

friends of Allah to the exclusion of all other people, then express your desire for death, if you are true...62:6)

Despite their *kufr*, *shirk* and moral aberration, the Jews claimed نَحْنُ أَبْنَاؤُ اللَّهِ وَأَحِبَّاؤُهُ (...We are the sons of Allah and His favourites) [5:18] and they also claimed لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا (...no one shall ever enter Paradise unless he is a Jew) [2:111] In other words, they believed themselves to be safe and immune from the punishment of the Hereafter, and thought that the blessings of Paradise are their personal property. Obviously, if a person believes that the blessings of the Hereafter are a zillion times better than the blessings of this world, he must, of necessity, wish for death, so that he is able to enter Paradise sooner and start enjoying its blessings forthwith. He sees with his own eyes that this world is not free from miseries, sorrows and hardships and one has to suffer from certain diseases as long as he is living here. Then if he believes that, as soon as he dies, he will certainly receive those numerous and eternal blessings, a wise man should naturally wish for death in his heart, so that he may be set free from this miserable world and reach the next world where he will reside for ever in eternal peace and comfort. That is why the Messenger of Allah ﷺ is instructed in the present verse to challenge the Jews that if they are Allah's children and His beloved ones and they do not have any fear of punishment in the Hereafter, then the reason demands that they should wish for death. Then the Holy Qur'an itself falsified them in the following words:

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ( And they will never express this desire, because of what their hands have sent ahead...62:7) In other words, they will not wish for death because of the *kufr* and *shirk* and the evil deeds they have committed . They fully know that there will be nothing for them in the Hereafter but the punishment of Hell. Their claim that they are Allah's children and His loved ones is absolutely false, a claim that they themselves know is false. They make such claims for worldly and material gains. They also know that if they accept the Holy Prophet's ﷺ challenge and invoke death upon themselves, it would be readily accepted and they would die instantly. Being convinced of the falsity of their position, the Jews will refuse to accept the challenge. A Prophetic

Tradition reports that the Messenger of Allah ﷺ has stated that if any one of them at that time had wished for death, he would have died instantly. [Rūḥ]

### Is Longing for Death Permissible?

This subject has been fully discussed in Sūrah Al-Baqarah. Traditions forbid anyone to wish for death. The most important reason behind this is that no one has the right to believe that as soon as he dies, he will certainly enter Paradise and will have no fear of any punishment. Wishing for death in such a state of mind is tantamount to show bravery before Allah.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ (Say, "Indeed, the death from which you [try to] run away has to visit you,...62:8) In other words, the Jews' running away from longing for death despite their aforesaid claim is tantamount to running away from death itself. The Holy Prophet ﷺ is instructed in the verse to tell them that the death from which they are fleeing would inevitably catch up with them. If that would not happen instantly, it would certainly happen sometime later. Thus it is impossible for anyone to avoid or avert death in any way.

### Laws pertaining to Avoiding the Causes of Death

There are many normal causes of death, from which both reason and Sharī'ah require man to avoid. Once the Holy Prophet ﷺ passed under a bent wall [as if it was about to fall down or collapse] and he passed it quickly, lest it should fall down or collapse on him. Likewise, if fire breaks out at some place, both reason and Sharī'ah dictate that one should run away from there. These circumstances of fleeing from death do not fall under fleeing from death denounced in the above verse, if our faith is sound and we believe that when the predetermined time of our death will approach, we will not be able to escape. Since we do not know for sure whether fire, or poison, or some other obnoxious thing will be the destined cause of our death in a particular situation, running away from them would not amount to fleeing from death that is denounced in the verse.

As far as bubonic plague or epidemic is concerned, it is a separate issue. The details appear in books of jurisprudence and Ḥadīth which may be consulted. The author of Rūḥ-ul-Ma'ānī has on this occasion discussed

this issue exhaustively and clarified it to a great degree. Some of its details have already been given in this book under the verses 2:243 to 244. See vol. 1, pp. 619-622.

### Verses 9 - 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّزُقِينَ ﴿١١﴾

O you who believe, when the call for *ṣalāh* (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you but know. [9] Then once the *ṣalāh* is finished, disperse in the land, and seek the grace of Allah. And remember Allah much, so that you may be successful. [10] And when they see some merchandise or amusement, they break away to it, and leave you standing. Say, "What is with Allah is much better than the amusement and the merchandise, and Allah is the best giver of sustenance." [11]

### Commentary

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

O you who believe, when the call for *ṣalāh* (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business....[62:9]

The Arabic word for Friday is 'Yaum-ul-Jumu‘ah' and is so called because it is the day of congregation for Muslims. Allah created the heavens, the earth and the entire universe in six days, and Friday was the last day when the creation was completed. Prophet ‘Ādam عليه السلام was created on that day; he was admitted into Paradise on that day; he was

sent down to the earth on that day; the Last Hour or the Day of Resurrection will occur on that day; and on the same day there is a moment when supplications are readily accepted. All this is established on the authority of authentic Traditions. [Ibn Kathīr]

Allah had appointed Friday as the day of congregation and festivity for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews regarded Saturday as their day of congregation. The Christians made Sunday their day of congregation. Allah gave this Ummah the ability to elect Friday as their day of congregation. [as transmitted by Bukhārī and Muslim on the authority of Abū Hurairah ؓ as quoted by Ibn Kathīr]

During the Days of Ignorance, Friday was known as 'Yaum-ul-'Arubah'. The first Arab to change the name of this day to 'Yaum-ul-Jumu'ah' was Ka'b Ibn Lu'ayy. The Quraish used to gather or congregate on this day, and Ka'b ibn Lu'ayy used to deliver his sermon. This happened 560 years before the advent of the Holy Prophet ﷺ. Ka'b Ibn Lu'ayy was among the Holy Prophet's ﷺ forefathers. Even during the Days of Ignorance, Allah had kept him away from idol worship and granted him the ability to believe in the Oneness of Allah. He had also given people the glad tidings of the advent of the Holy Prophet ﷺ. His greatness among Quraish may be judged from the fact that the year of his death, which occurred 560 years before the Holy Prophet ﷺ, was marked as the new calendar era for computation of dates. In Arabia, at first the calendar era was established when Ka'bah was built and dates were computed accordingly. Then Ka'b Ibn Lu'ayy's death marked another era, and the dates were computed on that basis. When the Event of the Elephant occurred in the year of the birth of the Holy Prophet ﷺ, that set in a new era of Arab calendar, and the dates were computed accordingly. In sum, the importance of 'Yaum-ul-Jumu'ah' had been recognized in Arabia before Islam in the time of Ka'b Ibn Lu'ayy, to whom is ascribed the naming of the day as 'Yaum-ul-Jumu'ah'. [Maḥzarī] According to some narrations, the Ansar of Madīnah used to gather and pray, before migration, on Friday before Jumu'ah prayer became obligatory, and they organized this on the basis of their own *Ijtihād* (assessment). [as transmitted by Abd-ur-Razzāq with an authentic chain of

narrators on the authority of Muḥammad Ibn Sīrīn, as quoted by Mazharī]

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ (...when the call for salah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business ...62:9) The word *nidā'* refers to *adhān* or call for prayer. In the sentence فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ (...hasten to Allah's remembrance...) the word *sa'y* means to 'run or rush' as well as to 'take care of a task consciously'. In this context, the word is used in the latter sense, because the Holy Prophet ﷺ has prohibited to go to prayer running or walking quickly. He said when anyone hears the *iqāmah*, he should proceed to offer the prayer with calmness and dignity. The verse implies that when believers are called to prayer on the Day of Jumu'ah, they should proceed to the remembrance of Allah, that is, they should carefully go to the mosque for Jumu'ah prayer and its Sermon. Just as a person running towards something does not pay heed to anything else, a Muslim should not pay attention, after the call, to anything besides *adhān* and *khuṭbah*. [Ibn Kathīr]. The phrase ذِكْرُ اللَّهِ (...Allah's remembrance...) could refer to Jumu'ah prayer as well as to Jumu'ah Sermon, which is one of the conditions of the validity of Jumu'ah prayer. Therefore, the phrase may most appropriately be interpreted as referring to the package of Jumu'ah prayer and Jumu'ah Sermon. [Mazharī and others].

وَدَرُّوا النَّبِيْعَ (...and leave off business...) The literal meaning of the word '*bai*' is 'sale'. Although the intent is to ban all activities of buying and selling, the verse has mentioned 'sale' only, because when one aspect of trading is abandoned, the other aspect would automatically come to an end. If there is no one to sell, there will be no one to buy, because trade is a bilateral transaction..

The verse under comment indicates that the bar on the activities of buying and selling after the *adhān* of Jumu'ah needs to be implemented for practical purposes in such a way that the shops are closed at that particular time, so that all trading activities automatically come to a halt. The underlying wisdom is that there are uncountable number of customers and buyers, and it would not be possible to stop them all. The sellers and shopkeepers, however, are limited and they can be stopped. If they are stopped from selling, the buyers automatically will stop buying. Hence, the verse deemed it sufficient to impose the bar on 'sale'.

### Special Note

The purport of the verse is to forbid, after the *adhān* of Jumu'ah, all activities that hamper preparation for Jumu'ah prayer and sermon activities such as trading, agriculture, labour or anything else, - but the Qur'ān mentions only selling. This could imply that only people living in towns and cities are commanded to offer the Jumu'ah prayer, and not the people residing in small villages, rural areas and jungles. Thus activities that are carried out by people in towns and cities, that is, trade activities, have been forbidden. But activities related to land, such as agricultural activities, are generally carried out in rural areas where Jumu'ah prayer is not required. Therefore, such activities are not mentioned here. However, The jurists of the Ummah unanimously agree that the word 'ba' occurring in the verse does not refer only to 'selling' but to all such activities that can hinder preparing for and proceeding to the Jumu'ah prayer. Thus eating, drinking, sleeping, talking, and even studying are forbidden after Jumu'ah *adhān*. Only activities related to Jumu'ah may be carried out.

### Adhān of Jumu'ah

In the beginning, there was only one *adhān* for Jumu'ah, which was called at the time of the Khuṭbah in front of the Imam. This situation existed in the time of the Holy Prophet ﷺ, and this practice continued in the time of Sayyidna Abū Bakr ؓ and 'Umar ؓ. However, the Muslim population grew by leaps and bounds in the time of Sayyidna 'Uthmān ؓ and spread in the outskirts of Madīnah. The *adhān* that was given in front of the Imam at the time of the khuṭbah could not be heard by the large Muslim population in the distance. He therefore initiated another *adhān* that was called in the trading area further from the mosque at his house in az-Zaura', which could be heard throughout Madīnah. None of the noble Companions objected to this. Thus this first *adhān* by consensus of the Companions became instituted. All trading and other activities that were forbidden after the Jumu'ah *adhān* before the Imam are now forbidden after the first *adhān* introduced by Sayyidna 'Uthman ؓ, taking into account the wordings of the Qur'ān نُوْدَىٰ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ (when the call for *ṣalāh* (prayer) is proclaimed on Friday,). Details are available in the canonical collections of Traditions, commentaries and jurisprudence. There is no disagreement on the issue.

There is consensus of the entire Ummah that on Friday Ṣalāt-ul-Jumu'ah shall be performed instead of Ṣalāt-uz-Ḍuhur and there is also consensus that Ṣalāt-ul-Jumu'ah is not like the five daily prayers. There are some additional pre-requisites attached to it. The five daily prayers can be performed individually without congregation, or they could be performed in congregation with only two individuals. Ṣalāt-ul-Jumu'ah, on the other hand, is not valid without congregation. There is disagreement among the jurists about the number of individuals that can constitute a congregation. The five daily prayers may validly be held anywhere, on the sea, ocean, mountains or in the jungles. But Ṣalāt-ul-Jumu'ah on the other hand, is not valid in jungles or deserts according to any of the jurists. It is not obligatory on women, the sickly or the wayfarers. The latter should perform Ḍuhur prayer instead of Jumu'ah. There is disagreement among the jurists about the type of locality where Jumu'ah prayer may be held. According to Imām Shafi'ī, Ṣalāt-ul-Jumu'ah is valid in a habitation where forty free, sane and adult men reside. If there are less than forty such men, it is not valid. According to Imām Mālik, the habitation must be such as to have houses adjacent to one another, and it must also have a bazaar or a market-place. According to Imām Abū Hanīfah رَحِمَهُ اللهُ تَعَالَى, for Ṣalāt-ul-Jumu'ah to be held validly the following pre-requisites are necessary: The habitation must be a town, city or a very large village which has streets, market places, a Muslim ruler and a judge who can restore the rights of people and decide cases of dispute. This is no occasion to go into details of the issue and proofs thereof. Venerable scholars have written separate books on the topic and clarified the position.

In brief, the generality of the command to attend Ṣalāt-ul-Jumu'ah is restricted to a specific sector of the addressees. It is not obligatory on every members of the Muslim community, but for it to be compulsory, there are some conditions and pre-requisites. The disagreement exists only in identifying the pre-requisites. But where the pre-requisites apply and Ṣalāt-ul-Jumu'ah becomes obligatory according to any school of thought, it is very important to observe it, and there is grave warnings for those who neglect it without any valid reason in terms of Shari'ah. On the other hand, there is a promise of great reward and blessings for those who offer it fulfilling all its conditions and pre-requisites.

