

The Tafsīr of Sūrat Al-Ḥashr (Chapter - 59)

Which was revealed in Al-Madinah

Ibn 'Abbās used to call this chapter, 'Sūrah Bani An-Naḍīr'.^[1] Sa'īd bin Mansūr recorded that Sa'īd bin Jubayr said, "I asked Ibn 'Abbās about Sūrat Al-Ḥashr and he said, 'It was revealed about Bani An-Naḍīr.'" Al-Bukhārī and Muslim recorded it using another chain of narration from Ibn 'Abbās.^[2] Al-Bukhārī also recorded it from Abu 'Awānah, from Abu Bishr from Sa'īd bin Jubayr, who said, "I asked Ibn 'Abbās, 'Sūrat Al-Ḥashr?' He said, 'Sūrah Bani An-Naḍīr.'"^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ ۝ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَلْنَا فِي قُلُوبِهِمُ الرُّعْبَ يُخْرَجُونَ يُؤْتِيهِمْ وَأَبْدِي الْمَوْتِينَ فَأَعْتَبُوا بِأَوَّلِ الْأَنْصَارِ ۝ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُوهمْ فِي الدُّنْيَا وَلَكِنَّ فِي الْآخِرَةِ عَذَابُ النَّارِ ۝ ذَلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ رُسُولَهُ وَمَنْ يَشَأْكَ اللَّهُ فَرَأْنَاهُ أَشَدَّ عُقَابًا ۝ مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَحْسْتُمْهَا فَأَيْمَةٌ عَلَى أُمُودِهَا فَأِذَاذِنْ اللَّهُ وَلِيُخْرِجَ الْفَاسِقِينَ ۝﴾

﴿1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

﴿2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached

[1] *Fath Al-Bārī* 8:497.

[2] *Fath Al-Bārī* 8:497, *Muslim* 4:2322.

[3] *Fath Al-Bārī* 8:497.

them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾

﴿3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.﴾

﴿4. That is because they opposed Allāh and His Messenger. And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴾

﴿5. What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Everything glorifies Allāh in its own Way

Allāh states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allāh said in another Āyah,

﴿نَسِجَ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.﴾ (17:44) Allāh's statement,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the Almighty﴾ meaning of invincible majesty,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in what He decrees and legislates.

The End that Bani An-Naḍīr suffered

Allāh said,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾

﴿He it is Who drove out the disbelievers among the People of the Scripture﴾

referring to the Jewish tribe of Bani An-Naḍīr, according to Ibn

'Abbās, Mujāhid, Az-Zuhri and several others.^[1]

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allāh's Messenger ﷺ. Therefore, Allāh sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allāh's torment, but they did not help them against Allāh in the least. Then, that which they did not expect came to them from Allāh, and Allāh's Messenger ﷺ forced them to leave Al-Madīnah. Some of them went to Adhri'āt in the area of Ash-Shām, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allāh the Exalted said,

﴿يَمْشُونَ يُنْمِتُهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا بِأُولَى الْأَبْصَارِ﴾

﴿they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾

meaning, "Contemplate the end of those who defied Allāh's command, contradicted His Messenger and denied His Book. See how Allāh's humiliating torment struck them in this life, as well as, the painful torment that Allāh has reserved for them in the Hereafter."

Abu Dāwud recorded that 'Abdur-Raḥmān bin Ka'b bin Mālik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to 'Abdullāh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allāh ﷺ was in Al-Madīnah at the time, before the battle of Badr occurred. They wrote: 'You have given refuge to our citizen. We swear by Allāh, you should fight him, or we will expel you or gather all our forces, until

[1] At-Ṭabari 23 :262.

we kill your soldiers and take your women captive.'

When the news of this threat reached 'Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرِ مِمَّا تُرِيدُ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

«The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?»

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madīnah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Naḍīr intended to betray their treaty. Bani An-Naḍīr sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Naḍīr would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللَّهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْهِ»

«By Allāh ! You will not be safe until and unless you renew your peace treaty with me.»

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayzah and left Bani An-Naḍīr alone that day. The Prophet ﷺ ordered Bani Qurayzah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayzah and went back to Bani An-Naḍīr with his forces and fought them until they agreed to surrender in return for safe

passage out of Al-Madīnah. Bani An-Naḍīr evacuated Al-Madīnah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Naḍīr were granted to the Messenger ﷺ by Allāh when He said,

﴿وَمَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

«And what Allāh gave as booty to His Messenger from them – for this you made no expedition with either cavalry or camelry»

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Anṣār. He did not give the Anṣār any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter's children, i.e., children of Fātimah."^[1] However, let us summarize the battle of Bani An-Naḍīr here. From Allāh alone we seek help.

The Reason behind the Battle of Bani An-Naḍīr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ān were killed at the area of Bi'r Ma'ūnah, excluding 'Amr bin Umayyah Aḍ-Ḍamri, who killed two men from the tribe of Bani 'Āmir on his way back to Al-Madīnah. He did not know that these two men had a promise of safe passage from Allāh's Messenger ﷺ. When he went back to Al-Madīnah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لَا دِيَّةَ لَهُمَا»

«You have killed two men, I shall pay the blood money for them.»

