

... يُسَبِّحُ لَهُ فِيهَا بِاللَّعُدِ وَالْأَصَالِ (٣٦)

Therein glorify Him in the mornings and in the evenings.

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ ...

Men whom neither trade nor business diverts from the remembrance of Allah.

This is like the [Ayat](#):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. (63:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

O you who believe! When the call is proclaimed for the Salah on Friday, hasten earnestly to the remembrance of Allah and leave off business. (62:9)

Allah says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal.

Allah says:

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ...

Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah.

meaning, they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them.

It was reported from Salim from Abdullah bin Umar that he was in the marketplace when the [Iqamah](#) for prayer was called, so they closed their stores and entered the [Masjid](#). Ibn Umar said:

"Concerning them the Ayah was revealed: رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (Men whom neither trade nor business diverts from the remembrance of Allah)."

This was recorded by Ibn Abi Hatim and Ibn Jarir.

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (Men whom neither trade nor business diverts from the remembrance of Allah). Ali bin Abi Talhah reported that Ibn Abbas said, "This meant from the prescribed prayers."

This was also the view of Muqatil bin Hayyan and Ar-Rabi' bin Anas.

As-Suddi said:

"From prayer in congregation."

Muqatil bin Hayyan said,

"That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer."

...يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧)

They fear a Day when hearts and eyes will be overturned.

means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day.

This is like the **Ayah**:

وَأَذِرْهُمْ يَوْمَ الْأَرْفَةِ

And warn them of the Day that is drawing near... (40:18)

إِنَّمَا يُجِزِّئُهُمُ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِمْ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَنُرِيدَ مِنْكُمْ جَزَاءً وَلَا شُكْرًا
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوبًا قَمَطِرٍ يَبْرِأ - فَوْقَهُمْ اللَّهُ شَرُّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً وَسُرُورًا - وَجَزَاءُهُمْ بِمَا صَبَرُوا جَنَّةٌ وَحَرِيرًا

And they give food, in spite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible."

So Allah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient. (76:8-12)

And Allah says here:

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا ...

That Allah may reward them according to the best of their deeds,

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

... وَيَزِيدُهُمْ مِنْ فَضْلِهِ ...

and add even more for them out of His grace.

means, He will accept their good deeds and multiply them for them, as Allah says:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

Surely, Allah wrongs not even of the weight of a speck of dust. (4:40)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا

Whoever brings a good deed shall have ten times the like thereof to his credit. (6:160)

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا

Who is he that will lend to Allah a goodly loan. (2:245)

وَاللَّهُ يُضْعِفُ لِمَن يَشَاءُ

Allah gives manifold increase to whom He wills. (2:261)

And Allah says here:

... وَاللَّهُ يَزِدُّ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (٣٨)

And Allah provides without measure to whom He wills.

39. وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوُتِّيَهُ حِسَابَهُ

As for those who disbelieved, their deeds are like a mirage in a Qi`ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due.

وَاللَّهُ سَرِيعُ الْحِسَابِ

And Allah is swift in taking account.

40. أَوْ كظلماتٍ في بحرٍ لَّجِيٍّ يَغْشَاهُ مَوْجٌ مِّن مَّوْجٍ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا

Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it!

وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

And he for whom Allah has not appointed light, for him there is no light.

Two Examples of two kinds of Disbelievers

These are two examples which Allah sets forth of two kinds of disbelievers.

Similarly He sets forth two parables of the hypocrites at the beginning of Surah [Al-Baqarah](#):

one involving fire and the other involving water.

Similarly, in Surah [Ar-Ra`d](#) He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;

we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allah.

Allah says:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ...

As for those who disbelieved, their deeds are like a mirage in a Qi`ah. The thirsty one thinks it to be water until he comes up to it,

The first of these two examples is that of the disbelievers who call others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea.

The word **Qì`ah** refers to a vast, flat, level area of land in which the mirage may appear.

There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

... لَمْ يَجِدْهُ شَيْئًا ...

he finds it to be nothing.

Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allah judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the **Shariah**. As Allah says:

وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَلَجَعَلْنَا حَبًا مِّمَّنْثُورًا

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)

And He says here:

... وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَ آهَاتِهِمْ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩)

but he finds Allah with him, who will pay him his due. And Allah is swift in taking account.

A similar view was also narrated from Ubayy bin Ka`b, Ibn Abbas, Mujahid, Qatadah and others.

In the Two **Sahihs**, it is reported that on the Day of Resurrection it will be said to the Jews,

"What did you used to worship!"

They will say, "We used to worship **Uzayr** the son of Allah."

It will be said to them, "You have lied. Allah has not begotten a son. What do you want!"

They will say, "O Lord, we are thirsty, give us something to drink."

It will be said to them, "Do you not see!"

Then Hell will be shown to them as if it is a mirage, parts of it consuming other parts, and they will go and fall into it.

This is the parable of one whose ignorance is deep and advanced.

As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allah says:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا ...

Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!

meaning, he can hardly see it because it is so intensely dark.

This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked,

"Where are you going?"

He said, "With them."

He was asked, "Where are they going?"

He said, "I do not know."

... ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ...

darkness upon darkness,

Ubayy bin Ka`b said: "He is enveloped in five types of darkness:

- his speech is darkness,
- his deeds are darkness,
- his coming in is darkness,
- his going out is darkness and
- his destiny on the Day of Resurrection will be darkness in the fire of Hell."

As-Suddi and Ar-Rabi` bin Anas also said something similar.

... وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا أَفْجَاهُ مِنْ نُورٍ (٤٠)

And he for whom Allah has not appointed light, for him there is no light.

One whom Allah does not guide is ignorant and doomed, an utter loser and disbeliever.

This is like the [Ayah](#):

مَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ

Whomsoever Allah sends astray, none can guide him. (7:186)

This is in contrast to what Allah says about the believers:

يَهْدِي اللَّهُ لِلنُّورِ مَنْ يَشَاءُ

Allah guides to His Light whom He wills. (24:35)

We ask Allah the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

41. أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ وَصَافَتِ كُلُّ قَدْعَةٍ صَلَاتُهُ وَتَسْبِيحُهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread Of each one He knows indeed his Salah and his glorification; and Allah is All-Aware of what they do.

42. وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return.

Everything glorifies Allah, may He be exalted, and to Him belongs the Sovereignty

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ...

See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth,

Allah tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him.

This is like the **Ayah**:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

The seven heavens and the earth and all that is therein, glorify Him. (17:44)

... وَالطَّيْرِ ضَائِقَاتٍ ...

and the birds with wings outspread,

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided.

Allah knows what they are doing, and so He says:

... كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ...

Of each one He knows indeed his Salah and his glorification;

meaning, He has guided every creature to its own way of worshipping Allah, may He be glorified.

.. وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (٤١)

and Allah is All-Aware of what they do.

Allah tells us that He knows all of that and nothing at all is hidden from Him.

He says:

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belongs the sovereignty of the heavens and the earth,

Allah tells that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

... وَإِلَى اللَّهِ الْمَصِيرُ (٤٢)

and to Allah is the return.

means, on the Day of Resurrection, when He will judge as He wills,

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

that He may requite those who do evil with that which they have done... (53:31)

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

43. أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِي السَّحَابَ ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ
مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنِّ يَشَاءُ يَكَاذِبُونَ سَاءَ لِقَاءِ رَيْبِكُمْ بِأَلْبَابِكُمْ بِالْبَصْرِ

See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

44. يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِقَوْمٍ لَابِصِرٍ

Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.

The Power of Allah to create the Clouds and that which comes from Them

Allah tells:

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِي سَحَابًا ...

See you not that Allah drives the clouds gently,

Allah tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

... ثُمَّ يُؤَلِّفُ بَيْنَهُ ...

then joins them together,

means, He brings them together after they have been scattered.

... ثُمَّ يَجْعَلُهُ رُكَّامًا ...

then makes them into a heap of layers,

means, He piles them up on top of one another.

... فَتَرَى الْوَدْقَ ...

and you see the Wadq,

meaning the rain,

... يَخْرُجُ مِنْ خِلَالِهِ ...

come forth from between them;

means, from the gaps between them.

This is how it was understood by Ibn Abbas and Ad-Dahhak.

Ubayd bin Umayr Al-Laythi said:

- "Allah sends the scatterer (wind), which stirs up that which is on the surface of the earth.
- Then he sends the generator (wind), which forms the clouds.

- Then He sends the joiner (wind) which brings them together.
- Then He sends the fertilizer (wind) which fertilizes or `seeds' the clouds."

This was recorded by Ibn Abi Hatim and Ibn Jarir.

... وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ ...

and He sends down from (Min) the sky, from (Min) mountains in it of (Min) ice,

Some of the grammarians said that the first **Min** describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains.

This is based on the view of those scholars of Tafsir who say that, **من جبال فيها من برد** from (Min) mountains in it of (Min) ice, means that there are mountains of hail in the sky from which Allah sends down ice.

As for those who say that "mountains" here is used as a metaphor for clouds, they think that the second **Min** is also used to describe the place from which the ice is coming, and is thus interchangeable with the first.

And Allah knows best.

... فَيَصِيبُ بِرِءْمِنٍ يُشَاءُ وَيَصْرِفُهُ عَنِ مَن يَشَاءُ ...

and strikes therewith whom He wills, and averts it from whom He wills.

It may be that the phrase **فَيَصِيبُ بِرِءْمِنٍ** (and strikes therewith), means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase **فَيَصِيبُ بِرِءْمِنٍ يُشَاءُ** means, by His mercy towards them,

and **وَيَصْرِفُهُ عَنِ مَن يَشَاءُ** (and averts it from whom He wills) means, He withholds rain from them. Or it may be that **فَيَصِيبُ بِرِءْمِنٍ** (and strikes therewith),

means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

... يَكَاذِبُنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (٤٣)

The vivid flash of its lightning nearly blinds the sight.

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

... يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ...

Allah causes the night and the day to succeed each other.

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allah is the One Who is controlling that by His command, power, might and knowledge.

... إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ (٤٤)

Truly, in this is indeed a lesson for those who have insight.

means, this is an indication of His greatness, may He be exalted.

This is like the **Ayah**:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (3:190)

45.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ

Allah has created every moving creature from water.

فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ

Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four.

يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Allah creates what He wills. Verily, Allah is able to do all things.

Allah's Power in His creation of the Animals

Allah tells:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ...

Allah has created every moving creature from water.

Allah mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

... فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ ...

Of them there are some that creep on their bellies,

like snakes and so on;

... وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ ...

and some that walk on two legs,

like humans and birds;

... وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ ...

and some that walk on four,

like cattle and all kinds of animals.

Allah says:

... يَخْلُقُ اللَّهُ مَا يَشَاءُ ...

Allah creates what He wills.

meaning by His power, because what He wills happens and what He does not will does not happen.
So he says:

... إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٤٥)

Verily, Allah is able to do all things.

46.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ

We have indeed sent down manifest Ayat.

وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

And Allah guides whom He wills to the straight path.

Allah states:

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ ...

We have indeed sent down manifest Ayat.

Allah states that in this Qur'an He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them.

He says:

... وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (٤٦)

And Allah guides whom He wills to the Straight Path.

47.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

They say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.

48.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذْ أَمَرْتُمْ مَعَهُمْ مُّعْرِضُونَ

And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuses and turns away.

49.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ

But if the truth is on their side, they come to him willingly with submission.

50.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ

Is there a disease in their hearts Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement.

بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

Nay, it is they themselves who are the wrongdoers.

51.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey."

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And such are the successful.

52.

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْقَائِرُونَ

And whosoever obeys Allah and His Messenger, fears Allah, and has Taqwa of Him, such are the successful.

The Treachery of the Hypocrites and the Attitude of the Believers

Allah tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُم مِّنْ بَعْدِ ذَلِكَ ...

They say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter,

meaning, their actions contradict their deeds, and they say that which they do not do.

Allah says:

... وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ (٤٧)

such are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ ...

And when they are called to Allah and His Messenger, to judge between them...

means, when they are asked to follow the guidance which Allah has revealed to His Messenger, they turn away and are too arrogantly proud of themselves to follow him.

This is like the [Ayah](#):

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ

Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, until His saying:

رَأَيْتَ الْمُتَفَقِّهِينَ يُصَدُّونَ عَنْكَ صُدُودًا

you see the hypocrites turn away from you with aversion. (4: 60-61)

... إِذَا قَرَّبْتَ مِنْهُمْ مُعْرَضُونَ (٤٨)

lo! a party of them refuses and turns away.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (٤٩)

But if the truth is on their side, they come to him willingly with submission.

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase مُذْعِنِينَ (willingly with submission).

But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet so that his false claims may prevail.

His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it.

Allah said:

أَفِي قُلُوبِهِمْ مَرَضٌ ...

Is there a disease in their hearts...

meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts,

... أَمْ اِذْ تَأْتُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ...

Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement.

or else they have some doubts about the religion, or they are afraid that Allah and His Messenger will be unjust in their ruling against them.

Whichever it is, it is pure disbelief, and Allah knows which of these characteristics each one of them has.

... بَلْ أَوْلِيكَ هُمُ الظَّالِمُونَ (٥٠)

Nay, it is they themselves who are the wrongdoers.

means, they are the evildoers who commit immoral actions, and Allah and His Messenger are innocent of the injustice and unfairness that they imagine; exalted be Allah and His Messenger above such a thing.

Then Allah tells us about the attributes of the believers who respond to Allah and His Messenger and who seek no other way apart from the Book of Allah and the [Sunnah](#) of His Messenger.

Allah says:

... إِذْ مَأْكَانَ قَوْلِ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ...

The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey".

meaning, to hear to obey. Allah describes them as having attained success, which is achieving what one wants and being saved from what one fears.

So Allah says:

... وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥١)

And such are the successful.

Concerning the **Ayah**: **أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا** (they say: "We hear and we obey".), Qatadah said:

"We were told that when Ubadah bin As-Samit, who had been present at **Al-Aqabah** and at **Badr**, and was one of the leaders of the **Ansar**, was dying, he said to his nephew Junadah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due!'

He said, 'Yes.'

He said:

- 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish.
- You have to train your tongue to speak the truth.
- Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allah.
- Whenever you are commanded to do something that goes against the Book of Allah, then follow the Book of Allah."

Qatadah said: We were told that Abu Ad-Darda' said,

- "There is no Islam except through obedience to Allah, and no goodness except in **Jama`ah**.
- Sincerity is to Allah and His Messenger, and to the **Khalifah** and all the believers."

He said: "And we were told that Umar bin Al-Khattab, may Allah be pleased with him, used to say;

'The bonds of Islam are

- **La ilaha illallah**,
- establishing prayer,
- paying **Zakah** and
- obeying those whom Allah has given authority over the affairs of the Muslims."

This was recorded by Ibn Abi Hatim.

There are very many **Hadiths** and reports which state that it is obligatory to:

- obey the Book of Allah,
- the **Sunnah** of His Messenger,
- the Rightly-Guided **Khalifahs** and the **Imams** when they command us to obey Allah;

there are too many of these reports to quote them all here.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ...

And whosoever obeys Allah and His Messenger,

in what he is commanded with, and avoid what he is forbidden,

... وَيَخْشَى اللَّهَ ...

fears Allah,

means, for his past sins,

... وَيَتَّقُهُ ...

and has Taqwa of Him,

regarding sins he may commit in the future.

... فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢)

such are the successful.

means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

53.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجُنَّ

They swear by Allah their strongest oaths that if only you would order them, they would leave.

قُلْ لَا تَقْسِمُوا طَاعَةً مَّعْرُوفَةً إِنَّ اللَّهَ يَخْبِرُ بِمَا تَعْمَلُونَ

Say: "Swear you not; obedience is known. Verily, Allah knows well what you do."

54.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا أَفَأَنْتُمْ عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوا هَتَمْتُمْ

Say: "Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ

The Messenger's duty is only to convey (the Message) in a clear way."

Allah says:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ لَيَخْرُجُنَّ ...

They swear by Allah their strongest oaths that if only you would order them, they would leave.

Allah says about the hypocrites who had promised the Messenger and sworn that if he were to command them to go out for battle, they would go:

... قُلْ لَا تَقْسِمُوا ...

Say: "Swear you not..."

meaning, do not swear this oath.

... طَاعَةً مَّعْرُوفَةً ...

obedience is known.

It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie.

This is like the [Ayah](#):

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ

They swear to you that you may be pleased with them... (9:96)

And Allah says:

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

They have made their oaths a screen (for their evil actions). (58:16)

It is part of their nature to tell lies, even in the issues they choose, as Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصُرُوهُمْ لَيُولَّيْنَّ الْأُخْرَى لَئِنْ لَا يَنْصُرُوا

Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious. (59:11-12)

... إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (٥٣)

Verily, Allah knows well what you do."

Then Allah says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...

Say: "Obey Allah and obey the Messenger..."

meaning, follow the Book of Allah and the [Sunnah](#) of His Messenger.

... فَإِنْ تَوَلَّوْا ...

but if you turn away,

if you ignore what he has brought to you,

... فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ ...

he is only responsible for the duty placed on him, conveying the Message and fulfilling the trust.

... وَعَلَيْكُمْ مَا حُمِّلْتُمْ ...

and you for that placed on you.

accepting that, and venerating it and doing as it commanded.

... وَإِنْ تُطِيعُوهُ تَهْتَدُوا ...

If you obey him, you shall be on the right guidance.

because he calls to the straight path,

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

The path of Allah to Whom belongs all that is in the heavens and all that is in the earth... (42:53)

... وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (٥٤)

The Messenger's duty is only to convey in a clear way.

This is like the **Ayat**:

فَاتَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

your duty is only to convey and on Us is the reckoning. (13:40)

فَلَا كُفْرًا بَعْدَ إِيمَانًا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

So remind them -- you are only one who reminds. You are not a dictator over them. (88:21-22)

55. وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them.

وَلَيُؤْتِيَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me.

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْقَاسِقُونَ

But whoever disbelieved after this, they are the rebellious.

Allah's Promise to the Believers that He would grant them Succession

This is a promise from Allah to His Messenger that He would cause his **Ummah** to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear.

This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khyber, Bahrain, all of the Arabian Peninsula and Yemen; and he took **Jizyah** from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Ashamah, may Allah have mercy on him and grant him honor.

Then when the Messenger died, his successor (*Khalifah*) Abu Bakr As-Siddiq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of Amr bin Al-As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer Basra and Damascus and their provinces the land of Hawran and its environs. Then Allah chose for Abu Bakr to honor him with Him and he died.

The people of Islam were blessed that As-Siddiq was inspired to appoint Umar Al-Farooq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisra was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allah, as the Messenger of Allah had foretold and promised. May Allah's perfect peace and purest blessing be upon him.

During the rule of Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought to the Commander of the faithful Uthman bin Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it.

In the *Sahih* it was recorded that the Messenger of Allah said:

إِنَّ اللَّهَ زَوَى بِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَسَيَبْلُغُ مَلَكَ أُمَّتِي مَا زُوِيَ بِي مِنْهَا

Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.

And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth. We ask Allah to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

Allah tells:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ...

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...

Ar-Rabi` bin Anas narrated that Abu Al-Aliyah said,

"The Prophet and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allah Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate to Al-Madinah. When they came to Al-Madinah, then Allah instructed them to fight. In Al-Madinah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allah willed..."

Then Allah revealed this **Ayah**. He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allah took His Prophet and they remained safe throughout the time of Abu Bakr, Umar and Uthman, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed.

One of the **Salaf** said,

"The **Khilafah** of Abu Bakr and Umar was true and adhered to the Book of Allah. Then he recited this **Ayah**."

Al-Bara' bin `Azib said, "This **Ayah** was revealed when we were in a state of extreme fear."

This **Ayah** is like the **Ayah**:

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ

And remember when you were few and were reckoned weak in the land) **Until** His statement:

لَعَلَّكُمْ تَشْكُرُونَ

so that you might be grateful. (8:26)

... كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ...

as He granted succession to those before them,

This is like the **Ayah** where Allah tells us that Musa said to his people:

عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ

"It may be that your Lord will destroy your enemy and make you successors on the earth..." (7:129)

And Allah says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ

And We wished to do a favor to those who were weak in the land,

until the two **Ayat** there after. (28: 5-6)

... وَلِيَمَكِّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ ...

and that He will grant them the authority to practice their religion which He has chosen for them...