### Blessings in Business after Jumu‘ah

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ (Then once the *ṣalāh* is finished, disperse in the land, and seek the grace of Allah...62:10). The preceding verses prohibited trading and all other worldly activities, after the *adhān* of Jumu‘ah. The present verse permits those activities after the Jumu‘ah prayer is over; we are allowed to spread throughout the land in search of our livelihood and sustenance.

When Sayyidna ‘Irāk Ibn Mālīk رضي الله عنه finished his Jumu‘ah prayer, he would come out and, standing on the threshold of the mosque, he would pray:

اللَّهُمَّ إِنِّي أَجَبْتُ دَعْوَتَكَ وَصَلَّيْتُ فَرِيضَتَكَ وَانْتَشَرْتُ كَمَا أَمَرْتَنِي فَارْزُقْنِي مِنْ فَضْلِكَ وَأَنْتَ خَيْرُ الرَّازِقِينَ. (رواه ابن أبي حاتم، از ابن كثير)

"O Allah, I responded to Your call and performed the Salah which You have prescribed for me as an obligation, and I am going out as You have commanded me in search of livelihood. So, grant me my livelihood out of Your grace. And You are the best giver of sustenance." [Transmitted by Ibn Abī Ḥātim, as quoted by Ibn Kathīr]. Some of the righteous elders have reported that anyone who performs his trading activities after Jumu‘ah, Allah will grant him blessings seventy folds. [Ibn Kathīr]

It is reported from the righteous elders that whoever carries out his commercial activities after the prayer of Jumu‘ah is favoured by Allah with seventy blessings. (Ibn Kathīr)

وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (And remember Allah much, so that you may be successful - 62:10). It means that commercial activities are though allowed after the prayer, one should not neglect Allah's remembrance during these activities as the infidels do. Even during such activities one must remain mindful of Allah and His remembrance.

### Admonishing those who abandon the Imām while he is delivering the Jumu‘ah Khuṭbah [Sermon]

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ط قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو  
وَمِنَ التِّجَارَةِ ط وَاللَّهُ خَيْرُ الرَّازِقِينَ

And when they see some merchandise or amusement, they

break away to it, and leave you standing. Say, "What is with Allah is much better than the amusement and the merchandise, and Allah is the best giver of sustenance." (62:11)

The verse admonishes those who once abandoned the Friday sermon and attended some trade activity. Imām Ibn Kathīr says that this incident took place when the Holy Prophet ﷺ used to deliver the Friday sermon after the Jumu'ah prayer, as it happens on 'Īdain even in our days. It once happened that the Friday prayer had finished and the Holy Prophet ﷺ was delivering his sermon. Suddenly a trading caravan arrived in the market-place of Madīnah. Drums were beaten to announce the arrival of the caravan. The Friday prayer had finished and the sermon was in progress. Many of the noble Companions went away to the market-place. Only a few of them had remained behind with the Holy Prophet ﷺ who were about twelve in number [according to a narration in Marāsīl of Abū Dāwūd]. According to some narratives, the Messenger of Allah ﷺ said: "If all had gone, the entire valley of Madīnah would have been filled with the fire of punishment". [Transmitted by Abū Ya'lā, as quoted by Ibn Kathīr].

Muqatil, the leading scholar of Qur'ānic commentary, says that this was the trading caravan of Diḥyah Ibn Khalaf Kalbī, which had come from Syria. This caravan normally came to Madīnah with all the essentials, especially essential foodstuff. Whenever it arrived in Madīnah, and the people came to know about it, men and women all rushed towards it. Diḥyah Ibn Khalaf was not a Muslim until then. He became a Muslim later on.

Ḥasan al-Baṣrī and Abū Mālīk said that that was a time when there was scarcity and dearth of things. [Mazharī]. There were several factors on account of which a large group of the blessed Companions left the mosque when they heard the sound of the caravan. First, the *fard* prayer had already finished, and they did not know until then the status of the Friday sermon whether it was part of the *fard* prayer. Second, there was scarcity and dearth of essential goods and items. Third, buyers would rush to the caravan and they feared that if they did not make it in time, they would not be able to obtain their essentials. As a result, the noble Companions committed the mistake and the above Tradition sounded a warning, that is, if all of them had gone the Divine punishment would

have overtaken them. The current verse **إِذَا رَأَوْا تِجَارَةً** was revealed to admonish them and put them to shame. For this reason, the Holy Prophet ﷺ, since that day, changed the order of Friday sermon and prayer, delivering the sermons before the prayer. This is now the approved way [Sunnah]. [Ibn Kathīr]

The verse under comment instructs the Holy Prophet ﷺ to tell the people that what is with Allah is better than the merchandise and amusement of this world, that is, the reward of the Hereafter. It is not far-fetched to conceive that people who forsake business and earning of livelihood for the sake of prayer and sermon will attract ample blessings in their provision from Allah, even in this world, as was cited earlier from the righteous elders on the authority of Ibn Kathīr.

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Jumu‘ah**  
**Ends here.**

## Sūrah Al-Munāfiqūn (The Hypocrites)

This Sūrah is Madanī, and it has 11 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 8

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ  
لِرَسُولِهِ<sup>ط</sup> وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ  
جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ<sup>ط</sup> إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ  
بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا  
رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ<sup>ط</sup> وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ<sup>ط</sup> كَانَتْهُمْ  
خُشْبٌ مِّنْ سِنْدَةٍ<sup>ط</sup> يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ<sup>ط</sup> هُمُ الْعَدُوُّ  
فَاحْذَرْهُمْ<sup>ط</sup> قَاتَلَهُمُ اللَّهُ<sup>ط</sup> أَنْتَى يُؤْفِكُونَ ﴿٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا  
يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ  
مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ<sup>ط</sup>  
لَنْ يَغْفِرَ اللَّهُ لَهُمْ<sup>ط</sup> إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ  
يَقُولُونَ لَا تَنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا<sup>ط</sup> وَلِلَّهِ  
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ  
الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

When the hypocrites come to you, they say, "We bear witness that you are indeed the messenger of Allah." And Allah knows that you are really His messenger. And Allah bears witness that the hypocrites are actually liars. [1] They have made their oaths a shield, and thus they have prevented (others) from the way of Allah. Surely evil is what they have been doing. [2] That is because they declared their faith (apparently), then disbelieved (secretly). Therefore a seal has been set on their hearts, and thus they do not understand. [3] And if you see them, their bodies would attract you, and if they speak, you would listen to their speech. (Yet, being devoid of substance,) it is as if they were propped up pieces of wood. They deem every shout (they hear) to be against them (out of cowardice). They are the enemy; so beware of them. May Allah destroy them. How perverted are they! [4] And when it is said to them, "Come on, Allah's Messenger will pray for your forgiveness", they twist their heads, and you see them turning away in arrogance. [5] It is equal in their case, whether you pray for their forgiveness or do not pray, Allah will not forgive them. Indeed Allah does not guide the sinning people. [6] They are the ones who say, "Do not spend on those who are with Allah's Messenger so that they disperse." And to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand. [7] They say, "If we return to Madīnah, the more honourable ones will drive out the meaner ones from there." And to Allah belongs the honour, and to His Messenger, and to the believers, but the hypocrites do not know. [8]

## Commentary

### Background of Revelation

The incident, in which this Sūrah was revealed, took place in the campaign against Banul-Muṣṭaliq which happened, according to Muḥammad Ibn Ishāq, in Sha'ban 6 AH and, according to Qatādah and 'Urwah, in Sha'ban 5 AH. [Maẓharī]. According to Muḥammad Ibn Ishāq and most historians, the details of the incident is as follows: The Messenger of Allah ﷺ received the news that the leader of

Banul-Muṣṭaliq, namely, Ḥārith Ibn Dirar, is preparing for a campaign against him. Ḥārith Ibn Dirar was the father of Sayyidah Juwairiyah رَضِيَ اللهُ عَنْهَا who later on embraced Islam and became one of the Holy wives of the Holy Prophet ﷺ. Ḥārith Ibn Dirār himself later on embraced Islam.

Nevertheless, when the messenger of Allah ﷺ received the news about the campaign against him, he gathered a group of Muslims and went out to face them. Many hypocrites joined the Muslims to fight the *jihād* in the hope that they will receive a share in the spoils of war, because they, despite having disbelief in their hearts, were sure that Divine help will be on the Prophet's side, and he will attain victory.

When the Messenger of Allah ﷺ reached Banul-Muṣṭaliq's settlement, he faced Ḥārith Ibn Dirār's army near a well that was known as Muraisī'. Therefore, the campaign is also known as the battle of Muraisī'. The combatants arrayed themselves and shot arrows at each other. Many of the Banul-Muṣṭaliq's men were killed and others fled; and some men and women were captured as prisoners of war. Some of their belongings fell into Muslim hands as spoils of war. Allah granted victory to the Holy Prophet ﷺ and the *jihād* came to an end.

### **Co-operation on the basis of Tribal, Racial, National or Regional Bias is the Slogan of Pre-Islamic Paganism**

Whilst the Muslim army was still at the well of Muraisī', an unpleasant scene broke out between a *Muhājir* (emigrant) and an *Anṣārī* (helper). They quarrelled over the same water where the battle was fought. The Emigrant called their fellow-Emigrants for help, and the Helpers called the fellow-Helpers for help. Some individuals came forward to help their respective sides, and the dispute might have led to a fight between the Emigrants and the Helpers. When the Holy Prophet ﷺ came to know about this, he immediately went to the scene of dispute, and expressed his indignation, saying مَابَالُ دَعْوَى الْجَاهِلِيَّةِ "What is this slogan of paganism [that you call for defence on the basis of regional, racial and national bias]?" دَعُوْهَا فَإِنَّهَا مُنْتَبَةٌ "Give up the slogan. It stinks." He said that every Muslim should help another Muslim brother, whether oppressor or oppressed. Helping the oppressed is quite obvious, but helping the oppressor implies to stop him from oppression. In all matters it is necessary to find out who is the oppressed and help him and who is the oppressor and stop him from oppressing, even though he may be his own

brother or father. The racial, lineal, regional or national pride and prejudice is a filthy slogan, and it gives out nothing but bad odour.

The speech of the Messenger of Allah ﷺ brought the quarrel to an end, and the dispute was thus quelled. The two people involved in this dispute were Jahjāh, the Emigrant, and Sinān Ibn Wabrah al-Juhani, the Helper. In this matter, the former was more on the wrong, and the latter was wounded. Sayyidnā 'Ubādah Ibn Ṣāmīt ؓ explained to Sinān Ibn Wabrah al-Juhani ؓ, and he took understanding and pardoned Jahjāh ؓ. The oppressor and the oppressed thus became brothers.

The hypocrites had joined the Muslims for greed of receiving a share from the spoils. Their leader was 'Abdullah Ibn Ubayy. Like other hypocrites, he called himself a Muslim for mundane benefits, but concealed enmity in his heart against the Messenger of Allah ﷺ and the Muslims. When he came to know about the clash between the Muhājirs (Emigrants) and Anṣār (the Helpers), he found this an ideal opportunity to cause friction among the Muslims. So he addressed an assembly in which there were hypocrites and a Muslim Zaid Ibn Arqam ؓ where he strongly provoked the Helpers with his fiery speech against the Emigrants, saying: "You have brought all this on yourselves. You have let them settle in your land and share your wealth and property. They are fed on your breads until they became strong and now they rival you. If you do not realize the consequences of your helping them, they will make your life miserable. Therefore, in future you should abandon them and stop helping them with your property, and they would themselves disperse to other areas. By Allah, when we go back to Madīnah the most honourable of the inhabitants of Madīnah shall drive out the meanest of them from there." He termed his own group and the Anṣār as 'the honourable ones', and [God forbid!] the Holy Prophet ﷺ along with the *muhajirin* as 'the meanest ones'. When Sayyidnā Zaid Ibn Arqam ؓ heard his speech, he retorted instantly: "By Allah, you are mean, low and despicable. The Messenger of Allah ﷺ is successful by God-given honour, and by the love of the Muslims.

Since 'Abdullāh Ibn Ubayy wanted to keep his hypocrisy under a veil, he concealed his intention under the cover of the vague expression of 'the most honoured and the meanest'. When Sayyidnā Zaid Ibn Arqam ؓ made a sharp retort, he realized that his disbelief would be uncovered, he

apologized to Sayyidna Zaid Ibn Arqam ﷺ that he was merely joking and did not mean to do anything against the Messenger of Allah ﷺ.

Sayyidnā Zaid Ibn Arqam ﷺ left the assembly and went to the Messenger of Allah ﷺ and reported to him the whole story about ‘Abdullah Ibn Ubayy. This news was very disturbing and trying for the Holy Prophet ﷺ. The colour of his blessed countenance changed. Sayyidnā Zaid Ibn Arqam ﷺ was a young Companion at the time. The Holy Prophet ﷺ asked him: "Boy! Are you not perhaps lying?" Sayyidnā Zaid Ibn Arqam ﷺ swore by Allah and said: "I heard these words with my own ears." The Holy Prophet ﷺ said to him: "Are you sure you are not saying this on the basis of some suspicion?". Sayyidnā Zaid Ibn Arqam ﷺ made the same reply. After that, the news of Ibn Ubayy's fiery speech spread throughout the Muslim army. No one spoke anything but about this speech. On the other hand, the Helpers reproached Sayyidnā Zaid Ibn Arqam ﷺ. They said that he has accused the venerable leader of the nation (that is, Ibn Ubayy) and severed kinship ties with him. Sayyidnā Zaid Ibn Arqam ﷺ swore by Allah and said that in the entire tribe of Khazraj, Ibn Ubayy was the dearest person to him, but when he uttered the unpleasant words against the Messenger of Allah ﷺ, he could not hold himself. "Even if that were my father," he went on, "I would have certainly reported his speech to the Messenger of Allah ﷺ."

