

58. Al-Mujadilah (the Reasoning)

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The Tafsīr of Sūrat Al-Mujādilah (Chapter - 58)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿1. Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾

Reason for revealing this Sūrah

Imām Aḥmad recorded that ‘Ā’ishah said, “All praise be to Allāh, Who hears all voices. “The woman who disputed” came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this Āyah,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband.﴾^[1] till the end of this Āyah.

Al-Bukhārī collected this Ḥadīth without a chain of narration in the Book of *Tawḥīd* in his *Ṣaḥīḥ*.^[2] An-Nasā’ī, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr also collected this Ḥadīth.^[3]

In the narration that Ibn Abi Ḥātim collected, ‘Ā’ishah said, “Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha’labah said while some of it I

^[1] Aḥmad 6:46.

^[2] *Faṭḥ Al-Bārī* 13:384.

^[3] An-Nasā’ī 6:168, Ibn Mājah 1:67, and Aṭ-Ṭabari 23:225.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْحَجَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يَظْهَرُونَ
مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ إِلَّا الَّتِي
وَلَدَتْهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُكْرَمًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ
اللَّهَ لَعَفْوٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يَظْهَرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ ذَلِكَ لَكُمْ تُعَظَّرُونَ
بِهِ ۖ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ
مِسْكِينًا ذَلِكَ لِمُؤْمَرِي اللَّهِ وَرَسُولِهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ لَعَنُوا
كَامَاتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ يَنْذِرُ لِّلْكَافِرِينَ
عَذَابٌ مُّهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

could not hear. She was complaining to Allāh's Messenger ﷺ about her husband. She said, 'O Allāh's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the *Zihār*¹¹ on me! O Allāh! I complain to you.' Soon after, Jibrīl brought down this *Āyah*,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband,﴾

She added, "Her husband was Aws bin Aṣ-Ṣāmit."¹²

﴿الَّذِينَ يَظْهَرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدَتْهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُكْرَمًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفْوٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يَظْهَرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ ذَلِكَ لَكُمْ تُعَظَّرُونَ بِهِ ۖ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِمُؤْمَرِي اللَّهِ وَرَسُولِهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾﴾

﴿2. Those among you who make their wives unlawful to them by *Zihār* they cannot be their mothers. None can be their

^[1] *Az-Zihār* refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

^[2] *Aṭ-Ṭabari* 23:226

mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.﴾

﴿3. And those who make unlawful to them (their wives) by Zihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allāh is All-Aware of what you do.﴾

﴿4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.﴾

Az-Zihār and the Atonement for It

Imām Aḥmad recorded that Khuwaylah bint Tha'labah said, "By Allāh! Allāh sent down the beginning of Sūrat Al-Mujādilah in connection with me and 'Aws bin Aṣ-Ṣāmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allāh and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allāh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said,

«يَا خُوَيْلَةَ، ابْنُ عَمَلِكٍ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللَّهَ فِيهِ»

«O Khuwaylah! Your cousin is an old man, so have Taqwā of Allāh regarding him.»

By Allāh! Before I departed, parts of the Qur'ān were revealed about me. Allāh's Messenger ﷺ felt the hardship upon

receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَّةُ، قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ قُرْآنًا»

«O Khuwaylah! Allāh has revealed something about you and your spouse.» He recited to me,

«قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ

بَصِيرٌ ﴿١﴾»

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾, until,

«وَالْكَافِرُونَ عَذَابٌ أَلِيمٌ ﴿٢﴾»

«And for disbelievers, there is a painful torment.﴾ He ﷺ then said to me,

«مُرِّيهِ فَلْيَغْنِ رَقَبَةً»

«Command him to free a slave.» I said, ‘O Allāh’s Messenger! He does not have any to free.’ He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَابَعَيْنِ»

«Let him fast for two consecutive months.»

I said, ‘By Allāh! He is an old man and cannot fast.’ He said,

«فَلْيُطْعِمْ سِتِينَ يَسْكِينًا وَشَقًّا مِنْ تَمْرٍ»

«Let him feed sixty poor people a Wasq^[1] of dates.»

I said, ‘O Allāh’s Messenger! By Allāh, he does not have any of that.’ He ﷺ said,

«فَإِنَّا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ»

«We will help him with a basket^[2] of dates.»

I said, ‘And I, O Allāh’s Messenger! I will help him with another.’ He said,

[1] One Wasq refers to a measurement of a camel-load or the equivalent of 60 Ṣā’ or approximately 165 liters.

[2] Which was about fifteen Ṣā’.

«فَذَا صَبْتُ وَأَخْسَنْتِ فَأَذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَوصِي بِابْنِ عَمِّكَ خَيْرًا»

«You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.»

