

The Tafsīr of Sūrat Al-Qitāl ^[1]

(Chapter - 47)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْيُنُهُمْ﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَالَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ﴾

﴿1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.﴾

﴿2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad – for it is the truth from their Lord – He expiates from them their sins and amends their Bāl.﴾

﴿3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.﴾

The Reward of the Disbelievers and the Believers

Allāh says,

﴿الَّذِينَ كَفَرُوا﴾

﴿Those who disbelieve﴾ meaning, in the Āyāt of Allāh.

﴿وَصَدُّوا﴾

﴿and hinder (men)﴾ Others.

﴿عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْيُنُهُمْ﴾

﴿from the path of Allāh, He will render their deeds vain.﴾

meaning, He renders their deeds vain and futile, and He

^[1] This Sūrah is commonly called Sūrah Muḥammad.

denies them any rewards or blessings for them. This is similar to His saying,

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ حَبَّاءُ مَنثُورًا ۝٢٣﴾

﴿And We will approach what they have done of deeds and make them as dispersed dust.﴾ (25:23)

Allāh then says,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝٢٤﴾

﴿And those who believe and do righteous good deeds,﴾

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allāh's Law.

﴿وَمَا تُمْنُوا بِمَا نَزَّلَ عَلَىٰ مُحَمَّدٍ ۝٢٥﴾

﴿And believe in that which has been sent down to Muḥammad﴾

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad's advent, believing in him is a required condition for the true faith.

Allāh then says,

﴿وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۝٢٦﴾

﴿For it is the truth from their Lord.﴾ which is a beautifully placed parenthetical clause. Thus, Allāh says,

﴿كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۝٢٧﴾

﴿He expiates from them their sins and amends their Bāl.﴾

Ibn 'Abbās, said, "This means their matter." Mujāhid said, "This means their affair." Qatādah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the Ḥadīth of the responding to one who sneezes,

﴿يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ﴾

«May Allāh guide you and rectify your (Bāl) affairs.»^[1]

Then Allāh says,

[1] Tuhfat Al-Aḥwadhī 8:11.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ ﴿١﴾ وَالَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ
 رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
 اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ
 اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾ فَإِذَا لَيْسَ لِلَّذِينَ كَفَرُوا فَضْرٌ إِلَّا رِقَابٌ حَتَّى
 إِذَا اتَّخَذْتُمْ مِثْقَلَهُمْ ذُرًّا أَوْ زَارَهُمْ ذَرْوًا فَذَرْهُمْ وَمَا يَفْعَلُوا حَتَّى تَضَعَ الْحَرْبُ
 أَوْزَارَهُمْ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَنتَصَّرْنَاهُمْ وَلَكِنْ لَيْسَ لَنَا بِبَعْضِكُمْ
 بِبَعْضٌ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ ﴿٤﴾ سَيِّدِيهِمْ
 وَيُضِلُّهُم بِالْكُفْرِ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٥﴾ بِأَيِّهَا الَّذِينَ
 ءَامَنُوا إِن تَصْرُوا اللَّهَ تَصْرُكُمُ وَيُثَبِّتُ أَقْدَامَكُمْ ﴿٦﴾ وَالَّذِينَ كَفَرُوا
 فَتَعْسَالَهُمْ وَأَضَلَّ أَعْمَلُهُمْ ﴿٧﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ
 فَأَحْبَطَ أَعْمَلَهُمْ ﴿٨﴾ أَفَلَا يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
 كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَّا اللَّهُ عَلَيْهِمُ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٩﴾
 ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١٠﴾

﴿ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا
 الْبَاطِلَ﴾

«That is because those who disbelieve follow falsehood,» meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

﴿وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ
 رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
 أَمْثَلَهُمْ﴾

«while those who believe follow the truth from their Lord. Thus does

Allāh set forth for the people their parables.»

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allāh knows best.

﴿فَإِذَا لَيْسَ لِلَّذِينَ كَفَرُوا فَضْرٌ إِلَّا رِقَابٌ حَتَّى
 تَضَعَ الْحَرْبُ أَوْزَارَهُمْ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَنتَصَّرْنَاهُمْ وَلَكِنْ لَيْسَ لَنَا بِبَعْضِكُمْ بِبَعْضٌ
 سَبِيلُ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلُهُمْ ﴿١﴾ سَيِّدِيهِمْ وَيُضِلُّهُم بِالْكُفْرِ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٢﴾ بِأَيِّهَا
 الَّذِينَ ءَامَنُوا إِن تَصْرُوا اللَّهَ تَصْرُكُمُ وَيُثَبِّتُ أَقْدَامَكُمْ ﴿٦﴾ وَالَّذِينَ كَفَرُوا فَتَعْسَالَهُمْ وَأَضَلَّ أَعْمَلُهُمْ ﴿٧﴾
 ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٨﴾﴾

«4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or

ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;— but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.﴾

﴿5. He will guide them and amend their condition.﴾

﴿6. And admit them to Paradise, which He has made known to them.﴾

﴿7. O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.﴾

﴿8. But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.﴾

﴿9. That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.﴾

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ﴾

﴿So, when you meet those who disbelieve (in battle), smite their necks﴾

which means, 'when you fight against them, cut them down totally with your swords.'

﴿حَتَّىٰ إِذَا أَغْلَقُوا﴾

﴿until you have fully defeated them,﴾ meaning, 'you have killed and utterly destroyed them.'