When Sayyidnā ‘Umar ﷺ heard the story, he said: "O Allah's Messenger! Permit me to behead this hypocrite." According to another narration, Sayyidnā ‘Umar ﷺ said: "Permit ‘Abbād Ibn Bishr to cut off his head and present it to you." The Messenger of Allah ﷺ said that if he were to permit them to do that, the news will spread among people that Muḥammad ﷺ kills his own Comrades. As a result, he did not allow Ibn Ubayy to be killed. When this news about Sayyidnā ‘Umar ﷺ reached ‘Abdullah Ibn Ubayy's son who also bore the same name as his father's, ‘Abdullah, but he was a sincere Muslim, he immediately went up to the Messenger of Allah ﷺ and said: "If you wish my father to be killed because of his speech, then allow me to kill him and bring his head to you before you arise from your assembly. The entire tribe of Khazraj is a witness to the fact that no one is more serving and obedient to my parents than myself. But I will not tolerate any of their mischief against Allah and His Messenger ﷺ. If you allow anyone else to kill my father and he

kills him, then, I am afraid, when I see my father's killer walking freely, my tribal jealousy may overcome me and I may be tempted to kill him, and that might be the cause of my punishment." The Messenger of Allah ﷺ said: "I do not have the intention of killing him, nor have I instructed anyone else to kill him."

After this incident, the Messenger of Allah ﷺ announced, at an unusual time against his normal habit, that he would immediately set out on his journey back to Madīnah. So he mounted his she-camel Quṣwā' and started his journey at an unusual time. When the general body of the blessed Companions had set out on the journey, the Holy Prophet ﷺ called 'Abdullah Ibn Ubayy and asked him: "Did you say this?" He took oath and denied everything that was imputed to him, and claimed that the boy, Zaid Ibn Arqam, was a liar. 'Abdullah Ibn Ubayy was the respectable chief of his people. All the people felt that may be Zaid Ibn Arqam ﷺ was under some misconception, and Ibn Ubayy did not say it as was conveyed.

In any case, the Messenger of Allah ﷺ accepted Ibn Ubayy's oath and explanation. The reproach of the people against Zaid Ibn Arqam ﷺ was further aggravated. This embarrassed him and he hid himself from the people. Then the Messenger of Allah ﷺ travelled with the entire Muslim army the whole day and night and the next morning, until the bright sun was out. Then he, together with the army, halted in a place. They were all exhausted on account of the long and strenuous journey. As soon as they touched the ground, they fell into deep sleep.

The narrator reports that the purpose of this unusually immediate and long journey was to close the chapter of the story of Ibn Ubayy, which had by and by spread among the entire Muslim community, and they talked about it all the time.

After that, the Messenger of Allah ﷺ started the journey, in the course of which Sayyidnā 'Ubādah Ibn Ṣāmit ﷺ suggested to Ibn Ubayy to approach the Holy Prophet ﷺ and admit his guilt before him who would pray Allah for his pardon and he would attain salvation. When he heard this suggestion, he turned his head away. No Qur'ānic verses pertaining to Ibn Ubayy were revealed until then, but when he turned himself away in haughty arrogance, Sayyidnā 'Ubādah Ibn Ṣāmit ﷺ

said: "Certainly, the Qur'an will reveal verses pertaining to your turning down the advice."

While the Holy Prophet ﷺ was on his journey, Sayyidnā Zaid Ibn Arqam ؓ came near him again and again, and he was firm that since this hypocrite has called him a liar and embarrassed him in front of the entire nation. Allah would surely reveal verses to clear him and give the lie to the hypocrite. Suddenly Sayyidnā Zaid Ibn Arqam ؓ noticed that the Holy Prophet ﷺ entered into the state that he experienced when he received revelation: He started breathing heavily, his forehead dripped with perspiration and his mount, the she-camel, began to feel the weight of the revelation. Sayyidnā Zaid Ibn Arqam ؓ sensed that some revelation was coming down regarding that matter. When that state of revelation was over, and, because his own mount was closer to the mount of the Holy Prophet ﷺ, he held the ear of Zaid ؓ and said يَا غَلَامُ صَدَقَ اللَّهُ "O Boy, Allah has confirmed the veracity of your statement, and the entire Sūrah Al-Munāfiqūn - from the beginning to the end - has been revealed in connection with Ibn Ubayy's incident."

This shows that Sūrah Al-Munāfiqūn was revealed in the course of the journey. According to Baghawī's narration, however, the Holy Prophet ﷺ had reached Madīnah and Sayyidnā Zaid Ibn Arqam ؓ was hiding himself in the house for fear of reprisal, when this Surah was revealed. And Allah knows best!

According to another narration, when the Messenger of Allah ﷺ approached Madīnah at the valley of 'Aqiq, 'Abdullah, the son of the hypocrite 'Abdullah Ibn Ubayy, who was a faithful believer, went forward and searched through the throng of mounts and, finding his father's mount, made it sit. He placed his foot on its knees and said to his father: "By Allah! You cannot enter Madīnah unless the Messenger of Allah permits you, and unless you clarify who are the most honourable inhabitants of Madīnah that will expel the meanest ones. Tell me who is the most honourable one, the Messenger of Allah or you?" Passers-by were reproaching 'Abdullah as to how unkindly he was treating his father. By then the mount of Allah's Messenger ﷺ came near. He inquired what was happening. People said that 'Abdullah has barred his father's entry into Madīnah unless Allah's Messenger permits him. The

Holy Prophet ﷺ saw that the hypocritical Ibn Ubayy declared to his son that he himself was the meanest of the citizens of Madīnah, even meaner than children and women, and the Holy Prophet ﷺ the most honourable of them. At this, the Messenger of Allah ﷺ said to the son: "Leave his way; let him enter." The son then let him enter.

Only this much is the story of the revelation of Sūrah Al-Munāfiqūn. At the beginning of the story, a concise reference was made to the campaign of Banul-Muṣṭaliq where it was shown that the real person responsible for the campaign was Ḥārith Ibn Ḍirār who at that time was not a Muslim but embraced Islam later. He was the father of Sayyidah Juwairiyah رَضِيَ اللهُ عَنْهَا who too was not a Muslim but embraced Islam later, and became one of the noble wives of the Holy Prophet ﷺ.

Musnad of Aḥmad, Abū Dāwūd and others record that when Banul-Muṣṭaliq were defeated, spoils of war, together with prisoners of war, fell into Muslim hands. According to Islamic Law, all prisoners and spoils of war were distributed among the Mujāhidīn. Among the prisoners of war was Juwairiyah رَضِيَ اللهُ عَنْهَا the daughter of Ḥārith Ibn Ḍarār. She fell to the lot of Sayyidnā Thābit Ibn Qais Ibn Shammās. He entered into the contract of *kitābah* to set her free in lieu of a specified sum of money. <sup>1</sup>

According to Sayyidah Juwairiyah's رَضِيَ اللهُ عَنْهَا contract of *kitābah*, the sum specified was very large and she could not pay off the large sum of money to purchase her freedom. She came to the Holy Prophet ﷺ and said: "I have embraced Islam and I bear witness that there is only One Allah and He has no partners, and that you are Allah's Messenger." Then she went on to narrate her story: "I fell to the lot of Thābit Ibn Qais Ibn Shammās, but we entered into the contract of *kitābah* and the sum specified in the contract is so large that I cannot manage. Please do help me." The Holy Prophet ﷺ acceded to her request. In addition, he expressed his intention to emancipate her and marry her. For Sayyidah Juwairiyah رَضِيَ اللهُ عَنْهَا, this was a great boon. How could she refuse to accept this offer? She accepted the offer whole-heartedly, and thus became one of the noble wives of the Holy Prophet ﷺ. The Mother of the Faithful, Sayyidah Juwairiyah رَضِيَ اللهُ عَنْهَا says that three days before the Holy Prophet ﷺ came for the campaign of Banul-Muṣṭaliq, 'I saw in my dream that the moon arose in Yathrib and it

(1) For fuller explanation of the contract of *kitābah*, see volume 6, pp.426-427 of this book under the commentary of Sūrah 24:33. (Muḥammad Taqī Usmani)

came and fell in my lap. I did not narrate this dream to anyone at that time. Now I have seen its interpretation with my own eyes.'

She was the daughter of the leader of her nation. When she became one of the wives of the Holy Prophet ﷺ, it exerted a great influence on the entire tribe. One advantage that accrued to all women captured with her was that all of them were emancipated. They were relatives of the Mother of the Faithful. The Muslims set free all slave-girls related to her when they came to know of her joining the rank of the Mother of the Faithful. They felt that it is disrespectful to keep any of her relatives as a slave-girl. About one hundred of them were emancipated with her. Her father saw a miracle of the Holy Prophet ﷺ and embraced Islam.

### **The Above Story Imparts Guiding Principles on Important Issues**

The circumstances, under which Sūrah Al-Munāfiqūn was revealed, indeed help us understand the basic interpretation of the Sūrah. Additionally, they bring out some important guiding principles related to moral or ethical, political and social issues. That is why the full story has been fully recounted here. The guiding principles derived from this story are given below:

**The Foundation Stone of Islamic Polity: Establishment of Islamic Brotherhood which Aims at Ending Colour, Racial and Linguistic Discriminations, and Indigenous-Alien Prejudices**

The episode of the dispute that broke out between an Emigrant and a Helper, and each side calling their fellow-Emigrants and their fellow-Helpers respectively for help was the icon of paganism which the Holy Prophet ﷺ destroyed. He established the principle that all believers are brothers, regardless of their race, colour, language, or nationality. The bond of brotherhood the Holy Prophet ﷺ established between the Refugees and the Helpers had made them like real brothers. It is, however, the ancient Satanic network to get people involved in mutual dispute and quarrel on the basis of nationality, race, language, colour and regionalism. Satan calls for mutual co-operation and help on this basis alone. This necessarily results in blocking out the Islamic concept of mutual co-operation which is based on Truth, justice, fair play and equity *vis-à-vis* the un-Islamic co-operation based on race and nationalism taken place. In this way, the Satan causes friction among Muslims. In this

instance also a similar situation would have developed if the Holy Prophet ﷺ did not arrive on the scene in time and quell the dispute and said to them that it was the stinking slogan of paganism and that they should give it up. He re-established them on the Qur'ānic principle of mutual co-operation *تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ* (And help each other in righteousness and piety, and do not help each other in sin and aggression...5:2) In other words, the standard for Muslims to help others or to receive help from others is good will, justice, fair play and equity. They should co-operate mutually on this basis, even though the others may belong to another race, ethnic group, or to another region. They should not unite in one conjoint to co-operate in sin and injustice, even though he may be father or brother. This is the just and rational foundation which Islam has laid, and the Messenger of Allah ﷺ himself took care of this every step of the way and commanded everyone to follow the principle. In his Farewell Address, he said that all customs of paganism are trampled under his feet. The idols of discrimination of Arab-non-Arab, white-black and indigenou- aliens have been broken. Islamic principle of mutual help and co-operation is Truth and justice. All should apply it.

Another lesson that stems from this story is that the enemies of Islam since time immemorial use nationalism and regionalism to cause friction, and break up the Muslim Community. Whenever the opportunity arises, they split them up.

Alas, the Muslims have long forgotten this lesson, and the enemies have once more set up the same Satanic network to break up Islamic unity. The Muslims all over the world have put the religion and the religious principles into oblivion. As a result, they have become victims of civil wars. Their united front to fight disbelief has been smashed. The Muslim world is divided not only into Arabs and non-Arabs, but further divided into Egyptian, Syrian, Hījāzī and Yemeni. In the Indo-Pak sub-continent, the Punjabis, Bengalis, Sindhis, Hindis, Pathans and Balochis are victims of mutual differences. To Allah we direct our complaint! The enemies of Islam are toying with our differences. As a result, they are overcoming us in all fields, and we are defeated everywhere. We have developed a slavish mentality and are forced to take refuge in them. Even today we can see with our open eyes Divine

help and assistance coming to us, provided we adopt the Qur'ānic principles and the guidance of Allah's Messenger ﷺ; provided we adhere to a strong Islamic brotherhood instead of showing a slavish devotion to the lifestyle of others; and provided we break down the idols of colour, race, language and region.

### **The Noble Companions' Unparalleled Adherence to Islamic Principles and their Lofty Station**

This incident further shows that though the Satan made some people raise the slogan of paganism temporarily, the ʿImān was so engrossed in their hearts that the slightest admonition was sufficient to jolt them into repenting. They had such a high degree of love and reverence for Allah and His Messenger ﷺ that no relationship and sense of nationality could act as a barrier against it. An eloquent testimony of that is contained in the statement of Zaid Ibn Arqam ؓ. He himself was a member of the tribe of Khazraj and Ibn Ubayy was the leader of that tribe, and the former loved and venerated the latter most dearly, but he could not tolerate the provocative words uttered against the Refugee Muslims and Allah's Messenger ﷺ by his leader, and he made a blunt reply then and there. Then he went up to Allah's Messenger ﷺ and complained to him about the hypocrite. The tribal-worshippers of the present age would never have dared to take the complaint of their leaders to the Holy Prophet ﷺ.