As the Messenger of Allah said to Adiy bin Hatim when he came to him in a delegation: **أَعْرِفَ الْحِيرَةَ** Do you know **Al-Hirah**?

He said, "I do not know it, but I have heard of it."

The Messenger of Allah said:

قَوْلَ الَّذِي نَفْسِي بِيَدِهِ وَلِكَيْمَنْ اللَّهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ الطَّوَيْنَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارٍ أَحَدٍ. وَلَتَمْتَحَنَّ كَثُورَ كَسْرَى بْنِ هُرْمُزَ

By the One in Whose Hand is my soul, Allah will make this matter (i.e., Islam) prevail until a woman riding a camel will come from Al-Hirah and perform Tawaf around the House without needing the protection of anybody, and the treasures of Kisra the son of Hurmuz will be opened.

He said, "Kisra the son of Hurmuz!"

He said,

نَعَمْ، كَسْرَى بَنُ هُرْمُزَ، وَلَيْتَ لَكَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ

Yes, Kisra the son of Hurmuz, and wealth will be given until there will be no one who will accept it.

Adiyy bin Hatim said: "Now it is happening that

- a woman riding a camel comes from Al-Hirah and performs Tawaf around the House without needing the protection of anybody, and
- I was among those who opened the treasure of Kisra the son of Hurmuz.
- By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allah said it."

... يَعْْبُدُونَنِي لِأَيْشُرَ كُونَ بِي شَيْئًا ...

if they worship Me and do not associate anything with Me.

Imam Ahmad recorded from Anas that Mu`adh bin Jabal told him,

"While I was riding behind the Prophet on a donkey, with nothing between me and him but the back of his saddle, he said, يَا مُعَاذُ بْنُ جَبَلٍ (O Mu`adh bin Jabal). I said, 'Here I am at your service, O Messenger of Allah.'

Then a while passed, then he said, يَا مُعَاذُ بْنُ جَبَلٍ (O Mu`adh bin Jabal). I said, 'Here I am at your service, O Messenger of Allah.'

Then a while passed, then he said, يَا مُعَاذُ بْنُ جَبَلٍ (O Mu`adh bin Jabal). I said, 'Here I am at your service, O Messenger of Allah.' He said,

هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟

Do you know the rights that Allah has over His servants?

I said, 'Allah and His Messenger know best.' He said,

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

The rights that Allah has over His servants are that they should worship Him and not associate anything with Him.

Then a while passed, then he said, يَا مُعَاذُ بْنُ جَبَلٍ (O Mu`adh bin Jabal). I said, 'Here I am at your service, O Messenger of Allah.'

He said,

فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟

Do you know the rights that people have over Allah if they do that?

I said, 'Allah and His Messenger know best.' He said,

فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ

The rights that people have over Allah is that He will not punish them."

This was also recorded in the Two Sahihs.

... وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٥٥)

But whoever disbelieved after this, they are the rebellious.

means, 'whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.'

The Companions -- may Allah be pleased with them -- were the most committed of people after the Prophet to the commands of Allah and the most obedient to Allah. Their victories were in accordance with their level of commitment. They caused the Word of Allah to prevail in the east and the west, and Allah supported them so much that they governed all the people and all the lands.

When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two [Sahihs](#) that the Messenger of Allah said:

لَا تَرَاكَ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ

There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.

According to another report:

حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

.. until the command of Allah comes to pass and they are like that.

According to another report:

حَتَّى يُقَاتِلُوا الدَّجَالَ

... until they fight the [Dajjal](#).

According to another report:

حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ

... until 'Isa bin Maryam comes down and they are prevailing.

All of these reports are [Sahih](#), and there is no contradiction between them.

56.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And perform the Salah, and give the Zakah and obey the Messenger that you may receive mercy.

57.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ

Consider not that the disbelievers can escape in the land. Their abode shall be the Fire -- and worst indeed is that destination.

The Command to pray, give the Zakah and obey the Messenger; the inability of the Disbelievers to escape, and the ultimate Destiny

Allah commands;

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (٥٦)

And perform the Salah, and give the Zakah and obey the Messenger that you may receive mercy.

Allah commands His believing servants

- to establish prayer, which means worshipping Allah Alone with no partner or associate;
- to pay the **Zakah**, which is an act of kindness towards His poor and weak creatures;
- and by doing so to obey the Messenger of Allah , i.e., to do as he commands them and to avoid what he forbids them, so that Allah will have mercy on them for that.

No doubt, whoever does that, Allah will have mercy on him, as Allah says in another **Ayah**:

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Allah will have His mercy on them. (9:71)

لَا تَحْسَبَنَّ ...

Consider not,

means, 'do not think, O Muhammad,' that:

... الَّذِينَ كَفَرُوا ...

the disbelievers,

meaning, those who opposed and denied you,

... مُعْجِزِينَ فِي الْأَرْضِ ...

can escape in the land.

means, that they can flee from Allah. No, Allah is able to deal with them and He will punish them most severely for that.

Allah says:

... وَمَأْوَاهُمْ ...

