  
Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'ādh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.'  
He said,

«هَلْ تَذَرِي مَا حَقَّ اللهُ عَلَى الْعِبَادِ؟»

«Do you know the rights that Allāh has over His servants?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«The rights that Allāh has over His servants are that they should worship Him and not associate anything with Him.»

Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'ādh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.'  
He said,

«فَهَلْ تَذَرِي مَا حَقَّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ؟»

«Do you know the rights that people have over Allāh if they do that?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ»

«The rights that people have over Allāh is that He will not

punish them.»<sup>[1]</sup>

This was also recorded in the Two Ṣaḥīḥs.<sup>[2]</sup>

﴿وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

﴿But whoever disbelieved after this, they are the rebellious.﴾

means, 'whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions – may Allāh be pleased with them – were the most committed of people after the Prophet ﷺ to the commands of Allāh and the most obedient to Allāh. Their victories were in accordance with their level of commitment. They caused the Word of Allāh to prevail in the east and the west, and Allāh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ»

«There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.»<sup>[3]</sup>

According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»

«.. until the command of Allāh comes to pass and they are like that.»<sup>[4]</sup>

According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَالَ»

«... until they fight the Dajjāl.»<sup>[5]</sup>

[1] Aḥmad 5:242.

[2] Faḥ Al-Bāri 10:412, Muslim 1:58.

[3] Muslim 1:137.

[4] Muslim 3:1523.

[5] Aḥmad 437.

According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

«... until 'Isā bin Maryam comes down and they are prevailing.»<sup>[1]</sup>

All of these reports are *Ṣaḥīḥ*, and there is no contradiction between them.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرُّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ مِنَ النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

456. And perform the Ṣalāh, and give the Zakāh and obey the Messenger that you may receive mercy.﴾

457. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.﴾

### **The Command to pray, give the Zakāh and obey the Messenger ﷺ; the inability of the Disbelievers to escape, and the ultimate Destiny**

Allāh commands His believing servants to establish prayer, which means worshipping Allāh Alone with no partner or associate; to pay the *Zakāh*, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allāh ﷺ, i.e., to do as he commands them and to avoid what he forbids them; so that Allāh will have mercy on them for that. No doubt, whoever does that, Allāh will have mercy on him, as Allāh says in another *Āyah*:

﴿أُولَئِكَ سَرَّحْنَهُمُ اللَّهُ﴾

﴿Allāh will have His mercy on them﴾ [9:71]

﴿لَا تَحْسَبَنَّ﴾

﴿Consider not﴾ means, 'do not think, O Muḥammad,' that:

﴿الَّذِينَ كَفَرُوا﴾

﴿the disbelievers﴾ meaning, those who opposed and denied you,

[1] *Fath Al-Bāri* 13:306.

سُورَةُ النُّورِ

٣٥٨

الْمُرْسَلِينَ

وَلِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَنْذِرُوا كَمَا اسْتَنْذَرَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٥٩﴾ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى الْأَنْفُسِ كُمْ أَنْ تَأْكُلُوا مِنْ ثِيَابِهِمْ أَنْ أُبِيَّتْ مِنْكُمْ أَوْ ثِيَابُكُمْ أَوْ ثِيَابُ أُمَّهَاتِكُمْ أَوْ ثِيَابُ إِخْوَانِكُمْ أَوْ ثِيَابُ أَخَوَاتِكُمْ أَوْ ثِيَابِ أَعْمَامِكُمْ أَوْ ثِيَابِ عَمَتِكُمْ أَوْ ثِيَابِ أَخَوَاتِكُمْ أَوْ ثِيَابِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ مَفَاحِشَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٠﴾

﴿مُعْجِزِينَ فِي الْأَنْزِيلِ﴾

﴿can escape in the land.﴾ means, that they can flee from Allāh. No, Allāh is able to deal with them and He will punish them most severely for that. Allāh says:

﴿وَمَا أُوْنَهُمْ﴾

﴿Their abode﴾ meaning, in the Hereafter,

﴿النَّارُ وَلَيْسَ الْمَصِيرُ﴾

﴿shall be the Fire - and worst indeed is that destination.﴾

means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to

rest!

﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَوْبِحُوا بِكُمْ وَالَّذِينَ لَا يَلْمُؤُا الْعِلْمَ مِنْكُمْ لَنْتُمْ مَرْغُوبِينَ مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهُمَةِ وَمِنْ بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَلِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَنْذِرُوا كَمَا اسْتَنْذَرَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

458. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and

while you put off your clothes during the afternoon, and after the 'Ishā' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Āyāt to you. And Allāh is All-Knowing, All-Wise.﴾

﴿59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allāh makes clear His Āyāt for you. And Allāh is All-Knowing, All-Wise.﴾

﴿60. And the Qawā'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allāh is All-Hearer, All-Knower.﴾

### **The Times when Servants and Young Children should seek Permission to enter**

These Āyāt include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the Sūrah had to do with how unrelated people should seek permission to enter upon one another. Allāh commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the Fajr prayer, because people are asleep in their beds at that time.

﴿رَجُلٍ تَصْمُونَ بُيُوتَكُمْ مِنْ الظُّهْرِ﴾

﴿and while you put off your clothes during the afternoon,﴾

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

﴿وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ﴾

﴿and after the 'Ishā' prayer.﴾ because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allāh says:

﴿ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ﴾

﴿(These) three (times) are of privacy for you; other than these times there is no sin on you or on them﴾

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this *Āyah* is quite clear and has not been abrogated, people hardly follow it, and 'Abdullāh bin 'Abbās denounced the people for that.

Abu Dāwud recorded that Ibn 'Abbās said: "Most of the people do not follow it, the *Āyah* that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dāwud said: 'Aṭā' also narrated that Ibn 'Abbās commanded this.<sup>[1]</sup> Ath-Thawri narrated that Mūsā bin Abi 'Ā'ishah said, "I asked Ash-Sha'bi [about the *Āyah*]:

﴿لَسْتُمْ تَسْتَأْذِنُونَ الْمَلَائِكَةَ مَلَكَتْ أَيْمَانُكُمْ﴾

﴿Let your slaves and slave-girls ask your permission.﴾

He said, 'It has not been abrogated.' I said: 'But the people do not do that.' He said, 'May Allāh help them.'<sup>[2]</sup> Then Allāh says:

﴿وإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)﴾

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

**There is no Sin on Elderly Women if They do not wear a Cloak**

﴿وَالْفَرَعِدُ مِنَ النِّسَاءِ﴾

[1] Abu Dāwud 5:377.

[2] Aṭ-Ṭabari 19:213.

﴿And the Qawā'id among women.﴾

Sa'īd bin Jubayr, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and Qatādah said that these are the women who no longer think that they can bear children,

﴿أَلَيْ لَا يَرْجُونَ نِكَاحًا﴾

﴿who do not hope for marriage,﴾ meaning, they no longer have any desire for marriage,

﴿فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ﴾

﴿it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.﴾

meaning, they do not have to cover themselves in the same way that other women have to.<sup>[1]</sup>

Abu Dāwud recorded that Ibn 'Abbās said that the *Āyah*:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَقْضِينَ مِنَ ابْصَارِهِنَّ﴾

﴿And tell the believing women to lower their gaze﴾ [24:31]

was abrogated and an exception was made in the case of:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا﴾

﴿the past childbearing among women who do not hope for marriage, .﴾<sup>[2]</sup>

﴿فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

﴿it is no sin on them if they discard their (outer) clothing﴾

Ibn Mas'ūd said about (outer) clothing, "The *Jilbāb* or *Ridā'*."<sup>[3]</sup> A similar view was also narrated from Ibn 'Abbās, Ibn 'Umar, Mujāhid, Sa'īd bin Jubayr, Abu Ash-Sha'thā', Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Az-Zuhri, Al-'Awzā'ī and others.<sup>[4]</sup>

﴿غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ﴾

[1] *Ad-Durr Al-Manthūr* 6 :222, Aḷ-Ṭabari 19 :216.

[2] Abu Dāwud 4 :361.

[3] Aḷ-Ṭabari 19 :217. Here *Jilbāb* and *Ridā'* imply the same meaning; a large cloth used to surround the *Khimār* and clothing of the woman.