﴿تَشْدُدُ الرِّبَاطَ﴾

﴿tighten their bonds.﴾ This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this Āyah was revealed after the battle of

Badr. At that time, Allāh reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

﴿مَا كَانَتْ لِيَنْبِيَّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يَشْجِرَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧٦﴾ لَوْلَا كِتَابٌ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ
عَظِيمٌ ﴿٧٧﴾﴾

﴿It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allāh desires (for you) the Hereafter. Allāh is Mighty and Wise. Were it not for a prior decree from Allāh, a severe torment would have touched you for what you took.﴾ (8:67-68)

Allāh's saying,

﴿حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا﴾

﴿...until the war lays down its burden.﴾ Mujāhid said: "Until 'Isā bin Maryam (peace be upon him) descends."^[1] It seems as if he derived this opinion from the Prophet's ﷺ saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يَقَاتِلَ آخِرُهُمُ الدَّجَالَ»

«There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjāl.»^[2]

Imām Aḥmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allāh ﷺ and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet ﷺ said to him,

«الآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُرِيدُ اللَّهُ تَعَالَى قُلُوبَ أَقْوَامٍ، فَيَقَاتِلُونَهُمْ وَيَزْزِفُهُمْ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ غَفَرَ دَارَ الْمُؤْمِنِينَ الشَّامَ، وَالْخَيْلَ مَغْفُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

«Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allāh will turn the hearts of some people away (from the truth), so they (that

[1] Aṭ-Ṭabarī 22:157.

[2] Abu Dāwud 3:11.

group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) – until Allāh's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Shām. And goodness is tied around the horses' foreheads till the Day of Resurrection.»^[1]

An-Nasā'ī also recorded this narration.^[2]

Allāh then says,

﴿ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ﴾

«Thus, and had Allāh so willed, He could have taken vengeance against them;»

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

﴿وَلَكِنْ لِّيَبْلُوَ بَعْضُكُم بِبَعْضٍ﴾

«but (He lets you struggle) so as to test with one another.»

meaning, He has ordered *Jihād* and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of *Jihād* in the following two Sūrahs, *Āl 'Imrān* and *At-Tawbah*, in which He says,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَكْمُنُ الْكَافِرِينَ﴾

«Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?» (3:142)

﴿تَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ

مُؤْمِنِينَ ۖ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

«Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.» (9:14-15)

[1] Aḥmad 4:104.

[2] An-Nasā'ī 6:214, and in *Al-Kubrā* 5:218.

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

﴿وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ﴾

﴿But those who are killed in the way of Allāh, He will never let their deeds be lost.﴾

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in *Al-Barzakh*.^[1] This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad in his *Musnad* on the authority of Kathīr bin Murrah, who reported from Qays Al-Judhāmī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«يُعْطَى الشَّهِيدُ سِتُّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيَزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْقَرْعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

«As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Imān.»

Aḥmad was alone in recording this *Ḥadīth*.^[2]

Abū Ad-Dardā', may Allāh be pleased with him, reported that Allāh's Messenger ﷺ said,

«يُسْتَفْعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

«A martyr is allowed to intercede for seventy members of his household.»

This was recorded by Abu Dāwūd,^[3] and there are numerous other *Ḥadīths* mentioning the merits of the martyrs.

As for Allāh's saying,

[1] The intermediate state between this life and the Hereafter.

[2] Aḥmad 4:200.

[3] Abu Dāwūd no. 2522.

﴿سَيُجِيزُهُمْ﴾

﴿He will guide them﴾

meaning, He will guide them to Jannah. This is similar to Allāh's saying,

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَجْعَلُهُمْ رَبُّهُمْ يَمْشِيهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ۝٩﴾

﴿Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith : beneath them rivers will flow in the Gardens of Pleasure.﴾ (10:9)

Allāh says,

﴿وَيُضِلُّ بِأَمْرِهِمْ﴾

﴿and amend their condition.﴾ meaning, their situation and affairs.

﴿وَيُدْخِلُهُمْ الْجَنَّةَ الَّتِي كَانُوا يَعْرِفُونَ﴾

﴿And (He will) admit them to Paradise, which He has made known to them.﴾

It means that He has acquainted them with Paradise and guided them to it. Mujāhid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allāh has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created."^[1]

Al-Bukhārī recorded from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُونَ مَقَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ أَخَذَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا»

«After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of

[1] At-Ṭabarī 22:160.

this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.^[1]

Support Allāh's Cause, He will then support You

Allāh then says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُوا اللَّهَ يَصُرْكُمْ وَلَيَبْتَغِيَنَّ اللَّهُ لَكُمْ﴾

«O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.»

This is similar to His saying,

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَصُرُّهُ﴾

«Indeed, Allāh will surely support those who support Him (His cause).» (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

﴿وَلَيَبْتَغِيَنَّ اللَّهُ لَكُمْ﴾

«and make your foothold firm.» Allāh then says,

﴿وَالَّذِينَ كَفَرُوا فَسَاءَ لَهُمْ﴾

«But as for those who disbelieve – misery awaits them»

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a Ḥadīth that Allāh's Messenger ﷺ said,

«نَعْسَ عَبْدُ الدِّينَارِ، نَعْسَ عَبْدُ الدِّرْهَمِ، نَعْسَ عَبْدُ الْقُطَيْفَةِ، نَعْسَ وَائْتَكَسَ رَاذًا شَيْكَ فَلَا انْتَفَاشَ»

«Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.»^[2]

[1] Al-Bukhārī no. 6535.

[2] Fath Al-Bārī 6:95 and Ibn Mājah 2:1386.

This means may Allāh not cure him. Then Allāh says,

﴿وَأَسَلْ أَغْنَاهُمْ﴾

﴿and (Allāh) will make their deeds vain.﴾ meaning, He will nullify them and make them fruitless. Thus, Allāh says,

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ﴾

﴿That is because they hate that which Allāh has sent down;﴾ which means that they did not want or like what Allāh revealed.

