

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ - يَعِظُكُمُ اللَّهُ أَنْ
تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ - وَيُبَيِّنُ اللَّهُ
لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie." (17. Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.) (18. And Allah makes the Ayat plain to you, and Allah is All-Knowing, All-Wise.)

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbecoming is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by Shaytan, he should not speak about that, for the Prophet said:

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ
أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

(Allah will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.) This was reported in the Two Sahihs. Allah's saying:

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا)

(And why did you not, when you heard it, say: "It is not right for us to speak of this".) meaning, we should not talk about it or mention it to anyone.

(سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ)

(Glory be to You (O Allah)! This is a great lie.) means, glory be to Allah that such a thing should be said about the wife of His Prophet and close Friend . Then Allah says,

(يَعْظِمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا)

(Allah forbids you from it and warns you not to repeat the like of it forever,) meaning, Allah is forbidding you and warning you from doing anything like this again in the future. Allah says,

(إِنْ كُنْتُمْ مُؤْمِنِينَ)

(if you are believers.) meaning, if you believe in Allah and His Laws, and you respect His Messenger . As for those who are described as disbelievers, a different ruling applies in their case. Then Allah says,

(وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ)

(And Allah makes the Ayat plain to you,) meaning, He makes clear to you the rulings of Shari` ah and His divine decrees.

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(and Allah is All-Knowing, All-Wise.) means, He knows what is right for His servants and He is Wise in His Laws and decrees.

(إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(19. Verily, those who like that Fahishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.)

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Verily, those who like that Fahshah should be circulated among those who believe, they will have a painful torment) meaning, those who like to see evil talk about them (the believers) appear,

(لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا)

(they will have a painful torment in this world) means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(And Allah knows and you know not.) means, return the matter to Him and you will be guided. Imam Ahmad recorded from Thawban that the Prophet said:

«لَا تُؤَدُّوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا
عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ
طَلَبَ اللَّهُ عَوْرَتَهُ، حَتَّى يَقْضَحَهُ فِي بَيْتِهِ»

(Do not annoy the servants of Allah, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allah will expose his faults and degrade him, even if he is hiding in his house.)

(وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
رَعُوفٌ رَحِيمٌ - يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا
خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ
فَأِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّى مِنْكُمْ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ
اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(20. And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) (21. O you who believe! Follow not the Khutuwat of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' and the evil deeds. And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wills, and Allah is All-Hearer, All-Knower.)

A Reminder of the Grace of Allah and a Warning against following the Footsteps of Shaytan

Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
رَءُوفٌ رَحِيمٌ

(And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allah says:

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

(O you who believe! Follow not the Khutuwat of Shaytan.) hmeaning, his ways and paths and what he commands,

وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنْكَرِ

(And whosoever follows the footsteps of Shaytan, then, verily, he commands immorality and the evil deeds.) This is a warning given in the most concise and eloquent manner. `Ali bin Abi Talhah recorded from Ibn `Abbas that

خُطَوَاتِ الشَّيْطَانِ

(the Khutuwat of Shaytan) means his deeds. `Ikrimah said that it means his evil whispers. Qatadah said: "Every sin is one of the footsteps of Shaytan." Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of Shaytan." Then Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ
مَنْ أَحَدٌ أَبَدًا)

(And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.) meaning, if He did not help whomever He wills to repent and come back to Him and be purified from Shirk, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

(وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ)

(But Allah purifies whom He wills) means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

(وَاللَّهُ سَمِيعٌ)

(and Allah is All-Hearer,) means, He hears what His servants say,

(عَلِيمٌ)

(All-Knower.) of who deserves to be guided and who deserves to be misguided.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful.)

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allah says,

(وَلَا يَأْتَلُ)

(And let not swear) meaning, make an oath,

(أُولُوا الْفَضْلَ مِنْكُمْ)

(those among you who are blessed with graces) means, those who have the means to give charity and do good,

(وَالسَّعَةِ)

(and wealth) means, good fortune,

(أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ
فِي سَبِيلِ اللَّهِ)

(to give to their kinsmen, the poor, and those who left their homes for Allah's cause.) means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allah, which is the ultimate act of kindness in the area of upholding kinship ties. Allah says,

(وَلْيَعْفُوا وَلْيَصْفَحُوا)

(Let them pardon and forgive.) past insults and bad treatment. This is part of the patience, generosity and kindness of Allah towards His creation, despite the fact that they wrong themselves. This Ayah was revealed concerning As-Sddiq, may Allah be pleased with him, when he swore that he would not help Mistah bin Uthathah after he said what he said about `Aishah, as we have already seen in the Hadith. When Allah revealed the innocence of the Mother of the believers, `Aishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allah started to soften the heart of As-Sddiq towards his relative Mistah bin Uthathah. Mistah was the cousin of As-Sddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allah. He had invented the lies and the slander, but then Allah accepted his repentance from that and the prescribed punishment was carried out on him. As-Sddiq was known for his generosity and he did favors to his relatives and strangers alike. When this Ayah was revealed:

(أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ)

(Do you not love that Allah should forgive you), which shows that the reward fits the action, and that `if you forgive others, you will be forgiven,' then As-Sddiq said, "Of course, by Allah, we love -- O our Lord -- that You should forgive us." Then he resumed his spending on Mistah

and said, "By Allah I will never stop spending on him." This was to counteract what he had said previously, "By Allah I will never spend on him." This proves that he deserved to be called As-Sddiq, may Allah be pleased with him and his daughter.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ - يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ - يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ
دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ)

(23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers -- are cursed in this life and in the Hereafter, and for them will be a great torment.) (24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) (25. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.)

