

57. Al-Hadid (the Iron)

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The Tafsīr of Sūrat Al-Ḥadīd (Chapter - 57)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Ḥadīd

Imām Aḥmad recorded that 'Irbād bin Sāriyah said that the Messenger of Allāh ﷺ used to recite *Al-Musabbiḥāt*^[1] before he went to sleep, saying,

«إِنَّ فِيهِمْ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

«In them there is an Āyah that is better than a thousand Āyāt.»^[2]

Abu Dāwud, At-Tirmidhi and An-Nasā'ī collected this Ḥadīth; At-Tirmidhi said, "*Ḥasan Gharīb*."^[3]

The Āyah referred to in this Ḥadīth is – and Allāh knows best –

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.» (57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] Sūrahs, or chapters in the Qur'ān that start by *Tasbīḥ* (glorifying Allāh); refer to Sūrahs 57, 59, 61, 62, 64.

[2] Aḥmad 4:128. See the following note.

[3] Abu Dāwud 5:304, *Tuhfat Al-Aḥwadhi* 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārimi no. 3424, and An-Nasā'ī in *Al-Kubrā* no. 10551, which is *Mursal*.

﴿سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيْمُ ۝ لَمْ يَلِدْ وَلَمْ يَكُنْ لَّهٗ فَاكْرًا وَلَمْ يَكُنْ لَّهٗ كُنْفًا وَهُوَ السَّمِيعُ الْبَصِيْرُ ۝ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝﴾

﴿1. Whatever is in the heavens and the earth glorifies Allāh – and He is the Almighty, All-Wise.﴾

﴿2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.﴾

﴿3. He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.﴾

Everything that exists glorifies Allāh and mentioning some of His Attributes

In this Āyah, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another Āyah,

﴿سَبِّحْ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّۚ وَاِنْ مِنْ شَيْءٍ اِلَّا يَسْبِيْحُ بِحَمْدِهِۦۚ وَلٰكِنْ لَا تَفْقَهُوْنَ تَسْبِيْحَهُمْۚ اِنَّهُمْ كَانُوْا حَلِيْمًا غَفُوْرًا ۝﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ (17:44)

And His saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the Almighty,﴾ meaning the One to Whom all things submit humility,

﴿الْحَكِيْمُ﴾

﴿All-Wise.﴾ in His creating, commanding and legislating,

﴿لَمْ يَلِدْ وَلَمْ يَكُنْ لَّهٗ فَاكْرًا وَلَمْ يَكُنْ لَّهٗ كُنْفًا وَهُوَ السَّمِيعُ الْبَصِيْرُ﴾

﴿His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;﴾

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills.

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾ whatever He wills, is, and whatever He does not will, will never be. He said,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

﴿He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin.﴾

This is the *Āyah* indicated in the *Ḥadīth* of 'Irbād bin Sāriyah that is better than a thousand *Āyāt*. Abu Dāwud recorded that Abu Zamīl said, "I mentioned to Ibn 'Abbās that I felt something in my heart. He said, 'Doubts?' and then laughed. Next, he said, 'No one can escape this. Allāh the Exalted stated,

﴿إِن كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ﴾

﴿So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.﴾ (10:94)

He then said to me, 'When you feel any of this in your heart, recite,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.﴾^[1]

There are about ten and some odd number of different sayings collected from the scholars of *Tafsīr* regarding the explanation of this *Āyah*. Al-Bukhārī said, "Yaḥyā said, 'Az-Zāhir: knowing all things, Al-Bāṭin: knowing all things.'^[2]

Our Shaykh Al-Ḥāfiẓ Al-Mizzi said, "Yaḥyā is Ibn Ziyād Al-Farrā', who authored a book entitled *Ma'āni Al-Qur'ān*."

There are *Ḥadīths* mentioned about this. Among them, Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ
التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَاقْبَلْ الْحَبَّ وَالنَّوْءَ، لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ

[1] Abu Dāwud 5:335.

[2] *Fath Al-Bāri* 13:374.

سَرَّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ لَيْسَ
بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ.
أَقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Az-Zāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»^[1]

Muslim recorded this Ḥadīth via Sahl, who said, "Abu Ṣāliḥ used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ،
فَالِقَ الْهَبِّ وَالنَّوَى، وَمُنْزِلَ الثُّورَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي
سَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ
بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ،
أَقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Az-Zāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»

And he used to narrate that from Abu Hurayrah from the Prophet ﷺ.^[2]

[1] Aḥmad 2:404.

[2] Muslim 4:2084.

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ لَمْ يَكُنْ لَكَ السَّمَوَاتِ وَالْأَرْضُ وَاللَّهُ تَرْبَعُ رُبُوعٌ وَرُبُّهُ رَبُّ الْأَرْوَاحِ يَزِيدُ فِي الْبَرِّ ۖ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾

44. He it is Who created the heavens and the earth in six Days and then rose (Istawā) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴾

45. His is the kingdom of the heavens and the earth. And to Allāh return all the matters.﴾

46. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.﴾

Allāh's Knowledge, Power and Kingdom are Limitless

Allāh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of *Sūrat Al-A'rāf*, so it is not necessary to repeat the meaning here.^[1] Allāh's statement,

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ﴾

﴿He knows what goes into the earth﴾, indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

﴿وَمَا يَخْرُجُ مِنْهَا﴾

﴿and what comes forth from it﴾ of plants, vegetation and fruits. Allāh the Exalted said in another *Āyah*,

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْغَيْبُ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا زَلْزَلٍ وَلَا بَابٍ إِلَّا فِي كِتَابٍ تُبَيِّنُ ۚ﴾

﴿And with Him are the keys of all that is hidden, none knows

[1] See volume four, the *Tafsir* of *Sūrat Al-A'rāf* (7:54).

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. ﴿6:59﴾

Allāh's statement,

﴿وَمَا يَنْزِلُ مِنَ السَّمَاءِ﴾

﴿and what descends from the heaven﴾, pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh's statement,

﴿وَمَا يَصْعَدُ فِيهَا﴾

﴿and what ascends thereto﴾, refers to angels and deeds. In the Ṣaḥīḥ, there is a Ḥadīth in which the Prophet ﷺ said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.»^[1] Allāh said,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴾

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

﴿أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيَتَكَفَّرُوا وَنَهُ أَلَا جِئَ بِمُتَنَفِّسِينَ رَبَّاهُمْ يَعْلَمُ مَا يُخْفُونَ وَمَا يُعْلِنُونَ إِنَّهُمْ عَلَيْهِمْ يَدَاتُ السُّدُورِ﴾

﴿No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.﴾(11:5)

^[1] Muslim 1:162.