Bani An-Naḍīr and Bani 'Āmir were allies and had treaties. The Prophet ﷺ asked Bani An-Naḍīr to help pay the blood money for the two dead men. The area of Bani An-Naḍīr was in a suburb of Al-Madīnah, a few miles to the east.^[2]

[1] Abu Dāwud 3:404.

[2] Ad-Durrari fī Ikhtisār Al-Maghāzi was-Siyar 180, 181, and Ibn Hishām 3:195. This narration is Mursal.

In his book of *Sīrah*, Muḥammad bin Ishāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Naḍīr to ask them for financial help to pay the blood money of the two men from Bani 'Amir, who were killed by 'Amr bin Umayyah Aḍ-Ḍamri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazīd bin Rūmān. Bani An-Naḍīr and Bani 'Amir had a treaty and were allies. When Allāh's Messenger ﷺ went to Bani An-Naḍīr asking them for help to pay the blood money for the two men, they said, 'Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, 'You will not find a better chance with this man than this,' while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, 'Who will ascend this wall and drop a stone on this man and rid us of his trouble?' 'Amr bin Jihāsh bin Ka'b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, 'Umar and 'Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Naḍīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Naḍīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, 'O Muḥammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?'

Meanwhile, 'Abdullāh bin Ubayy bin Salūl, Wadī'ah, Mālik bin Abi Qawqal, Suwayd, Dā'is and several other men who all belonged to the tribe of Al-Khazraj bin Bani 'Awf, sent a message to Bani An-Naḍīr saying, 'Be firm and strong. We will never abandon you. If you are fought against, we will fight

along with you and if you are forced to leave Al-Madīnah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allāh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madīnah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Naḍīr moved to Khaybar, and some of them went to Ash-Shām. They left all that remained behind for the Messenger of Allāh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Anṣār got a share, except for Sahl bin Ḥunayf and Abu Dujānah Simāk bin Kharashah. They said that they were poor and the Messenger of Allāh ﷺ gave them their share. Only two men from Bani An-Naḍīr embraced Islām, Yāmīn bin Umayr bin Ka'b bin 'Amr bin Jihāsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islām."

Ibn Ishāq continued, "Some of the offspring of Yāmīn narrated to me that the Messenger of Allāh ﷺ said to Yāmīn,

«أَلَمْ تَرَ مَا لَقِيتُ مِنْ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟»

«Have you not heard what your cousin plotted to do against me?»

Yāmīn bin 'Umayr promised someone a reward if he killed his cousin 'Amr bin Jihāsh, and someone killed him, according to their claim"^[1] Ibn Ishāq then said, "All of *Sūrat Al-Ḥashr* was revealed about Bani An-Naḍīr." A similar story was recorded by Yunus bin Bukayr from Ibn Ishāq.^[2] Allāh's statement,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾

«He it is Who drove out the disbelievers among the People of the Scripture»

refers to Bani An-Naḍīr,

[1] This chain is not authentic.

[2] Ibn Hishām 3:199-202.

﴿مِنْ دِيَارِهِمْ لِأَوَّلِ الْخَشْرِ﴾

﴿from their homes at the first gathering.﴾ Allāh said,

﴿مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا﴾

﴿You did not think that they would get out.﴾ i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allāh the Exalted said,

﴿وَلَقَدْ ظَنَرُوا أَنَّهُمْ هَانِئَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنظَمَهُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسِبُوا﴾

﴿And they thought that their fortresses would defend them from Allāh! But Allāh reached them from a place where they expected it not.﴾

meaning, there came to them from Allāh what they did not expect or anticipate. Allāh said in another Āyah,

﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَأَنَّهُ يُبَيِّنُهُمْ مِنَ الْقَوَائِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ

مِنْ فَوْقِهِمْ وَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾

﴿Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.﴾(16:26)

Allāh said,

﴿وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

﴿and He cast terror into their hearts﴾ means, Allāh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allāh frightening his enemies the distance of a month, laid siege to them. May Allāh's peace and blessings be on the Prophet. As in Ibn Ishāq's explanation – which preceded;

﴿يُخْرِجُونَ يَدِيَهُمْ بِأَيْدِيهِمُ وَالْيَدِ الْمُرْسَلِينَ﴾

﴿that they demolished their own dwellings with their own hands and the hands of the believers.﴾

the Jews brought down what they wanted to transport from

their roofs and doors, so that they could carry them on camels. Similar was said by 'Urwah bin Az-Zubayr, 'Abdur-Rahmān bin Zayd bin Aslam and several others.^[1] Allāh's statement,

﴿وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَزَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا﴾

﴿And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world;﴾

meaning, if it was not for the fact that Allāh had already decreed that they would evacuate Al-Madīnah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. 'Urwah, As-Suddi and Ibn Zayd said that Allāh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.^[2]

Allāh said,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ﴾

﴿and in the Hereafter theirs shall be the torment of the Fire.﴾

meaning, it is a matter ordained that they will surely face,

﴿ذَٰلِكَ بِأَنَّهُمْ شَاتَرُوا اللَّهَ وَرَسُولَهُ﴾

﴿That is because they opposed Allāh and His Messenger.﴾

means, Allāh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allāh and His Messenger and denied the good news that Allāh sent forth in the Books of previous Messengers regarding the coming of Muḥammad ﷺ. The Jews knew these facts about Muḥammad ﷺ just as they knew their own children. Allāh said,

﴿وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴾

^[1] Al-Qurtubi 18:4.