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allah to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Ayah being revealed: `Aishah bint As-Sddiq, may Allah be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Ayah, is a disbeliever, because of his being obstinate with the Qur'an. The same ruling applies to all of the Mothers of the believers.

(لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ)

(are cursed in this life and in the Hereafter,) This is like the Ayah:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger,))33:57(`Abdur-Rahman bin Zayd bin Aslam said, "This is about `Aishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but `Aishah is the one who is primarily referred to here." Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said:

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

(Shun the seven destructive sins.) He was asked, "What are they, O Messenger of Allah" He said:

«الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

(Associating partners with Allah; magic; killing a soul whom Allah has forbidden to be killed, except with just cause; consuming Riba; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.) This was recorded by Al-Bukhari and Muslim in the Two Sahihs.

(يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

(On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) Ibn Abi Hatim recorded that Ibn `Abbas said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform Salah. They will say, `Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allah." Ibn Abi Hatim also recorded that Anas bin Malik said, "We were with the Prophet and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَأُحْيِيَنَّ عَلَى شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ»

الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ
عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ
يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا
فَعَنْكُنَّ كُنْتُ أَنَاضِلُّ»

(Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong" Allah will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allah will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!") This was recorded by Muslim and An-Nasa'i.

(يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ)

(On that Day Allah will pay Dinahum,) Ibn ` Abbas said,

(دِينَهُمْ)

(Dinahum) "Meaning `their account.' Every time Dinahum appears in the Qur'an it means `their account.'" This was also the view of other scholars.

(وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ)

(and they will know that Allah, He is the Manifest Truth.) means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

(الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ
مُبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.)

The Goodness of `A'ishah because She is married to the best of Mankind

Ibn `Abbas said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning `A'ishah and the people of the slander." This was also narrated from Mujahid, `Ata', Sa`id bin Jubayr, Ash-Sha`bi, Al-Hasan bin Abu Al-Hasan Al-Basri, Habib bin Abi Thabit and Ad-Dahhak, and it was also the view favored by Ibn Jarir. He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to `A'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such (good people) are innocent of (every) bad statement which they say;) `Abdur-Rahman bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women." This also necessarily refers back to what they said, i.e., Allah would not have made `A'ishah the wife of His Messenger unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such are innocent of (every) bad statement which they say;) meaning, they are remote from what the people of slander and enmity say.

(لَهُمْ مَغْفِرَةٌ)

(for them is forgiveness,) means, because of the lies that were told about them,

(وَرِزْقٌ كَرِيمٌ)

(and honored provision.) meaning, with Allah in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allah in Paradise.

(يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ - فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ -
 لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
 فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ)

(27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.) (28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.) (29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.)

Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salam after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away. It was reported in the Sahih that when Abu Musa asked `Umar three times for permission to enter and he did not give him permission, he went away. Then `Umar said, "Did I not hear the voice of `Abdullah bin Qays asking for permission to enter Let him come in." So they looked for him, but found that he had gone. When he came later on, `Umar said, "Why did you go away" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ
 فَلْيَصْرَفْ»

(If any one of you asks for permission three times and it is not given, then let him go away.)" `Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Ansar and told them what `Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa`id Al-Khudri went with him and told `Umar about that. `Umar said, "What kept me from learning that was my being busy in the marketplace." Imam Ahmad recorded a narration stating that Anas or someone else said that the Messenger of Allah asked for permission to enter upon Sa`d bin `Ubadah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

(As-Salamu `Alayka wa Rahmatullah) Sa`d said, "Wa `Alaykas-Salam Wa Rahmatullah," but the Prophet did not hear the returned greeting until he had given the greeting three times and Sa`d had returned the greeting three times, but he did not let him hear him (i.e., Sa`d responded in a low voice). So the Prophet went back, and Sa`d followed him and said, "O Messenger of Allah, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your

Salams and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ،
وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ»

(May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.) It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the Hadith recorded by Abu Dawud from `Abdullah bin Busr, who said, "When the Messenger of Allah came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

(As-Salamu `Alaykum, As-Salamu `Alaykum.) That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dawud only. In the Two Sahihs, it is recorded that the Messenger of Allah said:

«لَوْ أَنَّ امْرَأًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ
بِحَصَاةٍ فَفَقَاتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

(If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.) The Group recorded that Jabir said, "I came to the Prophet with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

(Who is that) I said, "I am!" He said,

«أَنَا أَنَا»

(I I) as if he disliked it." He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the Ayah. Al-`Awfi narrated from Ibn `Abbas, "Putting people at ease means seeking permission to enter." This was also the view of others. Imam Ahmad recorded from Kaladah bin Al-Hanbal that at the time of the Conquest (of Makkah), Safwan bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet was at the top of the valley. He said, "I entered upon the Prophet and I did not give the greeting of Salam nor ask for permission to enter. The Prophet said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَدْخُلُ؟»

(Go back and say: "As-Salamu `Alaykum, may I enter") This was after Safwan had become Muslim." This was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Gharib." Ibn Jurayj said that he heard `Ata' bin Abi Pabah narrating that Ibn `Abbas, may Allah be pleased with him, said, "There are three Ayat whose rulings people neglect. Allah says,

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى)

