

The Basic Level

TAFSEER

CURRICULUM

The Third Semester

TAF 211

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Introduction

**WHY IS QUR'AN
IMPORTANT?**

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Introduction

Why is the Qur'an important?

Muslims believe that the Quran is important because it is Divine revelation, i.e. the angel Gabriel brought the book from Allah to the Messenger Muhammad ﷺ (peace be upon him) the final Prophet. The Quran is the speech of Allah revealed to Muhammad ﷺ transmitted to us through a very strong chain of narration. It is the Divine guidance for humanity. Muslims believe that as the Quran is the word of the Supreme Lord, it carries huge weight and influence. The laws it lays down are the means of attaining Allah's pleasure and paradise. Here are seven special features and benefits of the Majestic Quran that make it a special and important book:

1. The Quran explains the purpose of life: Muslims believe the Quran is not the result of any man's efforts but is the Divine inspiration. The idea that runs through the Divine book is the urgency of repairing the broken relationship between Allah and humanity through worship, remembrance and obedience. The aim is to further the glory of Allah. Despite the diversity of the subject matter, one keynote is struck repeatedly, surrender, commit and submit yourself to the Loving Lord wholeheartedly and you will be guaranteed salvation, paradise and saved from the horrors of Hell. It repeatedly highlights Paradise as the enduring benefit of faith, good deeds and declares Hell because of disbelief and evil lifestyle.

2. The Quran teaches the Oneness of Allah: The three key beliefs taught by the Quran are the oneness of Allah, the guidance of Allah through prophets and the resurrection, the life after death. These beliefs determine the world view of its followers, they form the reality of human life. This world view guarantees the key to a healthy and flourishing life. As it catalogues the history of human disobedience from the time of Adam to Jesus and to the time of the Messenger himself, warning us of the dire consequences of disbelief.





3. The Quran teaches moral, social and spiritual values: The moral, social and spiritual values that the Majestic Quran presents are the Divine values, reflecting the Creator's perfection, His unceasing love and providence. These Divine qualities inspire the mind with humility and reverence. Clear and unambiguous teachings. These values lead to human freedom, responsibility and empowerment, timeless themes, that tells us 'you can change your life if you want.' One can't fail to be impressed by this world order of kindness, generosity and love for the other. The Quran teaches how to worship the Almighty Lord, how-to live-in peace and harmony with one another and how to live healthily and wisely, it protects from the pulls of a hedonistic-pleasure seeking life.

4. The Quran presents the Prophet as the perfect role model: The Quran presents Muhammad ﷺ (peace be upon him) as a role model for humanity, a living embodiment of the spirit of goodness, righteousness and Divine love. A role model for humanity, teaching the Divine words that produce such clean, perfect and beautiful human beings.

5. The Quran's prophecies: The Majestic Quran abounds with prophecies, it speaks clearly and with precision about what will happen in the future. For example, the fall of the Roman Empire, the second coming of Jesus Christ, the foretelling of the coming of Gog and Magog, the corruption and the pollution of the earth and some amazing scientific discoveries. There are many prophecies about individuals and their posterity. Perhaps the greatest prediction of the Quran was it will always be preserved from any kind of interpolation and change. To this day the miraculous preservation of the text of the Quran is a testimony to it being Divine. There are millions of men and women who have learnt the whole Quran off by heart.

6. The impact of Quranic teachings on everyday life: The Quran strongly forbids bad behaviour, consuming alcohol, drugs, selfish habits like sexual indecency and adultery, gambling and taking of interest in business, jealousy, backbiting arrogance and anger. The Quran teaches, 'give up these for sanity and happiness' since people with these vices are trapped in a degrading cycle of evil that makes theirs and other's lives miserable.





7. The Quran's teachings are based on reason: The instructions of the Quran are strong, they can stand up to any logical and scientific scrutiny. From its historical accounts to its moral teachings it's reasonable and scientific. There are many proofs, which show the Divine nature of the Majestic Quran.

To summarise the Quran is the most significant text in existence for Muslims all around the world. It contains teachings and guidance for Muslims on how to live their lives. Although the Quran is not a book of science or medicine, it provides guidance in leading to spiritual and somatic health for the individual. Following Allah's orders and reciting verses from the Quran will help us to lead a healthy lifestyle.



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**VIRTUES OF READING
& STUDYING THE
QUR'AN**

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Virtues of Reading and Studying the Qur'an

The Quran is a Book of Guidance. It is an essential manual that tells us how to live on this earth in the best way and how to be successful in the Hereafter. It is not sufficient to recite it; we need to understand it too. Studying the Quran includes reciting, memorizing, studying its message and implementing its lessons in our lives.

Here are some Hadeeths to help us keep up our enthusiasm of getting close to the Quran.

Each Letter Brings Rewards: The immense reward of connecting with the Quran can be guessed from the following Hadeeth. "I heard 'Abdullah bin Mas'ud saying: 'The Messenger of Allah (SAW) said: "[Whoever recites a letter] from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.'" (Tirmidhi Vol. 5, Book 42, Hadeeth 2910)

Qur'an Changes Your Character: The Quran is a comprehensive book which tells us how to lead the best life. It is not just a bunch of moral codes. It is a teacher that makes us grow every time we come to it. It makes our morality grow and flourish just like rain does to plants.

The Prophet (SAW) said, "The best among you (Muslims) are those who learn the Quran and teach it." (Bukhari 5027) He (SAW) said: "A believer who recites the Quran is like an orange whose fragrance is sweet and whose taste is sweet; a believer who does not recite the Quran is like a date which has no fragrance but has a sweet taste; and the hypocrite who recites the Quran is like a basil whose fragrance is sweet, but whose taste is bitter; and a hypocrite who does not recite the Quran is like the colocynth which has no fragrance and has a bitter taste." (Muslim 797 a)

Qur'an is Your Intercessor on the day of Judgment: The Quran will come on the Day of Judgment and intercede on behalf of those people who learned the Quran and applied it in their lives. The Prophet (SAW) said, "The Quran and its people who applied it, will be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-'Imran arguing on behalf of those who applied them."





The Status of the Reciter: The Messenger of Allah (SAW) said: “It will be said to the companion of the Quran, when he enters Paradise: ‘Recite and rise one degree for every Verse,’ until he recites the last thing that he knows.” (Ibn Majah 3780) He also said, “Such a person as recites the Quran and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Quran by heart, and recites it with great difficulty, will have a double reward.” (Bukhari Vol. 6, Book 60, Hadeeth 459) Also: “Allah raises some people (in status) because of this book and brings others low because of it.” (Ibn Majah Vol. 1, Book 1, Hadeeth 218)

Consequences of not Reading the Qur’an: We saw above some hadeeths informing us of the great reward the Quran can bring in our lives. Now let’s look at the other side of the picture. What happens when we abandon the Quran? What happens when, even if we do come to the Quran, our hearts are not in it? When we don’t want to learn what it says to us? The Quran calls itself ‘huda’ which means ‘guidance’. It’s like a light which directs on to the right path in the midst of darkness. How can we expect to find the right path without that light? How can we willfully extinguish that light and wander around in the darkness? Allah (SWT) said: “And the Day the wrongdoer will bite on his hands [in regret] he will say, ‘Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.’ And the Messenger has said, ‘O my Lord, indeed my people have taken this Qur’an as [a thing] abandoned.’” (25:26-30) “Indeed, We sent down to you the Book for the people in truth. So whoever is guided – it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.” (39:41)

Abandoning the Qur’an Hardens the Heart: “Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.” (Quran, 57:16) The Messenger of Allah (SAW) said: “Indeed, the one who does not have the Qur’an inside him (his heart), is like the ruined house.” (Tirmidhi Vol. 5, Book 42, Hadeeth 2913)



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INTRODUCTION TO TAFSEER OF THE QUR'AN

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Introduction to Tafseer of the Qur'an

The science of Tafseer is one of the honourable sciences related to the Qur'an. Its goal is to explain the meanings of Allah's words revealed in the Qur'an. It is usually known as Qur'anic 'interpretation' or exegesis. The Arabic root *f-s-r* means to unveil or to uncover. Muslim scholars state that the noun *Tafseer* is derived from *fassara*, meaning to explain.

Allah commands the Prophet Muhammad ﷺ to explain the Qur'an to the people saying:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (٤٤)

'We sent them' with clear proofs and divine Books. And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect. (16:44)

Sending the Prophet is a great favour that Allah bestows upon the people to teach them the Qur'an and explain it to them. Allah says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (١٦٤)

Indeed, Allah has done the believers a 'great' favour by raising a messenger from among them—reciting to them His revelations, purifying them, and teaching them the Book and wisdom. For indeed they had previously been clearly astray. (3:164)

Tafseer in the time of the Prophet Muhammad:

The Prophet Muhammad ﷺ was the first exegete or interpreter of the Qur'an (mufasssir). But he did not, however, explain the whole of the Qur'an word for word because many of the verses were clear to the people of his time by virtue of their being Arabs who understood their own language. Generally, his explanations of Qur'anic texts occurred on one of three occasions: when a particular passage could not be comprehended through a typical understanding of Arabic; when the literal meaning of a verse, according to Muslim scholars, was not intended by Allah; or when a Companion asked for clarification of certain verses.

Tafseer in the time of Companions:

After the Prophet's death, the authority of interpretation passed on to his companions. The Muslims living immediately after the death of the Prophet





recognized certain Companions' skills and capabilities in terms of Qur'anic knowledge. Before he died, the Prophet proclaimed their superior status concerning the Qur'an in three ways. First, he used to send them to other cities to teach the Qur'an and Islam. Secondly, the Prophet would praise certain Companions. Thirdly, he would ask certain Companions to give fatwas (legal opinions) in his presence. The first exegetes among the Companions of the Prophet were Ibn 'Abbas, 'Abdullah ibn 'Umar, Ubay ibn Ka'b and others. Their Qur'anic interpretation method generally rests on three ways: 1. Tafseer of Qur'an by Quran. This refers to the Quranic verses providing an additional explanation of what are already mentioned in the Quran. The Quran, therefore, provides an additional explanation of its own verses. 2. Referring to the interpretation of the Prophet Muhammad, in accordance with its function as an explanation of the Qur'an. 3. Whenever the Companions could not find the tafseer of a passage in the Qur'an itself or in the Sunnah, they would use their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Qur'an was revealed.

Tafseer in the time of Tabieen:

During the Tabieen period the method of Quranic interpretation developed with reference to the opinion of the Companions and as a part of the discussion of hadeeth. As reported by Ibn Taymiyah (728 H), at the end of the first century Hijrah, Tafseer become a particular science pioneered by 'Abd al-Malik ibn Juraih (80-140 H). Meanwhile, "early tafseer: A study of Quranic commentary up to 150 H" assumed that the work of the great Tabieen, Sa'id ibn Jubayr (95 H / 714 AD), was the first self-written tafseer work at the request of 'Abd al-Malik ibn Marwan (84 H / 703 AD).

Types of Tafseer:

Al-Tafseer bi al-ma'thur is, generally speaking, understood to be the Qur'anic interpretations derived by the Prophet, by the Companions and by the Successors. The word *ra'y* is a verbal noun which means opinion, view, belief, and usually involves analogy and intellectual exertion. Technically, it refers to independent opinion that is used to derive Qur'anic interpretation by exerting the mind in understanding the word of Allah. It is usually based on the sound knowledge of the Arabic language and the implementation of the agreed principles of tafseer.





The sources of Quranic exegesis are six

1. Quran:

The first source of the knowledge of tafseer is the Quran itself. Accordingly, it happens very often that a certain point which is brief and requires explanation is invariably clarified by some other verse of the Quran. For instance, in the following verse of Surat al-Fatihah, "Guide us on the straight path, the path of those on whom You have blessed...", it is not clear here as to who are those whom Allah Almighty has blessed.

2. Hadeeth:

The words and the deeds of the Prophet are called hadeeth. Allah Almighty sent him with the Quran solely for the purpose of explaining, openly and explicitly, the correct meanings of the Quran to people. Consequently, he discharged this duty with grace and excellence both by word and deed

3. Narrations of Companions:

The Companions of the prophet had received their education directly from the Prophet. In addition, they were personally present on the scene when verses were revealed, and they had themselves witnessed the circumstances and backgrounds of the Quranic revelation. Therefore, naturally, the recorded statements of the companions are far more authentic and trustworthy in explaining the Noble Quran.

4. Narrations of the Successors:

After the Companions (may Allah be pleased with them) come the Successors (Tabieen). The latter learnt the tafsir of Quran directly from the former. Therefore, their statements too have great importance in the science of tafsir, although a difference of opinion among scholars exists on whether the statements of the Successors are considered decisive in tafsir. Their importance, nonetheless, cannot be denied.

5. The Arabic Language:

Since the Quran was revealed in the Arabic language, in order to accurately explain the Quran, it is necessary to have a complete mastery over it. There are several verses of the Quran for which there happen to be neither any attending circumstance of revelation nor any related juristic or scholastic question. Therefore, in their explanation, neither the sayings of the Holy Prophet nor the statements of the Sahabah or Tabieen have been





transmitted. Hence, the only means through which such verses can be explained is the Arabic language, and it is on the basis of language alone that they are elucidated.

6. Deliberation and Deduction:

Another source of tafseer consists of deliberation and deduction. Commentators do present the outcomes of their respective deliberations as well that are found acceptable only when they do not contradict with the Quran and Sunnah, Consensus (Ijma'), language, or the statements of Companions and Successors, or stands in conflict with another principle of Shari'ah.

Tafseer After the Era of the Tabieen

By the end of the second century AH, the students of the Companions of the Prophet, the Tabieen, had died. No interpreter of that period had produced works devoted exclusively to Qur'anic interpretation. It has been claimed that Mujahid wrote a complete Tafseer of the Qur'an. During the latter half of the second century AH, various scholars began compiling works on the Qur'an according to their specialties and interests.

