TAFSEER AS-SA'DI

Juz' 10-12

تفسير السعدي

تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di

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VOLUME 4

TAFSEER AS-SA'DI

JUZ' 10-12

- Title: *Tafseer as-Sa'di* Vol. 4 (Juz' 10-12)
- Author: Abdur-Rahmân Nâsir as-Sa'di
- English Edition 1 (2018)
- Translator: Nasiruddin al-Khattab
- Edited by: Huda Khattab
- Layout Design: IIPH
- Cover Design: Samo Press Group, Beirut

VOLUME 4

TAFSEER AS-SA'DI

JUZ' 10-12

تفسير السعدي

(تيسير الكريم الرحمن في تفسير القرآن)

جزء ١٠-١٢

Abdur-Rahmân Nâsir as-Sa'di

Translated by
Nasiruddin al-Khattab

Edited by
Huda Khattab

IIPH
الدار العالمية للكتاب الإسلامي
International Islamic Publishing House

Copyright © 2018 International Islamic Publishing House
King Fahd National Library Cataloging-in-Publication Data

as-Sa'di, Abdur-Rahmân Nâsir

***Tafseer as-Sa'di* Vol. 4 (Juz' 10-12)** / Abdur-Rahmân Nâsir as-Sa'di; Nasiruddin al-Khattab — Riyadh, 2018
10 volumes

416 pp ; 21 cm

1- Qur'an - Interpretations I- Nasiruddin al-Khattab (translator) II- Title

227.6 dc

Legal Deposit no. 1439/3410
ISBN Hardcover: 978-603-501-359-8 (set)
978-603-501-363-5 (Vol. 4)

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International Islamic Publishing House (IIPH)
P.O. Box 55195 Riyadh 11534, Saudi Arabia
E-mail: editorial@iiph.com — iiphsa@gmail.com
www.iiph.com

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Pronunciation and Transliteration Chart

Arabic script	Pronunciation	Trans-literated form
أ	short 'a', as in *cat*	a
آ — ى	longer 'a', as in *cab* (not as in *cake*)	â
ب	/b/ as in *bell*, *rubber* and *tab*	b
ت	/t/ as in *tap*, *mustard* and *sit*	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih or ooh; or atu(n), ati(n) or ata(n) when uninterrupted	h or t (when followed by another Arabic word)
ث	/th/ as in *thing*, *maths* and *wealth*	th
ج	/j/ as in *jam*, *ajar* and *age*	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in *Bach* (in German); may occur initially and medially as well	kh
د	/d/ as in *do*, *muddy* and *red*	d
ذ	as in *this*, *father* and *smooth*	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in *raw*, *arid* and *war*; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in *zoo*, *easy* and *gaze*	z
س	/s/ as in *so*, *messy* and *grass*	s
ش	as in *ship*, *ashes* and *rush*	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	dh
ع	no close equivalent in English: a guttural sound in the back of the throat	'
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in *fill*, *effort* and *muff*	f

Arabic script	Pronunciation	Trans-literated form
ق	no close equivalent in English, but may be approximated by pronouncing it as /k/ farther back in the mouth	q
ك	/k/ as in *king*, *buckle* and *tack*	k
ل	/l/ as in *lap*, *halo*; in the word Allah, it becomes velarized as in *ball*	l
م	/m/ as in *men*, *simple* and *ram*	m
ن	/n/ as in *net*, *ant* and *can*	n
ه – ـه – ـهـ	/h/ as in *hat*; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in *wet* and *away*	w
و	long 'u', as in *boot* and *too*	oo
ي	as in *yard* and *mayo*	y
ي	long 'e', as in *eat*, *beef* and *see*	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of *butter*: *bu'er*, or the stop sound in *uh-oh!*	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أوَ، ـَوْ	long 'o', as in *owe*, *boat* and *go*	au, aw
أيَ، ـَيْ	long 'a', as in *aid*, *rain* and *say*	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
ـَ fatḥah	very short 'a' or schwa (unstressed vowel)	a
ـِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
ـُ ḍammah	shorter version of oo	u
ـّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
ـْ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel

Arabic honorific symbols

(ﷻ)	*Subḥânahu wa Ta'âlâ*	The Exalted
(ﷺ)	*ṣalla Allâhu 'alayhi wa sallam*	Blessings and peace be upon him
(عليه السلام)	*'alayhi as-salâm*	May peace be upon him
(رضي الله عنه)	*raḍiya Allâhu 'anhu*	May Allah be pleased with him
(رضي الله عنها)	*raḍiya Allâhu 'anhâ*	May Allah be pleased with her
(رضي الله عنهما)	*raḍiya Allâhu 'anhumâ*	May Allah be pleased with both of them
(رضي الله عنهم)	*raḍiya Allâhu 'anhum*	May Allah be pleased with all of them
(رضي الله عنهن)	*raḍiya Allâhu 'anhunna*	May Allah be pleased with all of them (females only)

Hadith grade terms

Sound:	*ṣaḥeeḥ*
Reliable:	*ḥasan*
Weak:	*ḍa'eef*
Odd:	*ghareeb*
Authentic:	includes sound, reliable, or any grade in between
Acceptable:	*sakat 'anhu;* the grader of the hadith did not comment on it, meaning that he found nothing unacceptable in it

08.
Soorat al-Anfâl

(continued)

﴿ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ ٱلۡفُرۡقَانِ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٤١﴾ إِذۡ أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ ﴾

(سورة الأنفال: ٤١-٤٢)

8:41. Know that whatever spoils of war you acquire, one-fifth belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers, if you truly believe in Allah and in what We sent down to Our slave on the day when the true was distinguished from the false, the day on which the two armies met in battle. And Allah has power over all things.[1]

8:42. Remember when you were on the nearer side of the valley, and they were on the farther side, and the caravan was on

[1] The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

lower ground than you. If you had made prior arrangements to meet there [and fight], you would have failed to keep that appointment. But [Allah caused you to meet] so that He might bring about what was already decreed, and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence. Verily Allah is All-Hearing, All-Knowing.