^[2] Ar-Rāzi 29:245.

The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَعْتُمْهَا فَأَجْمَ عَلَىٰ أَسْوَلِهَا فَإِذِنْ اللَّهُ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

﴿What you cut down of the *Linah*, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Linah is an especially good type of date tree. Abu 'Ubaydah said that *Linah* is a different kind of dates than '*Ajwah* and *Barni*.^[1] Several others said that *Linah* refers to every type of date fruits, except for the '*Ajwah* (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.^[2] Ibn Jarīr quoted Mujāhid saying that it also includes the *Buwayrah* type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Ishāq narrated that Yazīd bin Rūmān, Qatādah and Muqātil bin Ḥayyān said, "Bani An-Naḍir sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable *Āyah* stating that whatever *Linah* was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them."^[3]

Mujāhid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh's leave." There is also a *Ḥadīth* narrated from the Prophet ﷺ with this meaning.^[4] An-Nasā'ī recorded that Ibn 'Abbās said about Allāh's statement,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَعْتُمْهَا فَأَجْمَ عَلَىٰ أَسْوَلِهَا فَإِذِنْ اللَّهُ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

[1] Ar-Rāzi 29:246.

[2] Aṭ-Ṭabari 23:268.

[3] Aṭ-Ṭabari 23:271.

[4] Aṭ-Ṭabari 23:271.

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

"They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allāh's Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allāh sent down this Āyah,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَرْتُمْهَا فَأَيْمَةٌ عَلَىٰ أَوْلِيهَا فَإِذْنِ اللَّهِ﴾

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh.﴾^[1]

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ ordered that the date trees of Bani An-Naḍīr be cut down and burned.^[2] The Two Ṣaḥīḥs collected a similar narration.^[3]

Al-Bukhārī recorded that 'Abdullāh bin 'Umar said, "Bani An-Naḍīr and Bani Qurayzah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Naḍīr and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islām. All of the Jews of Al-Madīnah, Bani Qaynuqā', the tribe of 'Abdullāh bin Salām, Bani Ḥārithah and the rest of the Jewish tribes in Al-Madīnah were exiled."^[4]

The Two Ṣaḥīḥs also recorded from Ibn 'Umar that the Messenger of Allāh ﷺ burned down the date trees of Bani An-Naḍīr and had them cut down the date palms of Al-Buwayrah. Allāh the Exalted and Most Honored revealed this Āyah,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَرْتُمْهَا فَأَيْمَةٌ عَلَىٰ أَوْلِيهَا فَإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:483. Similar was recorded by At-Tirmidhi under the *Tafsīr* of this Āyah.

[2] Aḥmad 2:7.

[3] Muslim 3:1365.

[4] *Fath Al-Bārī* 7:383.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٦

الْأَنْعِيَاءِ

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦﴾ مَا قَطَعْتُمْ مِنْ لِمَنَةٍ أَوْ نَزَعْتُمْهَا فَأَيْمَةٌ عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٧﴾ وَمَا آفَاةُ اللَّهِ عَلَى رَسُولِهِمْ فَمَا أَزْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾ مَا آفَاةُ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٩﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيُخَصِّرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٠﴾ وَالَّذِينَ بَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١١﴾

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾^[1]

Muhammad bin Ishāq reported that the battle of Bani An-Naḍīr occurred after the battles of Uḥud and Bi'r Ma'unah.

﴿وَمَا آفَاةُ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَزْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾ مَا آفَاةُ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٩﴾﴾

فَخُذُوهُ وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ﴿٩﴾

46. And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴾

47. What Allāh gave as booty (Fai') to His Messenger from the people of the townships – it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

[1] Faṭḥ Al-Bāri 7:383, Muslim 3:1365.

forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.﴾

The Fai' and how it is spent

Allāh the Exalted explains the regulations for *Fai'*, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Naḍīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Naḍīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh's Messenger ﷺ. Therefore, it was *Fai'* that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the *Fai'* on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this *Āyāt*,

﴿وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ﴾

﴿And what Allāh gave as booty (Fai') to His Messenger from them﴾ meaning, from Bani An-Naḍīr,

﴿فَمَا أَوْحَفْتُهُ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾

﴿for this you made no expedition with either cavalry or camelry.﴾

referring to using camels,

﴿وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴾

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

﴿وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿What Allāh gave as booty (Fai') to His Messenger from the people of the townships﴾

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Naḍīr. This is

why Allāh the Exalted said,

﴿فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ﴾

﴿it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,﴾ until its end and the following Āyah.

mentioning the ways the *Fai'* should be spent. Imām Aḥmad recorded that 'Umar said, "The wealth of Bani An-Naḍīr was of the *Fai'* type that Allāh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allāh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allāh the Exalted and Most Honored."^[1] Aḥmad collected the short form of this story. The Group, with the exception of Ibn Mājah, collected this *Ḥadīth*.^[2]

Abu Dāwud recorded that Mālik bin 'Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and I went along with him and entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, 'O Mālik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, 'I wish that you ordered someone else to do it.' He said, 'Take it.' Then Yarfā (the servant of 'Umar) came saying, 'O Commander of the faithful! May I admit 'Uthmān bin 'Affān, 'Abdur-Raḥmān bin 'Awf, Az-Zubayr bin Al-'Awwām and Sa'd bin Abi Waqqāṣ?' 'Umar said, 'Yes,' and they came in. After a while Yarfā came again and said, 'O Commander of the faithful! May I admit Al-'Abbās and 'Alī?' 'Umar said, 'Yes.' So, they were admitted and Al-'Abbās said, 'O Chief of the believers! Judge between me and this one (i.e., 'Alī).' The group (being 'Uthmān and his companions) said, 'O Chief of the believers! Judge between them and relieve both of them from each other.' I (Mālik bin Aws) thought that

^[1] Aḥmad 1:25.