The approaches and methodologies used by grammarians and linguists and by the traditionalists flourished until the end of the third century and the early fourth century AH. Hence, Tafseer literature became separated from the main body of Hadeeth literature. Both came to be established as independent sciences. Tafseer emerged as one such specialty. Interpretation of the Qur'an as a whole began in the fourth century Hijrah pioneered by Ibn Jarir al-Tabari (w: 310 H / 922 AD) by his work Jami 'al-Bayan' and ta'wil Qur'an (set of explanations regarding the interpretation of the Qur'an). In the methodology, al-Tabari used isnad system that relies on the hadeeth, the Companion's statement and Tabieen's. It is also followed by Ibn Kathir (W: 774 H / 1377 AD) in his Tafseer Al Quran Al Azeem. The model is then known as tafseer *bil-ma'thur*. After al-Tabari, there are various methods and techniques of writing Quranic interpretation.

Rules Pertaining to Israelite Narrations

Isra'iliyyat, are narratives that have reached us through Jewish and Christian tradition. It should be noted that early commentators used to preserve all sorts of narrations which reached them from identifiable sources.





Many of these narrations were *Isra'iliyyat*, which therefore necessitates knowledge of what they truly are. Some Companions and their Successors first belonged to the religions of the People of the Book. Later, when they became Muslims and learnt the Quran, they came across several events relating to past communities in the Quran and which they had also read in the books of their previous religion. Therefore, while referring to the events mentioned in the Quran they would describe other details to Muslims which they had seen in the books of their old religion. These very details found their way into the books of Tafseer under the name of *Isra'iliyyat*. Hafiz ibn Kathir, who is one of the authentic research scholars, has written that there are three kinds of *Isra'iliyyat*:

1. Narrations the truth of which is proved from evidences in the Quran and Sunnah. For example, the drowning of Pharaoh and the ascent of prophet Musa onto Mount Tur (Sinai).
2. Narrations the falsity of which is proved from evidences in the Quran and Sunnah. For example, it appears in Judaic narrations that prophet Sulaiman (upon him be peace) had become (God forbid) an apostate in his later years. Its refutation is clearly given in the Quran, where it is said, "It was not Sulaiman who became an infidel, but the devils did become infidels." (2:102)
3. Narrations regarding which the Quran, the Sunnah, and the Shari'ah are silent. In regards to such narrations, the prophetic teaching is to observe silence and neither confirm nor falsify.

Trends in Modern Qur'anic Interpretation

Thus, new trends appeared in Islamic literature in general and Tafseer in particular, predominantly intellectual, scientific, rhetorical, philological, traditional, and what relates to natural history. Advocates of the intellectual approach aimed at waking Muslims up to the realization that the Qur'an was revealed first and foremost to guide humankind, and that it educates humankind on how to achieve success in this life and the Hereafter. Thus, the Qur'an is presented as the answer to all of humankind's problems and one's spiritual and worldly needs. Muslims must seek, in the Qur'an alone, the solutions to all their problems, in every sphere of their life: be it the social, economic, political, day-to-day affairs, or other areas, etc. According to this approach, Muslims must understand the Qur'an as a book of guidance to be used according to how Muslims perceive their problems within the modern world. The most popular exponent of this trend is represented by the





voluminous work Tafseer al-Qur'an al-Hakim, popularly known as *Tafseer al-Manar*. *Tafseer al-Manar* contains a variety of interpretations and propositions ranging from the Prophet's interpretation, that of his Companions, to that of the immediate Successors and to linguistic considerations such as rhetoric, quotations from Jewish and Christian Quranic Exegesis sources, and judicial issues. The work, generally speaking, has been well received by the Muslim world

Conclusion:

We can say that the science of Tafseer has undergone many stages of developments. The greatest is the explanation of the Quran by the Prophet Muhammad, who, as Imam Shafy explained, acted according to what he understood from the Quran. If nothing can be found in the Quran nor in the Sunnah of the Prophet, one turns to the reports from the Sahabah (Companions). If nothing can be found in the Quran, the Sunnah and the reports from the Sahabah, one turns to the reports from the Tabieen. However, nothing can match the explanation of the Quran by the Quran and the explanation of the Quran by the Prophet. According to Interpretation of the Quran it can be divided into two basic groups:

- 1- Tafseer *bi-l-Ma'thûr* (by transmission).
- 2- Tafseer *bil-Ra'y* (by sound opinion or by knowledge).

Qur'anic interpretation began with the Prophet Muhammad, the supreme exegete, who gave precise and clear explanations. After his death, the Companions believed they had a divine obligation to disseminate and teach the Qur'an and its interpretation to the next generations of Muslims. During their time, four major schools of Qur'anic interpretation emerged. Each of these schools produced a number of highly regarded authorities on interpretation. During the era of the Tabieen, the method and nature of interpretation was not much different from that of the Companions.

We can also find modern works of Tafseer that includes scientific, rhetorical, and philological approaches. All these efforts are trying to explain the Quran and make it relative to our daily life.



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**MAIN THEMES,
TOPIC & QUESTIONS
IN JUZ 28**

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Main Themes, Topic and Questions in Juz 28

Much of this section is dedicated to practical matters of living an Islamic lifestyle, interacting with the larger interfaith community, and legal rulings. During the time that the early Muslims were setting up a community in Madinah, they faced issues that needed guidance and decision-making. Rather than rely on their cultural traditions and previous pagan-inspired legal rulings, they sought to follow Islam in all matters of daily living.

During this time, there were some hypocrites who pretended to be part of the Muslim community, but who worked secretly with the unbelievers to undermine the Muslims. There were also Muslims who wavered in the strength of their faith and harbored doubts. Some verses of this section are dedicated to describing what sincerity means, and how it is determined that one is among the Muslims or not. Hypocrites are warned about the punishment awaiting them in the Hereafter. Weaker Muslims are encouraged to trust in Allah and be strong in faith.

Topics:

- 1- The custom of Dhihar is condemned. The rights of women should be protected.
- 2- Allah is aware of the secret counsels of the hypocrites. Believers should not involve in such activities. The rules of gatherings in Islam.
- 3- Be aware of the internal enemies also. Do not take as patrons those who are the enemies of Allah and His Messenger.
- 4- The Banishment of the Jewish tribe of Banu Nadhir. The distribution of the spoils.
- 5- The false promises of the hypocrites.
- 6- The exhortation of the Believers to faith. The Beautiful Names of Allah.
- 7- Do not take Allah's and your own enemies as your patrons and allies.
- 8- It is allowed to have friendly relations with those non-Muslims who do not fight you in your religion and do not expel you from your lands. Some rules related to women who migrated to Madinah and their husbands had not accepted Islam.
- 9- Struggle for the Truth. The light of Islam will shine more.
- 10- The way of success for the believers is to struggle for the truth.
- 11- Allah's favour upon Muslims that Allah sent His Prophet among them to teach them and to purify them. Bani Israel neglected the commands of Allah.





- 12- Muslims are exhorted to observe the Friday prayers and always remember Allah.
- 13- Criticism of hypocrisy.
- 14- Exhortation of the Believers.
- 15- Allah created human beings, some among them are believers and some non-believers. He knows everything. He sent His Prophets to warn and remind. Remember the Day of Judgment.
- 16- Believe in Allah, purify your motives and be generous in giving for the cause of Allah.
- 17- The Rules of Divorce.
- 18- Warning to those who disobey the commands of Allah.
- 19- The rules of Allah are supreme. Save yourselves and your families from fire.
- 20- Allah requires true repentance. Salvation is not based on family or tribal relations but on Iman and Taqwa.

Questions answered in Juz 28

Some of the questions addressed in this section include:

- How should people greet visitors?
- Can one divorce according to the pre-Islamic customs?
- How should one deal with criticism and ridicule from non-Muslims?
- When is it acceptable to speak in private or secretly?
- What is the etiquette of religious congregations, particularly Friday prayer?
- What should happen when people break the terms of a treaty?
- Is the marriage bond between a Muslim and a pagan valid?
- What is the Islamic guidance regarding divorce, alimony, and child custody?



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CHAPTER: 58

AL MUJADILAH

(THE PLEADING WOMAN)

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Tafseer of Juz 28

Chapter 58: Al Mujadilah (The Pleading Woman)

Theme: Khawla bint Sa'labah was divorced by her husband and according to the Arabian custom of Zihar, when the husband tells his wife, "You are to me like the backside of my mother." This declaration could not be revoked, so the woman would be left in limbo, neither married nor divorced. So Khawla appealed to the Messenger ﷺ and this Surat was revealed to provide a way out for her from this difficult situation. This story illustrates that Allah is aware of our plight and our earnest pleas can prompt His speech. The Surat gives instructions about secret conversations. The rule is never plot to harm others. The hypocrites and the Jews plotted secretly whilst the Muslims were unaware of their plotting. The Quran teaches us the social manners of going into meetings and giving room to newcomers. The Surat ends by describing the dedication and loyalty of true believers.

سورة المجادلة
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (١)

Indeed, Allah has heard the argument of the woman who pleaded with you 'O Prophet' concerning her husband, and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing.

Tafseer: Allah has indeed heard the words of the woman who pleads with you concerning her husband and complains to Allah. Allah hears the discussion between the two of you that is, what you say to one Another. for Allah is All-Hearing and hears all voices at all times, expressing all kinds of needs, All-Seeing and he can see the footsteps of black ant walking on a solid rock on a dark night.

Context: These verses were revealed concerning a man of the Ansar (Aws ibn Al Samit) whose wife (Khawla bint Tha'labah) complained to Allah and took her case to the Messenger ﷺ of Allah, when he prohibited intimacy with her to himself after a lengthy marriage and having children, and he was a very old man. According to the Arabian custom of Zihar, when the husband tells his wife, "You are to me like the backside of my mother." This declaration



could not be revoked, so the woman would be left in limbo, neither married nor divorced. She appealed to the Messenger ﷺ and this Surat was revealed to provide a way out for her from this difficult situation.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ
وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ عَفُورٌ (٢)

Those of you who 'sinfully' divorce their wives by comparing them to their mothers 'should know that' their wives are in no way their mothers. None can be their mothers except those who gave birth to them. What they say is certainly detestable and false. Yet Allah is truly Ever-Pardoning, All-Forgiving.

Tafseer: This refers to a form of divorce called Zihar that was practised during the jahiliyah, in which a man would say to his wife, "You are to me as the back of my mother" or some other mahram relative, or "Intimacy with you is prohibited for me." The custom was usually to refer to the back (dhahr). Hence Allah called this practice Zihar.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ (٣)

Those who divorce their wives in this manner, then 'wish to' retract what they said, must free a slave before they touch each other. This 'penalty' is meant to deter you. And Allah is All-Aware of what you do.

Tafseer: Once the husband decides to retract what he said, the expiation for forbidding intimacy with his wife for himself is to free a slave, that is, a believing slave, as is defined in a different verse. [and Allah is well aware of all that you do). And He will requite each person for his deeds.

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِنُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ تِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (٤)

But if the husband cannot afford this, let him then fast two consecutive months before the couple touch each other. But if he is unable 'to fast', then let him feed sixty poor people. This is to re-affirm your faith in Allah and His Messenger ﷺ. These are the limits set by Allah. And the disbelievers will suffer a painful punishment.



إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (٥)

Indeed, those who defy Allah and His Messenger ﷺ will be debased, just like those before them. We have certainly sent down clear revelations. And the disbelievers will suffer a humiliating punishment.

Tafseer: Opposing Allah and His Messenger ﷺ means going against them and disobeying them, especially with regard to serious matters, such as opposing Allah and His Messenger ﷺ by disbelieving and showing enmity towards the close friends of Allah.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٦)

On the Day Allah resurrects them all together, He will then inform them of what they have done. Allah has kept account of it all, while they have forgotten it. For Allah is a Witness over all things.

Tafseer: When they rise from their graves quickly, Allah will requite them for their deeds, and will inform them about what they used to do both good and evil, because He knows that and has written it in al-Lawh al-Mahfoodh. and He commanded the noble angelic scribes to record it.

Summary: Verses 1 to 6

Legal injunctions about *Zihar* have been given, along with which the Muslims have been strictly warned that it is contrary to their profession of the Faith that they should still persist in the practices of ignorance after they have accepted Islam, that they should break the bounds set by Allah, or refuse to abide by them, or that they should make their own rules and regulations contradictory to them. For this there is not only the punishment of disgrace and humiliation in the world but in the Hereafter too there will be strict accountability for it.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧)

Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three individuals converse privately, He is their fourth. If



five, He is their sixth. Whether fewer or more, He is with them wherever they may be. Then, on the Day of Judgment, He will inform them of what they have done. Surely Allah has 'perfect' knowledge of all things.

Tafseer: What is meant by this being with is that He is with them by means of His knowledge, which encompasses all that they talk about in private and keep to themselves.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنْسُونَ
الْمَصِيرُ (٨)

Have you not seen those who were forbidden from secret talks, yet they 'always' return to what they were forbidden from, conspiring in sin, aggression, and disobedience to the Messenger? And when they come to you 'O Prophet', they greet you not as Allah greets you, and say to one another, "Why does Allah not punish us for what we say?" Hell is enough for them—they will burn in it. And what an evil destination!

Tafseer: Private conversation is a conversation between two or more people. It may be a discussion about something good or something evil. Allah instructs the believers to converse in righteousness, which includes all kinds of goodness, obedience, fulfilling duties towards Allah and His slaves, and righteousness and piety, which here refers to refraining from all kinds of forbidden and sinful actions.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَجَّوْا بِالْبِرِّ وَالنَّفْقَى ط وَأَنْفُوا اللَّهَ
الَّذِي إِلَيْهِ تُحْشَرُونَ (٩)

O believers! When you converse privately, let it not be for sin, aggression, or disobedience to the Messenger, but let it be for goodness and righteousness. And fear Allah, to Whom you will 'all' be gathered.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
(١٠)

Secret talks are only inspired by Satan to grieve the believers. Yet he cannot harm them whatsoever except by Allah's Will. So, in Allah let the believers put their trust.



Tafseer: No matter how much the enemies of Allah, His Messenger ﷺ and the believers maliciously converse and plot, they only harm themselves, and they cannot harm the believers except only as much as Allah wills and decrees.

Summary: Verses 7 to 10

The hypocrites have been taken to task for their secret whisperings and consultations by which they conspired and intrigued against the "Holy Prophet (upon whom be Allah's peace and blessings), and because of their hidden malice and grudge greeted him, like the Jews, in a manner as to wish him ill instead of well. In this connection, the Muslims have been consoled, as if to say: "These whisperings of the hypocrites can do no harm to you; therefore, you should go on doing your duty with full trust in Allah". Besides, they have also been taught this moral lesson: "The true believers, when they talk secretly together, do not talk of sin and transgression and disobedience to the Messenger ﷺ; if they have to talk secretly together they should talk of goodness and piety."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ
الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١١)

O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do.

