

The Tafsīr of Sūrat Al-Ahzāb (Chapter - 33)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰٓأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ اِنَّ اللَّهَ
 كَانَ عَلِيْمًا حَكِيْمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحٰى اِلَيْكَ مِنْ
 رَبِّكَ اِنَّ اللَّهَ كَانَ يَمَّا تَعْمَلُوْنَ خَبِيْرًا ﴿٢﴾ وَتَوَكَّلْ عَلٰى
 وَاللّٰهِ وَكِيْلًا ﴿٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَتِيْ فِيْ
 جَوْفِيْهِ وَمَا جَعَلَ اَرْوٰجَكُمْ اَلَّتِيْ تَطْلُهْرُوْنَ مِنْهُنَّ اَمْهٰتِكُمْ
 وَمَا جَعَلَ اَدْعِيَاءَكُمْ اَبْنَاءَكُمْ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ وَاللّٰهُ
 يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ﴿٤﴾ اَدْعُوْهُمْ لِاَبَائِهِمْ
 هُوَ اَقْسَطُ عِنْدَ اللّٰهِ اِنْ لَّمْ تَعْلَمُوْا اَبَاءَهُمْ فَاِخْوَانُكُمْ
 فِي الدِّيْنِ وَمَوْلٰيَكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا اَخْطَاكُمْ
 بِدُوْلَتِكُمْ مَا تَعَمَّدَتْ قُلُوْبُكُمْ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا
 ﴿٥﴾ النَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهُ اُمَّهَاتُهُمْ
 وَاَوْلٰوْا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ
 مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّا اَنْ تَفْعَلُوْا اِلَيْكُمْ اَوْ لِيَاكُمُ
 مَّعْرُوْفًا كَانَ ذٰلِكُمْ فِي الْكِتٰبِ مَسْطُوْرًا ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿١﴾ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ
الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ
كَانَ عَلِيْمًا حَكِيْمًا ﴿٢﴾ وَاتَّبِعْ
مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ
اللَّهَ كَانَ يَمَّا تَعْمَلُونَ خَبِيْرًا ﴿٣﴾
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ
وَكِيْلًا ﴿٤﴾

﴿1. O Prophet! Have
Taqwā of Allāh, and
obey not the disbelievers
and the hypocrites. Ver-
rily, Allāh is Ever All-
Knower, All-Wise.﴾

﴿2. And follow that
which is revealed to you
from your Lord. Verily,
Allāh is Well-Acquainted
with what you do.﴾

﴿3. And put your trust in Allāh, and sufficient is Allāh as a
Trustee.﴾

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him

Here Allāh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Ṭalq bin Ḥabīb said: “*Taqwā* means obeying Allāh in the light of the guidance of Allāh and in hope of earning the reward of Allāh, and refraining from disobeying Allāh in the light of the guidance of Allāh and fearing the punishment of Allāh.”

﴿وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ﴾

﴿and obey not the disbelievers and the hypocrites.﴾

means, do not listen to what they say and do not consult them.

﴿اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا﴾

﴿Verily, Allāh is Ever All-Knower, All-Wise﴾

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allāh says:

﴿وَاتَّبِعْ مَا يُرْسَلُ اِلَيْكَ مِنْ رَبِّكَ﴾

﴿And follow that which is revealed to you from your Lord.﴾

meaning, of the Qur’ān and Sunnah.

﴿اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيْرًا﴾

﴿Verily, Allāh is Well-Acquainted with what you do.﴾

means, nothing at all is hidden from Him, and put your trust in Allāh, i.e., in all your affairs and situations.

﴿وَكٰفٍ بِاللّٰهِ وَكِيْلًا﴾

﴿and sufficient is Allāh as a Wakil.﴾ means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

﴿مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبِيْنٍ فِىْ جَوْفَيْهِ وَمَا جَعَلَ اَرْوٰجَكُمْ اَلْسِيْنَ تُظَلِّهُرُوْنَ مِنْهُنَّ اَنْهٰجِكُمْ﴾

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلِكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
 أَدْعُوهُمْ لِأَبْيَابِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْرُجُوا فِي الدِّينِ وَمَوَالِكُمْ
 وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا
 رَّحِيمًا ﴿٥﴾

﴿4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the way.﴾

﴿5. Call them by their fathers, that is more just with Allāh. But if you know not their father's, your brothers in faith and Mawālīkum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

Abolition of Adoption

Before Allāh discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of *Zihār* to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allāh says:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ أُمَّيًّا تُنظَرُونَ مِنْهُنَّ
 أُمَّهَاتِكُمْ﴾

﴿Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...﴾

This is like the Āyah:

﴿مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ﴾

﴿They cannot be their mothers. None can be their mothers except those who gave them birth﴾ (58:2).

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This was revealed concerning Zayd bin Hārithah, may Allāh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allāh wanted to put an end to this naming and attribution, as He said:

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This is similar to the Āyah later in this Sūrah:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ

﴿عَلِيمًا﴾

﴿Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.﴾ (33:40).

And Allāh says here:

﴿ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ﴾

﴿That is but your saying with your mouths.﴾ meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾

﴿But Allāh says the truth, and He guides to the way.﴾

Sa'īd bin Jubayr said:

﴿يَقُولُ الْحَقَّ﴾

﴿But Allāh says the truth,﴾ means, justice. Qatādah said:

﴿وَهُوَ يَهْدِي السَّبِيلَ﴾

﴿and He guides to the way﴾ means, the straight path.

Imām Aḥmad said that Ḥasan told them that Zuhayr told them from Qābūs, meaning Ibn Abi Zibyan, that his father told him: "I said to Ibn 'Abbās, 'Do you know the Āyah,

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن رِّجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾

What does this mean?’ He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, ‘Do you not see that he has two hearts, one heart with you and another with them?’ Then Allāh revealed the words:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾^[1]

This was also narrated by At-Tirmidhi, who said, “It is a *Ḥasan Ḥadīth*”.^[2] It was also narrated by Ibn Jarīr and Ibn Abi Ḥātim from the *Ḥadīth* of Zuhayr.^[3]

An Adopted Child should be named after His Real Father

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by their fathers, that is more just with Allāh.﴾

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhāri (may Allāh have mercy on him) narrated that ‘Abdullāh bin ‘Umar said: “Zayd bin Ḥārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur’ān were revealed:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.﴾^[4]

[1] Aḥmad 1 :267.

[2] *Tuḥfat Al-Aḥwadhi* 9 :58.

[3] Aḥmad, no. 2410 and Aṭ-Ṭabari 20:204. Most of the scholars of *Ḥadīth* consider the chain of narrators for this text to be defective.

[4] *Fath Al-Bāri* 8 :377.

This was also narrated by Muslim, At-Tirmidhi and An-Nasā'ī.^[1] They used to deal with them as sons in every respect, including being alone with them as *Mahrams* and so on. Hence Sahlah bint Suhayl, the wife of Abu Ḥudhayfah, may Allāh be pleased with them both, said: "O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Ḥudhayfah does not like that. The Prophet ﷺ said:

«أَرْضِعِيهِ نَحْرُمِي عَلَيْهِ»

«Breastfeed him and he will become your *Mahram*.»^[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, the divorced wife of Zayd bin Ḥārithah, may Allāh be pleased with him, Allāh said:

«لَيْسَ لَكَ بِأَنْ تَنْكِحَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْ تَزُوجَ أَدْعِيَابَهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا»

«So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them» (33:37).

And Allāh says in *Āyāt At-Taḥrīm*:

«وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ»

«The wives of your sons from your own loins» (4:23).

The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of *Shari'ah*, because the Prophet ﷺ said in the Two *Ṣaḥīḥs*:

«حَرُمُوا مِنَ الرِّضَاعَةِ مَا يُحْرَمُ مِنَ النَّسَبِ»

«Suckling makes unlawful as lineage does.»^[3]

[1] Muslim 4:1884, *Tuḥfat Al-Aḥwadhī* 9:72, An-Nasā'ī 6:429.

[2] Muslim 2:1076. The meaning, as An-Nawawi quoted from Qādi 'Iyāḍ, is that she was to express her milk, and he would drink it without having touched her.

[3] *Al-Faḥḥ* 8:392, Muslim 2:1069.

As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this *Āyah*, as is indicated by the report recorded by Imām Aḥmad and the *Sunan* compilers – apart from At-Tirmidhi – from Ibn ‘Abbās, may Allāh be pleased with him, who said: "We young boys of Banu ‘Abd Al-Muṭṭalib came to the Messenger of Allāh ﷺ at the *Jamarāt*; he slapped us on the thigh and said,

«أَيُّبَيْتِي لَا تَزُمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»

«O my sons, do not stone the *Jamarah* until the sun has risen.»^[1]

This was during the Farewell Pilgrimage in 10 AH.

﴿ادْعُوهُمْ لِآبَائِهِمْ﴾

﴿Call them by their fathers.﴾ This is concerning Zayd bin Ḥārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu‘tah. In *Ṣaḥīḥ Muslim* it is reported that Anas bin Mālik, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«يَا بَيْتِي»

«O my son.»^[2] It was also reported by Abu Dāwud and At-Tirmidhi.^[3]

﴿فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِكُمْ﴾

﴿But if you know not their father's then they are your brothers in the religion and *Mawālīkum* (your freed servants).﴾

Here Allāh commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his '*Umrāt Al-Qadā'*,^[4] the daughter of Ḥamzah, may Allah

[1] Aḥmad 1:234, Abu Dāwud 2:480, An-Nasā'ī 5:271, Ibn Mājah 2:1007

[2] Muslim 3:1693.

[3] Abu Dāwud 5:247, *Tuḥfat Al-Aḥwadhī* 8:120.

[4] This was the '*Umrāh* performed by the Prophet ﷺ in the year following Al-Ḥudaybiyah (6 H) when he had been prevented from performing '*Umrāh* as he had intended.

be pleased with her, started following him, calling, "O uncle, O uncle!" 'Ali took her and said to Fāṭimah, may Allāh be pleased with her, "Take care of your uncle's daughter," so she picked her up. 'Ali, Zayd and Ja'far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. 'Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the daughter of my brother." Ja'far bin Abi Ṭālib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā' bint 'Umays." The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

«The maternal aunt has the same status as the mother.»

He ﷺ said to 'Ali, may Allāh be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

«You belong to me and I belong to you.»

He ﷺ said to Ja'far, may Allāh be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

«You resemble me both in your looks and in your attitude.»

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«You are our brother and our freed servant.»^[1]

This *Ḥadīth* contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

«You are our brother and our freed servant.» is as Allāh says in this *Āyah*:

﴿فَلَاخُونُكُمْ فِي الَّذِينَ وَمَوْلَاكُمْ﴾

[1] *Fath Al-Bāri* 7:570.

﴿your brothers in faith and your freed servants.﴾

Then Allāh says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ.﴾

﴿And there is no sin on you concerning that in which you made a mistake,﴾

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allāh will not attach any sin to this mistake. This is like the *Āyah* in which Allāh commands His servants to say:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

﴿Our Lord! Punish us not if we forget or fall into error﴾
(2:286).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتُ»

«Allāh says, "Certainly I did (so)."^[1]»

In *Ṣaḥīḥ Al-Bukhārī*, it was recorded that 'Amr bin Al-'Āṣ, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

«If the judge makes *Ijtihād* and reaches the right decision, he will have two rewards; if he makes *Ijtihād* and reaches the wrong decision, he will have one reward.»^[2]

In another *Ḥadīth*:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَنِ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ»

«Allāh will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.»^[3]

And Allāh says here:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ. وَلَكِنْ مَا تَمَدَّدْتُمْ فَأُولَئِكَمُ ظُلْمٌ مِنْكُمْ فَاغْفِرُوا لَكُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

[1] Muslim 1:116.

[2] *Faḥ Al-Bārī* 13:330. *Ijtihād* means "struggles."

[3] *Tuḥfat Al-Aḥwadhī* 1:659.

﴿And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفِعْرِ فِي آيَاتِكُمْ﴾

﴿Allāh will not call you to account for that which is unintentional in your oaths﴾ (2:225).

Imām Aḥmad narrated from Ibn 'Abbās that 'Umar said: "Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the *Āyah* of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died." Then he said, "We also used to recite, 'Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allāh ﷺ said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ،
فَقُولُوا: عَبْدُهُ وَرَسُولُهُ»

«Do not exaggerate in praising me as 'Īsā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, "He is His servant and Messenger."»

Or Ma'mar may have said:

«كَمَا أُطْرِبَ النَّصَارَى ابْنَ مَرْيَمَ»

«As the Christians praised the son of Maryam.»^[1]

This was also narrated in another *Ḥadīth*:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْأَسْتِسْقَاءُ بِالنُّجُومِ»

«Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.»^[2]

[1] Aḥmad 1:47.

[2] Muslim No. 934, Aḥmad 5:342

﴿الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ مِنْ بَعْضِهِمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَيْكَ أَوْلِيَاءِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾﴾

﴿6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn, except that you do kindness to those brothers. This has been written in the Book.﴾

Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allāh tells us how His Messenger ﷺ is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allāh says:

﴿لَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُوا فِيكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.﴾ (4:65)

In the *Ṣaḥīḥ* it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

«By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.»^[1]

It was also reported in the *Ṣaḥīḥ* that ‘Umar, may Allāh be pleased with him, said: “O Messenger of Allāh, by Allāh, you are dearer to me than everything except myself.” He ﷺ said,

«لَا، يَا عُمَرُ! حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

[1] *Faḥ Al-Bāri* 1:75.

«No, O 'Umar, not until I am dearer to you than yourself.»

'Umar said: "O Messenger of Allāh, by Allāh, now you are dearer to me than everything, even myself." He ﷺ said,

«الآنَ يَا عُمَرُ»

«Now, O 'Umar [you have got it right].»^[1]

Allāh says in this Āyah:

﴿التَّيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

﴿The Prophet is closer to the believers than themselves.﴾

Concerning this Āyah, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، أَقْرَبُوا إِنْ شِئْتُمْ: ﴿التَّيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾»

«There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: ﴿The Prophet is closer to the believers than themselves.﴾»

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِّقْهُ عُضْبَتَهُ مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.»

This was recorded only by Al-Bukhāri, and he also recorded it in the Book of Loans.^[2]

﴿وَأَزْوَاجُهُمْ أُمَّهَاتُهُمْ﴾

﴿and his wives are their mothers.﴾ means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

﴿وَأُولَآئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ﴾

[1] *Fath Al-Bāri* 11 :532.

[2] *Fath Al-Bāri* 8 :376, 5 :75.

سورة الاحزاب
٤١٩
الَّذِينَ آمَنُوا

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿٧﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿٨﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿٩﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١٠﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١١﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١٢﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١٣﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١٤﴾

وَلِذَٰلِكَ نَجْعَلُ الْمُؤْمِنِينَ قِصَابًا وَنَجْعَلُ الْمُشْرِكِينَ نَجَسًا ﴿١٥﴾

﴿And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn,﴾

This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn 'Abbās and others said: "A Muhājir would inherit from an Anṣārī even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allāh

﴿١١﴾

This was also stated by Sa'īd bin Jubayr and others among scholars of the earlier and later generations.

﴿إِلَّا أَنْ تَعْمَلُوا إِلَيْهِ أَوْلِيَاءَ كَمَا عَمِلْتُمْ﴾

﴿except that you do kindness to those brothers.﴾

means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

﴿كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

﴿This has been written in the Book.﴾ This ruling, which is that those who are blood relatives have closer personal ties to one

[1] Al-Bukhārī nos. 2292, 4580, 6747.

another, is a ruling which Allāh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujāhid and others. (This is the case) even though Allāh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allāh knows best.

﴿وَأَذْنَا مِنْهُمُ بِيَعْتَابِهِمْ مِنْكُمْ وَإِنَّا لَنَاصِرُونَ﴾
 ﴿وَأَذْنَا مِنْهُمُ بِيَعْتَابِهِمْ مِنْكُمْ وَإِنَّا لَنَاصِرُونَ﴾
 ﴿وَأَذْنَا مِنْهُمُ بِيَعْتَابِهِمْ مِنْكُمْ وَإِنَّا لَنَاصِرُونَ﴾

﴿7. And when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Īsā son of Maryam. We took from them a strong covenant.﴾

﴿8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴾

The Covenant of the Prophets

Allāh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allāh and convey His Message, and to cooperate and support one another, as Allāh says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُوا بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾
 ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُوا بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾

﴿And when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree, and will you take up My covenant?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾ (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'ān, Allāh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Āyah and in the Āyah:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Īsā saying you should establish religion and make no divisions in it.﴾ (42:13)

This is the covenant which Allāh took from them, as He says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ﴾

﴿And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam.﴾

This Āyah begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn 'Abbās said: "The strong covenant is Al-'Ahd (the covenant)."^[1]

﴿يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ﴾

﴿That He may ask the truthful about their truth.﴾

Mujāhid said: "This refers to, those who convey the Message from the Messengers."^[2]

﴿وَأَعَدَّ لِلْكَافِرِينَ﴾

﴿And He has prepared for the disbelievers﴾ i.e., among their nations,

﴿عَذَابًا أَلِيمًا﴾

﴿a painful torment.﴾ i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

[1] Aṭ-Ṭabari 20:213.

[2] Al-Tabari 20:214.