Allāh the Exalted said,

﴿سَوَاءٌ مِنْكَ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

«It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.» (13:10)

Surely, there is no deity worthy of worship, except Allāh. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ answered Jibrīl, when he asked him about *Iḥsān*:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«To worship Allāh as if you see Him, and even though you cannot see Him, He surely sees you.»^[1]

Allāh's statement,

﴿لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، يَأْتِ اللَّهَ رُجُوعُ الْأُمُورِ﴾

«His is the kingdom of the heavens and the earth. And to Allāh return all the matters.»

asserts that Allāh is the King and Owner of this life and the Hereafter. Allāh said in another *Āyah*,

﴿وَلَنَا الْآخِرَةُ وَالْأُولَىٰ﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world).» (92:13)

Surely, Allāh is praised for this attribute, just as He said in other *Āyāt*,

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُسْدُ فِي الْأُولَىٰ وَالْآخِرَةِ﴾

«And He is Allāh, Lā ilāha illa Huwa, all praise is His in the first and in the last.» (28:70), and,

﴿الْحُسْدُ لِلَّهِ الَّذِي لَمْ يَمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحُسْدُ فِي الْآخِرَةِ وَهُوَ الْكَافِرُ

الْغَيْبِ﴾

«All the praise is Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.» (34:1)

[1] *Fath Al-Bāri* 1:140.

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٤﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٥﴾ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْفَيْصَةِ فَزْدًا ﴿٩٦﴾﴾

﴿There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.﴾
(19:93-95)

This is why Allāh said here,

﴿وَالِلَّهِ رُجْعُ الْأُمُورِ﴾

﴿And to Allāh return all the matters.﴾ meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

﴿وَيُؤْتِي مِنْ لَدُنْهِ أَجْرًا عَظِيمًا ﴿٤٠﴾﴾

﴿and gives from Him a great reward.﴾(4:40),

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٢١﴾﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾(21:47)

Allāh's statement,

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿He merges night into day, and merges day into night,﴾

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْعَامِ

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٥٣٨﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥٣٩﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٤٠﴾ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٥٤١﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِمُنَافِقِينَ بَرِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٤٢﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبْتَغِي لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٥٤٣﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٥٤٥﴾

makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

﴿وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿and He has full knowledge of whatsoever is in the breasts.﴾

He knows the secrets, no matter how concealed they are.

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ. وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ

يَدْعُوكُمْ لِمُنَافِقِينَ بَرِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٤٢﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبْتَغِي لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٥٤٣﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٥٤٥﴾

47. Believe in Allāh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.﴾

48. And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real

believers.﴾

﴿9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.﴾

﴿10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do.﴾

﴿11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.﴾

Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh's statement,

﴿مِمَّا جَعَلَكُمْ مُسْتَفِيدِينَ﴾

﴿of that whereof He has made you trustees.﴾, indicates that you - mankind - will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Aḥmad recorded that 'Abdullāh bin Ash-Shikhhīr said, "I came to Allāh's Messenger ﷺ as he was reciting and saying,

﴿أَلَيْسَ لَكُمُ الْكَافُّرُ﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْبَيْتَ، أَوْ لَيْسَتْ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

«*abundance diverts you.*» The Son of 'Ādam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?»^[1]

Muslim also collected with the addition:

﴿وَمَا سِوَى ذَلِكَ، فَذَاهِبْ وَتَارِكُهُ لِلنَّاسِ﴾

«*Other than that, you will go away from it and leave it behind for other people.*»^[2]

Allāh's statement,

﴿فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾

«*And such of you as believe and spend, theirs will be a great reward.*»

encourages having faith and spending in acts of obedience. Allāh the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ﴾

«*And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord;*»

meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?"

And we have reported the *Ḥadīth* through different routes in the beginning of the explanation on the chapter on Faith in *Ṣaḥīḥ Al-Bukhārī*, wherein one day the Messenger of Allāh ﷺ said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟﴾

[1] Aḥmad 4:24.

[2] Muslim 4:2273.

«Who do you consider among the believers as having the most amazing faith?»

They said, "The angels." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟»

«And what prevents them from believing when they are with their Lord?»

They said, "Then the Prophets." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالرُّوحُ يُنَزَّلُ عَلَيْهِمْ؟»

«What prevents them from believing when the revelation comes down to them?»

They said, "Then us." He said,

«وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهَرِكُمْ؟ وَلَكِنْ أَعْجَبَ الْمُؤْمِنِينَ إِيْمَانًا، قَوْمٌ يَجِئُونَ
بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.»^[1]

We mentioned a part of this Ḥadīth when explaining Allāh's statement in Sūrat Al-Baqarah,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿who believe in the Ghayb (unseen).﴾ (2:3) Allāh's statement,

﴿وَقَدْ أَخَذَ مِيثَاقُ﴾

﴿and He has indeed taken your covenant,﴾ is similar to another of His statements,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾

﴿And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey."﴾ (5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

[1] Al-Majma' 10:65.

taken from mankind, when they were still in Ādam's loin. This is also the opinion of Mujāhid, and Allāh knows best.^[1] Allāh said,

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَائِيتَ بَيِّنَاتٍ﴾

﴿It is He Who sends down manifest Āyāt to His servant﴾
clear proofs, unequivocal evidences and plain attestations,

﴿يُخْرِجُكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾
from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

﴿وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ﴾

﴿And verily, Allāh is to you full of kindness, Most Merciful.﴾

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَرْجِعُ الشُّعُورُ وَالْأَرْضِينَ﴾

﴿And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.﴾

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

﴿And whatsoever you spend of anything, He will replace it. And He is the best of providers.﴾ (34:39), and,

^[1] At-Ṭabari 23:172.

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿whatever is with you, will be exhausted, and whatever is with Allāh will remain.﴾ (16:96)

Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allāh's statement,

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ﴾

﴿Not equal among you are those who spent before the conquering and fought.﴾

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

﴿أُولَئِكَ أَكْبَرُ مِنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَلَا وَعَدَ اللَّهُ الْخَسِرَ﴾

﴿Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).﴾

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha'bi and several others said that the *Āyah* refers to the treaty at Al-Ḥudaybiyyah.^[1] There is proof for this opinion found in a *Ḥadīth* from Anas, collected by Imām Aḥmad. Anas said, "Khālīd bin Al-Walīd and 'Abdur-Raḥmān bin 'Awf had a dispute. Khālīd said to 'Abdur-Raḥmān, 'You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet ﷺ he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنْفَقْتُمْ مِثْلَ أُحُدٍ - أَوْ مِثْلَ الْجَبَالِ -

[1] At-Ṭabari 23:175.