I did that.”^[1] Abu Dāwud also collected this *Ḥadīth* in the Book of Divorce in his *Sunan*,^[2] according to which her name is Khawlah bint Tha‘labah. She is also known as Khawlah bint Mālik bin Tha‘labah, and Khuwaylah. All these are close to each other, and Allāh knows best. This is what is correct about the reason behind revealing this *Sūrah*.

Therefore, Allāh’s statement,

﴿الَّذِينَ يَبْطَلُونَ مِنْكُمْ مِنْ نِسَائِهِمْ﴾

«Those among you who make their wives unlawful to them by *Zihār*»

refers to *Zihār*, which is derived from *Az-Zahr*, meaning, the back. During the time of *Jāhiliyyah*, when one wanted to declare *Zihār* towards his wife, he would say, “To me, you are like the back of my mother.” That was one way they issued divorce during that time. Allāh allowed this *Ummah* to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of *Jāhiliyyah*.

Allāh said,

﴿مَا مِنْ أُمَّهَاتٍ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ﴾

«they cannot be their mothers. None can be their mothers except those who gave them birth.»

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allāh said,

﴿وَأَنَّهُمْ يَقُولُونَ سُكْرًا وَنَافَرًا﴾

«And verily, they utter an ill word and a lie.» meaning, false and sinful speech,

﴿وَأَنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ﴾

[1] Aḥmad 6:410.

[2] Abu Dāwud 2:662, 664.

﴿And verily, Allāh is Oft-Pardoning, Oft-Forgiving.﴾

meaning, 'what you used to do during the time of *Jāhiliyyah*, and what accidentally slips out of your mouth, unintentionally.'

Allāh's statement,

﴿وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَابِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا﴾

﴿And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered,﴾

Ash-Shāfi'ī said, "It means to keep her for a while after the *Zihār*, without divorcing her, even though his is able to do so." Aḥmad bin Ḥanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the *Āyah* for his statement." It has been quoted from Mālik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa'īd bin Jubayr said that this *Āyah*,

﴿ثُمَّ يَعُودُونَ لِمَا قَالُوا﴾

﴿and wish to free themselves from what they uttered,﴾

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Ḥasan Al-Baṣrī said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿مِن قَبْلِ أَنْ يَتَنَاسَأَ﴾

﴿before they touch each other.﴾ "The 'touching' refers here to sexual intercourse."^[1] Similar was said by 'Aṭā', Az-Zuhri, Qatādah and Muqātil bin Ḥayyān. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The *Sunan* compilers recorded from 'Ikrimah, from Ibn 'Abbās that a man said, "O Allāh's Messenger! I pronounced *Zihār* on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger ﷺ said,

«مَا حَمَلَكَ عَلَىٰ ذَٰلِكَ يَرْحَمُكَ اللَّهُ»

[1] Aṭ-Ṭabari 23:231.

«May Allāh grant you His mercy, what made you do that?»

He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet ﷺ said,

«فَلَا تَقْرَبُهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ»

«Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do.»

At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ*." Abu Dāwud and An-Nasā'ī also recorded it.^[1]

Allāh said,

﴿فَتَعْرِضُ رَفِئًا﴾

«(the penalty) in that case is the freeing of a slave»

indicating the necessity of freeing a slave before they touch each other. This Āyah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

﴿ذَلِكَ نُوَعِّظُكُمْ بِهِ﴾

«That is an admonition to you.» meaning, a warning to threaten you in this case.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«And Allāh is All-Aware of what you do.»

meaning, He is All-Knower in what brings you benefit. Allāh's statement,

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَآتَا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا﴾

«And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.»

is explained by the Ḥadīths that prescribe these punishments in this order, just as in the Ḥadīth collected in the Two Ṣaḥīḥs about the man who had sexual intercourse with his wife during the day, in Ramaḍān.^[2] Allāh said,

[1] Abu Dāwud 2:666, *Tuḥfat Al-Aḥwadhī* 4:380, An-Nasā'ī 6:167, and Ibn Mājah 1:666.

[2] *Faṭḥ Al-Bārī* 4:193, Muslim 2:781.

﴿ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

﴿That is in order that you may have perfect faith in Allāh and His Messenger.﴾

meaning, 'We legislated this punishment so that you acquire this trait,'

﴿وَذَٰلِكَ حُدُودُ اللَّهِ﴾

﴿These are the limits set by Allāh.﴾ meaning, the things that He has forbidden, so do not transgress them,

﴿وَالَّذِينَ عَذَابُ آيَةٍ﴾

﴿And for disbelievers, there is a painful torment.﴾

meaning, those who do not believe and do not abide by the rulings of Islāmic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

﴿إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كُنُوزًا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَرْلًا مَا بَيْنَ بَيْنَتٍ
وَاللَّذِينَ عَذَابُ مُهِينٍ ۖ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۚ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَكْثَرُ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا
هُوَ مَعَهُمْ إِنَّمَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٧﴾

