

## 23. Who always keep their prayer.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

### • *Da'imun*

- root *dawam*: remaining upon something; not leaving it
- the kind of keeping or remaining upon in respect to that type of work
- Allah has praised them for always keeping their *fard* salat, which they neither slacken from nor leave. Rather, they perpetually perform it to a rigorous, well-done high level of maintaining it
- the utter *baraka* of the *salat* suffices to show that Allah intends their salvation
- the putting of '*ala salatihim* before *da'imun* instead of the usual order denotes the importance of the *salat* to them
- the ascription of *salat* to them with the pronominal suffix emphasises that they are genuinely good people
- the nominal construction with which this is expressed rather than a verbal one emphasises *thubut*: sureness, steadiness, and firmness in their invariably keeping their prayer
- *Idafa* prescription also connotes that Allah intends it to their benefit and that it is a special and divine grace to them that Allah doesn't give to those with less concern for their *salat*
- the hyperboles in this verse include:
  - 1) use of *hum* after *al-ladhin*, which strengthens their identification and exclusivity
  - 2) nominal sentence indicating *thubut*
  - 3) use of the active participle *da'imun* at the end emphasising that they never leave it
  - 4) preposition '*ala*: *harf isti'la* denotes immovable firmness over something

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– the ulama say that the *fard* salat is meant here. al-Biqā‘i says that the range of *salat* meant in Surat al-Mu‘minun is larger, and the plural there is used to indicate other prayers  
– *da‘imun* means they never miss their *fard*, ever, in contradistinction to *yuhafidhun*, which means they carefully keep their integrals and *adab*

- **In your *salat*, you have to remember who you are talking to; worshipful humility (*khushu*‘) and submission (*khudu*‘)**
- Imam Ghazali says that presence of heart is obligatory throughout the entire *salat*, although the Imams of fiqh said it isn’t  
– Imam Malik who said at least presence for a single moment
- The Sufis tax themselves to follow Imam Ghazali’s opinion on this question in their *fard* and their *nafl* prayers. This is the more precautionary position and it is more respectful to Allah. This is something that continual effort is needed in order to get it right
- Do not let ‘*ibada* (worship) become a mere ‘*ada* (habit), rather make every ‘*ada* a form of ‘*ibada*
- Someone who has a path to Allah should adopt the position of imam Malik, then slowly build it up

## 24. And who have made in their wealth a specific known share to give

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

- The repetition of *wa al-ladhin* in this and the following verses is Allah exalting the rank of each of these; each of these attributes entails deserving to enter paradise
- ***Haqqun ma'lum***
  - it is a predetermined set that they impose on themselves in order to draw close to Allah and help people in need
  - it includes the zakat that is *fard* and the *sadaqat* you arrange for yourself to be paid all the time
- ***Haqq***
  - it is a *wajib*, but includes zakat and the *wajib* of *shukr* to Allah for faithfully sending us our *rizq*
  - naming it a *haqq* or right or known share to give, means that these people of paradise have made the poor their partners in what they possess
- Hatim al-Asam said, “Whoever claims three things without three things is a big liar: whoever claims he loves Allah without having *taqwa* in every detail is a big liar; whoever claims to have paradise without spending on others is a big liar; whoever claims to love the Messenger of Allah ﷺ without loving the poor is a big liar.”
- The people mentioned here love the poor to the point that they had made them their partners in their wealth



25. To the asker of alms, and to him deprived because he will not ask.

لِّسَّائِلٍ وَالْمَحْرُومِ ﴿٢٥﴾

- This is the same expression used before in surat *al-Dhariyat*, referring to all types of poor and both ends of the spectrum
- ***Mahrum***
  - someone not given any charity because people suppose he is not poor because he is self-respecting, reserved, and polite to ask, even if he's poor
  - Abu Su'ud says the *mahrum* is someone who does not ask people so they think he is not in need and therefore don't give to him, and so he is deprived
  - the nominal sentence used in this verse also denotes *thabat* or firm-rootedness of these attributes in these people

26. And who are wholly sure of the Day of Reckoning.

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

- **Tasdiq**
  - a verbal noun that differs from *iman*, which has the connotation of being safe and not having worry
  - *tasdiq* is to believe he is telling the truth
  - Allah uses this word instead of *iman* in contradistinction (*ta'rid*) against the *kuffar* who cry out lies, while these people believe
  - present tense denotes that they do it again and again
  - they give full credence to who is informing them, and do so again and again and again
  - the verbal sentence and the meaning of being ever-certain means that this ever-renewed conviction has motivated them to the highest works again and again with ever-renewed *himma*, resolve, and ambition, so they exert themselves in spiritual works as well as physical, and financial works of worship, which shows they really are certain that this is the truth and the day of reckoning
  - *Iman* is on a higher plain than *tasdiq* and is the highest form of it. *Tasdiq* is to acknowledge the truth of what someone is saying while *iman* is certitude above that

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وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