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

﴿لَقَدْ جَاءَتْ رُسُلَنَا بِالْحَقِّ﴾

﴿Indeed, the Messengers of our Lord did come with the truth.﴾
(7:43)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾﴾

﴿9. O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.﴾

﴿10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴾

The Campaign of the Confederates (Al-Aḥzāb)

Allāh tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Naḍīr, whom the Messenger of Allāh ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Ḥuqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabī', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghaṭafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghaṭafān were led by 'Uyaynah bin Ḥiṣn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allāh ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (*Khandaq*) around Al-Madīnah from the east. This was on the advice of Salmān Al-Farisi, may Allāh be pleased with him. So the Muslims did this, working hard, and the Messenger of Allāh ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madīnah, as Allāh says:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾

◀When they came upon you from above you and from below you,▶

The Messenger of Allāh ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madīnah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh ﷺ. The crisis deepened and things got worse, as Allāh says:

﴿هَٰلِكَ أَنبَىٰ الْقَوْمُوتَ وَرَزَّلُوا زُرًّا لَا مُدْبِرًا ۗ﴾

◀There, the believers were tried and shaken with a mighty shaking.▶ [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd Al-'Āmiri, who was one of the most famous and bravest horsemen of the *Jāhiliyyah*, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allāh ﷺ called for the Muslim cavalry, and it was said that no one came forward.

Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا﴾

﴿O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces﴾

Mujāhid said: "This was the easterly wind." This view is supported by another *Ḥadīth*:

﴿نُصِرْتُ بِالصَّبَا، وَأُهْلِكْتُ عَادٌ بِالذُّبُورِ﴾

«I was given victory by the easterly wind, and 'Ād were destroyed by the westerly wind.»^[1]

﴿وَجُنُودًا لَّمْ تَرَوْهَا﴾

﴿and forces that you saw not.﴾ This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allāh cast fear and terror into their hearts.

In his *Ṣaḥīḥ*, Muslim recorded that Ibrāhīm At-Taymī said that his father said: "We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Ḥudhayfah said to him: 'Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

«أَلَا رَجُلٌ يَأْتِي بِخَيْرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ الْقِيَامَةِ»

^[1] *Faḥ Al-Bārī* 2 :604.

«Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection.»

None of us answered him, and he repeated it a second and a third time. Then he ﷺ said:

«يَا حُدَيْفَةُ! فَمَ فَاتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

«O Ḥudhayfah, get up and bring us news of the people.»

When he called me by name, I had no choice but to get up. He said,

«الْتَبِئِي بِخَبَرِ الْقَوْمِ وَلَا تَذَعْرُهُمْ عَلَيَّ»

«Bring us news of the people, but do not alarm them.»

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

«وَلَا تَذَعْرُهُمْ عَلَيَّ»

«Do not alarm them.»

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

«قُمْ يَا نَوْمَانُ»

«Get up, O sleepy one!»^[1]

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ﴾

«When they came upon you from above you» refers to the Confederates,

﴿وَمِن أَسْفَلَ مِنكُمْ﴾

«and from below you.» We have already noted the report from Abu Ḥudhayfah that these were Banu Qurayzah.

[1] Muslim 3:1414.

﴿وَلَمَّا زَاغَتِ الْعَيْنُ وَاللِّسَانُ وَأَسْفَلَتِ الْقُلُوبُ حَاكِرَةً﴾

﴿and when the eyes grew wild and the hearts reached to the throats,﴾

means, from intense fear and terror.

﴿وَتَطَّنُونَ أَيُّهَا اللَّهُ﴾

﴿and you were harboring doubts about Allāh.﴾

Ibn Jarīr said: "Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen." Muḥammad bin Ishāq said concerning the *Āyah*:

﴿وَلَمَّا زَاغَتِ الْعَيْنُ وَاللِّسَانُ وَأَسْفَلَتِ الْقُلُوبُ حَاكِرَةً﴾

﴿when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴾

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu'attib bin Qushayr, the brother of Banu 'Amr bin 'Awf said: 'Muḥammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'"^[1]

Al-Ḥasan said concerning the *Āyah*:

﴿وَتَطَّنُونَ أَيُّهَا اللَّهُ﴾

﴿and you were harboring doubts about Allāh.﴾

"There were different kinds of thoughts; the hypocrites thought that Muḥammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it."^[2] Ibn Abi Ḥātim recorded that Abu Sa'īd, may Allāh be pleased with him, said: "On the day of Al-Khandaq, we said: 'O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?' He ﷺ said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اشْرُ عَوْرَاتِنَا وَأَمِنْ رَوْعَاتِنَا»

[1] Ibn Hishām 1:522.

[2] Aṭ-Ṭabari 20:221.

«Yes, say: O Allāh, cover our weak points and calm our fears.»

Then [Allāh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imām Aḥmad bin Ḥanbal from Abu 'Amir Al-'Aqadi.^[1]

﴿هَٰذَاكَ أَتَىٰ الْمُؤْمِنُونَ وَالَّذِينَ لَا شَرِيكَ لَهِ ۗ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَمٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۗ وَإِذْ قَالَتْ طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۗ وَاسْتَعِذُوا قُرَيْشًا ۗ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَلٰٓئِكَةً مَّوَدَّةَ بَيْنِهِمْ ۗ سَيَلَّمْتُمْ أُلُوهًا لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۗ وَمَا هِيَ بِإِذْنِ اللَّهِ يُرِيدُونَ ۗ إِلَّا فِرَارًا ۗ﴾

﴿11. There, the believers were tried and shaken with a mighty shaking.﴾

﴿12. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

﴿13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allāh tells us what happened when the Confederates surrounded Al-Madīnah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allāh ﷺ in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَمٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۗ﴾

﴿And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith

[1] Aḥmad 3:3.

and the difficulty of the situation. And other people said, as Allāh tells us:

﴿وَأَذِّنَا لَكَ نَبَأَهُمْ بِأَهْلِ يَثْرِبَ﴾

«And when a party of them said: "O people of Yathrib..."»
meaning Al-Madīnah, as it was reported in the Ṣaḥīḥ:

﴿أُرِيْتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ رَهْلِي أَنَّهَا هَجْرٌ فَإِذَا هِيَ يَثْرِبُ﴾

«I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.»^[1]

According to another narration:

﴿الْمَدِينَةُ﴾

«Al-Madīnah.» It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-'Amāliq whose name was Yathrib bin 'Ubayd bin Mahlāyīl bin 'Awṣ bin 'Amlāq bin Lāwudh bin Iram bin Sām bin Nūḥ. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, 'It is given eleven names in the Tawrāh: Al-Madīnah, Ṭābah, Ṭayyibah, Al-Miskīnah, Al-Jābirah, Al-Muḥibbah, Al-Maḥbūbah, Al-Qāṣimah, Al-Majbūrah, Al-'Adhrā' and Al-Marḥūmah.'"

﴿لَا مَنَامَ لَكَ﴾

«There is no position for you.» means, 'here, with the Prophet ﷺ, you cannot stand guard,'

﴿فَارْجِعُوا﴾

«Therefore go back» means, 'to your houses and dwellings'.

﴿وَسْتَعِذُّنَا فَرِيقٌ مِّنْهُمْ أَلَيْسَ﴾

«And a band of them ask for permission of the Prophet»

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "These were Banu Hārithah, who said, 'We fear for our homes, that they may be robbed.'"^[2] This was also stated

[1] Fath Al-Bārī 12:439.

[2] Aṭ-Ṭabari 20:226.

سورة الاحزاب

٤٢٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ اِنْ فَرَرْتُمْ مِنَ الْمَوْتِ اَوِ الْقَتْلِ وَلِاِذَا
لَا تُنْتَعُونَ اِلَّا قَلِيْلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللّٰهِ اِنْ
اَرَادَ بِكُمْ سُوْءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً وَّلَا يَحِذُّوْنَ لَهْمُ مِنْ دُوْبِ اللّٰهِ
وَلِيَا وَلَا نَصِيْرًا ﴿١٧﴾ ﴿١٧﴾ قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَائِلِيْنَ
لَاخِرَتِهِمْ هَلَمْ اَلَيْسَ اَوْ لَا يَأْتُوْنَ الْاَبْسَ اِلَّا قَلِيْلًا ﴿١٨﴾ اَشْحٰةٌ
عَلَيْكُمْ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدْوْرًا عَيْنِهِمْ
كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَاِذَا ذَهَبَ الْخَوْفُ سَلَفُوْكُمْ
بِالسِّنَةِ حِذَا اِشْحٰةٌ عَلَى الْخَيْرِ اَوْ لَيْتَكَ لَتَرُوْهُنَّ اَوْ اَحْبَطَ
اللّٰهُ اَعْمَلْتُمْ وَّكَانَ ذٰلِكَ عَلَى اللّٰهِ سِيْرًا ﴿١٩﴾ يَحْسِبُوْنَ الْاَحْزَابَ
لَمْ يَذْهَبُوْا وَاِنْ يَأْتِ الْاَحْزَابَ يُوَدُّوْا لَوْ اَنْتُمْ بَادُوْهُ
فِي الْاَعْرَابِ يَسْتَلُوْنَ عَنِ اَنْبِيَائِكُمْ وَلَوْ كَانُوْا فِيكُمْ
مَا قَاتَلُوْا اِلَّا قَلِيْلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ اَسْوَةٌ
حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوْا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَبِيْرًا ﴿٢١﴾
وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهُ
وَصَدَقَ اللّٰهُ وَرَسُوْلُهُ وَّمَا زَادَهُمْ اِلَّا اِيْمَانًا وَتَسْلِيْمًا ﴿٢٢﴾

by others. Ibn Ishāq mentioned that the one who said this was 'Awṣ bin Qayṣi.^[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

﴿وَمَا هِيَ بِمَوْتٍ﴾

﴿And they lay not open.﴾ meaning, it is not as they claim.

﴿اِنْ يُرِيْدُوْنَ اِلَّا فِرَارًا﴾

﴿They but wished to flee.﴾ means, they wanted to run away from the battlefield.

﴿وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ اَنْفُسِهِمْ مِنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوْا بِهَا اِلَّا يَسِيْرًا ﴿٧﴾﴾ وَقَدْ
كَانُوْا عَاهِدُوْا اللّٰهَ مِنْ قَبْلِ لَا يُوْلُوْنَ الْاَدْبُرَ وَّكَانَ عَهْدُ اللّٰهِ مَشْهُوْلًا ﴿٥﴾﴾ قُلْ لَنْ يَنْفَعَكُمْ
الْفِرَارُ اِنْ فَرَرْتُمْ مِنَ الْمَوْتِ اَوْ الْقَتْلِ وَلِاِذَا لَا تُنْتَعُونَ اِلَّا قَلِيْلًا ﴿١٦﴾﴾ قُلْ مَنْ ذَا الَّذِي
يَعْصِمُكُمْ مِنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً وَّلَا يَحِذُّوْنَ لَهْمُ مِنْ دُوْبِ اللّٰهِ وَلِيَا وَلَا
نَصِيْرًا ﴿١٧﴾﴾

﴿14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.﴾

﴿15. And indeed they had already made a covenant with Allāh

[1] Aṭ-Ṭabari 20:225.

not to turn their backs, and a covenant with Allāh must be answered for.﴾

﴿16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"﴾

﴿17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

Allāh tells us about those who said:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِذْ يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿"Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

If the enemy had entered upon them from every side of Al-Madīnah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, 'Abdur-Rahmān bin Zayd and Ibn Jarīr.^[1] This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

﴿وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾

﴿and a covenant with Allāh must be answered for.﴾

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

﴿وَإِذَا لَا تَسْتَمِرُّونَ إِلَّا قَلِيلًا﴾

﴿and then you will enjoy no more than a little while!﴾

meaning, 'after you run away and flee from battle.'

﴿فَلَمْ يَمُنَّ أَذُنًا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِمَنِ النَّعْمُ﴾

[1] Aṭ-Ṭabari 20:227.

﴿Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā"﴾ (4:77).

Then Allāh says:

﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكَ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴿Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

meaning, they have no one else except Allāh to respond to their cries.

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّنِينَ مِنْكُمُ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾
 أَيْحَةَ عَلَيْكُمْ فَإِذَا جَاءَ لِقَاؤُهُمْ نَبْطِرُونَ إِلَيْكَ تُدَوِّرُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُ مِنْهُ مِنَ الْمُوتِ
 فَإِذَا ذَهَبَ لِقَاؤُهُمْ سَلَوُوكُمْ بِاللَّيْسَةِ حِدَارٍ أَيْحَةَ عَلَى الْغَيْرِ أَوْلِيَّكَ لَمْ يُؤْمَرُوا فَاعْبَطَ اللَّهُ
 أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾﴾

﴿18. Allāh already knows those among you who keep back (men) from fighting (in Allāh's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,﴾

﴿19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾

Allāh tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

﴿هَلُمَّ إِلَيْنَا﴾

﴿Come here towards us,﴾ meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

﴿وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَيْحَةَ عَلَيْكُمْ﴾

﴿they come not to the battle except a little, being miserly towards you.﴾

i.e., 'they are mean and have no love or mercy towards you.'
As-Suddī said:

﴿أَيْحَةً عَلَيْكُمْ﴾

﴿Being miserly towards you.﴾ means, with the booty.

﴿وَإِذَا جَاءَ لِقَاؤُكُمْ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُ عَلَيْهِ مِنَ الْمَوْتِ﴾

﴿Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;﴾

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴿وَإِذَا ذَهَبَ لِقَاؤُكُمْ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَارٍ﴾

﴿but when the fear departs, they will smite you with sharp tongues,﴾

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿سَلَفُوكُمْ﴾

﴿they will smite you﴾ means, "they will start to talk about you."^[1] Qatādah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth."^[2] They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allāh says:

﴿أُولَئِكَ لَمْ يَوَسِّرْهَا فَأَغْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

﴿Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾

[1] Aṭ-Ṭabari 20:232.

[2] Aṭ-Ṭabari 20:232.

﴿يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُ عَنْ أَنْبِيَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا﴾

﴿20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.﴾

This is another aspect of their abhorrent attribute of cowardice and fear:

﴿يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا﴾

﴿They think that the Confederates have not yet withdrawn;﴾

and that they are still close by and will return.

﴿وَإِنْ يَأْتِ الْأَحْزَابَ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُ عَنْ أَنْبِيَائِكُمْ﴾

﴿and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;﴾

means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madīnah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

﴿وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا﴾

﴿and if they were to be among you, they would not fight but little.﴾

means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allāh knows best about them.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَكَرِهَ اللَّهُ كِبْرًا﴾ ﴿٢١﴾ ﴿وَلَكِنَّمَا تَتَّبِعُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيْمَانًا وَتَسْلِيمًا﴾

﴿21. Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾

﴿22. And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.﴾

The Command to follow the Messenger ﷺ

This *Āyah* is an important principle, to follow the Messenger of Allāh ﷺ in all his words, and deeds, etc. Hence Allāh commanded the people to take the Prophet ﷺ as an example on the day of *Al-Aḥzāb*, with regard to patience, guarding, striving and waiting for Allāh to provide the way out; may the peace and blessings of Allāh be upon him forever, until the Day of Judgement. Allāh says to those who were anxious and impatient and were shaken by feelings of panic on the day of *Al-Aḥzāb*:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿Indeed in the Messenger of Allāh you have a good example to follow﴾

meaning, 'why do you not take him ﷺ as an example and follow his lead?' Allāh says:

﴿لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

﴿for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾

The Attitude of the Believers towards the Confederates

Then Allāh tells us about His believing servants who believed Allāh's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

﴿And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth."﴾

Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said: "They mean what Allāh said in *Sūrat Al-Baqarah*:

سُورَةُ الْاٰحْزَابِ

٤٢١

الْمُؤْمِنِينَ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ
 قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا بَدَلُوا بُيُوتَهُمْ بِأَلْدَابِ ۗ لِيَجْزِيَ
 اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ ۖ إِنْ شَاءَ
 اللَّهُ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٤٢﴾ وَرَدَّ اللَّهُ الَّذِينَ
 كَفَرُوا بِغَيْظِهِمْ لَمَنْ بَلَغُوا خَيْرًا ۗ وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
 وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿٤٣﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُ مِنْ
 أَهْلِ الْكِتَابِ مِنْ صِيَالِهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ
 فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٤٤﴾ وَأَوْزَقَكُمْ أَرْضَهُمْ
 وَدِينَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُوهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرًا ﴿٤٥﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكُ إِنْ كُنْتَ تُرِيدُ
 الْحَيَاةَ الدُّنْيَا ۗ وَزِنْتَهَا فَنِعْمَ الْبَيْتٌ أُمْتِعْتِكُمْ وَأَسْرَحْتَكُمْ
 سَرَّاحًا جَمِيلًا ﴿٤٦﴾ وَإِنْ كُنْتَ تُرِيدُ اللَّهَ وَرَسُولَهُ وَالذَّارَ
 الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٤٧﴾
 يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَيْبَةَ الَّذِينَ يَغِثُّونَ فِي بَعْضِ
 الْأُمُورِ ۗ اللَّهُ يَضَعُ
 لَهَا الْعَذَابَ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٨﴾

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ
 وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
 قَبْلِكُمْ مَتَّبِعْتُمُ أَسَافَةَ وَالضَّرَّاءَ
 وَذَلَّلُوا ۚ حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ
 آمَنُوا مَعَهُ مَتَىٰ نَصُرَ اللَّهُ ۗ أَلَا إِنَّ
 نَصَرَ اللَّهُ قَرِيبًا ﴿٤٨﴾

﴿Or think you that you
 will enter Paradise with-
 out such (trials) as came
 to those who passed
 away before you? They
 were afflicted with severe
 poverty and ailments
 and were so shaken that
 even the Messenger and
 those who believed along
 with him said, "When
 (will come) the help of
 Allāh?" Yes! Certainly,
 the help of Allāh is
 near!﴾(2:214)^[1]

meaning, 'this is the

trial and test that Allāh and His Messenger promised us would be followed by the help and victory of Allāh that is near.' Allāh says:

﴿وَصَدَقَ اللَّهُ وَرَسُولَهُ﴾

﴿and Allāh and His Messenger had spoken the truth.﴾

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

﴿And it only added to their faith and to their submissiveness.﴾

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhāri,

[1] Aṭ-Ṭabari 20:236.

praise be to Allāh.