﴿5. Verily, those who oppose Allāh and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Āyāt. And for the disbelievers is a disgraceful torment.﴾

﴿6. On the Day when Allāh will resurrect them all together and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.﴾

﴿7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,

Allāh is the All-Knower of everything.﴾

Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger ﷺ and contradict His commandments,

﴿كُنُوزًا كَمَا كُنْتَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿will be disgraced as those before them were disgraced﴾

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

﴿وَقَدْ أَرْسَلْنَا مَا آتَيْنَا بِكَ يَٰرَسُولُ﴾

﴿And We have sent down clear Āyāt.﴾ meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

﴿وَاللَّكَفْرِينَ عَذَابٌ مُهِينٌ﴾

﴿And for the disbelievers is a disgraceful torment﴾ meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

﴿يَوْمَ يَجْعَلُ اللَّهُ جَمْعَهُمْ﴾

﴿On the Day when Allāh will resurrect them all together﴾

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

﴿فَيُنَبِّئُهُمْ بِمَا عَمِلُوا﴾

﴿and inform them of what they did.﴾

He will tell them all that they did in detail, whether good or evil,

﴿أَخَصَّنَا اللَّهُ وَنَسَوْنَهُ﴾

﴿Allāh has kept account of it, while they have forgotten it.﴾

meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ﴾

﴿And Allāh is Witness over all things.﴾ meaning, nothing escapes

His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allāh's Knowledge encompasses Creation

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ﴾

﴿Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three﴾, i.e., secret consultation of three,

﴿إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَهُ إِلَّا هُوَ سَادُسُهُمْ وَلَا أَذَنٌ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾

﴿but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be.﴾

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغَيْبُ﴾

﴿Know they not that Allāh knows their secret ideas, and their Najwā, and that Allāh is the All-Knower of the unseen.﴾ (9:78),

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلْ وَرُسُلَنَا لَدَيْهِمْ يَكْتُبُونَ﴾

﴿Or do they think that We hear not their secrets and their private Najwā? And Our messengers are by them to record.﴾ (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this “with” refers to Allāh’s knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٣

الْمُجَادِلَةُ

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
 مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَافِعُهُمْ وَلَا حِصْمَ لَهُ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا آذَنَ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا أَنْتُمْ بِنِعْمَتِهِ
 إِيمَاءُ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
 نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَبَّهُونَ بِالْإِنْمِرِ
 وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءَكَ حَيْوَتُكَ بِمَا تُحْيِيكَ
 بِهِ اللَّهُ وَ يَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
 جَهَنَّمُ يَصْلَوْنَهَا فَيُفْسَدُ الْمَصِيرُ ﴿٩﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا
 تَنَجَّيْتُمْ فَلَا تَنْتَجِبُوا بِالْإِنْمِرِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجِبُوا
 بِالْبِرِّ وَالنَّقْوَى وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٠﴾ إِنَّمَا النَّجْوَى
 مِنَ الشَّيْطَانِ لِيَحْزُرَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا
 إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ يَأْتِيهَا الَّذِينَ
 ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِ الْمَجْلِسِ فَأَقْسَحُوا يَتَسَحَّجُ
 اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشَرُوا بِإِذْنِ اللَّهِ الَّذِينَ ءَامَنُوا
 مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢﴾

﴿ثُمَّ بَيَّنَّهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is the All-Knower of everything.»

I m ā m A ḥ m a d commented, "Allāh began the Āyah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى
 ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَبَّهُونَ
 بِالْإِنْمِرِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ
 وَإِذَا جَاءَكَ حَيْوَتُكَ بِمَا تُحْيِيكَ بِهِ
 اللَّهُ وَ يَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
 اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ

يَصْلَوْنَهَا فَيُفْسَدُ الْمَصِيرُ ﴿٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنْتَجِبُوا بِالْإِنْمِرِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجِبُوا بِالْبِرِّ وَالنَّقْوَى وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُرَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

﴿8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!﴾

﴿9. O you who believe! When you hold secret counsel, do it not

for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾

﴿10. Secret counsels are only from Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾

The Evil of the Jews

Ibn Abi Najīḥ reported from Mujāhid,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُوَ عَنْهُ﴾

﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,﴾

He said, "The Jews."^[1] Similar was said by Muqātil bin Ḥayyān, who added, "The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the *Najwā*. Allāh the Exalted sent down this *Āyah* in their case,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُوَ عَنْهُ﴾

﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden﴾."^[2]

Allāh's statement,

﴿وَيَتَشَاوَرُونَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ﴾

﴿and conspired together for sin and wrongdoing and disobedience to the Messenger﴾.

[1] Aṭ-Ṭabari 23:236.