ذَهَبًا، مَا بَلَغْتُمْ أَعْمَالَهُمْ

«Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhūd, (or equal to the mountains), you will not reach the level of their actions.»^[1]

It is a known fact that Khālīd bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālīd and ‘Abdur-Raḥmān occurred because of the battle of Bani Jadhīmah. The Prophet ﷺ sent Khālīd bin Al-Walīd to them after the conquest of Makkah, and they said, “*Ṣaba’na*,”^[2] instead of saying, “*Aslamna*” (we embraced Islām). So Khālīd ordered their execution and the execution of their prisoners (of war); ‘Abdur-Raḥmān bin ‘Awf and ‘Abdullāh bin ‘Umar opposed him. This is the reason behind the dispute that occurred between Khālīd and ‘Abdur-Raḥmān. But in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَإِلَّذِي نَفْسِي بِيَدِهِ لَوْ أَتَقَوْا أَحَدَكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

«None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhūd, it would not reach the level of them equal to an amount as much as one Mudd^[3] of one of them or half of it.»^[4]

Allāh said,

﴿وَلَا وَعَدَ اللَّهُ الْمُسْلِمِينَ﴾

﴿But to all Allāh has promised the best (reward).﴾

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even

[1] Aḥmad 3:266.

[2] Meaning, “we are Sabians.” That was because they did not know the name of the religion of Allāh’s Messenger ﷺ.

[3] A dry measurement of three handfuls.

[4] Muslim 4:25.

though some of them vary in rank and earn a better reward than others as Allāh said,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَائِمِينَ دَرَجَةً ۚ وَلَئِنَّ اللَّهَ لَخَبِيرٌ فَصِلٌ ۝﴾
 ﴿الْمُجَاهِدِينَ عَلَى الْقَائِمِينَ أَجْرًا عَظِيمًا ۝﴾

﴿Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).﴾ (4:95)

There is a Ḥadīth in the Ṣaḥīḥ that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»^[1]

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Ḥadīth. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

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

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Ḥadīth,

[1] Muslim 4:2052.

«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»

«Spending one Dirham is preceded over a hundred thousand.»^[1]

There is no doubt that the people of faith consider Abu Bakr Aş-Şiddiq to be the person who has the best share according to the meaning of this *Āyah*. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿Who is he that will lend Allāh a handsome loan :﴾

‘Umar bin Al-Khaṭṭāb said that this *Āyah* refers to spending in Allāh’s cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this *Āyah*. This is why Allāh the Exalted said in another *Āyah*:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فُضِّلَهُ لَمْ﴾

﴿Who is he that will lend Allāh handsome loan : then (Allāh) will increase it manifold to his credit (in repaying),﴾

and in another *Āyah*,

﴿أَسْخَاغًا كَثِيرَةً﴾

﴿many times﴾ (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Ḥātim recorded that ‘Abdullāh bin Mas‘ūd said, “When this *Āyah*,

^[1] An-Nasā’i 5:59.

﴿مَنْ ذَا الَّذِي يُرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ﴾

«Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying),»

was revealed, Abu Ad-Daḥdāḥ Al-Anṣārī said, 'O Allāh's Messenger! Does Allāh ask us for a loan?' The Prophet ﷺ said,

«نَعَمْ، يَا أَبَا الدَّحْدَاحِ»

«Yes, O Abu Ad-Daḥdāḥ.»

He said, 'Give me your hand, O Allāh's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Daḥdāḥ said, 'Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Daḥdāḥ went to his wife and called her, 'Umm Ad-Daḥdāḥ!' She said, 'Here I am.' He said, 'Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, 'That is a successful trade, O Abu Ad-Daḥdāḥ!' She then transferred her goods and children. The Messenger of Allāh ﷺ said,

«كَمْ مِنْ عَذْقٍ رَدَاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

«How plentiful are the sweet date clusters that Abu Ad-Daḥdāḥ has in Paradise!»

In another narration, the Prophet ﷺ said,

«رُبَّ نَخْلَةٍ مُدَلَّلَةٍ، عُرُوفُهَا دُرٌّ وَبَاقُوتٌ، لِأَبِي الدَّحْدَاحِ فِي الْجَنَّةِ»

«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Daḥdāḥ!»^[1]

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكَ يَوْمَ تَجْعَلُ لِكُلِّ نَفْسٍ نَظِيرًا ۚ وَفِيَ ذَلِكَ هُوَ الْقَوْمُ الْكَافِرُ ۚ﴾ يَوْمَ يَقُولُ الْمُنِفِقُونَ وَالْمُنِفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَمْ يَأْتِ بِالْحُكْمِ فِيهِ

[1] This was recorded by Ibn Abi Ḥātim no. 2430, and Aṭ-Ṭabarī in the Tafsīr of Sūrat Al-Baqarah 2:245, and there is a witness for it with Aḥmad 3:146.

الرَّحْمَةُ وَظُهُرُهُ مِنْ فَيْكِهِ الْعَذَابُ إِنَّ يَأْتِيهِمْ أَلَمٌ لَمَّا كُنْ مَعَكُمْ قَالُوا بَيْنَ وَابِكُمْ وَمِنْهُ أَنْفُسُكُمْ
وَوَرَثَتُمْ وَارَثْتُمْ وَعَرَّيْتُمْ الْأَمَانَةَ حَتَّى جَاءَ أَمْرُ اللَّهِ وَعَزَّيْكُمْ بِاللَّهِ الْغَوْرُ فَإِنَّ قَالِيَهُمْ لَا يُؤْخَذُ
مِنْكُمْ فَذِيَّةٌ وَلَا مِنْ الَّذِينَ كَفَرُوا مَاؤُنْكُمْ أَلْتَارُّ مِنْ مَوْلَانَكُمْ وَيَسْ أَلْصَبْرُ ﴿١٢﴾

¶12. On the Day you shall see the believing men and the believing women – their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!﴿

¶13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾

¶14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allāh came to pass. And the deceiver deceived you in regard to Allāh."﴾

¶15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.﴾

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allāh the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from 'Abdullāh bin Mas'ūd:

﴿يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ﴾

﴿their light running forward before them﴾, he said, "They will pass over the *Ṣiraṭ* according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a

light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth*.^[1]

Aḍ-Ḍaḥḥāk commented on the *Āyah*, "Everyone will be given a light on the Day of Resurrection. When they arrive at the *Ṣirāt*, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allāh, 'O our Lord! Perfect our light for us.'"