﴿Know that whatever spoils of war you acquire﴾ that is, whatever you take of the wealth of the disbelievers by force and rightfully, whether it is a little or a great deal

﴿one-fifth belongs to Allah and His Messenger﴾ and the rest is for you who captured it, because Allah (*Subḥânahu wa Ta'âlâ* – Glorified and Exalted is He) attributes capture of the spoils of war to them, but He excluded one-fifth from it. This indicates that the remainder is theirs and is to be divided as the Messenger of Allah (*ṣalla Allâhu 'alayhi wa sallam* – blessings and peace be upon him) divided it: one share for the foot soldier, and the horseman receives two shares for his horse and one share for himself.

As for this one-fifth (*khums*),[2] it is to be divided among five categories: the first category is for Allah and His Messenger (ﷺ), to be spent in the public interests of the Muslims, without specifying any particular interest, because Allah has ordained that it be for Him and for His Messenger (ﷺ), but Allah and His Messenger (ﷺ) have no need of it. Thus it is known that it is for the slaves of Allah. Because Allah has not specified on whom it is to be spent, this indicates that it is to be spent in the public interest.

[2] Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

The second of these five categories is ﴿his close relatives﴾, which refers to the relatives of the Prophet (ﷺ), namely Banu Hâshim and Banu al-Muṭṭalib. Allah mentioned the relatives here so as to indicate that the reason for this share being allocated to them is the mere fact that they are his relatives, among whom, both rich and poor, male and female, are to be treated equally in this regard.

The third category is orphans, who are those who lost their fathers when they were still small. Allah allocated one-fifth of the khums to them out of compassion towards them, as they are unable to look after their own interests and they have lost the one who would take care of their interests.

The fourth category is those in need, namely the poor, both minors and adults, males and females.

The fifth category is wayfarers. The wayfarer is the stranger who is cut off in a foreign land.

Some of the commentators said that the fifth of the war booty is not to be spent on any categories other than these, but it does not have to be spent on them equally; rather that is subject to what serves a greater interest, and this is more appropriate.

Allah has ordained that giving the khums in the proper manner is one of the conditions of faith, as He says: ﴿if you truly believe in Allah and in what We sent down to Our slave on the day when the true was distinguished from the false﴾. This refers to the day of Badr on which Allah distinguished between truth and falsehood, and He caused truth to prevail and showed falsehood to be false.

﴿the day on which the two armies met in battle﴾, the Muslim group and the disbelieving group. In other words, if you believe in Allah and in the truth which Allah sent down to His Messenger (ﷺ) on the day when the true was distinguished from the false, the day on which so many signs and proofs were made manifest, which proved that what the Messenger (ﷺ) brought is true.

﴿And Allah has power over all things﴾ – no one opposes Him but he will be defeated.

﴿Remember when you were on the nearer side of the valley﴾ that is, on the side of the valley that was nearer to Madinah, whilst they were on the farther side, that is, the side that was further away from Madinah; you were all in the same valley.
﴿and the caravan﴾ which you had gone out to seek, but Allah willed something else
﴿was on lower ground than you﴾, nearer to the coast.

﴿If you had made prior arrangements to meet there [and fight]﴾ that is, if you and they had made arrangements to meet in this manner ﴿you would have failed to keep that appointment﴾ that is, either you or they would have arrived too early or too late, or chosen different places in which to camp, and the like, which would have prevented you from keeping the appointment.
﴿But [Allah caused you to meet]﴾ that is, He brought you together in this way
﴿so that He might bring about what was already decreed﴾ that is, that which was decreed from eternity that it should inevitably come to pass.
﴿and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence﴾ that is, so that proof and evidence might be established against the one who was stubborn, so that if he wanted to choose disbelief after things had become clear and he became certain that what he chose was false, he would be left with no excuse before Allah.
﴿and those who chose to live [by choosing faith] might do so after seeing clear evidence﴾ that is, so that the believer might increase in understanding and certainty, by means of what Allah had shown to both parties of proof and evidence for the truth, that would serve as a reminder for those who had insight.
﴿Verily Allah is All-Hearing, All-Knowing﴾. He hears all voices in all different languages, expressing all kinds of needs, and He knows

what is apparent and what is hidden, what is in people's hearts, what is unseen and what is seen.

﴿إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾﴾ (سورة الأنفال: ٤٣-٤٤)

8:43. Remember [O Muhammad] when Allah showed them to you in your dream as few in number; if He had shown them to you as many, you [Muslims] would surely have lost heart and would have disputed about the matter. But Allah saved you, for He knows well what is in [your] hearts.

8:44. And [remember] when you met, He showed them to you as few in your eyes, and He made you appear as few in their eyes too, so that Allah might bring about what was already decreed. It is to Allah that all things will return.

Allah had shown the polytheists to His Messenger (ﷺ) in a dream as few in number, and he had told his Companions (*raḍiya Allāhu 'anhum* – may Allah be pleased with all of them) of these glad tidings, which reassured them and put them at ease.

﴿if He had shown them to you as many﴾ and you had told your Companions about that

﴿you [Muslims] would surely have lost heart and would have disputed about the matter﴾. Some of you would have thought that you should go ahead and fight them, and others would have thought otherwise, so there would have been a dispute which would have led to your losing heart.

﴿But Allah saved you﴾ and was kind to you
﴿for He knows well what is in [your] hearts﴾ of steadfastness and panic, sincerity and insincerity. Allah knew what was in your hearts, which was a reason for His kindness and care towards you. Allah confirmed the dream of His Messenger (ﷺ) and showed the believers their enemy as few in their eyes. He also made you – O believers – appear as few in their eyes. Thus each group saw the other as few, so that each would go ahead and fight the other
﴿so that Allah might bring about what was already decreed﴾ namely granting victory for the believers, humiliating the disbelievers, and killing their leaders and the leaders of misguidance among them, so that not one of them was left alive. Thus it was made easier for the others to submit when they were called to Islam, and it also became a sign of Allah's care for the rest, whom He blessed with Islam.