[2] *Ad-Durr Al-Manthūr* 8:80. This is a *Mursal* narration. See the section about narrations in the beginning of the book.

means, they used to talk to each other,

﴿بِالْإِثْمِ﴾

﴿for sin﴾ which involves themselves,

﴿وَالْمَذَوْنِ﴾

﴿and wrongdoing﴾ which effects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

﴿وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾

﴿And when they come to you, they greet you with a greeting wherewith Allāh greets you not,﴾

Ibn Abi Hātim recorded that 'Ā'ishah said, "Some Jews came to the Prophet ﷺ and greeted him by saying, 'As-Sām 'Alayka,'^[1] O Abul-Qāsim.' So I said to them, 'wa 'Alaykum As-Sām (the same death be upon you).' The Prophet ﷺ said,

«بَا عَائِشَةُ! إِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

«O 'Ā'ishah, Allāh does not like rudeness and foul speech.»

I said, 'Didn't you hear them say, 'As-Sām Alayka?' He ﷺ said,

«أَوْ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُمْ»

«Didn't you hear me answering them back by saying, 'Wa 'Alaykum (And the same upon you)?'»

Allāh the Exalted then sent down this Āyah,

﴿وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾

﴿And when they come to you, they greet you with a greeting wherewith Allāh greets you not,﴾^[2]

The narration collected in the Ṣaḥīḥ states that 'Ā'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allāh said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيْنَا»

«Allāh accepts our supplication against them, but not theirs

^[1] See below.

^[2] Aṭ-Ṭabari 23:236, 237.

against us.»^[1]

Ibn Jarīr recorded that Anas bin Mālik said, "A Jew passed by Allāh's Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allāh's Messenger ﷺ then said to his Companions,

«مَلْ تَدْرُونَ مَا قَالَ؟»

«Do you know what he just said?»

They said, 'He said: As-Salām, O Allāh's Messenger.' The Prophet ﷺ said,

«بَلْ قَالَ: سَامَ عَلَيَكُمْ»

«Rather he said, Sām 'Alaykum.» meaning, 'may you disgrace your religion.' Allāh's Messenger ﷺ then said,

«رُدُّوهُ»

«Bring him back,» and when he was brought back, the Prophet ﷺ asked him,

«أَنْتَ: سَامَ عَلَيَكُمْ؟»

«Did you say: Sām 'Alaykum?»

He said, 'Yes.' The Prophet ﷺ then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ»

«When the people of the Book greet you, say, 'Wa 'Alaykum.'» meaning, 'and the same on you too.'^[2] The basis for the Ḥadīth of Anas is in the Ṣaḥīḥ and similar to this Ḥadīth of 'Ā'ishah is in the Ṣaḥīḥ.^[3]

Allāh said,

﴿وَيَقُولُونَ قَدْ أَنْفَسْنَا لَوْلَا بِعَمَلِنَا اللَّهُ بِمَا نَقُولُ﴾

«and say within themselves: "Why should Allāh punish us not for what we say?"»

means, the Jews say these words, changing the meaning of the Islāmic greeting, into an abusive statement, and then say,

[1] *Faṭḥ Al-Bāri* 10:466.

[2] *Aṭ-Ṭabari* 23:240.

[3] *Faṭḥ Al-Bāri* 10:463.

'Had he been a Prophet, Allāh would have punished us for what we said. Allāh knows what we conceal. Therefore, if Muḥammad were a Prophet, Allāh would have sent His punishment on us sooner, in this life.' Allāh the Exalted replied,

﴿حَسْبُهُمْ جَهَنَّمُ﴾

«Hell will be sufficient for them ;» ell should be sufficient for them in the Hereafter,

﴿يَصَلُّونَهَا فِئْسَ الْمَصِيرُ﴾

«they will enter therein. And worst indeed is that destination!»

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Jews used to say, "Sām 'Alayka," to Allāh's Messenger ﷺ. They would say then within themselves, "Why does Allāh not punish us for what we say?" This Āyah was later revealed,

﴿وَإِذَا جَاءَكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فِئْسَ الْمَصِيرُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!»^[1]

Its chain of narration is Ḥasan, but they (Al-Bukhāri and Muslim) did not collect it.

Manners of the Najwā, (Secret Counsel)

Allāh the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّبِعْتُمْ فَلَا تَتَّبِعُوا بِالْإِنِّرِ وَالْمُذْمُونَ وَمَتَّبِعْتِ الرَّسُولَ﴾

«O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,»

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

^[1] Aḥmad 2:170.

