

## Surah al-'Asr – Time

Miracle Dream Tafseer - Nouman Ali Khan

This surah is a Makki surah, made up of 3 aayaat. One of the shortest surahs', but contains many lessons.

This is one of the Surahs' that begins with Oaths;

an Oath is used for something;

- Sacred
- Powerful
- **Awe inspiring / Magnificent.**

*La tassubu ahadukum ad-Dahr, fa inAllaha huwa ad-Dahr*

**Do not - anyone of you - curse time, because Allah is time.**

This hadeeth was narrated by Muslim (5827) from Abu Hurayrah.

(al Khattabi, an-Nawawi, and Ibn Uthaymeen all said that this means that Allah is the controller of time. [see [IslamQA question no.26977.](#)])

We should not criticize time, i.e. 'that was a horrible year.'

## Ayah 1:

وَالْعَصْرِ

*wa-al 'Asr*  
(I swear) By **Time**.

Allah is swearing by 'Asr, which is almost synonymous to the word Dahr mentioned in the above hadith.

Dahr is also mentioned in the Qur'an, in surah Insaan (it is also called surah Dahr).

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

“Has there not been over man a period of time, when he was not a thing worth mentioning?”

[al-Insaan 76:1]

So Allah by Swearing by al 'Asr implies;

- 1 - Allah is telling the human to **reflect on the passage of Time**.
- 2 - Man is always in loss (ayah 2), based on the proof from ayah 1 that time is always moving forward - and **we humans can never get back the time we have lost**.

I.e. You had so much opportunities in life which you could do good in - to get closer to Allah. You regret you didn't do them. However, we can change these regrets into future intentions and strive to do good when opportunities come in the future.

So the Oath and it's Response (ayah 2) are a proof for each other; **Man being in loss, and him admitting that he wasted his time**.

3 - 'Asr refers to the life/durations (zamaan) of nations.

The **rise and fall of nations is a proof of humans' being in loss.**

4 - The object of the Oath is a witness for the subject. I.e. Allah calls a witness for the subject.

**Allah is bringing time as a witness to the fact that many humans are in loss.**

5 - Human beings' chase after the world which distract them from the real purpose in life. (see tafseer surah at-Takathur).

People throughout history have chased after wealth, beautiful things, power etc. People chased after all these things, thinking they will achieve success, and while they were in that state - they died.

This same process has been repeating generation after generation, for thousands of years, and there is one creation of Allah which has continuously been witnessing all this. It is al 'Asr - the Time.

**Time is a witness to the tragedy of the human being.**

### Linguistic Definition:

al 'Asr - [linguistically] **time that is running out.** Even salaah al 'Asr (the prayer of 'Asr) is the last prayer of the day. (after this it is Maghrib prayer/sunset prayer = the end of the day.)

'Asr was the time when the merchant and traveller were always in a hurry/rush, because it was a time of danger.

Allah also swears by other Times in the Qur'an;

- وَالصُّبْحِ إِذَا اسْفَرَّ - *was-subhi idha asfar* - **By the Morning as it brightens** [Muddathir [74:34](#)]

- وَالْفَجْرِ - *wal fajri* - **I swear by the Dawn.** - [Surah Fajr 89:1]

- وَالضُّحَىٰ - *wad-duha* - **By the Morning Sun.** - [Surah Duha 93:1]

- وَالنَّهَارِ إِذَا تَجَلَّىٰ - *wan-nahari idha tajal-la* - **By the Day when it is Brilliant.** [al Layl 92:2]

But 'Asr is a **time associated with Urgency**.

Whatever Allah has to say now - it is a **time of Emergency**. The **sunset of our life is passing by**.  
The **ending of our day/life is coming soon**.

Muhammad Shafee': the Struggle of the human being is **like the one who is trying to sell ice**. It is **melting away and he needs to sell it quickly and make as much sales before the end of the day comes**. Otherwise - all his valuables' and efforts will go to waste.

[in the past - there were no Freezers, so your ice would melt into water by the end of the day.]