﴿فَأَحْبَطَ أَعْمَالَهُمْ﴾

﴿so He made their deeds fruitless.﴾

﴿اللَّهُ يَبْصُرُ فِي الْأَرْضِ يَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمُ وَلِلْكَافِرِينَ أَمْثَلُهُمْ ۖ ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۚ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَغِلَاوُا الصَّالِحِينَ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْتَمِعُونَ وَآكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ۚ وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِن قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ۖ﴾

﴿10. Have they not traveled through the earth and seen what happened in the end to those before them? Allāh destroyed them completely, and a similar (awaits) the disbelievers.﴾

﴿11. That is because Allāh is the Protector of those who believe, whereas the disbelievers have no protector.﴾

﴿12. Certainly Allāh will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.﴾

﴿13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!﴾

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwā

Allāh says,

﴿اللَّهُ يَبْصُرُ﴾

﴿Have they not traveled﴾ meaning, those who associate

partners with Allāh and deny His Messenger ﷺ.

﴿فِي الْأَرْضِ يُنظَرُوا يَكْفَ كَانَ عَقِبَهُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ عَلَيْهِمْ﴾

﴿through the land and seen what happened in the end to those before them? Allāh destroyed them completely,﴾

which means that Allāh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

﴿وَالْكَافِرِينَ أَتَيْنَاهُمَا﴾

﴿and a similar (end awaits) the disbelievers.﴾ Then Allāh says,

﴿ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾

﴿That is because Allāh is the Protector of all those who believe, whereas the disbelievers have no protector.﴾

After the battle of Uḥud, Abū Sufyān Sakhr bin Ḥarb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them. When he heard no response, he announced: "Verily, those three have died!" 'Umar then responded to him: "You lie, O enemy of Allāh! Allāh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!"

Abū Sufyān then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allāh's Messenger ﷺ said:

﴿أَلَا تُجِيبُونِي؟﴾

«Aren't you going to respond to him?»

The Companions said: "What should we say, O Messenger of Allāh?" He ﷺ said:

﴿قُولُوا: اللَّهُ أَغْلَى وَأَجْلَى﴾

«Say: "Allāh is Most High and Most Glorious."»

Then Abū Sufyān said: "We have Al-'Uzzā (their second idol),

and you have no 'Uzzā. (honor)." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

«Aren't you all going to respond to him?» They said: "What should we say, O Messenger of Allāh?" He said:

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

«Say: "Allāh is our Protector, and you have no protector."»^[1]

Allāh then says,

﴿إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow.» meaning, on the Day of Resurrection.

﴿وَالَّذِينَ كَفَرُوا يَسْتَمِعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ﴾

«Whereas those who disbelieve enjoy their life and eat as cattle eat.»

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ»

«A believer eats with one intestine, and a disbeliever eats with seven intestines.»^[2]

Then Allāh says,

﴿وَالنَّارُ مَثْوًى لَهُمْ﴾

«but the Fire will be their abode.» meaning, on the Day of their Reckoning.

Allāh then says,

﴿وَكَمْ مِنْ قَرْيَةٍ مِنْ أَشَدَّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ﴾

«And how many a town mightier than your town that has driven you out» meaning, Makkah.

[1] Faḥ Al-Bārī 6:188.

[2] Faḥ Al-Bārī 9:446.

﴿أَمْ لَكُمْ نَاصِرٌ لَّهُمْ﴾

﴿We have destroyed, with none to help them!﴾

This is a great threat and severe warning to the people of Makkah because they rejected Allāh's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allāh had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allāh would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allāh says,

﴿يُضَاعَفْ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَظِيمُونَ أَلَسَمَعَ وَمَا كَانُوا يَتَذَكَّرُونَ﴾

﴿Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).﴾ (11:20)

Concerning Allāh's saying,

﴿مِنْ قَرْيَةٍ الَّتِي أَخْرَجْنَاكَ﴾

﴿than Your town that has driven you out﴾ This means, 'its people who have driven you (Muḥammad ﷺ) out from amongst them (the people of Makkah).' Ibn Abi Ḥātim recorded from Ibn 'Abbās, may Allāh be pleased with him, that when Allāh's Messenger ﷺ left Makkah (at the time of *Hijrah* – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتَ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ، وَأَنْتَ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْكَ»

«You are the most beloved to Allāh among Allāh's lands, and you are also the most beloved to me among Allāh's lands. Were it not that the idolators have driven me out from you, I would never have left you.»

Ibn 'Abbās then said, "The worst of enemies is he who transgresses against Allāh in His own sacred place, who kills a person who is not trying to kill him, or who kills because of *Jāhiliyyah* vengeance. Allāh then revealed to His Prophet ﷺ,

سُورَةُ مُحَمَّدٍ

٥٠٨

الْمَدِيْنَةُ

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْجُونَ وَيَكُونُ كَمَا نَأَى كُلُّ الْأَنْعَمِ
وَالنَّارُ مَشْجُورَةٌ ﴿١٤﴾ وَالَّذِينَ مِنْ قَرِيبَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِيبِكَ
الَّتِي أَخْرَجَكَ أَهْلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٥﴾ أَفَنْ كَانَ عَلَى بَيْنَةٍ
مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ مَثَلُ الْجَنَّةِ
الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ
يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِيدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٧﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ
حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٨﴾ وَالَّذِينَ
أَهْتَدُوا زَادَهُمْ هُدًى وَكَفَّرَهُمْ قَفُوقَهُمْ ﴿١٩﴾ فَمَنْ يَنْظُرُونَ إِلَّا
السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِدْجَاجُهَا
ذَكَرْنَاهُمْ ﴿٢٠﴾ فَأَعْلَزَ اللَّهُ إِلَهُ إِلَّا اللَّهُ وَاسْتَغْفِرُ لَهُ يُكَلِّمُ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٢١﴾

﴿وَالَّذِينَ مِنْ قَرِيبَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِيبِكَ الَّتِي أَخْرَجَكَ أَهْلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ﴾ ﴿١٤﴾

﴿And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!﴾^[1]

﴿أَفَنْ كَانَ عَلَى بَيْنَةٍ مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾ ﴿١٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِيدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ ﴿١٦﴾

﴿14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?﴾

﴿15. The description of Paradise which is promised to those who have Taqwā, (is that) in it are rivers of water that are not Āsin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines?﴾

[1] At-Tabarī 22:165.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allāh says:

﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ﴾

﴿Can then he, who stands on clear evidence from his Lord...﴾

This means a person who is upon clear vision and certainty concerning Allāh's commands and His religion, because of the guidance and knowledge that Allāh has revealed in His Book, and because of the pure nature upon which Allāh has created him.