﴿وَتَتَجَرَّأُ بِالْبِرِّ وَالْتَقْوَىٰ وَتَأْتُوا اللَّهَ إِلَيْتِ إِلَيْهِ تُعْشَرُونَ﴾

﴿but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿An-Najwā are only from the Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾

Allāh states that secret talks, where the believers feel anxious, are

﴿مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ آمَنُوا﴾

﴿only from Shayṭān, in order that he may cause grief to the believers.﴾

meaning, that those who hold such counsels do so because of the lures of the devil,

﴿لِيَحْزُونَ الَّذِينَ آمَنُوا﴾

﴿in order that he may cause grief to the believers.﴾

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil *Najwā*, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The *Sunnah* also forbids the *Najwā* so that no Muslim is bothered by it. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَجَاوَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ»

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would

cause him to be worried.»^[1]

This Ḥadīth is collected in the Two Ṣaḥīḥs using a chain of narration that contained Al-A'mash.^[2] 'Abdur-Razzāq narrated that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا كُنتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اِثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنَّ ذَلِكَ يُخْزِنُهُ»

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.»^[3] Muslim collected this Ḥadīth.^[4]

﴿يَأْتِيَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّوْا فِي الْمَجْلِسِ فَأَتَسَّوْا بِسَخِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا بِرَفْعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْوِلَاةَ دَرَجَتٌ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

411. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degress those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.﴾

Manners for Assemblies

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

﴿يَأْتِيَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّوْا فِي الْمَجْلِسِ﴾

﴿O you who believe! When you are told to make room in the assemblies,﴾

﴿فَأَتَسَّوْا بِسَخِ اللَّهُ لَكُمْ﴾

﴿make room. Allāh will give you room.﴾

Indeed, the reward or recompense depends on the type of action. In a Ḥadīth, the Prophet ﷺ said,

«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

[1] Aḥmad 1:425, 431.

[2] Faṭḥ Al-Bārī 11:58, Muslim 4:1718.

[3] 'Abdur-Razzāq 11:26.

[4] Muslim 4:1717.

«Whoever builds a Masjid for Allāh, Allāh builds for him a house in Paradise.»^[1]

In another Ḥadīth, the Prophet ﷺ said,

«وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«He who relieves a difficulty for a person living in straitened circumstances, then Allāh will relieve the difficulties of this life and the Hereafter for him. Surely, Allāh helps the servant as long as the servant helps his brother.»^[2]

There are many similar Ḥadīths. This is why Allāh the Exalted said,

﴿فَاتَّسِعُوا بَسَّحَ اللَّهُ لَكُمْ﴾

«make room. Allāh will give you room.»

Qatādah said, «This Āyah was revealed about gatherings in places where Allāh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not lose their places. Allāh the Exalted commanded them to spread out and make room for each other.»^[3]

Imām Aḥmad and Imām Ash-Shāfi'ī recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، وَلَكِنْ فَتَسَحُّوا وَتَوَسَّعُوا»

«One of you should not remove someone from his place and sit in it, but instead, spread out and make room.»^[4]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[5] Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ افْتَسَحُوا يَفْسَحِ اللَّهُ لَكُمْ»

«A man should not remove another man from his place and

[1] Faṭḥ Al-Bāri 1:648.

[2] Muslim 4:2074.

[3] Aṭ-Ṭabari 23:244.

[4] Aḥmad 2:126, and Tartīb Ash-Shāfi'ī 2:186.

[5] Faṭḥ Al-Bāri 1:64, Muslim 4:1714.

then sit in it. Rather spread out and make room and Allāh will make room for you.»^[1]

Imām Aḥmad also recorded this Ḥadīth with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِيهِ، وَلَكِنْ افْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ»

«A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you.»^[2]

It has been reported that Ibn ‘Abbās, Al-Ḥasan Al-Baṣri and others said that:

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ﴾

«When you are told to make room in the assemblies, make room. Allāh will give you room.» means to war assemblies, and that,

﴿وَإِذَا قِيلَ ائْزُرُوا فَاُئْزُرُوا﴾

«And when you are told to rise up, then rise up.» means, “Get up to fight.”^[3] Qatādah said

﴿وَإِذَا قِيلَ ائْزُرُوا فَاُئْزُرُوا﴾

«And when you are told to rise up, then rise up.» means, “When you are called to any type of good, then respond.”^[4]

The Virtues of Knowledge and People of Knowledge

Allāh’s statement,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this

[1] Aḥmad 2:523.

[2] Aḥmad 2:338.

[3] Aṭ-Ṭabari 23:244, Al-Qurṭubi 17:299, and Ad-Durr Al-Manthūr 8:82.

[4] Aṭ-Ṭabari 23:245.

will diminish his right or honor. Rather, this will increase his virtue and status with Allāh, and Allāh the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allāh will elevate his status and make him known by his good behavior. the statement of Allāh the Exalted,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.﴾

meaning, surely, Allāh is Aware of those who deserve this reward and those who are not worthy of it.