Tafseer: Here Allah is teaching manners to His believing slaves, when they come together in a community gathering, and there is a need to make room for one another or for newcomers in the gathering. It is good manners to make room for them, and that will not harm anyone who is already sitting in the slightest, for his brother will be able to have room without causing any harm to the one who is already there. The reward is of the same nature as the deed, so whoever makes room for others, Allah will grant him abundance.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُجِئْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ (١٢)

O believers! When you consult the Messenger privately, give something in charity before your consultation. That is better and purer for you. But if you lack the means, then Allah is truly All-Forgiving, Most Merciful.

Tafseer: Here Allah instructs the believers to give charity before conversing privately with His Messenger ﷺ Muhammad, by way of disciplining them and teaching them how to venerate and show respect to the Messenger ﷺ, for this veneration is better for the believers and more conducive to purity.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ ؕ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٣)

Are you afraid of spending in charity before your private consultations "with him"? Since you are unable to do so, and Allah has turned to you in mercy, then "continue to" establish prayer, pay alms-tax, and obey Allah and His Messenger. And Allah is All-Aware of what you do.

Tafseer: This ruling is applicable to the one who can afford to give charity. As for the one who cannot afford to give it, Allah did not make things difficult for him; rather He pardoned him and let him off, and made it permissible for him to converse privately with the Messenger ﷺ without giving charity that he is not able to give.

Summary: Verses 11 to 13

The Muslims have been taught certain manners of social behavior and given instructions to eradicate certain social evils which were prevalent among the people then as they are today. If some people are sitting in an assembly, and more people arrive, they do not show even the courtesy as to squeeze in so as to make room for others, with the result that the new-comers have to keep standing, or to sit in the door-way, or to go back, or seeing that there is enough room yet start jumping over the people's heads to find room for themselves. This often used to be experienced in the Holy Prophet's assemblies. Therefore, Allah gave the instruction, as if to say: "Do not



behave selfishly and narrow mindedly in your assemblies but do accommodate the new-comers also with an open heart."

Another vice prevalent among the people was that each person wished to have secret counsel individually with the Holy Prophet (upon whom be Allah's peace) without any real need, or would like that he should approach him during an assembly and whisper something to him. This was not only embarrassing for the Holy Prophet but also annoying for the people who sat in the assembly. That is why Allah imposed the restriction that anyone who wanted to consult him in private, should first give away something in charity. The object was that the people should be warned of this bad manner and made to give it up. Thus, the restriction was kept in force for a short while, and when the people had corrected their behavior, it was withdrawn.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مِمَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ (١٤)

Have you not seen those 'hypocrites' who ally themselves with a people with whom Allah is displeased? They are neither with you nor with them. And they swear to lies knowingly.

Tafseer: Here Allah tells us about the abhorrent situation of the hypocrites who take as allies the disbelievers among the Jews, Christians and others with whom Allah is angry and who have incurred a big share of divine wrath, and He tells us that those hypocrites belong neither to the believers nor to the disbelievers.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (١٥)

Allah has prepared for them a severe punishment. Evil indeed is what they do.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ (١٦)

They have made their 'false' oaths as a shield, hindering 'others' from the cause of Allah. So, they will suffer a humiliating punishment.

Tafseer: They took their oaths as a shield with which to protect themselves from the blame and rebuke of Allah, His Messenger ﷺ and the believers. Because of that they have themselves turned away, and turned others away from the path of Allah.



لَنْ نُنْعِيَهُمْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١٧)

Neither their wealth nor children will be of any help to them against Allah whatsoever. It is they who will be the residents of the Fire. They will be there forever.

Tafseer: Neither their wealth nor children will ward off the punishment from them in the slightest, or bring them any share of reward.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ (١٨)

On the Day Allah resurrects them all, they will 'falsely' swear to Him as they swear to you, thinking they have something to stand on. Indeed, it is they who are the 'total' liars.

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَسِرُونَ (١٩)

Satan has taken hold of them, causing them to forget the remembrance of Allah. They are the party of Satan. Surely Satan's party is bound to lose.

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ (٢٠)

'As for' those who defy Allah and His Messenger, they will definitely be among the most debased.

Tafseer: This is a promise and warning. It is a warning to those who oppose Allah and His Messenger ﷺ by disbelieving and disobeying, that they will be defeated and humiliated, and their fate will not be good.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢١)

Allah has decreed, "I and My Messengers will certainly prevail." Surely Allah is All-Powerful, Almighty.

Tafseer: And it is a promise to those who believe in Him and in His Messengers, and follow the message that the Messengers brought, and were thus among the party of Allah who will be successful; victory and success will be theirs, and they will prevail in this world and the hereafter. This is a promise that will not be broken or changed, for it comes from One Who is truthful, strong and Almighty, and nothing He wills is beyond Him.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)

You will never find a people who 'truly' believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. For those 'believers', Allah has instilled faith in their hearts and strengthened them with a spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah's party is bound to succeed.

Tafseer: This is true faith that leads to the proper outcome and achieves its purpose. Such people are the ones in whose hearts Allah has inscribed faith; in other words, He has instilled it in such a way that it will not be shaken or affected by specious arguments and doubts. They are the ones whom Allah has strengthened with divine aid, namely His revelations, help, reinforcement and kindness.

Summary: Verse 14 to the end of the Surah

Members of the Muslim society, which was a mixture of the sincere Muslims and the hypocrites and the waverers, have been told plainly as to what is the criterion of sincerity in Islam. One kind of Muslims are those who are friends with the enemies of Islam: they do not hesitate for the sake of their interests to be treacherous to the religion which they profess to believe in; they spread all sorts of doubts and suspicions against Islam and prevent the people from adopting the Way of Allah. But since they are part of the Muslim community their false profession of Faith serves them as a cover and shield. The second kind of Muslims are those who, in the matter of Allah's Religion, do not care even for their own father, brother, children, and family, to say nothing of others. They do not cherish any feeling of love for the person who is an enemy of God and His Messenger ﷺ and His Religion. Allah in these verses has explicitly stated that the people of the first kind, in fact, belong to Satan's party however hard they may try to convince others of their Islam by swearing oaths. And the honor of belonging to Allah's party is possessed only by the Muslims of the second kind. They alone are the true Muslims: they alone will attain true success, and with them alone is Allah well pleased.

TAFSEER

CURRICULUM

CHAPTER: 59

AL HASHR

(THE BANISHMENT)

أكاديمية آيات
Ayaat Academy



Chapter: 59 Al Hashr (the Banishment)

Theme: Surat al-Hashr is a Madani Surat and was revealed after the Battle of Uhud, in the fourth year after Hijra, 627 CE. The central theme is the expulsion of the tribe of Banu al-Nadir from their fortresses in the south of the city. When the Messenger ﷺ arrived in Madinah he made a treaty with the three Jewish tribes. The Jews welcomed this new arrangement, which guaranteed them peace. A Muslim woman selling her goods in the market was insulted by a Jewish goldsmith. A Muslim defended her and, in the scuffle, killed the offender. The Jews killed him. The Messenger ﷺ asked them for the payment of blood money. Instead of honouring the treaty, Banu al-Nadir conspired to kill the Messenger ﷺ, a clear violation of the treaty. But he left their castle safely. They were given ten days to leave and allowed to carry as much as they could. Their palm groves and homes were given to the emigrants. Eighteen beautiful names of Allah are mentioned at the end.

سورة الحشر
بسم الله الرحمن الرحيم

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

Whatever is in the heavens and whatever is on the earth glorifies Allah. For He is the Almighty, All-Wise.

Tafseer: Allah begins this surah by telling us that everyone in the heavens and on earth glorifies and praises their Lord, declaring Him to be far above anything that does not befit His Majesty; they worship Him and submit to His majesty because He is the Almighty, Who has subjugated all things, so nothing could resist His might and decree, and nothing is too difficult for Him. The theme of the Surah, is an appraisal of the battle against the Bani an Nadir. In this, on the whole, four things have been discussed.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكُتُبِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُحْرِبُونَ بِيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ (٢)

He is the One Who expelled the disbelievers of the People of the Book from their homes for 'their' first banishment 'ever'. You never thought they would go. And they thought their strongholds would put them out of Allah's reach.

But 'the decree of' Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers. So, take a lesson 'from this', O people of insight!

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُهمْ فِي الدُّنْيَا وَأَلَهُم فِي الآخِرَةِ عَذَابُ النَّارِ (٣)

Had Allah not decreed exile for them, He would have certainly punished them in this world. And in the Hereafter, they will suffer the punishment of the Fire.

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٤)

This is because they defied Allah and His Messenger. And whoever defies Allah, then Allah is truly severe in punishment.

Tafseer: Allah is supporting His Messenger ﷺ against those who disbelieved among the People of the Book, namely Banu an-Nadeer when they betrayed the Messenger ﷺ. Therefore, he banished them from their homes and the land that was familiar and dear to them.

Summary: Verses 1 to 4

In the first four verses the world has been, admonished to take heed of the fate that had just befallen the Bani an-Nadir. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possession who were by no means ill equipped militarily and whose forts were well fortified could not stand siege even for a few Days, and expressed their readiness to accept banishment from their centuries old, well established settlement even though not a single man from among them was slain. Allah says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist and fight Allah and His Messenger ﷺ, and those who dare to resist the power of Allah, always meet with the same fate.

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ تَرَكَتُمْوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ (٥)

Whatever palm trees you 'believers' cut down or left standing intact, it was 'all' by Allah's Will, so that He might disgrace the rebellious.



Tafseer: When Banu an-Nadeer criticized the Messenger ﷺ of Allah and the Muslims for cutting down the palm trees and other trees, claiming that this was mischief, for which they started to condemn the Muslims, Allah stated that whether they cut down their palm trees or left them standing intact, it was by His leave and command. In this verse, the rule of the law of war that has been enunciated is: the destruction caused in the enemy territory for military purposes does not come under "spreading mischief in the earth."

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

As for the gains Allah has turned over to His Messenger from them—you did not 'even' spur on any horse or camel for such gains. But Allah gives authority to His Messenger over whoever He wills. For Allah is Most Capable of everything.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَذِي لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

As for gains granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.

Tafseer: Allah allocated these shares, and restricted the fay' (war gains) to these specific groups, so that wealth does not circulate only among those of you who are rich, for if He did not do so, the wealth would be limited to the rich and powerful, and those who were weak and poor would not have any of it. That would result in much mischief, the extent of which no one knows except Allah.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (٨)

'Some of the gains will be' for poor emigrants who were driven out of their homes and wealth, seeking Allah's bounty and pleasure, and standing up for Allah and His Messenger. They are the ones true in faith.





Tafseer: Then Allah tells us of the wisdom behind allocating the gains to those to whom He allocated them, and the reason for doing so, for they deserved help and deserved to have the gains allocated to them. They were the Muhajiroon (Emigrants from Makkah) who had left the homes that they loved and were used to, and had left their loved ones, friends and wealth, for the sake of Allah, in support of the religion of Allah and out of love for the Messenger of Allah ﷺ.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٩)

As for those who had settled in the city and 'embraced' the faith before 'the arrival of' the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever 'of the gains' is given to the emigrants. They give 'the emigrants' preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (١٠)

And those who come after them will pray, "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.

Summary: Verse 6 to 10

It has been stated how the lands and properties which come under the control of the Islamic State as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١١)

Have you 'O Prophet' not seen the hypocrites who say to their fellow disbelievers from the People of the Book, "If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if



you are fought against, we will surely help you.”? But Allah bears witness that they are truly liars.

Tafseer: Then Allah expresses amazement at the situation of the hypocrites who raised the hopes of their brethren among the People of the Book, of their support and alliance against the believers. He tells us that they said to them: “if you are expelled, we will leave with you, and we will never obey anyone concerning you,” that is, we will not obey anyone who tells us not to support you, and who tries to interfere between us and you or tries to scare us.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَرَ ثُمَّ لَا يُصَرِّفُونَ (١٢)

Indeed, if they are expelled, the hypocrites will never leave with them. And if they are fought against, the hypocrites will never help them. And even if the hypocrites did so, they would certainly flee, then the disbelievers would be left with no help.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (١٣)

Indeed, there is more fear in their hearts for you ‘believers’ than for Allah. That is because they are a people who do not comprehend.

Tafseer: So, they fear you more than they fear Allah, and they give precedence to fear of created beings, who cannot benefit or harm themselves or anyone else, over fear of the Creator Who does possess the power to harm or benefit, give or withhold.

لَا يُفْتَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (١٤)

Even united, they would not ‘dare’ fight against you except ‘from’ within fortified strongholds or from behind walls. Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no ‘real’ understanding.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أُولَئِكَ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٥)

They are ‘both just’ like those who recently went down before them: they tasted the evil consequences of their doings. And they will suffer a painful punishment.



Tafseer: The likeness of these failures among the People of the Book over whom Allah caused His Messenger ﷺ to prevail and caused them to taste disgrace in the life of this world, and not to be supported by those who had promised them help, is that of those who came shortly before them, namely the disbelievers of Quraysh.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (١٦)

‘They are’ like Satan when he lures someone to disbelieve. Then after they have done so, he will say ‘on Judgment Day’, “I have absolutely nothing to do with you. I truly fear Allah—the Lord of all worlds.”

Tafseer: And the likeness of the hypocrites who deceived their brethren among the People of the Book is that of the Shaytan when he says to a man: “Disbelieve,” that is, he makes disbelief fair-seeming to him and calls him to it, but when he is deceived by it and disbelieves, and is thus doomed, the Shaytan who took him as a friend and called him to that does not help him; rather he disavows him and says to him: “I have nothing to do with you, for verily I fear Allah, the Lord of the worlds,” that is, I have no power to ward off the punishment from you and I cannot avail you even an atom’s worth of good.

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ (١٧)

So, they will both end up in the Fire, staying there forever. That is the reward of the wrongdoers.