Allāh's statement,

﴿وَأَنبِئِهِمْ﴾

﴿and in their right hands.﴾ Aḍ-Ḍaḥḥāk said: "Their Books of Records."^[2] As Allāh said:

﴿فَمَن أُوِّقَ كِتَابُهُ يَمِينِهِ﴾

﴿So whosoever is given his record in his right hand.﴾(17:71)
Allāh said,

﴿بُشْرِكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Glad tidings for you this Day! Gardens under which rivers flow,﴾

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

﴿خَالِدِينَ فِيهَا﴾

﴿to dwell therein forever!﴾, you will remain therein forever,"

﴿ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿Truly, this is the great success!﴾

The Condition of the Hypocrites on the Day of Resurrection

Allāh said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُوا نَفْسًا مِنْ قُرْبِكُمْ﴾

[1] Aṭ-Ṭabari 23:179.

[2] Aṭ-Ṭabari 23:179.

﴿On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!"﴾

Allāh informs us in this *Āyah* of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allāh and His Messenger, obeyed Allāh's commands and avoided His prohibitions. Al-'Awfī, Aḍ-Ḍaḥḥāk and others reported from Ibn 'Abbās: "When the people are gathering in darkness, Allāh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allāh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allāh will extinguish the light for the hypocrites and they will say (to the believers),

﴿أَنْظِرُونَا نَقْتَسِبَ مِنْ نُورِكُمْ﴾

﴿Wait for us! Let us get something from your light.﴾

The believers will reply by saying,

﴿ارْجِعُوا وَرَاءَكُمْ﴾

﴿Go back to your rear!﴾ to the dark area you were in, and look for a light there!"^[1]

Allāh said,

﴿فَضَرَبَ بَيْنَهُمْ سُورًا لَمْ يَأْتِ فِيهَا الرَّحْمَةُ وَظَلَهُمْ مِنْ بَيْتِهِ الْعَذَابُ﴾

﴿So, a wall will be put up between them, with a gate therein.

Inside it will be mercy, and outside it will be torment.﴾

Al-Ḥasan and Qatādah said that the wall mentioned here is located between Paradise and Hellfire.^[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that the wall mentioned in this *Āyah* is the wall that Allāh described in His statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴿And between them will be a (barrier) screen.﴾ (7:46) ^[3]

[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:182, and Ibn Abi Shaybah 13:175.

[3] Aṭ-Ṭabari 23:183.

Similar was reported from Mujāhid and others,^[1] and it is correct. Allāh said,

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ﴾

﴿Inside it will be mercy,﴾ meaning, Paradise and all that is in it,

﴿وَوَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾

﴿and outside it will be torment.﴾ meaning, the Hellfire, according to Qatādah, Ibn Zayd and others.^[2]

Allāh said,

﴿يُنَادُوا رَبَّهُمْ أَلَمْ نَكُنْ مَعَكُمْ﴾

﴿(The hypocrites) will call the believers: "Were we not with you?"﴾

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during Ḥajj), participate in battle by your side and perform all types of acts of worship with you?"

﴿قَالُوا بَلَىٰ﴾

﴿The believers will reply: "Yes!..."﴾ The believers will answer the hypocrites by saying, "Yes, you were with us,

﴿وَلَكِنَّكُمْ فُتِنْتُمْ أَنْفُسَكُمْ وَتَرَفْتُمْ وَارْتَبْتُمْ وَغَرَّبَكُمْ الْأَمَانُ﴾

﴿But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,﴾ "

Qatādah said,

﴿وَتَرَفْتُمْ﴾

﴿you looked forward to destruction﴾, "Of the truth and its people."

﴿وَارْتَبْتُمْ﴾

[1] Aṭ-Ṭabari 23:182.

[2] Aṭ-Ṭabari 23:184.

﴿and you doubted,﴾ that Resurrection occurs after death,

﴿وَعَرَّيْتُمْ الْأَمَانَةَ﴾

﴿and you were deceived by false hopes,﴾ meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

﴿حَتَّىٰ جَاءَ أَمْرُ اللَّهِ﴾

﴿till the command of Allāh came to pass.﴾ meaning: you remained on this path until death came to you,

﴿وَعَرَّيْتُمْ بِاللَّهِ الْفَرُورَ﴾

﴿And the deceiver deceived you in regard to Allāh.﴾

‘the deceiver’ being *Shayṭān*.^[1] Qatādah said, “They were deceived by *Ash-Shayṭān*. By Allāh! They remained deceived until Allāh cast them into Hellfire.”^[2]

The meaning here is that the believers will answer the hypocrites by saying, “You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allāh, little.” Mujāhid commented, “The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!”^[3]

Allāh’s statement,

﴿مَأْوَاكُمْ النَّارُ﴾

﴿Your abode is the Fire.﴾ means, the Fire is your final destination and to it will be your return for residence,

﴿مِنْ مَوْلَانِكُمْ﴾

﴿That is your protector,﴾ meaning, it is the worthy shelter for you

[1] Aṭ-Ṭabari 23:185.

[2] Aṭ-Ṭabari 23:185.

[3] Aṭ-Ṭabari 23:184.