﴿وَمَا زَادَهُمْ﴾

﴿And it only added﴾ means, at that time of stress and difficulty

﴿إِلَّا إِيمَانًا﴾

﴿to their faith﴾ in Allāh,

﴿وَتَسْلِيمًا﴾

﴿and to their submissiveness.﴾ means their submission to His commands and their obedience to His Messenger ﷺ.

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَلُوا بِدَيْلِكَ ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ عَفُورًا رَّحِيمًا ﴿٢٤﴾﴾

﴿23. Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.﴾

﴿24. That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allāh

When Allāh mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

﴿صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ﴾

﴿[they] have been true to their covenant with Allāh; of them some have fulfilled their Nahbah;﴾

Some of them said: "Met their appointed time (i.e., death)." Al-Bukhāri said, "Their covenant, and refers back to the beginning of the *Āyah*."¹¹

¹¹ *Fath Al-Bāri* 8 :377.

﴿وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

﴿and some of them are still waiting, but they have never changed in the least.﴾

means, they have never changed or broken their covenant with Allāh.

Al-Bukhāri recorded that Zayd bin Thābit said: "When he wrote down the *Muṣḥaf*, an *Āyah* from *Sūrat Al-Aḥzāb* was missing, which I used to hear the Messenger of Allāh ﷺ reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣārī, may Allāh be pleased with him, whose testimony the Messenger of Allāh ﷺ counted as equal to that of two other men. (The *Āyah* in question was:)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴿Among the believers are men who have been true to their covenant with Allāh;﴾^[1]

This was recorded by Al-Bukhāri but not by Muslim, It was also recorded by Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'ī in the chapters on *Tafsīr* in their *Sunans*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allāh be pleased with him, said: "We think that this *Āyah* was revealed concerning Anas bin An-Naḍr, may Allāh be pleased with him:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴿Among the believers are men who have been true to their covenant with Allāh.﴾^[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imām Aḥmad recorded that Anas said: "My paternal uncle Anas bin Al-Naḍr, may Allāh be pleased with him, after whom I was named, was not present with this Messenger of Allāh ﷺ at Badr, and this distressed him. He said: 'The first battle at

[1] *Fath Al-Bāri* 8:377.

[2] Aḥmad 5:188, *Tuḥfat Al-Aḥwadhī* 8:520, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] *Fath Al-Bāri* 8:377.

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do! He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uḥud, where he met Sa'd bin Mu'adh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, 'O Abu 'Amr! Where are you going?' He replied, 'I long for the fragrance of Paradise and I have found it near the mountain of Uḥud.' He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, 'I only recognized my brother by his fingertips.' Then this *Āyah* was revealed:

﴿بَيْنَ الَّذِينَ رَجَوُا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا﴾

﴿Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their *Naḥbah*; and some of them are still waiting, but they have never changed in the least.﴾

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them.^[1]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[2]

Ibn Jarīr narrated that Mūsā bin Ṭalḥah said: "Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, stood up and said, 'I heard the Messenger of Allāh ﷺ say:

«طَلْحَةُ مِمَّنْ قَضَىٰ نَجْبَهُ»

«Ṭalḥah is one of those who have fulfilled their *Naḥbah*.»^[3]

Mujāhid said concerning the *Āyah*:

﴿فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ﴾

﴿of them some have fulfilled their *Naḥbah*;﴾

[1] Aḥmad 3:194

[2] Muslim 3:1512, *Tuḥfat Al-Aḥwadhi* 9:60, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] At-Tirmidhi no. 3432, 3433.

“Their covenant,

﴿وَمِنْهُمْ مَّنْ يَنْتَظِرُ﴾

﴿and some of them are still waiting﴾ they are waiting for battle so that they can do well.”^[1] Al-Ḥasan said:

﴿فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ﴾

﴿of them some have fulfilled their Nahbah﴾; “They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least.”^[2] This was also the view of Qatādah and Ibn Zayd. Some of them said that the word Nahbah means a vow.

﴿وَمَا بَدَّلُوا بَدِيلًا﴾

﴿but they have never changed in the least.﴾

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

﴿إِنَّا بِيُوتِنَا عَوْرَةٌ وَمَا يَأْتِي بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿“Truly, our homes lie open.” And they lay not open. They but wished to flee.﴾ [33:13]

﴿وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ﴾

﴿And indeed they had already made a covenant with Allāh not to turn their backs,﴾ [33:15]

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.﴾

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

[1] Aṭ-Ṭabari 20:238.

[2] Aṭ-Ṭabari 20:239.

basis of His knowledge until they actually do what He knows they will do. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمُ وَالصَّادِقِينَ وَنَبْلُوا لِعِبَارَتِكُمْ﴾

﴿And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.﴾ (47:31).

This refers to knowing something after it happens, even though Allāh knows it before it comes to pass. Allāh says:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظَلِّمَكُمْ عَلَى التَّبِيِّ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen﴾ (3:179).

Allāh says here:

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ﴾

﴿That Allāh may reward the men of truth for their truth,﴾

meaning, for their patience in adhering to the covenant they had made with Allāh and keeping their promise.

﴿وَيُعَذِّبُ الْمُنَافِقِينَ﴾

﴿and punish the hypocrites,﴾ who are the ones who broke the covenant and went against the commands of Allāh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

﴿إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَدُنَّ بَأْسًا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا

عَزِيمًا﴾

﴿25. And Allāh drove back those who disbelieved in their rage:

they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.﴾

Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against 'Ad, but Allāh says:

﴿وَمَا كَانَتْ أَلَلَّةٌ لِّمُعَذِّبِهِمْ وَأَنْتَ فِيهِمْ﴾

﴿And Allāh would not punish them while you are amongst them﴾ (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْوَيْتَالَ﴾

﴿Allāh sufficed for the believers in the fighting.﴾

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

﴿لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّهُ جُنْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ﴾

«None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.»

This was reported from a *Hadith* of Abu Hurayrah, may Allāh be pleased with him.^[1] In the Two *Ṣaḥīḥs* it was recorded that ‘Abdullāh bin Abi ‘Awfā, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَخْرَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلِهِمْ»
 «O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them and shake them.»^[2]

﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾

﴿Allāh sufficed for the believers in the fighting.﴾

This *Āyah* indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Aḥmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: “On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

«الآن نَغْزُوهُمْ وَلَا يَغْزُونَا»

«Now we will attack them and they will not attack us.»^[3]

This was also recorded by Al-Bukhāri in his *Ṣaḥīḥ*.^[4]

﴿وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

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

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَافِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرَّعْبَ فِرْيَا
 تَقْتُلُونَ وَيَأْمُرُونَ فِرْيَا ﴿١٧﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَدَارَهُمْ وَأَتَمَمْتُمْ وَأَرْضًا لَمْ تَطَّعُوهَا وَكَانَ اللَّهُ
 عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿١٨﴾﴾

[1] *Faḥ Al-Bāri* 7:469, Muslim 3:2089.

[2] *Faḥ Al-Bāri* 7:469, Muslim 3:1363.

[3] Aḥmad 4:162.

[4] *Faḥ Al-Bāri* 7:467.

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

﴿27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.﴾

The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madīnah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Ḥuyay bin Akhtab An-Naḍari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafān and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions." Ka'b said to him, "No, by Allāh, this is the opportunity for humiliation. Woe to you, O Ḥuyay, you are a bad omen. Leave us alone." But Ḥuyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Ḥuyay] would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madīnah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibrīl, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allāh?"

He ﷺ said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah." According to another report, "What a fighter you are! Have you put down your weapons?" He ﷺ said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He ﷺ said: "Where?" He said, "Banu Qurayzah, for Allāh has commanded me to shake them." So the Messenger of Allāh ﷺ got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madīnah.^[1] This was after *Ṣalat Aḡ-Zuhr*. He ﷺ said,

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمْ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

«No one among you should pray 'Aṣr except at Banu Qurayzah.»^[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh ﷺ only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh ﷺ followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madīnah, and he had given the flag to 'Ali bin Abi Ṭālib, may Allāh be pleased with him. Then the Messenger of Allāh ﷺ went to them (Banu Qurayzah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the *Jāhiliyyah*, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banu Qaynuqā' when he had asked the Messenger of Allāh ﷺ to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial

[1] See Al-Bukhāri no. 4117, 4118, Aḡmad 6:56, and *Al-Majma'* 6:140.

[2] Al-Bukhāri 4119, and Muslim 1770.

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

When he reached the tent where the Messenger of Allāh ﷺ was, the Messenger of Allāh ﷺ said:

«قُومُوا إِلَىٰ سَيِّدِكُمْ»

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

«إِنَّ هَؤُلَاءِ - وَأَشَارَ إِلَيْهِمْ - قَدْ نَزَلُوا عَلَىٰ حُكْمِكَ، فَأَحْكُمْ فِيهِمْ بِمَا شِئْتَ»

«These people» - and he pointed to them - «have agreed to accept your judgement, so pass judgement on them as you wish.»

Sa'd, may Allāh be pleased with him, said: "My judgement will be carried out?" The Messenger of Allāh ﷺ said: "Yes."

He said, "And it will be carried out on those who are in this tent?" He said, "Yes." He said, "And on those who are on this side?" - and he pointed towards the side where the Messenger

of Allāh ﷻ was, but he did not look directly at the Messenger of Allāh ﷺ out of respect for him. The Messenger of Allāh ﷺ said to him: "Yes."

So Sa'd, may Allāh be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allāh ﷺ said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقَعَةٍ»

«You have judged according to the ruling of Allāh from above the seven heavens.»

According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

«You have judged according to the ruling of the Sovereign.»^[1]

Then the Messenger of Allāh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.^[2]

All of this is stated both briefly and in detail, with evidence and *Hadīths*, in the book of *Sīrah* which we have written, praise and blessings be to Allāh. Allāh said:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ﴾

﴿And those who backed them, Allāh brought them down﴾

means, those who helped and supported them in their war against the Messenger of Allāh ﷺ.

﴿مِنْ أَهْلِ الْكِتَابِ﴾

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

[1] Similar was recorded by Al-Bukhāri no. 4122, Muslim nos. 1768 and 1769, and Aḥmad 6:141, 142.

[2] Aṭ-Ṭabari 20:247. See also *Fath Al-Bārī* 7:414.

﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

﴿then when there came to them that which they had recognized, they disbelieved in it﴾ (2:89).

May the curse of Allāh be upon them.

﴿مِنْ صَيَاصِيهِمْ﴾

﴿from their forts﴾ means, from their strongholds. This was the view of Mujāhid, 'Ikrimah, 'Aṭā', Qatādah, As-Suddī and others of the Salaf.^[1]

﴿وَوَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

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

﴿فَرِيضًا مَّقْتُولَ وَتَأْسِرُونَ فَرِيضًا﴾

﴿a group you killed, and a group you made captives.﴾

Those who were killed were their warriors, and the prisoners were their children and women.

Imām Aḥmad recorded that 'Aṭiyah Al-Quraẓi said, "I was shown to the Prophet ﷺ on the day of Qurayẓah, because they were not sure about me. The Prophet ﷺ told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners."^[2] This was also recorded by the *Sunan* compilers, and At-Tirmidhi said it is *Ḥasan Ṣaḥīḥ*.^[3] An-Nasā'ī also recorded something similar

[1] Aṭ-Ṭabari 20:249.

[2] Aḥmad 4:383.

[3] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhī* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

from 'Atiyah.^[1]

﴿وَأَرْزَقَكُمْ أَرْضَهُمْ وَيَسْرَهُمْ وَأَمْوَالَهُمْ﴾

﴿And He caused you to inherit their lands, and their houses, and their riches,﴾

means, 'He gave these things to you after you killed them.'

﴿وَأَرْضًا لَمْ تَطُوهَا﴾

﴿and a land which you had not trodden.﴾

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarir said, "It could be that all of these are referred to

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

﴿And Allāh is able to do all things.﴾^[2]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَ أَرْزَقُكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا فَمَنَالِكُمُ الْمَتَّعُونَ
وَأَسْرِعُكُمُ سَرْعًا جَمِيلًا ﴿٧٨﴾ وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنِينَ مِنكُمْ أَجْرًا عَظِيمًا ﴿٧٩﴾﴾

﴿28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner."﴾

﴿29. "But if you desire Allāh and His Messenger, and the Home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward."﴾

Giving the Wives of the Prophet ﷺ the Choice

Here Allāh commands His Messenger ﷺ to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet ﷺ for which they will have a great reward with Allāh. They chose Allāh and His Messenger ﷺ and the Home of the Hereafter, may Allāh be pleased with them. Then Allāh gave them the best both of this world and of

[1] An-Nasā'i in *Al-Kubrā* 5:185.

[2] Aṭ-Ṭabari 20:250.

the Hereafter. Al-Bukhāri narrated from 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, "The Messenger of Allāh ﷺ started with me, and said,

«إِنِّي ذَاكِرٌ لِّكَ أَمْرًا فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلَنِي حَتَّى تَسْتَأْمِرَ بِأَبِي وَأُمِّي»

«I am going to tell you about something and you do not have to hasten to respond until you consult your parents.»

He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللَّهَ تَعَالَى قَالَ: ﴿يَتَأْتِيهَا النَّبِيُّ كُلُّ لَأَرْوِيكَ﴾»

«Allāh says: «"O Prophet! Say to your wives..."»»

and he recited the two *Āyāt*. I said to him, "Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter."^[1] He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet ﷺ did the same as I."^[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce."^[3] It was recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Al-A'mash.^[4] Imām Aḥmad recorded that Jābir, may Allāh be pleased with him, said: "Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then 'Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and 'Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he ﷺ was silent. 'Umar, may Allāh be pleased with him, said, 'I will tell the Prophet ﷺ something to make him smile.' 'Umar, may

[1] *Fath Al-Bāri* 8 :379.

[2] *Fath Al-Bāri* 8 :380.

[3] Aḥmad 6 :45.

[4] *Fath Al-Bāri* 9 :280, Muslim 2 :1104.

Allāh be pleased with him, said, 'O Messenger of Allāh, if only you had seen the daughter of Zayd – the wife of 'Umar – asking me to spend on her just now; I broke her neck!'^[1] The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, and he said,

«مَنْ حَوْلِي يَسْأَلُنِي السَّقَّةَ»

«They are around me asking me to spend on them.»

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

«إِنِّي أَذْكَرُ لِكَ أَمْرًا مَا أَحِبُّ أَنْ تُعْجَلِي فِيهِ حَتَّى نَسْتَأْمِرَ أَبِي أَبَوَيْكَ»

«I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.»

She said, 'What is it?' He recited to her:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَنْزِلَ عَلَيْكَ﴾

﴿O Prophet! Say to your wives...﴾ 'Ā'ishah, may Allāh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allāh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

«إِنَّ اللَّهَ تَعَالَى لَمْ يَنْعِنِّي مُعْتَقًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيْسِرًا، لَا تَسْأَلُنِي امْرَأَةً مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

«Allāh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.»^[2]

This was also recorded by Muslim, but not Al-Bukhāri; An-Nasā'ī also recorded it.^[3]

[1] Figuratively.

[2] Aḥmad 3:328.

[3] Muslim 2:1104, An-Nasā'ī 5:383.

The Wives of the Prophet ﷺ are not like Other Women

This *Āyah* is addressed to the wives of the Prophet ﷺ who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh ﷺ. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open *Fāhishah*. Ibn 'Abbās, may Allāh be pleased with him, said: "This means *Nushūz* (rebellion) and a bad attitude."^[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the *Āyāt*:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

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

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَسْأَلُونَ﴾

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

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾ (Al)

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

﴿لَوْ أَرَادَ اللَّهُ أَن يَخْذَ لَنَا لَأَنْطَلِقَ مِنَّا رِجَالٌ مَّا تَرَكَ فِيهَا عَلَيْكُمْ حَمَلًا ۗ وَهُوَ اللَّهُ السَّيِّدُ

الْقَهَّارُ﴾ (Al)

﴿Had Allāh willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾ (39:4).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their *Hijāb*. Allāh says:

﴿مَنْ يَأْتِ بِسَكْرَةٍ يَفْحَشْهُ يُصِيبْهُ بِمَا يَفْحَشُ ۗ وَمَنْ يُصِيبْهَا فَلَهُ الْعَذَابُ بِمَا كَفَرَ﴾

﴿Whoever of you commits an open *Fāhishah*, the torment for

[1] Al-Baghawi 3:527.