Imām Aḥmad recorded that Abu Aṭ-Ṭufayl 'Āmir bin Wathilah said that Nāfi' bin 'Abdul-Ḥārith met 'Umar bin Al-Khaṭṭāb in the area of 'Uṣfān. 'Umar appointed Abu Aṭ-Ṭufayl to be the governor of Makkah. 'Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." 'Āmir said, "I appointed Ibn Abzā, one of our freed slaves, as my deputy." 'Umar said, "You made a freed slave their governor in your absence?" He said, "O Leader of the faithful! He has memorized Allāh's Book and has knowledge of regulations of inheritance, along with being a proficient judge." 'Umar said, "Surely, your Prophet ﷺ has said,

﴿إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ الْآخَرِينَ﴾

'Verily, Allāh elevates some people and degrades others, on account of this Book.'»^[1] Muslim collected this Ḥadīth.^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَسَاءَلْتُمُ الرُّسُلَ فَقَدِّمُوا بَيْنَ يَدَيْكُمْ صَدَقَاتٍ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْيَرُ ۖ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝۱۲﴾ مَا أَشْفَقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَعْمَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقْبِمُوا صَلَاةَ وَآتُوا الزَّكَاةَ وَاطْبِعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿۱۳﴾﴾

﴿12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But

[1] Aḥmad 1:35.

[2] Muslim 1:559.

if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.﴾

The Order to give Charity before One speaks to the Prophet ﷺ in private

Allāh commanded His believing servants, when any of them wanted to speak with Allāh's Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allāh the Exalted said,

﴿ذَلِكَ خَيْرٌ لَّكُمْ وَطَهِرٌ﴾

﴿That will be better and purer for you.﴾ then He said,

﴿فَإِنْ لَّمْ يَجِدُوا﴾

﴿But if you find not.﴾ meaning, if he is unable to do so due to poverty,

﴿فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

He only commanded those who are financially able to give this type of charity. Allāh the Exalted said,

﴿أَلَمْ نَقْتَضِمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيَّ بِحُكْمِكُمْ صَافِيَةً﴾

﴿Are you afraid of spending in charity before your private consultation?﴾

meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

﴿فَإِذْ لَمْ تَمْلِكُوا رَبَّكَ اللَّهُ عَلَيْكُمْ فَأَيِّمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاتَّبِعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ

بِمَا تَعْمَلُونَ﴾

﴿If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.﴾

Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abi Ṭalīb.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿فَقَدِمُوا بَيْنَ يَدَيِ نَجْوَىٰكُمْ صَدَقَةٌ﴾

﴿spend something in charity before your private consultation.﴾

"The Muslims kept asking Allāh's Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this *Āyah*,

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا بِكَ قَبْلَ هَٰذَا رُسُلًا مِّنْ قَبْلِكَ فَكَذَّبُوا بِآيَاتِنَا فَاحْزَنُوا ۚ﴾

﴿Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh﴾

Thus Allāh made things easy and lenient for them."^[1]

'Ikrimah and Al-Ḥasan Al-Baṣrī commented on Allāh's statement:

﴿فَقَدِمُوا بَيْنَ يَدَيِ نَجْوَىٰكُمْ صَدَقَةٌ﴾

﴿spend something in charity before your private consultation.﴾

"This was abrogated by the next *Āyah*:

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا بِكَ قَبْلَ هَٰذَا رُسُلًا مِّنْ قَبْلِكَ فَكَذَّبُوا بِآيَاتِنَا فَاحْزَنُوا ۚ﴾

﴿Are you afraid of spending in charity before your private consultation...﴾."^[2]

Sa'īd bin Abi 'Arūbah reported from Qatādah and Muqātil bin Ḥayyān, "People kept questioning Allāh's Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this *Āyah*. One of them would need to speak to Allāh's Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and

[1] Aṭ-Ṭabari 23:249. See the section about narrations in the beginning of the book.

[2] Aṭ-Ṭabari 23:250.

بَيِّنَاتٍ

٥٤٤

الَّذِينَ

بَيِّنَاتٍ الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ
صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
﴿١٥﴾ ءَاشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَتٌ فَإِذَا لَمْ تَفْعَلُوا
وَقَابَ اللَّهُ عَلَيْكُمْ فَأَقِمُْوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ وَاللَّهُ خَيْرٌ يُمَآئِمَةً تَعْمَلُونَ ﴿١٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِّبِ
وَهُمْ يَعْلَمُونَ ﴿١٧﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿١٨﴾ اتَّخَذُوا أَيْمَنَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٩﴾ لَّنْ نُّغْنِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ
شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾ يَوْمَ يَبْعَثُهُمُ
اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَهُمْ حَسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا
يَأْتِيَهُمْ هُمُ الْكَافِرُونَ ﴿٢١﴾ أَسْتَعِذُّ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ
اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَاسِقُونَ ﴿٢٢﴾
﴿٢٣﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٤﴾
كُتِبَ اللَّهُ لَا عَلَيَّ أَنَا وَرُسُلِي إِنَّا اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