Summary: Verses 11 to 17

The attitude that the hypocrites had adopted on the occasion of the battle against the Bani an-Nadir has been reviewed and the causes underlying it have been pointed out.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنظُرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨)

O believers! Be mindful of Allah and let every soul look to what ‘deeds’ it has sent forth for tomorrow. And fear Allah, ‘for’ certainly Allah is All-Aware of what you do.

Tafseer: Allah enjoins His believing slaves to do that which is dictated by faith and fear of Him, secretly and openly, in all situations, and to pay





attention to what Allah enjoins upon them of commands, laws and limits, and to think of what they have achieved and where they failed, and what they have attained of deeds that will benefit them or harm them on the Day of Resurrection.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ (١٩)

And do not be like those who forgot Allah, so He made them forget themselves. It is they who are 'truly' rebellious.

Tafseer: O believers, do not be like those who failed to do their duty towards Allah and turned away from His message, and as a consequence Allah caused them to fail to do deeds that could be of benefit to them in this world and the hereafter. This verse offers a guideline with regard to taking stock of oneself and reminds the believer that he should continue to check on himself and if he sees any lapse, he must take action by giving it up, repenting sincerely and turning away from any means that may lead to it. If he sees himself falling short with regard to any divine command, he should strive hard and seek the help of his Lord in completing it, perfecting it and doing it properly.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (٢٠)

The residents of the Fire cannot be equal to the residents of Paradise. 'Only' the residents of Paradise will be successful.

Tafseer: Are they equal, those who consistently feared Allah and considered what they had sent forth for tomorrow - and thus deserved the gardens of bliss and a sound life with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous - and those who neglected the remembrance of Allah and forgot their duties towards Him, so they lived a life of misery in this world and deserved punishment in the hereafter? The former are the victors and the latter are the losers.

لَوْ أَنْزَلْنَا هَٰذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١)

Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, 'so' perhaps they may reflect.





Tafseer: That is because of its powerful effect on people's hearts, for the exhortations of the Qur'an are the greatest of all exhortations.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عُلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢)

He is Allah—there is no god 'worthy of worship' except Him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣)

He is Allah—there is no god except Him: the King, the Most Holy, the All-Perfect, the Source of Serenity, the Watcher 'of all', the Almighty, the Supreme in Might,¹ the Majestic. Glorified is Allah far above what they associate with Him 'in worship.'

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

He is Allah: The Creator, the Inventor, and the Shaper. He 'alone' has the Most Beautiful Names. Whatever is in the heavens and the earth 'constantly' glorifies Him. And He is the Almighty, All-Wise.

Tafseer: These verses include many of the beautiful names and sublime attributes of Allah, which are of great significance and contain wondrous meanings. Allah tells us that He is the only One Who deserves to be loved and worshipped, for there is no god but He, because of His great perfection, all-encompassing kindness and universal control.

Summary: Verses 18 to 24

This section of the surah is an admonition for all those people who had professed to have affirmed the faith and joined the Muslim community, but were devoid of the true spirit of the faith. In it they have been told what is the real demand of the Faith, what is the real difference between piety and wickedness, what is the place and importance of the Quran which they professed to believe in, and what are the attributes of God in Whom they claimed to have believed.



TAFSEER

CURRICULUM

CHAPTER: 60

AL MUMTAHANAH

(THE TEST OF FAITH)

أكاديمية آيات
Ayaat Academy

Chapter: 60 Al Mumtahanah (the Test of Faith)

Theme: The Prophet ﷺ would keep his expeditions secret, in order to prevent information leaking to the opponents. He planned action against the Quraysh leaders. Hatib ibn Balata, a companion gave a letter to a woman travelling to Makkah, warning the Quraysh. Balata's strategy was to appease the Quraysh and save his family, who were under their control. His plan was discovered, and the letter confiscated. He was reprimanded but no action was taken against him since he had fought in the Battle of Badr. The lessons we learn are: 1- Don't base your judgements on guesswork. 2- Allah and His Messenger have a forgiving nature. 3- Always be loyal to your community

سورة الممتحنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهْدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١)

O believers! Do not take My enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the truth. They drove the Messenger and yourselves out of Mecca, simply for your belief in Allah, your Lord. If you truly emigrated to struggle in My cause and seek My pleasure, then do not take them as allies, disclosing secrets of the believers to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way.

Tafseer: These verses contain a stern prohibition against taking the disbelievers, polytheists and others, as allies and showing friendship towards them, and it tells us that doing so is contrary to faith and is contrary to the way of Ibrahim al-Khaleel (peace be upon him); it is also contrary to reason which dictates that one should be extremely cautious with the enemy, who would spare no effort and miss no opportunity to cause harm.

إِنْ يَنْفَعُكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ (٢)

If they gain the upper hand over you, they would be your 'open' enemies, unleashing their hands and tongues to harm you, and wishing that you would abandon faith.

Tafseer: When the disbelievers have an opportunity, they will manifest their enmity for you. Do not take them as allies. If you argue and say: We only take the disbelievers as friends because of ties of kinship or financial interests, you should understand that your wealth and children will not avail you in the slightest before Allah.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٣)

Neither your relatives nor children will benefit you on Judgment Day—He will decide between you 'all'. For Allah is All-Seeing of what you do.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ (٤)

You already have an excellent example in Abraham and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone." The only exception is when Abraham said to his father, "I will seek forgiveness for you, " adding, "but' I cannot protect you from Allah at all." 'The believers prayed, "Our Lord! In You we trust. And to You we 'always' turn. And to You is the final return.

Tafseer: O believers, you have a good example, which will be of benefit to you in Ibrahim and those who were with him of the believers, because you have been commanded to follow the religion of Ibrahim, the monotheist. when they said to their people: Verily we disown you and whatever you worship besides Allah, that is, when Ibrahim and the believers who were with him disavowed their people, who were polytheists, and that which they worshipped besides Allah.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥)



Our Lord! Do not subject us to the persecution of the disbelievers. Forgive us, our Lord! You 'alone' are truly the Almighty, All-Wise.”

Tafseer: the believers say, “Our Lord, do not make us subject to the persecution of the disbelievers”. It means do not give them power over us for our sins, so that they persecute us and prevent us as much as they can from practising our faith, which would cause them further confusion, for if they see that they have the upper hand, they will think that they are following the right path and that we are following the wrong path, and they will increase in disbelief and tyranny.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٦)

You certainly have an excellent example in them for whoever has hope in Allah and the Last Day. But whoever turns away, then surely Allah 'alone' is the Self-Sufficient, Praiseworthy.

Tafseer: Allah reiterates the encouragement to follow the example of Ibrahim and his followers, as He says: “Verily in them Ibrahim and his followers you have a good example”. It is not made easy for everyone to follow this example; rather it is only made easy for those who look with hope to Allah and the Last Day. Having faith and seeking reward makes it easy for a person to face every difficult thing, makes him think little of all that he does, and makes him steadfast in following the example of the righteous slaves of Allah, the Prophets and Messengers, for he sees himself in need of that and compelled to try to do that.

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ كَادَبْتُمْ مِنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٧)

‘In time, ‘ Allah may bring about goodwill between you and those of them you ‘now’ hold as enemies. For Allah is Most Capable. And Allah is All-Forgiving, Most Merciful.

Tafseer: So, do not despair, O believers, of their turning to faith, for it may be that Allah will bring about friendship between you and those of them whom you [currently] consider enemies, the cause of which will be their turning to faith.

لَّا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُفْتَلِكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٨)





Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.

Tafseer: Allah does not forbid you to show kindness, uphold ties, and to be fair and just towards the polytheists among your relatives and others, if they are not involved in waging war against you or driving you out of your homes.

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (٩)

Allah only forbids you from befriending those who have fought you for 'your' faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as friends, then it is they who are the 'true' wrongdoers.

Tafseer: Allah forbids you to take the disbelievers as allies by showing friendship and support to them in word and deed.

Summary: Verses 1 to 9

In this strong exception has been taken to the act of Hatib bin Abi Balta'a in that he had tried to inform the enemy of a very important war secret of the Holy Prophet (upon whom be Allah's peace) only for the sake of safe guarding his family. This would have caused great bloodshed at the conquest of Makkah had it not been made ineffective in time. It would have cost the Muslims many precious lives; many of the Quraish would have been killed, who were to render great services to Islam afterward; the gains which were to accrue from conquering Makkah peacefully would have been lost, and all these serious losses would have resulted only because one of the Muslims had wanted to safeguard his family from the dangers of war. Administering a severe warning at this blunder Allah has taught the believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers, who are actively hostile to Islam, and a believer should refrain from everything which might be helpful to them in the conflict between Islam and disbelief. However, there is no harm in dealing kindly and justly with those disbelievers, who may not be practically engaged in hostile activities against Islam and persecution of the Muslims.





يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّهُنَّ عَلِيمَاتٌ بِمَا يَفْعَلْنَ وَإِنَّ اللَّهَ عَلِيمٌ بِمَا تَعْمَلْنَ فَمَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَسْفَحْنَ لَكُمْ وَنَجَسْنَ عَلَيْكُمْ وَإِن تَرَاجَفْتَهُنَّ لَآ غَيْرَ لَكُمْ عَلَيْهِنَّ وَلَا تَحِلُّ لَهُنَّ وَلَا لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مِمَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَلُّوا مِمَّا أَنفَقْتُمْ وَلَيْسَ لَكُمْ أَنفِقُوا دَلِيلُكُمْ فَمَا أَنفَقُوا ۗ اللَّهُ يَحْكُمُ بَيْنَكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ (١٠)

O believers! When the believing women come to you as emigrants test their intentions—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. These ‘women’ are not lawful ‘wives’ for the disbelievers, nor are the disbelievers lawful ‘husbands’ for them. ‘But’ repay the disbelievers whatever ‘dowries’ they had paid. And there is no blame on you if you marry these ‘women’ as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. ‘But’ demand ‘repayment of’ whatever ‘dowries’ you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise.

Tafseer: This refers to the serious negative consequences that would result from sending those women who believed in Allah back, that the Lawgiver considered along with the terms of the treaty. Therefore, it was prescribed that the disbelieving husbands should be given what they had spent on their dowries, as compensation for their loss of these women.

وَإِن فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَانُؤُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِّثْلَ مَا أَنفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (١١)

And if any of your wives desert you to the disbelievers, and later you take spoils from them, then pay those whose wives have gone, the equivalent of whatever ‘dowry’ they had paid. And be mindful of Allah, in Whom you believe.

Tafseer: If the wife of a Muslim went over to the disbelievers and deserted her husband, then the Muslims were required to give him wealth to replace what he had spent on her.

Summary: Verses 10 to 11

In this a social problem has been settled, which was agitating the minds at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madinah somehow. Likewise, there were many Muslim men in Madinah, whose wives were



pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem for ever, saying that the pagan husband is not lawful for the Muslim women, nor the pagan wife lawful for the Muslim husband. This decision leads to very important legal consequences, which we shall explain in our notes below.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٢)

O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah 'in worship', nor steal, nor fornicate, nor kill their children, nor falsely attribute 'illegitimate' children to their husbands, nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful.

Tafseer: When women came to him to swear allegiance to him, committing themselves to adhering to these conditions, he would accept their oath of allegiance, reassure them and ask Allah to forgive them for whatever they might do of shortcomings, and he included them with all of the believers in requiring them to fulfil the following conditions: that they will not associate anything with Allah and they will worship Allah alone.

Summary: Verse 12

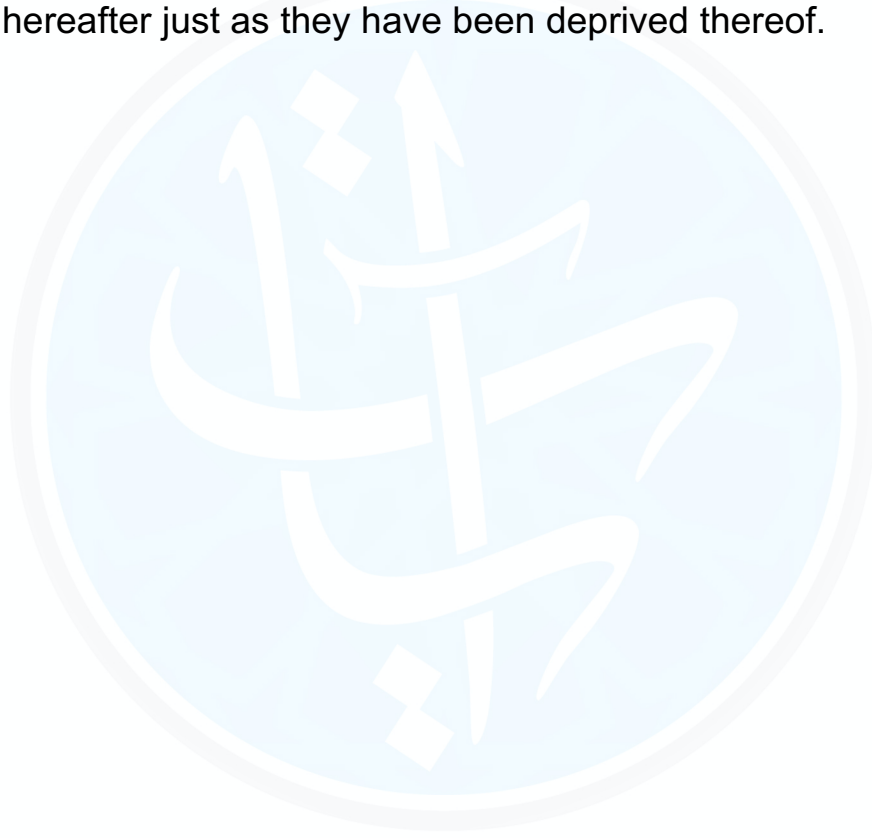
The Prophet (upon whom be Allah's peace) has been instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were prevalent among the womenfolk of the pre-Islamic Arab society, and to promise that they would henceforth follow the ways of goodness which the Messenger ﷺ of Allah may enjoin.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (١٣)

O believers! Do not ally yourselves with a people Allah is displeased with. They already have no hope for the Hereafter, just like the disbelievers lying in 'their' graves.



Tafseer: Allah is only angry with them because of their disbelief. This includes all kinds of disbelievers. They have indeed despaired of [reward in] the hereafter-) that is, they have been deprived of the goodness of the hereafter, so they have no share of it. So, beware of taking them as allies, lest you go along with their evil and disbelief, and thus be deprived of the good of the hereafter just as they have been deprived thereof.