﴿33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger. Allāh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

﴿34. And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah. Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾

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

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

﴿لَا تَخْضَعْنَ بِالْقَوْلِ﴾

﴿then be not soft in speech,﴾ As-Suddī and others said, this means, do not be gentle in speech when addressing men. Allāh says:

﴿فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

﴿lest he in whose heart is a disease should be moved with desire,﴾

means, something unclean.

﴿وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

﴿but speak in an honorable manner.﴾ Ibn Zayd said: "Decent and honorable talk that is known to be good."^[1] This means that she should address non-*Maḥram* men in a manner in which there is no softness, i.e., a woman should not address a non-*Maḥram* man in the same way that she addresses her husband.

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

[1] Aṭ-Ṭabari 20:258.

﴿And stay in your houses,﴾ means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in *Sharī'ah* is prayer in the *Masjid*, so long as the conditions are fulfilled, as the Messenger of Allāh ﷺ said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلْيُخْرَجْنَ وَهُنَّ تَقِيَّاتٌ»

«Do not prevent the female servants of Allāh from the *Masjids* of Allāh, but have them go out without wearing fragrance.»^[1]

According to another report:

«وَيُؤْتُهُنَّ خَيْرٌ لَّهُنَّ»

«even though their houses are better for them.»^[2]

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

﴿and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,﴾

Mujāhid said: “Women used to go out walking in front of men, and this was the *Tabarruj* of *Jāhiliyyah*.”^[3]

Qatādah said:

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

﴿and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,﴾

“When they go out of their homes walking in a shameless and flirtatious manner, and Allāh, may He be exalted, forbade that.”^[4] Muqātil bin Ḥayyān said:

﴿وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

﴿and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,﴾

“*Tabarruj* is when a woman puts a *Khimār* on her head but does not tie it properly.”^[5]

[1] Abu Dāwud 1:381.

[2] Abu Dāwud 1:382.

[3] *Ad-Durr Al-Manthūr* 6:602.

[4] *Aṭ-Ṭabari* 20:259.

[5] *Ad-Durr Al-Manthūr* 6:602.

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj*, and Allāh addresses all the women of the believers with regard to *Tabarruj*.

﴿وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ﴾

﴿and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger.﴾

Allāh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allāh alone with no partner or associate, and paying *Zakāh*, which means doing good to other people.

﴿وَأَطِعْنَ اللَّهَ وَرَسُولَهُ﴾

﴿and obey Allāh and His Messenger.﴾ This is an instance of something specific being followed by something general.

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

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (*Ahl Al-Bayt*) here, because they are the reason why this *Āyah* was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarīr recorded that *Tkrimah* used to call out in the marketplace:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

“This was revealed solely concerning the wives of the Prophet.”^[1] Ibn Abi Ḥātim recorded that Ibn ‘Abbās said concerning the *Āyah*:

[1] Aṭ-Ṭabari 20 :267 .

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family,﴾

“It was revealed solely concerning the wives of the Prophet ﷺ.”
Ikrimah said: “Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying.”^[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarīr narrated that Ṣafīyyah bint Shaybah said: “Ā’ishah, may Allāh be pleased with her, said, ‘The Prophet ﷺ went out one morning wearing a striped cloak of black camel’s hair. Al-Ḥasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Ḥusayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then ‘Ali, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

This was recorded by Muslim.^[2]

In his *Ṣaḥīḥ*, Muslim recorded that Yazīd bin Ḥayyān said: “Ḥuṣayn bin Sabrah, ‘Umar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Ḥusayn said: ‘You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.’ He said, ‘O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

[1] Recorded by Ibn Abi Ḥātim and Ibn ‘Asākir. *Ad-Durr Al-Manthūr* 5:376.

[2] Aṭ-Ṭabari 20:261, Muslim no. 2081.

used to know from the Messenger of Allāh ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, 'One day, the Messenger of Allāh ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madīnah, and he praised Allāh and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُرِيدُكَ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ تَقْلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ»

«Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allāh in which is guidance and light, so seize the Book of Allāh and hold fast to it.»

He urged them to cling to the Book of Allāh, then he said:

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

«And the members of my family (Ahl Al-Bayt): Remember Allāh with regard to the members of my family, remember Allāh with regard to the members of my family.»

saying it three times.' Ḥuṣayn said to him, 'Who are the members of his family (Ahl Al-Bayt), O Zayd? Are not his wives members of his family?' He said, 'His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, 'Who are they?' He said, 'They are the family of 'Ali, the family of 'Aqīl, the family of Ja'far and the family of 'Abbās, may Allāh be pleased with them.' He said, 'Were all of these forbidden to receive charity after his death?' He said, 'Yes.'^[1]

This Commentary is from Zayd bin Arqam and is not *Marfū*^[2]

The Command to follow the Qur'ān and Sunnah

The one who ponders the meaning of the Qur'ān will have no

[1] Muslim 4:1873.

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.

doubt that the wives of the Prophet ﷺ are included among those who are referred to in the *Āyah*:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

The context clearly refers to them. Allāh then says:

﴿وَأذْكُرَنَّ مَا يَتْلُونَ فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَلِقَاتِهِ﴾

﴿And remember, that which is recited in your houses of the *Āyāt* of Allāh and Al-Ḥikmah.﴾

meaning, 'act in accordance with that of the Qur'ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.' This was the view of Qatādah and others.^[1] 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'Ā'ishah Aṣ-Ṣiddīqah bint Aṣ-Ṣiddīq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he ﷺ stated. Some of the scholars, may Allāh have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him ﷺ, may Allāh be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Ḥātim recorded that Abu Jamīlah said: "Al-Ḥasan bin 'Ali, may Allāh be pleased with them both, was appointed as Khalīfah when 'Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Ḥusayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a

[1] Aṭ-Ṭabari 20:268.

result for many months, then he recovered. He ascended the *Minbar* and said: 'O people of Irāq! Have *Taqwā* of Allāh concerning us, for we are your leaders and your guests, and we are members of the family (*Ahl Al-Bayt*) concerning whom Allāh said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾'

He kept saying this until there was no one left in the *Masjid* who was not weeping and sobbing."

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarīr, may Allāh have mercy on him, said: "And remember how Allāh blessed you by causing the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses, so give thanks to Allāh for that and praise Him.

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

﴿Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾ means, 'He is kind towards you, for He has caused the *Āyāt* of Allāh and *Al-Ḥikmah* to be recited in your houses,' and *Al-Ḥikmah* means the Sunnah. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'^[1]

Qatādah said:

﴿وَأَذْكُرَنَّ مَا بُشِّرَ فِي بُيُوتِكُمْ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾

﴿And remember, that which is recited in your houses of the *Āyāt* of Allāh and *Al-Ḥikmah*.﴾

"He is reminding them of His favor." This was narrated by Ibn Jarīr.^[2] 'Atīyah Al-'Awfi commented on the *Āyah*:

[1] Aṭ-Ṭabari 20:268.

[2] Aṭ-Ṭabari 20:268.

﴿إِنَّ السَّلِيمِينَ وَالْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿Verily, the Muslims: men and women, the believers: men and women...﴾

indicates that *Īmān* is something other than *Islām*, and that it is more specific, because Allāh says:

﴿قَالَتِ الْأَعْرَابُ مَآءًا قَلَّ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

﴿The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts."﴾ (49:14).

In the Two *Ṣaḥīḥs*, it says:

﴿لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ﴾

«The adulterer does not commit adultery at the time when he is a believer.»^[1]

For it snatches away his *Īmān*, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that *Īmān* is more specific than *Islām*, as we have stated at the beginning of our commentary on *Al-Bukhāri*.

﴿وَالْقَانِتِينَ وَالْقَانِتَاتِ﴾

﴿the Qānit: men and the women,﴾

Al-Qunūt means obedience during quite time.

﴿أَمَّنْ هُوَ قَانِتٌ مَّائَةً أَلَيْلٍ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

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

﴿وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَمْ قَانِتُونَ﴾

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

﴿يَسْتَعِينُ فَاتَّقُوا رَبَّكَ وَأَسْجُدْ وَأَذْكُرْ مَعَ الرُّكُوعِ﴾

[1] *Faḥ Al-Bāri* 10:33, *Muslim* 1:77.

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

﴿رُقُومًا لِلَّهِ قَانِتِينَ﴾

﴿And stand before Allāh Qānitīn﴾ (2:238).

So, beyond Islām there is a higher level to be reached, which is *Īmān*, and *Qunūt* stems from them both.

﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾

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

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

«You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allāh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allāh as a liar.»^[1]

And there are many *Ḥadīths* on this topic.

﴿وَالصَّابِرِينَ وَالصَّابِرَاتِ﴾

﴿the men and the women who are patient,﴾

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

[1] Muslim 4:2013.

this is true steadfastness.

﴿وَالْخَاشِعِينَ وَالْخَاشِعَاتِ﴾

﴿the Khāshi': men and the women,﴾ *Khushū'* means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the *Ḥadīth*:

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

«Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.»^[1]

﴿وَالْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ﴾

﴿the men and the women who give *Ṣadaqāt*,﴾

Aṣ-Ṣadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two *Ṣaḥīḥs*:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ - فَذَكَرَ مِنْهُمْ - وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ بِيَمِينِهِ»

«There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade - and among them he mentioned - ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.»^[2]

According to another *Ḥadīth*:

«وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ»

«*Sadaqah* extinguishes bad deeds just as water extinguishes fire.»^[3]

There are many *Ḥadīths* which encourage charitable giving; this topic is discussed in detail elsewhere.

[1] *Fath Al-Bāri* 1:140.

[2] *Fath Al-Bāri* 2:168, *Muslim* 2:715.

[3] *Tuhfat Al-Aḥwadhi* 3:237.

﴿وَالصَّيِّمِينَ وَالصَّيِّمَاتِ﴾

﴿the men and the women who fast,﴾ According to a *Hadīth* narrated by Ibn Mājah:

﴿وَالصَّوْمُ زَكَاةُ الْبَدَنِ﴾

«Fasting is the Zakāh of the body.»^[1]

In other words, it purifies it and cleanses it of things that are bad in both physical and *Shar'ī* terms. Sa'īd bin Jubayr said: "Whoever fasts Ramaḍān and three days of each month, is included in the *Āyah*,

﴿وَالصَّيِّمِينَ وَالصَّيِّمَاتِ﴾

﴿the men and the women who fast,﴾^[2]

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allāh ﷺ said:

﴿يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ رِجَاءٌ﴾

«O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.»^[3]

It is quite apt that next should be mentioned:

﴿وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ﴾

﴿the men and the women who guard their chastity﴾

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

﴿وَالَّذِينَ هُمْ يُحْفَظُونَ ﴿٦٧﴾ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ غَيْرُ مُلْكِمِينَ ﴿٦٨﴾ فَمَنْ

أَبَىٰ وَرَدَّ ذَلِكَ فَأُولَٰئِكَ هُمُ الْمُتَأَدَّبُونَ ﴿٦٩﴾﴾

﴿And those who guard their chastity. Except from their wives

[1] Ibn Mājah 1 :555.

[2] Something similar was recorded by Ibn Abi Ḥātim. *Ad-Durr Al-Manthūr* 5 :380.

[3] *Fath Al-Bāri* 9 :14

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

﴿وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ﴾

﴿and the men and the women who remember Allāh much﴾

Ibn Abi Ḥātim recorded that Abu Saʿīd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رُكْعَتَيْنِ كُنِيََا بِنَاكَ اللَّيْلَةَ مِنَ الذَّاكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ»

«If a man wakes his wife at night and they pray two Rak'ahs, they will recorded that night as being among the men and the women who remember Allāh much.»

This was recorded by Abu Dāwud, An-Nasāʿī and Ibn Mājah from the Ḥadīth of Abu Saʿīd and Abu Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.^[1]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumḍān, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

«This is Jumḍān, go ahead, for the Mufarridūn have gone ahead.»

They said, ‘Who are the Mufarridūn?’ He ﷺ said,

«الذَّاكِرُونَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ»

«The men and the women who remember Allāh much»

Then he ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

«O Allāh, forgive those who shaved their hair.»

They said, ‘And those who shortened.’ He ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

[1] Abu Dāwud 2:74, An-Nasāʿī in Al-Kubrā 6:433, Ibn Mājah 1:423

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٤٢٣
سُورَةُ الْاَحْزَابِ

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ نِسَاءَ وَطَرَارَ وَحَنَّا كَهَا إِلَيَّ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكُنْ بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَحَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسِعِ جُودُ بَكَرًا وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

«O Allāh, forgive those who shaved their hair.»

They said, 'And those who shortened.'

«وَالْمُقَصِّرِينَ»

«And those who shortened.»

This was recorded by Imām Aḥmad with this chain of narration.^[1] It was also recorded by Muslim, except for the last part of it.^[2]

﴿أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

«Allāh has prepared for them forgiveness and a great reward.»

Here Allāh tells us that for all of those mentioned in this *Āyah*, He has

prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾ ﴿٣٦﴾

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

[1] Aḥmad 2:411.

[2] Muslim 2:946.

The Reason for Revelation

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

«زُوجِي ابْنَتَكَ»

«Give me your daughter for marriage.»

He said, 'Yes, O Messenger of Allāh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

«I do not want her for myself.»

He said, 'Then for whom, O Messenger of Allāh?' He ﷺ said,

«لِجُلَيْبِيبٍ»

«For Julaybīb.»

He said, 'O Messenger of Allāh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allāh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybīb.' She said, 'What! Julaybīb? No, by Allāh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allāh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allāh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybīb.

Then the Messenger of Allāh ﷺ went out on one of his military campaigns, and after Allāh had granted him victory, he said to his Companions, may Allāh be pleased with them,

«مَنْ تَقَدَّرَ مِنْ أَحَدٍ»

«See whether there is anybody missing.»

They said, 'We have lost so-and-so, and so-and-so.' He ﷺ said,

«انظروا هل تفقدون من أحد»

«See if there is anybody missing.»

They said, 'No one.' He ﷺ said:

«لكنني أفقد جليبيًا»

«But I see that Julaybib is missing.» He ﷺ said:

«فاطلبوه في القتل»

«Go and look for him among the dead.»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allāh, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allāh ﷺ came and stood beside him and said,

«قتل سبعة وقتلوه، هذا مِنِّي وأنا مِنهُ»

«He killed seven before he was himself killed. He belongs to me and I belong to him.»

He said this two or three times, then the Messenger of Allāh ﷺ carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allāh be pleased with him."

Thābit, may Allāh be pleased with him, said: "There was no widow among the Anṣār who was more sought after for marriage than that girl." Ishāq bin 'Abdullāh bin Abi Ṭalḥah asked Thābit, "Do you know how the Messenger of Allāh ﷺ prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا كَدًّا»

«O Allāh, pour blessings upon her and do not make her life hard.»

And this is how it was; there was no widow among the Anṣār who was more sought after for marriage than her."

This is how it was recorded by Imām Aḥmad, in full.^[1]

[1] Aḥmad 4:422.

Muslim and An-Nasā'ī recorded the story of his death in *Al-Fadā'il*.^[1] Al-Hāfiẓ Abu 'Umar bin 'Abd Al-Barr mentioned in *Al-Istī'āb* that when the girl said in her seclusion, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ?' – This *Āyah* was revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[2]

It was narrated that Ṭāwūs asked Ibn 'Abbās about praying two *Rak'ahs* after 'Aṣr and he told him not to do that. Ibn 'Abbās recited:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[3]

This *Āyah* is general in meaning and applies to all matters, i.e., if Allāh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَرُسُلُكُمَا تَسْلِمًا﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allāh says:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا﴾

﴿And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾

[1] Muslim no. 2482, An-Nasā'ī in *Al-Kubrā* no. 8246.

[2] *Al-Istī'āb* 1 :259.

[3] 'Abdur-Razzāq 2 :433.

This is like the *Āyah*:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

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

﴿وَرَأَى نَقْوَةَ اللَّهِ لِلَّذِي إِلَيْهِ أُنِيعَ وَأَنْعَمَ عَلَيْهِ وَأَنْعَمَ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ نِكَاحَ وَطَرَا زَوَّجْتَهَا لِي لَّا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

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

Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

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

﴿وَأَنْعَمَ عَلَيْهِ﴾

﴿and you have done a favor [to him]﴾ means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalīfah." This was recorded by

Imām Aḥmad.^[1]

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint ‘Abd Al-Muṭṭalib. For her dowery he gave her ten *Dinārs*, sixty *Dirhams*, a veil, a cloak and a shirt, fifty *Mudds* of food and ten *Mudds* of dates. This was stated by Muqātil bin Ḥayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, “Stay with your wife and have *Taqwā* of Allāh.” Allāh says:

﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾

Ibn Jarīr narrated that ‘Ā’ishah, may Allāh be pleased with her, said, “If Muḥammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this *Āyah*:

﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.﴾^[2]

﴿فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾

﴿So, when Zayd had completed his aim with her, We gave her to you in marriage,﴾

meaning, ‘when her marriage to Zayd was over and he had separated from her, We married her to you,’ and the One Who was her *Walī* (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any *Walī*, contractual agreement, dowery or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

[1] Aḥmad 6:227, 281.

[2] Aṭ-Ṭabari 20:274.

be pleased with him, said: "When Zaynab's 'Iddah finished, may Allāh be pleased with her, the Messenger of Allāh ﷺ said to Zayd bin Hārithah,

«اذْمَبْ فَأَذْكُرْ مَا عَلَيَّ»

«Go to her and tell her about me (that I want to marry her).»