﴿It is to Allah that all things will return﴾ that is, the affairs of all creatures will return to Allah, then He will separate the evil from the good and will judge between all people on the basis of His justice in which there is no unfairness or wrongdoing.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ
إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ
ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ لَهُمُ
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ
لَّكُمْ ۖ فَلَمَّا تَرَٰٓءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ
أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ

وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾ (سورة الأنفال: ٤٥-٤٩)

8:45. O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph.

8:46. And obey Allah and His Messenger, and do not dispute, lest you lose heart and your strength desert you. And be steadfast, for Allah is with those who are steadfast.

8:47. Do not be like those who set out from their homes insolently, to be seen by people, and to bar others from the path of Allah, for Allah has full knowledge of all that they do.

8:48. And [remember] when Shaytān made their deeds appear fair-seeming to them and said: No one among men can overcome you this day, for I will be your protector. But when the two troops came in sight of one another, he turned on his heels and said: I am done with you, for verily I see what you do not. Indeed I fear Allah, for Allah is severe in punishment.

8:49. And [remember] when the hypocrites and those in whose hearts is a disease said: Their religion has deluded these people. But whoever puts his trust in Allah, verily Allah is Almighty, Most Wise.

﴿O you who believe, when you meet an [enemy] troop﴾ that is, a group of the disbelievers who are fighting you

﴿stand firm﴾ to fight them; be patient and adhere to this great act of obedience, the consequences of which are honour and victory, and seek help in doing that by remembering Allah a great deal,

﴿so that you may triumph﴾ that is, so that you may achieve what you are seeking of victory over your enemies. Patience, steadfastness and remembering Allah much are among the greatest means of attaining victory.

﴿And obey Allah and His Messenger﴾ by doing what they have instructed you to do, and following that in all situations
﴿and do not dispute﴾ in such a manner that leads to dissent in the heart and division
﴿lest you lose heart﴾ that is, become cowardly ﴿and your strength desert you﴾ that is, you lose resolve and strength, for then you will no longer be deserving of that which you were promised of victory for obeying Allah and His Messenger (ﷺ).

﴿And be steadfast﴾ in obeying Allah
﴿for Allah is with those who are steadfast﴾, with His aid, help and support. So fear your Lord and submit to Him.

﴿Do not be like those who set out from their homes insolently, to be seen by people, and to bar others from the path of Allah﴾ and that is all they try to achieve by going out. This is what brought them forth from their homes, for the purpose of insolence and showing off, so that people would see them and they could boast to them.
But their main aim was to bar people from the path of Allah and prevent those who wanted to follow it
﴿for Allah has full knowledge of all that they do﴾. Hence He has told you of their aims and warned you against behaving like them, for He will punish them severely for that.

In contrast, your aim should be to seek the Countenance of Allah (ﷻ) and to make the religion of Allah supreme, to bar people from following the paths that lead to incurring the wrath and punishment of Allah, and to attract people to the straight path of Allah that leads to paradise.

﴿And [remember] when Shaytân made their deeds appear fair-seeming to them﴾ that is, he made them appear attractive in their minds and deceived them
﴿and said: No one among men can overcome you this day﴾, for you have men and weapons and are in such a position that Muhammad (ﷺ) and those who are with him cannot stand up to you.

﴿for I will be your protector﴾ lest anyone come near you at whose hand you fear harm. That is because Iblees had appeared to Quraysh in the form of Surâqah ibn Mâlik ibn Ju'sham al-Madliji, and they were afraid of Banu Madlij because of the enmity that existed between them.

The Shaytân said to them: ﴿I will be your protector﴾. Thus he reassured them and they went ahead with confidence.

﴿But when the two troops﴾, the Muslims and the disbelievers, ﴿came in sight of one another﴾ and the Shaytân saw Jibreel (*'alayhi as-salâm* – peace be upon him) leading the angels in battle array, he became very scared and ﴿turned on his heels﴾ that is, fled.
﴿and said﴾ to those whom he had deceived and tricked
﴿I am done with you, for verily I see what you do not﴾ that is, I see the angels whom no one can withstand or fight.
﴿Indeed I fear Allah﴾ that is, I am afraid that He may hasten the punishment for me in this world
﴿for Allah is severe in punishment﴾.

It is possible that the Shaytân had enticed them and insinuated into their minds the idea that no one could overcome them on this day, and that he would protect them. Then when he had made sure that they had reached their inevitable doom, he turned and fled, and disavowed them, as Allah (ﷻ) says elsewhere:

﴿...like the Shaytân when he says to a man: Disbelieve; then when he disbelieves, he says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds. So the outcome for both of them is that they will be in the fire, to abide therein forever; such is the recompense of the wrongdoers.﴾ *(al-Ḥashr 59: 16-17)*

﴿And [remember] when the hypocrites and those in whose hearts is a disease﴾ namely doubt and confusion, those who were weak in faith, said to the believers – when they went ahead, despite their small numbers, to fight the polytheists despite their large numbers:

﴿Their religion has deluded these people﴾ that is, the religion that they follow has caused them this trouble that they cannot handle, and they have put themselves in this difficult situation which is beyond their means to cope with. They said this by way of belittling them, thinking that they were foolish, but they – by Allah – were the foolish ones who were lacking in reason.

For faith makes a person go ahead and confront serious challenges that huge armies would not dare to face. The believer who puts his trust in Allah, who knows that no one has any power or strength or ability except by the help of Allah (ﷻ), and that even if all people were to come together to do an atom's weight of benefit to someone, they would not benefit him, and if they were to come together to do him harm, they would not harm him, except as much as Allah has decreed of harm or benefit for him. He knows that he is following the truth and that Allah (ﷻ) is Most Wise and Most Merciful in everything He wills and decrees, so he does not worry about the strength or numbers of the enemy he is opposing, for he is certain of his Lord and is reassured; he does not panic and he is not cowardly. Hence Allah says:

﴿But whoever puts his trust in Allah, verily Allah is Almighty﴾ and no power could withstand His power

﴿Most Wise﴾ in all that He decrees.