(Verily, the most honorable of you with Allah is the one who has the most Taqwa))49:13(, But (now) they say that the most honorable of them with Allah is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allah" I said, "Yes." He said, "Then ask for permission." Ibn Jurayj said, "Ibn Tawus told me that his father said, `There are no women whom I hate to see naked more than those who are my Mahrams.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shurahbil Al-Awdi Al-A`ma (say that) he heard Ibn Mas`ud say, `You have to seek permission to enter upon your mothers.'" Ibn Jurayj said, "I said to `Ata': `Does a man have to seek permission to enter upon his wife' He said, `No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her. "' Abu Ja`far bin Jarir narrated from the nephew of Zaynab -- the wife of `Abdullah bin Mas`ud -- that Zaynab, may Allah be pleased with her, said, "When `Abdullah came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked." Its chain of narration is Sahih.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;) Muqatil bin Hayyan said: "During the Jahiliyyah, when a man met his friend, he would not greet him with Salam; rather he would say "Huyyita Sabahan" or "Huyyita Masa'an" (equivalent to "Good morning" or "Good evening"). This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allah changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allah said:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...) What Muqatil said is good. Allah said:

(ذَلِكُمْ خَيْرٌ لَّكُمْ)

(that is better for you,) meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

(لَعَلَّكُمْ تَذَكَّرُونَ)

(in order that you may remember.)

(فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ)

(And if you find no one therein, still enter not until permission has been given.) This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(And if you are asked to go back, go back, for it is purer for you.) means, if you are turned away at the door, before or after permission has been given,

(فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(go back, for it is purer for you.) means, going back is purer and better for you.

(وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And Allah is All-Knower of what you do.) Qatadah said that one of the emigrants said: "All my life I tried to follow this Ayah, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allah says,

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.)"

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا)

(And if you are asked to go back, go back....) Sa`id bin Jubayr said, "This means, do not stand at people's doors."

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ
مَسْكُونَةٍ)

(There is no sin on you that you enter houses uninhabited,) This Ayah is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests -- if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn `Abbas said:

(لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ)

(Enter not houses other than your own,) then this was abrogated and an exception was made, and Allah said:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَكُمْ)

(There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.) This was also narrated from `Ikrimah and Al-Hasan Al-Basri.

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا
يَصْنَعُونَ)

(30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do.) The Command to lower the Gaze This is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his Sahih that Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him, said, "I asked the Prophet about the sudden glance, and he commanded me to turn my gaze away. In the Sahih it is narrated that Abu Sa`id said that the Messenger of Allah said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»

(Beware of sitting in the streets.) They said, "O Messenger of Allah, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allah said:

«إِنْ أَبِيئْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

(If you insist, then give the street its rights.) They asked, "What are the rights of the street, O Messenger of Allah" He said,

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ،
وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

(Lower your gaze, return the greeting of Salam, enjoin what is good and forbid what is evil.) Abu Al-Qasim Al-Baghawi recorded that Abu Umamah said, "I heard the Messenger of Allah say:

«اَكْفُلُوا لِي سِتًّا أَكْفُلُ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ
أَحَدُكُمْ فَلَا يَكْذِبُ، وَإِذَا انْتُمِنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ
فَلَا يُخْلِفُ، وَغَضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ،
وَاحْفَظُوا فُرُوجَكُمْ»

(Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.) Since looking provokes the heart to evil, Allah commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ)

(Tell the believing men to lower their gaze, and protect their private parts.) Sometimes protecting the private parts may involve keeping them from committing Zina, as Allah says:

(وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ)

(And those who guard their chastity))23:5(Sometimes it may involve not looking at certain things, as in the Hadith in Musnad Ahmad and the Sunan:

«أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ
يَمِينُكَ»

(Guard your private parts except from your wife and those whom your right hands possess.)

(ذَلِكَ أَزْكَى لَهُمْ)

(That is purer for them.) means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allah will illuminate his understanding, or his heart.

(إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ)

(Verily, Allah is All-Aware of what they do.) This is like the Ayah :

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes and all that the breasts conceal.))40:19(In the Sahih it is recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزَّيْنَاءِ أَدْرَكَ ذَلِكَ لَنَا
مَحَالَةً، فَرْنَا الْعَيْنَيْنِ النَّظْرُ، وَرْنَا اللِّسَانَ النُّطْقُ،
وَرْنَا الْأُذُنَيْنِ السَّمَاعُ، وَرْنَا الْيَدَيْنِ الْبَطْشُ،
وَرْنَا الرَّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمْنَى وَتَشْتَهِي،
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(The son of Adam has his share of Zina decreed for him, and he will commit that which has been decreed. The Zina of the eyes is looking; the Zina of the tongue is speaking; the Zina of the ears is listening; the Zina of the hands is striking; and the Zina of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.) It was recorded by Al-Bukhari without a complete chain. Muslim recorded a similar report with a different chain of narration. Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys. "

(وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
 وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا
 ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
 آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِهِنَّ أَوْ
 إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ
 نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ
 التَّبَعِينَ غَيْرَ أُولَى
 الإِرْبَةِ مِنَ الرِّجَالِ أَوْ
 الطُّفُلِ الَّذِينَ لَمْ يَظْهَرُوا
 عَلَى عَوْرَتِ النِّسَاءِ وَلَا
 يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ
 مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
 وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
 أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
 تُفْلِحُونَ)

(31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyub and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tabi` in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.)

The Rulings of Hijab

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jahiliyyah and the deeds of the pagan women. The reason for the revelation of this Ayah was mentioned by Muqatil bin Hayyan, when he said: "We heard -- and Allah knows best -- that Jabir bin `Abdullah Al-Ansari narrated that Asma' bint Murshidah was in a house of hers in Bani Harithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asma' said: `How ugly this is!' Then Allah revealed:

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze...) And Allah says:

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze) meaning, from that which Allah has forbidden them to look at, apart from their husbands.)Some(scholars said that it is permissible for women to look at non-Mahram men without desire, as it was recorded in the Sahih that the Messenger of Allah was watching the Ethiopians playing with spears in the Masjid on the day of `Id, and `Aishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts). Sa`id bin Jubayr said: "From immoral actions." Abu Al-`Aliyah said: "Every Ayah of the Qur'an in which protecting the private parts is mentioned means protecting them from Zina, except for this Ayah --

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts), which means protecting them from being seen by anybody."

(وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا)

(and not to show off their adornment except that which is apparent,) means, they should not show anything of their adornment to non-Mahram men except for whatever it is impossible to hide. Ibn Mas`ud said: "Such as clothes and outer garments," Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Hasan, Ibn Srin, Abu Al-Jawza', Ibrahim An-Nakha`i and others also had the same view as Ibn Mas`ud.

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the Jahiliyyah, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allah commanded the believing women to cover themselves, as He says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى
أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed))33:59(And in this noble Ayah He said:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their (Khumur) veils all over their Juyub) Khumur (veils) is the plural of Khimar, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil. Sa`id bin Jubayr said:

(وَلْيَضْرِبْنَ)

(and to draw) means to pull it around and tie it securely.

(بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(their veils all over their Juyub) means, over their necks and chests so that nothing can be seen of them. Al-Bukhari recorded that `Aishah, may Allah be pleased with her, said: "May Allah have mercy on the women of the early emigrants. When Allah revealed the Ayah:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub), they tore their aprons and Akhtamar themselves with them." He also narrated from Safiyyah bint Shaybah that `Aishah, may Allah be pleased with her, used to say: "When this Ayah:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) was revealed, they took their Izars (waistsheets) and tore them at the edges, and Akhtamar themselves with them."

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَائِهِنَّ أَوْ
ءَابَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,) All of these are a woman's close relatives whom she can never marry (Mahram) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that `Ikrimah commented on this Ayah,

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَائِهِنَّ أَوْ
ءَابَاءِ بُعُولَتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...), "The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her Khimar in front of her paternal or maternal uncle."With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

(أَوْ نِسَائِهِنَّ)

(or their women,) this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of Ahl Adh-Dhimmah, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allah said:

«لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ
يَنْظُرُ إِلَيْهَا»

(No woman should describe another woman to her husband so that it is as if he is looking at her.) It was recorded in the Two Sahihs from Ibn Mas`ud.

(أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ)

(or their right hand possessions.) Ibn Jarir said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl." This was also the view of Sa`id bin Al-Musayyib. Allah says;

(أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ)

(Tabi`in among men who do not have desire,) such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn `Abbas said, "This is the kind of person who has no desire." `Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the Sahih from `Aishah that a hermaphrodite, used to enter upon the family of the Messenger of Allah and they used to consider him as one of those who do not have desire, but then the Messenger of Allah came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allah said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ»

(Lo! I think this person knows what is they are; he should never enter upon you.) He expelled him, and he stayed in Al-Bayda' and only came on Fridays to get food.

(أَوِ الطُّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ
النِّسَاءِ)

(or children who are not aware of the nakedness of women.) Because they are so young they do not understand anything about women or their `Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two Sahihis that the Messenger of Allah said:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

(Avoid entering upon women.) It was said, "O Messenger of Allah, what do you think about the male in-laws" He said:

«الْحَمَوُ: الْمَوْتُ»

(The male in-law is death.)

The Etiquette of Women walking in the Street

Allah's saying:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) During Jahiliyyah, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allah forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allah says:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) to the end of it. From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu `Isa At-Tirmidhi recorded that Abu Musa, may Allah be pleased with him, said that the Prophet said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ
بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا»

(Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such) -- meaning an adulteress. He said, "And there is a similar report from Abu Hurayrah, and this is Hasan Sahih." It was also recorded by Abu Dawud and An-Nasa'i. By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display. Abu Dawud recorded that Abu Usayd Al-Ansari said that he heard the Messenger of Allah , as he was coming out of the Masjid and men and women were mixing in the street, telling the women:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفُقْنَ الطَّرِيقَ،
عَلَيْكُنَّ بِحَاقَاتِ الطَّرِيقِ»

(Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.) The women used to cling to the walls so much that their clothes would catch on the walls.

(وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ)

(And all of you beg Allah to forgive you all, O believers, that you may be successful.) means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of Jahiliyyah, for the greatest success is to be found in

doing what Allah and His Messenger command and avoiding what He forbids. And Allah is the source of strength.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ - وَلَيْسَتَعْغِفِ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكْتَبُوهُمْ إِنْ عَلِمْتُمْ
فِيهِمْ خَيْرًا وَعَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ
وَلَا تُكْرَهُوا فَتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا
لَّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ
اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ - وَلَقَدْ أَنْزَلْنَا
إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن
قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ)

(32. And marry those among you who are single (Al-Ayama) and the pious of your servants and maidservants. If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.) / (33. And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) (34. And indeed We have sent down for you Ayat that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwa.)