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

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

«Enter not the Prophet's houses, unless permission is given to you.»

This was also recorded by Muslim and An-Nasā'ī.^[1]

Al-Bukhāri, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jaḥsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, 'Your families

^[1] Aḥmad 3:195, Muslim no. 1428, An-Nasā'ī 6:79.

arranged your marriages, but Allāh arranged my marriage from above the seven heavens.’”^[1] In (our *Tafsīr* of) *Sūrat An-Nūr* we mentioned that Muḥammad bin ‘Abdullāh bin Jaḥsh said: “Zaynab and ‘Ā’ishah, may Allāh be pleased with them, were boasting to one another; Zaynab, may Allāh be pleased with her, said, ‘I am the one whose marriage was revealed from above the heaven.’ ‘Ā’ishah, may Allāh be pleased with her, said, ‘I am the one whose innocence was revealed from heaven.’ So, Zaynab conceded that, may Allāh be pleased with her.”^[2]

﴿لِيَكُنْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي زَوْجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا﴾

◀so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.▶

means, ‘We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.’ Before prophethood, the Messenger of Allāh ﷺ had adopted Zayd bin Ḥārithah, may Allāh be pleased with him, and he was known as Zayd, the son of Muḥammad. Allāh put a stop to this when He said:

﴿وَمَا جَعَلَ أَدْعِيَائَكُمْ أَوْلَادَكُمْ﴾

◀nor has He made your adopted sons your real sons▶ until:

﴿أَدْعَوْهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

◀Call them after their fathers, that is more just with Allāh▶ (33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allāh ﷺ to Zaynab bint Jaḥsh, may Allāh be pleased with her, when Zayd bin Ḥārithah divorced her. Allāh says in *Āyāt At-Taḥrīm*:

﴿وَحَلَائِلُ أَبَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ﴾

◀the wives of your sons from your own loins▶ (4:23)

[1] *Faḥḥ Al-Bārī* 13:415.

[2] *Aṭ-Ṭabari* 19:118.

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

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

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

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

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ﴾

﴿There is no blame on the Prophet in that which Allāh has made legal for him.﴾

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her, who had been divorced by his adopted son Zayd bin Hārithah,

﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ﴾

﴿That has been Allāh's way with those who have passed away of old.﴾

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

﴿And the command of Allāh is a decree determined.﴾

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

﴿الَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَ اللَّهَ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾ ﴿٣٩﴾ مَا
كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٤٠﴾

﴿39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.﴾

﴿40. Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴾

Praise for Those Who convey the Message

Allāh says:

﴿الَّذِينَ يَبْلُغُونَ رِسَالَاتِ اللَّهِ﴾

﴿Those who convey the Message of Allāh﴾ meaning, to His creation, and fulfil that with which they have been entrusted.

﴿وَيَخْشَوْنَ اللَّهَ﴾

﴿and fear Him,﴾ means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

﴿And sufficient is Allāh as a Reckoner.﴾ means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muḥammad the Messenger of Allāh ﷺ, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he ﷺ was sent to all of mankind, Arabs and non-Arabs alike.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِرَبِّمَاءِ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh"﴾ (7:158).

Then his Ummah inherited the task of conveying from him,

and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

The Messenger ﷺ is not the Father of any Man

Allāh states:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾

﴿Muḥammad is not the father of any of your men,﴾

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadijah, may Allāh be pleased with her, bore him Al-Qāsim, Aṭ-Ṭayyib and Aṭ-Ṭāhir, but they died in childhood. Māriyah Al-Qibṭiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fāṭimah lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

﴿وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿but he is the Messenger of Allāh and the last of the Prophets.
And Allāh is Ever All-Aware of everything.﴾

This is like the Āyah:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ (6:124).

This Āyah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every

Messenger is a Prophet but the reverse is not the case. This was reported in many *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ via a group of his Companions, may Allāh be pleased with them.

Imām Aḥmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«مَثَلِي فِي النَّبِيِّنَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبْتَةٍ لَمْ يَضَعَهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبَيْتَانِ وَيَعْجَبُونَ مِنْهُ وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبْتَةِ، فَأَنَا فِي النَّبِيِّنَ مَوْضِعُ تِلْكَ اللَّبْتَةِ»

«My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place." Among the Prophets, I am like that brick.»^[1]

It was also recorded by At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ.*"^[2]

Another Ḥadīth

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

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

«Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.»

This worried the people, then he said:

«وَلَكِنَّ الْمُبَشِّرَاتِ»

«But there will be Al-Mubashshirāt.»

They said, 'O Messenger of Allāh, what are *Al-Mubashshirāt*?' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبِيَّةِ»

«The dreams of a Muslim man, and they are one of the parts of

[1] Aḥmad 5:136.

[2] *Tuḥfat Al-Aḥwadhī* 10:81.

prophethood.»^[1]

This was also recorded by At-Tirmidhi, who said, “*Ṣaḥīḥ Gharīb*.”^[2]

Another Ḥadīth

Abu Dāwud Aṭ-Ṭayālisi recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

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

«The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets – blessings and peace be upon them – end with me.»^[3]

It was also recorded by Al-Bukhāri, Muslim and At-Tirmidhi, who said, “It is *Ṣaḥīḥ Gharīb* with this chain of narrators.”^[4]

Another Ḥadīth

Imām Aḥmad recorded that Abu Sa‘īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّمَهَا إِلَّا لَبْتَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتَمَّمْتُ بِلَاكِ اللَّبْتَةِ»

«The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.

[1] Aḥmad 3:263. Similar was recorded by Al-Bukhāri no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See *Faṭḥ Al-Bāri* no. 6990.

[2] *Tuḥfat Al-Aḥwadhī* 6:551.

[3] *Musnad Aṭ-Ṭayālisi* 247.

[4] *Faṭḥ Al-Bāri* 6:645, Muslim 4:1791, *Tuḥfat Al-Aḥwadhī* 8:158.

I have come and completed that brick.»^[1]

This was also recorded by Muslim.^[2]

Another Hadith

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

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بَيْتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبْتَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَائِيهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيُعْجِبُهُمُ الْبَيْتَانُ وَيَقُولُونَ: أَلَا وَضَعْتَ هَهُنَا لَبْتَةً فَيَتِمُّ بَيْتَانُكَ»

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

The Messenger of Allāh ﷺ said:

«وَكُنْتُ أَنَا اللَّبْتَةُ»

«And I am that brick.»^[3] It was also recorded by (Al-Bukhāri and Muslim).^[4]

Another Hadith

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

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ : أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ وَأَجِلْتُ لِي الْعَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَأَقْدَمِ، وَخِيَمَ بِي النَّبِيُّونَ»

«I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire

[1] Aḥmad 3:9.

[2] Muslim 4:1791.

[3] Aḥmad 2:312.

[4] Al-Bukhāri no. 3535, Muslim 4:371.

earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.^[1]

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is *Ḥasan Ṣaḥīh*."^[2]

Another Ḥadīth

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبْتَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا فَأَتَمَمْتُ تِلْكَ اللَّبْتَةَ»

«The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.»^[3]

It was also recorded by Muslim.^[4]

Another Ḥadīth

Jubayr bin Muṭ'im, may Allāh be pleased with him, said that he heard the Messenger of Allāh ﷺ say:

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

«I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māhī (the eradicator) through whom Allāh will erase disbelief; I am Al-Ḥāshir (the gatherer) at whose feet mankind will gather; and I am Al-'Āqib (the final one) after whom there will be no Prophet.»^[5]

It was also recorded in the Two Ṣaḥīḥs.^[6]

And there are many other Ḥadīths on this topic.

[1] Muslim 1:371.

[2] *Tuḥfat Al-Aḥwadhī* 5:160, Ibn Mājah 1:188.

[3] Aḥmad 3:9.

[4] Muslim 4:1791.

[5] Aḥmad 4:80.

[6] *Faṭḥ Al-Bārī* 8:509, Muslim 4:1828.

٤٢٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَحْيَتُهُمْ يَوْمَ يَقُومُهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَا أَيُّهَا
النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا
إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَيَشِيرَ الْمُؤْمِنِينَ بِأَنَّهُمْ
مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تَطِيعُ الْكٰفِرِينَ وَالْمُنٰفِقِينَ
وَدَعَا أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدْوَةٍ تَعْتَدُوهُنَّ
فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سِرَاحًا جَمِيلًا ﴿٤٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا
أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمْرِكَ وَبَنَاتِ عَمَّتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرَ مَعَكَ وَامْرَأَةً
مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

Allāh has told us in His Book, and His Messenger ﷺ has told us in the *Mutawātir* Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misguiding others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allāh caused to happen in the case of Al-Aswad

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

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَّلُ الشَّيْطَانَ ﴿٢١﴾ نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢﴾﴾

﴿Shall I inform you (O people!) upon whom the Shayāṭīn descend? They descend on every lying, sinful person.﴾
(26:221-222)

This is in contrast to the Prophets – may blessings and peace be upon them – for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَبِيرًا ﴿٤١﴾ وَسَيَحْمِلُهُمْ اللَّهُ بِكَرَمِ الرَّحْمَةِ ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّيٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾﴾

﴿41. O you who believe! Remember Allāh with much remembrance.﴾

﴿42. And glorify His praises morning and Aṣīla.﴾

﴿43. He it is Who sends Ṣalāh^[1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.﴾

﴿44. Their greeting on the Day they shall meet Him will be "Salām (Peace!)" And He has prepared for them a generous reward.﴾

The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that ‘Abdullāh bin Busr said: “Two bedouins came to the Messenger of Allāh ﷺ and one of them said: ‘O Messenger of Allāh, which of the people is best?’ He ﷺ said:

[1] Its explanation follows shortly.

«مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ»

«The one whose life is long and whose deeds are good.»

The other one said: 'O Messenger of Allāh, the laws of Islām are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ تَعَالَى»

«Keep your tongue moist with the remembrance of Allāh, may He be exalted.»^[1]

At-Tirmidhi and Ibn Mājah recorded the second part of this report. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Gharīb*".^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

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

«No people sit together without mentioning Allāh, but they will see that as regret on the Day of Resurrection.»^[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

«أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا»

«Remember Allāh with much remembrance.»

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

«فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ»

«Remember Allāh standing, sitting down, and (lying down) on your sides» (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

[1] Aḥmad 4:190.

[2] *Tuḥfat Al-Aḥwadhi* 6:621, Ibn Mājah 1:1246.

[3] Aḥmad 2:224.

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

﴿وَسَبِّحْهُ بَكْرًا وَأَصِيلًا ﴿١١﴾﴾

﴿And glorify His praises morning and Aṣīla.﴾

If you do this, He and His angels will send blessings upon you."^[1] There are very many *Āyāt*, *Ḥadīths* and reports which encourage the remembrance of Allāh, and this *Āyah* urges us to remember Him much. People such as An-Nasā'ī and Al-Ma'mari and others have written books about the *Adhkār* to be recited at different times of the night and day.

﴿وَسَبِّحْهُ بَكْرًا وَأَصِيلًا ﴿١١﴾﴾

﴿And glorify His praises morning and Aṣīla﴾ in the morning and in the evening. This is like the *Āyah*:

﴿فَسَبِّحْ لِلَّهِ حِينَ تُمْسِرُ وَحِينَ تُصْبِحُ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَحِينَ تُظْهِرُونَ ﴿١٨﴾﴾

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

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

﴿He it is Who sends Ṣalāh on you, and His angels too,﴾

This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the *Āyah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٠١﴾ تَأَذَّرْتُمْ إِذْ أُنزِلَتْ عَلَيْكُمْ وَأَنْتُمْ فِيهَا
تَكْفُرُونَ ﴿١٠٢﴾﴾

﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our *Āyāt* and purifying you, and teaching you the Book and the *Hikmah*, and teaching you that which you used not to know. Therefore remember Me. I will remember

^[1] Aṭ-Ṭabari 20:280.

you, and be grateful to Me and never be ungrateful to Me»
(2:151-152)

The Prophet ﷺ said:

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

«Allāh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering."»

The Meaning of Ṣalāh^[1]

Allāh's Ṣalāh means that He praises His servant before the angels, as Al-Bukhāri recorded from Abu Al-'Āliyah.^[2] This was recorded by Abu Ja'far Ar-Rāzi from Ar-Rabī' bin Anas from Anas. Others said: "Allāh's Ṣalāh means mercy." It may be said that there is no contradiction between these two views. And Allāh knows best.

Ṣalāh from the angels means their supplication and seeking forgiveness for people, as Allāh says:

«الَّذِينَ يَجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ. وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفِيهِمُ الْمَسْكِينُ ﴿٩﴾»

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

[1] This is one of the headings added to the English translation.

[2] Al-Bukhāri, the Book of At-Tafsir, Sūrat Al-Aḥzāb, chapter 10.

﴿لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾

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

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿And He is Ever Most Merciful to the believers.﴾

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Aḥmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

«لَا، وَاللَّهِ لَا يُلقِي حَبِيبَهُ فِي النَّارِ»

«No, and Allāh will not throw His beloved in the Fire.»^[1]

Its chain of narrators meets the conditions of the Two *Ṣaḥīḥs*, although none of the authors of the Six Books recorded it. But in *Ṣaḥīḥ Al-Bukhārī* it is recorded from the Commander of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

^[1] Aḥmad 3:104.

prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

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

«Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?»

They said, "No." The Messenger of Allāh ﷺ said:

«فَوَاللَّهِ! لَئِنْ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِرَوْلِدِهَا»

«By Allāh, Allāh is more merciful towards His servants than this woman is to her child.»^[1]

﴿يَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامًا﴾

«Their greeting on the Day they shall meet Him will be "Salām!"»

The apparent meaning – and Allāh knows best – is that their greeting, from Allāh on the Day that they meet Him, will be *Salām*, i.e., He will greet them with *Salām*, as He says elsewhere:

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَبِّهِمْ﴾

«(It will be said to them): *Salām* – a Word from the Lord, Most Merciful.» (36:58)

Qatādah claimed that the meaning was that they would greet one another with *Salām* on the Day when they meet Allāh in the Hereafter.^[2] This is like the *Āyah*:

﴿دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرُجُ دَعْوَتَهُمْ أَنْ لَمَسْتُ لِلَّهِ رَبِّ
الْعَالَمِينَ﴾

«Their way of request therein will be 'Glory to You, O Allāh,' and 'Salām' will be their greetings therein! and the close of their request will be 'All praise is due to Allāh, the Lord of all that exits.'» (10:10)

﴿وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

«And He has prepared for them a generous reward.»

[1] *Fath Al-Bārī* 10:440.

[2] *Aṭ-Ṭabari* 20:280.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُنِيرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَنَذِيرَ الْمُتَّقِينَ ﴿٤٧﴾ إِنَّ لَكُمْ مِنْ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٨﴾ وَلَا تُطِيعُوا الْكٰفِرِينَ وَالتَّٰمِيغِينَ وَدَعَّ أَدْنَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٩﴾﴾

﴿45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner.﴾

﴿46. And as one who invites to Allāh by His leave, and as a lamp spreading light.﴾

﴿47. And announce to the believers the glad tidings, that they will have from Allāh a great bounty.﴾

﴿48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

The Attributes of the Messenger of Allāh ﷺ

Imām Aḥmad recorded that ‘Atā’ bin Yasār said that he met ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, may Allāh be pleased with him, and said to him: “Tell me about the description of the Messenger of Allāh ﷺ in the Tawrāh.” He said, “Yes, by Allāh, he was described in the Tawrāh with some of the qualities with which he was described in the Qur’ān: ‘O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you *Al-Mutawakkil* (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allāh will not take your soul until you make straight those who have deviated and they say *Lā ilāha illallāh*, words with which blind eyes, deaf ears and sealed hearts will be opened.’”^[1] It was also recorded by Al-Bukhāri in the Books of Business and *At-Tafsīr*.^[2]

[1] Aḥmad 2:174.

[2] *Faḥ Al-Bāri* 4:402, 8:449.

Wahb bin Munabbih said: "Allāh revealed to one of the Prophets of the Children of Israel whose name was Sha'yā' (Isaiah); 'Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Aḥmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his *Ummah* the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)

and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."^[1]

﴿شَهِدًا﴾

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

﴿وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾

﴿and We bring you as a witness against these people﴾ (4:41).

This is like the *Āyah*:

﴿لِيَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

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

﴿وَمُبَشِّرًا وَنَذِيرًا﴾

﴿and a bearer of glad tidings, and a warner.﴾

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

﴿وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ﴾

﴿And as one who invites to Allāh by His leave,﴾

means, 'you call mankind to worship their Lord because He has commanded you to do so.'

[1] Ibn Abi Ḥātim no. 17714.

﴿وَسِرَاجًا مُنِيرًا﴾

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

﴿وَلَا تُطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اٰذَنَهُمْ﴾

﴿And obey not the disbelievers and the hypocrites, and harm them not.﴾

means, 'do not obey them and do not pay attention to what they say.'