أكاديمية آيات
Ayaat Academy



TAFSEER

CURRICULUM

CHAPTER: 61

AS-SAFF

(THE SOLID RANKS)

أكاديمية آيات
Ayaat Academy



Chapter: 61 AS-Saff (The Solid Ranks)

Theme: This Madani Surat motivates the believers to be brave and practice what they preach. To fight in the path of Allah when called to do so and not to shy away from the momentous responsibility of defending the community. The Surah criticizes those who broke their pledge. By giving the example of Musa and Isa, the Surah challenges the Jews and the Christians to examine their Scriptures. Their prophets had already predicted the coming of Muhammad ﷺ as the final Messenger. In the Gospel of John 14:15, Jesus foretold, "If you love me keep my commands, and I will ask the Father to give you another advocate to help you and be with you forever." Who was this advocate? Our beloved Prophet Muhammad ﷺ. Salvation is achieved through faith and Jihad, we are told. This requires a firm belief in Allah and His Messenger ﷺ, along with practical and persistent efforts to obey the law. Those who do so are honoured with the title, "the helpers of Allah."

سورة الصف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

Whatever is in the heavens and whatever is on the earth glorifies Allah. For He 'alone' is the Almighty, All-Wise.

Tafseer: This highlights the greatness and dominion of Allah, and the submission of all of creation to Him. All those who are in the heavens and on earth glorify and praise Allah, worship Him and ask Him for their needs.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢)

O believers! Why do you say what you do not do?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (٣)

How despicable it is in the sight of Allah that you say what you do not do!

Tafseer: To say what one does not do is such a blameworthy attitude not befitting for the believers. It is not accepted by Allah that the believers adopt that attitude because it is one of the main signs of the hypocrites.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرصُومٌ (٤)

Surely Allah loves those who fight in His cause in 'solid' ranks as if they were one concrete structure.

Tafseer: Allah is urging His slaves to strive in His cause and teaching them how to arrange their ranks. They should stand in tightly-fitted, solid ranks in jihad, without any gaps in the rows, and their rows should be organised in an orderly fashion. If they stand side-by-side and shoulder to shoulder, they will strike dread into the hearts of the enemy, and offer encouragement to one another.

Summary: Verses 1 to 4

The theme of this surah is to exhort the Muslims to adopt sincerity in Faith and to struggle with their lives in the cause of Allah. It is addressed to the Muslims with weak faith as well as those who had entered Islam with a false profession of the Faith and also those who were sincere in their profession. Some verses are addressed to the first two groups, some only to the hypocrites, and some only to the sincere Muslims. The style itself shows where one particular group has been addressed and where the other. At the outset the believers have been warned to the effect; "Allah indeed hates those people who say one thing and do another, and He indeed loves those who fight in the cause of the Truth, standing like a solid structure, against the enemies of Allah."

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَفْقَهُمْ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٥)

'Remember, O Prophet, ' when Moses said to his people, "O my people! Why do you hurt me when you already know I am Allah's Messenger to you?" So, when they 'persistently' deviated, Allah caused their hearts to deviate. For Allah does not guide the rebellious people.

Tafseer: This verse shows us that if Allah allows His slaves to go astray, this is not injustice on His part, and they cannot use that as an argument against Him. Rather it is their own fault, for they are the ones who closed the door of guidance to themselves after they came to know of it. Therefore, Allah requites them after that by causing them to go astray and deviate, which they

have no way to ward off, and the turning of their hearts away from the truth is a punishment for them and divine justice towards them.

وَأَذَّ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (٦)

And ‘remember’ when Jesus, son of Mary, said, “O children of Israel! I am truly Allah’s Messenger to you, confirming the Torah which came before me, and giving good news of a Messenger after me whose name will be Ahmad.” Yet when the Prophet came to them with clear proofs, they said, “This is pure magic.”

Tafseer: Prophet Isa (Jesus) told his followers that he has come to them with the same message as that brought by Musa, of the Torah and divine laws. Isa says, “If I were a pretender to prophethood, I would have brought something other than that which the Messenger before me brought. I also confirm that which came before me of the Torah, for it foretold my coming and gave the glad tidings thereof. I have come and have been sent in confirmation of it, and bringing glad tidings of a Messenger to come after me, whose name will be Ahmad”. He is Muhammad ﷺ ibn ‘Abdullah ibn ‘AbdulMuttalib, the Hashimi Prophet

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٧)

Who does more wrong than the one who fabricates lies about Allah when invited to submit ‘to Him’ For Allah does not guide the wrongdoers.

Tafseer: No one is doing more harm than the one who fabricates lies about Allah by calling Isa God and making this and other claims. while being called to Islam after proof and evidence have been presented to him, he does not accept what the Messenger says. This refers to the Jews and the Christians who do not believe in the Messenger Muhammad ﷺ.

Summary: Verses 5 to 7

The believers have been warned that their attitude towards their Messenger ﷺ and their Religion should not be like the attitude that the Israelites had adopted towards the Prophets Moses and Jesus (peace be upon them). In spite of acknowledging the Prophet Moses as a Messenger of God, they continued to malign him as long as he lived. In spite of witnessing clear signs

from the Prophet Jesus they denied him without any hesitation. Consequently, the Israelites became perverse, incapable of benefiting from divine guidance. This is certainly not an enviable state which another nation should imitate.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ - وَلَوْ كَرِهَ الْكَافِرُونَ (٨)

They wish to extinguish Allah's light with their mouths, but Allah will 'certainly' perfect His light, even to the dismay of the disbelievers.

Tafseer: The disbelievers wish to extinguish Allah's light with what they say of corrupt arguments on the basis of which they reject the truth. When this argument has no solid foundation; rather their arguments increase the one who has insight in awareness of the falsehood to which they adhere.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ - وَلَوْ كَرِهَ الْمُشْرِكُونَ (٩)

He is the One Who has sent His Messenger with 'true' guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists.

Tafseer: Allah has sent his Messenger Muhammad ﷺ with guidance and the true religion to make it prevalent and persistent at all times. No one tries to resist it or oppose it but he will be defeated, and Islam will prevail and subdue its opponents.

Summary: Verses 8 to 9

A proclamation has been made with the challenge: "The Jews and the Christians, and the hypocrites, who are conspiring with them, may try however hard they may to extinguish this Light of Allah, it will shine forth and spread in the world in all its fullness, and the Religion brought by the true Messenger of Allah shall prevail over every other religion however hateful it may be to the pagans and polytheists.

يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِّنْ عَذَابٍ أَلِيمٍ (١٠)

O believers! Shall I guide you to an exchange that will save you from a painful punishment?



Tafseer: This verse presents advice and guidelines from the Most Merciful of those who show mercy to His believing slaves, pointing out the greatest deal and most sublime objective by means of which one may attain salvation from the painful punishment and attain eternal bliss.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١١)

‘It is to’ have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.

يَعْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٢)

He will forgive your sins, and admit you into Gardens under which rivers flow, and ‘house you in’ splendid homes in the Gardens of Eternity. That is the ultimate triumph.

Tafseer: Allah explains the outcome of the true belief in Him and his Messenger. For the believers in paradise, there are one hundred levels, the distance between each two of which is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause. Allah will also forgive all their sins and they will enter paradise clean of all sins.

وَأُخْرَىٰ تَحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ (١٣)

‘He will also give you’ another favour that you long for: help from Allah and an imminent victory. ‘So’ give good news ‘O Prophet’ to the believers.

Tafseer: Allah rewards the believers who truly believe in Him and His Messenger and strive in jihad. He will give you something you love, which is help from Allah against your enemies that will lead to honour and joy and an imminent victory. Therefore, the territory of Islam will be expanded and abundant provision will be brought.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ اللَّهُ قَالِ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمْنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (١٤)

O believers! Stand up for Allah, as Jesus, son of Mary, asked the disciples, “Who will stand up with me for Allah?” The disciples replied, “We will stand





up for Allah.” Then a group from the Children of Israel believed while another disbelieved. We then supported the believers against their enemies, so they prevailed.

Tafseer: Allah commanding the believers to be the supporters of Allah’s cause and callers to His religion. if they do that, Allah will support them as He supported those who came before them. At the end Allah will cause them to prevail over their enemies.

Summary: Verses 10 to 13

The believers have been told that the way to success both here and in the Hereafter is only one: that they should believe in Allah and His Messenger ﷺ sincerely and should exert their utmost in Allah's Way with their selves and their wealth. As a reward for this they will earn immunity from Allah's punishment, forgiveness of their sins and the eternal Paradise in the Hereafter, and will be blessed with Allah's good pleasure and victory in the world. In conclusion, the believers have been exhorted to' the effect that just as the disciples of the Prophet Jesus had helped him in the cause of Allah. So, should they also become "helpers of Allah", so that they too are blessed with the same kind of good pleasure and approval of Allah as had been the believers before them against the disbelievers.

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TAFSEER

CURRICULUM

CHAPTER: 62

AL JUMU'AH

(FRIDAY CONGREGATION)

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Chapter: 62 Al Jumu'ah (Friday Congregation)

Theme: Surat Al-Jumu'ah is a Madani Surat and mentions four important roles of the Prophet ﷺ: teaching; recitation of the verses of the Quran; purification and development of the character of his followers; and clarifying the Book with wisdom. The Surat highlights the importance of the Friday prayer, stressing the significance of this important weekly lesson, the sermon. Worshippers are encouraged to rush for the Friday sermon as it is an important socio-political gathering where the leader of the community addresses the congregation. The true believer will give precedence to the worship of Allah, over all worldly things.

سورة الجمعة
بسم الله الرحمن الرحيم

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ (١)

Whatever is in the heavens and whatever is on the earth 'constantly' glorifies Allah—the King, the Most Holy, the Almighty, the All-Wise.

Tafseer: Everything that is in the heavens and on earth glorifies Allah, submits to His command, shows devotion to Him and worships Him, because He is the Most Perfect, the Sovereign to Whom belongs the dominion of the upper and lower realms, for everything belongs to Him and is under His control.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (٢)

He is the One Who raised for the illiterate 'people' a Messenger from among themselves -reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray-

Tafseer: Allah explains His great favour upon the believers when He sent to them a Messenger. That Messenger will teach them knowledge and goodness. Before the Messenger comes to them, they were obviously misguided, worshipping trees, idols and rocks, behaving like savage wild animals, with the strong devouring the weak among them. They were extremely ignorant of the teachings of the Prophets, which led them astray.





وَأَٰخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣)

Along with others of them who have not yet joined them 'in faith'. For He is the Almighty, All-Wise.

Tafseer: This refers to people other than the unlettered, who would come after them, and some of the People of the Book who had not yet joined them. This refers to people other than those who heard the call of the Messenger ﷺ directly.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٤)

This is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty.

Tafseer: Those who have seen the Messenger attained special virtues that no one else could catch up with. This is by the might and wisdom of Allah, as He has not neglected His slaves or left them without care; rather He sent Messengers among them with commands and prohibitions. This was by the immense grace of Allah, which He bestows upon whomever He will of His slaves, and it is greater than the blessings of physical well-being, abundant provision and other worldly blessings that He has bestowed upon them. There is nothing greater than the blessing of Islam which is essential to triumph and eternal happiness.

مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْإِيمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥)

The example of those who were entrusted with 'observing' the Torah but failed to do so, is that of a donkey carrying books. How evil is the example of those who reject Allah's signs! For Allah does not guide the wrongdoing people.

Tafseer: Allah now tells us that those to whom He gave the Torah, namely the Jews and also the Christians, and instructed them to lean it and act upon it, but they failed to uphold it or implement what they were given, possess no virtue. Their likeness is that of a donkey that is laden with weighty tomes of knowledge. Can that donkey benefit from the books on its back? Can it attain any virtue because of that? Or is its share simply that it carries them?



قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (٦)

Say, 'O Prophet, ' "O Jews! If you claim to be Allah's chosen 'people' out of all humanity, then wish for death, if what you say is true."

Tafseer: Allah commanded His Messenger ﷺ to say to them: If you are telling the truth in your claim that you are following the right path and are Allah's chosen people, then wish for death.

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٧)

But they will never wish for that because of what their hands have done. And Allah has 'perfect' knowledge of the wrongdoers.

Tafseer: They will never wish for death because of their sins and acts of disobedience.

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٨)

Say, "The death you are running away from will inevitably come to you. Then you will be returned to the Knower of the seen and unseen, and He will inform you of what you used to do."

Tafseer: After death, they will all be brought back, on the Day of Resurrection, to the Knower of the unseen and the seen, and He will inform them of what they did of good and evil, small and great.

Summary: Verses 1 to 8

The first section was sent down at a time when all Jewish efforts to obstruct the message of Islam during the past six years had failed. First, in Madinah as many as three of their powerful tribes had done whatever they could to frustrate the mission of the Holy Prophet, with the result that one of the tribes was completely exterminated and the other two were exiled. Then by intrigue and conspiracy they brought many of the Arab tribes together to advance on Madinah, but in the Battle of the Trench they were all repulsed. After this, Khaiber had become their stronghold, where a large number of the Jews expelled from Madinah also had taken refuge. At the time these verses were revealed, that too was taken without any extraordinary effort, and the Jews at their own request agreed to live there as tenants of the Muslims. After this



final defeat the Jewish power in Arabia came to an end. Then, Wad-il-Qura, Fadak, Taima', Tabuk, all surrendered one after the other, so much so that all Arabian Jews became subdued to the same Islam which they were not prepared to tolerate before. This was the occasion when Allah Almighty once again addressed them in this Surah, and probably this was the last and final address that was directed to them in the Qur'an. In this they have been reminded of three things:

- 1- "You refused to believe in this Messenger ﷺ only because he was born among a people whom you contemptuously call the "gentiles." You were under the false delusion that the Messenger ﷺ must necessarily belong to your own community. You seemed to have been convinced that anyone who claimed to be a prophet from outside your community, must be an impostor, for this office had been reserved for your race, and a Messenger ﷺ could never be raised among the "gentiles." But among the same gentiles Allah has raised a Messenger ﷺ who is reciting His Book in front of your very eyes, is purifying souls, and showing the Right Way to the people whose misdeeds are well known to you. This is Allah's bounty, which He may bestow on anyone He may please. You have no monopoly over it so that He may bestow it over whomever you may please and may withhold it from whomever you may desire it to be withheld".
- 2- "You had been made bearers of the Torah, but you did not understand your responsibility for it nor discharged it as you should have. You are like the donkey which is loaded with books, and which does not know what burden it is bearing. Rather you are worse than the donkey, for the donkey is devoid of sense, but you are intelligent. You not only shirk your responsibility of being bearers of Allah's revelations deliberately, Yet, you are under the delusion that you are Allah's favorites and the blessing of apostleship has been reserved for you alone. More than that, you seem to entertain the notion that whether you fulfill the demands of Allah's message or not, Allah in any case is bound not to make any other than you the bearer of His message."
- 3- "If you really were Allah's favorites and you were sure of having a place of honor and high rank reserved with Him, you would not have feared death so much as to prefer a life of disgrace to death. It is only because of this fear of death that you have suffered humiliation after humiliation during the past few years. Your condition is by itself a proof that you



are fully conscious of your misdeeds, and your conscience is aware that if you die with these misdeeds, you will meet with a greater disgrace before Allah in the Hereafter than in this world."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)

O believers! When the call to prayer is made on Friday, then proceed 'diligently' to the remembrance of Allah and leave off 'your' business. That is best for you, if only you knew.