Their abode,

meaning, in the Hereafter,

... النَّارِ وَلَيْسَ الْمُصِيرُ (٥٧)

shall be the Fire -- and worst indeed is that destination.

means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

58.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ

O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions:

مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

before the Fajr prayer, and while you put off your clothes during the afternoon, and after the `Isha' prayer.

ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ

(These) three (times) are of privacy for you;

وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

other than these times there is no sin on you or on them to move about, attending to each other.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.

59.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.

60.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِقْنَ خَيْرٌ لَهُنَّ

And the Qawa'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Allah is All-Hearer, All-Knower.

The Times when Servants and Young Children should seek Permission to enter

Allah commands the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ...

O you who believe!

Let your slaves and slave-girls, and those among you who have not reached the age of puberty ask your permission on three occasions:

- before the **Fajr** prayer,

These **Ayat** include a discussion of how people who are closely related should seek permission to enter upon one another.

What was mentioned earlier in the **Surah** had to do with how unrelated people should seek permission to enter upon one another.

Allah commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times:

- the first is before the **Fajr** prayer, because people are asleep in their beds at that time.

... وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ ...

and while you put off your clothes during the afternoon,
means, at the time of rest, because a man may be in a state of undress with his wife at that time.

... وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ...

and after the `Isha' prayer.

because this is the time for sleep.

Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on.

Allah says:

... فَلَا تُغْرِبْنَ عَلَيْكُمْ وَايَاتِ اللَّهِ عَلَيْكُمْ وَلَا عَلَىٰ نَفْسِكُمْ ...

(These) three (times) are of privacy for you; other than these times there is no sin on you or on them, If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times.

They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven.

Although this [Ayah](#) is quite clear and has not been abrogated, people hardly follow it, and Abdullah bin Abbas denounced the people for that.

Abu Dawud recorded that Ibn Abbas said:

"Most of the people do not follow it, the [Ayah](#) that speaks about asking permission, but I tell my servant woman to seek permission to enter."

Abu Dawud said: Ata' also narrated that Ibn Abbas commanded this.

Ath-Thawri narrated that Musa bin Abi A'ishah said,

"I asked Ash-Sha`bi (about the [Ayah](#)): لَيْسَتْ بِأَنْتُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ (Let your slaves and slave-girls ask your permission). He said, 'It has not been abrogated.'

I said: 'But the people do not do that.' He said, 'May Allah help them.'"

... طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ...

to move about, attending to each other.

... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨)

Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.

Then Allah says:

... وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ...

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age),

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.

There is no Sin on Elderly Women if They do not wear a Cloak

Allah says:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ ...

And the Qawa'id among women.

Sa'id bin Jubayr, Muqatil bin Hayyan, Ad-Dahhak and Qatadah said that; these are the women who no longer think that they can bear children,

... اللَّاتِي لَا يَرْجُونَ نِكَاحًا ...

who do not hope for marriage,

meaning, they no longer have any desire for marriage,

... فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ...

it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.

meaning, they do not have to cover themselves in the same way that other women have to.

Abu Dawud recorded that Ibn Abbas said that;

the Ayah **وَأَقْبِرْ لِّلْمُؤْمِنَاتِ لَغْيظُنَّ مِنَّ أَبْصَارِهِنَّ** (And tell the believing women to lower their gaze) (24:31), was

abrogated and an exception was made in the case of: **وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا** (the past childbearing among women who do not hope for marriage).

... فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ ...

it is no sin on them if they discard their (outer) clothing,

Ibn Mas'ud said about (outer) clothing,

"The **Jilbab** or **Rida'**."

A similar view was also narrated from Ibn Abbas, Ibn Umar, Mujahid, Sa'id bin Jubayr, Abu Ash-Sha'tha', Ibrahim An-Nakha'i, Al-Hasan, Qatadah, Az-Zuhri, Al-'Awza'i and others.

... غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ...

in such a way as not to show their adornment.

Sa'id bin Jubayr said,

"They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

... وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ...

But to refrain is better for them.

means, not removing their outer garment, even though that is permissible for them, is better for them.

... وَاللَّهُ سَمِيعٌ عَلِيمٌ (٦٠)

And Allah is All-Hearer, All-Knower.

61.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses,

أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالَكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمَانُكُم مِمَّا قَاتَلْتُمْ أَوْ صَدِيقِكُمْ

or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا أَمْثِلًا أَوْ أَشْتَاتًا

No sin on you whether you eat together or apart.

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَرَكَةً طَيِّبَةً

But when you enter the houses, greet one another with a greeting from Allah, blessed and good.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Thus Allah makes clear the Ayat to you that you may understand.

Eating from One's Relatives' Houses

Allah says:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ...

There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick,

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could.

They felt too embarrassed to eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way.

Then Allah revealed this [Ayah](#), granting them a dispensation in this matter.

This was the view of Sa`id bin Jubayr and Miqsam.

Ad-Dahhak said:

"Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allah revealed this [Ayah](#)."

Abdur-Razzaq recorded that Mujahid said:

"A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this Ayah was revealed granting permission for that."

As-Suddi said:

"A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so

Allah revealed: **لَيْسَ عَلَى الْأَعْمَى حَرَجٌ** (There is no restriction on the blind...).

... وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ ...

nor on yourselves, if you eat from your houses,

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after.

Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth.