The Command to marry

These clear Ayat include a group of unambiguous rulings and firm commands.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ)

(And marry those among you who are single (Al-Ayama)....) This is a command to marry. The Prophet said:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This was recorded in the Two Sahihs from the Hadith of Ibn Mas`ud. In the Sunan, it was recorded from more than one person that the Messenger of Allah said:

«تَزَوَّجُوا تَوَالِدُوا تَنَاسَلُوا فَإِنِّي مَبَاهٍ بِكُمْ الْأُمَّمَ
يَوْمَ الْقِيَامَةِ»

(Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.) The word Al-Ayama, the plural form of Ayyim, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Allah encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) It was recorded that Ibn Mas`ud said: "Seek the richness through marriage, for Allah says:

(إِنْ يَكُونُوا فَقْرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.)" This was recorded by Ibn Jarir. Al-Baghawi also recorded something similar from `Umar. It was reported from Al-Layth from Muhammad bin `Ajlan from Sa`id Al-Maqburi from Abu Hurayrah that the Messenger of Allah said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: النَّكَاحُ يُرِيدُ
الْعَفَافَ، وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ، وَالغَازِي فِي
سَبِيلِ اللَّهِ»

(There are three whom it is a right upon Allah to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allah.) This was recorded by Imam Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Majah. The Prophet performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the Mahr his promise to teach her whatever he knew of the Qur'an. And it is known from the generosity and kindness of Allah that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

(وَلَيْسَتَّعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْنِيَهُمُ
اللَّهُ مِنْ فَضْلِهِ)

(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.) This is a command from Allah to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ،
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This Ayah is general in meaning, and the Ayah in Surat An-Nisa' is more specific, where Allah says:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ
الْمُحْصَنَاتِ

(And whoever of you have not the means wherewith to wed free believing women)until His statement;

(وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ)

(but it is better for you that you practise self-restraint) 4:25(meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful) 4:25(.

(وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا)

(And let those who find not the financial means for marriage keep themselves chaste,) `Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allah grants him means of livelihood."

The Command to grant Slaves a Contract of Emancipation

(وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.) This is a command from Allah to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract. Al-Bukhari said: "Rawh narrated from Ibn Jurayj: `I said to `Ata', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory." `Amr bin Dinar said: "I said to `Ata', `Are you narrating this from anybody' He said, `No,' then he told me that Musa bin Anas told him that Srin, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to `Umar (bin Al-Khattab), may Allah be pleased with him, and he said, `Write it for him.' He refused, so `Umar hit him with his whip and recited,

(فَكَتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(give them such writing, if you find that there is good and honesty in them.) Then he wrote the contract." This was mentioned by Al-Bukhari with a disconnected chain of narration. It was also narrated by `Abdur-Razzaq who said Ibn Jurayj told them: I said to `Ata', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory.")It was also said by `Amr bin Dinar who said, "I said to `Ata', `Are you narrating this from anybody' He said, `No.'"(Ibn Jarir recorded that Srin wanted Anas bin Malik to write a contract of emancipation and he delayed, then `Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is Sahih. Allah's saying:

(إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(if you find that there is good and honesty in them.) Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you.) This is the share of the wealth of Zakah that Allah stated to be their right. This is the opinion of Al-Hasan, `Abdur-Rahman bin Zayd bin Aslam and his father and Muqatil bin Hayyan. It was also the opinion favored by Ibn Jarir.

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you.) Ibrahim An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Husayb Al-Aslami and Qatadah. Ibn `Abbas said: "Allah commanded the believers to help in freeing slaves."

The Prohibition of forcing One's Slave-Girls to commit Zin @257

ﷻ Allah's saying:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) Among the people of the Jahiliyyah, there were some who, if he had a slave-girl, he would send her out to commit Zina and would charge money for that, which he would take from her every time. When Islam came, Allah forbade the believers to do that. The reason why this Ayah was revealed, according to the reports of a number of earlier and later scholars of Tafsir, had to do with `Abdullah bin Ubayy bin Salul. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

Reports narrated on this Topic

In his Musnad, Al-Hafiz Abu Bakr Ahmad bin `Amr bin `Abd Al-Khaliq Al-Bazzar, may Allah have mercy on him, recorded that Az-Zuhri said, " Abdullah bin Ubayy bin Salul had a slave-girl whose name was Mu`adhah, whom he forced into prostitution. When Islam came, the Ayah

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) was revealed." Al-A`mash narrated from Abu Sufyan that Jabir said concerning this Ayah, "This was revealed about a slave-girl belonging to `Abdullah bin Ubayy bin Salul whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allah revealed this Ayah:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution,) until His saying;

(وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ)

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.)" An-Nasa'i also recorded something similar. Muqatil bin Hayyan said, "I heard -- and Allah knows best -- that this Ayah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to the Ansari, and Umaymah the mother of Musaykah belonged to `Abdullah bin Ubayy. Mu`adhah and Arwa were in the same situation. Then Musaykah and her mother came to the Prophet and told him about that. Then Allah revealed:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution), meaning Zina.

(إِنْ أُرِدْنَ تَحَصُّنًا)

(if they desire chastity,) means, if they want to be chaste, which is the case with the majority of slave-girls.

(لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا)

(in order that you may make a gain in the goods of this worldly life.) meaning, from the money they earn and their children. The Messenger of Allah forbade the money earned by the cupper, the prostitute and the fortune-teller. According to another report:

«مَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ،
وَتَمَنُّ الْكَلْبِ خَبِيثٌ»

(The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.)

وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) meaning, towards them, as has already been stated in the Hadith narrated from Jabir. Ibn Abi Talhah narrated that Ibn `Abbas said, "If you do that, then Allah is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that." This was also the view of Mujahid, `Ata' Al-Khurasani, Al-A`mash and Qatadah. After explaining these rulings in detail, Allah says:

(وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ)

(And indeed We have sent down for you Ayat that make things plain,) meaning, in the Qur'an there are Ayat which are clear and explain matters in detail.

(وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ)

(and the example of those who passed away before you,) means, reports about the nations of the past and what happened to them when they went against the commandments of Allah, as Allah says:

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ)

(And We made them a precedent, and an example to later generations.) 43:56(; We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

(لِّلْمُتَّقِينَ)

(for those who have Taqwa.) meaning, for those who remember and fear Allah.

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(35. Allah is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) /

The Parable of the Light of Allah

Ali bin Abi Talhah reported that Ibn ` Abbas said:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) means, the Guide of the inhabitants of the heavens and the earth. Ibn Jurayj said: "Mujahid and Ibn ` Abbas said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn ` Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ
وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ»

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.) It was narrated that Ibn Mas'ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

(مَثَلُ نُورِهِ)

(The parable of His Light) There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

(كَمِشْكَاةٍ)

(as a niche) This was the view of Ibn `Abbas. The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are, as Allah says:

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)) 11:17. The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and Shari'ah by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

(كَمِشْكَاةٍ)

(as (if there were) a niche) Ibn `Abbas, Mujahid, Muhammad bin Ka'b and others said, "This refers to the position of the wick in the lamp." This is well-known, and hence Allah then says:

(فِيهَا مِصْبَاحٌ)

(and within it a lamp.) This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allah of obedience towards Him. Allah calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b

said, "The lamp is the light, and this refers to the Qur'an and the faith that is in his heart." As-Suddi said, "It is the lamp."

(المِصْبَاحُ فِي زُجَاجَةٍ)

(the lamp is in a glass,) means, this light is shining in a clear glass. Ubayy bin Ka`b and others said, "This is the likeness of the heart of the believer."

(الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ)

(the glass as it were a star Durriyyun,) Some authorities recite the word Durriyyun with a Dammah on the Dal and without a Hamzah, which means pearls, i.e., as if it were a star made of pearls (Durr). Others recite it as Dirri'un or Durri'un, with a Kasrah on the Dal, or Dammah on the Dal, and with a Hamzah at the end, which means reflection (Dir'), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know Darari. Ubayy bin Ka`b said: a shining star. Qatadah said: "Huge, bright and clear."

(يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ)

(lit from a blessed tree,) means, it is derived from olive oil, from a blessed tree.

(زَيْتُونَةٍ)

(an olive,) This refers to the blessed tree mentioned previously.

(لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west,) means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining. Ibn Abi Hatim recorded that Ibn `Abbas commented on:

(زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(an olive, neither of the east nor of the west,) "This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil." Mujahid commented on:

(لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west,) saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset." Sa`id bin Jubayr commented:

زَيْتُونَةٌ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ

(an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself))
"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

(whose oil would almost glow forth (of itself), though no fire touched it.) `Abdur-Rahman bin Zayd bin Aslam said (this means) because the oil itself is shining.

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) Al-`Awfi narrated from Ibn `Abbas that this meant the faith and deeds of a person. As-Suddi said:

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) "Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other."

(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ)

(Allah guides to His Light whom He wills.) means, Allah shows the way to the ones whom He chooses, as it says in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr, who said, "I heard the Messenger of Allah say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظِلْمَةٍ ثُمَّ أَلْقَى
عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ

يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ
الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

(Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified.)"

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) Having mentioned this parable of the Light of His guidance in the heart of the believer, Allah ends this Ayah with the words:

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) meaning, He knows best who deserves to be guided and who deserves to be led astray. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاجِ
يُزْهِرُ، وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ
مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ:
فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ
الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ
الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ
فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيْمَانِ فِيهِ كَمَثَلِ

الْبَقْلَةُ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ
الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ
عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

(Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.) Its chain of narrators is good (Jayyid) although they (Al-Bukhari and Muslim) did not record it.

(فِي بُيُوتِ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ
يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ - رَجَالٌ لَا تُلْهِهِمْ
تِجْرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ - لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ
حِسَابٍ)

(36. In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,) (37. Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.) (38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.)

The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the

Masjids, the places on earth that are most beloved to Allah. The Masjids are His houses where He Alone is worshipped. So Allah says:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) meaning, Allah has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. `Ali bin Abi Talhah reported from Ibn `Abbas concerning this Ayah:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) he said; "Allah forbade idle talk in them." This was also the view of `Ikrimah, Abu Salih, Ad-Dahhak, Nafi` bin Jubayr, Abu Bakr bin Sulayman bin Abi Hathamah, Sufyan bin Husayn and others among the scholars of Tafsir. Many Hadiths have been narrated concerning the construction of Masjids, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allah. With Allah's help we will mention here a few of these Hadiths, if Allah wills. In Allah we put our trust and reliance. `Uthman bin `Affan, the Commander of the faithful, may Allah be pleased with him, said; "I heard the Messenger of Allah say:

«مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ
مِثْلَهُ فِي الْجَنَّةِ»

(Whoever builds a Masjid seeking the Face of Allah, Allah will build for him something similar to it in Paradise.) It was narrated in the Two Sahihs. Ibn Majah narrated that `Umar bin Al-Khattab, may Allah be pleased with him, said; "The Messenger of Allah said:

«مَنْ بَنَى مَسْجِدًا يُذَكِّرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ»

(Whoever builds a Masjid in which the Name of Allah is remembered, Allah will build for him a house in Paradise.) An-Nasa'i mentioned something similar. There are very many Hadiths which say this. `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah commanded us to build Masjids among the houses, and to clean them and perfume them." This was recorded by Ahmad and the Sunan compilers with the exception of An-Nasa'i. Ahmad and Abu Dawud recorded a similar report from Samurah bin Jundub. Al-Bukhari said: "Umar said: `Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby." Abu Dawud narrated that Ibn `Abbas said, "The Messenger of Allah said:

«مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

(I was not commanded to Tashyid the Masjids.) Ibn ` Abbas said, "Decorating them as the Jews and Christians did." Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي
الْمَسَاجِدِ»

(The Hour will not come until people show off in building Masjids.) It was recorded by Ahmad and the compilers of the Sunan, with the exception of At-Tirmidhi. Buraydah narrated that a man called out in the Masjid and said, "Has any body said anything about a red camel" The Prophet said:

«لَا، وَجَدْتِ، إِيمًا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

(May you never find it! The Masjids were built only for what they were built for.) This was narrated by Muslim. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ،
فَقُولُوا: لَا أَرْبِحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ
يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ
عَلَيْكَ»

(If you see someone buying or selling in the Masjid, say to him, "May Allah never make your business profitable!" And if you see someone calling out about lost property, say, "May Allah never return it to you!") This was recorded by At-Tirmidhi, who said: "Hasan Gharib." Al-Bukhari recorded that As-Sa'ib bin Yazid Al-Kindi said, "I was standing in the Masjid and a man threw pebbles at me, so I looked and saw ` Umar bin Al-Khattab who said, ` Go and bring me these two men.' I went and brought them to him, and he said, ` Who are you' Or, ` Where do you come from' They said, ` We are from At-Ta'if.' ` Umar said, ` If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allah ." An-Nasa'i recorded that Ibrahim bin ` Abdur-Rahman bin ` Awf said: " Umar heard the voice of a man in the Masjid and said: ` Do you know where you are" This is also Sahih. Al-Hafiz Abu Ya` la Al-Musili recorded from Ibn ` Umar that ` Umar used to burn incense in the Masjid of the Messenger of Allah every Friday. Its chain of narration is Hasan and there is nothing wrong with it, Allah knows best. It is confirmed in the Two Sahihs that the Messenger of Allah said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى
صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ

ضِعْفًاوَدَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ
 خَرَجَ إِلَى الْمَسْجِدِ لَمْ يُخْرِجْهُ إِلَّا الصَّلَاةَ لَمْ يَخْطُ
 خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا
 خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ
 مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ
 اِرْحَمَهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ»

(A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudu' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays,)they say(, "O Allah, send blessings on him, O Allah, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.) The following is recorded in the Sunan:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلْمِ بِالنُّورِ
 النَّامِ يَوْمَ الْقِيَامَةِ»

(Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.) When entering the Masjid, it is recommended to enter with one's right foot, and to say the supplication recorded in Sahih Al-Bukhari, where it is narrated from `Abdullah bin `Amr that the Messenger of Allah used to say, when he entered the Masjid:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيُوجِّهَهُ الْكَرِيمِ، وَسُلْطَانِهِ
 الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I seek refuge with Allah Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shaytan.))He (one of the narrators) asked, `Is that all' He answered, `Yes'(, If he says this, the Shaytan says: "He will be protected from me all day long." Muslim recorded that Abu Humayd or Abu Usayd said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ فَضْلِكَ»

(When anyone of you enters the Masjid, let him say: "O Allah, open the gates of Your mercy for me. And when he comes out, let him say: "O Allah, I ask You of Your bounty.") An-Nasa'i also recorded this from them from the Prophet . Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ.
وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ
فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اعْصِمْنِي مِنَ
الشَّيْطَانِ الرَّجِيمِ»

(When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allah, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allah, protect me from the accursed Shaytan.") This was also recorded by Ibn Majah, as well as Ibn Khuzaymah and Ibn Hibban in their Sahih.

(وَيَذَكَرَ فِيهَا اسْمُهُ)

(in them His Name is remembered.) meaning, the Name of Allah. This is like the Ayat:

(يَبْنِي ءَادَمَ خُدُوعًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(O Children of Adam! Take your adornment to every Masjid...))7:31(

(وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ)

(and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him))7:29(.

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ)

(And the Masjids are for Allah))72:18(.

(وَيُذَكَّرَ فِيهَا اسْمُهُ)

(in them His Name is remembered.) Ibn `Abbas said, "This means that His Book is recited therein."

(يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوءِ وَالْأَصَالِ)

(Therein glorify Him in the mornings and in the evenings.)

(رَجَالٌ لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah) This is like the Ayat:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ)

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

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ)

(O you who believe! When the call is proclaimed for the Salah on Friday, hasten earnestly to the remembrance of Allah and leave off business.))62:9(Allah says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allah says:

(لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ)

(Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah). meaning, they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Salim from `Abdullah bin `Umar that he was in the marketplace when the Iqamah for prayer was called, so they closed their stores and entered the Masjid. Ibn `Umar said: "Concerning them the Ayah was revealed:

(رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah)." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah). `Ali bin Abi Talhah reported that Ibn `Abbas said, "This meant from the prescribed prayers." This was also the view of Muqatil bin Hayyan and Ar-Rabi` bin Anas. As-Suddi said: "From prayer in congregation." Muqatil bin Hayyan said, "That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer."

(يَخْفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)

(They fear a Day when hearts and eyes will be overturned.) means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the Ayah:

(وَأَنْذِرْهُمْ يَوْمَ الْأُزْفَةِ)

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

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

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

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ
جَزَاءً وَلَا شُكُورًا - إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا
عَبُوسًا قَمَطِرِيرًا - فَوْقَهُمُ اللَّهُ شَرًّا ذَلِكَ الْيَوْمُ

وَلَقَّهْمُ نَصْرَةً وَسُرُورًا - وَجَزَاهُمْ بِمَا صَبَرُوا
جَنَّةً وَحَرِيرًا)

(And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient))76:8-12(And Allah says here:

(لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا)

(That Allah may reward them according to the best of their deeds,) meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and add even more for them out of His grace.) means, He will accept their good deeds and multiply them for them, as Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

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

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا)

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

(مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا)

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

(وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ)

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

(وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(And Allah provides without measure to whom He wills.)