سُورَةُ الْحَدِيدِ

٥٣٩

الْحَدِيدُ

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يُسْرِكُكُمْ إِلَيْهِمْ يَوْمَ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٦﴾ يَوْمَ يَقُولُ الْمُتَّقُونَ وَالْمُتَّقَاتُ لَئِنْ لَمْ يَكُنْ
مَعَنَا أَنْظُرُوا وَفِائِسٌ مِنْ تَوَكُّمِكُمْ قِيلَ أَرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورَةٍ بَابُ بَابِطُهُ فِيهِ الرَّحْمَةُ وَظُهُرُهُ مِنْ قِبَلِهِ
الْعَذَابُ ﴿١٧﴾ يَتَادَوْنَ بِهِمْ أَنْ تَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ
أَنْفُسَكُمْ وَتَرْتَبِّصْتُمْ وَأَرْبَبْتُمْ وَعَرَفْتُمْ الْأَمَانِي حَتَّى جَاءَ أَمْرُ
اللَّهِ وَعَزَّكُمْ بِاللَّهِ الْعَزُورُ ﴿١٨﴾ قَالُوا لَوْ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا
مِنَ الَّذِينَ كَفَرُوا مَا وَدَّعْنَاكُمْ الْآثَرُ هِيَ مَوْلَانَكُمْ وَيَسِّرُ الْمَصِيرُ
﴿١٩﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِيقُونَ ﴿٢٠﴾
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١﴾ إِنَّ الْمُضْطَرِّفِينَ وَالْمُضْطَرِّفَاتِ وَأَقْرَضُوا
اللَّهُ قَرْضًا حَسَنًا لِيُضْعَفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٢٢﴾

rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

﴿١٦﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِيقُونَ ﴿١٧﴾ اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٠﴾

416. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh? And that which has been revealed of the truth, lest

they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. ﴿

417. Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand. ﴿

Encouraging *Khushū'* and the Prohibition of imitating the People of the Scriptures

Allāh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allāh and hearing subtle advice and the recitation of the Qur'ān, so that they may comprehend the Qur'ān, abide by it, and hear and obey?'

Muslim recorded that 'Abdullāh bin Mas'ūd said, "Only four

years separated our acceptance of Islām and the revelation of this Āyah, in which Allāh subtly admonished us,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾

«Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?»

This is the narration Muslim collected, just before the end of his book.^[1] An-Nasā'ī also collected this Ḥadīth in the Tafsīr of this Āyah.^[2] Allāh's statement,

﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَ فَكَالَ عَلَيْهِمُ الْأَمْدُ فَكَتَّ قُلُوبُهُمْ﴾

«Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?»

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh's promises or threats,

﴿وَكَثِيرٌ مِنْهُمْ فَيَقُوتُوا﴾

«And many of them were rebellious.» meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

﴿فِيمَا تَنْقُضُهُمْ يُبَيِّنُ لَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ نَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ. وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ.﴾

«So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the

[1] Muslim 4:2319.

[2] An-Nasā'ī in *Al-Kubrā* 6:481.

Message that was sent to them.﴾(5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allāh's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allāh forbade the believers from imitating them in any way, be it basic or detailed matters.

Allāh the Exalted said,

﴿اعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَكُمْ تَعْقِلُونَ ۝﴾

﴿Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴾

This Āyāh indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allāh brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'ān. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

﴿إِنَّ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُمْضِعُهُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ۝
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّاهِدَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۝﴾

﴿18. Verily, those who give Sadaqāt, men and women, and lend Allāh handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.﴾

﴿19. And those who believe in Allāh and His Messengers. they are the Ṣiddīqūn (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Āyāt - they shall be the dwellers of the blazing Fire.﴾

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allāh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴿and lend Allāh handsome loan,﴾ meaning, they give in charity with a good heart seeking the pleasure of Allāh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allāh's statement,

﴿يُضَاعَفْ لَهُمْ﴾

﴿it shall be increased manifold,﴾ indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

﴿and theirs shall be an honorable good reward.﴾ theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

﴿And those who believe in Allāh and His Messengers – they are the *Siddiqūn*﴾

This completes His description of those who have faith in Him and in His Messengers, by describing them as *Siddiqūn*, true believers. Al-'Awfī reported from Ibn 'Abbās about

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

﴿And those who believe in Allāh and His Messengers – they are the *Siddiqūn*﴾

that its meaning does not continue to the next *Āyah*,

﴿وَالشَّٰهَدَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴿and the martyrs (are) with their Lord. They shall have their reward and their light.﴾^[1]

[1] Aṭ-Ṭabari 23:191.

Abu Aḍ-Ḍuhā (stopped after he) recited,

﴿أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

﴿they are the Ṣiddiqūn﴾, then initiated recitation:

﴿وَالشَّٰهَدَاءُ عِندَ رَبِّهِمْ﴾

﴿and the martyrs (are) with their Lord.﴾^[1]

Masrūq, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and others said similarly.

Al-A'mash narrated from Abu Aḍ-Ḍuhā from Masrūq from 'Abdullāh bin Mas'ūd commented on Allāh's statement,

﴿أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشَّٰهَدَاءُ عِندَ رَبِّهِمْ﴾

﴿they are the Ṣiddiqūn, and the martyrs with their Lord.﴾

"They are of three categories," meaning there are those who spend in charity, the Ṣiddiqūn and the martyrs. Allāh the Exalted said,

﴿وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصَّٰدِقِينَ وَالشَّٰهَدَاءِ
وَالصَّٰلِحِينَ﴾

﴿And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous.﴾(4:69)

Therefore, Allāh made a distinction between the Ṣiddiqīn and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Ṣiddiq is a better status than the martyr. Imām Mālik bin Anas recorded in his *Muwatta'* that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

﴿إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْعَرْشِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدَّرِّيَّ
الْعَابِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ﴾

«The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.»

[1] Aṭ-Ṭabari 23:191.

On that the people said, "O Allāh's Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet ﷺ replied,

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«No! By Him in Whose Hand is my soul! these are for men who believe in Allāh and believe in the Messengers.»

Al-Bukhārī and Muslim also collected this Ḥadīth.^[1]

Allāh's statement,

«وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ»

«and the martyrs with their Lord.» means that they will be in the gardens of Paradise, as recorded in the Ṣaḥīḥ:

«إِنَّ أَرْوَاحَ الشَّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطْلَعَ عَلَيْهِمْ رَبُّكَ اطَّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرْدُّنَا إِلَى الدَّارِ الدُّنْيَا فَتَقَاتِلَ فِيكَ فَتَقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَنْهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, 'Do you want anything?' They said, 'We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.' Allāh said, 'I have decreed that they shall not be returned to it again.'»^[2]

Allāh's statement,

«لَهُمْ أَجْرُهُمْ وَنُورُهُمْ»

«They shall have their reward and their light.», means that Allāh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said that he heard the Messenger of Allāh ﷺ say,

[1] *Faḥ Al-Bārī* 6:368, Muslim 4:2177.

[2] Muslim 3:1502.

«الشَّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هَكَذَا»

«There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this.»

