

## The Tafsīr of Sūrat At-Taghābun (Chapter - 64)

**Which was revealed in Al-Madinah or Makkah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥٦

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَدُّ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنُفْسُكُمْ كَافِرٌ  
وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾  
يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾ الَّذِينَ يَكْفُرُونَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ  
فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ تَأْتِيهِمْ  
رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَعْزَبُونَ فَنَكْفُرُوا وَقَوْلُوا وَاسْتَعْنَى  
اللَّهُ وَاللَّهُ عَفُوٌ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذِّبَهُمُ اللَّهُ وَرَبِّي  
لَتُبْعَثَنَّهُمْ لِلنَّبْءِ يَمَّا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَتَأْمُرُوا بِاللَّهِ  
وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ  
يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّفَاثِينِ وَمَنْ يُمْنِ بِاللَّهِ وَيَعْمَلْ  
صَالِحًا كَفَرَ عَنْهُ سَيُعَذِّبُهُ وَيُدْخِلُهُ جَهَنَّمَ يَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the Name of Allāh,  
the Most Gracious, the  
Most Merciful.

﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَدُّ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ ﴿١﴾ هُوَ الَّذِي  
خَلَقَكُمْ فَنُفْسُكُمْ كَافِرٌ وَمِنْكُمْ  
مُؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾  
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ  
الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ  
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

﴿1. Whatsoever is in the  
heavens and whatsoever  
is on the earth glorifies  
Allāh. His is the domin-  
ion, and to Him belongs  
the praise, and He is

Able to do all things.﴾

﴿2. He it is Who created you, then some of you are disbelievers  
and some of you are believers. And Allāh is All-Seer of what  
you do.﴾

﴿3. He has created the heavens and the earth with truth, and

*He shaped you and made good your shapes. And to Him is the return.﴾*

﴿4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

### **Praising Allāh and mentioning His Creation and Knowledge**

This is the last Sūrah among *Al-Musabbihāt*. We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ﴾

﴿His is the dominion, and to Him belongs the praise,﴾

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh's statement,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾ means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَنُكِرَ كَارُكُمْ تُمِيزُونَ﴾

﴿He it is Who created you, then some of you are disbelievers and some of you are believers.﴾

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allāh the Exalted said,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do.﴾ Allāh said,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿He has created the heavens and the earth with truth,﴾ with equity and wisdom,

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴿and He shaped you and made good your shapes.﴾

He made you in the best shapes and forms. Allāh the Exalted said,

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۝۱ أَلَيْسَ خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝۲ فِي أَيِّ صُورَةٍ مَا  
شَاءَ رَكَّبَكَ ۝۳﴾

﴿O man! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.﴾ (82:6-8)

And His saying,

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ  
وَرَزَقَكُم مِّنَ الْطَّيِّبَاتِ﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.﴾ (40:64)

and His saying;

﴿وَالِإِيَّاهِ الْمَصِيرُ﴾

﴿And to Him is the return.﴾ means the return and final destination. Allāh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُثِيرُونَ وَمَا تَكْتُمُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝۱﴾

﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهمْ وَلَمْ يَكُنْ لَّهُمْ فَاةٌ ۝۲ ذَلِكَ بِأَنَّهُمْ كَانَتْ  
تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكُفِّرُوا وَتَوَلَّوْا ۝۳ وَآتَيْنَاهُمُ الْغُرَابَ ۝۴ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝۵﴾

﴿5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴾

﴿6. That was because there came to them their Messengers with Bayyināt, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allāh was not in need. And

*Allāh is not in need, Worthy of all praise.﴾*

### **A Warning delivered through mentioning the End of the Disbelieving Nations**

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allāh says;

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ﴾

﴿Has not the news reached you of those who disbelieved aforetime?﴾

meaning, information about them and what happened to them,

﴿فَذَاقُوا وَكَالَ أَمْرِهمْ﴾

﴿And so they tasted the evil result of their disbelief.﴾

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and theirs will be a painful torment.﴾ in the Hereafter, added to the torment they received in this life. Allāh explained why;

﴿ذَٰلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with Bayyināt,﴾

supporting arguments, evidence, and clear proofs,

﴿فَقَالُوا أَأُتْرَكُ أَنْ يَهْدِيَنَا رَبَّنَا﴾

﴿but they said: "Shall mere men guide us?"﴾

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

﴿فَكَفَرُوا وَتَوَلَّوْا﴾

﴿So they disbelieved and turned away.﴾ they denied the truth and turned away from abiding by it,

﴿وَأَسْتَفْتَى اللَّهَ﴾



﴿وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿and that is easy for Allāh.﴾ 'resurrecting and recompensing you is easy for Allāh.'