## Ayah 2:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*Inna al Insaana La fee Khusrin*  
Indeed, man[kind] is surely **in loss**,

**Inna - no doubt** (it talks to people who might be doubtful - it removes doubt).

You would think this is referring to the disbeliever only, but it is referring to all humans, each and every single human.

**Insaan - Nisyaan - forgetfulness.**

The human might be reminded he's in trouble - but soon he forgets.

Allah could use;

al Fard الفرد : the Individual  
an-Nafs النفس - the person  
an-Naas الناس - people [collectively].

But;

**Insaan** الإنسان - **Categorises ALL human beings, but it is also used in the singular form - Human.**

Diffusion of Responsibility:

If you talk generally to people - they assume someone else is to blame.

If you talk specifically to one person - they are more in fear because all the blame and responsibility is upon them.

an-Naas: all mankind

**Insaan: Each and every individual forgetful human being - you are in loss [in potential trouble]...**

When the human hears this ayah - he thinks about himself. He forgets everybody else, he fears for his own safety.

On Judgment Day - every human cares only for himself, except for Allah's Messenger.

Those same people you might love and do haraam (forbidden) things for - they will be running away from you on that Judgment Day.

When a person will want to sacrifice and throw everyone in the hellfire as a ransom - so that he does not fall into it;

يَبْصُرُونَهُمْ يَوْمَ الْمَجْرَمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ . وَصَاحِبِتهِ وَأَخِيهِ . وَقَصِيْبَتِهِ الَّتِي تُوْوِيهِ . وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ . كَلَّا إِنَّهَا لَأَطَى

They will be shown each other. The Day when the criminal will desire to ransom himself with

his children, his wife and brother, and the relatives who sheltered him, and all who is on the Earth altogether - so that it might save him. But no, it is the Flame [hellfire.]

[Ma'arij 70:11-15]

So Allah is telling us to care about ourselves specifically in this life by doing good, because on that Day - you will only care about yourselves. And your good deeds in this life can only be a source of benefit for you by Allah's Mercy on that Day.

We are in a **state of Emergency**. The day is ending - we need to gain as much good (deeds) profit, **before our ice melts**.

*Innal insaana la fee khusr..* - no doubt, the forgetful human is in loss

The companions of Allah's Messenger would never leave each other, except that they would recite these aayaat of Surah 'Asr to each other to remind each other not to waste time [*lam yatafarraqa hatta yaqra'a surah 'Asr*].

O Allah, make us like the noble Companions of your Messenger (sal Allah alayhi wasalam).  
Ameen.

Ayah 2 continued:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*Inna al Insaana La fee Khusrin*  
Indeed, man[kind] is surely in loss,

No Doubt, the human being is in loss.

A statement can be empowered in arabic eloquence (*Balagha*).

This is a noun based sentence in comparison to verb based.

Verb based are usually used but if Noun form (*Jumlah ismiyyah*) are used - then it has the most emphasis, because **Nouns imply permanency**.

**Inna - no doubt**. This is another emphasis.

AL insan (THE human) - this is another emphasis which implies every human being is in loss..

**La** - another **Emphasis** (= Surely).

It is used to swear on top of another Oath - to empower another Oath.

fee **Khusr** (in **Loss**) - another emphasis.

Because these [verb] terms **could be used**;

La khasir - ل خاسر - surely he is losing (verb form).

La qad khasira - ل قد خسر - surely he is already losing.

But by saying **Khusr** - it is a **Noun form** - which is **more permanent and powerful** in useage as noun in comparison to it being in verb format.

**Fee (In)** - The one being in Khusr is like he is **Emersed In Loss**. Like he is drowning in it and is not coming out of it.

al Madhdh-hari - the **taNween** ن at the end of **KhusriN** makes it an **INCREDIBLE Loss**.

The Oath is a manifestation of **Allah's intense Anger that man is in loss**.