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to 'Umar. The Prophet ﷺ continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَانَ يَضْرِبُ ظَهْرَهُ بِسَوْكِ الطَّلْحِ، جَاءَهُ مِنْهُمْ عَرَبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآثَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَشْرَفَ عَلَى نَفْسِهِ إِشْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ»

«The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category.»^[1]

'Ali bin Al-Madīni also reported this Ḥadīth and said, "This Egyptian chain is Ṣāliḥ useful."^[2] At-Tirmidhi said, "Ḥasan Gharīb."^[3] Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ﴾

«But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.»

[1] Aḥmad 1:23.

[2] Ṭal Al-Ḥadīth 1:349.

[3] Tuḥfat Al-Aḥwadhī 5:274. The statement of 'Ali bin Al-Madīni is regarding which chain is preferred. Most of the scholars consider this Ḥadīth to be weak.

mentions the destination and the condition of the miserable ones, after Allāh mentioned the destination and rewards of the happy ones.

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَبِثٌ وَلَهْوٌ وَرِيسَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَشِبٌ عَيْنٍ أَجَبَ الْكَفَّارَ بَالَهُ ثُمَّ يَجْعُ قَدْرُهُ مُصْفَرًا ثُمَّ يَكُونُ حُلُمًا فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾

﴿20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴾

﴿21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾

This Life of this World is Fleeting Enjoyment

Allāh the Exalted degrades the significance of this life and belittles it by saying,

﴿أَنَّمَا الْحَيَاةُ الدُّنْيَا لَبِثٌ وَلَهْوٌ وَرِيسَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

﴿that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.﴾

meaning, this is the significance of this life to its people, just as He said in another Āyah,

﴿رُزِقَ لِلنَّاسِ مِنْ أَشْهَاتِهِمْ مِنَ الذَّكَاءِ وَالزَّيْنِ وَالْغَنِيِّ وَالْعَنِينِ وَالْمَقْنَطَرِ مِنَ الذَّهَبِ وَالْفَيْضِ وَالْعَيْلِ الْمُسَوَّمِ وَالْأَنْعَامِ وَالْحَرْبِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدُ

حُسْنُ الْمَتَابِ ﴿٢٠﴾

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.﴾(3:14)

Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

﴿كَشَلِّ غَيْثٍ﴾

﴿Like a rain (Ghayth),﴾ which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another Āyah,

﴿وَهُوَ الَّذِي يُزِلُّ الْفَيْثَ مِنْ بَعْدِ مَا قَنَطُوا﴾

﴿And He it is Who sends down the Ghayth (rain) after they have despaired.﴾(42:28)

Allāh's statement,

﴿أَعْجَبَ الْكُفَّارَ بِنِائِهِ﴾

﴿thereof the growth is pleasing to the tiller;﴾ meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

﴿ثُمَّ يَبْجِعُ فَرْدَهُ مُشْفَرًا ثُمَّ يَكُونُ حُطَمًا﴾

﴿afterwards it dries up and you see it turning yellow; then it becomes straw.﴾

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They

then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allāh the Exalted said,

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

«Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.» (30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

﴿وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

«But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.»

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allāh and His good pleasure.

Allāh the Exalted said,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

«And the life of this world is only a deceiving enjoyment.»

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imām Aḥmad recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«لَلْجَنَّةِ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ»

«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»^[1]

[1] Aḥmad 1:387.

Al-Bukhārī collected this *Ḥadīth* through the narration of Ath-Thawri.^[1] This *Ḥadīth* indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,﴾

Allāh the Exalted said in another *Āyah*,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴿And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.﴾ (3:133)

Allāh said here,

﴿أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ. ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ﴾

﴿prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾

meaning, "This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a *Ḥadīth* collected in the *Ṣaḥīḥ* in which the poor emigrants said to the Messenger ﷺ, "O Allāh's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

﴿وَمَا ذَٰلِكَ؟﴾

«Why is that?» They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet ﷺ said,

[1] *Faḥ al-Bārī* 11:328.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٠

الْزُّمَرُ

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٣٩﴾ أَعْلَمُوا أَنَّمَا الْحَيَاةُ
الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ ثُمَّ يَسْحَقُ مَرْتِنُهُ
مُضْضَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿٥٤٠﴾
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٤١﴾ مَا أَصَابَ
مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ
مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٤٢﴾ لِكَيْلَا
تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥٤٣﴾ الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٥٤٤﴾

«أَفَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا
فَعَلْتُمْهُ سَبَقْتُمْ مِّن بَعْدِكُمْ،
وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنكُمْ
إِلَّا مَن صَنَعَ يَنْتَلِ مَا صَنَعْتُمْ:
تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ
دُبِّرَ كُلُّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

«Shall I tell you of a
good deed that, if you
acted upon, you would
catch up with those who
have surpassed you?
none would overtake you
and be better than you,
except those who might
do the same. Say, "Glor-
ious is Allāh," "Allāh is
Most Great," and
"Praise be to Allāh,"
thirty three times each
after every prayer.»
They later came back
and said, "Our

wealthy brethren heard what we did and they started doing
the same." Allāh's Messenger ﷺ said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ»

«This is the favor of Allāh that He gives to whom He wills.»^[1]

﴿مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ ﴿٥٤٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥٤٣﴾ الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٥٤٤﴾

﴿22. No calamity occurs in the earth nor in yourselves but it is

[1] Muslim 1:416.

inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.﴾

﴿23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.﴾

﴿24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.﴾

Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ﴾

﴿No calamity occurs on the earth nor in yourselves﴾ meaning, 'there is nothing that touches you or happens in existence,'

﴿إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾

﴿but it is inscribed in the Book of Decrees before We bring it into existence.﴾

meaning, 'before We created the creation and started life.' Qatādah commented on this Āyah,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ﴾

﴿No calamity occurs on the earth﴾ refers to famine, while,

﴿وَلَا فِي أَنْفُسِكُمْ﴾

﴿or nor in yourselves﴾ refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more."^[1]

This great, honorable Āyah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh's Preordainment and His knowledge of everything before it occurs.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Ās

^[1] At-Ṭabari 23:196.

said, "I heard the Messenger of Allāh ﷺ say,

«قَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«Allāh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.»^[1]

Muslim collected this Ḥadīth in his Ṣaḥīḥ with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«And His Throne was over the water.»

At-Tirmidhi also collected it and said, "Ḥasan Ṣaḥīḥ."^[2] Allāh's statement,

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily, that is easy for Allāh.﴾ means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allāh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allāh said,

﴿لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾

﴿In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.﴾

meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:)

(وَلَا تَفْرَحُوا بِمَا آتَاكُمْ)

[1] Aḥmad 2:169.