^[2] *Faṭḥ Al-Bārī* 8:498, Muslim 3:1376, Abu Dāwud 3:371, *Tuhfat Al-Aḥwadhi* 5:381, and An-Nasā'ī 7:132.

they asked the four men to come in before them for this purpose. 'Umar said, 'Be patient!' He then asked the group ('Uthmān and his companions), 'I ask you by Allāh by Whose permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophet's) property will not be inherited. Whatever we leave, is charity»?

The group said, 'He said so.' 'Umar then turned to 'Ali and Al-'Abbās and said, 'I beseech you by Allāh by Whose permission the heaven and the earth exist, do you know both that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity»?

They replied, 'He said so.' 'Umar then said, 'Allāh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allāh the Exalted said,

﴿وَمَا آفَاةُ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَرْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسِطِرُ

رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.»

Therefore, this property, the booty collected from Bani An-Nadīr, was especially given to Allāh's Messenger ﷺ. However, by Allāh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allāh's Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allāh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' 'Umar then said to 'Ali and Al-'Abbās, 'I ask you by Allāh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' 'Umar added, 'When Allāh took His Prophet ﷺ unto Him, Abu Bakr said: I am the

successor of Allāh's Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-'Abbās') share of inheritance from your nephew, and he ('Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity.»

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh's Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both ('Ali and Al-'Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh's that you will manage it in the same way as Allāh's Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.^[1] They recorded this from the Ḥadīth of Az-Zuhri.^[2]

Allāh said,

﴿كَي لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

«in order that it may not become a fortune used by the rich among you.»

means, 'We made the expenditures for the *Fai*' like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

[1] Abu Dāwud 365.

[2] *Fath Al-Bāri* 13:290, *Muslim* 3:1377, *Tuḥfat Al-Aḥwadhi* 5:233, and *An-Nasā'i*.

Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions

Allāh the Exalted said,

﴿وَمَا يَأْتِيَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh's creation." His statement reached a woman from Bani Asad called, Umm Ya'qūb, who came to 'Abdullāh and said, "I have come to know that you have cursed such and such?" He replied, "Why should I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but did not find in it what you say." He said, "Verily, if you have read the Qur'ān, you have found it. Didn't you read,

﴿وَمَا يَأْتِيَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).﴾?"

She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I think that your wife does these things?" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullāh bin Mas'ūd and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me."^[1] The Two *Ṣaḥīḥs* recorded this from the *Ḥadīth* of Sufyān Ath-Thawri.^[2] As well as a *Ḥadīth* of Abu Hurayrah, who said that

[1] Aḥmad 1:433.

[2] *Faṭḥ Al-Bārī* 8:498, Muslim 3:1678.

the Messenger of Allāh ﷺ said,

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

«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»^[1]

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«Have Taqwā of Allāh; verily, Allāh is Severe in punishment.»

means, fear Allāh by obeying His orders and refraining from His prohibitions. Surely, Allāh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ قَضًا مِنَ اللَّهِ وَرِضْوَانًا
وَيُخْبِرُونَ اللَّهَ رَسُولَهُ أَوْلَيْتُكُمْ هُمْ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ
بَيْنَهُمْ خَصَاصَةٌ وَمَنْ يُوَفِّ شَيْءٌ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ
يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

«8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful.»

«9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.»

«10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

[1] Fath Al-Bāri 8 :498, Muslim 2 :975.

Those Who deserve the *Fai'*; and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the *Fai'*,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا﴾

﴿who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,﴾

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

﴿وَيَتَصَرَّوْنَ لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

﴿and helping Allāh and His Messenger. Such are indeed the truthful.﴾

meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.' Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

﴿وَالَّذِينَ بَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ﴾

﴿And (it is also for) those who, before them, had homes and had adopted the faith,﴾

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. 'Umar said, "I recommend the Khalīfah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of *Hijrah* and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhārī collected this *Hadīth*.^[1]

[1] *Faṭḥ Al-Bārī* 8:499. Similar with At-Tirmidhi, no. 2487.

Allāh said,

﴿يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

«love those who emigrate to them,» indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imām Aḥmad recorded that Anas said, "The Muhājirīn said, 'O Allāh's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَتَيْتُمْ عَلَيْهِمْ وَدَعَوْتُمْ اللَّهَ لَهُمْ»

«No they won't, as long you thanked them for what they did and invoked Allāh for them.»^[1]

I have not seen this version in the other books. Al-Bukhārī recorded that Yaḥya bin Saʿīd heard Anas bin Mālik, when he went with him to Al-Walīd, saying, "The Prophet ﷺ called Anṣār to divide Al-Baḥrayn among them. The Anṣār said, 'Not until you give a similar portion to our emigrant brothers.' He said,

«إِنَّمَا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أُثْرَةٌ»

«Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).»^[2]

Al-Bukhārī was alone with this version. He also recorded that Abu Hurayrah said, "The Anṣār said (to the Prophet ﷺ), 'Distribute our date-palms between us and our emigrant brothers.' He replied, 'No.' The Anṣār said (to the emigrants), 'Look tend to the trees and share the fruits with us.' The emigrants said, 'We hear and obey.'"^[3] Al-Bukhārī, but not Muslim, recorded it.