3 Types describing Khusr are mentioned in the Qur'an:

**Khusr** / Khassaara / Khusraan.

**Khusraan** خسران - the **ultimate** loss.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخَسِرَانُ الْمُتَمِينُ

And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has **lost** [this] world and the Hereafter. That is what is **the manifest loss**. [al Hajj 22:11]

**Khassaar** خسار - when you are in trouble and you **add to your trouble**.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا - they followed that which did not increase them in wealth and children, except in **loss** [khassaara].

[Nuh 71:21]

They were already in trouble, and it added (*zaada*) to their trouble.

**Khusr** خسر - the base form - generally - all humans are in a state of **tremendous loss**.

**Khasira** - also implies; **suffering**, i.e. in business, investment, losing ALL your money.

Also used to meant you were **Conned/tricked/decieved** - leading you to a loss.

**Antonym:** **Rahibat** رهبة - **increase in more goodness / benefit and profit**.



**Al Insaan** - (lil Jins - **to all human beings**) - there is no exception - the entire category. A universal statement.

The statement directly targets you.

az-Zamakhshari - people are in tremendous loss because of that which they buy and sell in life (of good and bad), except for the Saliheen (righteous).

O Allah, make us of the Saliheen (righteous), ameen.

Because the **Saliheen** buy for the next life instead of for the pleasures of this life. And then they were profitable and happy on Judgment Day, and whoever was an enemy to their buying - then he was in loss and deaspair.

ash-Shawkani: Every human is in a state of buying and selling than others.

**He exhausts his ages (youth, middle age, seniority etc.) in purchasing Allah's pleasure. Rushing in gathering Allah's reward.**

Also refer to tafseer surah at-Takathur.

Some said; The Insaan in this ayah refers to the Kafir (disbeliever), and others said a group of disbelievers; Waleed bin al Mugheerah, 'Aas bin Wa'il, Aswad bin Abdul Mu'tallib - those who aggressively opposed Allah's Messenger.

ash-Shawkani - the preferred meaning is referring to the disbelievers.

al Akhfash said; - **Khusr** [loss] means **Halaka** **حالك** [violent death].

**Mawt** **موت** - general death.

So the disbeliever is setting himself up for a violent death by being in this loss.

al Farraa': **A terrible ending** (**عقوبة** **uqooba** - **ones end which is scary so people take warning**)

from it [i.e. So the people say; 'I don't want to die like that']

Ibn Zayd: *La fee Khusr* (surely in Loss) means *La fee Sharr* (surely in Evil deeds).

ash-Shanqeeti: *Insaan* is singular but it refers to all mankind.

Ibn Taymiyyah (as quoted by Muhammad Shafee' in Ma'arif al Qur'an):

Humanity is kept from accepting the truth of Islam by 2 obstacles;

**1 - Shubuhaat (Doubts)**

**2 - Shahawaat (Temptations)**

Either one of these lead people astray.

It is an intellectual problem (people feel answers by callers to Islam are not satisfactory).

It is a psychological problem (people want to follow forbidden desires).

Ayah 3:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ  
وَتَوَاصَوْا بِالصَّبْرِ

*Illa alladheena amanoo wa AAamiloo assaalihaati watawaassaw bi-alhaqqi watawaassaw bi-as-sabr*

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Wa **ta waassaww** bil Haqq - and they enjoin upon each other the truth. (This get's rid of the intellectual problem.)

Wa **ta waassaww** bil Sabr - and they enjoin upon each other patience. (This encourages people to remain upon the truth even through tempting times.)

In these 2 aayaat - Allah has depicted that humans are so preoccupied by their personal problems (*kabad* كَاد - toil/labour).

When humans completely immerse themselves in their own problems - **they forget that the hardship they have in this life is nothing compared to the ones which will come in the next life.**

**When you forget the next life - you exaggerate in your worry about the problems of this life. Which puts you in loss,** in addition to further loss of not preparing for the next life.

Brother Nouman mention's a story in his own life; **When once he was Extremely worried:**

His basement got flooded once, and he was extremely worried. So he called a Somalian brother to help him.