[4] Aḷ-Ṭabari 19 :217, 218.



eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allāh revealed this *Āyah*, granting them a dispensation in this matter. This was the view of Saʿīd bin Jubayr and Miqsam.<sup>[1]</sup>

Aḍ-Ḍaḥḥāk said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allāh revealed this *Āyah*."<sup>[2]</sup>

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿nor any restriction on the lame,﴾

'Abdur-Razzāq recorded that Mujāhid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this *Āyah* was revealed granting permission for that."<sup>[3]</sup>

As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allāh revealed:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind...﴾

﴿وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ﴾

﴿nor on yourselves, if you eat from your houses,﴾

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the *Musnad* and the *Sunan*, it is reported through several

[1] *Ad-Durr Al-Manthūr* 6:223, Aḍ-Ṭabari 19:221.

[2] Aḍ-Ṭabari 19:219.

[3] 'Abdur-Razzāq 3:64.

routes that the Messenger of Allāh ﷺ said:

«أَنْتَ وَمَالُكَ لِأَبِيكَ»

«You and your wealth belong to your father.»<sup>[1]</sup>

﴿أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ﴾

﴿or the houses of your fathers, or the houses of your mothers,﴾  
until His statement;

﴿أَوْ مَا مَلَكَتْهُنَّ مَفَاكِحُهُ﴾

﴿or (from that) whereof you hold keys,﴾

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكَتْهُنَّ مَفَاكِحُهُ﴾

﴿or (from that) whereof you hold keys,﴾ Sa'īd bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from 'Urwah that 'Ā'isha, may Allāh be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allāh ﷺ and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allāh revealed:

﴿أَوْ مَا مَلَكَتْهُنَّ مَفَاكِحُهُ﴾

﴿or (from that) whereof you hold keys﴾.<sup>[2]</sup>

﴿أَوْ صَدِيقِكُمْ﴾

﴿or (from the house) of a friend.﴾ means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا﴾

[1] Aḥmad 2:279, 204, 214, Ibn Mājah 2:769.

[2] Kashaf Al-Astār 3:61, 62.

﴿No sin on you whether you eat together or apart.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*, "When Allāh revealed the *Āyah*:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾

﴿O you who believe! Eat not up your property among yourselves unjustly﴾ [4:29],

the Muslims said, 'Allāh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allāh revealed:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind,﴾ until His statement;

﴿أَوْ صَدِيقِكُمْ﴾

﴿or (from the house) of a friend.﴾

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allāh made the matter easier for them and said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا﴾

﴿No sin on you whether you eat together or apart.﴾<sup>[1]</sup>

Qatādah said, "This was a clan of Banu Kinānah who during the *Jāhiliyyah* thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا﴾

﴿No sin on you whether you eat together or apart.﴾<sup>[2]</sup>

So this was a dispensation from Allāh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

[1] Aṭ-Ṭabari 19:224.

[2] Aṭ-Ṭabari 19:224.

Imām Aḥmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ»

«Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.»

It was also recorded by Abu Dāwud and Ibn Mājah.<sup>[1]</sup> Ibn Mājah also recorded that Sālim reported from his father from 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«كُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَهَ مَعَ الْجَمَاعَةِ»

«Eat together and not separately, for the blessing is in being together.»<sup>[2]</sup>

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ﴾

﴿But when you enter the houses, greet one another﴾

Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣri, Qatādah and Az-Zuhri said, "This means greet one another with *Salām*."<sup>[3]</sup> Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jābir bin 'Abdullāh say, 'When you enter upon your family, greet them with a greeting from Allāh, blessed and good.' He said, 'I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyād said that Ibn Ṭāwus used to say: 'When any one of you enters his house, let him say *Salām*.'"<sup>[4]</sup>

Mujāhid said: "And when you enter the *Masjid*, say: 'Peace be upon the Messenger of Allāh'; when you enter upon your families, greet them with *Salām*; and when you enter a house in which there is nobody, say: '*Aṣ-Ṣalāmu 'Alaynā wa 'Alā 'Ibād-Allāh-iṣ-Ṣāliḥīn* (peace be upon us and upon the righteous servants of Allāh).'<sup>[5]</sup> This is what one is

[1] Aḥmad 3:501, Abi Dāwud 3764, Ibn Mājah 3286.