﴿كَمْ زُيِّنَ لَهُمْ سُوُّهُ عَلَيْهِ. وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

﴿(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?﴾

which means that they cannot be equal. This is similar to Allāh's saying,

﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ﴾

﴿Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?﴾ (13:19) And,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْكَافِرُونَ﴾

﴿Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.﴾ (59:20)

Description of Paradise and Its Rivers

Allāh then says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ﴾

﴿The description of Paradise which is promised for those who have Taqwā...﴾

Tkrimah said,

﴿مَثَلُ الْجَنَّةِ﴾

﴿The description of Paradise﴾ "This means its description."

﴿فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ﴾

﴿In it are rivers of water that are not Āsin,﴾

Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, and Qatādah all said, "It does not change."^[1] Qatādah, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsānī all said, "It is not foul-smelling." The Arabs say Āsin if its (water) scent changes.^[2]

﴿وَأَنْهَرُ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ﴾

﴿rivers of milk, the taste of which never changes,﴾

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ "Their milk did not come out of the udders of cattle."

﴿وَأَنْهَرُ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ﴾

﴿rivers of wine delightful to those who drink it,﴾

hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُمَرُّونَ﴾

﴿it (the wine) has no bad effects, nor does it cause intoxication.﴾ (37:47) and,

﴿لَا يَصَدُّونَ عَنْهَا وَلَا يَمْرُقُونَ﴾

﴿From which (the wine) they will have no headache, nor will they be intoxicated.﴾ (56:19)

﴿بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ﴾

﴿white, delicious to the drinkers.﴾(37:46)

It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, "Their wine was not pressed under men's feet."

﴿وَأَنْهَرُ مِنْ عَسَلٍ مُصَفًّى﴾

﴿and rivers of refined honey ;﴾

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Ḥadīth attributed to the Prophet ﷺ, "Their honey did not come out of

^[1] Aṭ-Ṭabarī 22:166.

^[2] Aṭ-Ṭabarī 22:167.

the bellies of bees.”^[1]

Imām Aḥmad recorded from Ḥakīm bin Mu‘āwiyah who narrated from his father that Allāh’s Messenger ﷺ said,

«فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ النَّسْلِ وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقُّ الْأَنْهَارُ مِنْهَا بَعْدُ»

«Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.»^[2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, “*Ḥasan Ṣaḥīḥ*.”^[3]

In the *Ṣaḥīḥ*, it is recorded that Allāh’s Messenger ﷺ said,

«إِذَا سَأَلْتُمْ اللَّهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَبِهِ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.»^[4] Allāh says,

﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

﴿...and therein for them are all kinds of fruits, ...﴾

This similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ﴾

﴿They will call in it for every kind of fruit in peace and security.﴾ (44:55)

And His saying,

﴿فِيهَا مِنْ كُلِّ ثَمَرٍ ذَكَرَ اللَّهُ﴾

﴿In them will be every kind of fruits in pairs.﴾ (55:52)

Allāh says

[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa‘īd bin Jubayr according to *Ad-Durr Al-Manthūr* 6:25.

[2] Aḥmad 5:5.

[3] *Tuḥfat Al-Aḥwadhī* 7:287.

[4] *Faṭḥ Al-Bārī* 6:14.

﴿وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

﴿...and forgiveness from their Lord.﴾ meaning, in addition to all of the above. Allāh says,

﴿كَأَنَّهُمْ خَالِدُونَ فِي النَّارِ﴾

﴿Can this be likened to those who abide eternally in the Fire﴾

meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

﴿وَسُقُوا مَاءً حَمِيمًا﴾

﴿and are given to drink boiling water﴾ meaning, extremely hot; so hot that it is unbearable.

﴿فَنَقْطَعُ أَمْشَاقَهُمْ﴾

﴿that severs their intestines﴾ meaning, that will cut their insides – both bowels and intestines. We seek refuge in Allāh from that.

﴿وَمِنْهُمْ مَّن يَسْتَعِذُّ بِكَ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْكِتَابَ مَاذَا قَالَ أُولَٰئِكَ الَّذِينَ طَعِبَ اللَّهُ عَلَيْهِ قُلُوبُهُمْ وَأَتَّبَعُوا أَهْوَاءَهُمْ ۖ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَوَسَّعَتْهُمْ نَفْسُهُمْ ۗ قُلْ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ۚ قُلْ لَهُمْ آلِهَةٌ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ يَا مَعْزُومِينَ ۚ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ بِكُلِّ شَيْءٍ مُّقْتَدِرٌ ۚ وَمَنْ يَنْصُرْكَ فَإِنَّكَ بِأَعْيُنِنَا ۚ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغَدَاقِ ۚ وَبِحَمْدِ رَبِّكَ بَاقِيَةَ اللَّيْلِ وَسَبِّحْ رَبَّكَ قَبْلَ النَّجْمِ ۚ وَسُبْحَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ ۚ﴾

﴿16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now? "Such are men whose hearts Allāh has sealed because they followed their lusts.﴾

﴿17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwā.﴾

﴿18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?﴾

﴿19. So know that Lā ilāha illallāh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allāh knows well your moving about, and your place of rest.﴾

The Description of the Situation of the Hypocrites and the Command to maintain *Tawhīd* and seek Forgiveness

Allāh describes the hypocrites' stupidity and limited understanding. They used to sit before Allāh's Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

﴿قَالُوا لِلَّذِينَ أُوتُوا الْغُرُورَ﴾

﴿they say to those who have received knowledge﴾

from the Companions

﴿مَاذَا قَالَ مَايَقُولُ﴾

﴿"What is it that he has said just now?"﴾ meaning, at this moment. They did not understand what he said, nor did they care about it.