This is the third Āyah in which Allāh orders His Messenger ﷺ to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Sūrah Yūnus,

﴿يَسْتَأْذِنُكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتَ بِمُعْجِزٍ ۝٥٣﴾

﴿And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!"﴾ (10:53),

The second is in Sūrah Saba',

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَكُمْ﴾

﴿Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..."﴾ (34:3),

and the third is this Āyah,

﴿ذَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْمَرُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعِنُنَّ ثُمَّ لَنُنْبِتَنَّهُمْ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٧﴾

﴿The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."﴾

Allāh the Exalted said,

﴿فَلَا تُدْرِكُوا اللَّهَ وَرَسُولَهُ وَالَّذِينَ اتَّخَذُوا

﴿Therefore, believe in Allāh and in His Messenger and in the Light which We have sent down.﴾

that is, the Qur'an,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿And Allāh is All-Aware of what you do.﴾ none of your deeds ever escapes His knowledge.

### The Day of At-Taghābun

Allāh said,

﴿يَوْمَ يَجْمَعُكُمُ يَوْمَ الْمُنْعٰى﴾

﴿The Day when He will gather you on the Day of Gathering.﴾

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allāh said,

﴿ذَلِكَ يَوْمَ يَجْمَعُ اللَّهُ الْبَشَرَ وَذَلِكَ يَوْمَ مَشْهُودٍ﴾

﴿That is the Day whereon mankind will be gathered together, that is a Day when all will be present.﴾ (11:103), and,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٩﴾ لَنَجْئُوكَ إِكْرَامًا يَوْمَ مَعْلُومٍ ﴿٢٠﴾﴾

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾ (56:49-50)

Allāh's statement,

﴿ذَلِكَ يَوْمَ الْقِيَامِ﴾

﴿that will be the Day of At-Taghābun﴾

Ibn 'Abbās said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."<sup>[1]</sup> Qatādah and Mujāhid said similarly.<sup>[2]</sup>

Muqātil bin Hayyān said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allāh explained His statement saying;

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ سَلَامًا نُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيَجْعَلْهُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿٢٠﴾﴾

﴿And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that

[1] At-Ṭabari 23:420.

[2] At-Ṭabari 23:419, 420.

destination.﴾

We explained these meanings several times before.

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝١١  
وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاءُ الْمُبِينُ ۝١٢ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝١٣﴾

﴿11. No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

﴿12. Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

﴿13. Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.﴾

### **All that occurs to Mankind is by Allāh's Permission**

Allāh informs us as He did in Sūrat Al-Ḥadīd,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ  
ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٢٢﴾

﴿No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh.﴾ (57:22)

Allāh said here,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿No calamity occurs, but by the permission of Allāh,﴾

Ibn 'Abbās said; "By the command of Allāh," meaning from His decree and will.

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

meaning, whoever suffered an affliction and he knew that it occurred by Allāh's judgement and decree, and he patiently abides, awaiting Allāh's reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting



guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās,

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾

﴿and whosoever believes in Allāh, He guides his heart.﴾

“Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him.”<sup>[1]</sup>

There is an agreed upon *Ḥadīth* [that Al-Bukhārī and Muslim collected and] which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.»<sup>[2]</sup>

### The Order to obey Allāh and His Messenger ﷺ

Allāh said,

﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

﴿Obey Allāh, and obey the Messenger;﴾

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

﴿فَإِنْ تَوَلَّيْتُمْ فَأَنَّا عَلَىٰ رَسُولِنَا الْبَلَاءُ الْمُبِينُ﴾

﴿but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

meaning, ‘if you refrain from abiding by the faith, then the Messenger’s mission is to convey and your mission is to hear and obey. ’Az-Zuhri said, “From Allāh comes the Message, its

[1] At-Ṭabari 23:421.

[2] Muslim 4:2295.

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وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
النَّارِ خَالِدِينَ فِيهَا وَيَسُوءُ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِنْ  
مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ  
إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ بَيَّنَّا  
لِلَّذِينَ آمَنُوا إِتٍ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا  
لَكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا  
فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ  
فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ  
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تَقَرَّضُوا  
اللَّهَ قَرْضًا حَسَنًا يَضَعِفَهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ  
حَلِيمٌ ﴿١٧﴾ عَلَيْهِ الْقَلْبُ وَالشَّهَادَةُ الْمَرْبُورُ الْحَكِيمُ ﴿١٨﴾

سُورَةُ الطَّلَافِ

deliverance is up to the Messenger, and the adherence is up to us.<sup>[1]</sup>

### Tawhīd

Allāh states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.﴾

So, He first informs about Tawhīd and its meaning. The implied meaning is to single Him out for deification, being purely

devoted to Him, and relying upon Him, as He said;

﴿رَبِّ لِلشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿The Lord of the east and the west; La ilāha illā Huwa. So take Him alone as Trustee.﴾ (73:9)

﴿بَيَّنَّا لِلَّذِينَ آمَنُوا إِتٍ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تَقَرَّضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعِفَهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلَيْهِ الْقَلْبُ وَالشَّهَادَةُ الْمَرْبُورُ الْحَكِيمُ ﴿١٨﴾﴾

[1] Al-Bukhārī, in the Book of Tawhīd, chapter 46.