Tafseer: Allah commands His slaves to attend Jumu'ah prayer, and to hasten to the prayer as soon as the call is given, proceeding at once to the prayer. What is meant by proceeding at once here is to hasten to the prayer and pay attention to it, for it is the most important activity of the day. It does not mean running to join the prayer, because running when going to pray is not allowed.

فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (١٠)

Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful.

Tafseer: After salah you should go to seek your livelihood and engage in trade but do not forget to remember Allah a lot to be successful.

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكَوْكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجْرَةِ وَاللَّهُ خَيْرُ الرَّزَاقِينَ (١١)

When they saw the fanfare along with the caravan, they 'almost all' flocked to it, leaving you 'O Prophet' standing 'on the pulpit'. Say, "What is with Allah is far better than amusement and merchandise. And Allah is the Best Provider."

Tafseer: This refers to an incident that occurred one Friday, when the Prophet was addressing the people. A trade caravan came to Madinah, and when the people heard of it whilst they were in the mosque, they went out of the mosque and left the Prophet addressing the people, and hastened



towards that to which they should not have hastened, forgetting their manners. They have to know that what is with Allah is far better than amusement and merchandise.

Summary: Verses 9 to 11

The second section speaks about Friday Prayer being obligation upon the Muslims as against the Sabbath of the Jews, and Allah wanted to warn the Muslims not to treat their Friday as the Jews had treated their Sabbath. This section was sent down on an occasion when a trade caravan arrived in Madinah right at the time of the Friday congregational service and hearing its din and drum the audience, except for 12 men, left the Prophet's Mosque and rushed out to the caravan, although the Holy Prophet (upon whom be Allah's peace) at that time was delivering the Sermon. Thereupon it was enjoined that after the call is sounded for the Friday Prayer all trade and business and other occupations become forbidden. The believers should then suspend every kind of transaction and hasten to the remembrance of Allah. However, when the Prayer is over, they have the right to disperse in the land to resume their normal occupations. This section could be made an independent Surah in view of the commandments that it contains about the congregational service on Friday, and could also be included in some other Surah, but, instead, it has been included here particularly in the verses in which the Jews have been warned of the causes of their evil end. Its wisdom in our opinion is the same as we have explained above

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CURRICULUM

CHAPTER: 63

AL MUNAFIQUN
(THE HYPOCRITES)

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Chapter: 63 Al Munafiqun (The Hypocrites)

Theme: This Surat is a commentary on an incident that took place after the campaign of Banu Mustaliq. A fight broke out between two men. One of them called out, ‘Ansar! Come to my help!’ The other one called out, ‘Emigrants! Come to my help!’ Both sides responded and swords were drawn. The Prophet rushed to the scene to caution them and succeeded in calming them down. However, the hypocrites were jealous of this Muslim unity and began to plot and scheme. Abdullah ibn Ubayy, the leader of the hypocrites stated, “When we get back to Madinah, the strong will expel the weak”. When he approached Madinah, his son stood tall in front of him and stopped him from entering. But the Prophet said, “Let him enter”. Hypocrisy is vehemently condemned in the Quran because it smacks of an unprincipled attitude and disloyalty. The antidote to hypocrisy is to give charity.

سورة المنافقون بسم الله الرحمن الرحيم

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)

When the hypocrites come to you ‘O Prophet’, they say, “We bear witness that you are certainly the Messenger of Allah”—and surely Allah knows that you are His Messenger—but Allah bears witness that the hypocrites are truly liars.

Tafseer: When the Prophet came to Madinah and the number of Muslims in the city increased and Islam gained strength, some of its people - from al-Aws and al-Khazraj - made an outward display of believing, whilst concealing disbelief, in order to retain their status, live in peace, and keep their wealth safe. Therefore, Allah mentioned some of their characteristics by which they would be known, so that people could be cautious of them and be aware of their situation.

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢)

They have made their ‘false’ oaths as a shield, hindering ‘others’ from the Way of Allah. Evil indeed is what they do!



Tafseer: The hypocrites in Madinah have taken their oaths as a cover for their hypocrisy that is, as a shield to protect themselves from being called hypocrites, in order to bar people from the path of Allah. They have barred themselves from His path, and have barred others who are not aware of their real nature.

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣)

This is because they believed and then abandoned faith. Therefore, their hearts have been sealed, so they do not comprehend.

Tafseer: They were not steadfast in their faith; rather they believed then disbelieved. Therefore, their hearts have been sealed up so that no goodness can ever enter them.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهم خَشَبٌ مُسْتَنْدَةٌ يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَنَالَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

When you see them, their appearance impresses you. And when they speak, you listen to their 'impressive' speech. But they are 'just' like 'worthless' planks of wood leaned 'against a wall'. They think every cry is against them. They are the enemy, so beware of them. May Allah condemn them! How can they be deluded 'from the truth'?

Tafseer: Their outward appearance and their words are impressive, but there is nothing beyond that of good morals or righteousness.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ (٥)

When it is said to them, "Come! The Messenger of Allah will pray for you to be forgiven," they turn their heads 'in disgust', and you see them 'O Prophet' turn away in arrogance.

Tafseer: This is their condition when they are called to request supplication from the Messenger. This is kindness from Allah to His Messenger ﷺ to preserve his dignity, as they did not come to him so that he might pray for forgiveness for them.



سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٦)

It is the same whether you pray for their forgiveness or not, Allah will not forgive them. Surely Allah does not guide the rebellious people.

Tafseer: It is all the same whether he prays for forgiveness for them or does not; Allah will never forgive them, because they are wicked people who refused to obey Allah and gave precedence to disbelief over faith. Therefore, the Messenger's prayers for forgiveness would not benefit them if he did pray for forgiveness for them.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا^ظ وَبِاللَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (٧)

They are the ones who say 'to one another', "Do not spend 'anything' on those 'emigrants' with the Messenger of Allah so that they will break away 'from him'." But to Allah 'alone' belong the treasuries of the heavens and the earth, yet the hypocrites do not comprehend.

Tafseer: Because of their intense enmity towards the Prophet and the Muslims, when they saw the unity and harmony of his Companions, and how they hastened to try to please the Messenger ﷺ, they said, on the basis of their false claims, "Do not spend on those who are with the Messenger of Allah, so that they will disperse and desert him. According to that claim, were it not for the wealth of the hypocrites and their spending on them, they would not rally in support of the religion of Allah.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ^ظ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (٨)

They say, "If we return to Medina, the honourable will definitely expel the inferior." But all honour and power belong to Allah, His Messenger, and the believers, yet the hypocrites do not know.

Tafseer: The leader of the hypocrites, Abdullah ibn Ubayy ibn Salool, said: Our likeness and that of these people - meaning the Muhajiroon - is, as the saying goes: Feed your dog and he will eat you. He said: "When we return to Madinah, the mightier will surely drive out therefrom the weaker", on the basis of his claim that he and his fellow hypocrites were the mightier and the



Messenger of Allah and those who were with him were the weaker. But in fact, it was the opposite of what this hypocrite said.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتْلُوهُمْ ءَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَن ذِكْرِ ءَللّٰهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ الْخَٰسِرُونَ (٩)

O believers! Do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the 'true' losers.

Tafseer: Allah enjoins His believing slaves to remember Him a great deal, for in that there is gain, triumph and much good. And He forbids them to let their wealth and children distract them from remembering Him, for love of wealth and children is inherent in most souls, so they may give precedence to love of these things over love of Allah, but that leads to great loss.

وَأَنْفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِي أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّٰلِحِينَ (١٠)

And donate from what We have provided for you before death comes to one of you, and you cry, "My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous."

Tafseer: And spend from that which We have provided for you – this includes obligatory spending, such as zakat, expiation, spending on wives and servants, and so on, as well as recommended spending, such as spending wealth whenever needed.

وَلَن يُؤَخَّرَ ءَللّٰهُ نَفْسًا إِذًا جَآءَ أَجَلُهَا وَءَللّٰهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١)

But Allah never delays a soul when its appointed time comes. And Allah is All-Aware of what you do.

Tafseer: Allah will requite you for what He knows of you, of your intentions and deeds.



TAFSEER

CURRICULUM

CHAPTER: 64

AL TAGHABUN

(MUTUAL LOSS & GAIN)

أكاديمية آيات
Ayaat Academy





Chapter: 64 Al- Taghabun (Mutual Loss and Gain)

Theme: Surat Al-Taghabun deals with life Hereafter. The theme of this surah is invitation to the Faith and obedience (to Allah) and the teaching of good morals. It warns that wealth, spouses and children will be a temptation that could lead to breaking Divine laws. “Whoever can save themselves from greed, then those are the successful ones” (16). However, on Judgement day all will feel cheated, even the believers will feel loss because they will realise they could have worked harder for the Hereafter. On the one hand, the disbelievers will be absolutely devastated as they realise the world has cheated them. On the other hand, the believer should place his trust in Allah alone and not in his own power or some other power of the world.

سورة التغابن
بسم الله الرحمن الرحيم

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١)

Whatever is in the heavens and whatever is on the earth ‘constantly’ glorifies Allah. The kingdom is His, and all praise is for Him. For He is Most Capable of everything.

Tafseer: Allah is glorified and praised by all His creatures who are in the heavens and on earth; and He tells us that all dominion belongs to Allah, so no creature is beyond His control.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢)

He is the One Who created you, yet some of you are disbelievers while some are believers. And Allah is All-Seeing of what you do.

Tafseer: Allah tells us that He created human beings, and made some of them believers and some of them disbelievers. Therefore, their faith or disbelief is all according to the will and decree of Allah, and it is He Who allowed that for them, as He has given them power and will by means of which they are able to choose to comply with whatever they want of His commands and prohibitions.





خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ وَاِلَيْهِ الْمَصِيْرُ (۳)

He created the heavens and the earth for a purpose. He shaped you "in the womb", perfecting your form. And to Him is the final return.

Tafseer: Allah now mentions the creation of other created things: Allah created the heavens and the earth that is, their physical essence and all that is in them. He has made them well for a true purpose on the basis of wisdom and for the purpose that He intended. He shaped you and shaped you well and you will turn back to Him on the day of Judgment.

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ وَاللّٰهُ عَلِيْمٌ بِذٰتِ الصُّدُوْرِ (۴)

He knows whatever is in the heavens and the earth. And He knows whatever you conceal and whatever you reveal. For Allah knows best what is "hidden" in the heart.

Tafseer: Allah knows well what is in your hearts and what they contain of good secrets and negative feelings, good intentions and corrupt aims. Because He knows well what is in our hearts, it is essential for the wise person to be keen and strive to guard his inner thoughts from bad attitudes, and to acquire good characteristics.

Summary: Verses 1 to 4

In the verses addressed to all men, they have been made aware in a few brief sentences of the four fundamental truths:

First, that the universe in which they live is not Godless, but its Creator, Master and Ruler is an All-Powerful God, and everything in it testifies to His being most Perfect and absolutely faultless. Second, that the universe is not without purpose and wisdom, but its Creator has created it with truth no one should be under the delusion that it is a mock show, which began without a purpose and will come to an end without a purpose. Third, that the excellent form that God has created you with and the choice that He has given you to choose between belief and unbelief is not a useless and meaningless activity so that it may be of no consequence whether you choose belief or unbelief. In fact, God is watching as to how you exercise your choice. Fourth, that you have not been created irresponsible and un-answerable. You have to return ultimately to your Creator, and have to meet the Being who is aware of



everything in the universe, from Whom nothing is hidden, to Whom even the innermost thoughts of the minds are known.

لَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَدَافُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٥)

Have the stories of those who disbelieved before not reached you 'pagans'? They tasted the evil consequences of their doings, and they will suffer a painful punishment.

Tafseer: Allah now tells us of what happened to previous nations and past generations, whose stories are still told by later generations; the truthful speak of them and how, when the messengers brought the truth to them, they stubbornly rejected it. Therefore, Allah caused them to taste the evil consequences of their deeds in this world and to be disgraced thereby.

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ (٦)

That was because their Messengers used to come to them with clear proofs, but they said 'mockingly', "How can humans be our guides?" So they persisted in disbelief and turned away. And Allah was not in need 'of their faith'. For Allah is Self-Sufficient, Praiseworthy.

Tafseer: When their Messengers came to them with clear signs) that pointed to truth and falsehood, they resented it and were arrogant towards their messengers, and said: Shall mere men guide us? That is, they are no better than us; why did Allah single them out and not us? They denied the blessing and favour that Allah bestowed upon His Prophets by decreeing that they should be Messengers to humankind, and were too arrogant to submit to them. Allah is the Self-Sufficient and independent and has no need of anyone in any way; praiseworthy in His words, actions and attributes.

رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ (٧)

The disbelievers claim they will not be resurrected. Say, 'O Prophet, ' "Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allah."