[2] Muslim 4:2044, Tuhfat Al-Aḥwadhī 6:370.

(nor rejoice over that which came to you)
meaning, come to you. According to the recitation,

﴿مَا أَنْتُمْ﴾ .

it means *«which has been given to you.»* Both meanings are related.

Allāh says here, 'do not boast before people about what Allāh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allāh destined them for you and provided them for you as provisions. Therefore, do not use what Allāh has granted you as a reason to boast and become arrogant with others.' Allāh's statement,

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

«And Allāh likes not prideful boasters.» meaning, who acts arrogantly with other people. 'Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."^[1]

Censuring the Stinginess

Allāh the Exalted then said,

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾

«Those who are misers and enjoin miserliness upon people.» meaning those who commit evil and encourage people to commit it,

﴿وَمَنْ يَبُولْ﴾

«And whosoever turns away,» from abiding by Allāh's commandments and obeying Him,

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

«then Allāh is Rich, Worthy of all praise.» As Mūsa, peace be upon him, said,

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

«If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.» (14:8)

[1] Aṭ-Ṭabari 23:198.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَصْرُفُ وَرُسُلُهُمُ الْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mīzān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.﴾

The Prophets were given Miracles and Sent with truth and Justice

Allāh the Exalted said next,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

﴿Indeed We have sent Our Messengers with clear proofs﴾

in reference to the miracles, the unequivocal evidences and the plain proofs,

﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ﴾

﴿and revealed with them the Scripture﴾ which contains the true text,

﴿وَالْمِيزَانَ﴾

﴿and the Mīzān﴾, that is, justice, according to Mujāhid, Qatādah and others.^[1] This Āyah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other Āyāt,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

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

﴿فَطَرَتِ اللَّهُ إِلَيْنَا فَنَرَى النَّاسَ عَلَيْهَا﴾

[1] At-Ṭabari 23:200.

﴿Allāh's Fīṭra (religion) with which He has created mankind.﴾
(30:30), and,

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

﴿And the heaven: He has raised it high, and He has set up the Mīzān.﴾(55:7)

This is why Allāh said here,

﴿يَعْلَمُ النَّاسُ بِالْقِسْطِ﴾

﴿that mankind may keep up justice﴾, truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

﴿وَنَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾(6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَبَّنَا بِالْحَقِّ﴾

﴿All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.﴾(7:43)

The Benefits of Iron

Allāh said,

﴿وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿And We brought forth iron wherein is mighty power,﴾

meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allāh's Messenger ﷺ remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,

containing arguments against the idolators and explaining *Tawhīd* with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān. Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.»^[1]

This is why Allāh the Exalted said,

﴿فِيهِ بَأْسٌ شَدِيدٌ﴾

«wherein is mighty power,» in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

﴿وَمَنْفَعٌ لِلنَّاسِ﴾

«as well as many benefits for mankind,» meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh's statement,

﴿وَلِيَعْلَمَ اللَّهُ مَنْ يَضُرُّهُ وَمُسْلِمٌ بِالْغَيْبِ﴾

«that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.»

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

^[1] Aḥmad 2:50, Abu Dāwud 4:314.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤١

الْحَدِيدُ

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَصُدُّهُ عَنْهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٦﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِثْلَهُمْ مَثَلٌ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾ ثُمَّ فَتَنَّا عَلَى آبَائِهِمْ
رُسُلَنَا وَفَقَيْنَا عِيسَى ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً
اتَّبَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آتِيعَةَ رِضْوَانِ اللَّهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٨﴾ يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأَمِنُوا بِرُسُلِهِ يُؤْخَذْ مِنْكُمْ كِفَايَةً مِنْ رَحْمَتِهِ وَيَجْعَلَ لَكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٩﴾ إِنَّا لَا نَعْلَمُ
أَهْلَ الْكِتَابِ إِلَّا الْفَاقِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

«Verily, Allāh is Powerful, Almighty.» meaning, surely, Allāh is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allāh does not need mankind's help, but He ordered Jihād to test people with each other.

«وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِثْلَهُمْ مَثَلٌ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ثُمَّ فَتَنَّا عَلَى آبَائِهِمْ رُسُلَنَا وَفَقَيْنَا عِيسَى ابْنَ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً اتَّبَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آتِيعَةَ

رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

﴿26. And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.﴾

﴿27. Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injil. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.﴾

Many of the Nations of the Prophets were Rebellious

Allāh the Exalted states that since He sent Nūḥ, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh's *Khalīl*, peace be upon him, were from Ibrāhīm's offspring. Allāh the Exalted said in another *Āyah*:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿and placed in their offspring prophethood and Scripture.﴾
[29:27]

The last among the Prophets of the Children of Israel was 'Isā, son of Mary, who prophesied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

﴿ثُمَّ فَتَيْنَا عَلَىٰ مَائِدَتِهِمْ رَسُولَنَا وَفَعَلْنَا بِنُوحٍ وَآلِهِ مَا نَشَاءُ﴾

﴿Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injīl.﴾

referring to the Injīl that Allāh revealed to him,

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ﴾

﴿And We ordained in the hearts of those who followed him,﴾
i.e., the disciples,

﴿رَأْفَةً﴾

﴿compassion﴾ and tenderness,

﴿وَرَحْمَةً﴾

﴿and mercy.﴾ toward the creatures. Allāh's statement,

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾

﴿But the monasticism which they invented for themselves,﴾
refers to the monasticism that the Christian nation invented,

﴿مَا كَتَبْنَا عَلَيْهِمْ﴾

﴿We did not prescribe for them﴾

'We – Allāh – did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

﴿إِلَّا أَنْعَمَ رِضْوَانُ اللَّهِ﴾

﴿only to please Allāh therewith,﴾ The first is that they wanted to please Allāh by inventing monasticism. Saʿīd bin Jubayr and Qatādah said this.^[1] The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh." Allāh's statement,

﴿فَمَا رَعَوْهَا حَقَّ رِعَائِهَا﴾

﴿but that they did not observe it with the right observance.﴾

meaning, they did not abide by what they ordered themselves to do. This Āyah criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu 'Abdur-Raḥmān An-Nasā'ī – and this is his wording - recorded that Ibn 'Abbās said, "There were kings after 'Īsā who changed the Tawrah and the Injil when there were still believers who recited Tawrah and the Injil. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' – they recite the Āyah,

﴿وَمَنْ لَّا يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾(5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Āyāt our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrah and Injil to using the corrupted version only. They said, 'Why do you want us to do that, let us be.' Some of them said, 'Build a narrow elevated tower for us and let us ascend

[1] Aṭ-Ṭabari 23:203.