The attitude of Ibn Ubayy's son 'Abdullah in this incident makes it crystal clear that his real love and veneration was dedicated to Allah and His Messenger ﷺ. When he heard him utter words against them, he went to Allah's Messenger ﷺ and sought his consent to cut off his father's head. When the Holy Prophet ﷺ did not permit him, he made his father's mount sit, when he approached Madīnah, blocked his way and forced him to admit that the Messenger of Allah ﷺ is 'the most honourable' and that he himself is 'the meanest one'. He did not open the way for his father before the Holy Prophet's ﷺ permission.

Besides, the idols of nation-worship and land-worship were broken to pieces in the battles of Badr, Uḥud and Aḥzāb, which proved that all Muslims are brothers, no matter which nationality, country, colour or language group they belong to. Anyone who does not believe in Allah and His Messenger ﷺ is an enemy, even though he may be his own real

brother or father.

هزار خویش که بیگانه از خدا باشد.....فدائے يك تن بیگانه كآشنا باشد

Thousands of relatives who are alien to Allah

May be sacrificed to an alien who is faithful to Allah.

### **Taking Care of General Welfare of Muslims: Protecting them from Misunderstanding**

Another point illustrated by this incident is that an act which is permissible in itself should be avoided if it may create a misunderstanding in the mind of a Muslim, or may provide an opportunity for the enemies to spread misunderstanding among them. Thus, despite the fact that Ibn Ubayy's hypocrisy was exposed openly, the Messenger of Allah ﷺ did not permit Sayyidnā 'Umar ؓ to behead him when he sought his permission, because the enemies could create misunderstanding in the public minds that Muḥammad ﷺ killed his own Comrades. But it should be noted that, as other traditions prove, such acts may be abandoned only when they are not from the basic objectives of Shari'ah, though they may be laudable. As for the basic objectives of Shari'ah, they cannot be abandoned for such an apprehension. Instead, attempts must be made to remove the danger and do the work dictated by the objectives of Shari'ah.

Let us now study some specific sentences of the Sūrah:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ (And when it is said to them, "Come on, and Allah's Messenger will pray for your forgiveness"...63:5) When this Sūrah exposed the false oaths of 'Abdullah Ibn Ubayy, the leader of the hypocrites, people went up to him to advise him to approach the Holy Prophet ﷺ and admit his guilt. They said that he has still time to request the Holy Messenger ﷺ to pray to Allah to forgive him. To this, he responded by turning his head around and saying arrogantly: "I believed when you asked me to believe; I paid *Zakāh* when you asked to; and now the only thing left is for you to ask me to prostrate to Muḥammad ﷺ." The above verses were revealed on this occasion, which make plain that he has no faith, and therefore asking forgiveness for him cannot benefit him in any way.

Ibn Ubayy, after this incident, returned to Madīnah, lived for a few days, and died soon thereafter. [Mazḥarī].

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفُسُوا (They are the ones who say, "Do not spend on those who are with Allah's Messenger, so that they disperse...63:7) This verse points out to the foolish statement that Ibn Ubayy had made at the time of the dispute between Jahjāh, the Emigrant, and Sinān, the Helper. Allah Ta'ālā has responded to it that these foolish people have presumed that the Emigrants need their donations and they are their sustainers, while all treasures of heavens and the earth belong to Allah. If He wills, He can provide to them everything without any contribution from their side. Since the statement made by Ibn Ubayy was an evidence of his foolishness, the Holy Qur'ān states: لَا يَفْقَهُونَ "...but the hypocrites do not understand [7]."

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ (They say, "If we return to Madīnah, the more honourable ones will drive out the meaner ones from there."...63:8) This too is the statement of Ibn Ubayy, the hypocrite. Although the words used by him were ambiguous, the intention was clear. He termed himself and the natives of Madīnah as 'honourable' and the Holy Prophet ﷺ and the Emigrant Companions as (God forbid!) the 'meanest'. He thus provoked the Helpers of Madīnah against the Emigrants that the former should drive out the latter from their city. In answer to this, Allah recoiled his boastful statement against himself by pointing out that if those who are really 'honourable' drive out those who are really the 'meanest', it will go against themselves, because all honour belongs to Him, His Messenger and the believers. The hypocrites, however, are unaware of this because of their ignorance. The concluding phrase of this verse is لَا يَعْلَمُونَ "...but the hypocrites do not know. [8]' This may be contrasted with the concluding phrase of verse لَا يَفْقَهُونَ 'but they do not understand'. The reason for the distinction between 'do not understand' and 'do not know' is as follows: If a person thinks that he is the provider of others, this is completely irrational. This is the sign of his foolishness. Honour and dishonour, on the other hand, can fall to anyone's lot. Therefore, if he errs in his judgement, this is ignorance of facts or true state of affairs. Thus we have here لَا يَعْلَمُونَ '...but the hypocrites do not know. [8]'

### Verses 9 - 11

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

وَمَنْ يَفْعَلْ ذَلِكَ فَاُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾ وَاَنْفِقُوا مِنْ مَّا رَزَقْنٰكُمْ مِنْ قَبْلِ اَنْ يَّاتِيَ اَحَدُكُمْ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا اٰخِرْتَنِيْ اِلَى اَجَلٍ قَرِيْبٍ ۙ فَاَصَدَّقَ وَاَكُنْ مِنَ الصّٰلِحِيْنَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۗ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾

**O those who believe, your riches and your children must not divert you from the remembrance of Allah. And those who do that are the losers. [9] And spend out of what We have given to you before death overtakes one of you and he says, "My Lord, would you not respite me to a near term, and I will pay *ṣadaqah* (alms) and will become one of the righteous." [10] And Allah will never respite anyone, once his appointed time will come. And Allah is All-Aware of what you do. [11]**

## Commentary

### Linkage between Sections [1] and [2]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَلْهٰكُمْ اَمْوَالُكُمْ وَّلَا اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ

O those who believe, your riches and your children must not divert you from the remembrance of Allah. (63:9)

The preceding section dealt with the hypocrites, their false oaths and their conspiracies. In sum, their nefarious activities were based on their excessive love for the worldly gains. They outwardly claimed to be Muslims, so that they might not suffer loss at the hands of the sincere Muslims, and might share the spoils of war with them. One of the consequences of this mentality was their design to stop spending on the Emigrant Companions. Now, this second section addresses the sincere and faithful believers, and warns them against being intoxicated with the love of this world, as the hypocrites foolishly did. There are two major objects in this world that divert a person from the remembrance of Allah: [1] wealth; and [2] children. Therefore, these two things have been named in particular. Otherwise, it refers to all the means of enjoyments in the world. The import of the verse is that love of wealth and children to some extent is not bad. Being engaged with them to a certain degree is not only permissible but also obligatory. But there is a dividing line between permissible and impermissible love that must always be borne in mind.

The criterion is that this love must not deviate one from Allah's remembrance. The word *dhikr* (remembrance) in this context has been variously interpreted by different commentators. Some say it refers to the five daily prayers, while others say it refers to Zakāh or Ḥajj. Some refer it to the Qur'an. Hasan Baṣrī expresses the view that the word *dhikr* here refers to all forms of obedience and worship. This is the most comprehensive interpretation. [Qurṭubī]

In short, we are permitted to be involved in the material wealth up to the degree that it does not divert us from Allah's obedience. If one becomes engrossed in the material wealth or become absorbed in the forbidden or abominable things, which divert him from our duties and obligations towards Allah, the sentence "أُولَئِكَ هُمُ الْخٰسِرُونَ" "...they are the losers" will apply, because he has sold the great and eternal reward of the Hereafter for the petty and perishable enjoyment of this world. What loss could be greater than this!

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ (And spend out of what We have given to you before death comes to one of you...63:10) 'Coming of death' in this verse refers to 'witnessing the signs of death'. The verse exhorts the believers to make the best of their opportunities to spend in the way of Allah, in the state of good health and strength, before the signs of death appear, and thus they should have their degrees of rank elevated in the Hereafter. Once death overtakes them, the opportunity to spend will be lost, and the wealth will be of no use. Earlier on it was learned that the word *dhikr* (remembrance of Allah) refers to all forms of obedience and following the dictates of Shari'ah, which include spending wealth as due. Despite that, spending wealth on this occasion has been mentioned separately. There may be two reasons for it: Firstly, one of the major objects that divert man from acting upon the sacred laws of Shari'ah is wealth. Therefore, spending wealth, in the form of Zakāh, 'Ushr, Ḥajj and so on, is specifically mentioned. Secondly, when a person sees the signs of death, it is not in his power to perform his missed prayers, or his missed Ḥajj, Ramaḍān fasts. However, the wealth is in front of him, and he is sure that soon it will slip out of his hand. So he may spend the wealth to compensate his shortfalls in worship and so attain salvation from such shortcomings. Furthermore, charity [*ṣadaqah*] is efficacious in averting calamities and punishment.

Ṣaḥīḥ of Bukhārī and Muslim record on the authority of Sayyidnā Abū Hurairah رضي الله عنه that a person asked the Messenger of Allah ﷺ: "Which *ṣadaqah* attracts most reward?" The Messenger of Allah ﷺ replied: "To spend in Allah's way when a person is in a state of good health, and yet he fears, in view of future needs, that if he spends the wealth he may become poor." Then he continued: "Do not delay spending in Allah's way until such time when your death reaches your throat, and at that moment you instruct (your heirs), 'Give this much to so-and-so and give this much for such and such work.'"

فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ (...and he says, "My Lord, would you not respite me to a near term, and I will pay *ṣadaqah* (alms) and will become one of the righteous....63:10) Sayyidnā Ibn ‘Abbās رضي الله عنه says, in the interpretation of this verse, that if *Zakāh* was due on a person and he failed to pay it, and *Hajj* was obligatory and he failed to perform it, he will express this desire when death approaches him. He will want a little more time so that he can give *ṣadaqah* and أَكُنْ مِنَ الصَّالِحِينَ 'become one of the righteous' [10] In other words, he will also desire that he is given a little more time so that he may act righteously by fulfilling his obligations that he has missed out and repent and ask pardon for the forbidden and abominable acts he might have indulged in. But Allah makes it clear in the next verse that once his time has come, He will not give any more time to anyone. This desire at that stage is futile.

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Munāfiqūn**  
**Ends here**

# Sūrah At-Taghābun

## (Loss and Gain)

This Sūrah is Madanī, and it has 18 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 10

يَسْبَحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۗ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كٰفِرٌ  
وَمِنْكُمْ مُّؤْمِنٌ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢﴾ خَلَقَ السَّمٰوٰتِ  
وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ وَالِيْهِ الْمَصِيْرُ ﴿٣﴾  
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۗ وَاللّٰهُ  
عَلِيْمٌۢ بِذٰتِ الصُّدُوْرِ ﴿٤﴾ اَلَمْ يٰتِكُمْ نَبَا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ  
فَدٰقُوْا وَّبٰلْ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٥﴾ ذٰلِكَ بِاَنَّهُ كَانَتْ تٰتِيْهِمْ  
رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْا اَبْسَرُ يَّهْدُوْنَنا ۗ فَكَفَرُوْا وَتَوَلَّوْا وَاسْتَعْنٰى اللّٰهُ  
وَاللّٰهُ عِنِّيْ حَمِيْدٌ ﴿٦﴾ زَعَمَ الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يُعٰثُوْا ۗ قُلْ بَلٰى  
وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّوْنَ بِمَا عَمَلْتُمْ ۗ وَذٰلِكَ عَلٰى اللّٰهِ يَسِيْرٌ ﴿٧﴾  
فَامِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرِ الَّذِيْ اَنْزَلْنَا ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ  
﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغٰبِنِ ۗ وَمَنْ يُؤْمِنْ

بِاللَّهِ وَيَعْمَلُ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ  
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ  
الْمَصِيرُ ﴿١٠﴾

Allah's purity is pronounced by all that is in the heavens and all that is in the earth. To Him belongs the kingdom, and for Him is all praise, and He is powerful over every thing. [1] He is the One who created you, then some of you are disbelievers, and some of you are believers. And Allah is Watchful of what you do. [2] He has created the heavens and the earth with truth, and shaped your figures, and made your figures good, and to Him is the final return. [3] He knows all that is in the heavens and the earth, and He knows whatever you conceal and whatever you reveal. And Allah is All-Aware of what lies in the hearts. [4] Did the news of those people not come to you who disbelieved earlier, and tasted (in this world) the evil consequence of their conduct, and for them (in the Hereafter) there is a painful punishment? [5] That is because their messengers used to bring them clear proofs, but they said, "Shall some mortals give us guidance?" Thus they disbelieved and turned away, and Allah did not care. And Allah is All-Independent, Ever-Praised. [6] The disbelievers claim that they will never be raised again (after death). Say, "Why not? By my Lord, you will be raised again, then you will be told about what you did. And that is easy for Allah." [7] So, believe in Allah and His Messenger, and in the light We have sent down. And Allah is All-Aware of what you do. [8] (Be mindful of) the day He will gather you for the Day of Gathering. That will be the Day of loss and gain. And whoever believes in Allah, and does righteously, He will write off his evil deeds, and will admit him to gardens beneath which rivers flow, where they will live forever. That is the great achievement. [9] And those who disbelieve and reject Our signs—they are the people of the Fire. And it is an evil place to return. [10]

### Commentary

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ (He is the One who created you, then

some of you are disbelievers, and some of you are believers...64:2) In the phrase *fa-minikum*, the particle 'fa' [translated here as 'then'] denotes 'one thing happening after another'. In this instance, the phrase '*khalāqakum*' [created you] indicates that at the inception of creation there were no unbelievers [*kāfirs*]. Human beings were, subsequently, divided into believers and non-believers by their own free will and choice with which Allah has invested them. They are rewarded or punished on account of exercising the free will and choice. A Prophetic Tradition states: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ (Everyone is born a Muslim, but his parents make him a Jew, a Christian...) [Qurṭubī].