Allāh says,

﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

﴿Such are the men whose hearts Allāh has sealed because they followed their lusts.﴾

which means that they had neither sound understanding nor correct intentions. Allāh then says,

﴿وَالَّذِينَ آمَنُوا زَادْنَاهُمْ هُدًى﴾

﴿And as for those who accept guidance, He increases them in guidance﴾

which means that those who seek guidance, Allāh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

﴿وَرَبَّانِيهِمْ تَقْوَاهُمْ﴾

﴿and bestows on them their Taqwā.﴾ meaning, He inspires them to their righteous guidance. Allāh then says,

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً﴾

﴿Do they then await except that the Hour should come upon them suddenly?﴾

meaning, while they are unaware of it.

﴿فَقَدْ جَاءَ أُنْمُوتُهَا﴾

﴿But already there have come (some of) its portents ;﴾

meaning, the signs of its approach. This is similar to Allāh's saying,

﴿هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ۖ أَزَيْتِ الْأَرْثَةَ ۖ﴾

﴿This is a warner of the warners of old. The approaching Day has drawn near.﴾ (53:56-57)

And His saying,

﴿اقْتَرَبَ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ﴾

﴿The Hour has drawn near, and the moon has split.﴾ (54:1)

And His saying,

﴿إِنَّا أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

﴿The command of Allāh is coming, so do not be impatient for it.﴾ (16:1)

And His saying,

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۚ﴾

﴿The people's Day of Reckoning has approached while they turn away in heedlessness.﴾ (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh's Messenger ﷺ has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhāri recorded from Sahl bin Sa'd, may Allāh be pleased with him, that he saw Allāh's Messenger ﷺ bring his index and middle fingers together while he said,

﴿بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ﴾

«I have been sent before the Hour as these two (fingers).»^[1]

Allāh continues,

﴿فَأَن لَّمْ يَذْكُرْهُمْ إِذَا جَاءَهُمْ يَذْكُرْهُمْ﴾

«and when it (actually) is on them, how can they benefit then by their reminder?»

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allāh's saying,

﴿يَوْمَ يَذْكُرُ الْإِنْسَانُ وَأَن لَّهُ الذِّكْرَىٰ﴾

«On that Day will the human being remember, but what would that remembrance avail him then?» (89:23)

And His saying,

﴿وَقَالُوا ءَأَمَّا إِلَهُهُمُ الَّذِي تَتَّبِعُونَ مِن مَّكَانٍ بَعِيدٍ﴾

«They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?» (34:52)

Allāh then says,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

«So know that Lā ilāha illallāh»

This is a declaration that there is no true God except Allāh. It is not something that is easy for him to command the people to have knowledge of. That is why Allāh connected it with,

﴿وَأَسْتَغْفِرْ لِدُنْيِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«and ask forgiveness for your sin and for the believing men and women.»

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَغْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجَدِّي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي»

«O Allāh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than

^[1] *Fath Al-Bāri* 8 :560.

myself. O Allāh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) – and I have done of all that.»^[1]

It is also reported in the Ṣaḥīḥ that he ﷺ used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَغْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

«O Allāh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.»^[2]

It is also recorded in the Ṣaḥīḥ that he ﷺ used to say,

«يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

«O people! Repent to your Lord! Verily, I ask Allāh for forgiveness and repent to Him more than seventy times every day.»^[3] Allāh then says,

﴿وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ﴾

﴿And Allāh knows well your moving about, and your place of rest.﴾

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

﴿It is He Who takes your souls by night and knows all that you do by day.﴾(6:60)

And He says,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

[1] Faḥ Al-Bāri 11 :200.

[2] Faḥ Al-Bāri 13:473.

[3] Faḥ Al-Bāri 11 :104.

﴿23. Such are the ones whom Allāh has cursed, so that He has made them deaf and blinded their vision.﴾

The Situation of the True Believer and the Sick-Hearted when the Command for *Jihād* was revealed

Allāh mentions that the believers were hoping that *Jihād* would be legislated. But when Allāh ordained it, many of the people turned back, as Allāh says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَكَبَّ عَنْهُمْ الْقِبَالُ إِذَا رُفِقَ فِيهِمْ يَنْشَوْنَ الْإِنْسَانَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا إِنَّا كَبَبْنَا عَنِ الْإِنشَالِ لَوْلَا أَلْتَمَزْنَا لَكَ آجِلٌ قَرِيبٌ فَلَمْ يَمُتْ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ۝﴾

﴿Have you not seen those who were told: "Restrain your hands (from fighting), establish the Ṣalāh, and give Zakāh." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allāh or more. They said: "Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwā of (Allāh), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).﴾" (4:77)

Similarly, Allāh says here,

﴿يَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ﴾

﴿Those who believe say: "Why is not a Sūrah sent down (for us)?"﴾

means, a Sūrah containing an order to fight. Then He says,

﴿فَإِنَّا أَنْزَلْنَا سُورَةَ الْحُكْمَةِ وَذُكِّرَ فِيهَا الْإِنشَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَيْتِ عَلَى مِنَ الْمَوْتِ﴾

﴿But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.﴾

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allāh then encourages them by saying,

﴿وَأَوَّلَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ﴾

﴿But it was better for them, obedience and good words.﴾

which means that it would have been better for them to listen and obey in that present situation.

﴿فَإِذَا عَزَمَ الْأَمْرُ﴾

﴿When the matter (of fighting) is resolved.﴾ which means when the situation becomes serious and the time of fighting truly arrives.

﴿فَلَوْ صَدَقُوا اللَّهَ﴾

﴿if they had been true to Allāh,﴾ meaning, by making their intentions sincerely for Him.

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴿it would have been better for them﴾ Allāh then says,

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ﴾

﴿So would you perhaps, if you turned away﴾ meaning, from Jihād and you withdrew from it.