Allāh sent down relief from this requirement afterwards,

﴿فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful﴾. [1]

Ma'amar reported from Qatadah that the Āyah,

﴿إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةٌ﴾

﴿When you (want to) consult the Messenger in private, spend something in charity before your private consultation﴾ was abrogated after being in effect for only one hour of a day. [2]

'Abdur-Razzāq recorded that Mujāhid said that 'Ali said, "No one except me implemented this Āyah, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour. [3]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِّبِ وَهُمْ يَعْلَمُونَ﴾ ﴿١٧﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ اتَّخَذُوا أَيْمَنَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٩﴾ لَّنْ نُّغْنِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَهُمْ حَسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا يَأْتِيَهُمْ هُمُ الْكَافِرُونَ ﴿٢١﴾ أَسْتَعِذُّ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَاسِقُونَ ﴿٢٢﴾

[1] At-Ṭabari 23:248.

[2] At-Ṭabari 23:249.

[3] 'Abdur-Razzāq 3:280.

أَنَّهُمْ عَلَىٰ عَهْدٍ آلَا إِنَّمَا هُمْ الْكَافِرُونَ ﴿١٤﴾ اسْتَعَاذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ وَلِلَّهِ جَزَاءُ
الشَّيْطَانِ إِلَّا إِذَا جَزِبَ الشَّيْطَانُ مِمَّنْ لِّلْقِيسِمْ ﴿١٥﴾

﴿14. Have you not seen those who take as friends a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to a lie while they know.﴾

﴿15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾

﴿16. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh, so they shall have a humiliating torment.﴾

﴿17. Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.﴾

﴿18. On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!﴾

﴿19. The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴾

Chastising the Hypocrites

Allāh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allāh the Exalted said in another Āyah,

﴿مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَن يَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾﴾

﴿(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾ (4:143) Allāh said here,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

﴿Have you not seen those who take as friends a people upon whom is the wrath of Allāh?﴾

referring to the Jews with whom the hypocrites were allies in secret. Allāh said,

﴿مَا هُمْ بَيْنَكُمْ وَلَا بَيْنَهُمْ﴾

﴿They are neither of you nor of them,﴾ meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

﴿وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ﴾

﴿and they swear to a lie while they know.﴾ meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of *Al-Ghamūs*. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh's Prophet) is true in essence.

Allāh the Exalted said,

﴿أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ﴾

﴿Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

﴿أَفْعَدُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

﴿They have made their oaths a screen. Thus they hinder (others) from the path of Allāh,﴾

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

﴿فَلَهُمْ عَذَابٌ مُهِينٌ﴾

﴿so they shall have a humiliating torment.﴾ meaning, as recompense for belittling the significance of swearing by the

Mighty Name of Allāh, while lying and concealing betrayal. Allāh the Exalted said,

﴿لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾

﴿Their children and their wealth will avail them nothing against Allāh.﴾

meaning, none of their possessions can avert the affliction when it is sent their way,

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They will be the dwellers of the Fire to dwell therein forever.﴾

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا﴾

﴿On the Day when Allāh will resurrect them all together;﴾

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

﴿يَقْسِفُونَ لَكَ بِحُكْمٍ يُكْفَرُونَ أَنتُمْ عَلَى شَيْءٍ﴾

﴿then they will swear to Him as they swear to you. And they think that they have something.﴾

meaning, they will swear to Allāh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allāh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allāh said,

﴿وَيَحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ﴾

﴿And they think that they have something﴾ meaning, on account of swearing to their Lord (that they used to be believers).

Allāh rebukes this idea of theirs;

﴿أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾

﴿Verily, they are liars!﴾ stressing that they are lying,

Allāh then said;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٥

الْمُجَادِلَةُ

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٤٥﴾

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَنزَلَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ
الْجَلَاءَ لَعَذَبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

﴿اَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ
ذِكْرَ اللَّهِ﴾

«The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh.» meaning, Shayṭān has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardā' said that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا
بَدْوٍ، لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا
قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ،

فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ»

«Any three in a village or desert among whom the Salāh is not called for, will have the Shayṭān control them. Therefore, adhere to the Jamā'ah, for the wolf eats from the strayed sheep.»

Zā'idah added that As-Sā'ib said that Jamā'ah, refers to, "Praying in congregation." [1] Allāh the Exalted said,

﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ﴾

«They are the party of Shayṭān.» referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

[1] Abu Dāwud 1:371.