### Two Nations Theory

The Holy Qur'ān has divided mankind here into two groups: a believing group and a non-believing one. This indicates that the children of 'Ādam عليه السلام is one single brotherhood, and all human beings are members of this brotherhood. *Kufr* [unbelief] is the only dividing line that severs relationship with this brotherhood and creates another group. He who becomes a *Kāfir* has severed the relationship of human brotherhood. Thus group-formation can only take place on the basis of 'Īmān and *Kufr*. Neither colour nor language, neither lineage nor family, neither land, territory or geographical region can divide human brotherhood into rival groups. The offspring of one father may live in different cities, or use different languages, or have different colours, but it does not divide them into different groups. Despite differences of colour, language, country or territory, they are members of the same brotherhood. No sane person will ever regard them as different groups.

In the Days of Ignorance, ethnicity and tribal divisions had become the basis of factionalism, but the Messenger of Allah ﷺ broke down these idols, which they pursued. By the express text of the Holy Qur'ān إِنَّمَا 'الْمُؤْمِنُونَ إِخْوَةٌ' 'All believers are but brothers' irrespective of their country or territory, their colour or family, or their language. They all belong to one brotherhood. So likewise, the non-believers, in the sight of Islam, belong to a single community.

The above verse also bears evidence to the fact that Allah has divided all mankind into two groups - the believers and the non-believers. The variety of languages and colours, according to the Qur'ān, is no doubt a sign of the perfect power of Allah, and having many socio-economic

benefits, it is a great blessing, but it is not permitted to use it as the basis of factionalism or group-formation among mankind.

Moreover, the binary division of mankind on the basis of *'Imān* and *Kufr* is a matter of free will and choice. Both *'Imān* and *Kufr* may be adopted by one's free will. If a person chooses out of his own free will to abandon his group and join another, he can do it very easily: He may give up his articles of faith, choose another faith and thus join the other group. On the other hand, the affiliations of race, lineage, colour, language or territory are not within the power or control of anyone. No one can change his affiliation with his race, colour or language.

It was this Islamic brotherhood that, in a short span of time, joined uncountable members of believers in a single string, from east to west, north to south, white and black, and Arabs and non-Arabs, whose might and power could not be resisted by the nations of the world, and therefore they revived once again the idols that were shattered by the Messenger of Allah ﷺ and Islam. They partitioned the one mighty *ummah* of Muslims into small bits and pieces of nations based on territory, homeland, language and colour, race and lineage, and caused them to collide with one another. This cleared the way for the enemies of Islam to attack, the consequences of which are visible to every eye today. The Muslims of east and west were one nation and one heart, but are now divided into small groups fighting one another. As against this, the Satanic forces of *Kufr*, despite mutual disagreements, look like a united force against the Muslims.

وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ (...and shaped your figures, and made your figures good...64:3) Shaping the figures of the creatures is one of the exclusive attributes of Allah, That is why *Al-Musawwiru* [the Shaper] is one of His attributive names. If we analyze or look carefully into the universe, there are several classes of things. Each class has several species and each species has several sexes. Each sex has billions of members. No single shape ever resembles another shape. Among humankind, for instance, on account of differences of country or territory, or differences of stock and nations, there is clear distinction in the shapes and faces of individuals. The face and shape of each individual is so amazingly unique and that it baffles the human imagination. The human face is no more than six to seven square inches, and there are uncountable faces of the same type,

and yet one face does not look exactly like the other one so that distinguishing one from the other would be difficult. The present verse mentions figure-making as one of the Divine blessings and immediately thereafter it goes on to say *فَأَحْسَنَ صُورَكُمْ* (and made your figures good). In the entire universe, Allah made the human shape the most beautiful. No matter how ugly a man or an individual might seem in his community, he is still beautiful in his own right, relative to the shapes of all other non-human creatures.

*فَقَالُوا أَبَشَرٌ يَهْدُونَنَا* (...but they said, "Shall some mortals give us guidance?...64:6) Though the word *bashar* [mortal(s)] is singular, but in meaning it is plural. Therefore, the verb *يَهْدُونَنَا* 'give us guidance' is plural. All unbelievers held the notion that prophets and messengers cannot be human beings. The Qur'an has time and again falsified and refuted this notion of the unbelievers. Alas, there is also a group of Muslims who denies the mortality of the Allah's Messenger. They need to think in which direction they are moving. His mortality is not contradictory to his prophet-hood, nor is it incompatible with his high station of messenger-ship, nor is his being a Messenger inconsistent with his being a *Nūr* (light). He is *Nūr* (light) as well as a mortal. It is a false analogy to compare his light with that of a lamp or of the sun or the moon.

*فَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا* (So, believe in Allah and His Messenger, and in the light We have sent down...64:8) The word *Nūr* [light] in this context refers to the Qur'an. 'Light' fulfils two functions: In the first place it is itself luminous and in the second place it makes other things luminous and bright. The Qur'an, on account of its miraculous nature, is itself luminous, and it illuminates what pleases or displeases Allah, the sacred laws, injunctions and commands, and the realities of the Hereafter, which human beings ought to know.

### **The Reason Why the Day of Gathering is called the Day of Loss and Gain**

*يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ* ([Be mindful of] the day when He will gather you for the Day of Gathering. That will be the Day of loss and gain...64:9) 'The Day of Gathering' and 'The Day of Loss and Gain' are both the names of the Day of Judgement. The reason why that day is called 'The Day of Gathering' is quite obvious. On that day all creations, the earlier generations as well as the later generations, will be brought

together to give account of their deeds and for reward and punishment. The reason for calling the day as 'The Day of Loss and Gain' is because the word *taghābun* is derived from *ghabn* which means 'loss'. Financial loss as well as mental deficiency is referred to as *ghabn*. Imām Rāghib Iṣfahānī in his *Mufradā-ul-Qur'ān* says that when the word refers to financial loss, it is expressed in the passive voice thus *ghubina fulānun* 'so-and-so suffered financial loss' When one wants to say that 'he was or became deficient in his opinion or judgement', one would express it thus *ghabina* from the trilateral verb form, the second radical being vowelled with *kasrah* [-i-] on the measure of *sami'a*. The word *taghābun* is a two-way process and signifies 'mutuality of actions', where two parties mutually cause loss to each other, or they make manifest each other's loss. In the context of this verse, however, it is one-sided or one-way process of making manifest of non-believer's loss. The latter sense is also its recognized use. 'The Day of Loss and Gain' is so called because, according to authentic Traditions, Allah has created two abodes for everyone in the Hereafter\_\_one in Hell and another in Paradise. Before admitting the righteous believers to Paradise, they will be shown the abode in Hell, which they would have received if they failed to believe and act righteously, so that they may appreciate their abode in Paradise more highly and thank Allah more profoundly. On the other hand, the non-believers will be shown their abode in Paradise, which they would have received had they believed and acted righteously, so that they may regret more bitterly and be more remorseful. These narratives also tell us that the abodes in Paradise that were prepared for the non-believers will be given to the believers in Paradise, and the abodes in Hell that were prepared for the believers will be given to the non-believers in Hell. These Traditions are elaborately recorded in the two Ṣaḥīḥs and other collections of Traditions. When the inmates of Paradise will attain the places originally prepared for the disbelievers, the latter will realize what they have lost and what they have gained.

Ṣaḥīḥ Muslim, Tirmidhī and others record on the authority of Sayyidnā Abū Hurairah ؓ that the Messenger of Allah ﷺ asked the noble Companions: "Do you know who is a pauper?" They replied: "One who has no possessions." The Messenger ﷺ said that a pauper in my community is one who will come on the Day of Judgement with a heap of

righteous deeds, such as prayers, fasting, alms-giving and so on, but he might have reviled someone in the world, or he might have slandered another person, or he might have killed or murdered some other person, and he might have taken away someone's property unlawfully. All these people will gather around him and demand their rights. One will take away his prayers, another will snatch away his fasts, someone will take away his alms and a third person will carry away his other good deeds. When all his good deeds would be exhausted, the sins of the oppressed will be loaded on the oppressor, and in this way the score will be settled. Consequently, he will be pushed into the Fire of Hell. [Maḏharī].

It is recorded in the Ṣaḥīḥ of Bukhārī that the Holy Prophet ﷺ has said, "Whoever has an obligation towards someone should discharge it or ask his obligor to forgive it here in this world. Otherwise, he will have no dirhams or dinars (money) there in the Hereafter to set off his liabilities. The obligors will be given the good deeds of the debtor in lieu of their unfulfilled rights. When his good deeds will be exhausted, the sins of the oppressed will be added to the account of the oppressor."

Sayyidnā Ibn 'Abbās ؓ and other leading authorities on Tafsīr have given the foregoing reason for naming the Day of Judgement as 'The Day of Loss and Gain'. Other authorities express the view that the grief of loss will not only be felt by the miserable non-believers, but also by the righteous believers. The latter will feel a sense of loss in that they will bitterly regret that they wasted much of their time in life and failed to carry out more good deeds, so as to attain more blessings and favours in Paradise, as is stated in a Prophetic Tradition.

مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةٌ يَوْمَ الْقِيَامَةِ

(He who sits in an assembly and does not remember Allah in the entire session, this assembly will be a source of bitter regret for him.)

Qurtubī writes that on that Day every believer will feel a sense of loss on account of shortcomings in the fulfillment of his duties and obligations in life. Naming the Judgement Day as the 'Day of Loss and Gain' is like its being named as 'The Day of (Bitter) Regret' in Sūrah Maryam, thus وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ when the affair will be resolved...19:39) Rūḥ-ul-Ma'ānī interprets this

verse as implying that on that day the unjust and unrighteous people will bitterly regret their shortcomings, and the righteous believers will regret their shortcomings in the performance of their righteous deeds. In this way, everyone on the Day of Judgement will regret and have a feeling of loss at his shortcomings. Therefore, this day is named as the 'Day of Loss and Gain'.

### Verses 11 - 18

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَ أَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

And no calamity befalls (one), but with the leave of Allah. And whoever believes in Allah, He guides his heart. And Allah is All-Knowing about every thing. [11] And obey Allah, and obey the Messenger. But if you turn away, then Our Messenger has only to convey the message clearly. [12] Allah is such that there is no god but He. And in Allah alone the believers must place their trust. [13] O those who believe, among your wives and your children there are some enemies for you, so beware of them. And if you forgive and overlook and pardon, then Allah is Most-Forgiving, Very-Merciful. [14]

Your riches and your children are but a trial. As for Allah, with Him is a great reward. [15] So, observe *taqwā* (total obedience to Allah in awe of Him) as far as you can, and listen and obey, and spend (in Allah's way), it being good for you. And those who are saved from the greed of their souls are the successful. [16] If you advance a good loan to Allah, He will multiply it for you, and will forgive you. And Allah is Appreciative, Forbearing, [17] the Knower of the unseen and the seen, the All-Mighty, the All-Wise. [18]

### Commentary

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ط وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ لَهُهُ (And no calamity befalls [one], but with the leave of Allah. And whoever believes in Allah, He guides his heart...64:11) In other words, it is a reality that not even a particle can move without the Divine will. Without the will of Allah no one can harm or benefit anyone. If a person does not believe in Allah and the Divine destination, he would not have any means of comforting himself when a calamity befalls him. He receives it with despair, and gropes for means of alleviating it. A believer, on the other hand, who reposes his faith in Divine will and destination is guided by Allah, and his heart is filled with peace and tranquility. Allah will guide his heart to certainty of faith. Therefore, he will know with certainty that whatever difficulty afflicts him could never have missed him, and whatever adversity has missed him could never have afflicted him. As a result of this belief, he is promised a reward in the Hereafter, which he keeps in view all the time. This strong belief in the promise of a reward in the Hereafter alleviates the worst calamity of this world.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ (O those who believe, among your wives and your children there are some enemies for you, so beware of them...64:14) Tirmidhī, Ḥākim and others have recorded, with authentic chain of transmitters, on the authority of Sayyidnā Ibn ‘Abbās رضي الله عنه, that this verse was revealed regarding those Muslims who embraced Islam in Makkah after the migration of the Holy Prophet ﷺ to Madīnah. They intended to migrate to Madīnah and join the Holy Prophet ﷺ, but their wives and children refused to allow them. [Rūh] This was the time when it was compulsory for every Muslim to migrate from Makkah. Therefore, the wives and children who stood in way of loyalty and obedience to Divine laws are referred to as their enemies, and it was

emphasized that they should beware of them, because none can be greater enemy than one who involves a person in the eternal punishment and everlasting Fire of Hell. 'Aṭā' Ibn Rabāḥ reports that this verse was revealed in connection with 'Auf Ibn Mālik Ashja'ī ؓ. He was in Madīnah. Whenever the occasion arose to go to war or *jihād* and he would intend to participate in the *jihād*, his wife and children would complain: "In whose care are you leaving us?" He would be influenced by their complaint and change his mind. [Rūḥ and Ibn Kathīr]

These two narratives are not in conflict with each other. Both narratives, in their own right, can be the cause of revelation, because wife and children that stand in the way of obeying Allah's laws, whether migration or *Jihād*, they become the enemies of Allah.