﴿أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ﴾

﴿spread corruption on earth, and sever your ties of kinship?﴾

which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَفَّرَ وَاعْمَىٰ أَبْصَرَهُمْ﴾

﴿Such are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.﴾

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allāh has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound *Ḥadīths* have been reported through numerous routes of transmission from Allāh's Messenger in this regard. Al-Bukhārī recorded from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«خَلَقَ اللَّهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَّغَ مِنْهُ قَامَتِ الرَّجُمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ عَزَّ وَجَلَّ فَقَالَتْ: هَذَا مَقَامُ الْعَايِدِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ

أَصِلَ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ،

«After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allāh said, 'Would it not please you that I join whoever joins you and sever whoever severs you?' It replied, 'Yes indeed!' He said, 'You are granted that!」

Abu Hurayrah then added, "Read if you wish:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفِيدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ﴾

«So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴾»

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

«افْرَأُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفِيدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ﴾﴾

«Read if you wish: «So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?﴾»

Muslim also recorded it.

Imām Aḥmad recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said:

«مَا مِنْ ذَنْبٍ أُخْرَى أَنْ يُعَجِّلَ اللَّهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

«No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.»^[1]

This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, "This Ḥadīth is Ṣaḥīḥ."^[2] Imām Aḥmad recorded from Thawbān, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

[1] Aḥmad 5:38.

[2] Abu Dāwud 5:208, Tuḥfat Al-Aḥwadhi 7:213, Ibn Mājah 2:1408.

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزَّيَادَةُ فِي الرُّزْقِ، فَلْيَتَّصِلْ رَجْمَهُ»

«Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.»^[1]

Aḥmad was alone in recording this narration, but it has a supporting narration in the *Ṣaḥīḥ*.

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«إِنَّ الرَّجِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَجْمُهُ وَصَلَهَا»

«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one’s kinsfolk sever the ties, he connects them.»^[2]

This *Ḥadīth* was also recorded by Al-Bukhārī.

Aḥmad also recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«تَوَضَّعَ الرَّجِمُ يَوْمَ الْقِيَامَةِ لَهَا [حُجَّةٌ كَحُجَّةِ] الْمِغْزَلِ تَكَلُّمٌ بِلِسَانٍ طَلْقِي ذَلِكِ، فَتَقَطُّعُ مَنْ قَطَعَهَا وَتَصِلُ مَنْ وَصَلَهَا»

«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»^[3]

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«الرَّاجِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ، وَالرَّجِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّتْهُ»

«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Raḥīm (the womb) is from Ar-Raḥmān, so whoever joins it, it joins him;

[1] Aḥmad 5:279, and similar with Al-Bukhārī 5985.

[2] *Faṭḥ Al-Bārī* 10:437, and Aḥmad 2:163.

[3] Aḥmad 2:189.

and whoever severs it, it severs him.»^[1]

Abu Dāwud and At-Tirmidhi both recorded this Ḥadīth and it has been reported with continuous chains of transmission. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2] There are numerous other Ḥadīths in this regard.

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ ٢٤ ﴿إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَأَ لَهُمْ ٢٥ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيضًا فِي بَعْضِ الْأُمْرِ ٢٦ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ٢٧ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأُذُنَهُمْ ٢٨﴾ ٢٩ ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبِطَ أَعْمَالُهُمْ﴾ ٣٠

﴿24. Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

﴿25. Verily, those who have turned back as disbelievers after guidance had become clear to them – Shayṭān has enticed them and filled them with false hopes.﴾

﴿26. That is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." And Allāh knows their secrets.﴾

﴿27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

﴿28. That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.﴾

The Command to reflect upon the Qur'ān

Commanding the people to reflect and ponder upon the Qur'ān, and prohibiting them from turning away from it, Allāh says,

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ ٢٤

﴿Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

[1] Aḥmad 2:160.

[2] Abu Dāwud 5:231, and Tuhfat Al-Ahwadhi 6:51.

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarir recorded from Hishām bin ‘Urwah, from his father, may Allāh be pleased with him, that Allāh’s Messenger ﷺ once recited this *Āyah*,

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۝١١﴾

﴿Will they not then reflect upon the Qur’ān, or are there locks upon their hearts?﴾

and a young man from Yemen said, “Indeed, there are locks upon them – until Allāh opens them totally or slightly.” After that ‘Umar, may Allāh be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).^[1]

Condemning Apostasy

Allāh then says,

﴿إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ﴾

﴿Verily, those who have turned back﴾ meaning, they departed from the faith and returned to disbelief.

﴿مِمَّا بَعَدَ مَا نَبَّيْنَاهُمْ أَنَّهُمْ إِلَهْدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ﴾

﴿... after guidance had become clear to them – Shayṭān has enticed them﴾

meaning he adorned and beautified that (apostasy) for them.

﴿وَأَمَلَىٰ لَهُمْ﴾

﴿and filled them with false hopes.﴾ meaning, he tempted them, and deceived them.

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيمُكُمْ فِي بَعْضِ الْأُمْرِ﴾

﴿That is because they said to those who hate what Allāh sent down: “We will obey you in part of the matter.”﴾

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

^[1] At-Ṭabarī 22:180.

Allāh says,

﴿وَاللَّهُ بِمَا تُسْرَرُونَ﴾

﴿And Allāh knows their secrets.﴾

whatever they hide and conceal, Allāh is well-acquainted with it and He knows it. This is similar to His saying,

﴿وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ﴾

﴿...And Allāh records all that they plot by night.﴾ (4:81)

Allāh then says,

﴿فَكَيْفَ إِذَا تَوَفَّتْهُ الْمَلَائِكَةُ يُضْرَبُونَ رُجُومَهُمْ وَأَذْبَرْتَهُمْ﴾

﴿How (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allāh's saying,

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ رُجُومَهُمْ وَأَذْبَرْتَهُمْ﴾

﴿If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.﴾ (8:50)

And His saying,

﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands﴾ (6:93).

meaning, to beat them.