- ***Yawm al-Din***

- *din* does not mean religion, but rather the final decisive requital that all created beings will humbly accept
- the day of reckoning when all will be reckoned with once and for all, and no one will be able to say “no” and all must accept
- the essence of the root word, *dan*, means he was abased in humble submission
- this name is used for *yawm al-qiyama* with *yusadiqun* because one’s every work, good or evil, large or small, will be reckoned. Also, in this sura’s context, it is a slighting oblique reference to the *kuffar* who cry lies to the day of judgement, as the opposite of *yukadhdhibun*

27. And who of the chastisement of their Lord  
are shaken with fear.

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٢٧﴾

- the ordinary order would be *al-ladhin hum mushfiqun min 'adhabi Rabbihim*, but the order the Quran uses is more dramatic. There is a suspense created for what lies at the end of the line
  - Also, the nominal sentence emphatically energises the hyperbole of their fear. It means, “Those who, of the chastisement of their Lord, are shaken with fear.”
  - the use of *Rabbihim* increases this emphasis. *Rabb* is the nurturing, caring, solicitous, kind Lord of the believers, so if they're afraid of the punishment of the One who has shown them every blessing and kindness, then what of those who set Him at defiance and cry Him lies and disbelieved in Him be when they finally understand
- ***Rabbihim***
  - the word *Rabb* here meaning kind and solicitous, let alone His other Divine names and attributes of majesty, power, sway, wrath, terror, and punishment
- ***Mushfiqun***
  - the essence of the word *ishfaq* tenderness of heart (*riqqa*), tremulousness, and its inability to withstand or face *shidda* or dire and dreadful phenomenon. Together with arrested attention and concern and apprehension and utter fear. It is only applied to angels and the angels are afraid, even though they are not *mukallafun*, because of Allah's own being
  - the ulama of tafsir mention these special people of Allah are afraid of Him despite all the tremendous, virtuous good works that they have done which they deem to be inconsiderable, in the face of what Allah actually deserves



27. And who of the chastisement of their Lord are shaken with fear.

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٢٧﴾

- the Prophet ﷺ said, “The believer sees his sins as though he were sitting beneath a mountain, afraid that it will avalanche down right on him, while the scoundrel sees his sins like a fly buzzing past his nose.”
- the *ishfaq* of the *mushfiqun* is expecting something loathed to take place that one is weary of as one could possibly be. The word derives from tender-heartedness and tremulousness, so it is fear combined with deep concern and a heart too weak to bear to stand the thing hated that one apprehends
- the active participle of *mushfiqun* denotes that they are ever shaken (*thabat*). Allah has mentioned this in the context of believers, but only for as long as they are in this abode. **In the next abode, they will be beaming with joy at being ceaselessly honoured**
- it’s enough that the Prophet ﷺ said, “Verily, I know Allah better than any of you do, and I’m the one that takes the most precautions against His wrath.”



28. Verily from the chastisement of their Lord no one is secure.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

- This is a parenthetical remark (*i'tirad*) or a general circumstance (*hal 'am*) that serves to provide the reason (*ta 'lil*) for the previous verse. As Abu Su'ud comments: its an aside that declares that no one should feel safe from the chastisement of Allah
- ***Ghayru Ma'mun***
  - an attribute of *'adhab*, meaning, verily the chastisement of your Lord is not to be felt safe from
  - the nominal sentence makes this attribute all the firmer and more undoubtable and adds to the reasons of godfearingness

29. And those who keep their private parts wholly chaste;

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

- Allah is explaining here that using one's sexuality in what is halal is *tahara*, a purity, and using it in what is haram is *najasa*
- ***Li furujihim***
  - Raghīb al-Isfahānī notes that the meaning of the singular of this word, *farj*, is a cleft, gap, or split between two things.
  - the groin; it has come to mean the private parts. The euphemism has come to denote the private parts out of delicacy in the Quran
- ***Hafidhun***
  - the root meaning is keeping or guarding something, to preserve, control, keep up, watching, or supervising from one state or circumstance to the next. In this verse, it incorporates the connotation of *imsak*, or withholding or keeping back
  - Raghīb al-Isfahānī says: “It is sometimes used for self-discipline and control, as opposed to forgetting and letting oneself go, and other times for every looking, examining, and inspecting (*tafaqqud*), or observing, heeding, and attending to, or supervising, controlling, and looking out for (*ri'aya*). It's another way of saying chastity.”
  - meaning to stay away from unlawful sexual intercourse and the things that lead to it and its usual preliminaries, such as looks, remarks, or hints

29. And those who keep their private parts wholly chaste;

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٢٩﴾

- *Hifdh* is used by Allah to denote two meanings:
  - 1) to be watchful of their private parts
  - 2) withholding and keeping them back from all unlawful use
    - people destined for Allah’s favour and paradise keep careful watch over their private parts and restrain them from all except what Allah permits, which will be detailed in the following verses, and they are parallel to surat al-Mu’minun
    - Alusi says: Allah has described the people of His love as “chaste” (‘*iffa*)