In the [Musnad](#) and the [Sunan](#), it is reported through several routes that the Messenger of Allah said:

أَنْتَ وَمَالُكَ لِأَبِيكَ

You and your wealth belong to your father.

أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ

or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters,

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

... أَوْ مِمَّا مَلَكَتْ أَيْدِيكُمْ ...

or (from that) whereof you hold keys,

Sa`id bin Jubayr and As-Suddi said,

"This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason."

Az-Zuhri narrated from Urwah that A'isha, may Allah be pleased with her, said,

"The Muslims used to go out on military campaigns with the Messenger of Allah and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.'"

But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allah revealed: **أَوْ مِمَّا مَلَكَتْ يَمَانُكُم مَّفَاحِيَهُ** (or (from that) whereof you hold keys)."

... **أَوْ صَدِيقِكُمْ** ...

or (from the house) of a friend.

means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

... **لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا** ...

No sin on you whether you eat together or apart.

Ali bin Abi Talhah reported from Ibn Abbas concerning this **Ayah**,

"When Allah revealed the **Ayah**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبِطْلِ

O you who believe! Eat not up your property among yourselves unjustly, (4: 29)

the Muslims said, 'Allah has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allah revealed: **لَيْسَ عَلَى الْأَعْمَى حَرَجٌ** (There is no restriction on the blind,) **until** His statement; **أَوْ صَدِيقِكُمْ** (or (from the house) of a friend).

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allah made the matter easier for them and said: **لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا** (No sin on you whether you eat together or apart)."

Qatadah said,

"This was a clan of Banu Kinanah who during the **Jahiliyyah** thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allah revealed: **لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا** (No sin on you whether you eat together or apart).

So this was a dispensation from Allah, allowing people to eat either alone or with others, even though eating with others is more blessed and is better."

Imam Ahmad recorded from Wahshi bin Harb from his father from his grandfather that a man said to the Prophet, "We eat but we do not feel satisfied."

He said:

لَعَلَّكُمْ تَأْكُلُونَ مُتَّقَرِّبِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ

Perhaps you are eating separately. Eat together and mention the Name of Allah, and He will bless the food for you.

It was also recorded by Abu Dawud and Ibn Majah.

Ibn Majah also recorded that Salim reported from his father from Umar, may Allah be pleased with him, that the Messenger of Allah said:

Eat together and not separately, for the blessing is in being together.

... فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ ...

But when you enter the houses, greet one another,

... تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ...

with a greeting from Allah, blessed and good.

Sa'id bin Jubayr, Al-Hasan Al-Basri, Qatadah and Az-Zuhri said, "This means greet one another with **Salam**."

Ibn Jurayj narrated that Abu Az-Zubayr said, "I heard Jabir bin Abdullah say,

`When you enter upon your family, greet them with a greeting from Allah, blessed and good.'

He said, 'I do not think it is anything but obligatory.'"

Ibn Jurayj said: "And Ziyad said that Ibn Tawus used to say:

`When any one of you enters his house, let him say **Salam**.'"

Mujahid said:

- "And when you enter the **Masjid**, say: `Peace be upon the Messenger of Allah';
- when you enter upon your families, greet them with **Salam**; and
- when you enter a house in which there is nobody, say: `**As-Salamu `Alayna wa Ala Ibad-Allah-is-Salihin** (peace be upon us and upon the righteous servants of Allah).'
- This is what one is commanded to do, and it has been narrated to us that the angels will return his greeting."

... كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (٦١)

Thus Allah makes clear the Ayat to you that you may understand.

When Allah mentioned what wise rulings and reasonable, well-constructed laws are contained in this **Surah**, He points out to His servants that He explains the **Ayat** to them clearly so that they may ponder them and understand their meanings.

62.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْعَدُوا

The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission.

إِنَّ الَّذِينَ يَسْعَدُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger.

فَإِذَا سَأَلَكَ لِغَضِّ شَأْنِهِمْ فَأَذِّنْ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.

Asking Permission to leave when They are doing something together

Allah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا إِنْ دَانَ الَّذِينَ يَسْتَأْذِنُونَكَ أَوْ لِحَاكِ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذْنِ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٦٢)

The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.

This is another matter of etiquette to which Allah has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger, such as the Friday, `Id, or congregational prayers, or a meeting for the purpose of consultation and so on.

Allah commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allah commanded His Messenger to give permission when someone asked for it, if he wanted to.

He said:

... شَأْنِهِمْ فَأَذْنِ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ ...

give permission to whom you will of them, and ask Allah for their forgiveness.

Abu Dawud reported that Abu Hurayrah said, The Messenger of Allah said:

إِذَا انْتَبَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسَلِمِ . فَإِذَا أَرَادَ أَنْ يَخْرُجَ فَلْيَسَلِمِ . فَلْيَسَبِّحْ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ

When any of you joins a gathering, let him say Salam, and when he wants to leave, let him say Salam. The former is not more important than the latter.

This was also recorded by At-Tirmidhi and An-Nasa'i;

At-Tirmidhi said: "It is a Hasan Hadith."

63.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Make not the calling of the Messenger among you as your calling one of another.

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

Allah knows those of you who slip away under shelter.