[1] Aḥmad 3 :200.

[2] Faṭḥ Al-Bārī 7 :146.

[3] Faṭḥ Al-Bārī 5 :11.

The Anṣār never envied the Muhājirīn

Allāh said,

﴿وَلَا يَحْذَرْنَ فِي سُودِهِمْ حَاجَةً مِمَّا أُوتُوا﴾

﴿and have no jealousy in their breasts for that which they have been given,﴾

meaning, the Anṣār did not have any envy for the Muhājirīn because of the better status, rank, or more exalted grade that Allāh gave the Muhājirīn above them. Allāh's statement,

﴿وَمِمَّا أُوتُوا﴾

﴿that which they have been given,﴾ refers to what the Muhājirīn were favored with, according to Qatādah and Ibn Zayd.

Selflessness of the Anṣār

Allāh said,

﴿وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴿and give them preference over themselves even though they were in need of that.﴾

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic Ḥadīth stated that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

«The best charity is that given when one is in need and struggling.»^[1]

This exalted rank is better than the rank of those whom Allāh described in His statements,

﴿وَيُطِيعُونَ أَلْعَمَامَ عَلَى حُبِّهِ﴾

﴿And they give food, inspite of their love for it.﴾(76:8), and,

﴿وَمَا أَتَى النَّسَالَ عَلَى حُبِّهِ﴾

﴿And gives his wealth, in spite of love for it.﴾(2:177)

^[1] Abu Dāwud 2:146.

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr Aş-Şiddiq gave away all his wealth in charity and Allāh's Messenger ﷺ asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

«What did you keep for your family,» and he said, "I kept for them Allāh and His Messenger."^[1]

Tkrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhārī recorded that Abu Hurayrah said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! Poverty has stuck me.' The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh's Messenger ﷺ said,

«أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ»

«Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?»

An Anṣārī man said, 'I, O Allāh's Messenger!' So he took him to his wife and said to her, 'Entertain the guest of Allāh's Messenger generously.' She said, 'By Allāh ! We have nothing except the meal for my children.' He said, 'Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Anṣārī went to Allāh's Messenger ﷺ who said,

[1] *Tuhfat Al-Aḥwadhī* 10:161.

«لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ - أَوْ ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةٍ»

«Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.» Then Allāh revealed,

«وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ»

«and they give them preference over themselves even though they were in need of that».^[1]

Al-Bukhārī recorded this *Ḥadīth* in another part of his *Ṣaḥīḥ*. Muslim, At-Tirmidhi, An-Nasā'ī collected this *Ḥadīth*. In another narration for this *Ḥadīth*, the Companion's name was mentioned, it was Abu Ṭalḥah Al-Anṣārī, may Allāh be pleased with him.^[2]

Allāh said,

«وَمَنْ يُوقِ شُحَّ نَفْسِهِ. فَأُولَئِكَ هُمُ الْمُفْلِحُونَ»

«And whosoever is saved from his own greed, such are they who will be the successful.»

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ»

«Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.»^[3] Muslim collected this *Ḥadīth*.^[4]

[1] *Faṭḥ Al-Bārī* 8:500.

[2] *Faṭḥ Al-Bārī* 7:149, Muslim 3:1624, 1625, *Tuḥfat Al-Aḥwadhī* 9:197, An-Nasā'ī in *Al-Kubrā* 6:486.

[3] Aḥmad 3:323.

[4] Muslim 4:1996.

Ibn Abi Hātim recorded that Al-Aswad bin Hilāl said that a man said to 'Abdullāh (bin Mas'ūd), "O Abu 'Abdur-Rahmān! I fear that I have earned destruction for myself." 'Abdullāh asked him what the matter was and he said, "I hear Allāh's saying,

﴿وَمَنْ يُوَقَّ شَيْءٌ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own greed, such are they who will be the successful.﴾

and I am somewhat a miser who barely gives away anything." 'Abdullāh said, "That is not the greed Allāh mentioned in the Qur'ān, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." [1]

Allāh said,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

This is the third type of believers whose poor most deserve to receive a part of the Fai'. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another Āyah,

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.﴾ (9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable Āyah,

[1] Aṭ-Ṭabari 28:29.

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ﴾

﴿And those who came after them say﴾, meaning, the statement that they utter is,

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا﴾

﴿Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred﴾, meaning, rage or envy,

﴿لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

﴿against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

Indeed, it is a beautiful way that Imām Mālik used this honorable *Āyah* to declare that the Rāfiḍah^[1] who curse the Companions do not have a share in the *Fai'* money, because they do not have the good quality of those whom Allāh has described here that they say,

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

﴿Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "They were commanded to invoke Allāh to forgive them, but instead, they cursed them!" She then recited this *Āyah*,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed."﴾^[2]

[1] A group of Shiites.