The Somalian brother told him not to worry. "You cannot fight water, it drowned Pharoah" he said. He then told his story of how when he was 5yrs old - his village got raided in Somalia and all his family got executed. He then hid on the back of a donkey at that age and fled to another village.

He then met with a Shaykh who taught him, and the boy also travelled across half of Africa. He learnt Engineering, and Electricity - from there he came to America, and now helps the Muslim community.

So brother Nouman remembered that his cellar problem was nothing compared to what this - positive minded brother - had told him of his lifestory.

When humans are preoccupied with their own lives, they lose out on 3 things;

1 - **They forget the lessons/signs in the creations of Allah** to remember your Creator, what you

owe Him and what you should prepare. What are the real problems you should face and avoid?

(these responsibilities become more to you important than temporary worldly issues). You think long term for the next life and its reality.

2 - **Lessons in History** - how many people came in previous generations and have gone. This is why Allah mentions all the nations of the past by saying wal 'Asr.  
(min qabli an ya'tiya azaabun aleem - before you are given a painful punishment - quran)

3 - **Lessons of the Revelation.** You forget to follow and aspire to the guidance.  
By thinking about how to upbringing yourself and your family and society - you will refer to the Qur'an and Prophetic way - since you will realise that is the best guidance.

Shah Waliullah Dehlwi: in *At-Tadhkeer bi ayyaamillah* - Remembrance of the Days of Allah.

By Allah saying; *Wa-al 'Asr* - We will remember the special Days of Allah.

The Days when; Allah created the human being (Adam), the Day He revealed the Qur'an to Prophet Muhammad, the Day Allah drowned the disbelievers of Prophet Nuh, the Day Allah destroyed Pharoah and saved Moses, the Day of Badr, the Day when Allah spoke to Musa/Moses.

The Day of Judgment, the Day the believers will see Allah.

By saying al 'Asr - we will remember these Days so we will not want to be in loss.

Hammeedu al-Deen Farraahi: One of the lessons of this surah is that alot of people see historical sites, which are a sign of destroyed nations.

So when we see the legacies; the Pyramids, the Mountain homes of Thamood, and the great buildings and nations of power who have died - **we realise that Allah destroyed them through time.**

This is a reminder of; *Inna al insaana la fee Khusrin* - **surely man is in loss.**

Allah replies to such people;

أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ

Were you not of those who would swear before that your time of downfall will not come?  
(Ibraheem [14:44](#))

Even visiting the ancient sites and ruins is a reminder of; wal 'Asr (by the time) innal insaana la fee khusr (surely man is in loss).

Humans have many sufferings, sometimes even more than animals;

Physical and also Psychological sufferings.

- يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

O forgetful human, no doubt you are struggling to your Lord, a struggle, and you will meet Him.

[[Inshiqaq 84:6](#)]

I.e. You feel sad when your extended family members are ill, animals do not have this.

Allah is telling us that man is in loss in this life and the next life, unless they have Emaan and encourage good deeds and encourage patience. For these people - Allah has saved them from loss in this life and the next.

Remember - linguistically - all this surah is one sentence.

Ayah 3 continued - Linguistic Definitions:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصُوا بِالْحَقِّ

# وَتَوَاصَوْا بِالصَّبْرِ

*Il-la alladheena amanoo wa AAamiloo assaalihaati watawaassaw bi-alhaqqi watawaassaw bi-as-sabr*

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

**il-laa - except** (this word is used for exception).

So the majority are not those who believe, do good, enjoin the truth and enjoin on each other patience.

The majority are losers, even if we cannot perceive it in this life.

رواه مسلم (145) عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( بَدَأَ الْإِسْلَامُ غَرِيبًا ، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا ، فَطُوبَى لِلْغُرَبَاءِ ) .

Islam began as something strange, and it will return to something strange - so Tooba/success (or a tree called Tooba in Paradise) to the strangers. [Sahih Muslim. #145]

So obeying Allah in times of strangeness brings greater reward from Allah. Because the greater the hardship - the greater the reward.