Tafseer: Allah tells us of the stubbornness and false claims of the disbelievers, and their denial of the resurrection, with no knowledge, no guidance and no clear book. He commanded the prophet to swear by his



Lord that He would indeed resurrect them and requite them for their evil deeds and rejection of the truth. And that is easy for Allah.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٨)

So, believe in Allah and His Messenger and in the Light We have revealed. And Allah is All-Aware of what you do.

Tafseer: Having mentioned the denial of those who denied the resurrection, and that this was an implication of disbelief on their part in Allah and His revelations, Allah now enjoins adherence to that which will protect one from doom and misery, which is to believe in Allah, and in His Messenger and His Book. Allah calls His Book light, because light is the opposite of darkness, and the rulings, laws and stories in the Book that Allah has sent down are lights that will guide one in the dark depths of overwhelming ignorance and enable him to walk in the darkness of night.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّنَائُبِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (٩)

‘Consider’ the Day He will gather you ‘all’ for the Day of Gathering—that will be the Day of mutual loss and gain. So, whoever believes in Allah and does good, He will absolve them of their sins and admit them into Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

Tafseer: Allah will requite you on the Day of Gathering, on which Allah will gather the first and the last and make them stand in a huge assembly, and He will inform them of what they did. On that day, the differences between people will become apparent. As for the believers, Allah will forgive them and grant them the admission to Paradise. Allah will also raise them to the highest status in lofty chambers and dwellings that contain all delights and pleasures.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠)

As for those who disbelieve and reject Our revelations, they will be the residents of the Fire, staying there forever. What an evil destination!

Tafseer: And as for the disbelievers, they will be brought down to the lowest of low status, a place of distress, anguish, grief and severe punishment. That





will be the outcome of what they sent forth for themselves and what they did during their earthly life.

Summary: Verses 5 to 10

After stating these four fundamental truths about the Universe and Man, the address turns to the people who adopted the way of unbelief, and their attention is drawn to a phenomenon which has persisted throughout human history, namely that nation after nation has arisen and ultimately gone to its doom. Man by his intellect and reason has been explaining this phenomenon in a thousand ways, but Allah tells the real truth and declares that the fundamental causes of the destruction of the nations were only two:

First, that they refused to believe in the Messengers whom He sent for their guidance, with the result that Allah too left them to themselves, and they invented their own philosophies of life and went on groping their way from one error to another. Second, that they also, rejected the doctrine of Hereafter, and thought this worldly life to be an end in itself, and that there was no life hereafter when they would have to render an account of their deeds before God. This corrupted their whole attitude towards life, and their impure morals and character so polluted the world that eventually the scourge of God itself had to descend and eliminate them from the scene.

After stating these two instructive truths of human history, the deniers of the message of Truth have been admonished to wake up and believe in Allah, His Messenger ﷺ and the Light of Guidance that Allah has sent in the form of the Qur'an if they want to avoid the fate met by the former peoples. Besides, they have been warned that the Day shall eventually come when all the former and the latter generations will be collected at one place and the fraud and embezzlement committed by each will be exposed before all mankind. Then the fate of each man will be decided finally on the basis as to who had adopted the path of the Faith and righteousness and who had followed the way of disbelief and denial of the Truth. The first group shall deserve eternal Paradise and the second shall be doomed to everlasting Hell.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١١)

No calamity befalls 'anyone' except by Allah's Will. And whoever has faith in Allah, He will 'rightly' guide their hearts 'through adversity'. And Allah has 'perfect' knowledge of all things.





Tafseer: Everything that befalls people happens by the will and decree of Allah, and was already known to Allah in His prior knowledge and was written by His pen, ordained by His will and dictated by His wisdom. If he believes that it is from Allah, and he accepts it and submits to His decree, Allah will guide his heart, and he will be reassured and will not panic at times of calamity.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ (١٢)

Obey Allah and obey the Messenger! But if you turn away, then Our Messenger's duty is only to deliver 'the message' clearly.

Tafseer: Obey Allah, and obey the Messenger by complying with their commands and heeding their prohibitions. Obedience to Allah and obedience to His Messenger is form the foundation and basis of happiness and prosperity. But if you turn away from the messenger, know that the duty of Our Messenger is only to convey the message in the clearest way as a proof against you.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٣)

Allah—there is no god 'worthy of worship' except Him. So, in Allah let the believers put their trust.

Tafseer: Know that there is no God except Allah and nothing could be achieved except with the help of Allah. There is no way to attain what one wants except by relying on Him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَدَّقُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٤)

O believers! Indeed, some of your spouses and children are enemies to you, so beware of them. But if you pardon, overlook, and forgive 'their faults', then Allah is truly All-Forgiving, Most Merciful.

Tafseer: Here Allah warns the believers against being deceived by wives and children, for some of them are enemies to you; an enemy is one who wishes ill towards you. Your role is to be alert to anyone who is like that, for people are naturally inclined to love their wives and children. Whoever



pardons others, Allah will pardon him. Whoever overlooks their errors, Allah will overlook (his errors); whoever forgives them, Allah will forgive him.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ (١٥)

Your wealth and children are only a test, but Allah 'alone' has a great reward.

Tafseer: Be careful and use your wealth wisely and thank Allah for granting you children. Both money and children are tests for you from Allah. If you are grateful to Allah for your wealth and children, He will give you great reward.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦)

So be mindful of Allah to the best of your ability, hear and obey, and spend in charity—that will be best for you. And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful.

Tafseer: Allah enjoins His slaves to fear Him, which means complying with His commands and heeding His prohibitions, according to what one is able to do. This verse indicates that every duty a person is unable to do because it is too difficult for him is waived in his case, but if he is able to do some of it and unable to do some of it, then he should do whatever he is able to do, and what he is unable to do is waived for him.

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧)

If you lend to Allah a good loan, He will multiply it for you and forgive you. For Allah is Most Appreciative, Most Forbearing.

Tafseer: Allah urges people to spend, saying: If you lend to Allah a goodly loan. This refers to any spending from permissible earnings. If the intention is to spend it for the sake of Allah and seek His pleasure, and it is spent in an appropriate manner, He will multiply it for you tenfold, up to seven hundredfold, up to many times more than that.



عِلْمُ الْغَيْبِ وَالشَّهَادَةُ الْعَزِيمُ الْحَكِيمُ (١٨)

‘He is the’ Knower of the seen and unseen—the Almighty, All-Wise.

He knows all that is hidden from people that no one knows but Him. He is the Almighty and the Most Wise.

Summary: Verses 11 to 18

Addressing those who adopt the way of the Faith, a few important instructions have been given:

First, that whatever affliction befalls a person in the world, it befalls him by Allah's leave. Whoever in this state of affliction remains steadfast to the Faith, Allah blesses his heart with guidance; otherwise although the affliction of the one who in confusion or bewilderment turns away from the path of the Faith, cannot be averted except by Allah's leave, yet he becomes involved in another, the greatest affliction of all, namely that his heart is deprived of the guidance of Allah.

Secondly, that the believer is not required to affirm the faith with the tongue only, but after the affirmation of the Faith he should practically obey Allah and His Messenger ﷺ. If he turns away from obedience he would himself be responsible for his loss, for the Holy Messenger ﷺ of Allah (upon whom be His peace) has become absolved from the responsibility after having delivered the message of Truth.

Thirdly, that the believer should place his trust in Allah alone and not in his own power or some other power of the world.

Fourthly, that the worldly goods and children are a great trial and temptation for the believer, for it is their love which generally distracts man from the path of faith and obedience. Therefore, the believers have to beware some of their children, and wives lest they become robbers for them on the Way of God directly or indirectly; and they should spend their wealth for the sake of God so that their self remains safe against the temptations of Satan.

Fifthly, that every man is responsible only to the extent of his power and ability. Allah does not demand that man should exert himself beyond his power and ability. However, the believer should try his best to live in fear of God as far as possible, and should see that he does not transgress the bounds set by Allah in his speech, conduct and dealings through his own negligence.



TAFSEER

CURRICULUM

CHAPTER: 65

AL TALAQ

(DIVORCE)

أكاديمية آيات
Ayaat Academy



Chapter: 65 Al Talaq (Divorce)

Theme: Surat Al-Talaq is a Medinan Surat, which deals with divorce. It outlines the correct method to be followed, the prescribed waiting periods, maintenance and custody of the children including the breastfeeding of any child. These are like an appendix to Surat al-Baqarah's passage on family law (222 to 242). The blessed Messenger ﷺ described divorce as, "The most hateful of permissible things" (Abu Dawud). Ali, the fourth caliph, said, "The Divine Throne trembles when a couple divorce." Islam allows divorce only when life as a husband and wife becomes so unbearable that it is damaging to the quality of family life. People going through divorce are reminded, "Be mindful of Allah." He shall provide them with a means out of this dreadful situation, and He will provide for them sustenance.

سورة الطلاق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (١)

O Prophet! 'Instruct the believers: ' When you 'intend to' divorce women, then divorce them with concern for their waiting period, and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change 'of heart' later.

Tafseer: Allah is addressing His Prophet and the believers: O Prophet and believers, when any of you want to divorce women, then do it in the prescribed manner, and do not hasten to issue a divorce as soon as a reason for doing so occurs, without paying attention to the guidelines set out by Allah. That is in contrast to a case in which the husband divorces her when she is menstruating, because the menstrual cycle in which he divorced her will not count, and the waiting period will be longer as a result of that. Similarly, if he divorces her during a period of purity in which he has had intercourse with her, he cannot be sure that she is not pregnant, because the pregnancy will not show at that time, and as a result the type of waiting period to be observed will not be clear.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢)

Then when they have 'almost' reached the end of their waiting period, either retain them honourably or separate from them honourably. And call two of your reliable men to witness 'either way'—and 'let the witnesses' bear true testimony for 'the sake of' Allah. This is enjoined on whoever has faith in Allah and the Last Day. And whoever is mindful of Allah, He will make a way out for them,

Tafseer: Once the waiting period is over either retain them on equitable terms on a basis of kind treatment and good companionship, not by way of causing harm or part with them on equitable terms that is, a separation in which there is nothing contrary to Islamic teachings, and without trading insults, arguing, or mistreating the wife in order to force her to give up some of her wealth. the husband no longer has the choice between keeping his wife or separating from her. Call two Muslim men of good character for the divorce or the taking back of the wife, because this calling to witness closes the door to dispute and prevents either of them concealing that which he should disclose.

وَيَرْزُقُهُ مِّنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)

and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly, Allah achieves His Will. Allah has already set a destiny for everything.

Tafseer: Allah will bestow provision upon the one who fears Him, from where he does not expect it. Whoever puts his trust in Allah with regard to his spiritual and worldly affairs, by relying on Allah to bring him that which will benefit him and ward off that which will harm him, and trusting Him to make that easy for him. His will and decree will inevitably be done. But if Allah has set a measure and appointed term for all things that is, He has set a time and a measure, and matters will not go beyond that or fall short of it.

وَأَلْيَ يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالْيَ لَمْ يَحِضْنَ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (٤)

As for your women past the age of menstruation, in case you do not know, their waiting period is three months, and those who have not menstruated as well. As for those who are pregnant, their waiting period ends with delivery. And whoever is mindful of Allah, He will make their matters easy for them.

Tafseer: As for those who have not yet begun to menstruate] that is, those who are very young and have not yet menstruated, or adult women who never got their menses at all. They are like those who no longer menstruate; their prescribed waiting period is three months. Regarding those who are pregnant, their term that is, waiting period is until they give birth to all that is in their wombs, whether it is a single child or more twins or other multiple birth. In this case no attention is to be paid to the number of months and so on. And whoever fears Allah, He will make matters easy for him

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (٥)

This is the commandment of Allah, which He has revealed to you. And whoever is mindful of Allah, He will absolve them of their sins and reward them immensely.

Tafseer: This ruling that Allah has explained to you is the ruling of Allah, that He has revealed to you in the Qur'an so that you may follow it, comply with it, adhere to it and venerate it. Whoever fears Allah, He will absolve him of his bad deeds and make his reward immense. He will be protected from what he fears and will be able to attain what he seeks.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتْرَضِعْ لَهُ أُخْرَى (٦)

Let them live where you live 'during their waiting period', according to your means. And do not harass them to make their stay unbearable. If they are pregnant, then maintain them until they deliver. And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse 'the child' for the father.



Tafseer: Here He instructs husbands to accommodate them, and describes the type of accommodation that should be provided, which is that which is common among people like them, according to how well off or otherwise the husband is. This is based on the meaning of the verse. Allah specified that when the child was in his mother's womb, before he was born, his guardian should spend on his maintenance. Then when he is born, and it is possible for him to be breastfed by his mother or by another woman, Allah permitted both options. But in a case where the infant can only breastfeed from his mother, this is like the situation when he was in her womb, and the mother had no choice but to nourish him. But if it is too difficult for you to reach an agreement concerning the breastfeeding of her child, another woman other than the wife may breastfeed the child in return for recompense.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَاهَا سَيَجْعَلُ اللَّهُ
بَعْدَ عُسْرٍ يُسْرًا (٧)

Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him. Allah does not require of any soul beyond what He has given it. After hardship, Allah will bring about ease.

Tafseer: Let the wealthy man spend according to his means, that is, let him spend from his wealth as a rich man, and not like a poor man. And let the man whose resources are limited spend according to what Allah has given him of provision. Allah does not place on any soul a burden greater than it can bear with regard to spending or anything else. Allah will bring about, after hardship, ease. This is glad tidings for those who are in difficulty, that Allah will relieve them of hardship.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ رَبِّهَا وَرُسُلِهِ ۖ فَأَحَاسِبُنَّهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا (٨)

‘Imagine’ how many societies rebelled against the commandments of their Lord and His Messengers, so We called each ‘society’ to a severe account and subjected them to a horrible punishment.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا (٩)

So, they tasted the evil consequences of their doings, and the outcome of their doings was ‘total’ loss.





أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠)

Allah has 'also' prepared for them a severe punishment. So, fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder.

Tafseer: Here Allah tells us about His destruction of the arrogant nations who disbelieved the Messengers; their numbers and strength did not benefit them in the slightest when the severe reckoning and painful punishment came to them, for Allah caused them to taste the punishment, commensurate with their misdeeds. In addition to the punishment of this world, Allah has prepared a severe punishment for them in the hereafter. So, fear Allah, O people of understanding. O people of mature thinking who understand the verses of Allah, and realise that the One Who destroyed the past nations for their disbelief is also able to punish later nations; there is no difference between them and those who come after them.