[2] Muslim recorded a similar narration, 4:2317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَاشِرَةُ

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ مِنْ هُنَا لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولِيَنَّ الْأُذُنُ شَرَّ لَاصِبُورٍ ﴿١٣﴾ أَلَمْ تَرَ أَنَّهُمْ لَمَّا نَجَوْا مِنْ آلِ الْفِرْعَوْنَ وَكَانَ اللَّهُ بِهَدْيِهِمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾ لَا يَتَذَكَّرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُبٍ بِأَسْهُمٍ يَنْتَهُمُ سَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾ كَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا دَانُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ مِنْ هُنَا لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولِيَنَّ الْأُذُنُ شَرَّ لَاصِبُورٍ ﴿١٣﴾ أَلَمْ تَرَ أَنَّهُمْ لَمَّا نَجَوْا مِنْ آلِ الْفِرْعَوْنَ وَكَانَ اللَّهُ بِهَدْيِهِمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾ لَا يَتَذَكَّرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُبٍ بِأَسْهُمٍ يَنْتَهُمُ سَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾ كَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا دَانُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾ فَكَانَ عَقِبَتَها أَنتَها فِي النَّارِ خَلِيدِينَ فِيها وَذَلِكَ جَزَاؤُ الْفٰلِغِينَ ﴿١٨﴾

﴿11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars.﴾

﴿12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be

victorious.﴾

﴿13. Verily, you are more fearful in their breasts than Allāh. That is because they are a people who comprehend not.﴾

﴿14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.﴾

﴿15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

﴿16. Like Shayṭān, when he says to man: "Disbelieve." But when he disbelieves, Shayṭān says: "I am free of you, I fear Allāh, the Lord of all that exists!"﴾

﴿17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.﴾

The False Promise of Support the Hypocrites gave to the Jews

Allāh states that the hypocrites, 'Abdullāh bin Ubayy and his like, sent a messenger to Bani An-Naḍīr promising them help. Allāh the Exalted said,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَافَقُوا بِقَوْلِهِمْ لَإِنْ كَفَرْنَا مِنْ أَهْلِ الْكِتَابِ لَنْ أَخْرُجَنَّهُمْ
لَتَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ﴾

﴿Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."﴾ Allāh then said,

﴿وَاللَّهُ بِشَهَادَتِهِمْ لَكَذِبُهُمْ﴾

﴿But Allāh is Witness that they verily are liars.﴾ meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allāh said,

﴿وَلَكِنْ قُوتِلُوا لَا يَنْصُرُوكُمْ﴾

﴿and if they are attacked, they will never help them.﴾

meaning, the hypocrites will not fight along with the Jews,

﴿وَلَكِنْ نَصْرُوهُمْ﴾

﴿And (even) if they do help them,﴾ and even if the hypocrites did fight along their side,

﴿يَقُولُكَ الْأَدْبَرُ ثُمَّ لَا يُنْصِرُونَ﴾

﴿they will turn their backs, and they will not be victorious.﴾

This Āyah contains good news, just as the good news that this following Āyah conveys,

﴿لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ﴾

﴿Verily, you are more fearful in their breasts than Allāh.﴾

meaning, the hypocrites fear you more than they fear Allāh, as He says;

﴿إِنَّا نَرَىٰ فِي قُلُوبِهِمْ يَتَخَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿Behold! a section of them fear men as they fear Allāh or even more.﴾(4:77)

This is why Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾

﴿That is because they are a people who comprehend not.﴾ Allāh then said,

﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ﴾

﴿They fight not against you even together, except in fortified townships, or from behind walls.﴾

meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allāh the Exalted said,

﴿بِأَسْهَمٍ يَبْتَغِيهِمْ سَوِيْدٌ﴾

﴿Their enmity among themselves is very great.﴾ meaning, the enmity they feel against each other is intense,

﴿وَيُؤَيِّدُ بَعْضُهُمْ أَسْ بَعْضًا﴾

﴿And make you to taste the violence of one another.﴾(6:65)
Allāh said in the Āyah,

﴿تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ﴾

﴿You would think they were united, but their hearts are divided.﴾

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakha'ī said that this Āyah refers to the hypocrites and the People of the Scriptures,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

﴿That is because they are a people who understand not.﴾ Allāh said,

﴿كَذَٰلِكَ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا آلًا مِمَّنْ هُمْ أَكْثَرُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

﴿They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

referring to the Jewish tribe of Bani Qaynūqā'^[1], according to Ibn 'Abbās, Qatādah and Muḥammad bin Ishāq.^[2]

The Parable of the Hypocrites and the Jews

Allāh said,

﴿كَذَٰلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ﴾

﴿Like Shayṭān, when he says to man: "Disbelieve." But when (man) disbelieves, Shayṭān says: "I am free of you..."﴾

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

^[1] At-Ṭabari 23 :293.

^[2] At-Ṭabari 23 :293.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٨

سُورَةُ الْحَشْرِ

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الظَّالِمِينَ ﴿١٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرَ
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ
هُمْ الْفٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰلِقُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا
الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدَّعًا مِّنْ خَشْيَةِ
اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
يُسَبِّحُ لَهُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

سُورَةُ الْمُنَةِ

﴿I fear Allāh, the Lord of all that exists!﴾ Allāh said,

﴿كَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا﴾

﴿So, the end of both will be that they will be in the Fire, abiding therein.﴾

meaning, the end of both he, Shayṭān, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

﴿وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾

﴿Such is the recompense of the wrongdoers.﴾ means, this is the recompense of every unjust person.