[2] Ibn Mājah 3287.

[3] Al-Baghawi 3:358, Aṭ-Ṭabari 19:226.

[4] Aṭ-Ṭabari 19:225.

[5] 'Abdur-Razzāq 3:66.

سورة الفرقان

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الفرقان

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا ۚ إِنَّا الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْئُونَ مِنْكُمْ لِيُؤَادُوا فَلَاحِذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ۚ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ ۚ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿٦٢﴾ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٦٣﴾

commanded to do, and it has been narrated to us that the angels will return his greeting.”<sup>[1]</sup>

﴿كَذٰلِكَ يَتَبَيَّنُ لَكُمُ الْآيٰتِ لِمَا كُنْتُمْ تَعْتَلُونَ﴾

«Thus Allāh makes clear the Āyāt to you that you may understand.»

When Allāh mentioned what wise rulings and reasonable, well-constructed laws are contained in this Sūrah, He points out to His servants that He explains the Āyāt to them clearly so that they may ponder them and understand their meanings.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوا ۚ إِنَّا الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾﴾

﴿62. The believers are only those who believe in Allāh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly,

[1] Ad-Durr Al-Manthūr 6 :228.

Allāh is Oft-Forgiving, Most Merciful.﴾

### Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allāh has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, 'Īd, or congregational prayers, or a meeting for the purpose of consultation and so on. Allāh commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allāh commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

﴿فَأَذِّن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ﴾

﴿give permission to whom you will of them, and ask Allāh for their forgiveness.﴾

Abu Dāwud reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

﴿إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلْيَسِبِ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ﴾

«When any of you joins a gathering, let him say Salām, and when he wants to leave, let him say Salām. The former is not more important than the latter.»<sup>[1]</sup>

This was also recorded by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said: "It is a Ḥasan Ḥadīth."<sup>[2]</sup>

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ بِكُمْ لِيُؤَادُوا فَلَخَدَّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿63. Make not the calling of the Messenger among you as your calling one of another. Allāh knows those of you who slip away under shelter. And let those beware who oppose the Messenger's

[1] Abu Dāwud 5:386.

[2] Tuhfat Al-Aḥwadhī 7:485, An-Nasā'ī in Al-Kubrā 6:100.

commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.﴾

### The Etiquette of addressing the Prophet ﷺ

Aḍ-Ḍaḥḥāk said, reporting from Ibn ‘Abbās: “They used to say, ‘O Muḥammad,’ or ‘O Abu Al-Qāsīm,’ but Allāh forbade them to do that, as a sign of respect towards His Prophet ﷺ, and told them to say, ‘O Prophet of Allāh,’ ‘O Messenger of Allāh.’”<sup>[1]</sup> This was also the view of Mujāhid and Sa‘īd bin Jubayr.<sup>[2]</sup> Qatādah said: “Allāh commanded that His Prophet ﷺ should be treated with respect and honor, and that he should be a leader.”<sup>[3]</sup> Muqātil said concerning the Āyah:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

﴿Make not the calling of the Messenger among you as your calling one of another.﴾

“When you address him, do not say, ‘O Muḥammad,’ or ‘O son of ‘Abdullāh’; rather honor him and say, ‘O Prophet of Allāh,’ or, ‘O Messenger of Allāh.’

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

﴿Make not the calling of the Messenger among you as your calling one of another.﴾

A second view concerning the meaning of the Āyah is that it means ‘do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.’ Ibn Abi Ḥātim recorded this from Ibn ‘Abbās, Al-Ḥasan Al-Baṣri and ‘Aṭīyah Al-‘Awfi. And Allāh knows best.<sup>[4]</sup>

﴿قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا﴾

﴿Allāh knows those of you who slip away under shelter.﴾

Muqātil bin Ḥayyān said, “This refers to the hypocrites who used to find it too difficult to listen to the *Khuṭbah* on Fridays, so they would hide behind some of the Companions of

[1] *Ad-Durr Al-Manthūr* 6 :230.