﴿14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿15. Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.﴾

﴿16. So have Taqwā of Allāh as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.﴾

﴿17. If you lend to Allāh a handsome loan, He will double it for you, and will forgive you. And Allāh is Shakūr, Ḥalīm.﴾

﴿18. All-Knower of the unseen and seen, the Almighty, the All-Wise.﴾

### Warning against the Fitnah of Spouses and Offspring

Allāh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allāh said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾﴾

﴿O you who believe! Let not your properties or you children divert you from the remembrance of Allāh. And whosoever does that then they are the losers.﴾ (63:9)

Allāh the Exalted said here,

﴿فَانذَرُوهُمْ﴾

﴿therefore, beware of them!﴾ for your religion, according to Ibn Zayd. Mujāhid explained the Āyah ,

﴿إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾

﴿Verily, among your wives and your children there are enemies for you;﴾

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Ḥatīm recorded that

Ibn 'Abbās said to a man who asked him about this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاعْلَمُوا لَهُمْ﴾

«O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!»

“There were men who embraced Islām in Makkah and wanted to migrate to Allāh’s Messenger ﷺ. However, their wives and children refused to allow them. Later when they joined Allāh’s Messenger ﷺ, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allāh the Exalted sent down this Āyah,

﴿وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.»

At-Tirmidhi collected this Ḥadīth and said that it is Ḥasan Ṣaḥīḥ.<sup>[1]</sup> Allāh’s statement,

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

«Your wealth and your children are only a Fintah, whereas Allāh! With Him is a great reward.»

Allāh said that the wealth and children are a test and trial from Allāh the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allāh’s statement,

﴿وَاللَّهُ عِنْدَهُ﴾

«whereas Allāh! With Him» meaning, on the Day of Resurrection,

﴿أَجْرٌ عَظِيمٌ﴾

«is a great reward.» As Allāh said;

﴿زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَنْفُسِ وَالْعِجْلِ السَّوْمَةِ وَالْأَنْفُسِ وَالْحَرْبِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِلِ﴾

[1] Tuhfat Al-Aḥwadhī 9 :222.

«Beautified for men is the love of things they covet; women children, Qanāṭir Al-Muqanṭarah<sup>[1]</sup> of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.» (3:14), and the Āyāh after it.

Imām Aḥmad recorded that Buraydah said, "The Messenger of Allāh ﷺ was giving a speech and Al-Ḥasan and Ḥusayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللَّهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتُرَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

«Allāh and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.»<sup>[2]</sup>

This was recorded by the Sunan compilers, and At-Tirmidhi said, "Ḥasan Gharīb."<sup>[3]</sup>

### The Order for Taqwā, as much as One is Capable

Allāh said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

«So have Taqwā of Allāh as much as you can;»

meaning, as much as you are able and can bear or endure. The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.»<sup>[4]</sup>

Allāh's statement,

[1] See volume two, the Tafsīr of Sūrah Al 'Imrān (3:14).

[2] Aḥmad 5:354.

[3] Abu Dāwud 1:663, Tuhfat Al-Aḥwadhī 10:278, An-Nasā'ī 3:108, Ibn Mājah 2:1190.

[4] Faṭḥ Al-Bārī 13:264, Muslim 2:975.

﴿وَأَسْمَعُوا وَأَطِيعُوا﴾

﴿listen and obey,﴾ means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

### Encouraging Charity

Allāh the Exalted said,

﴿وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ﴾

﴿and spend in charity; that is better for yourselves.﴾

meaning, give from what Allāh has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh's creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own greed, then they are the successful ones.﴾

This was explained with a similar *Āyah* in *Sūrat Al-Ḥashr*, where we also mentioned the relevant *Ḥadīths*.<sup>[1]</sup> Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

﴿إِنْ قَرْضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ﴾

﴿If you lend to Allāh a handsome loan, He will double it for you, and will forgive you.﴾

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a *Qudsi Ḥadīth*,

<sup>[1]</sup> See volume nine, the *Tafsīr* of *Sūrat Al-Ḥashr* (59:9).

«مَنْ يُقْرِضْ غَيْرَ ظَلُومٍ وَلَا عَدِيمٍ»

“Who will give a loan to He Who is neither unjust nor poor?”<sup>[1]</sup>

This is why Allāh the Exalted said in Sūrat Al-Baqarah,

﴿فَيُضَاعَفْ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴿So that He may multiply it to him many times﴾ (2:245)

Allāh said;

﴿وَيَغْفِرَ لَكُمْ﴾

﴿and will forgive you.﴾ meaning, He will erase your mistakes,

﴿وَاللَّهُ شَكُورٌ﴾

﴿And Allāh is Shakūr﴾ meaning, He gives abundantly in return for what was little,

﴿حَلِيمٌ﴾

﴿Halīm﴾ means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْغَزِيرُ لِلْحِكْمِ﴾

﴿All-Knower of the unseen and seen, the Almighty, the All-Wise.﴾ Its explanation has already preceded several times.

This is the end of the Tafsīr of Sūrat At-Taghābun, all the praise and appreciation is due to Allāh.

<sup>[1]</sup> Muslim 1:522.