﴿أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

﴿(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth, and because you used to arrogantly reject His signs."﴾ (6:93)

Because of the above, Allāh says,

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَلَهُمْ﴾

الْمُحْسِنِينَ

٥١٠

الْمُحْسِنِينَ

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي
لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٩﴾ وَلَتَبْلُوَنَكُمْ حَتَّى نَعْلَمَ
الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَتَبْلُواْ الْخُبَارَ كُلَّهَا ۚ إِنَّا الَّذِينَ
كَفَرُواْ وَصَدُّواْ عَنْ سَبِيلِ اللَّهِ وَشَاقُّواْ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ
لَهُمُ الْهُدَىٰ لَن يَضُرُّواْ اللَّهَ شَيْئًا وَسَيُحِيطُ أَعْمَالُهُمْ ﴿٣٠﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُواْ
أَعْمَالَكُمْ﴾ إِنَّا الَّذِينَ كَفَرُواْ وَصَدُّواْ عَنْ سَبِيلِ اللَّهِ ثُمَّ مَأْوَاهُمْ
وَهُمْ كَفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣١﴾ فَلَا تَهْتَفُواْ بِذَعْوَىٰ إِلَى السَّلَامِ
وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَزِيْرَكُمْ أَعْمَالُكُمْ ﴿٣٢﴾ إِنَّمَا
لِلْحَيَاةِ الدُّنْيَا لُحْبٌ وَلَهُوَ الْوَدُنُ فَإِنْ تَوَلَّيْتُمْ فَأَنْتُمْ فِي جُحُومٍ
وَلَا يَسْأَلُكُمْ أَمْوَالُكُمْ ﴿٣٣﴾ إِنْ سَأَلْتُمُوهُمَا فَيُخْفِصْكُم
بِتَخْلُؤٍ وَيُخْرِجُ أَصْغَانَكُمْ ﴿٣٤﴾ هَآؤُنَّ هَؤُلَاءِ تُدْعَوْنَ
لِيُخْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ
فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ
تَوَلَّوْاْ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُواْ أَمْثَلَكُمْ ﴿٣٥﴾

﴿That is because they pursued what angered Allāh and disliked what earns His pleasure, so He rendered their deeds worthless.﴾

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَّنْ يُخْرِجَ اللَّهُ أَصْغَانَهُمْ﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٩﴾ وَلَتَبْلُوَنَكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَتَبْلُواْ الْخُبَارَ كُلَّهَا ۚ إِنَّا الَّذِينَ كَفَرُواْ وَصَدُّواْ عَنْ سَبِيلِ اللَّهِ ثُمَّ مَأْوَاهُمْ وَهُمْ كَفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٠﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُواْ أَعْمَالَكُمْ﴾ إِنَّا الَّذِينَ كَفَرُواْ وَصَدُّواْ عَنْ سَبِيلِ اللَّهِ ثُمَّ مَأْوَاهُمْ وَهُمْ كَفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣١﴾ فَلَا تَهْتَفُواْ بِذَعْوَىٰ إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَزِيْرَكُمْ أَعْمَالُكُمْ ﴿٣٢﴾ إِنَّمَا لِلْحَيَاةِ الدُّنْيَا لُحْبٌ وَلَهُوَ الْوَدُنُ فَإِنْ تَوَلَّيْتُمْ فَأَنْتُمْ فِي جُحُومٍ وَلَا يَسْأَلُكُمْ أَمْوَالُكُمْ ﴿٣٣﴾ إِنْ سَأَلْتُمُوهُمَا فَيُخْفِصْكُم بِتَخْلُؤٍ وَيُخْرِجُ أَصْغَانَكُمْ ﴿٣٤﴾ هَآؤُنَّ هَؤُلَاءِ تُدْعَوْنَ لِيُخْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلْ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَوَلَّوْاْ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُواْ أَمْثَلَكُمْ ﴿٣٥﴾

﴿29. Or do those in whose hearts is a disease, think that Allāh will not expose their ill-wills?﴾

﴿30. Had We so willed, We could have shown

them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allāh knows (all) your deeds.﴾

﴿31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.﴾

Exposing the Hidden Secret of the Hypocrites

Allāh says,

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَّنْ يُخْرِجَ اللَّهُ أَصْغَانَهُمْ﴾

﴿Or do those in whose hearts is disease think that Allāh will never expose their ill-wills?﴾

meaning, do the hypocrites think that Allāh will not expose

their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it. In that regard, Allāh revealed Sūrah Barā'ah (or At-Tawbah), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this Sūrah (Surah Barā'ah) is also called "The Exposer". *Adghān* is the plural of *Ḍighn*, which means what the souls harbor of envy and hatred toward Islām and its people who support it.

Allāh then says,

﴿وَلَوْ نَشَاءُ لَفَرَّقْنَاكُمْ فَلَمْ يَفْقَهُمْ بِسْمِهِمْ﴾

«Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.»

Allāh is telling His Messenger ﷺ, "Had We willed, O Muḥammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them." However, Allāh did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.

Allāh then adds,

﴿وَلَمْ يَفْقَهُمْ فِي لَحَنِ الْقَوْلِ﴾

«But you will know them by the tone of their speech!»

which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words – as the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him, said, "Never would one conceal a secret but Allāh will expose it by the look on his face and the uncontrolled words of his tongue."

Allāh then says,

﴿وَلَنَبْلُوَنَّكُمْ﴾

«And We will surely try you» meaning, 'We will surely test you with commands and prohibitions.'