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرَ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفٰسِقُونَ﴾ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰلِقُونَ﴾ ﴿٢٠﴾

﴿18. O you who believe! Have Taqwā of Allāh and let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴾

﴿19. And be not like those who forgot Allāh, and He caused them to forget themselves. Those are the rebellious.﴾

﴿20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾

The Command to have *Taqwā* and to prepare for the Day of Resurrection

Imām Aḥmad recorded that Al-Mundhir bin Jarīr narrated that his father said, "While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Muḍar. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce *Adhān*. Bilāl pronounced *Adhān* and *Iqāmah*, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

«O mankind! Have *Taqwā* of your Lord, Who created you from a single person... ﴿ (4:1),

until the end of the *Āyah*. Then he recited the *Āyah* that is in *Sūrat Al-Ḥashr*:

﴿وَلَنَنْظُرَ نَفْسًا مَا قَدَّمَتْ لِغَدٍ﴾

«and let every person look to what he has sent forth for tomorrow,"»

He then said,

"A man donated his *Dinār*, his *Dirham*, from his clothes, from his *Sā'* ^[1] of wheat, from his *Sā'* of dates" – until he said – "even if it was half a date." Then a person among the Anṣār came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ

[1] A measure of weight; four scoops with two hands held together.

مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَثَرِهِمْ شَيْءٌ»

«He who sets a good example in Islām, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islām an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.»^[1]

Muslim recorded this *Hadīth* via the chain of Shu'bah.^[2] Therefore, Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

«O you who believe! Have *Taqwā* of Allāh»,

ordains the *Taqwā* of Allāh which pertains to obeying what He ordered and staying away from what He forbade.

Allāh said,

﴿وَلَتَنْظُرَنَّهُمْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ﴾

«and let every person look to what he has sent forth for tomorrow.»

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

﴿وَاتَّقُوا اللَّهَ﴾

«Have *Taqwā* of Allāh», again ordering *Taqwā*,

﴿إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

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

Allāh asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ﴾

[1] Ahmad 4:358.

[2] Muslim 2:704.

﴿And be not like those who forgot Allāh, and He caused them to forget themselves.﴾

meaning, do not forget the remembrance of Allāh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allāh the Exalted said,

﴿أُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

﴿Those are the rebellious.﴾ referring to those who rebel against obedience to Allāh, who will earn destruction on the Day of Resurrection and failure upon their return,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَٰسِرُونَ﴾

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

The Residents of Paradise and the Residents of Hell are never Equal

Allāh said,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise.﴾

meaning, these two categories of people are never the same with regards to the judgement of Allāh, the Exalted, on the Day of Resurrection. Allāh said in other Āyāt,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَاتِ سَوَاءً مِّمَّنْهُمْ وَمَنْ أَتَىٰ سَاءَ مَا يَحْكُمُونَ﴾

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾(45:21),

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَالَّذِينَ لَا يَمُنُونَ وَلَا الْحَمِيَّةُ قِيلَ لَهُ مَا تَدْكُرُونَ﴾

﴿And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!﴾(40:58), and,

﴿أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۖ﴾

﴿Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?﴾(38:28)

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

﴿أَمْحَبَّ الْجَنَّةُ هُمُ النَّاجُونَ﴾

﴿It is the dwellers of Paradise that will be successful.﴾

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَضْبًا مَّخْضَعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَشْجُلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَلَمْ يَكُنْ لَكَ الْفُؤَادُ الْمُدْمِنُ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾

﴿21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.﴾

﴿22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾

﴿23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.﴾

﴿24. He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth

glorify Him. And He is the Almighty, the All-Wise. ﴿

Asserting the Greatness of the Qur'ān

Allāh the Exalted emphasizes the greatness of the Qur'ān, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

﴿لَوْ أَنزَلْنَاهُ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَضِيعًا مَّقْصُوعًا مِّنْ خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh.﴾

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ān, will feel humble and crumble from fear of Allāh the Exalted, then what about you – O mankind? Why do your hearts not feel softness and humbleness from the fear of Allāh, even though you understand Allāh's command and comprehend His Book? This is why Allāh said,

﴿وَمَثَلُ الْآيَاتِ الَّتِي تُنَزَّلُ لِّلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿Such are the parables which We put forward to mankind that they may reflect.﴾

There is a *Ḥadīth* of the *Mutāwatir* grade that states that the Messenger of Allāh ﷺ had someone make him a *Minbar*. Before that, he used to stand next to a tree trunk in the *Masjid* to deliver speeches. So, when the *Minbar* was made and placed in the *Masjid*, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the *Minbar*, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allāh and the revelation that were being recited next to it. In one of the narrations for this *Ḥadīth*, Al-Ḥasan Al-Baṣri said after narrating the *Ḥadīth*, "You - mankind - are more worthy to miss the Messenger of Allāh ﷺ than the tree trunk!"^[1]

Likewise, this honorable *Āyah* asks that if the solid mountains feel humble and are rent asunder from the fear of

^[1] *Fatḥh Al-Bāri* 6:696, *Ad-Dārimi* 1:34, 35.