﴿أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ﴾

﴿Verily, it is the party of Shayṭān that will be the losers!﴾

﴿إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْآذَانِ ۝ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۝﴾

﴿20. Those who oppose Allāh and His Messenger, they will be among those most humiliated.﴾

﴿21. Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾

﴿22. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allāh is well pleased with them, and they are well pleased with Him. They are the party of Allāh. Verily, the party of Allāh will be the successful.﴾

The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail

Allāh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

﴿أُولَئِكَ فِي الْآذَانِ﴾

﴿They will be among those most humiliated.﴾ they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allāh said,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

﴿Allāh has decreed: "Verily, I and My Messengers shall be the

victorious." ﴿

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed – which can never be resisted, changed or prevented – that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

﴿إِنَّ الْمَغِيبَةَ لِلْمُتَّقِينَ﴾

﴿Surely, the (good) end is for those who have Taqwā.﴾(11:49),

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ۚ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾(40:51-52)

Allāh said here,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allāh the Exalted said,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.﴾

Meaning, do not befriend the deniers, even if they are among the closest relatives. Allāh said,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ تُقَنَاءَ وَيَعِزُّكُمْ اللَّهُ تَعَالَى﴾

«Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself.» (3:28), and,

﴿قَدْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَنْتُمْ أَتَقَرُّوهُمْ وَبِخَيْرَةٍ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَصُّوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

«Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are the rebellious.» (9:24)

Sa'īd bin 'Abdul-'Azīz and others said that this Āyah,

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«You will not find any people who believe in Allāh and the Last Day...»

was revealed in the case of Abu 'Ubaydah 'Āmir bin 'Abdullāh bin Al-Jarrāh when he killed his disbelieving father, during the battle of Badr.^[1] This is why when 'Umar bin Al-Khaṭṭāb placed the matter of *Khilāfah* in the consultation of six men after him, he said; "If Abu 'Ubaydah were alive, I would have appointed him the *Khalīfah*." It was also said that the Āyah,

﴿وَلَوْ كَانُوا آبَاءَهُمْ﴾

«even though they were their fathers», was revealed in the case of

[1] See *Al-Iṣābah* under the biography of 'Āmir bin 'Abdullāh bin Al-Jarrāh. There it is reported from 'Abdullāh bin Shawdhab. Ibn Ḥajar said that Aṭ-Ṭabarānī had a good chain for it. However, these narrations are *Mursal*.

Abu 'Ubaydah, when he killed his father during the battle of Badr, while the *Āyah*,

﴿أَوْ أَبْنَاءَهُمْ﴾

﴿or their sons﴾ was revealed in the case of Abu Bakr Aṣ-Ṣiddīq when he intended to kill his (disbelieving) son, 'Abdur-Raḥmān, (during Badr), while the *Āyāh*,

﴿أَوْ إِخْوَانَهُمْ﴾

﴿or their brothers﴾ was revealed about the case of Muṣ'ab bin 'Umayr, who killed his brother, 'Ubayd bin 'Umayr, during Badr, and that the *Āyāh*,

﴿أَوْ عَشِيرَتِهِمْ﴾

﴿or their kindred﴾ was revealed about the case of 'Umar, who killed one of his relatives during Badr, and also that this *Āyāh* was revealed in the case of Ḥamzah, 'Ali and Ubaydah bin Al-Ḥārith. They killed their close relatives 'Utbah, Shaybah and Al-Walīd bin 'Utbah that day. Allāh knows best.

A similar matter is when Allāh's Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddīq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh's help. 'Umar said, "But I have a different opinion, O Allāh's Messenger! Let me kill so-and-so, my relative, and let 'Ali kill 'Aqil ('Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators."

Allāh said,

﴿أَوْ لَيْتَكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾

﴿For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself.﴾

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,

meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the *Āyah*,

﴿كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾

﴿He has written faith in their hearts,﴾ means, "He has placed faith in their hearts." Ibn 'Abbās said that,

﴿وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾

﴿and strengthened them with Rūḥ from Himself,﴾ means, "He gave them strengths."

Allāh's statement,

﴿وَيَدْخُلْنَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿And He will admit them to Gardens under which rivers flow, to dwell therein. Allāh is well pleased with them, and they are well pleased with Him.﴾

was explained several times before. Allāh's statement,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is well pleased with them, and they are well pleased with Him.﴾

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allāh's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allāh's statement,

﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

﴿They are the party of Allāh. Verily, the party of Allāh will be the successful.﴾

indicates that they are the party of Allāh, meaning, His servants who are worthy of earning His honor. Allāh's statement,

﴿أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

﴿Verily, the party of Allāh will be the successful.﴾

asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

﴿أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ﴾

﴿Verily, the party of Shayṭān will be the losers!﴾

This is the end of the *Tafsīr* of *Sūrat Al-Mujādilah*. All praise and thanks are due to Allāh.