﴿حَتَّى نَسْأَلَ الْمُجَاهِدِينَ مِنْكُمْ وَالضَّعِيفِينَ وَنُبَلِّغُوا الْخَبَرَ﴾

«until We know those who strive among you and the patient,

and We will put to a test all your affairs.﴾

There is absolutely no doubt that Allāh's knowledge precedes the occurrence of all events. In this *Āyah*, "until We know" means 'until We know of its occurrence.' This is why Ibn 'Abbās said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَدَىٰ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالُهُمْ﴾ ﴿٣٢﴾ بِأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُطْلَوْا أَعْمَالَكُمْ﴾ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ ﴿٣٤﴾ فَلَا تَهَيِّئُوا وَدْعُوا إِلَى النَّارِ وَأَنْتُمْ آلُاعْلَانِ وَاللَّهُ مَعَكُمْ وَلَنْ يَفْزِكَ أَعْمَالَكُمْ﴾ ﴿٣٥﴾

﴿32. Verily, those who disbelieve, and hinder from the path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,﴾

﴿33. O you who believe! Obey Allāh, and obey the Messenger and invalidate not your deeds.﴾

﴿34. Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh not forgive them.﴾

﴿35. So do not lose heart and beg for peace while you are superior. Allāh is with you and He will never deprive you of (the reward of) your deeds.﴾

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allāh then informs about those who disbelieve, obstruct others from the path of Allāh, oppose the Messenger ﷺ and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allāh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allāh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil

deeds. Imām Aḥmad Ibn Naṣr Al-Marwazi reported in *Kitāb Aṣ-Ṣalāh* (the Book of Prayer) that Abū Al-‘Āliyah said, “The Prophet’s Companions used to think that no sin would harm a person who says ‘*Lā ilāha illāllāh*,’ just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

This made them fear that some sins could nullify their deeds.”^[1]

It has also been reported from Ibn ‘Umar, may Allāh be pleased with him, that he said, “We, the Companions of Allāh’s Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

So we asked each other: ‘What is it that can nullify our deeds?’ So we said, ‘The major sins, great offenses that require admission into the Fire and immoral sins.’ But then Allāh revealed,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾ (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.”^[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

^[1] *Aṣ-Ṣalāh* by Al-Marwazi 2:645.

^[2] *Aṣ-Ṣalāh* by Al-Marwazi 2:646.

﴿وَلَا يَبْطِلُوا آمَانَتَكُمْ﴾

﴿and do not invalidate your deeds.﴾ meaning, by apostasy. Thus, Allāh says after this,

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

﴿Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh forgive them.﴾

This is similar to His saying,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾ (4:48)

Allāh then addresses His believing servants by saying,

﴿فَلَا تَهْزَأْ﴾

﴿So do not lose heart﴾ meaning, do not be weak concerning the enemies.

﴿وَتَدْعُوا إِلَى السَّلَامِ﴾

﴿and beg for peace﴾ meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allāh says,

﴿فَلَا تَهْزَأْ وَتَدْعُوا إِلَى السَّلَامِ رَأْسُ الْأَعْيُنِ﴾

﴿So do not lose heart and beg for peace while you are superior.﴾

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imām (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allāh's Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allāh then says:

﴿وَاللَّهُ مَعَكُمْ﴾

﴿And Allāh is with you﴾ This contains the good news of victory and triumph over the enemies.

﴿وَلَنْ يَرُدَّ عَنْكُمْ﴾

﴿and He will never deprive you of (the reward of) your deeds.﴾

meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allāh knows best.

﴿إِنَّمَا الدُّنْيَا لَمَآءٌ وَلَهُمْ وَإِنْ قُوتُوا وَتَقَوُّوا يُؤْتِكُمْ آلُكُمْ وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ۚ إِنَّ يَسْأَلَكُمْ عَنْهَا يَسْأَلْكُمْ يَسْأَلُكُمْ عَنْهَا يَسْأَلُكُمْ ۚ وَتَعْلَمُونَ أَنَّهُمْ يُسْأَلُونَ فِي سَبِيلِ اللَّهِ ۚ فَمِنْكُمْ مَنْ يَبْخُلْ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.﴾

﴿37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.﴾

﴿38. Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.﴾

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

﴿إِنَّمَا الدُّنْيَا لَمَآءٌ وَلَهُمْ﴾

﴿This worldly life is only amusement and diversion.﴾

which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,

﴿وَأَن تَوَدُّواْ وَتَتَّقُواْ يَرْزُقْكُمُ الْغُرُوكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ﴾

«And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.»

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.

Allāh then says,

﴿إِن يَسْأَلْكُمُوهَا فَيُحَرِّمْكُمْ يَحْلُلُواْ﴾

«If He would demand of you all of it and urge you, you would withhold.»

meaning, if He pressures you much, you would become stingy.

﴿وَيَخْرِجْ أَسْرَارَكُمْ﴾

«And He will expose your (secret) ill-wills.» Qatādah said, "Allāh knows that extracting wealth (i.e., money from people) brings about ill-wills."^[1] Indeed, Qatādah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.

Allāh then says,

﴿مَّا أَنتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُواْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّنْ يَبْخُلُ﴾

«Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily).»

meaning, they refuse to spend. Allāh continues,

﴿وَمَنْ يَبْخُلْ فَإِنَّمَا يَحْمِلْ عَنْ نَفْسِهِ﴾

«And whoever acts stingily is but stingy toward himself.»

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

﴿وَاللَّهُ الْغَنِيُّ﴾

«For Allāh is indeed Al-Ghani»

Allāh is in need of nothing else, whereas everything is ever in

[1] 'Abdur-Razzāq 3:224.

need of Him. Thus, Allāh says,

﴿وَأَنْتُمْ الْفُقَرَاءُ﴾

﴿while you are the needy.﴾

meaning, specifically of Him. The description of Allāh as *Al-Ghanī* (in no need) is a necessary description of Allāh; on the other hand, the description of the creation as *Faqr* (needy) is a necessary description for them that they cannot avoid.

Allāh then says,

﴿وَلَا تَنْتَرُوا﴾

﴿And if you turn away,﴾ which means, if you turn away from obeying Him and adhering to His Laws.

﴿يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿He will replace you with other people; then they will not be like you.﴾

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the *Tafsīr* of *Sūrat Al-Qitāl*. And Allāh is worthy of all praise and gratitude.