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾﴾ (سورة الأنفال: ٥٠-٥٢)

8:50. If only you could see when the angels take the souls of the disbelievers [at death], striking their faces and backs, [saying]: Taste the punishment of the scorching fire!

8:51. This is because of what your hands sent on ahead. For Allah is never unjust to [His] slaves.

8:52. That was the case with the people of Pharaoh and those who came before them. They rejected the signs of Allah, so Allah seized them because of their sins. Verily Allah is mighty, severe in punishment.

Here Allah (ﷻ) says: ﴿If only you could see﴾ those who disbelieved in the signs of Allah, when ﴿the angels﴾ whose task it is take their souls and they become very distressed
﴿striking their faces and backs﴾ that is, the angels strike their faces and backs, saying to them: Give up your souls, but their souls refuse and are reluctant to come out, because they know what lies ahead of painful punishment.

Hence Allah says: ﴿Taste the punishment of the scorching fire!﴾ that is, the severe burning punishment. That punishment will befall you, not wrongfully or unfairly on the part of your Lord, but because of what your hands have sent on ahead of sins that have left their impact on you. This is the way of Allah with both the earlier and later generations; this is the case with these disbelievers and the way in which Allah deals with them, destroying them for their sins
﴿That was the case with the people of Pharaoh and those who came before them﴾ of the disbelieving nations
﴿They rejected the signs of Allah, so Allah seized them﴾ with the punishment
﴿because of their sins. Verily Allah is mighty, severe in punishment﴾ and no one whom He wants to seize can escape Him.

﴿...There is no living creature but He holds it [in His control] by its forelock...﴾ *(Hood 11: 56)*

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ ۗ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ﴿٥٤﴾﴾ (سورة الأنفال: ٥٣-٥٤)

8:53. That is because Allah would never change the blessings He has bestowed upon a people unless they themselves changed their own attitude and conduct. Verily Allah is All-Hearing, All-Knowing.

8:54. That was the case with the people of Pharaoh and those who came before them. They rejected the signs of their Lord, so We destroyed them for their sins and We drowned the people of Pharaoh, for they were all transgressors.

﴿That﴾ namely the punishment that Allah sent upon the disbelieving nations, and took away from them what they were enjoying of blessings and a life of ease, was because of their sins and their changing their own attitude and conduct. For verily ﴿Allah would never change the blessings He has bestowed upon a people﴾, whether those blessings are spiritual or worldly; rather He preserves them and increases those blessings for them, if they increase in gratitude towards Him ﴿unless they themselves changed their own attitude and conduct﴾, turning from obedience to disobedience, thus showing ingratitude for the blessings of Allah and using them for sinful purposes. In that case He takes the blessings away from them and changes them into something else, as they changed their attitude and conduct.

Allah is wise and just in so doing, and He is kind to His slaves, as He does not punish them except for their wrongdoing.

﴿Verily Allah is All-Hearing, All-Knowing﴾ – He hears all that people say, whether it is whispered or spoken out loud, and He knows

what is in their hearts and in their minds, so He decrees for His slaves on the basis of His knowledge and will.

﴿That was the case with the people of Pharaoh and those who came before them. They rejected the signs of their Lord﴾ when they came to them

﴿so We destroyed them for their sins﴾ each according to his sins

﴿and We drowned the people of Pharaoh, for they﴾ those who were destroyed and punished

﴿were all transgressors﴾ who wronged themselves, and strove for their doom. Allah did not wrong them, nor did He take them to task for some offence that they did not commit. So those who are addressed here should beware of resembling them in wrongdoing, lest Allah send upon them His punishment as He sent it upon those evildoers.

﴿إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾﴾ (سورة الأنفال: ٥٥-٥٧)

8:55. Verily the worst of creatures before Allah are those who disbelieve and will not believe.

8:56. They are the ones with whom you made a treaty, but they break their treaty every time, and they do not fear Allah.

8:57. If you defeat them in battle, then make a fearsome example of them for others, so that they may pay heed.

Those who combine these three characteristics – disbelief, lack of faith and treachery, in the sense that they do not adhere to their treaty or keep their word – are the worst of creatures before Allah. They are worse than donkeys, dogs or other animals, because goodness is

lacking in them and evil is expected of them. Therefore getting rid of them and destroying them is essential, lest their disease spread to others. Hence Allah says:

﴿If you defeat them in battle﴾ that is, if you come across them in a war situation, where they have no covenant or treaty with you ﴿then make a fearsome example of them for others﴾ that is, punish them so as to deter others, and inflict a penalty on them that will make an example of them for those who come after them ﴿so that they﴾ namely those who come after them ﴿may pay heed﴾ to the consequences of their actions, lest the same fate befall them. These are the benefits that are connected to the punishments and prescribed penalties that are connected to sins; they are a means of deterring those who have not committed sins, and they also deter those who did commit them from repeating them.

The restriction of this punishment to war situations indicates that it is not permissible to betray and punish the disbeliever if he is given a covenant, even if it is known that he is treacherous and that he would not hesitate to betray.

﴿ وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ﴿٥٨﴾ ﴾ (سورة الأنفال: ٥٨)

8:58. So if you fear treachery from any group, then break off [the treaty] with them plainly and openly, for Allah does not love the treacherous.

That is, if there is a treaty or covenant between you and some people, agreeing not to fight, but you fear their betrayal due to circumstantial evidence to that effect, without open betrayal on their part,

﴿then break off [the treaty] with them﴾ that is, throw it back at them and tell them that there is no longer any treaty between you and them ﴿plainly and openly﴾ so that both of you will be well aware of that. It is not permissible for you to deceive them or strive to do anything that is not allowed according to the terms of the treaty, unless you inform them of that.

﴿for Allah does not love the treacherous﴾; rather He hates them greatly. It is essential to be open and clear, so that you will not be accused of treachery.

This verse indicates that if there is no fear of treachery, in the sense that there is no indication of that, then it is not permissible to cancel the covenant with them; rather it is obligatory to fulfil it until the end of its term.

﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾ ﴾ (سورة الأنفال: ٥٩)

8:59. Let not the disbelievers think that they can escape; surely they can never frustrate [Allah's will].

That is, those who disbelieve in their Lord and reject His revelations should not think that they have escaped from Allah, for they cannot frustrate His will; Allah is watching them.

There is great wisdom in His giving them respite and not hastening to punish them, one aspect of which is that this is a test and trial for His believing slaves which is aimed at motivating them to obey Him and do that which pleases Him so that they may attain a high status and acquire characteristics and attributes that they would not otherwise acquire. Hence Allah says to His believing slaves:

﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾ (سورة الأنفال: ٦٠)

8:60. Make ready against them all that you can of [military] power and steeds of war, to strike fear into the hearts of the enemies of Allah and your enemies, and others besides them whom you do not know, but Allah knows them. Whatever you spend in the cause of Allah will be repaid to you in full, and you will not be wronged.

That is, ﴿Make ready﴾ against your disbelieving enemies who are striving to destroy you and your religion
﴿all that you can of [military] power﴾ that is, all that you can of knowledge-based and physical strength, and all types of weapons, and so on, that will help you to fight them. This includes all kinds of skills that are required to produce various kinds of weapons and equipment such as artillery, automatic weapons, rifles, warplanes, land vehicles, ships, forts and strongholds, trenches and defensive equipment, as well as wisdom and diplomacy, by means of which the Muslims may become advanced in these fields and ward off the evil of their enemies. They should also learn shooting (fighting skills), courage and strategy. Hence the Prophet (ﷺ) said:
«Verily power is in shooting.» (Muslim)[3]

[3] All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, =

That also includes preparing the means of transportation that are needed when fighting. Hence Allah (ﷻ) says: ﴿and steeds of war, to strike fear into the hearts of the enemies of Allah and your enemies﴾. The reason at that time (and today) was to instil fear in the enemy; the ruling is always connected to the reason.

If there is a better alternative (to what was available in the past) for instilling fear, such as land vehicles and aircraft that are prepared for fighting and could be more effective, then it is enjoined to prepare them and try to obtain them. If they cannot be obtained except by learning how to manufacture them, then that must be done, because whatever is essential to achieving something that is obligatory is also obligatory.

﴿to strike fear into the hearts of the enemies of Allah and your enemies﴾, those who you know are your enemies
﴿and others besides them whom you do not know﴾ who will fight you after this time when Allah addressed these words to them
﴿but Allah knows them﴾ – therefore He commanded them to prepare to confront them. One of the greatest means that may help in fighting them is spending on jihad against the disbelievers. Hence Allah (ﷻ) says, encouraging that:
﴿Whatever you spend in the cause of Allah﴾ whether it be a small or great amount
﴿will be repaid to you in full﴾ – the reward for it on the Day of Resurrection will be multiplied greatly, to the extent that whatever is spent in the cause of Allah will be given a seven hundredfold reward up to many times more than that.
﴿and you will not be wronged﴾ that is, nothing will be detracted from the reward for that.

= it is only because the author of the book discusses it as a weak hadith. (Editor)

﴿ ۞ وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦١﴾ وَإِن
يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ
﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ
ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾ ﴾ (سورة الأنفال: ٦١-٦٤)

8:61. If they incline to peace, then make peace with them, and put your trust in Allah, for verily He is the All-Hearing, All-Knowing.

8:62. But if they intend to deceive you, then verily Allah is sufficient for you; He it is Who strengthened you with His help and with [the support of] the believers.

8:63. He brought their hearts together; even if you had spent all that is on earth, you could not have brought their hearts together, but Allah has brought them together, for He is Almighty, Most Wise.

8:64. O Prophet, Allah is sufficient for you and for the believers who follow you.

﴿If they﴾ that is, the disbelievers who are fighting you
﴿incline to peace﴾ that is, if they incline to a treaty with you and a cessation of fighting
﴿then make peace with them, and put your trust in Allah﴾ that is, respond to their request, putting your trust in your Lord, for in that there are many benefits, including the following:

- seeking peace and safety is always good; if they are the ones who initiate that, then it is more appropriate to respond
- that offers an opportunity to regain your strength and prepare again to fight them at some other time, if necessary
- if you make peace with one another and feel safe with one another, and each side starts to know the other, that will facilitate

calling them to Islam, for Islam by its nature will prevail and cannot be prevailed over. Whoever is possessed of reason and understanding, if he is fair-minded, will inevitably prefer Islam over other religions, because its beauty is manifested in its commands and prohibitions, and its way of dealing with people and spreading justice among them; there is no injustice or unfairness in it. In that case, more people will become interested in it and will follow it.

Thus this peace will help the Muslims against the disbelievers. There is nothing to be feared from peace except one thing, which is that the disbelievers' aim behind that may be to trick the Muslims and take the opportunity to harm them.

Hence Allah tells them that He is sufficient for them and will protect them from the treachery of their enemies, for that treachery will backfire on them:

﴿But if they intend to deceive you, then verily Allah is sufficient for you﴾ that is, He will protect you from that which may harm you, for He is looking after your interests and concerns. He has already sufficed you and supported you with that which should reassure your heart.

For ﴿He it is Who strengthened you with His help and with [the support of] the believers﴾ that is, He helped you with His divine help, which is support that nothing could withstand, and He helped you with the believers, as He inspired them to support you.

﴿He brought their hearts together﴾ and they united in harmony, so their strength increased because of their unity; this was not due to the efforts of anyone or the strength of anyone except the strength of Allah.

If you spent all that is on earth of gold and silver and other wealth in order to bring hearts together after that dissent and extreme division, ﴿you could not have brought their hearts together﴾, because no one controls people's hearts except Allah (ﷻ).

﴿but Allah has brought them together, for He is Almighty, Most Wise﴾; by His might He united their hearts and brought them together after they had been divided, as He says elsewhere:

﴿...Remember the favour that Allah bestowed upon you, for you were enemies then He brought your hearts together, so that by His grace, you became brethren, and you were on the brink of the pit of fire, and He saved you from it...﴾ *(Âl 'Imrân 3: 103)*

Then Allah (ﷻ) says: ﴿O Prophet, Allah is sufficient for you and for the believers who follow you﴾ that is, He will take care of you and your followers among the believers. This is a promise from Allah to His believing slaves who follow His Messenger (ﷺ), that He will suffice them and support them against their enemies.

Therefore if they take proper measures, namely believing and following the Prophet (ﷺ), then He will inevitably suffice them with regard to that which concerns them of both spiritual and worldly matters. That support is not granted only when its conditions are not met.

﴿ يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾ ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّاْئَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٦٦﴾ ﴾ (سورة الأنفال: ٦٥-٦٦)

8:65. O Prophet, urge the believers to fight. If there are twenty steadfast men among you, they will overcome two hundred, and if there are a hundred such, they will overcome a thousand of the disbelievers, for they are a people who do not understand.

8:66. But now Allah has lightened your burden, for He knows that there is weakness in you. So if there are one hundred steadfast men among you, they will overcome two hundred, and if there are a thousand, they will overcome two thousand, by Allah's leave. And Allah is with those who are steadfast.

Here Allah (ﷻ) says to His Prophet (ﷺ): ﴿O Prophet, urge the believers to fight﴾ that is, encourage them and motivate them to fight by means of all that may strengthen their resolve and energise them, such as encouraging them to engage in jihad and combat their enemies, and warning them against doing the opposite of that; tell them of the virtues of courage and steadfastness, and what that results in of good in this world and the hereafter; remind them of the harm done by cowardice, and that it is a bad characteristic that is contrary to religious commitment and dignity, and that courage is more appropriate for the believers than for others.

﴿...If you are suffering hardships, they are also suffering hardships; but you hope for something from Allah that they cannot hope for...﴾ *(an-Nisâ' 4: 104)*

﴿If there are twenty steadfast men among you﴾ O believers, ﴿they will overcome two hundred, and if there are a hundred such, they will overcome a thousand of the disbelievers﴾ so it will be a ratio of one believer to ten of the disbelievers. That is because ﴿they are a people who do not understand﴾; they have no knowledge of what Allah has prepared for those who strive in His cause, so they fight in order to become supreme in the land and to spread mischief therein, whereas you understand the purpose of fighting, which is to make the word of Allah supreme, cause His religion to prevail and defend the Book of Allah, and to attain the greatest success with Allah. All of this instils courage and steadfastness and encourages you to fight.

Then Allah made this ruling easier for His slaves (and reduced the ratio of believers to disbelievers):

﴿But now Allah has lightened your burden, for He knows that there is weakness in you﴾. Hence His mercy and wisdom dictated that the burden should be made lighter:

﴿So if there are one hundred steadfast men among you, they will overcome two hundred, and if there are a thousand, they will overcome two thousand, by Allah's leave. And Allah is with those who are steadfast﴾ by His help and support.

These verses appear in the form of a description of the believers (as opposed to an instruction or prescription): if their number reaches this specific amount, they can defeat that number of disbelievers, for Allah has blessed them with that which will instil spiritual courage in them.

But what is really meant is an instruction or command. Initially Allah instructed the believers that one should not flee from ten, or ten from one hundred, or one hundred from one thousand.

Then He made the burden lighter, so it is not permissible for the Muslims to flee from double the number of disbelievers, but if the disbelievers are more than double their number it is permissible for them to flee. But two objections may be raised by others concerning this idea:

1- It appears in the form of a statement, and the basic principle concerning statements is that they are to be understood as they appear to be and that what is meant is a reminder of blessings and a description of reality;
2- It is stipulated with regard to that number that they should be steadfast in the sense that they should be accustomed to being steadfast and patient. What may be understood from this is that if they are not accustomed to being steadfast and patient, then it is permissible for them to flee, even if the number of the enemy is less than double their number, if they think it most likely that they will be harmed, as is dictated by divine wisdom.

The response to the first point is that the fact that Allah says ﴿But now Allah has lightened your burden...﴾ indicates that this

is a binding instruction and a command to be obeyed, then Allah reduced the number, which clearly indicates that it is an instruction even though it appears in the form of a statement.

It may be said that the reason why it appears in the form of a statement is a beautiful meaning that would not be present if it appeared in the form of an instruction, which is that it is aimed at strengthening the hearts of the believers and giving them the glad tidings that they will defeat the disbelievers.

The aim behind the stipulation that they should be steadfast is to encourage steadfastness and patience, and it is saying that they should take measures to achieve that. Then if they do that, they will have taken measures on the basis of faith, as well as other material preparations, that will raise their hopes of attaining what Allah has told them about of victory for this small number.

﴿ مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾ ﴾ (سورة الأنفال: ٦٧-٦٩)

8:67. It is not befitting for a Prophet to take captives until he has thoroughly suppressed [the enemy] in the land. You desire the fleeting gains of this world, but Allah desires [for you] the hereafter. And Allah is Almighty, Most Wise.

8:68. Were it not for a prior decree from Allah, a grievous punishment would have befallen you for what you took [of ransom].

8:69. So enjoy what you have gained in war as lawful and good, but fear Allah; verily Allah is Oft-Forgiving, Most Merciful.

This is a rebuke from Allah to His Messenger (ﷺ) and the believers on the day of Badr, when they captured the polytheists and kept them alive for the sake of the ransom, whereas the view of Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb (*raḍiya Allâhu 'anhu* – may Allah be pleased with him) in this situation was that they should be executed and eradicated.

Hence Allah (ﷻ) said: ﴿It is not befitting for a Prophet to take captives until he has thoroughly suppressed [the enemy] in the land﴾ that is, it was not appropriate for him, when fighting the disbelievers who wanted to extinguish the light of Allah and were striving to eliminate His religion, so that there would remain no one on earth who worshipped Allah, to hasten to capture them and keep them alive for the sake of the ransom that he could get from them, at the time when that was a small gain in comparison to the interest that could be served by executing them and putting an end to their evil. So long as they were spreading evil and had power, it was more appropriate not to take them as prisoners.

If they are thoroughly suppressed, a stop has been put to their evil and their power has diminished, then in that case there is nothing wrong with taking prisoners from among them and letting them live.

﴿You desire﴾ by taking the ransom and letting them live ﴿the fleeting gains of this world﴾ that is, there is no benefit from that in terms of supporting the religion.

﴿but Allah desires [for you] the hereafter﴾ by supporting His religion and helping His close friends, and causing their word to prevail over others. Therefore He enjoins you to do that which will help you to attain that.

﴿And Allah is Almighty, Most Wise﴾ that is, He is perfect in might: if He wanted to defeat the disbelievers without a fight, He would have done so, but He is Most Wise and He tests some of you by means of others.

﴿Were it not for a prior decree from Allah﴾, for by His will and decree He has made booty permissible for you and has spared this Ummah from the punishment
﴿a grievous punishment would have befallen you for what you took [of ransom]﴾. In the hadith it says:

«If a punishment had come down on the day of Badr, no one would have been saved from it except 'Umar.» (A *ḍa'eef* hadith)

﴿So enjoy what you have gained in war as lawful and good﴾. This is by the kindness of Allah (ﷻ) towards this Ummah: He has made booty permissible to them whereas He did not permit it to any previous nation.
﴿but fear Allah﴾ in all your affairs, and adhere to that out of gratitude for the blessings that Allah has bestowed upon you
﴿verily Allah is Oft-Forgiving﴾ – He forgives the one who repents to Him for all his sins, and He forgives all the sins of those who do not ascribe partners to Him
﴿Most Merciful﴾ towards you, as He has permitted booty to you and has made it lawful and good.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٧١﴾ (سورة الأنفال: ٧٠-٧١)

8:70. O Prophet, say to those who are captives in your hands: If Allah knows of any good in your hearts, He will give you something better than that which has been taken from you, and will forgive you, for Allah is Oft-Forgiving, Most Merciful.

8:71. If they intend to betray you, they have already betrayed Allah before, so He gave [you] power over them. And Allah is All-Knowing, Most Wise.

This was revealed concerning the captives of the Battle of Badr, among whom was al-'Abbâs, the paternal uncle of the Messenger of Allah (ﷺ). When the ransom was demanded of him, he claimed that he had become Muslim before that, but they did not waive the ransom for him. Then Allah (ﷻ) revealed this verse to console him and those who were in a similar situation:

﴿O Prophet, say to those who are captives in your hands: If Allah knows of any good in your hearts, He will give you something better than that which has been taken from you﴾ that is, of wealth, for He will make easy for you by His grace something that is better and greater than that which was taken from you.

﴿and will forgive you﴾ your sins, and will admit you to paradise ﴿for Allah is Oft-Forgiving, Most Merciful﴾.

Allah fulfilled His promise to al-'Abbâs and others, for he acquired a great deal of wealth after that, to the extent that on one occasion, when a great deal of wealth came to the Prophet (ﷺ), al-'Abbâs came to him and the Prophet (ﷺ) told him to take whatever he could carry in his garment, and he took so much that he was almost unable to carry it.

﴿If they intend to betray you﴾ by striving to fight you and oppose you

﴿they have already betrayed Allah before, so He gave [you] power over them﴾, so let them be wary of betraying you, for Allah (ﷻ) has power over them and they are under His control.

﴿And Allah is All-Knowing, Most Wise﴾ that is, He knows all things and is Most Wise in doing that which is appropriate. By His knowledge and wisdom, He prescribes these great rulings for you and He has guaranteed to suffice you with regard to the issue of the prisoners and their evil if they want to betray you (following their release).

﴿ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾ ﴾ (سورة الأنفال: ٧٢)

8:72. Verily those who believed, migrated, and strove and fought in the cause of Allah, offering their wealth and their lives, and those who gave them refuge and help – these are allies and protectors of one another. As for those who believed but did not migrate, you have no duty to protect them until they do migrate. But if they seek your help on grounds of faith, then it is your duty to support them, except against a people with whom you have a treaty. And Allah sees well all that you do.

This refers to the bond of alliance and love that Allah established between the *Muhâjireen* who believed and migrated in Allah's cause, leaving behind their homeland for the sake of Allah and in order to engage in jihad in Allah's cause, and the *Anṣâr* who gave shelter to the Messenger of Allah (ﷺ) and his Companions, and helped them by sharing their property, wealth and lives with them. They were allies and protectors of one another, because of the perfect nature of their faith and the strong ties among them.

﴿As for those who believed but did not migrate, you have no duty to protect them until they do migrate﴾ for they severed the bonds of alliance because of their separation from you at a time when there was a great need for manpower. Because they did not migrate, they had no alliance with the believers at all.

But ﴿if they seek your help on grounds of faith﴾ that is, in order to fight those who are fighting them because of their religion

﴿then it is your duty to support them﴾ and fight alongside them. However, if people fight them for other purposes, then you are not obliged to support them.

﴿except against a people with whom you have a treaty﴾ that is, an agreement not to fight. If the believers who are distinct from others but have not migrated want to fight them, you should not help them in doing so, because of the treaty that exists between you and them.

﴿And Allah sees well all that you do﴾ – He knows your circumstances and He prescribes appropriate rulings for you.

﴿ وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ ﴾ (سورة الأنفال: ٧٣)

8:73. Those who disbelieve are allies and protectors of one another. Hence if you fail to do [what you were enjoined to do, of supporting one another], there will be persecution in the land, and a great deal of mischief.

As Allah established the alliance among the believers, He informed them that the disbelievers are united on the basis of their disbelief, hence they are allies and protectors of one another. Therefore no one takes them as allies except one who is a disbeliever like them.

﴿Hence if you fail to do [what you were enjoined to do]﴾ namely taking believers as allies and opposing the disbelievers, such as taking all people as allies or taking all people as enemies (not distinguishing between Muslims and the disbelievers), or taking the disbelievers as allies and taking the believers as enemies

﴿there will be persecution in the land, and a great deal of mischief﴾ and that will lead to unlimited evil, because of confusing truth with falsehood, and believers with disbelievers, and because of the cessation of major acts of worship such as jihad, Hijrah (migration) and other aims of Sharia, which will be missed if the believers do not take only their own kind as allies and protectors.