فَلْيَحْذَرِ الَّذِينَ يُخْلِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those beware who oppose the Messenger's commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.

The Etiquette of addressing the Prophet

Allah says:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ...

Make not the calling of the Messenger among you as your calling one of another.

Ad-Dahhak said, reporting from Ibn Abbas:

"They used to say, 'O Muhammad,' or 'O Abu Al-Qasim,' but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, 'O Prophet of Allah,' 'O Messenger of Allah.'"

This was also the view of Mujahid and Sa'id bin Jubayr.

Qatadah said:

"Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader."

Muqatil said concerning the **Ayah**: لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

"When you address him, do not say, 'O Muhammad,' or 'O son of `Abdullah'; rather honor him and say, 'O Prophet of Allah,' or, 'O Messenger of Allah.' لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا Make not the calling of the Messenger among you as your calling one of another."

A second view concerning the meaning of the **Ayah** is that it means

'do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.'

Ibn Abi Hatim recorded this from Ibn Abbas, Al-Hasan Al-Basri and Atiyah Al-`Awfi. And Allah knows best.

... قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ...

Allah knows those of you who slip away under shelter.

Muqatil bin Hayyan said,

"This refers to the hypocrites who used to find it too difficult to listen to the **Khutbah** on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the **Masjid**.

It was not proper for a man to leave on Fridays once the **Khutbah** began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the **Khutbah** and a man spoke, it would invalidate his Friday prayer." As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

The Prohibition of going against the Messenger's Commandment

Then Allah says:

... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ...

And let those beware who oppose the Messenger's commandment,

This means going against the commandment of the Prophet, which is his way, methodology and **Sunnah**. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them.

It was recorded in the Two **Sahihs** and elsewhere that the Messenger of Allah said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever does a deed that is not in accordance with this matter of ours will have it rejected.

meaning, let those beware who go against the **Shariah** of the Messenger, in secret and in the open,

... أَنْ تُصِيبَهُمْ فِتْنَةٌ ...

lest some Fitnah should befall them,

i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

... أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (٦٣)

or a painful torment be inflicted on them.

means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imam Ahmad recorded that Abu Hurayrah said,

The Messenger of Allah said:

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْقَرَأَشُ وَهَذِهِ الدَّوَابُّ الْأَلْيَاءُ يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَجُرُّهُنَّ وَيَغْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا
قَالَ: فَذَلِكَ مَثَلِي وَمَثَلُكُمْ. أَنَا أَخِيذُ بِحُجْرَتِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا

The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in.

This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.

This was also narrated by Al-Bukhari and Muslim.

64.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Certainly, to Allah belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.

Allah knows your Condition

Allah says:

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ...

Certainly, to Allah belongs all that is in the heavens and the earth.

Allah tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open.

So He says:

... قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ...

Indeed, He knows your condition,

He knows and it is visible to Him, and not one iota is hidden from him.

This is like the [Ayah](#):

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ
الَّذِي يَرَاكَ حِينَ تَقُومُ
وَتَقْلِبَكَ فِي السَّاجِدِينَ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And put your trust in the All-Mighty, the Most Merciful, Who sees you when you stand up. And your movements among those who fall prostrate. Verily, He, only He, is the All-Hearer, the All-Knower. (26:217-220)

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْرُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record. (10:61)

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

Is then He Who takes charge of every person and knows all that he has earned. (13: 33)

He sees all that His servants do, good and evil alike.

And Allah says:

أَلَا حِينَ يَسْتَغْشَوْنَ ثِيَابَهُمْ يَعْلَمُ مَا يُبْسِرُونَ وَمَا يُعْلِنُونَ

Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. (11:5)

سَوَاءٌ أُنْمِتُكُمْ مِّنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ

It is the same (to Him) whether any of you conceals his speech or declares it openly). (13:10)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَحْرِ وَالنَّهْرِ وَالْأَرْضِ وَالسَّمَاءِ وَمَا تَسْقُطُ مِنْ رِزْقٍ إِلَّا يَعْلَمُهَا وَلَا خَبْرٌ فِي ظُلْمَةٍ إِلَّا بِحَبِّهَا فِي كِتَابٍ مُّبِينٍ

And with Him are the keys of the Unseen, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

And there are many [Ayat](#) and [Hadiths](#) which say similar things.

... وَيَوْمَ يُرْجَعُونَ إِلَيْهِ ...

the Day when they will be brought back to Him,
means, the day when all creatures will be brought back to Allah, which is the Day of Resurrection.

... فَيُنَبِّئُهُم بِمَا عَمِلُوا ...

then He will inform them of what they did.
means, He will tell them everything they did in this life, major and minor, significant and insignificant.
As Allah says:

يُنَبِّئُ الْإِنْسَانَ يَوْمَ قَدَمَهُ مَا كَانَ خَفَىٰ

On that Day man will be informed of what he sent forward (of deeds), and what he left behind. (75:13)

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُمْشِقِينَ بِمَا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا خَافِرًا
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!"

And they will find all that they did, placed before them, and your Lord treats no one with injustice.
(18:49)

Allah says here:

... وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٤)

the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.

Praise be to Allah, the Lord of all that exists, and we ask Him to help us achieve perfection.