**Insaan** was used in ayah 2; which is **singular** [yet can also imply plural] - so people think individually about themselves being in loss. If it was plural (al Naas) - the human would think someone else is in loss [diffusion of responsibility].

Even though singular human (insan) was mentioned, it implied; **every single human - individually - is in loss.**

In the end - you might think you're on the correct way without guidance because everyone else

is doing it, but you alone will be in Loss on Judgment Day - and none will be able to help you.

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ -

All relations and means [*asbaab*] will be cut off for them [al Baqarah 2:166].

But when it came to the exception, Allah did not use singular - He used the plural instead.

These few people who will follow the truth - they will only survive if they remain connected to the Ummah (Islamic united nation). **Emaan (belief) is boosted with enjoining the truth and enjoining good together.**

Allah is telling us that uniting with the Muslims collectively will increase you in Emaan.

**Laa illaaha illAllah unites people no matter what differing backgrounds we come from.**

They have Emaan;

**The fruit of Emaan = Tranquility:** (even if we lose our worldly possessions - we do not worry, we know there is a greater good waiting for us if we remain sincere to Allah.)

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ - (..then what is the life of this world in comparison to the next life except a little?)

[at-Tawba 9:38]

You are at Peace with your life and with Allah because you know that everything belongs to Him, so whatever you gain or lose - you are thankful, not worrying that it is yours to lose. Rather, Allah loves you and He is deciding what is better for you.

This is why we say;

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when disaster strikes them, say; "Indeed we belong to Allah , and indeed to Him we will return." [*Innaa lillahi wa inna alayhi Raji'oon*] (al Baqarah 2:156)

- أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ -

*'alaa bi dhikrillahi tattma'inna al quloob -*

**..upon the remembrance of Allah do hearts find satisfaction.** [ar-Ra'd 13:28]

When you have this Tranquility - you are not in loss, unlike the people who are always running after this world.

### **The Story of a Brother in Success, and a brother in Loss**

Brother Nouman mentions a story of a brother who had many many expensive cars and they paid for them in cash so they did not have to pay for them in Riba (usury/interest).

One day - the hurricane of Katrina happened and all them cars got destroyed. Except one which they had escaped with.

the brother met up with Nouman and had a smile on his face. Nouman asked him why he was smiling after this hardship? The brother told him that he now had more time to go to the masjid instead of business, and now he sold pizza. And he could spend more time with family. That is success.

He also mentions the story of a Muslim boy who wanted to get married to another girl, but she was going to get married to someone else - so he jumped off a bridge and committed suicide. **That is loss.**

Tranquility is only truly gained in life through belief in Allah.

### **'aml - action with intent**



fi'l - action without intent

**Saalihaat** - salaha - to **reconcile and rectify**. An adjective.

Literal Translation; **'They do goods'**.

al a'maal - broken plural - supposed to have feminine plural.

Ta marboota - many many good deeds.

Without the ta marboota - a few good deeds. Saalihaat - **a few good deeds**.

As-Saalihaat الصالحات - would imply many do good deeds.

So Allah is telling us **we have to do a few good things**, atleast at the basic level. Allah is just hinting at that (atleast a minimum). The very basics which everyone knows [i.e. salaah, zakaah, etc] - they do them at minimum.

This word has luzoom لزوم (infinitive) and ta'adi تعدي in it - transitive and intransitive.

**Saalih** - one that corrects.

**Correct and good actions** - the job and its consequence are correct with good results. (lazim)

Muta'adi متعدي would imply; becomes good. I.e. **The one who does them - becomes good**.

This saalihaat could be a description of **action, and its consequence is being good**.

**So Allah is implying; if you want to be a better person - do good actions and you will be a good person.**

**Good deeds are being described like medicine - which are making you better and better, and if**

you abandon them good deeds - the sickness comes back.

All this is embedded in the one word; **Saalihaat**.

**Tawwaassi** - *wassahu* وضح /*wass-ssaahu* وضح , *awssaahu* أوصاه - to charge someone, command them, encourage them (i.e. emotional encouragement - heart to heart.)

i.e. "I'm telling you, make salaah, it's good for you in this life and the next."