[2] *Aṭ-Ṭabari* 19 :230.

[3] *Aṭ-Ṭabari* 19 :230.

[4] *Aṭ-Ṭabari* 19 :230.

Muḥammad ﷺ and sneak out of the *Masjid*. It was not proper for a man to leave on Fridays once the *Khuṭbah* began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the *Khuṭbah* and a man spoke, it would invalidate his Friday prayer."<sup>[1]</sup> As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

### The Prohibition of going against the Messenger's Commandment

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾

﴿And let those beware who oppose the Messenger's commandment﴾

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two *Ṣaḥīḥs* and elsewhere that the Messenger of Allāh ﷺ said:

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ﴾

﴿Whoever does a deed that is not in accordance with this matter of ours will have it rejected.﴾<sup>[2]</sup>

meaning, let those beware who go against the *Sharī'ah* of the Messenger ﷺ, in secret and in the open,

﴿أَنْ تُصِيبَهُمْ فِتْنَةٌ﴾

﴿lest some *Fitnah* should befall them﴾, i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

[1] *Ad-Durr Al-Manthūr* 6:231.

[2] *Faḥ Al-Bāri* 4:416, *Muslim* 3:1343.

﴿or a painful torment be inflicted on them.﴾ means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَنِّي وَمَنَلَكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِرُهُنَّ وَيَغْلِبُنَّهُ فَيَتَجَمَّنُ فِيهَا - قَالَ: - فَذَلِكَ مَنِّي وَمَنَلَكُمْ، أَنَا أَخِذُ بِحُجْرِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَتَجَمَّنُونَ فِيهَا»

«The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.»

This was also narrated by Al-Bukhāri and Muslim.<sup>[1]</sup>

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْشُرَ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنْتَهُمُ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿64. Certainly, to Allāh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.﴾

### Allāh knows your Condition

Allāh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

﴿قَدْ يَعْلَمُ مَا أَنْشُرَ عَلَيْهِ﴾

﴿Indeed, He knows your condition﴾ He knows and it is visible to Him, and not one iota is hidden from him. This is like the Āyah:

﴿وَيُؤْتِكُمْ عَلَى الْمَرْبِزِ الرَّحِيمِ﴾

[1] Aḥmad 2:312, Muslim 2284.

﴿And put your trust in the All-Mighty, the Most Merciful,﴾  
until His saying;

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower﴾  
[26:217-220].

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ نَسْفَاحٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.﴾ [10:61]

﴿أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

﴿Is then He Who takes charge of every person and knows all that he has earned?﴾ [13:33]

He sees all that His servants do, good and evil alike. And Allāh says:

﴿أَلَا حِينَ يَسْتَشْفُونَ لِيَأْبَهُمْ يَعْلَمُ مَا يُبْرُونَ وَمَا يُغْنُونَ﴾

﴿Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal﴾ [11:5].

﴿سَوَاءٌ يَسْكُرُ مِنْ أُنْتَرِ الْقَوْلَ وَمَنْ جَهَرَ بِهِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly﴾ [13:10].

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّمَا رَسْتَوَدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ [11:6]

﴿وَيَعْنِدُهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْفُطُ مِنْ رَحْمَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبْرٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the keys of the Unseen, none knows them

but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. ﴿ [6:59]

And there are many Āyāt and Ḥadīths which say similar things.

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ﴾

﴿the Day when they will be brought back to Him,﴾

means, the day when all creatures will be brought back to Allāh, which is the Day of Resurrection.

﴿فَيُنَبِّئُهُمْ بِمَا عَمِلُوا﴾

﴿then He will inform them of what they did.﴾

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allāh says:

﴿يَوْمَآ الْإِنْسَانُ يَوْمِيحُ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward (of deeds), and what he left behind.﴾ [75:13]

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ بِمَنْعَاتِهِ﴾

﴿And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴾ [18:49]

Allāh says here:

﴿وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.﴾

Praise be to Allāh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the Tafsīr of Sūrat An-Nūr, to Allāh be praise and thanks.