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ
اللَّهَ عِنْدَهُ فُوقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ - أَوْ
كَظُلْمَتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فُوقِهِ
مَوْجٌ مِّنْ فُوقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فُوقَ
بَعْضٍ إِذَا أُخْرِجَ يَدُهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ)

(39. As for those who disbelieved, their deeds are like a mirage in a Qi` ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due. And Allah is swift in taking account.) (40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.)

Two Examples of two kinds of Disbelievers

These are two examples which Allah sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of Surat Al-Baqarah: one involving fire and the other involving water. Similarly, in Surat Ar-Ra`d He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water; we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allah. The first of these two examples is that of the disbelievers who call others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word Qi` ah refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

(لَمْ يَجِدْهُ شَيْئًا)

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

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً
مَّنثُورًا)

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

(وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
الْحِسَابِ)

(but he finds Allah with him, who will pay him his due. And Allah is swift in taking account.) A similar view was also narrated from Ubayy bin Ka`b, Ibn `Abbas, Mujahid, Qatadah and others. In the Two Sahihs, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship" They will say, "We used to worship `Uzayr the son of Allah." It will be said to them, "You have lied. Allah has not begotten a son. What do you want" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see" Then Hell will be shown to them as if it is a mirage, parts of it consuming other parts, and they will go and fall into it. This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allah says: d

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا)

(Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!) meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going" He said, "With them." He was asked, "Where are they going" He said, "I do not know."

(ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ)

(darkness upon darkness) Ubayy bin Ka`b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell." As-Suddi and Ar-Rabi` bin Anas also said something similar.

(وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ)

(And he for whom Allah has not appointed light, for him there is no light.) One whom Allah does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Ayah:

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him) 7:186(This is in contrast to what Allah says about the believers:

(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ)

(Allah guides to His Light whom He wills.) 24:35(We ask Allah the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَالطَّيْرُ صَاقَتِ كُلُّ قَدِّ عِلْمِ صَلَاتِهِ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ - وَاللَّهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ)

(41. See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread Of each one He knows indeed his Salah and his glorification; and Allah is All-Aware of what they do.) (42. And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return.)

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

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

(سُبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

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

(وَالطَّيْرُ صَاقَتِ)

(and the birds with wings outspread) means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allah knows what they are doing, and so He says:

(كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ)

(Of each one He knows indeed his Salah and his glorification;) meaning, He has guided every creature to its own way of worshipping Allah, may He be glorified. Then Allah tells us that He knows all of that and nothing at all is hidden from Him. He says:

(وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ)

(and Allah is All-Aware of what they do.) Then Allah tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

(وَالِى اللَّهِ الْمَصِيرُ)

(and to Allah is the return) means, on the Day of Resurrection, when He will judge as He wills,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(that He may requite those who do evil with that which they have done...))53:31(He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ
يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ
وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ - يُقَلِّبُ اللَّهُ اللَّيْلَ
وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ)

(43. See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and

averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.)
(44. Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.)

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

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

(ثُمَّ يُؤَلِّفُ بَيْنَهُمْ)

(then joins them together,) means, He brings them together after they have been scattered.

(ثُمَّ يَجْعَلُهُ رُكَّامًا)

(then makes them into a heap of layers,) means, He piles them up on top of one another.

(فَتَرَى الْوَدْقَ)

(and you see the Wadq) meaning the rain,

(يَخْرُجُ مِنْ خِلَالِهِ)

(come forth from between them;) means, from the gaps between them. This is how it was understood by Ibn `Abbas and Ad-Dahhak. `Ubayd bin `Umayr Al-Laythi said: "Allah sends the scatterer)wind(, which stirs up that which is on the surface of the earth. Then he sends the generator)wind(, which forms the clouds. Then He sends the joiner)wind(which brings them together. Then He sends the fertilizer)wind(which fertilizes or `seeds' the clouds." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(and He sends down from)Min(the sky, from)Min(mountains in it of)Min(ice,) Some of the grammarians said that the first Min describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of Tafsir who say that,

(مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(from)Min(mountains in it of)Min(ice) means that there are mountains of hail in the sky from which Allah sends down ice. As for those who say that "mountains" here is used as a metaphor

for clouds, they think that the second Min is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allah knows best.

(فُيُصِيبُ بِهِ مِنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and strikes therewith whom He wills, and averts it from whom He wills.) It may be that the phrase

(فُيُصِيبُ بِهِ)

(and strikes therewith) means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

(فُيُصِيبُ بِهِ مِنْ يَشَاءُ)

(and strikes therewith whom He wills) means, by His mercy towards them, and

(وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and averts it from whom He wills.) means, He withholds rain from them. Or it may be that

(فُيُصِيبُ بِهِ)

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

(يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ)

(The vivid flash of its lightning nearly blinds the sight.) the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

(يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ)

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

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ)

(Truly, in this is indeed a lesson for those who have insight.) means, this is an indication of His greatness, may He be exalted. This is like the Ayah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ)

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

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(45. Allah has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily, Allah is able to do all things.)

Allah's Power in His creation of the Animals

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

فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ)

(Of them there are some that creep on their bellies,) like snakes and so on;

وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ)

(and some that walk on two legs,) like humans and birds;

وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ)

(and some that walk on four,) like cattle and all kinds of animals. Allah says: