

Tafseer Surah Al-Hashr

Introduction

- I. This *surah* deals with the treachery of the Jewish Banu Nadhir tribe, who lived near Medina, after the Battle of Uhud against the Prophet ﷺ by trying to assassinate him. They had also promised to side with the Muslims but went behind their backs to secretly support Quraysh against them
 - A. Ashraf ibn Ka'b belonged to the Banu Nadhir tribe and helped organize the Qureshi forces to come out against Muslims which resulted in the Battle of Uhud. He was active in trying to militarily annihilate Muslims. He used to write poetry against the Prophet ﷺ and had promised Quraysh to attack the Muslims from the inside of Medina if they attacked them from the outside
 - B. The Prophet ﷺ had the whole tribe expelled from Medina due to their treachery
- II. Ibn Abbas used to refer to this as *Surah Banu Nadhir* [Zaheer]
- III. The primary meanings of *hashr* are assembly and banishment [Zaheer]

Tafseer of the Verses

1. **Whatever is in the heavens and whatever is on the earth glorifies Allah. For He is the Almighty, All-Wise.**
 - a. Every creation in the heavens and the earth proclaims the purity and sanctity of Allah from everything that does not benefit Him. He is the Almighty whom no one can overcome, the Wise in His creation, legislation and decree [*al-Mukhtasar fee al-Tafseer*]
 - i. They worship Him and submit to His majesty because He is the Almighty, Who has subjugated all things, so nothing could resist His might and decree, and nothing is too difficult for Him [Sa'di]
 - b. He is the Most Wise in His creation and command. So He does not create anything in vain. He does not prescribe anything that serves no purpose [Sa'di]
2. **He is the One Who expelled the disbelievers of the People of the Book from their homes for their first banishment ever. You never thought they would go. And they thought their strongholds would put them out of Allah's reach. But the decree of Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers. So take a lesson from this, O people of insight!**
 - a. After Banu Nadhir's assassination attempt on the Prophet ﷺ, he expelled them from their homes near Medina and told them to go someplace else. They initially agreed but then changed their mind after the hypocrite Abdullah ibn Salul offered assistance to back them up with his army of supporters. They became hopeful and refused to leave their homes, which were strongly fortified, and this is what led the Muslim army to do a siege on their fortresses which lasted between 10-21 days. Their backups never showed, thus, they were betrayed by Abdullah ibn Salul. After their surrender to the

Muslims, the Prophet ﷺ banished them from the Arabian Peninsula and told them to move to modern day Syria with whatever belongings they could carry on their camels but nothing more [Zaheer]

- b. The multiple banishments of Banu Nadhir is possibly in reference to [Zaheer]:
 - i. Their being banished from the Arabian Peninsula [which is the direct context of the verse in this incident]
 - ii. Their being banished during the caliphate of Umar from Khyber [because they never truly left the Peninsula]
- c. The Muslims thought due to Banu Nadhir's strong fortresses, they would not be able to penetrate them but that was not the case at all as Allah is indicating to them here. Even the Banu Nadhir themselves falsely assumed that the Muslims would not be able to harm them due to their strong and large fortresses
- d. The location of the decree that came upon them '*from where they never expected*' is in reference to their hearts when Allah put extreme fear into them. They got scared, nervous, and voluntarily opened their fortresses to surrender to the Muslims
 - i. Intense fear is one of the most significant of Allah's troops, against which no great numbers, weapons, strength or toughness is of any avail. So the divine decree came upon their hearts, for it is the heart that is the location of steadfastness and patience, or of fear and weakness. Allah took away their strength and toughness, and replaced it with weakness, fear and cowardice, with which no effort would be to any avail, and that was a help against them [Sa'di]
 - ii. After they surrendered and agreed to leave, they began to pull out wooden doors and other fixtures either to take them along on their camels or destroy them so that they did not fall into Muslim hands [Zaheer]
 1. Because of their wrongdoing, they gave power to the believers to destroy their houses and their fortresses. It is they who brought it upon themselves and were the greatest help against themselves [Sa'di]
 - a. The believers were destroying their houses from the outside while Banu Nadhir was destroying them from the inside [*al-Mukhtasar fee al-Tafseer*]
- e. There was another Jewish tribe in Medina so Allah at the end of the verse is telling them to take a lesson from this episode of Banu Nadhir and not betray His Prophet ﷺ and the believers.

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

- a. Then Allah tells us that these Jews did not receive everything that they deserved of punishment, and that He reduced their punishment. Were it not for the fact that He had decreed that they should be banished, which happened to them in accordance with His will and decree that cannot be altered or changed, they would have suffered a different punishment in this world. But - even though they were spared severe punishment in this world - in the hereafter they will suffer the punishment of fire, the severity of which no one can know except Allah [Sa'di]

- i. That different punishment in this world would have been execution and captivity [al-Mukhtasar fee al-Tafseer]
- 4. This is because they defied Allah and His Messenger. And whoever defies Allah, then Allah is truly severe in punishment.**
 - a. This - which has befallen the Banu Nadhir in this world and what awaits them in the Hereafter - is because they defied the command of Allah and the command of His Messenger with the most severe opposition. They fought against them and strived in disobedience [al-Tafseer al-Muyassar]
 - i. [Because] They fought them and strove hard to disobey them, thus, this is the way of Allah with those who oppose Him [Sa'di]
- 5. Whatever palm trees you 'believers' cut down or left standing intact, it was 'all' by Allah's Will, so that He might disgrace the rebellious.**
 - a. During the siege, it was a military strategic decision by the Prophet ﷺ to cut down and burn some of the palm trees that belonged to Banu Nadhir in order to get access to their forts which were covered by them. This caused the Banu Nadhir to condemn the Muslims for causing mischief in the land, so Allah stated that whether they cut down their palm trees or left them standing intact, it was by His leave and command and the correct thing to do in that situation
 - i. Allah gave them the power to cut down and bum their palm trees, so that this would be a punishment and disgrace for Banu Nadhir in this world, and humiliation by which it would be known that they were completely helpless and could not save their palm trees, which were their livelihood [Sa'di]
 - b. Some opine that around six trees were cut down and burned. It should also be noted that in general destruction of property of others in this manner is not permitted. This was a special case for a specific military purpose [Zaheer]
- 6. As for the gains Allah has turned over to His Messenger from them—you did not 'even' spur on any horse or camel for such gains. But Allah gives authority to His messengers over whoever He wills. For Allah is Most Capable of everything.**
 - a. This is in reference to the spoils of war which come about as a result of not fighting. The Banu Nadhir did not fight but just surrendered due to the fear Allah placed in their hearts. In Islamic law, rules differ on how spoils of war are to be distributed dependent on whether fighting took place or not
 - i. When fighting takes place, the spoils of war are called *ghaneemah* and when fighting does not take place, the spoils of war are called *fay'* [Sabuni]
 - 1. For *ghaneemah*, 1/5th of it is given to the public treasury for the benefit of the needy and the rest is distributed among the fighters. For *fay'*, it is all given to the public treasury and the soldiers receive nothing
 - b. Allah empowers His messengers over whomever He wills from His enemies, so they submit to them without fighting [al-Tafseer al-Muyassar]
- 7. As for gains granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travelers so that wealth may not merely circulate among your rich. Whatever the**

Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.

- a. This verse is telling the Muslims that since no fighting took place to conquer Banu Nadhir, all of the wealth is considered *fay'* and should be distributed among the five categories of people: Allah and the Messenger [i.e. public interest of Muslims], Prophet's relatives, orphans, poor, and needy travelers cut off from their wealth in a foreign land. This ruling applies even after the Prophet's ﷺ time whenever the Muslim army conquers new land without fighting [Sa'di]
 - i. His relatives are those from the Banu Hashim and the Banu Al-Muttalib in compensation for the charity [i.e. *zakkah*] they have been prevented from accepting [*al-Mukhtasar fee al-Tafseer*]
 - ii. Orphans are those kids below the age of puberty whose fathers are dead [*al-Tafseer al-Muyassar*]
- b. When people become very poor, they have a tendency to shift into survival mode so it is difficult to talk to them about the afterlife and preparing themselves for it when all they are thinking about is the next meal for themselves and/or for their families. This is one of many reasons why we should help those in need
- c. This verse also teaches us that in the Islamic economic system, wealth is considered to be distributed among the society so that it does not become monopolized in the hands of the wealthy few, which causes great harm to the poor because the rich suck up all of the benefits from it for themselves [Sabuni]
 - i. This is why Islam has specific rulings related to wealth so that the society as a whole can benefit from it, such as, prohibition of interest, obligation of *zakkah*, encouragement to give charity, inheritance laws, fair distribution of spoils of war, etc. [Zaheer]
- d. The command to obey the Prophet ﷺ at the end of the verse is generic and refers to all of his orders and prohibitions because he is conveying them from Allah [Zaheer and Sabuni]
 - i. This includes both fundamental and minor issues of religion, whether they have to do with outward conduct or inward beliefs and attitudes. Whatever the Messenger ﷺ gives, it is obligatory for people to pay heed to it and follow it, and it is not permissible to go against it. If the Messenger ﷺ gives a ruling, it is like a ruling from Allah, and no concession or excuse is granted to anyone to refrain from doing it [Sa'di]
 - ii. This part of the verse is a foundation in the obligation of acting upon the Sunnah: whether in speech, action, or tacit approval [*al-Tafseer al-Muyassar*]
- e. In the end, we are asked to be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed. Indeed, Allah is severe in punishment for those who disobey Him, oppose His commands, and disregard His prohibitions [*al-Tafseer al-Muyassar*]
 - i. Fearing Allah offers nourishment to hearts and souls, in this world and the hereafter, and leads to eternal happiness and ultimate triumph [Sa'di]

8. **‘Some of the gains will be’ for poor emigrants who were driven out of their homes and wealth, seeking Allah’s bounty and pleasure, and supporting Allah and His Messenger. They are the ones true in faith.**
- a. This is in reference to the *fay’* discussed above [Sabuni]
 - b. The emigrants from Mecca gave more than anyone else by being forced by the Quraysh to give up all they had for the sake of Allah and migrated to Medina. They left their wealth, homes, and family behind for Allah’s sake. So now they, more than anyone else, deserve something in return for their sacrifices from the war booty
 - i. Their deeds are a testament to their true faith in their heart
 - c. The “*supporting Allah and His Messenger*” is in reference to *jihad* [*al-Mukhtasar fee al-Tafseer*]
9. **As for those who had settled in the city and ‘embraced’ the faith before ‘the arrival of the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever ‘of the gains’ is given to the emigrants. They give ‘the emigrants’ preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are ‘truly’ successful.**
- a. This verse is praising the *Ansar* in Medina who had true faith and no ill-feelings in their hearts towards their brethren from Mecca who had migrated towards them for the sake of Allah
 - i. The *Ansar* did not envy the emigrants for what Allah gave them of His bounty [i.e. the *fay’* from Banu Nadhir] or for what He singled them out for of virtues and precedence that they deserved. This indicates that their hearts were free of ill feeling, grudges, resentment and envy [Sa’di]
 - ii. However, the hypocrites of Medina who were not true believers felt the opposite towards the emigrants
 - b. The verse also shows that the emigrants are superior to the *Ansar*, because Allah mentioned them first, and stated that the *Ansar* did not find any covetous desire in their hearts for what they had been given. This means that Allah had given the emigrants that which He did not give to the *Ansar* or anyone else, because they had combined support for Islam with migration for the sake of Allah [Sa’di]
 - c. Some opine that those “*giving preference over themselves even though they may be in need*” is in reference to a companion who selflessly gave his food and the food of his family and children to his emigrant guest, and he and his family spent the night hungry [Sa’di and Zaheer]
 - d. The “*selfishness of their own souls*” means those who do not take anything that Allah has forbidden nor do they prevent anything that Allah has commanded to be performed. The meaning is that the *Ansar* are among those who were saved by the selfishness of their own souls when they did good by leaving the *fay’* for the emigrants [Ibn Jawzi]
10. **And those who come after them will pray, “Our Lord! Forgive us and our brothers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.”**

- a. This in reference to those who came after these people and followed them with righteousness until the Day of Judgement [*al-Mukhtasar fee al-Tafseer*]
 - i. The phrase “*our brothers who preceded us in faith*” is indicative of shared faith and of their following the companions in their beliefs and basic principles. Such people are the *Ahl Sunnah wal-Jama’ah*, for this description does not apply to anyone except them [Sa’di]
- b. The believers are categorized into three groups in this *surah*: Emigrants, *Ansar*, and those who followed them in goodness [Sabuni]
- c. This supplication includes all the believers, the companions and those who came before them and after them. This is one of the virtues of faith, that the believers seek to benefit from one another and pray for one another because of their shared faith which creates the bond of brotherhood between the believers. One of the branches of that brotherhood is that they pray for one another and love one another [Sa’di]
- d. In the verse, there is an indication that the Muslim should remember his predecessors with goodness, pray for them, love the companions of the Prophet ﷺ, remember them in a positive light, and be content with them [*al-Tafseer al-Muyassar*]

11. Have you ‘O Prophet’ not seen the hypocrites who say to their fellow disbelievers from the People of the Book, “If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you.”? But Allah bears witness that they are truly liars.

- a. This is in reference to the hypocrites in Medina who used to have secret meetings with the Banu Nadhir, where they would display verbal support to them against the Muslims
- b. Allah testifies that indeed, the hypocrites are liars in their claims that they will leave with the Jews if they were to be exiled, and that they would fight with them if they were fought against [*al-Mukhtasar fee al-Tafseer*]
 - i. This is not something unexpected of them [i.e. hypocrites], for lying is typical behavior on their part, and deceit and treachery, hypocrisy and cowardice are second nature to them. Therefore Allah stated that they were lying and what He said came to pass exactly as He said in the next verses [Sa’di]
 - 1. This is one of several signs of the Prophet’s authenticity because the prediction came true, the hypocrites neither fought with them nor did they accompany them in banishment [Zaheer]

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

- a. We learn from this that the hypocrites were only giving verbal support to the disbelievers in order to cover themselves. They have no loyalty towards anyone but just align with whoever they feel will give them the most benefit
- b. If the Muslims exile the Jews, the hypocrites will not leave with them, and if they fight the Jews, the hypocrites will neither support nor help them. Even if they go to help or support them against the Muslims, they will flee from the battlefield [*al-Mukhtasar fee al-Tafseer*]

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

- a. The hypocrites were more fearful of the social consequences as a result of Muslims finding out that they were hypocrites than they were of Allah. Their own reputations was more valuable to them
- b. It should be noted that the “*fear in their hearts*” here is in reference to both the Jews and the hypocrites [Zaheer]
- c. They do not understand the order or true nature of things and they cannot imagine the consequences. Rather, true understanding is to fear the Creator, put one’s hope in Him and love Him, and to give precedence to that over all other matters, which are secondary to that [Sa’di]
 - i. If they had understanding, they would know that Allah is more deserving of being feared, because He is the One who gave Muslims power over them
[*al-Mukhtasar fee al-Tafseer*]

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

- a. Meaning they will not fight the Muslims in an open battlefield except by relying on their fortresses and walls, which is not real courage [Sa’di]
- b. There is a difference of opinion whether “*you think they are united*” is in reference to just the Banu Nadhir among themselves or the disharmony between Jews and hypocrites [Ibn Jawzi]
 - i. They are diverse and their hearts are not in harmony. They do not cooperate with unified intentions. This is because Allah, the Mighty and Majestic, supports His party and abandons His enemies. The people of falsehood have differing desires, but they come together in enmity against the people of truth [Al-Wahidi]
- c. They possess no reason or mature thinking. If they did possess reason, they would have given precedence to that which is superior over that which is inferior [Sa’di]

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

- a. This is either in reference to the Quraysh who had just lost at the Battle of Badr or Banu Qaynuqa’ [Ibn Juzayy]
 - i. The Quraysh had come to Badr in all their pride and arrogance, thinking that they would achieve their wishes to defeat the Messenger of Allah ﷺ and the believers. But Allah caused His Messenger ﷺ and the believers to prevail over them, so they killed their leaders and prominent figures and took some of them captive, and the rest of them fled. Thus they tasted the evil consequences of their deeds and the outcome of their polytheism and wrongdoing [Sa’di]
 - ii. The Qaynuqa’ Jewish tribe was mischievous towards Muslims in Medina and was always causing them problems even though the Prophet ﷺ tried to reason with them to behave. Their deeds eventually led to a siege on their fortresses

and they were forced to surrender. The Prophet ﷺ had them banished [Zaheer and Sabuni]

- b. They tasted the evil consequences of their disbelief and their hostility towards the Messenger of Allah ﷺ in this world, and for them in the Hereafter is a painful and distressing punishment [*al-Tafseer al-Muyassar*]

16. 'They are' like Satan when he lures someone to disbelieve. Then after they have done so, he says, "I have absolutely nothing to do with you. I truly fear Allah—the Lord of all worlds."

- a. Meaning Banu Nadhir's analogy in their listening to the hypocrites is like that of Satan when he beautifies disbelief for the human, then, when he disbelieves because of his beautification of it, he says: "I have nothing to do with you after you have disbelieved; I fear Allah the Lord of the creations" [*al-Mukhtasar fee al-Tafseer*]
- b. Some opine that this is in reference to when Satan appeared to the Quraysh on the Day of Badr in the form of a man and enticed them to fight against the Muslims and verbally lent them support but then fled when he witnessed the angels descending to fight on behalf of the Muslims [Zaheer]

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

- a. So the ultimate outcome of Satan and whoever followed him will be that they (meaning the followed Satan and the human followers of his) will be in the hellfire on the Day of Judgement, wherein they shall have to remain forever. That requital that awaits them is the requital of those who oppress themselves by trespassing the limits of Allah [*al-Mukhtasar fee al-Tafseer*]
- b. This is the way of Satan with all his allies; he calls them and leads them to that which will harm them, by means of his deceit, then when they fall into the trap and their doom becomes imminent, he disavows them and abandons them. The blame is entirely upon the one who obeys him, for Allah has warned him against him and told him of his aims and goals, and the fate of the one who obeys him. Therefore, the one who obeys him is sinning knowingly and has no excuse [Sa'di]

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

- a. The phrase 'tomorrow' in this context is used for urgency and is in reference to the Day of Judgement
 - i. Another hidden hint is that the Hereafter is as sure to happen as tomorrow is sure to arrive [Zaheer]
- b. Meaning be mindful of Allah by fulfilling His commands and refraining from the things he has not allowed. Each soul should ponder over what good deeds it has sent forth for the Day of Judgement. So be mindful of Allah; indeed, Allah is aware of your actions, none of them are hidden from Him, and He will soon requite you for them [*al-Mukhtasar fee al-Tafseer*]

- c. The Arabic word *taqwa* is repeated twice in this verse for emphasis and to show its [high] station in the religion [Sabuni]
- d. This verse offers a guideline with regard to taking stock of oneself, and reminds the believer that he should continue to check on himself and if he sees any lapse, he must take action by giving it up, repenting sincerely and turning away from any means that may lead to it. If he sees himself falling short with regard to any divine command, he should strive hard and seek the help of his Lord in completing it, perfecting it and doing it properly. He should compare the blessings that Allah has bestowed generously upon him with his shortcomings, for that will undoubtedly make him feel embarrassed [Sa'di]

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

- a. To 'forget themselves' in this verse means that they will be made to forget their spiritual selves and will only busy themselves with fulfilling their bodily needs. The soul that is within us is our real self and it too has needs but those who are caused to forget it end up starving it. When we only live for this world, we end up living like animals where we just consume and fulfill bodily desires. Just as our body needs to be fed so does our soul
 - i. Ibn Qayyim said, "What punishment can be greater than punishment of one forgetting his own soul, his heart and its diseases, with no thoughts of medication or treatment; completely oblivious of its diseases, its cures, and the means of attaining salvation in the everlasting life that will follow? How sorrowful his affair is: He is fearful of the destruction of his body, from whose destruction there is no escape, but is forgetful of the destruction of the soul, which is what he will carry with him to the next life?" [Zaheer]
- b. Meaning do not become like those who forgot Allah by not fulfilling His commands nor refraining from the things He did not allow, so Allah made them forget themselves and they did not act upon that which would save them from the wrath and punishment of Allah [*al-Mukhtasar fee al-Tafseer*]

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

- a. The people of the hellfire and the people of Paradise are not equal. Rather, they are different in their requital just like they differed in their actions in the world [*al-Mukhtasar fee al-Tafseer*]
- b. The people of hellfire will be in everlasting punishment while the people of paradise will be in everlasting bliss, the two are not the same [Sabuni]
 - i. Are they equal, those who consistently feared Allah and considered what they had sent forth for tomorrow - and thus deserved the gardens of bliss and a sound life with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous - and those who neglected the remembrance of Allah and forgot their duties towards Him, so they lived a life of misery in this world and deserved punishment in the hereafter? The former are the victors and the latter are the losers [Sa'di]

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

- a. Meaning if the mountain was given intellect and other faculties that have been given to mankind and then it was made to hear the Qur'an, it would have such an effect on it despite its solidity and hardness [Sabuni]
- b. The Qur'an came down on the hearts. If a mountain would have become humbled, then why not our hearts? Have they become harder than mountains? We should ask such questions to ourselves if we do not feel humbled by the Qur'an. Our hearts too should tear apart from it and result with tears flowing from our eyes
 - i. The mountain would have humbled and been fearful due to the extreme fear of Allah. This is because of the scolding admonitions and severe warnings the Qur'an contains [*al-Mukhtasar fee al-Tafseer*]
- c. In this verse, there is an encouragement to contemplate the Qur'an, understand its meanings, and act upon it [*al-Tafseer al-Muyassar*]

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

- a. Any god other than Him is false and does not deserve an atom's weight of worship, for it is needy, helpless and imperfect, and has no power to do anything for itself or for anyone else [Sa'di]
- b. The 'unseen' in this verse is in reference to the state of our hearts. He knows whether our faith is true or false in our hearts regardless of how we behave publicly before the people because nothing in His creation is hidden from Him
- c. He is the Most Gracious, whose mercy encompasses everything, the Most Merciful to the believers [*al-Tafseer al-Muyassar*]

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

- a. These verses include many of the beautiful Names and sublime Attributes of Allah, which are of great significance and contain wondrous meanings [Sa'di]
- b. Meanings of the His Names mentioned:
 - i. King: Owner of all creation [Sabuni]
 - ii. Most Holy: to be pure, free of all defects [Zaheer]
 - iii. All-Perfect: to be free of all defects and flaws [Zaheer]
 - iv. Source of Serenity: One who provides peace and security [Zaheer]
 - v. Watcher: One who watches over the deeds of His slaves [Zaheer]
 - vi. Almighty: One who is severe in revenge when He avenges [Zaheer]
 - vii. Supreme in Might: One who binds His creation to whatever He decides, He compels everyone to His will [Zaheer]
 - viii. Majestic: One who is above all in greatness, so that there is none like unto Him [Zaheer]

- c. Allah is free of what the wrongdoers ascribe to Him whether it be a wife, child, partner, or equal [Sabuni]

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

- a. This *surah* began with glorification of Allah and ends with the same
- b. Meanings of the His Names mentioned:
 - i. Creator: to determine, condition, decide and regulate and then bring to existence [Zaheer]
 - ii. Inventor: One who makes and brings into being following a certain design and proportion [Zaheer]
 - iii. Shaper: One who creates according to the image He desires [Zaheer]
 - 1. We should never look down on our forms. Allah Himself purposely designed us in this manner. We look like the way we do because He wanted us to look specifically that way so He shaped us in that manner
- c. Allah has very many Names, that cannot be counted and are not known to anyone except Allah Himself [Sa'di]
- d. He is the Creator who created everything; the Originator of things; the Fashioner of His creations according to His wishes. For Him may He be glorified are the most beautiful names which contain His lofty attributes. Everything in the heavens and on earth glorifies Him from every deficiency. He is the Almighty whom no one can overpower; the Wise in His creation, legislation and decree [*al-Mukhtasar fee al-Tafseer*]
- e. Allah reminds us to be like the rest of creation which glorifies Him and does not forget Him. They remember their purpose as should we