This is *tawwaassu* - from *Wassiya* - to leave a will - for a loved one. It will benefit those who have gone.

In a **Wassiyya** - You are leaving these important words because you are about to die, so you don't have a lot of time left, so people need to hear your last words.

This word signifies; **sincere loving advice, Urgency, telling the truth.**

Wassiyya also implies - when you die, **you pass on a lot of your valuable wealth and property to someone else.**

So Allah is using this word to imply that we give sincere, loving, and valuable advice.

You are handing them a treasure of advice which will really be of benefit to them, just like wealth and property is beneficial to the inheritor.

The second implication of *Tawwaassaw* is; things that are done mutually (*ishtiraaq*) - when you give someone good advice, they might advise you back. They might even reply to you back in a loud voice i.e. "Well you don't do that other good!"

So you would humble yourself and say; "Yes, I should be doing that as well".

I.e. It is a two way sharing of advice, which - if you give, you should be waiting to receive back as well.

### **The Story of 'Umar ibn al Khattab**

We see many examples of this in the character and life of 'Umar bin al Khattab. This is why he would always say *"Everybody knows more than 'Umar."*

Once, he was walking by a house and he looks through the window (he would only do this to forbid the evil or to enjoin the good) and sees a man drinking alcohol. So he breaks through and tells him it is Haraam (forbidden).

He says - I did 1 haraam, but you did 3 haraams'.

*You first looked into my house (invaded my privacy), second you came into my house without my permission, and third - you made an assumption about me drinking alcohol without proof.*

Umar said; *You're right*, and he walks away.

A few weeks pass by; and Umar is giving a khutbah/speech in the Masjid, and the same man walks in to the Masjid. He sits at the back.

After the Khutbah finished - Umar met up with the man quietly and said that *I stopped looking into peoples houses and i didn't tell anyone about you either.*

So the man replied - ever since that day - i've stopped drinking [alcohol].

You advise someone, and they advise you back. Even if they advise you in a way which you don't like.

Because even if there is a truth in it - you accept it. This shows sincerity in following the truth.

This is part of the **Tawwaasiy**.

ash-Shawkani: These people gather and combine between Emaan and good action.

Emaan and good deeds work together. They Both strengthen each other.

When you fulfill all the 4 attributes - then you have stronger Emaan (belief, good deeds, enjoining truth and patience.)

If you have none - you probably don't have Emaan.

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

[Hujuraat 49: 14]

az-Zamakhshari:

tawaassaw bil **haqq** - includes tawheed, obedience to Allah and His Messenger, being distant for worldly ambitions, and inclination to the hereafter.

ash-Shawkani:

they enjoin and advise each other with the truth that deserves to be established and implemented.

Qatadah: bil haqq (with truth) refers to **advising each other with the Qur'an.**

Reminding each other through the Qur'an.

With tawheed, and most people understand it to be any good and any truth to be lived by.

Ibn Katheer: *aladheena aamanoo* (believe - with their hearts), *wa 'amilu as-salihaat* (do good deeds - with their limbs), and they enjoin each other to the truth by doing and enjoining on others to do acts of obedience and to abandon all that is forbidden, and **they enjoin each other to perseverance against all calamities and they held to and advised to Emaan with perseverance whenever they were tortured for enjoining the truth.**

ash-Shanqeeti: tawwaassaw bil haq - **telling each other about the truth after doing good deeds.** The 'amil as-salihaat was good deeds - general ('aam), and enjoining the truth was khaas (specific).

az-Zamakhshari: Watawaasaw bis-**sabr** (enjoin upon each other **perseverance**) - sabr over whatever Allah tests His slave with, **perseverance in obedience to Allah, and in times of temptation.**

Allah put sabr at the end and haq first, and enjoining the haq as more important. And more noble.

ash-Shanqeeti: as-Sabireen - whenever a situation of patience is required - this person is patient. Through all circumstances.

We should strive to be of the Sabireen. O Allah, make us of the Sabireen, ameen.