وَإِنْ تَغْفُوا وَتَصْفَحُوا وَتَتَّعَفَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (And if you forgive and overlook and pardon, then Allah is Most-Forgiving, Very-Merciful...64:14) The Muslims who were warned by the previous verse that their wives and children were their enemies, decided that they would treat their family members harshly. On that occasion, this part of the verse was revealed. The verse purports to say that 'although your wives and children behaved like enemies and stood in your way to perform your duty towards Allah, do not treat them harshly and mercilessly, but rather treat them politely and leniently. This is better for you because Allah loves forgiving and showing mercy.'

## Ruling

Scholars have deduced from the above verse that if the family members do anything in violation of the sacred laws, it is not appropriate to be disappointed with them totally, or to be hostile towards them, or to hate or curse them. [Rūḥ]

## Wealth and Children are a Trial

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ (Your riches and your children are but a trial...64:15) The word *fitnah* means 'test or trial'. The purport of the verse is to say that Allah tests man by means of his wealth and children as to whether he is so much engrossed in the love of wealth and children as to become heedless of Divine laws and injunctions, or he maintains his love for them within limits and remains heedful of his duties and obligations towards Allah.

The truth of the matter is that the love of wealth and children is a great trial for man. He mostly commits sins for their love, especially when he indulges in earning livelihood through unlawful means. According to a *ḥadīth*, some people will be brought on the Day of Judgment, and the people will look at him and say *أَكَلَ عِيَالَهُ حَسَنَاتِهِ* (His family ate up his good deeds.) [Rūḥ]. In another narration, the Holy Prophet ﷺ, referring to the children, said: *مَبْخَلَةٌ مَّجْنُونَةٌ* (They are the cause of one's miserliness and cowardice.) It means that on account of their love, man fails to spend in Allah's way, and on account of their love he fails to participate in Jihād. Some righteous elders have said, *أَلْعِيَالُ سُوسُ الطَّاعَاتِ* (Family is the weevil of obedience". A weevil is a small beetle that feeds on grain and seeds and destroys crops. Likewise, a family feeds on man's good deeds and destroys them.

*فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ* (So, observe *taqwā* [total obedience to Allah in awe of Him] as far as you can...64:16) When the verse *إِتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ* (...Observe *taqwā* as is His due...3:102] was revealed, the blessed Companions felt it very difficult, because it was impossible for anyone to observe *taqwā* of Allah 'as is due to Him'. On that occasion, the present verse was revealed which clarified that no imposition is made on man more than he can bear. *Taqwā* too must be observed as far as it is possible for man to observe. If a person tries to obey Allah totally in awe of Him, that will be sufficient in fulfilling Allah's due. [Rūḥ - condensed]

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah At-Taghābun**  
**Ends here**

## Sūrah Aṭ-Ṭalāq (The Divorce)

This Sūrah is Madanī, and it has 12 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 7

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ  
وَاتَّقُوا اللَّهَ رَبَّكُمْ ۚ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ  
يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ  
فَقَدْ ظَلَمَ نَفْسَهُ ۗ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾  
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْفَارِقُوهُنَّ بِمَعْرُوفٍ  
وَأَشْهِدُوا ذَوْيَ عَدْلِ مِّنْكُمْ وَاقِيمُوا الشَّهَادَةَ لِلَّهِ ۗ ذَلِكَ يُوعِظُ بِهِ  
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا  
﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ  
حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾  
وَالَّذِي يَمَسُّنَ مِنَ الْمَحِيضِ مِنْ نِّسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ  
أَشْهُرٍ وَالَّذِي لَمْ يَحْضَنْ ۗ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ  
حَمْلَهُنَّ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَلِكَ أَمْرُ اللَّهِ  
أَنْزَلَهُ إِلَيْكُمْ ۗ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا  
 عَلَيْهِنَّ ۗ وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ  
 حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۗ وَاتَّمِرُوا بَيْنَكُمْ  
 بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمْ فَمُتْرَضِعُ لَهٗ، أُخْرَىٰ ﴿٦﴾ لِيُنْفِقَ ذُو سَعَةٍ  
 مِّنْ سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۗ لَا يَكْلِفُ  
 اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا ۗ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

O prophet, when you people divorce women, divorce them at a time when the period of 'iddah may start.<sup>1</sup> And count the period of 'iddah, and fear Allah, your Lord. Do not expel them from their houses, nor should they go out, unless they come up with a clearly shameless act. And these are the limits prescribed by Allah. And whoever exceeds the limits prescribed by Allah wrongs his own self. You do not know (what will happen in future); it may be that Allah brings about a new situation thereafter. [1] So, when they (the divorced women) have (almost) reached their term, then either retain them with fairness, or part with them with fairness. And make two just men from among you witnesses (of your either decision). And (O witnesses,) keep your testimony upright for the sake of Allah. That is what anyone who believes in Allah and the Last Day is exhorted to do. And whoever fears Allah, for him Allah brings forth a way out, [2] and gives him provision (of his needs) from where he does not even imagine. And whoever places his trust in Allah, He is sufficient for him. Surely Allah is to accomplish His purpose. Allah has set a measure for every thing. [3] And those women from among you who have despaired of (further) menstruation, if you are in doubt, their 'iddah is three months, as well as of those who have

(1) 'iddah means the waiting period prescribed for a divorced woman before she can marry another man. In the case of a divorcee, it is three periods of menstruation. The verse indicates that divorce should be given during *tuhr* (when the woman is not in her menstruation period), so that 'iddah may start from her immediate menstruation period. Conversely, if she is divorced during menses, 'iddah will start from the next menses period, and she will have to wait for long time before her 'iddah may start. (Muhammad Taqi Usmani)

not yet menstruated. As for those having pregnancy, their term (of '*iddah* ') is that they give birth to their child. And whoever fears Allah, He brings about ease for him in his affair. [4] This is the command of Allah that He has sent down to you. And whoever fears Allah, He will write off his evil deeds, and will give him a huge reward. [5] Provide them (the divorced women) residence from where you reside according to your means, and do not hurt them to straiten (life) for them. And if they are pregnant, spend on them till they give birth to their child. Then if they suckle the child for you, give them their fees, and consult each other (for determining the fee) with fairness, and if you have a deadlock between you, then another woman will suckle him. [6] A man of vast means should spend according to his vast means. And anyone whose sustenance is limited should spend from whatever Allah has given to him. Allah makes no one liable beyond what He has given to him. Allah will soon bring ease after a difficulty. [7]

## Commentary

### The Status of Marriage and Divorce in Shari'ah: The Wise Legal Framework

In Ma'āriful Qur'ān, Volume [1], p 573, in Sūrah Al-Baqarah, full details of the subject under similar heading are given. The gist of the matter is that marriage and divorce in any given religion is not like a mutual transaction or contract similar to transactions in buying and selling or in loans and repayments, which the contracting parties may conclude as they wish. In all ages there has always been a consensus among followers of all religions that these contracts have a special sacred nature, far above ordinary contracts. Marriage and divorce must, of necessity, follow the sacred laws. The People of the Book, Jews and Christians, have a celestial religion and a heavenly book. Despite countless changes and distortions, they still retain the religious value of marriage, consider it sacrosanct and are unwilling to change its ceremonial rites. They maintain that traditional restrictions are binding. Idol-worshippers, who do not have any celestial book or religion, but do believe in the Supreme Being, like Hindus, Aryahs, Sikhs, Magi, Fire-worshippers and star-worshippers, all believe in the sacred nature of marriage and divorce and feel bound to fulfil their religious rites when

getting married. All family laws are based on these principles of the various religions.

Only the atheistic group, which rejects outright the existence of God or does not see the need for a religion, feel that marriage and divorce are like any other commercial transaction like 'hiring contract'. The purpose of marriage is no more than gratification of one's carnal desires. Alas, this theory seems to be gaining momentum throughout the world nowadays, which has made man to join the beastly queue. To Allah we belong and to Him we direct our complaint!

The sacred law of Islam is a complete and chaste system of life. Islam has not treated marriage as a civil contract only, but has endowed it with the status of a kind of worship. The institution thus not only allows the satisfaction of carnal desires of husband and wife in a chaste manner, with which they are naturally endued, but it also binds them in a wise and just system of mutual rights and obligations essential to the proper functioning of family life and solving the sociological problems like preserving the human race and upbringing of the children.

Since the proper functioning of human race depends on the proper maintenance of marital relationship, Islam has focused attention on family issues most exhaustively. By a careful analysis of the Holy Qur'ān we notice that commercial contracts like sale, partnership, hiring and so on are though among the most important socio-economic problems, the Holy Qur'ān has restricted itself to setting down their basic principles, and the bye-laws are rarely ever touched upon. In matters of marriage and divorce, on the other hand, not only the fundamental principles have been laid down, but their detailed laws have also been directly revealed by Allah in the Qur'ān and entrenched.

These laws have been scattered in various Chapters, and Sūrah An-Nisā' deals with them more elaborately. The current Sūrah, known as Sūrah Aṭ-Ṭalāq, specifically deals with 'divorce', 'the period of *'iddah*' and so on. Thus, according to some narratives, this Sūrah is also called as Sūrah An-Nisā' Aṣ-Ṣuġhrā or the Short Sūrah An-Nisā' [Qurtūbī with reference to Bukhārī]

According to the drift of Islamic teachings, when a man and a woman contract marriage, it should establish a permanent relationship for the

whole lifetime. This will maintain stability of husband and wife in mundane, as well as, in religious affairs, and also in the up-bringing of the children born of this wedlock, so that their moral conduct is proper and upright. Therefore, Islam, at every step of the way, guides marriage partners to avoid bitterness in their marital relationship, and even if it does arise, utmost efforts are made to remove it and to patch up differences and reconcile. However, despite all these attempts, it is possible in some cases that there remains no way out for the welfare of the estranged parties except to terminate this relationship. Religions that do not allow divorce cause hardship for their followers when faced with such complicated situations and lead to serious consequences. For that reason, Islam has, like the laws of marriage, laid down principles and rules for divorce as well. However, it has at the same time declared to its followers the guiding principle that, out of all permissible acts, divorce is the most detested one in the sight of Allah. [narrated by Sayyidnā ‘Abdullah Ibn ‘Umar رضي الله عنه], meaning that people should avoid it as far as possible. They should use this provision only as a last resort, only when they are compelled to do it. Sayyidnā ‘Alī رضي الله عنه has narrated that the Messenger of Allah صلى الله عليه وسلم said *تزوجوا ولا تطلقوا فان الطلاق يهتز منه عرش الرحمن* (Marry; do not divorce because divorce causes the Throne of the All-Merciful to shudder.) Sayyidnā Abū Mūsā Ash‘arī رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وسلم said: "Do not divorce women without their committing the evil act, because Allah does not love men who merely wish to experience the taste of sex, nor does He love women who merely wish to experience the taste of sex ." [Qurṭubī vide Tha‘labī]

Sayyidnā Mu‘adh Ibn Jabal رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وسلم said: "Allah has created nothing on the face of the earth dearer to Him than emancipation of slaves, and Allah has created nothing on the face of the earth more hateful to Him than divorce." [Qurṭubī]

Nevertheless, Islam has though discouraged divorce and has advised its followers to avoid it as far as possible, it has allowed it in cases of necessity under special rules and regulations which require that if termination of marital relationship becomes necessary, it should be done in a fair and dignified manner. Divorce should not be taken as a means of satisfying anger and revenge.

This Sūrah opens with the vocative expression *يَا أَيُّهَا النَّبِيُّ* (O Prophet),

which, according to Imām Qurṭubī, is generally used where the rule declared after that is intended to apply to the entire body of the believers. Where the injunction is exclusively meant for the person of the Holy Prophet ﷺ, he is addressed as يَا أَيُّهَا الرَّسُولُ (O Messenger).

In this context, the vocative expression يَا أَيُّهَا النَّبِيُّ *Yā-ayyuhā-Nabiyu* is singular and as such it required that the verb should be singular as well to comply with the Arabic grammatical rule of concordance, but we notice that the verb used is the second person plural thus إِذَا طَلَّقْتُمُ النِّسَاءَ (O prophet, when *you people* divorce women)

In terms of literary usage and rules of eloquence, there are two types of plural: plural of number and honorific plural. Plural of number applies to three or more persons, but often the plural may refer to one person only, in which case it expresses respect or honour and is called honorific plural. In the light of this rule, the plural verb addresses the 'prophet' directly as a mark of respect and honour, and at the same time it indicates that the injunction is not restricted to him exclusively, but it applies to the entire body of believers.

Some scholars, however, are of the view that a sentence is understood here in the following way: يَا أَيُّهَا النَّبِيُّ قُلْ لِلْمُؤْمِنِينَ إِذَا طَلَّقْتُمُ النِّسَاءَ which means: O prophet, say to the believers that when they divorce their wives, they should observe the following procedure'.

Then the verse has laid down some rules relating to divorce as follows:

### Rule [1]

فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ (...divorce them at a time when the period of "iddah may start.[1] Literally the word [*'iddah* means to 'count' and in the terminology of Shari'ah the term '*'iddah* means the waiting period prescribed for a divorced woman before she can marry another man. There are two ways in which a woman's marriage may be terminated. [1] When her husband dies, in which case the period of waiting is four months and ten days. [2] Her marriage ends when the husband divorces her. In the case of a divorcee that is not pregnant, '*'iddah* is three periods of menstruation according to Imām Abū Ḥanīfah and other leading authorities. According to Imām Shafi'i and other scholars, the waiting period for a divorcee is three tuhrs (i.e. three periods of purity after menses). However, there are no days or months fixed for her. Whenever

her three menstrual cycles or clean cycles complete, her waiting period of divorce will be over. Women who do not menstruate, because they have not yet attained puberty, or because they have attained menopausal age, rule about them is forthcoming. Likewise, the rule for pregnant women is also forthcoming, in which case the waiting period for death and divorce is the same. The verse indicates that divorce should be given during *tuhr* (when woman is not in her menstruation period), so that "*iddah* may start from her immediate menstruation period. Conversely, if she is divorced during *menses*, "*iddah* will start from the next *menses* period, and she will have to wait for a longer time before her "*iddah* may start.

Ṣaḥīḥ of Bukhārī and Muslim record that Sayyidna Ibn 'Umar رضي الله عنه divorced his wife while she was menstruating. When Sayyidnā 'Umar رضي الله عنه mentioned this to the Messenger of Allah ﷺ, he became very indignant and said:

ليراجعها ثم يمسكها حتى تطهر ثم تحيض فتطهر، فان بدا له فليطلقها طاهراً قبل ان يمستها، فتلك العدة التي امرها الله تعالى ان يطلق بها النساء.

"He must take her back and keep her till she is purified, then has another menstrual cycle and is purified. If it then seems proper for him to pronounce another divorce to her, he may do so when she is pure from the menstrual discharge before having conjugal relations with her, for that is the "*iddah* that Allah has commanded for the divorce of women." [Ṣaḥīḥ Bukhārī and Muslim as quoted by Maḥzarī].

This Ḥadīth clarifies several points. [1] It is forbidden to divorce a woman while she is menstruating. [2] If a person does this, it is necessary for him to retract the divorce, provided that it is revocable as was in the case of Sayyidnā Ibn 'Umar رضي الله عنه. [3] If a husband wishes to divorce his wife during the clean-period, he must not have had conjugal relations with her. And [4] this is the interpretation of the verse [1] of this Sūrah: *فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ*.

From what is cited above the meaning of the verse is explained, in that if a husband wishes to pronounce divorce on his wife, he must do so before her waiting period can commence. Since, according to Imām Abū Ḥanīfah, the waiting period will start with the menstrual cycle that follows the divorce, the meaning of the verse would be that in the clean period in which divorce is intended to be pronounced, no intercourse

should take place, and that it should be pronounced towards the last part of the clean period before the start of the menstrual cycle. But since according to Imām Shāfi'ī, the waiting-period starts with the clean-period, the phrase لِقَبْلِ عِدَّتِهِنَّ (before their waiting-period) implies: 'Divorce them at the start of the clean-period'. This difference of opinion hinges on the differential interpretation of the word *qurū'* occurring in verse خَلَّةَ قُرُوءٍ [228] of Sūrah Baqarah. The details are available in Volume [1] of Ma'ariful Qur'an under [2:228]

**In sum:** The first rule as derived from the verse under comment is that, according to unanimity of the Ummah, it is forbidden to pronounce divorce during the monthly courses. It should be pronounced in the interval between two monthly courses during which the husband and wife should not have had sexual intercourse. If they had intercourse during the interval, it is forbidden to pronounce the divorce. The reason for the prohibition in both cases is that the waiting-period of the wife will be unnecessarily prolonged and will cause her undue hardship. If she is divorced during her monthly course, it will not be counted. She will have to complete her days of menstruation and, according to the Ḥanafī school, the next clean-period or interval will not be counted either. When the second monthly course commences, her *'iddah* will start. This will obviously lengthen her period greatly. According to the Shāfi'ī school, at least the rest of the menstrual days, which passed before the waiting-period, will be increased.

This very first rule about divorce ensures that divorce is not a source of satisfying a fit of anger or revenge. It is rather an arrangement adopted as a last resort for the comfort of both the parties. It is necessary, therefore, to keep in mind from the very outset that the wife should not be unduly harmed by prolonging her waiting period.

This procedure applies in the case of the women whose *'iddah* is calculated by menstrual cycles or clean cycles. It does not apply to women for whom waiting-period is not compulsory, as in the case of a woman who did not have privacy with her husband. If a man and a woman got married but they did not get together in privacy, *'iddah* is not necessary for her at all when she is divorced. Therefore, it is permissible to divorce such women during their monthly courses. Likewise, *'iddah* for a woman who does not menstruate on account of minority of age, or because she

has attained menopausal age, is computed on monthly basis. Their 'iddah is three months. Their menstrual or pure cycles are not taken into account. It is permissible to divorce them in any state, and even after having intercourse with them, as the forthcoming verses will clarify. [[Maḏharī] paraphrased]

### Rule [2]

وَأَحْصُوا الْعِدَّةَ (And count the period of 'iddah...1) The word *Iḥsā'* means 'to count'. The verse purports to say that the believers, men and women, should keep a careful count of the passing days of the waiting period, lest they forget the exact days and feel, before time, that the waiting-period is over. The responsibility of keeping count of the days has been imposed on both men and women, although only masculine form has been used here. Generally, when the Qur'ān imposes injunctions on men and women, it uses the masculine form but it includes women as well. Another reason for using masculine gender here may be that women are generally more heedless, and therefore, the responsibility has been put directly on the shoulders of men.

### Rule [3]

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ (Do not expel them from their houses, nor should they go out...65:1). The construction in this verse contains the phrase *بُيُوتِهِنَّ* 'their houses', and implies that, so far as the residence of divorced women is due on men, they have a rightful claim in the home of their former husbands. Letting them reside there is no favour to them, but it is one of the basic rights of a wife that has been imposed upon the husband as an obligation. This verse shows that this right of hers does not end with divorce, but continues till the completion of waiting-period. Expelling a woman from her house before the completion of the waiting-period is unjust and forbidden. Likewise, it is forbidden for women to leave their houses on their own, even though the husband may permit her to leave, because spending the waiting-period in their houses is not only the husband's right, but also the Divine right, in that Allah has imposed on a woman in her period of 'iddah. This is the rule according to the Ḥanafī school.

### Rule [4]

إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ (...unless they come up with a clearly shameless act...65:1). It is forbidden to expel divorcees from their homes when they

are passing their period of "iddah. However, an exception is made in this part of the verse. The exception applies to a situation when they come up with a clearly shameless act, in which case they may be expelled. What is meant by 'a clearly shameless act'? There are three views regarding this question:

The first view is that 'leaving husband's home on her own' is in itself an act of committing an outright indecency. In this interpretation, the 'exception' is not meant as a real exception. It does not purport to allow women to leave the homes, but to emphasise its prohibition with greater force. Its example is as follows: 'None shall do such-and-such certain work "unless" he has lost his human quality', or 'Do not use obscene language against your mother "unless" you wish to become out-and-out disobedient to your mother'. The first example of 'exception' does not purport to legalise the act, nor does the second example purport to legitimise it. Both examples eloquently emphasise prohibition of the acts. In brief, the injunction in the verse sets down that divorcees are not permitted to leave their husband's homes, unless they have reached the ultimate point of indecency and run away. Thus it does not allow to run away, but stresses its shamelessness and confirms its prohibition. This interpretation of 'clearly shameless act' is ascribed to Sayyidnā 'Abdullah Ibn 'Umar رضي الله عنه, Suddī, Ibn-us-Sā'ib, an-Nakha'ī and others. Imām Abū Ḥanīfah has also preferred this interpretation. [Rūḥ-ul-Ma'ānī]

The second interpretation of the phrase فَاحِشَةٌ مُّبِينَةٌ 'a clearly shameless act' is that it refers to 'adultery' in which case the use of 'exception' would be in its normal sense. If a divorced woman commits adultery and it is proved that she is guilty of the crime, she will have to be taken away from her home to implement the prescribed punishment of adultery. This interpretation is attributed to Qatādah, Ḥasan al-Baṣrī, Sha'bī, Zaid Ibn Aslam, Ḍaḥḥāk, 'Ikrimah and others. Imām Abū Yūsuf has preferred this interpretation.

The third view about the phrase 'a clearly shameless act' is that it refers to the 'use of abusive language' or 'quarreling'. The sense is that if the woman uses abusive language or is quarrelsome, it is permissible to evict her from her home of "iddah. This interpretation of the phrase is ascribed to Sayyidnā Ibn 'Abbās رضي الله عنه on the authority of several chains of transmitters. According to Sayyidnā 'Abdullah Ibn Mas'ūd رضي الله عنه and Ubayy

Ibn Ka'b رضي الله عنه, the exceptive phrase is read thus *إِلَّا أَنْ يُفَحِّشَ*. The apparent meaning of this reading is 'indecent speech'. This reading confirms the third interpretation. [Rūḥ] In this case as well, the 'exception' is employed in its primary sense - in that if a divorced woman is obscene in words and actions, she can be evicted from her home of waiting-period.

Thus far four rules of divorcing procedure have been set down. More rules are forthcoming, but between them there are a few sentences to stress upon the strict adherence to these rules and to exhort people to carefully refrain from their violation. It is a unique style of the Qur'ān that after every command or injunction, its violation is prevented by instilling Allah's awful reverence in the hearts, and by invoking concern about the Hereafter. Especially the relationship between husband and wife is so delicate that their mutual rights cannot be fulfilled merely by legislation. The only thing that can prevent spouses from violation of the rules is the fear of Allah and the Hereafter.

وَتِلْكَ حُدُودُ اللَّهِ <sup>ط</sup> وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ، <sup>ط</sup> لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ  
بَعْدَ ذَلِكَ أَمْرًا

(And these are the limits prescribed by Allah. And whoever exceeds the limits prescribed by Allah wrongs his own self. You do not know [what will happen in future]; it may be that Allah brings about a new situation thereafter...65:1)

The phrase *حُدُودُ اللَّهِ* (the limits prescribed by Allah) refers to the sacred laws set down by the Shari'ah of Islam. The phrase *وَمَنْ يَتَعَدَّ* (And whoever exceeds the limits prescribed by Allah) implies 'whoever violates the sacred laws'. The phrase *فَقَدْ ظَلَمَ نَفْسَهُ* (wronging his own self) implies that he has not damaged Allah's sacred laws or the Shari'ah. In fact, he has caused loss to himself. The loss could be religious, or it could be mundane. The religious loss means that he has sinned by violating the sacred laws, in consequence of which he will suffer in the Hereafter. The mundane loss means that any person who pronounces divorce in violation of the rules prescribed by the Shari'ah will most probably end up with three pronouncements of divorce, after which it cannot be revoked and even a fresh marriage is not possible. Such a person regrets bitterly and suffers tremendous hardship in this very world, especially if he has children. Many people divorce their wives with the intention of causing harm to them. It may cause some harm to the wives, but such cruel husbands will

be liable to double punishment: firstly for breaking the sacred laws of Allah, and secondly for the cruelty exercised against women. Such a situation has been so eloquently versified by a Persian poet:

پنداشت ستمگر جفا برما کرد.....برگردن وے بماند وبرما بگذشت

The oppressor thinks that he has caused misery for us

However our misery comes to an end, but the liability of punishment remains stuck with the neck of the oppressor for good.

لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (You do not know; it may be that Allah brings about a new situation thereafter...65:1). These words signify that after estranged relations between the spouses, Allah may create a situation where the husband may recall the comforts he enjoyed in her wife's company, and realise the services offered by her in taking care of children and the home. On realising this, He may be remorseful on what he did, retract the divorce and retain her as his wife. This is possible only if at the time of divorcing the limits prescribed by the Shari'ah is kept in view and instead of making the divorce *bā'in*, a revocable divorce is pronounced, in which case the husband has the right to retract it and retain the wife. Irrevocable divorce should not be resorted to unnecessarily because it terminates the marriage at once. Nor should three divorces should be pronounced, because after the third pronouncement, the husband does not have the right to retract, nor is it possible to renew the marriage contract, even if the divorced parties agree mutually.

### Rule [5]

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ (So, when they [the divorced women] have [almost] reached their term, then either retain them with fairness, or part with them with fairness...65:2). The word *ajal* means 'term of *'iddah*' and 'reaching the term' means 'nearing the end of the *'iddah*'. The fifth rule laid down by this verse is that when a divorced woman's term of *'iddah*' is approaching the end, the time has almost come for the absolute termination of the marriage. By now the temporary impulse or momentary fit of anger should have dissipated, and it is the time to make the major decision with a cool and calm head whether it is better to retain the wife, or to terminate the marriage with her finally. If

the decision is to retain the wife, then she should be retained in all fairness with dignity and courtesy, the *masnūn* procedure of which is indicated in the forthcoming verse and in Prophetic Traditions: utter verbally that 'I have revoked the divorce I pronounced to you' and call two upright men as witnesses. If, however, the decision is to end the marriage, the woman should be released with fairness, dignity and courtesy. That is, the '*iddah*' should be allowed to expire, and once it expires, she is free to contract marriage with someone else.