﴿وَدَعْ اٰذَنَهُمْ﴾

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

﴿وَتَوَكَّلْ عَلَى اللّٰهِ وَكَفَىٰ بِاللّٰهِ وَكِيلًا﴾

﴿And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ نَزَّ طَلَّقْتُهُنَّ مِنْ قَبْلِ اَنْ تَسُوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدُوٍّ تَمْتَدُوْنَهَا فَمَتَّعُوْهُنَّ وَمَرْحُوْهُنَّ سَرَكَامًا جَمِيْلًا﴾

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

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

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

﴿الْمُؤْمِنٰتِ﴾

﴿believing women﴾ this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,

according to scholarly consensus. Ibn ‘Abbās, may Allāh be pleased with him, Sa‘īd bin Al-Musayyib, Al-Ḥasan Al-Baṣri, ‘Alī bin Al-Ḥusayn Zayn-ul-‘Ābidīn and a group of the Salaf took this *Āyah* as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿When you marry believing women, and then divorce them﴾

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.^[1]

Ibn Abi Ḥātim recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “If someone were to say, ‘every woman I marry will ipso facto be divorced,’ this does not mean anything, because Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿O you who believe! When you marry believing women, and then divorce them....﴾.”^[2]

It was also reported that Ibn ‘Abbās, may Allāh be pleased with him, said: “Allāh said,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿When you marry believing women, and then divorce them.﴾

Do you not see that divorce comes after marriage?”

A *Ḥadīth* to the same effect was recorded from ‘Amr bin Shu‘ayb from his father from his grandfather, who said: “The Messenger of Allāh ﷺ said:

﴿لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ﴾

«There is no divorce for the son of Ādam with regard to that which he does not possess.»

This was recorded by Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, “This is a *Ḥasan Ḥadīth*, and it is the best thing that has been narrated on this matter.”^[3] It

[1] Aṭ-Ṭabari 20:283.

[2] Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See *Ad-Durr Al-Manthūr* 5:392.

[3] Aḥmad 2:207, Abu Dāwud 2:240, *Tuḥfat Al-Aḥwadhi* 4:355, Ibn Mājah 1:660.

was also recorded by Ibn Mājah from 'Ali and Al-Miswar bin Makhramah, may Allāh be pleased with them, that the Messenger of Allāh ﷺ said:

«لَا طَّلَاقَ قَبْلَ نِكَاحٍ»

«There is no divorce before marriage.»^[1]

﴿فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدْوٍ تَعُدُّنَهَا﴾

«no 'Iddah have you to count in respect of them.»

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the 'Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an 'Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

﴿فَمَتِّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا﴾

«So, give them a present, and set them free in a handsome manner.»

The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allāh says:

﴿وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرْصَمْتُ مَا فَرَضْتُمْ﴾

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

And Allāh says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْوَبِيِّ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مِمَّا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾

«There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).

[1] Ibn Mājah 1 :660.

But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾ (2:236)

In *Ṣaḥīḥ Al-Bukhārī*, it was recorded that Sahl bin Sa'd and Abu Usayd, may Allāh be pleased with them both, said, "The Messenger of Allāh ﷺ married Umaymah bint Sharāhīl, and when she entered upon him ﷺ he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."^[2]

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي مَاتَتْ أُجُورُهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آتَاكَ
 اللَّهُ عَلَيْكَ وَنِسَاءَ عَمِّكَ وَنِسَاءَ عُنْتِكَ وَنِسَاءَ خَالَكَ وَنِسَاءَ خَالَاتِكَ الَّتِي هَاجَرْنَ مَعَكَ
 وَأُمَّرَاءُ مُؤْمِنَةٌ إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ
 الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ
 عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾﴾

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

[1] *Faḥ Al-Bārī* 9 :269.

[2] *Aṭ-Ṭabari* 20 :283.

The Women who are Lawful for the Prophet ﷺ

Allāh says, addressing His Prophet ﷺ that He has made lawful for him of women his wives to whom he has given the dowery, which is what is meant by “their due”, which is used here, as was stated by Mujāhid and others.^[1] The dowery which he gave to his wives was twelve and half ‘Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Ḥabībah bint Abi Sufyān, to whom An-Najāshi, may Allāh have mercy on him, gave four hundred Dinars (on behalf of the Prophet ﷺ) Ṣafiyyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowery. A similar case was that of Juwayriyah bint Al-Ḥārith Al-Mustalaqiyah – he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

﴿وَمَا مَلَكَت يَمِينُكَ مِمَّا آفَاةَ اللَّهِ عَلَيْكَ﴾

﴿those (slaves) whom your right hand possesses whom Allah has given to you,﴾

means, ‘the slave-girls whom you took from the war booty are also permitted to you.’ He owned Ṣafiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayḥānah bint Sham‘ūn An-Naḍariyyah and Māriyah Al-Qibṭiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

﴿وَبَنَاتِ عَمِّكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ﴾

﴿and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts﴾

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother’s daughter or his sister’s daughter. So the pure and perfect *Sharī‘ah* came to cancel out the extremes of

[1] Aṭ-Ṭabari 20:284.

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

﴿وَأَمْرًا مُّؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ﴾

﴿and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only,﴾

means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.' This *Āyah* includes two conditions.

Imām Aḥmad recorded from Sahl bin Sa'd As-Sā'idi that a woman came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allāh, marry her to me if you do not want to marry her." The Messenger of Allāh ﷺ said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُضِدُّهَا بِهَا؟»

«Do you have anything that you could give to her as a dowery?»

He said, "I have only this garment of mine." The Messenger of Allāh ﷺ said:

«إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسَتْ لَا إِزَارَ لَكَ، فَالْتَمِسْ شَيْئًا»

«If you give her your garment, you will be left with no garment. Look for something.»

He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

«Look for something, even if it is only an iron ring.»

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

«Do you have [know] anything of the Qur'ān?»

He said, "Yes, Sūrah such and such and Sūrah and such," he

named the *Sūrah*s. So, the Messenger of Allāh ﷺ said:

﴿زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ﴾

﴿I marry her to you with what you know of the Qur'ān.﴾^[1]

It was also recorded by (Al-Bukhāri and Muslim) from the *Ḥadīth* of Mālik.^[2]

Ibn Abi Ḥātim recorded a narration from his father that 'Ā'ishah said: "The woman who offered herself to the Prophet ﷺ was Khawlah bint Ḥakīm."^[3] Al-Bukhāri recorded that 'Ā'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet ﷺ and I said, 'Would a woman offer herself?' When Allāh revealed the *Āyah*:

﴿تُرِي مَنْ نَشَاءُ مِنْهُنَّ وَتُؤَيِّدُ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أبتَغَيْتَ مِنْ عَزَاكِ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you﴾

I said, 'I see that your Lord hastens to confirm your desires.'^[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ did not have any wife who offered herself to him." This was recorded by Ibn Jarīr.^[5] In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him – a ruling which applied to him alone. The matter was left to his own choice, as Allāh says:

﴿إِنْ أَرَادَ الْيَتِيمُ أَنْ يَسْتَنْكِحَهَا﴾

﴿and [if] the Prophet wishes to marry her﴾

meaning, if he chooses to do so.

﴿خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

﴿a privilege for you only, not for the (rest of) the believers.﴾

[1] Aḥmad 5:336.

[2] *Faḥ Al-Bāri* 9:97, Muslim 2:1040.

[3] Al-Bayhaqi 7:55.

[4] *Faḥ Al-Bāri* 8:385.

[5] Aṭ-Ṭabari 20:288.

Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something."^[1] This was also the view of Mujāhid, Ash-Sha'bi and others.^[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowery like that given to any other woman of her status, as the Messenger of Allāh ﷺ ruled in the case of Barwa' bint Wāshiq when she offered herself in marriage; the Messenger of Allāh ﷺ ruled that she should be given a dowery that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowery, and the giving of a dowery appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowery to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowery, *Wali* (representative) or witnesses, as we have seen in the story of Zaynab bint Jaḥsh, may Allāh be pleased with her. Qatādah said, concerning the *Āyah*:

﴿عَالِمَةٌ لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

﴿a privilege for you only, not for the (rest of) the believers.﴾

no woman has the right to offer herself to any man without a *Wali* or a dowery, except to the Prophet ﷺ.^[3]

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,﴾

Ubayy bin Ka'b, Mujāhid, Al-Ḥasan, Qatādah and Ibn Jarir said, concerning the *Āyah*:

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ﴾

[1] *Ad-Durr Al-Manthūr* 6:631.

[2] *Aṭ-Ṭabari* 20:286, 287.

[3] *Aṭ-Ṭabari* 20:286.

﴿Indeed We know what We have enjoined upon them about their wives﴾

means, 'concerning the limiting of their number to four free women,^[1] and whatever they wish of slave-girls, and the conditions of a representative, dowery and witnesses to the marriage. This is with regard to the *Ummah* (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

﴿لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

☆ *This is the end of volume seven.*

☆ *Volume eight begins with Sūrat Al-Aḥzāb, Verse. 51.*



[1] Aṭ-Ṭabari 20:290.

The Tafsīr of Sūrat Al-Ahzāb (Chapter – 33)

— Continued —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٤٢٥

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَتُؤَيِّئُ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْفَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا يُخْرَجَنَّ وَيَرْضَيْنَ بِمَا ءَانَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَرَقِيبًا ﴿٥٢﴾ يَتَأْتِيهَا الْيَدِيعُ ءَأَمْسُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِفِينَ لِجَدِيبٍ إِنْ دَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِجْ. مِنْكُمْ وَاللَّهُ لَا يَسْتَجِجُ. مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زَوْجَاتَهُ مِنْ بَعْدِهِ ءَأَبْدَأَنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ تَبَدُّوا شَيْئًا أَوْ يُخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ وَتُؤَيِّئُ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْفَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا يُخْرَجَنَّ وَيَرْضَيْنَ بِمَا ءَانَيْتَهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

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

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

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowery?" Then Allāh revealed the Āyah,

﴿تَرْجِي مَنْ نَشَاءُ مِنْهُمْ وَتَوَدِّي إِيَّاكَ مَنْ نَشَاءُ﴾

﴿You can postpone whom you will of them, and you may receive whom you will.﴾

She said, "I think that your Lord is hastening to confirm your desire."^[1] We have already stated that Al-Bukhārī also recorded this.^[2] This indicates that what is meant by the word:

﴿تَرْجِي﴾

﴿postpone﴾ is delay, and

﴿مَنْ نَشَاءُ مِنْهُمْ﴾

﴿whom you will of them﴾ means, 'of those who offer themselves to you.'

﴿وَتَوَدِّي إِيَّاكَ مَنْ نَشَاءُ﴾

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

﴿وَمَنْ أْبَغَيْتَ مِنْ عَزْرَتِكَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).﴾

Others said that what is meant by:

﴿تَرْجِي مَنْ نَشَاءُ مِنْهُمْ﴾

﴿You can postpone (the turn of) whom you will of them,﴾

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Ḥasan,

[1] Aḥmad 6:158.

[2] Faḥ Al-Bārī 8:385.

Qatādah, Abu Razīn, ‘Abdur-Raḥmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi‘īs and others said that equal division of time was not obligatory for him ﷺ and they used this *Āyah* as their evidence.

Al-Bukhāri recorded that ‘Ā’ishah said: “The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this *Āyah* was revealed:

﴿تُرْجَىٰ مَنْ نَشَاءُ مِنْهُمْ وَيُؤْتَىٰ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أُنْفِقْتَ مِنْ عَزَّكَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.﴾”

I (the narrator) said to her: “What did you say?” She said, “I said, ‘If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!’”^[1]

This *Ḥadīth* indicates that what is meant in this *Ḥadīth* from ‘Ā’ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Ḥadīth* quoted from her implies that the *Āyah* was revealed concerning the women who offered themselves to him. Ibn Jarīr preferred the view that the *Āyah* was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not.^[2] This is a good opinion which reconciles between the *Ḥadīths*.

Allāh says:

﴿وَالَّذِي أَدَّبْنَا أَنْ نَقَرَّ أَعْيُنَهُمْ وَلَا يُخَزَّكَ وَرَضِيَتْ بِمَا آتَيْنَهُمْ كُلُّهُمْ﴾

﴿that is better that they may be comforted and not grieved, and may all be pleased with what you give them.﴾

meaning, ‘if they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide your time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

[1] *Fath Al-Bāri* 8:385.

[2] *Aṭ-Ṭabari* 20:304.

do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

﴿وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ﴾

﴿Allāh knows what is in your hearts.﴾ means, 'He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to divide his time between his wives fairly and treat them equally, then he said:

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

«O Allāh, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.»^[1]

It was also recorded by the four *Sunan* compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dāwud's report adds the phrase:

«فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«So do not blame me for that which is under Your control and not mine.» meaning matters of the heart.^[2] Its chain of narration is *Ṣaḥīḥ*, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

﴿وَكَانَ اللَّهُ عَلِيمًا﴾

﴿And Allāh is Ever All-Knowing,﴾ i.e., of innermost secrets,

﴿حَلِيمًا﴾

﴿Most Forbearing.﴾ meaning, He overlooks and forgives.

﴿لَا يَحِلُّ لَكَ الْإِنْسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بَيْنَ مِنْ أَزْوَاجٍ وَلَوْ أَعْبَدْتِكِ حُسْبُهُنَّ إِلَّا مَا

مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٧﴾﴾

[1] Aḥmad 6:144.

[2] Abu Dāwud 2:601, *Tuḥfat Al-Aḥwadhi* 4:294, An-Nasā'ī 7:63, Ibn Mājah 1:633.

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

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

More than one of the scholars, such as Ibn ‘Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ibn Jarīr and others^[1] stated that this *Āyah* was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh’s pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this *Āyah* and permitted him to marry more women,^[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that ‘Ā’ishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him.”^[3] It was also recorded by At-Tirmidhi and An-Nasā’ī in their *Sunans*.^[4] On the other hand, others said that what was meant by the *Āyah*,

﴿لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدِ﴾

﴿It is not lawful for you (to marry other) women after this,﴾

means, ‘after the description We have given of the women who are lawful for you, those to whom you have given their dowery,

[1] At-Ṭabari 20 :297, 299.

[2] Aḥmad 6 :41.

[3] See *Sūrat Al-Aḥzab* 33 :50.

[4] *Tuḥfat Al-Aḥwadhi* 9 :78, An-Nasā’ī 6 :56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage – other kinds of women are not lawful for you.’ This view was narrated from Ubayy bin Ka’b, from Mujāhid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the *Āyah*,

﴿لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾

﴿It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.﴾

Allāh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islām, as Allāh says:

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ﴾

﴿And whosoever disbelieves in faith, then fruitless is his work﴾ (5:5).

Ibn Jarīr, may Allāh have mercy on him, stated that this *Āyah* is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allāh knows best.

﴿وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ﴾

﴿nor to change them for other wives even though their beauty attracts you,﴾

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿يَتَأْتِيَ الَّذِينَ لَا يَدْخُلُوا بَيْتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْرِينَ

إِنَّهُ وَلَكِنَّ إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَبِرُوا وَلَا مُسْتَقْبِلِينَ لِجُودِي إِنْ دَلِمْتُمْ كَانَ
يُؤَذَى النَّبِيَّ فَيَسْتَعِي. مِنْكُمْ وَاللَّهُ لَا يَسْتَعِي. مِنْ الْعَوِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَمَا فَسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ دَلِمْتُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ تَبَدُّوا
سَبِيحًا أَوْ تُخَفَّرُوهُ فَإِنَّ اللَّهَ كَانَ يَكْفُلُ شَرَّهُ عَلَيْكُمْ ﴿٥٤﴾

﴿53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

﴿54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

The Etiquette of entering the Houses of the Prophet ﷺ and the Command of Ḥijāb

This is the *Āyah* of *Ḥijāb*, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two *Ṣaḥīḥs* that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take *Maqām Ibrāhīm* as a place of prayer?' Then Allāh revealed:

﴿وَأَعِظُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلٍّ﴾

﴿And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer﴾ (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the *Āyah* of *Hijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿عَسَىٰ رَبُّهُ، إِن مَّطَّكَنَ أَنْ يُبَدِّلَهُ، أَرْوَاهَا خَيْرًا مِنْكَ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you﴾ (66:5),

and this is what Allāh revealed.^[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).^[2]

Al-Bukhāri recorded that Anas bin Mālik said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Hijāb*?' Then Allāh revealed the *Āyah* of *Hijāb*."^[3]

Al-Bukhāri recorded that Anas bin Mālik, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jaḥsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامِهِ غَيْرَ تَنْظِيرٍ
إِنَّهُ وَلَكِنَّ إِنْ دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾

﴿O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...﴾^[4]

[1] *Faḥ Al-Bāri* 1:60, Muslim 4:1765.

[2] Muslim 4:1765.

[3] *Faḥ Al-Bāri* 8:387.

[4] *Faḥ Al-Bāri* 8:387.

Al-Bukhāri also recorded this elsewhere.^[1] It was also recorded by Muslim and An-Nasā'i.^[2]

Then Al-Bukhāri recorded that Anas bin Mālik said: "The Prophet ﷺ married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allāh, I cannot find anyone else to invite.' He ﷺ said,

«ارْفَعُوا طَعَامَكُمْ»

«Take away the food.»

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Ā'ishah, may Allāh be pleased with her, and he ﷺ said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

«May peace be upon you, members of the household, and the mercy and blessings of Allāh.»

She said, 'And upon you be peace and the mercy of Allāh. How did you find your (new) wife, O Messenger of Allāh? May Allāh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Ā'ishah, and they spoke as 'Ā'ishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Ā'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the *Āyah* of *Hijāb* was revealed."^[3]

This was recorded only by Al-Bukhāri among the authors of the Six Books, apart from An-Nasā'i, in *Al-Yaum wal-Laylah*.^[4]

«لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ»

«Enter not the Prophet's houses,» the believers were prohibited

[1] *Fath Al-Bāri* 11:24.

[2] Muslim 2:1050, An-Nasā'i in *Al-Kubrā* 6:435.

[3] *Fath Al-Bāri* 8:388.

[4] An-Nasā'i in *Al-Kubrā* 6:75.

from entering the houses of the Messenger of Allāh ﷺ without permission, as they used to do during the *Jāhiliyyah* and at the beginning of Islām, until Allāh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allāh ﷺ said:

«إِيَّائِكُمْ وَالذُّحُولَ عَلَى النِّسَاءِ»

«Beware of entering upon women...»^[1]

Then Allāh makes an exception, when He says:

«إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْطِينَ إِنَّهُ»

«unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.»

Mujāhid, Qatādah and others said: "This means, without waiting for the food to be prepared."^[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allāh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatfil* (being an uninvited guest). Al-Khatīb Al-Baghdādī wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allāh says:

«وَلَكِنْ إِنْ دُعِيتُمْ فَادْخُلُوا إِذَا طَعِمْتُمْ فَانْتَشِرُوا»

«But when you are invited, enter, and when you have taken your meal, disperse»

In *Ṣaḥīḥ Muslim* it is recorded that Ibn 'Umar, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ غَيْرُهُ»

«When anyone of you invites his brother, let him respond, whether it is for a wedding or for any other reason.»^[3]

Allāh says:

[1] Muslim 4:1711.

[2] Aṭ-Ṭabari 20:306.

[3] Muslim 2:1053.

﴿وَلَا مُتَشَبِهِينَ لِحَدِيثٍ﴾

﴿without sitting for a talk.﴾ meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ دَلِيلَكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَكْفِرُ مِنْكُمْ﴾

﴿Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);﴾

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy, until Allāh revealed that this was forbidden. Allāh says:

﴿وَاللَّهُ لَا يَسْتَكْفِرُ مِنَ الْحَقِّ﴾

﴿but Allāh is not shy of (telling you) the truth.﴾

meaning, 'this is why He is forbidding and prohibiting you from doing that.'

Then Allāh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

﴿And when you ask (his wives) for anything you want, ask them from behind a screen,﴾

meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

﴿And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

Ibn Abi Ḥātim recorded that Ibn ‘Abbās said concerning the *Āyah*;

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ﴾

﴿And it is not (right) for you that you should annoy Allāh's Messenger.﴾

“This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyān, ‘Was it ‘Ā’ishah?’ He said, ‘That is what they said.’”^[1]

This was also stated by Muqātil bin Ḥayyān and ‘Abdur-Raḥmān bin Zayd bin Aslam.^[2] He also reported with his chain of narration from As-Suddī that the one who wanted to do this was Ṭalḥah bin ‘Ubaydullāh, may Allāh be pleased with him, until this *Āyah* was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allāh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allāh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

﴿Verily, with Allāh that shall be an enormity.﴾

Then He said:

﴿إِنْ تَبَدُّوا سَبِيحًا أَوْ تَخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

meaning, ‘whatever you conceal in your innermost thoughts, it is not hidden from Him at all.’

﴿يَعْلَمُ خَائِبَةَ الْعَيْنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾ (40:19).

[1] *Ad-Durr Al-Manthūr* 6:643. This is reported without a chain of narration by Ibn Abi Ḥātim.

[2] *Aṭ-Ṭabari* 20:316.

سُورَةُ الْاِحْزَابِ
٤٢٦
الْمَرْءُ وَالْمَرْءُ الْمَرْغُوبِ

لَا جُنَاحَ عَلَيْنَ فِي اٰبَائِهِنَّ وَلَا ابْنَائِهِنَّ وَلَا اِخْوَانِهِنَّ وَلَا اَبْنَاءَ اِخْوَانِهِنَّ وَلَا اَبْنَاءَ اَخْوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ وَاتَّقِينَ اللّٰهَ اِنَّ اللّٰهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿٥٦﴾ اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهُ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَاِثْمًا مُّبِيْنًا ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِيْنَ يُدْرِيْنَ عَلَيْنَ مِنْ حَيْثُ يَنْبَغِيْهِنَّ ذٰلِكَ اَدْفِىْ اَنْ يُعْرَفْنَ فَلَا يُؤْذُوْنَ وَكَانَ اللّٰهُ عَفُوْرًا رَّحِيْمًا ﴿٥٩﴾ لَيْنَ لَّمْ يَنْهَ الْمُؤْمِنُوْنَ وَالَّذِيْنَ فِي قُلُوْبِهِمْ مَّرَضٌ وَالْمُرْجُفُوْنَ فِي الْمَدِيْنَةِ لَعْنَتِكَ عَلَيْهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَا اِلَّا قَلِيْلًا ﴿٦٠﴾ مَلْعُوْبَاتٍ اٰتِيْنَمَا نَقِفُوْا اُخْذُوْا وَقْتِلُوْا قَتِيْلًا ﴿٦١﴾ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾

﴿لَا جُنَاحَ عَلَيْنَ فِي اٰبَائِهِنَّ وَلَا ابْنَائِهِنَّ وَلَا اِخْوَانِهِنَّ وَلَا اَبْنَاءَ اِخْوَانِهِنَّ وَلَا اَبْنَاءَ اَخْوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ وَاتَّقِينَ اللّٰهَ اِنَّ اللّٰهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

﴿55. It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴾

Relatives before Whom a Woman does not need to

observe *Hijāb*

When Allāh commands women to observe *Hijāb* in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe *Hijāb*. This is like the exceptions stated in *Sūrat An-Nūr*, where Allāh says:

﴿وَلَا يُدْرِيْنَ رِيْسَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اَبَائِهِنَّ اَوْ اَبَاءَ بُعُوْلَتِهِنَّ اَوْ اَبْنَائِهِنَّ اَوْ اَبْنَاءَ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِي اِخْوَانِهِنَّ اَوْ نِسَائِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوْ التَّيْبِعِيْنَ غَيْرِ اُولِي الْاَرْبَابَةِ مِنَ الرِّجَالِ اَوْ الْوَلَدِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلَى عَوْرَتِ النِّسَاءِ﴾

﴿And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or

their sisters' sons, or their women, or their right hand possessions, or the Tābi'īn among men who do not have desire, or small children who are not aware of the nakedness of women.﴾ (24:31).

The Āyah contains more detail than this, which we have already discussed in the Tafsīr of the Āyah and do not need to repeat here.

Ibn Jarīr recorded that Ash-Sha'bi and 'Ikrimah said concerning the Āyah,

﴿لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَيْنَكُمْ﴾

﴿It is no sin on them before their fathers...﴾

I said, "What about the paternal uncle and the maternal uncle – why are they not mentioned?" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."^[1]

﴿وَلَا يَسْأَلُونَ﴾

﴿or their own women,﴾ means that they do not have to observe Hījāb in front of other believing women.

﴿وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ﴾

﴿or their (female) slaves.﴾ Sa'īd bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Hātim.

﴿وَأَتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

﴿And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴾

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿56. Allāh sends His Ṣalāh on the Prophet, and also His angels (do so). O you who believe! Send your Ṣalāh on him, and greet him with Taslīm.﴾

[1] Aṭ-Ṭabari 20 :318.

The Command to say *Ṣalāh* upon the Prophet ﷺ

Al-Bukhāri said: "Abu Al-Āliyah said: "Allāh's *Ṣalāh* is His praising him before the angels, and the *Ṣalāh* of the angels is their supplication." Ibn 'Abbās said: "They send blessings."^[1] Abu 'Īsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawri and other scholars, who said: 'The *Ṣalāh* of the Lord is mercy, and the *Ṣalāh* of the angels is their seeking forgiveness."^[2]

There are *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say *Ṣalāh* upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ka'b bin 'Ujrah said, "It was said, 'O Messenger of Allāh, with regard to sending *Salām* upon you, we know about this, but how about *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say: "O Allāh, send Your *Ṣalāh* upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalāh* upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."^[3]

Imām Aḥmad recorded that Ibn Abi Laylā said that Ka'b bin 'Ujrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allah! We know how to send *Salām* upon you, but how can we send *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ،

[1] *Fath Al-Bāri* 8 :392.

[2] *Tuhfat Al-Aḥwadhi* 2 :610.

[3] *Fath Al-Bāri* 8 :392.

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»

This Ḥadīth has been recorded by the Group in their books with different chains of narration.

Another Ḥadīth

Al-Bukhārī recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said: "We said, 'O Messenger of Allāh, this is the *Salām* upon you, but how do we send *Ṣalāh* upon you?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm."»

Abu Ṣāliḥ narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.»

Ibrāhīm bin Ḥamzah told that, Ibn Abi Hāzim and Ad-Darāwardi told, that Yazīd, i.e., Ibn Al-Hād said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ»

«As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as

You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.»^[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.^[2]

Another Ḥadīth

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'idi that they said: "O Messenger of Allāh, how can we send Ṣalāh upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and his wives and offspring, as You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious.»^[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhi.^[4]

Another Ḥadīth

Muslim recorded that Abu Mas'ūd Al-Anṣārī said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubādah. Bashīr bin Sa'd said to him, 'Allāh has commanded us to send Ṣalāh upon you, O Messenger of Allāh. How can we send Ṣalāh upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

[1] *Faḥ Al-Bāri* 8:392.

[2] An-Nasā'ī 3:49, Ibn Mājah 1:292.

[3] Aḥmad 5:424.

[4] *Faḥ Al-Bāri* 11:157, Muslim 1:306, Abu Dāwud 1:600, An-Nasā'ī 3:49, Ibn Mājah 1:293.

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Salām is as you know.»^[1]

This was also recorded by Abu Dāwud, An-Nasā'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Saying Ṣalāh upon the Prophet ﷺ before the Supplication

Imām Aḥmad, Abu Dāwud and At-Tirmidhi reported the following Ḥadīth and graded it Ṣaḥīḥ; An-Nasā'ī, Ibn Khuzaymah and Ibn Ḥibbān recorded in their Ṣaḥīḥs that Fadālah bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said Ṣalāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عَجِلَ هَذَا»

«This man is rushing.» Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللَّهِ عَزَّ وَجَلَّ وَالنَّعَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَذْعُ بَعْدَ بِمَا شَاءَ»

«When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.»^[3]

^[1] Muslim 1:305.

^[2] Abu Dāwud 1:600, *Tuḥfat Al-Aḥwadhī* 9:84, An-Nasā'ī in *Al-Kubrā* 6:436, Aṭ-Ṭabari 20:321.

^[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuḥfat Al-Aḥwadhī* 9:450, An-Nasā'ī 3:44, Ibn Khuzaymah 1:351, Ibn Ḥibbān 3:308.

The Virtue of saying Ṣalāh upon the Prophet ﷺ**Another Ḥadīth**

At-Tirmidhi recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

«O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.»

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of Ṣalāh upon you, how much of my prayer should be Ṣalāh upon you?' He said,

«مَا شِئْتَ»

«Whatever you want.» I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Should I make my whole prayer for you?' He said,

«إِذْنٌ نُّكْفَى هَمُّكَ، وَيُغْفَرُ لَكَ ذَنْبُكَ»

«This would be sufficient to relieve your distress and earn you forgiveness of your sins.»

Then he said: "This is a *Ḥasan Ḥadīth*."^[1]

Another *Ḥadīth*

Imām Aḥmad recorded that Abu Ṭalḥah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! أَمَا يُرْضِيكَ أَنْ رَبِّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

"The angel came to me and told me, "O Muḥammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Ṣalāh upon you but I send Ṣalāh upon him tenfold, and no member of your Ummah sends greetings of Salām upon you but I send greetings of Salām upon him tenfold?'" I said, "Of course."»^[2]

This was also recorded by An-Nasā'ī.^[3]

Another Chain of Narration

Imām Aḥmad recorded that Abu Ṭalḥah Al-Anṣārī said: "One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, 'O Messenger of Allāh, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلَ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا»

"Of course just now someone [an angel] came to me from my Lord and said, "Whoever among your Ummah sends Ṣalāh upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it."»^[4]

This is also a good chain, although they (Al-Bukhārī and

[1] *Tuḥfat Al-Aḥwadhī* 7:152.

[2] Aḥmad 4:30.

[3] An-Nasā'ī 3:44.

[4] Aḥmad 4:29.

Muslim) did not report it.

Another Ḥadīth

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»

At-Tirmidhi said: "This is a *Ṣaḥīḥ Ḥasan Ḥadīth*. On the same topic, narrations come from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabī'ah, 'Ammār, Abu Ṭalḥah, Anas and Ubayy bin Ka'b."^[1]

Another Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُّوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَتَّالِفُهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونُ أَنَا هُوَ»

«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasīlah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»

This was recorded only by Aḥmad.^[2]

Another Ḥadīth

Imām Aḥmad recorded that Al-Ḥusayn bin 'Ali said that the Messenger of Allāh ﷺ said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»

Abu Sa'īd said:

^[1] Muslim 1:306, Abu Dāwud 2:184, *Tuḥfat Al-Aḥwadhī* 2:608, An-Nasā'ī 3:50.

^[2] Aḥmad 2:365. See also Muslim no. 384.

«فَلَمْ يُصَلِّ عَلَيَّ»

«...and he does not send Ṣalāh upon me.»^[1]

This was also recorded by At-Tirmidhi, who then said: "This Ḥadīth is Ḥasan Gharīb, Ṣaḥīḥ."^[2]

Another Ḥadīth

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكَبِيرَ فَلَمْ يُدْخِلْهُ الْجَنَّةَ

«May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramaḍān come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.»

Then he (At-Tirmidhi) said: "Ḥasan Gharīb."^[3]

Occasions for saying Ṣalāh upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Ḥadīth recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said that he heard the Messenger of Allāh ﷺ say:

«إِذَا سَمِعْتُمْ مُؤَدَّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'adhḥin, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasīlah, which is a status in Paradise to which only one of

[1] Aḥmad 1:201.

[2] Tuḥfat Al-Aḥwadhi 9:531.

[3] Tuḥfat Al-Aḥwadhi 9:530.

the servants of Allāh will be entitled, and I hope that I will be the one. Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him.^[1]

This was recorded by Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī.^[2]

Other occasions when we should send Ṣalāh upon the Prophet ﷺ include when entering or exiting the *Masjīd*, because of the *Hadīth* recorded by Imām Aḥmad from Fāṭimah, the daughter of the Messenger of Allāh ﷺ who said: "When the Messenger of Allāh ﷺ entered the *Masjīd*, he would send Ṣalāh and Salām upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your mercy»

When he exited, he would send Ṣalāh and Salām upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your bounty.»^[3]

We should also send Ṣalāh upon him during the Funeral prayer. The Sunnah is to recite *Sūrat Al-Fātiḥah* following the first *Takbīr*, to send Ṣalāh upon the Prophet ﷺ during the second *Takbīr*, to make supplication for the deceased during the third *Takbīr*, and in the fourth *Takbīr* to say, "O Allāh, do not deprive us of his reward, and do not test us after him."

Ash-Shāfi'ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Sahl bin Ḥunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the *Takbīr*, then to recite *Sūrat Al-Fātiḥah* silently after the first *Takbīr*, then to send Ṣalāh upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur'ān in any of the

[1] Aḥmad 2:168.

[2] Muslim 1:288, Abu Dāwud 1:359, *Tuḥfat Al-Aḥwadhi* 1:83, An-Nasā'ī 2:25.

[3] Aḥmad 6:282.

Takbirs, then to conclude by saying *Salām* silently.^[1] An-Nasā'ī also recorded this from Abu Umāmah, who said, "This is from the Sunnah," and he mentioned it.^[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfū*^[3]

It is recommended to conclude supplications with *Ṣalāh* upon the Prophet ﷺ. At-Tirmidhi recorded that 'Umar bin Al-Khaṭṭāb said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Ṣalāh* upon your Prophet."^[4]

This was also narrated by Mu'adh bin Al-Hārith from Abu Qurrah from Sa'īd bin Al-Musayyib from 'Umar, as a saying of the Prophet ﷺ.^[5] It was also recorded by Razīn bin Mu'āwiyah in his book, where he also attributed it to the Prophet ﷺ reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي
كُنْفَرِ الرَّايِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

«A supplication remains suspended between heaven and earth and does not ascend any further until a person sends *Ṣalāh* on me. Do not treat me like a spare water container, send *Ṣalāh* upon me at the beginning of your supplication, at the end and in the middle.»^[6]

Sending *Ṣalāh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunūt* supplication. Aḥmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Ḥibbān and Al-Ḥākim recorded that Al-Ḥasan bin 'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ taught me some words to say during *Al-Witr*.

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي

[1] *Musnad Ash-Shāfi'ī* p. 210.

[2] An-Nasā'ī 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuḥfat Al-Aḥwadhī* 2:610.

[5] *Takhrij Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jāmi' Al-Uṣūl* 4:155.

فِيمَا أُعْطِيتَ، وَفِي شَرِّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذُلُّ
مَنْ وَالَيْتَ، وَلَا يَعْزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

“O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.”

In his Sunan, An-Nasāī has the addition,

«وَصَلَّى اللهُ عَلَى مُحَمَّدٍ»

“and may Allāh bless Muḥammad.”^[1] at the end of this Qunūt.