Allāh, if it heard Allāh's Speech and comprehended it, what about you – O mankind – who heard the Qur'ān and understood it? Allāh the Exalted said in another Āyah,

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْأَمْوَاتُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.﴾(13:31)

We mentioned the meaning of this Āyah as stating that, if there were a Qur'ān that has these qualities, it would be this Qur'ān. Allāh the Exalted said in another Āyah,

﴿وَأَنَّ مِنَ الْجِبَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَأَنَّ مِنْهَا لَمَّا يَنْفَجُّ مِنْهُ الْمَاءُ وَأَنَّ مِنْهَا لَمَّا يَنْهَضُ مِنَ خَشْيَةِ اللَّهِ﴾

﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.﴾(2:74)

Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ السَّلَامُ وَهُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh's statement,

﴿هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿He is the Most Gracious, the Most Merciful.﴾

was duly explained before at the very beginning of this Tafsīr,

so it is not necessary to repeat it here, and it asserts that Allāh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Rahmān and Ar-Rahīm of this life and the Hereafter. Allāh the Exalted said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿And My mercy embraces all things.﴾(7:156),

﴿كُتِبَ عَلَيْكُمُ الْمَرْحَمَةُ﴾

﴿Your Lord has written (prescribed) mercy for Himself.﴾(6:54),
and,

﴿قُلْ يَفْضِلُ اللَّهُ وِجْدَهُ. فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

﴿Say: "In the bounty of Allāh, and in His mercy; - therein let them rejoice." That is better than what (the wealth) they amass.﴾(10:58)

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ﴾

﴿He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik.﴾

Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allāh's statement,

﴿الْقُدُّوسُ﴾

﴿Al-Quddūs,﴾ meaning "The Pure," according to Wahb bin Munabbih, while Mujāhid and Qatādah said that Al-Quddūs means "The Blessed."^[1] Ibn Jurayj said that Al-Quddūs means "He Whom the honorable angels glorify."^[2]

﴿السَّلَامُ﴾

﴿As-Salām,﴾ meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allāh's statement,

﴿الْمُزْمِنُ﴾

[1] Aṭ-Ṭabari 23:302.

[2] Ad-Durr Al-Manthūr 8:123.

﴿Al-Mu'min,﴾ means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.^[1] Qatādah said that Al-Mu'min means that "Allāh affirms that His statements are true,"^[2] while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."^[3] Allāh's statement,

﴿الْمُهَيِّمُ﴾

﴿Al-Muhaymin,﴾ means, according to Ibn 'Abbās and others, "The Witness for His servants actions," that is, the Ever-Watcher over them.^[4] Allāh said in similar Āyāt,

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allāh is Witness over all things.﴾(58:6),

﴿ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ﴾

﴿and moreover Allāh is Witness over what they used to do.﴾(10:46), and,

﴿أَفَمَنْ هُوَ قَائِدٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

﴿Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?﴾(13:33) Allāh said,

﴿الْعَزِيزُ﴾

﴿Al-'Azīz,﴾ meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

﴿الْجَبَّارُ الْمَكِيدُ﴾

﴿Al-Jabbār, Al-Mutakabbir,﴾ meaning "The Only One worthy of being the Compeller and Supreme." There is a Ḥadīth in the Ṣaḥīḥ Collection in which Allāh said,

«الْعَظَمَةُ إِزَارِي، وَالْكِبَرِيَاءُ رِدَائِي، فَمَنْ نَارَعَني وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

[1] Ad-Durr Al-Manthūr 8 :123.

[2] Aṭ-Ṭabari 23 :303.

[3] Aṭ-Ṭabari 23 :303.

[4] Al-Baghawi 4 :326.

«*Might is My Izār and pride is My Riḍā; if anyone disputes any one of them with Me, then I will punish him.*»^[1]

Allāh the Exalted said,

﴿سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

«*Glory be to Allāh! (High is He) above all that they associate as partners with Him.*», then He said,

﴿هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ﴾

«*He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir.*»

Al-Khāliq refers to measuring and proportioning, Al-Bāri refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh's statement,

﴿الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ﴾

«*Al-Khāliq, Al-Bāri, Al-Muṣawwir.*» means, if Allāh wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

﴿فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ﴾

«*In whatever form He willed, He put you together.*» (82:8)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asmā' Al-Ḥusnā

Allāh the Exalted said,

﴿لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

«*To Him belong Al-Asmā' Al-Ḥusnā (the Best Names).*»

We explained the meaning of this Āyah in the Tafsīr of Sūrat Al-A'rāf.^[2] The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ

^[1] Muslim 4:2023.

^[2] See volume four, the Tafsīr of Sūrat Al-A'rāf [7:180].

وَنُزِّلُ الْوَيْتْرَ

«Allāh the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allāh is Witr (One) and He likes the Witr.»^[1]

Everything praises and glorifies Allāh

Allāh's statement,

﴿يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«All that is in the heavens and the earth glorify Him.»

is similar to His other statement,

﴿يُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْضُونَ
تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ۝﴾

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

Allāh's statement,

﴿وَهُوَ الْعَزِيزُ﴾

«and He is Al-'Azīz» The Almighty, meaning, His greatness is never humbled,

﴿الْحَكِيمُ﴾

«Al-Hakīm» the All-Wise, in His legislation and decrees

This is the end of the *Tafsīr* of Sūrat Al-Hashr. All praise is due to Allāh.

^[1] Meaning odd numbered things. *Fatḥ Al-Bārī* 11:218, Muslim 4:2063.