### Rule [6]

At the end of term, whether it is decided to retain the wife or release her, the Qur'ān has restricted either of the decisions with the word *ma'rūf*. Literally, the word *ma'rūf* means 'a recognised way' and it implies that the Muslims are required to implement the approved procedure of Shari'ah and Sunnah, as recognised by Islam. If the decision is to revoke the divorce and retain the wife, she should not be hurt in future verbally or physically, nor should this be shown as a favour to her. The husband should resolve to bear her weakness that led to divorce in the past, so that it may not cause bitterness to arise again. If, on the other hand, the decision is to release her, then the recognised procedure is as follows: Do not evict her in disrespectful manner, but release her in a courteous manner. When she is made to leave the house, it is at least *mustahab* [rewardable] in some cases to give her a suit of clothes, and in other cases it is *wājib* [compulsory] to do so, as other verses of the Qur'ān show. The details are available in books of jurisprudence.

### Rule [7]

The seventh rule is derived directly from the above verse that gives the husband two options of retaining the wife or parting with her in fairness, and also indirectly from the preceding verse that says لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا "...it may be that Allah brings about a new situation thereafter." Both these verses indicate that if the husband is forced into a situation of divorcing, it is the divine will that he should keep the option of revoking the divorce open. The approved method of divorce is that he should pronounce the divorce only once in express or clear words. The pronouncement of divorce should not contain any word or phrase expressive of anger that might denote absolute termination of marriage tie, as for instance he might say 'Get out of my house', or say 'I pronounce

severe divorce on you', or say 'No relationship exists between me and you'. When such expressions are uttered as part of the pronouncement of express divorce, or these expressions are uttered with the intention of divorce, the divorce becomes effective at once, and he loses the right of revocation. This in the terminology of Shari'ah is known as *Ṭalāq Bā'in* or irrevocable divorce. Even worse situation is when the husband pronounces three divorces upon his wife after which the husband not only loses his right of revocation, but they [husband and wife] also lose their right to enter into a fresh marriage, even if they mutually agree as we have seen in Sūrah Al-Baqarah: *فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ* (Thereafter, if he divorces her, she shall no longer remain lawful for him unless she marries a man other than him. [2:230])

### Three Simultaneous Divorces: Unlawful but Effective

Nowadays, total indifference to religion and heedlessness of its injunctions is widespread, in the society. Not only the illiterate and ignoramus, but also the literate people, like pleaders think that a divorce pronounced or written less than three times is no divorce at all. It is noticed daily that people who pronounce three simultaneous divorces regret bitterly and are in search of legal loopholes, so that they do not lose their wives.

Imām Nasā'ī reports, on the authority of Sayyidnā Maḥmūd Ibn Labīd رضي الله عنه, in an authentic Tradition that the Holy Prophet ﷺ was informed about a person who had pronounced three divorces on the spur of the moment to his wife. The Holy Prophet ﷺ having heard this became angry. Therefore, pronouncing three divorces simultaneously, by consensus of the Ummah, is prohibited. Even if a person pronounces three divorces separately in three different clean periods, that too is reprehensible, by consensus of the Ummah. Qur'ānic verses themselves confirm this by indication. The only disagreement lies in whether or not this procedure of divorce is as prohibited and counted as *bid'ah* as divorcing three times simultaneously. Imām Mālik holds this procedure as prohibited. Imāms Abū Ḥanīfah and Shāfi'ī do not view it as prohibited or as *bid'ah*. In fact, they view it as an approved [*sunnah*] procedure of divorce, but an abominable act nonetheless. Please see Ma'āriful Qur'ān, Vol. [1], PP 578-590 for detailed injunctions regarding three simultaneous divorces.

But just as the Ummah holds by consensus that pronouncing three divorces simultaneously is prohibited, it is also a point of consensus among the entire Ummah that despite being prohibited, if a person pronounces three simultaneous divorces, all the three divorces become effective, and fresh marriage between them, in future, would not be possible. The only people that disagree with the consensus of the four major schools are some of the followers of the *Ah-ul-Hadīth* group and the *Shī'ite* group. The four major schools argue that if something is abominable or unlawful, it does not necessarily imply that its legal consequences will not follow. For instance, if a person kills an innocent victim, the latter would die as a result of killing, despite the act of killing being unlawful. Likewise, despite three simultaneous divorces being unlawful, they necessarily take effect. On this issue, not only the four major schools agree unanimously, but there is also overwhelming consensus of the noble Companions. Please see *Ma'āriful Qur'ān*, Vol. [1], PP 586-590 for a detailed discussion on the action taken by Sayyidnā 'Umar Al-Fārūq رضي الله عنه on the issue of three simultaneous divorces.

### Rule [8]

وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ (And make two just men from among you witnesses [of your either decision]. And (O witnesses,) keep your testimony upright for the sake of Allah...65:2) This verse purports to say that towards the end of the period of '*iddah*, when a decision is made either to revoke the divorce and retain the wife, or to release her, it is commendable in both cases to call two upright persons to witness the decision. This procedure of having two witnesses is, according to most jurists, a commendable (*mustahabb*) practice, and not mandatory. Therefore, revocation of divorce is not contingent upon appointment of witnesses. The underlying wisdom of such appointment is to resolve the possible dispute that may arise later. In case the husband decides to revoke the divorce, it is possible that the wife may deny it, whereupon the witnesses may prove revocation. And in case he decides termination of marriage, a conflict can still arise where the husband himself may make mischief and, being overcome by the wife's love, claim that he had revoked the divorce before the expiration of '*iddah*. The witnesses then may prove that he had decided to release the wife.

The adjectival phrase ذَوَىٰ عَدْلٍ (...two just men) refers to reliable

witnesses in terms of Shari'ah. If the witnesses are not reliable in terms of Shari'ah, that is, if they are not morally upright, pious and truthful, the Qādi would not be able to pass judgement on the basis of such unreliable, impious and untruthful witnesses.

أَقِيمُوا الشَّهَادَةَ لِلَّهِ (...keep your testimony upright for the sake of Allah...65:2) The verse addresses all Muslims in general that should they be required by a court to bear witness in a disputed case of revocation of divorce or complete termination of marriage, they should be unbiased in their testimony.

ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (That is what anyone who believes in Allah and the Last Day is exhorted to do...65:2) This verse particularly mentions the Hereafter because the mutual rights and obligations of husband and wife cannot be fulfilled without God-consciousness and the thought of the Hereafter.

### **The Wise and Educative style of the Qur'an in the laws of Crime and Punishment**

The system of punishment for crimes and compiling their laws is in place among the states of the world since ancient times. Obviously, the Qur'an is also the Book that explains the divine laws, but its style is unique. Before and after every piece of law, man is made conscious of Allah and the Hereafter, so that he may follow the law, not for fear of police or inspector or, but for fear of Allah, irrespective of whether anyone else sees him, not. In all situations, whether in private or in public, he finds the laws binding. This is the reason why even the harshest law was not difficult to implement among those who have proper faith in the Qur'an. There was no need for a network of police and its special or secret services.

This unique Qur'anic style is used in all laws, but it has been especially applied to the laws relating to the marital relations and their mutual rights and obligations, because due to the delicate nature of these relations, it is not possible to secure evidence for every shortcoming on either side, nor is it possible for the judicial system to investigate and estimate the full extent of the shortcomings in the relationship. Proper fulfilment of mutual rights depends only on the inner qualities of the couple and their actions and deeds. Therefore, the *Masnūn Khuṭbah* or

approved sermon that is recited at marriage contains three verses of the Qur'an, and each one of them begins with laying stress on *taqwā* and ends with laying stress on *taqwā* to indicate that the marrying parties must appreciate that Allah is fully aware of all their covert and overt actions, whether or not they are seen by someone else. Rather, He is well-aware of the innermost thoughts hidden in their minds or hearts. If they fall short of fulfilling the mutual rights and obligations or hurt each other, they will be answerable to the knower of secrets. In the same strain, a few injunctions have been laid down in Sūrah Aṭ-Ṭalāq. Immediately after the first injunction the believers are exhorted: **وَاتَّقُوا اللَّهَ** **رَبَّكُمْ** ('And fear Allah, your Lord') After this exhortation, four more injunctions are set down and then they are admonished that anyone who oversteps Allah's limits will be wronging himself and will have to bear the disastrous consequences, thus **وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ** Four more indirect injunctions are set down after that, and the admonition is repeated, thus: **ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** ('That is what anyone who believes in Allah and the Last Day is exhorted to do...65:2) Followed by this is a verse in which the merits of *taqwā* are mentioned, describing its religious and mundane blessings and benefits. Towards the end of the same verse the blessings and benefits of trust in Allah have been described. Thereafter, a few more injunctions pertaining to waiting-period are set down. Then in two more verses additional benefits and blessings of *taqwā* are described. This is followed by injunctions pertaining to marriage, divorce, the wife's maintenance, children's fosterage and so on. In the course of all these injunctions, the mention of the Hereafter, the virtue of *taqwā*, and the blessings of trust in Allah are interspersed repeatedly. This Qur'anic style of alternating injunctions with the virtues of *taqwā* apparently seems disjointed, but having grasped the wisdom of the prudent style of the Qur'an, the close linkage becomes clear.

Now have a look at the interpretation of the foregoing verses:

**وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ** (And whoever fears Allah, for him Allah brings forth a way out, and gives him provision (of his needs) from where he does not even imagine...2/3) The word *taqwā* primarily and literally means 'to guard' or 'to refrain'. In Islamic terminology it signifies 'to guard against sins'. When the word is related to Allah, it is translated as 'to fear Allah' and implies 'to avoid disobedience of Allah and

guard against sins'.

There are two benefits of تَقْوَى *taqwā* mentioned in this verse: [1] By exercising *taqwā*, Allah creates a way out to guard oneself. The question is 'Guard against what?' The correct answer is that it is general, 'against all mundane difficulties and hardships as well as all hardships and difficulties of the Hereafter' and the verse implies that for a God-fearing person Allah paves the way to salvage him from the difficulties and hardships of this world as well as from the horrors of the next world. [2] By exercising *taqwā*, Allah will provide for the God-fearing person *rizq* [literally 'provision'] from where he does not expect. The *rizq* in this context refers to anything one needs, whether any mundane need or any need of the Hereafter. Allah has promised the righteous believers in this verse that He will ease every difficulty of theirs and provide for them all their needs from resources they never expected or thought about. [Rūḥ]

In keeping with the present context, some of the commentators interpret the verse thus: The divorcing husband or the divorced wife, both or whoever of them is God-fearing, Allah will give them salvation from the horrors of divorce or termination of marriage experienced at the time of its happening. In other words, the man will be given a compatible wife and the woman will be given a compatible husband. Obviously the primary meaning of the verse comprehends all kinds of adversities and needs, including the horrors and needs of the husband and wife. [Rūḥ-ul-Ma'ānī]

### The Cause of Revelation of the Above Verse

Sayyidnā 'Abdullah Ibn 'Abbās رضي الله عنه reports that 'Auf Ibn Mālik Ashja'ī رضي الله عنه came up to the Messenger of Allah صلى الله عليه وسلم and said that the enemies had arrested and kidnapped his son Sālim. His mother is very anxious and he wanted to know what he should do. The Holy Prophet صلى الله عليه وسلم ordered him and his wife to recite لا حول ولا قوة الا بالله (There is no strength nor power but with Allah) abundantly. The husband and wife complied with the order. They recited the formula abundantly. It produced its desired effect. One day the enemies became unmindful, and the boy somehow managed to escape and drove a herd of goats that belonged to them to his father. According to other narratives, he found one of their camels and he mounted it and drove the other camels to his father. The father reported the incident to the Messenger of Allah صلى الله عليه وسلم. Another narration has it that he enquired

from the Holy Prophet ﷺ whether the goats and camels the son brought with him were lawful for them. On that occasion, the verse وَمَنْ يَتَّقِ اللَّهَ (And whoever fears Allah, for him Allah brings forth a way out, and gives him provision from where he does not even imagine...2/3)

According to other versions of the report, when Sayyidnā ‘Auf Ibn Mālik Ashja‘ī ؓ and his wife became very restless and anxious because of separation from the son, the Messenger of Allah ﷺ advised them to exercise *taqwā* and recite abundantly لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (There is no strength nor power but with Allah). [All these narratives are cited in Rūḥ-ul-Ma‘ānī from Ibn Mardūyah through the chain of al-Kalbī from Abī Ṣāliḥ from Ibn ‘Abbās]

This occasion of revelation indicates that this verse, though related to divorcing situation in this context, has general application for all circumstances.

### **Ruling**

This Tradition proves that when a Muslim is captured by the non-believers, the captive takes their property and returns home, such a property would be treated as booty, and as such their use would be lawful. It is a general rule of spoils to give 1/5th [*khums*] to the public treasury, but in this case he is not obligated to give 1/5th [*khums*] to the public treasury, because in the narration reported above, the *khums* of the property was not exacted from them. The jurists have ruled that if a Muslim secretly goes away to the Domain of War without seeking permission from them, snatch their property and somehow bring it into the Domain of Islam, the above ruling will apply. However, if he officially sought permission to enter their territory [as it happens nowadays by obtaining a visa] and entered their country, then it is not permissible for him to take their property without their consent. Likewise, if a person is captured and taken into the non-Muslim territory, and a non-Muslim deposits with him an article for safe custody, it is not permissible for him to take it away to the Domain of Islam. In the first case, it is not permissible because by seeking official permission a pact is entered into between them, and he has no authority to dispose of their property without their prior consent. If he does, it would be a breach of the pact. In the second case, there is a practical pact with the depositor, in that whenever he demands his deposited article back, it should be returned.