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, 'Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, 'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allāh the Exalted and Most Honored sent down this Āyah,

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آيَةً رَضُوا اللَّهَ فَمَا رَعَوْهَا حَقَّ رِعَائِهَا﴾

«But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance.»^[1]

Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

«Every Prophet has Rahbāniyyah (monasticism); Jihād in the cause of Allāh, the Exalted and Most Honored, is the Rahbāniyyah of this Ummah.»

Al-Ḥāfiẓ Abu Ya'lā collected this Ḥadīth and in this narration, the Prophet ﷺ said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Every Ummah has Rahbāniyyah; Jihād in the cause of Allāh is the Rahbāniyyah of this Ummah.»^[2]

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa'īd said that he asked the same of Allāh's Messenger ﷺ. Abu Sa'īd said, "So, I advise you to adhere by the *Taqwā* of Allāh, because it is the chief of all matters. Fulfill the obligation of *Jihad*, because it is the *Rahbāniyyah* of Islām. Take care of

[1] Aṭ-Ṭabari 23:203, An-Nasā'ī 8:231.

[2] Aḥmad 3:266. Abu Ya'lā no. 4204. See the following note.

remembering Allāh and reciting the Qur'ān, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imām Aḥmad collected this Ḥadīth.^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُولِهِ يُؤْزِقْ كِلَاهِمَا مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ إِنَّمَا يَهْتَكِرُ أَهْلُ الْكِتَابِ أَلَّا يُقْدِرُونَ عَلَى شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾

﴿28. O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.﴾

The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a Ḥadīth that An-Nasā'ī collected from Ibn 'Abbās that this Āyah is about the People of the Scriptures who believe in Islām, and that they will earn double their reward if they do so. There is an Āyah in Sūrat Al-Qaṣaṣ to support this meaning.^[2] Also, there is a Ḥadīth from Ash-Sha'bi from Abu Burdah from his father from Abu Mūsa Al-Ash'ari that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ: رَجُلٌ مِّنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ مَّمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ فَلَهُ أَجْرَانِ، وَرَجُلٌ أَدَّبَ أُمَّتَهُ فَأُحْسِنَ تَأْدِيبُهَا، ثُمَّ أَغْتَنَّا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

«Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet

[1] Aḥmad 3:82. These narrations are weak, Al-Albānī graded the narration of Abu Sa'īd Ḥasan in support of the meaning. See of the above Ḥadīths in Aṣ-Ṣaḥīḥah no. 555.

[2] See Sūrat Al-Qaṣaṣ 28:52-54

and then believes in me, will get a double reward. A slave who fulfills Allāh's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.»

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[1] Aḍ-Ḍaḥḥāk, 'Utbah bin Abi Ḥakīm and others agreed with Ibn 'Abbās in this, and Ibn Jarīr preferred it.^[2]

Allāh the Exalted said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«O you who believe! If you have Taqwā of Allāh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allāh is Owner of the great bounty.» (8:29)

Sa'īd bin 'Abdul-'Azīz said, 'Umar bin Al-Khaṭṭāb asked a Jewish rabbi, 'What is the maximum a reward would be increased for you?' He replied, 'A Kifl (portion) which is about three hundred and fifty good merits.' So 'Umar said, 'Praise be to Allāh who gave us two Kifls.' Then Sa'īd mentioned Allāh's saying:

﴿يُؤْتِيَكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ﴾

«He will give you a double portion of His mercy.»

Sa'īd said, "And the two Kifls on Friday are similar to that." This was recorded by Ibn Jarīr.^[3]

This view has support from the Ḥadīth that Imām Aḥmad recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said,

«مَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عُمَلًا فَقَالَ: مَنْ يَعْمَلْ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِرَاطٍ قِرَاطٍ؟ أَلَا فَعَمِلْتُ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلْ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِرَاطٍ قِرَاطٍ؟ أَلَا فَعَمِلْتُ

[1] *Fath Al-Bāri* 1:229, Muslim 1:134.

[2] *Aṭ-Ṭabari* 23:208, 210.

[3] *Aṭ-Ṭabari* 23:210.

النَّصَارَى، ثُمَّ قَالَ: مَنْ يَتَمَلُّ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى فِرَاطَيْنِ فِرَاطَيْنِ؟ أَلَا فَأَنْتُمْ الَّذِينَ عَمِلْتُمْ، فَغَضِبَ النَّصَارَى وَالْيَهُودُ وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلَّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ»

«The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qīrāt (a special weight of gold) each?" So, the Jews worked. The person asked, "Who will do the work for me from the Zuhr prayer to the time of the 'Aṣr prayer for one Qīrāt each?" So, the Christians worked. Then the person asked, "Who will do the work for me from 'Aṣr prayer until sunset for two Qīrāt each?" You are those who did this work. The Jews and the Christians got angry and said, "We did more work, but got less wages." Allāh said, "Have I been unjust to you with your reward?" They said, "No." So, Allāh said, "Then it is My grace which I bestow on whomever I will."»^[1]

Al-Bukhārī collected this Ḥadīth.^[2]

Al-Bukhārī recorded that Abu Mūsa said that the Prophet ﷺ said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا إِلَى يَضْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلًا، فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمَلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ جِئَ صَلَاةُ الْعَصْرِ قَالُوا: مَا عَمِلْنَا بَاطِلًا، وَلَكِ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ: أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ، فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أَجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قِيلُوا مِنْ هَذَا الثَّوْرِ»

[1] Aḥmad 2:6, 111.

[2] Faṭḥ Al-Bārī 4:521 and 6:571.

«The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Aṣr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islām).» Al-Bukhārī was alone in recording it.^[1]

Allāh the Exalted said;

﴿إِنَّمَا يَمَلِكُ أَهْلَ الْكِتَابِ أَنْ يَفْعَلُوا عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ﴾

«So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh,»

meaning, so that they become sure that they cannot prevent what Allāh gives, or give what Allāh prevents,

﴿وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.»

This is the end of the Tafsīr of Sūrat Al-Ḥadīd, all praise is due to Allāh, and all favors come from Him.

^[1] Fath. Al-Bārī 4:523.