It is also recommended to say plenty of Ṣalāh upon him on Friday and on the eve of Friday.^[2] Imām Aḥmad recorded that Aws bin Aws Ath-Thaqafi, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ، وَفِيهِ التَّمَحُّ، وَفِيهِ
الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

“One of the best of your days is Friday; on this day Ādam was created and died, on this day the Trumpet (Ṣūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.”

They said, ‘O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?’ He said,

«إِنَّ اللهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ»

“Allāh has forbidden the earth to consume the bodies of the

[1] Aḥmad 1:199, Abu Dāwud 2:133, Tuḥfat Al-Aḥwadhī 2:562, An-Nasāī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151, Ibn Hibbān 2:148, Al-Ḥākim 3:172.

[2] Thursday night.

Prophets. ﴿١١﴾

This was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah, and it was graded *Ṣaḥīḥ* by Ibn Khuzaymah, Ibn Ḥibbān, Ad-Dāraquṭni and An-Nawawi in *Al-Adhkār*.^[2]

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا مَا كَتَبْنَا عَلَيْهِمْ فَفَدٍ أَحْتَسَبُوا لَقَدْ أَحْتَسَبُوا بِهْتَانِكُمْ وَإِنَّمَا تُبِيحُوا﴾

﴿57. Verily, those who annoy Allāh and His Messenger, Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.﴾

﴿58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.﴾

Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allāh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allāh forbid. Ikrimah said that the *Āyah*:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾

was revealed concerning those who make pictures or images.^[3]

In The Two *Ṣaḥīḥs*, it is reported that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ أَقْبُبُ لَيْلَهُ وَنَهَارَهُ»

«Allāh says: "The son of Ādam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."»^[4]

The meaning of this *Ḥadīth* is that in the *Jāhiliyyah* they used

[1] Aḥmad 4:8.

[2] Abu Dāwud 1:635, An-Nasā'ī 3:91, Ibn Mājah 1:524, Ibn Khuzaymah 3:118, Ibn Ḥibbān 2:132, An-Nawawi 97.

[3] Aṭ-Ṭabari 20:322.

[4] *Faḥ Al-Bāri* 8:437, Muslim 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfi reported that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿*Verily, those who annoy Allāh and His Messenger,*﴾

was revealed about those who slandered the Prophet ﷺ over his marriage to Ṣafīyyah bint Ḥuyay bin Akḥṭab.^[1]

The *Āyah* appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

The Threat to Those Who fabricate Slander

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كَتَبْنَا﴾

﴿*And those who annoy believing men and women undeservedly,*﴾

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا كُنَّا﴾

﴿*they bear the crime of slander and plain sin.*﴾

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfiḍites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Anṣār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

^[1] Aṭ-Ṭabari 20:323. See the section on reports at the beginning of this book.

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (*Ghībah*)?" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«It is when you mention something about your brother that he dislikes.»

It was asked, "But what if what I say about my brother is true?" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»

«If it is true, then you have committed backbiting (*Ghībah*) about him, and if it is not true, then you have slandered him.»^[1]

This was also recorded by At-Tirmidhi, who said, "*Ḥasan Sahīh*."^[2]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْبِرْنَ عَلَيْهِنَّ مِنْ حَلَابِيبٍ ذَلِكَ أَذَى أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٥٩﴾ لَئِنْ لَمْ يَنْهَ الْمُتَّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُحَارِبُونَكَ فِيهَا إِلَّا فُلْيَاكًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا نُقِفُوا أُحْذَرُوا وَقِيلُوا تُغْلِبُوا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾﴾

﴿59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their *Jalābīb* over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

﴿60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a

[1] Abu Dāwud 5:192.

[2] Muslim no. 2589, *Tuḥfat Al-Aḥwadhī* 6:63.

little while.﴾

﴿61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.﴾

﴿62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.﴾

The Command of *Hijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhiliyyah* and from slave women. The *Jilbāb* is a *Ridā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Ḥasan Al-Baṣri, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, 'Atā' Al-Khurāsāni and others. It is like the *Izār* used today. Al-Jawhari said: "The *Jilbāb* is the outer wrapper."

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.^[1] Muḥammad bin Sirīn said, "I asked 'Ubaydah As-Salmāni about the *Āyah*:

﴿يَذَرِكْنَ عَلَيْنَ مِنْ جَلْبَابِهِنَّ﴾

﴿to draw their *Jalābīb* over their bodies.﴾ He covered his face and head, with just his left eye showing."^[2]

﴿ذَلِكَ أَدَقُّ أَنْ يُسْرَفَ فَلَا يُوْذَى﴾

﴿That will be better that they should be known so as not to be annoyed.﴾

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَانَ اللَّهُ عَفُورًا رَجِيمًا﴾

[1] Aṭ-Ṭabari 20:324.

[2] Aṭ-Ṭabari 20:325.

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

means, with regard to what happened previously during the days of *Jāhiliyyah*, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ﴾

﴿those in whose hearts is a disease,﴾ 'Ikrimah and others said that this refers to adulterers in this instance.^[1]

﴿وَالْمُرْجُفُونَ فِي الْمَدِينَةِ﴾

﴿and those who spread false news among the people in Al-Madīnah﴾

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿تَقْرِيۡنَكَ بِهِمْ﴾

﴿We shall certainly let you overpower them,﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "We will give you power over them."^[2] Qatādah said: "We will incite you against them."^[3] As-Suddī said: "We will inform you about them."

﴿ثُمَّ لَا يَجَارُونَكَ فِيهَا﴾

﴿then they will not be able to stay in it﴾ means, in Al-Madīnah,

﴿إِلَّا قَلِيلًا ۗ مِّنْهُمۡ﴾

﴿but a little while. Accursed...﴾

'this describes their state while they are in Al-Madīnah for this short time before they are expelled and sent far away.'

[1] Aṭ-Ṭabari 20 :326.

[2] Aṭ-Ṭabari 20 :328.

[3] Aṭ-Ṭabari 20 :328.

سُورَةُ الْاٰحْزَابِ

٤٢٧

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿أَيْنَمَا تَقْتُلُوا أُحْدُوا﴾

﴿they shall be seized wherever found,﴾ means, 'they will be attacked, because they are so weak and so few,'

﴿وَقَتَلُوا قَتِيلًا﴾

﴿and killed with a (terrible) slaughter.﴾ Then Allāh says:

﴿سِنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ﴾

﴿That was the way of Allāh in the case of those who passed away of old,﴾

meaning, this is how Allāh dealt with the hypocrites when they persisted in hypocrisy and disbelief and did

not give it up; He incited the believers against them and caused them to prevail over them.

﴿وَلَنْ تَجِدَ لِسِنَّةِ اللَّهِ تَبْدِيلًا﴾

﴿and you will not find any change in the way of Allāh.﴾

means, the way in which Allāh deals with this does not alter or change.

﴿يَسْتَأْذِنُ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عَلِمْتُهَا عِنْدَ اللَّهِ وَمَا يُدْرِكُ لَعْلَ السَّاعَةِ تَكُونُ قَرِيبًا ﴿٦٦﴾ إِنَّ اللَّهَ لَمَنَّ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٧﴾ خٰلِدِينَ فِيهَا أَبَدًا لَا يُجِدُونَ وِلْيَةً وَلَا نَصِيرًا ﴿٦٨﴾ يَوْمَ تَقَلَّبَ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٩﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا فَأُصَلِّبْنَا السَّبِيلَ ﴿٧٠﴾ رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا وَأَطَعْنَا اللَّهَ وَالرَّسُولَ ﴿٧١﴾ إِنَّا أَطَعْنَا اللَّهَ وَالرَّسُولَ وَأَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا وَأَطَعْنَا اللَّهَ وَالرَّسُولَ ﴿٧٢﴾﴾

﴿كَبِيرًا ﴿٧٣﴾﴾

﴿63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"﴾

﴿64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire.﴾

﴿65. Wherein they will abide forever, and they will find neither a protector nor a helper.﴾

﴿66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

﴿67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

﴿68. "Our Lord! Give them double torment and curse them with a mighty curse!"﴾

No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in *Sūrat Al-A'raf*, even though that was revealed in Makkah and this *Sūrah* was revealed in Al-Madinah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا يَدْرِيكَ لَمَّا تَكُونُ قَرِيماً﴾

﴿What do you know? It may be that the Hour is near!﴾

This is like the *Āyāt*:

﴿أَقْرَبَ السَّاعَةُ وَأَسْنَأَ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder.﴾ [54:1]

﴿أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

﴿Draws near for mankind their reckoning, while they turn away in heedlessness.﴾ [21:1]

﴿أَن أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it﴾ [16:1].

The Curse on the Disbelievers and its Eternity and their Regret

Then Allāh says:

﴿إِنَّ اللَّهَ لَمَنَّ الْكٰفِرِينَ﴾

﴿Verily, Allāh has cursed the disbelievers,﴾ means, He has distanced them from His mercy.

﴿وَأَعَدَّ لَهُمْ سَعِيرًا﴾

﴿and has prepared for them a flaming Fire (Hell).﴾ means, in the Hereafter.

﴿خٰلِدِينَ فِيهَا أَبَدًا﴾

﴿Wherein they will abide forever,﴾ means, they will stay there forever and ever, never leaving or finding relief from it.

﴿لَا يَجِدُونَ وِٰلِيًا وَلَا نٰصِرًا﴾

﴿and they will find neither a protector nor a helper.﴾

means, they will have no saviour to help them or rescue them from their predicament. Then Allāh says:

﴿يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾

﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allāh and His Messenger ﷺ in this world. Allāh describes how they will be in the Hereafter:

﴿وَيَوْمَ يَمَسُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

﴿أَخَذْتُ فَلَانًا خَلِيلًا﴾

﴿لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطٰنُ لِلْإِنسٰنِ

﴿حٰذِرًا﴾

﴿And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shaytān is to man ever a deserter in the hour of need."﴾ (25:27-29)

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢٨﴾﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾ (15:2)

And here too, Allāh tells us that when they are in this state, they will wish that they had obeyed Allāh and His Messenger ﷺ in this world:

﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا فَاضَلُّونَا السَّبِيلَا ﴿٢٧﴾﴾

﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

Ṭāwūs said: " 'Our chiefs' means their nobles and 'our great ones' means their scholars."

﴿رَبَّنَا زِدْنَاهُمْ مَضْعَفَيْنِ مِنَ الْعَذَابِ ﴿٢٨﴾﴾

﴿Our Lord! Give them double torment﴾ means, 'for their disbelief and because they mislead us.'

Abu Al-Qāsim Aṭ-Ṭabarāni recorded from Abu Rāfi' that among the names of those who fought with 'Ali, may Allāh be pleased with him, was Al-Ḥajjāj bin 'Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Anṣār! Do you want to say when we meet our Lord:

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا فَاضَلُّونَا السَّبِيلَا ﴿٢٧﴾ رَبَّنَا زِدْنَاهُمْ مَضْعَفَيْنِ مِنَ الْعَذَابِ
وَالْعَنِّتُمْ لَنَا كَبِيرَا ﴿٢٨﴾﴾

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!﴾"

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِنَّا قَالُوا وَمَا قَالَ اللَّهُ وَعَدَّ اللَّهُ
رُجْبَاهَا ﴿٢٩﴾﴾

﴿69. O you who believe! Be not like those who annoyed Mūsā,

but Allāh cleared him of that which they alleged, and he was honorable before Allāh. ﴿

The Fabrications of the Jews against Mūsā

Al-Bukhāri recorded in the Book of Ḥadīths about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سِتِيرًا لَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاهُ مِنْهُ، فَأَدَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَسْتَرُ هَذَا السَّتْرُ إِلَّا مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يَبْرئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجْرُ، تَوْبِي حَجْرُ، حَتَّى انْتَهَى إِلَى مَلَا مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجْرُ، فَأَخَذَ ثَوْبَهُ فَلَسَّهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بَعْضَاهُ، فَوَاللهِ إِنَّ بِالْحَجَرِ لَنَدْبًا مِنْ أَثَرِ ضَرْبِهِ فَلَمَّا أَرَأَوْهُ أَوْ خَمَسًا - قَالَ: - فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ مَأْمُرُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾ ﴿

«Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left

on the rock, three or four or five. This is what is referred to in the Āyah: ﴿O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾^[1]

This Ḥadīth is one of those which were recorded by Al-Bukhārī but not Muslim.

Imām Aḥmad recorded that ‘Abdullāh (bin Mas‘ūd) said: “One day, the Messenger of Allāh ﷺ distributed some booty and a man among the Anṣār said, ‘This division was not done for the sake of Allāh.’ I said, ‘O enemy of Allāh! I am going to tell the Messenger of Allāh ﷺ what you have said.’ So, I told the Prophet ﷺ about it. His face reddened and he said,

﴿رَحْمَةُ اللَّهِ عَلَىٰ مُوسَىٰ لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ﴾

“May Allāh have mercy on Mūsā. He was annoyed with worse than this, yet he remained patient.”

This was recorded in the Two Ṣaḥīḥs.^[2]

﴿وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾

﴿and he was honorable before Allāh.﴾ means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Ḥasan Al-Baṣrī said: “His supplications would be answered by Allāh.”^[3] Some of them said that part of his great standing before Allāh was that he interceded for his brother Hārūn, asking Allāh to send him with him as a Messenger, and Allāh granted his request and said:

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾ (19:53)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَوِيًّا ﴿٧٠﴾ يُصِغْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهُ رَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿70. O you who believe! Have Taqwā of Allāh and speak (always) the truth.﴾

[1] *Faḥ Al-Bārī* 6:502.

[2] *Aḥmad* 1:380, *Al-Bukhārī* no. 3405, *Muslim* no. 1062.

[3] *Al-Baghawī* 3:545

﴿71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

The Command to the Believers to have Taqwā and speak the Truth

Here Allāh commands His servants to have Taqwā of Him, worshipping Him as if they can see Him, and to

﴿قَوْلًا سَدِيدًا﴾

﴿speak (always) the truth.﴾ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧١﴾﴾
 ﴿يَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٢﴾﴾

﴿72. Truly, We did offer the Amānah^[1] to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴾

﴿73. So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

^[1] Amānah means trust. Here we see that there are reports that give particular explanations for it in this context.

How Man bore the *Amānah*

Al-'Awfī reported that Ibn 'Abbās said, "Al-*Amānah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: 'I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?' He said, 'O Lord, what does it involve?' He said, 'If you do good, you will be rewarded, and if you do evil, you will be punished.' So Ādam took the *Amānah* and bore it, and this is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Al-*Amānah* means *Al-Farā'id* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾

meaning, he underestimated the command of Allāh.^[2]

This was also the view of Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣri and others that *Al-Amānah* means *Al-Farā'id*.^[3] Others said that it meant obedience. Al-'A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq that Ubayy bin Ka'b said: "Part of *Al-Amānah* means that woman was entrusted with her own chastity."^[4] Qatādah said: "*Al-Amānah* means religion, obligatory duties and prescribed punishments."^[5]

[1] Aḷ-Ṭabari 20 :338.

[2] Aḷ-Ṭabari 20 :337.

[3] Aḷ-Ṭabari 20 :337.

[4] Aḷ-Ṭabari 20 :338.

[5] Aḷ-Ṭabari 20 :339.

Mālik narrated that Zayd bin Aslam said: "Al-Amānah means three things: prayer, fasting and performing *Ghusl* to cleanse oneself from sexual impurity."

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust – except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with *Al-Amānah* is the *Ḥadīth* recorded by Imām Aḥmad from Ḥudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Ḥadīths*, one of which I have seen and the other I am still waiting to see. He told us that *Al-Amānah* is deeply rooted in the heart of man, then the Qur'ān was revealed and they know it from the Qur'ān and from the Sunnah. Then he told us that *Al-Amānah* will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أُنْرَهَا وَمِثْلَ أَثَرِ الْمَجْلِ كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ، تَرَاهُ مُتَبَيَّرًا وَلَيْسَ فِيهِ شَيْءٌ».

«A man may sleep and *Al-Amānah* will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg – you will see it protruding but there is nothing inside.»

Then he took a pebble and rolled it over his leg, then he said:

«فَيُضِجُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ! وَمَا فِي قَلْبِهِ حَبَّةٌ خَرْدَلٍ مِنْ إِيْمَانٍ»

«Then the people will start buying and selling, and hardly anyone will be paying attention to *Al-Amānah*, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.»

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you.”^[1] It was also recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Al-A‘mash.^[2]

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَرْبَعٌ إِذَا كُرِّئَ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةٌ طُعْمَةٍ»

«There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.»^[3]

The Result of taking on the *Amānah*

﴿لِعَذَابِ اللَّهِ الَّذِينَ التَّائِبِينَ وَالْمُتَّقِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ﴾

«So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators.»

means, because the sons of Ādam have undertaken to fulfill the *Amānah*, which means duties, Allāh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ﴾

«and the men and women who are idolators.»

these are the ones who both outwardly and inwardly associate others in worship with Allāh and go against His Messengers.

﴿وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«And Allāh will pardon the believers, men and women.»

means, He will show mercy to the believers among mankind, who believe in Allāh and in His angels, Books and Messengers,

[1] Aḥmad 5:383.

[2] *Faḥḥ Al-Bāri* 11 :341, Muslim 1 :126.

[3] Aḥmad 2 :177.

and who obey Him.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

This is end of the *Tafsīr* of *Sūrat Al-Ahzāb*. Allāh's is the praise and thanks.