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا (١١)

'and sent' a Messenger reciting to you Allah's revelations, making things clear so that He may bring those who believe and do good out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there for ever and ever. Allah will have indeed granted them an excellent provision.

Tafseer: Allah mentions those of His slaves who believe in that which He has sent down to them of His Book, which He revealed to His Messenger Muhammad ﷺ in order to bring humankind forth from the darkness of disbelief, ignorance and disobedience to the light of knowledge, faith and obedience.

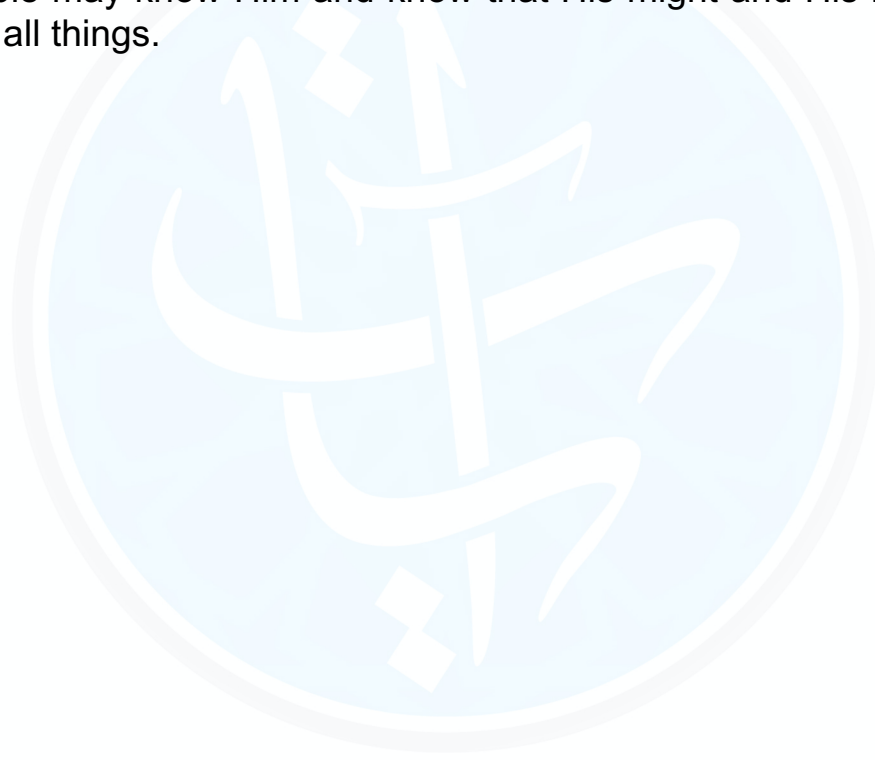
اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (١٢)

Allah is the One Who created seven heavens 'in layers', and likewise for the earth. The 'divine' command descends between them so you may know that Allah is Most Capable of everything and that Allah certainly encompasses all things in 'His' knowledge.





Tafseer: Then Allah tells us that He created the seven heavens and all those who are in them, and the seven earths and all those who are in them, and everything between them, and He sent down His decree, which is the laws and religious rulings that He revealed to His Messengers, so as to remind and exhort people. He also sent down His universal decrees by means of which He controls and disposes of the affairs of all of creation. All of that is so that people may know Him and know that His might and His knowledge encompass all things.



أكاديمية آيات
Ayaat Academy



TAFSEER

CURRICULUM

CHAPTER: 66

AL TAHRIM

(THE PROHIBITION)

أكاديمية آيات
Ayaat Academy



Chapter: 66 Al Tahrim (The Prohibition)

Theme: Surat Al-Tahrim tells the story of Zainab, the wife of the Prophet ﷺ. One day he spent extra time with her which upset Aisha, who complained his breath smelled of Maghafir, a wild tree on which bees feed. The Prophet ﷺ told her he had eaten honey and promised to refrain from doing so, in the future. The solution to sinning is sincere and genuine repentance. This means regretting the sin, feeling ashamed of it, resolving not to repeat it and then asking for Allah's forgiveness. Whatever the circumstances, five general principles are taught:

- 1- Not to make unlawful that which Allah has made lawful.
- 2- How to amend and atone for vows.
- 3- Not to betray trusts and give away secrets.
- 4- The whole family should work together to save themselves from the Hellfire.
- 5- Seek repentance for sins done intentionally or unintentionally.

سورة التحريم
بسم الله الرحمن الرحيم

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (١)

O Prophet! Why do you prohibit 'yourself' from what Allah has made lawful to you, seeking to please your wives? And Allah is All-Forgiving, Most Merciful.

Tafseer: This is a rebuke from Allah to His Prophet Muhammad ﷺ when he forbade to himself either intimacy with his slave woman Mariyah or a drink made of honey, in order to please one of his wives, according to the well-known story. Therefore, Allah sent down these verses.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢)

Allah has already ordained for you 'believers' the way to absolve yourselves from your oaths. For Allah is your Guardian. And He is the All-Knowing, All-Wise.



Tafseer: Allah has already prescribed for you a way of releasing yourselves from your oaths. He has already prescribed for you that by means of which you may release yourselves from your oaths before breaking them, and that by means of which you may offer expiation after breaking them.

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَرْوَاحِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣)

‘Remember’ when the Prophet had ‘once’ confided something to one of his wives, then when she disclosed it ‘to another wife’ and Allah made it known to him, he presented ‘to her’ part of what was disclosed and overlooked a part. So when he informed her of it, she exclaimed, “Who told you this?” He replied, “I was informed by the All-Knowing, All-Aware.”

Tafseer: This was Hafsa, the Mother of the Believers. The Prophet told her something in confidence and instructed her not to tell anyone about it, but she told ‘A’ishah about it. Allah informed the prophet of what she had disclosed, and the Prophet told her of some of what she had said, but he refrained from mentioning some of it, out of generosity and forbearance on his part.

Summary: Verses 1 to 3

That the powers to prescribe the bounds of the lawful and the unlawful, the permissible and the forbidden, are entirely and absolutely in the hand of Allah and nothing of this sort has been delegated even to the Prophet of Allah, much less any other person. That in any society the position of a Prophet is very delicate. A minor incident experienced by an ordinary man in his life may not be of any consequence, but it assumes the status of law when experienced by a Prophet. That is why the lives of the Prophets have been kept under close supervision by Allah so that none of their acts, not even a most trivial one, may deviate from Divine Will.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحَ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ (٤)

‘It will be better’ if you ‘wives’ both turn to Allah in repentance, for your hearts have certainly faltered. But if you ‘continue to’ collaborate against him, then





‘know that’ Allah Himself is his Guardian. And Gabriel, the righteous believers, and the angels are ‘all’ his supporters as well.

Tafseer: These words are addressed to the two noble wives of the Prophet ‘A’ishah and Hafsa, who were the reason why the Prophet had prohibited to himself something that he loved. This highlights the great virtue and honour of the leader of the Messengers, as the Creator Himself and the elite of His creation are the helpers of this noble Messenger ﷺ. This was also a warning to these two noble wives of the Prophet.

عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاتٍ تَزَيَّجْنَ عِيْدَاتٍ سَخِيحَاتٍ تَبِيْبَاتٍ وَابْتِهَارًا (٥)

Perhaps, if he were to divorce you ‘all’, his Lord would replace you with better wives who are submissive ‘to Allah’, faithful ‘to Him’, devout, repentant, dedicated to worship and fasting—previously married or virgins.

Tafseer: If the prophet were to divorce you, that would not be difficult for him, for he does not need you; he would find, and Allah would replace you with, wives who are better than you in terms of religious commitment and beauty. This was a kind of warning that did not come to pass, and there was no need for it to happen.

يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْأَ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (٦)

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.

Tafseer: Protect yourselves by forcing yourselves to adhere to what Allah has enjoined and to comply with His commands, avoid what He has forbidden, and repent from that which angers Allah and incurs His punishment. The way to protect oneself and one’s children is by disciplining them, teaching them and forcing them to comply with the commands of Allah.

Summary: Verses 4 to 6

The Prophet was checked on a minor thing, which was not only corrected but also recorded. It gives us complete satisfaction that whatever actions, commands and instructions we now find in the documented life of the





Prophet concerning which there is nothing on record in the nature of criticism or correction from Allah. We can trust that they are wholly based on truth, are in complete conformity with Divine Will and that guidance can be drawn from them with full confidence and peace of mind.

It has been stated in this Surah that the Prophet, whose reverence and respect Allah Himself has enjoined as a necessary part of the faith of His servants, once during his sacred life made a thing declared lawful by Allah unlawful for himself only to please his wives. Allah severely reprovved of their errors, the wives of the Prophet whom Allah Himself has declared as mothers of the faithful; worthy of the highest esteem and honor.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ (٧)

‘The deniers will then be told, ‘O disbelievers! Make no excuses this Day! You are only rewarded for what you used to do.’

Tafseer: The people of hell will be rebuked in this manner on the Day of Resurrection, and it will be said to them: O you who disbelieved, make no excuse this day, for the time for excuses has gone and they will be of no benefit. Now there is nothing left but requital for deeds, but you did not send on ahead anything but disbelief in Allah, rejection of His signs and revelations, and opposition to His Messengers and close friends.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُحْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَأَعِزِّمْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٨)

O believers! Turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, ‘Our Lord! Perfect our light for us, and forgive us. ‘For’ You are truly Most Capable of everything.’

Tafseer: In this verse Allah enjoins sincere repentance, and promises in return expiation of bad deeds, admittance to paradise, triumph and success, when the believers on the Day of Resurrection will walk in the light of their faith, and will enjoy its comfort and reassurance. They will feel apprehensive when the lights that were given to the hypocrites are extinguished, and they



will ask Allah to perfect their light for them. Allah will answer their prayer, and what they have of light and certainty will enable them to reach the gardens of bliss and nearness to the Most Generous Lord. All of this will be the outcome of sincere repentance.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٩)

O Prophet! Struggle against the disbelievers and the hypocrites, and be firm with them. Hell will be their home. What an evil destination!

Tafseer: Allah enjoins His Prophet to strive against the disbelievers and hypocrites, and to be harsh towards them in doing so. This includes striving against them by establishing proof against them, calling them with gentle preaching, proving the falseness of all the types of misguidance that they follow, and striving against them in battle, in the case of those who refuse to respond to the call of Allah and accept His rulings. This latter category is to be striven against and treated harshly.

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرَاتُ نُوحٍ وَأَمْرَاتُ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِّنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ (١٠)

Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet betrayed them. So their husbands were of no benefit to them against Allah whatsoever. Both were told, “Enter the Fire, along with the others!”

Tafseer: These are two examples that Allah sets forth to the believers and the disbelievers, so as to highlight to them the fact that if a disbeliever is connected to a believer and is close to him, that will not avail him anything, and that if a believer is connected to a disbeliever, that will not harm him in the slightest, so long as he does what is required of him. It is as if this is an implicit warning to the wives of the Prophet against sin, and telling them that their connection to him will not avail them anything if they engage in misconduct.

Summary: Verse 10

One example is of the wives of the Prophets Noah and Lot, who, if they had believed and cooperated with their illustrious husbands, would have occupied the same rank and position in the Muslim community which is



enjoyed by the wives of the Prophet Muhammad. Since they were disbelievers, however, their being the wives of the Prophets did not save them from hell.

It is made explicitly clear that Allah's religion is absolutely fair and just. It has for every person just the recompense of which he becomes worthy of on the basis of his faith and works. No relationship or connection, even with the most righteous person or the most evil person, can be beneficial for him in any way. In reference to this, three kinds of women have been cited as examples before the Prophet's wives in particular.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتِ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (١١)

And Allah sets forth an example for the believers: the wife of Pharaoh, who prayed, "My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his 'evil' doing, and save me from the wrongdoing people."

Tafseer: And Allah sets forth, as an example for those who believe, the wife of Pharaoh namely Asiyah bint Muzahim (may Allah be pleased with her), who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the wrongdoers. Allah describes her as believing and beseeching her Lord, asking her Lord for the most sublime of goals, which is admittance to paradise and being near to the Most Generous Lord, and asking Allah to save her from the persecution of Pharaoh and his evil deeds, and from the persecution of every wrongdoer.

Summary: Verse 11

The second example is of the wife of Pharaoh, who in spite of being the wife of a staunch enemy of God believed and chose a path of action separate from that followed by the Pharaoh's people. Her being the wife of a staunch disbeliever did not cause her any harm, and Allah made her worthy of Paradise

وَمَرْيَمَ ابْنَتِ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِتْقَانٌ وَالْحَنُوفَ وَإِنَّا لَجُنُودٌ سَابِقُونَ
(١٢)

'There is' also 'the example of' Mary, the daughter of 'Imrân, who guarded her chastity, so We breathed into her 'womb' through Our angel 'Gabriel'.





She testified to the words of her Lord and His Scriptures, and was one of the 'sincerely' devout.

Tafseer: Allah gives another example to the believers with Maryam, the daughter of Imran, who guarded her chastity and protected herself from shameful deeds, because of her perfect religious commitment, dignity and sublime conduct. This is a description of her as being perfect in deeds, for she was strong and true in faith, which means attaining perfection in knowledge and action. she was also one of those who constantly obey Allah, with fear of Him and humility towards Him.

Summary: Verse 12

The third example is of Sayyidah Mariam (Mary), who attained to her high rank because she submitted to the severe test Allah decided to put her too. Apart from Maryam, no other chaste and righteous woman in history has been put to such a difficult test. In spite of being unmarried she was miraculously made pregnant by Allah's command and informed of the service her Rabb willed to take from her. When Sayyidah Maryam accepted this decision, and agreed to bear, like a true believer, everything that she inevitably had to bear in order to fulfil Allah's Will, then did Allah exalt her to the noble rank of the Leader of the women in Paradise." (Musnad Ahmed).

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THIS BOOK

- Provides a concise and an inclusive introduction to the science of Tafseer Al Quran.
- Explains the unique Features of the Quran.
- Introduces the Main Themes and Topics in Juz 28.
- Helps to Understand Tafseer of Juz 28 taken from Tafseer Al Sa'adi.
- Gives a short Summary for each Chapter (Surah) in Juz 28.

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