﴿ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعْدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمْ فَأُوْلَٰٓئِكَ مِنكُمْ ۚ وَأُوْلُواْ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾ ﴾ (سورة الأنفال: ٧٤-٧٥)

8:74. Verily those who believed, migrated, and strove and fought in Allah's cause, and those who gave them refuge and help – these are the true believers; they will have forgiveness and a generous provision.

8:75. Those who believed afterwards, migrated and strove and fought in Allah's cause with you, they too are of you. But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah. Verily Allah has knowledge of all things.

The previous verses mentioned the bond of brotherhood among the believers, the Muhâjireen and Anṣâr.

These verses praise them and speak of their reward:
﴿Verily those who believed, migrated, and strove and fought in Allah's cause, and those who gave them refuge and help – these﴾ namely the believers, the Muhâjireen and Anṣâr,

﴿are the true believers﴾, because they confirmed their faith by means of the deeds that they undertook, namely migration, mutual support, forming an alliance with one another and striving in jihad against their enemies, the disbelievers and hypocrites.

﴿they will have forgiveness﴾ from Allah, by means of which their bad deeds will be erased
﴿and﴾ they will have ﴿a generous provision﴾ that is, much good from the Most Generous Lord in gardens of bliss.

They may also have a reward in this world that will bring them delight and reassure their hearts. This also applies to those who come after these Muhâjireen and Anṣâr, those who follow their guidance in the best manner, and believe, migrate and strive in Allah's cause.

﴿they too are of you﴾ and they have the same rights and duties as you do.

This brotherhood of faith, which appeared at the beginning of Islam, had a great impact and was of great significance, because the Prophet (ﷺ) established a special bond of brotherhood between the Muhâjireen and Anṣâr, something that surpassed the regular bonds of brotherhood, as they even used to inherit from one another by virtue of this brotherhood. Then Allah revealed the words: ﴿But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah﴾. So no one can inherit from a person except his male relatives on the father's side and those who are given allocated shares of inheritance; if there are no such heirs, then the nearest of other relatives inherit, as is indicated by the general meaning of this verse.
The phrase ﴿according to the decree ordained by Allah﴾ means: according to the rulings and laws that He has prescribed.

﴿Verily Allah has knowledge of all things﴾ which includes His knowledge of your circumstances, because of which He ordains laws and regulations for you that are appropriate to your circumstances.

This is the end of the commentary on Soorat al-Anfāl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

09.
Soorat at-Tawbah

(This soorah is also known as Bara'ah. It is Madani)

﴿بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ﴿٢﴾﴾ (سورة التوبة: ١-٢)

9:1. An annulment by Allah and His Messenger [is hereby announced] to those of the polytheists with whom you have made treaties.

9:2. Therefore move about safely in the land for four months, but know that you can never escape Allah, and Allah will surely humiliate the disbelievers.

This is an annulment by Allah and His Messenger (ﷺ) announced to all the polytheists with whom there were treaties, that they would have four months during which they might travel through the land as they chose and they would be safe from the believers, but after those four months, there would be no treaty or covenant with them.

This applied to those who had an open-ended treaty, or a treaty for a duration of four months or less. As for those who had a treaty longer than four months, that treaty remained valid until the end of

its term, so long as there was no fear of treachery and they did not break the treaty first.

Then Allah warned those who had treaties that even if they felt safe during the term of their treaty, they could never escape Allah and that whoever among them persisted in ascribing partners to Allah, Allah would inevitably humiliate him. This was something that induced them to enter Islam, except for those who stubbornly persisted and did not care about Allah's warning to them.

﴿ وَأَذَانٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِيٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾ ﴾ (سورة التوبة: ٣)

9:3. And an announcement from Allah and His Messenger, to the people on the greatest day of the Hajj, that Allah and His Messenger have annulled the [treaties] with the polytheists. So if you repent, it is better for you, but if you turn away, then know that you can never escape Allah. And give those who disbelieve tidings of a painful punishment.

This is what Allah promises to the believers, that He will grant victory to His religion, make His word supreme and will humiliate their enemies among the polytheists who expelled their Messenger (ﷺ) and his Companions from Makkah, from the sacred House of Allah, and banished them because they had control over the land of the Hejaz.

Allah indeed granted victory to His Messenger (ﷺ) and the believers, as He enabled them to conquer Makkah and humiliate the polytheists, and the believers gained power over that land.

The Prophet (ﷺ) instructed his caller to announce on the greatest day of the Hajj, which was the Day of Sacrifice, the time when all the people, both Muslims and disbelievers, had assembled from all parts of the Arabian Peninsula, telling them that Allah and His Messenger (ﷺ) had annulled the treaties with the polytheists, who no longer had any treaty or covenant with them; wherever they were found they were to be executed, and it was said to them: Do not approach the Sacred Mosque after this year of yours. This occurred in 9 AH.

The people were led in Hajj by Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه), and the annulment of the treaties was announced, on the Day of Sacrifice, by 'Ali ibn Abi Ṭâlib (رضي الله عنه). Then Allah encouraged the polytheists to repent, and warned them against persisting in their ascription of partners to Him, as He said:

﴿So if you repent, it is better for you, but if you turn away, then know that you can never escape Allah﴾ that is, you can never escape Him for you are in His grasp, and He is able to give power to His believing slaves over you.

﴿And give those who disbelieve tidings of a painful punishment﴾ that is, painful and terrifying in this world, in the form of being killed, taken captive and expelled, and in the hereafter in the form of the hellfire, which is a most wretched journey's end.

﴿ إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٤﴾ ﴾ (سورة التوبة: ٤)

9:4. Except those of the polytheists with whom you have made treaties and who have not broken their treaties with you in any way or supported anyone against you. Fulfil your treaties with them until the end of their term, for Allah loves those who fear Him.

This is a complete disavowal of all treaties with all the polytheists, ﴿Except those of the polytheists with whom you have made treaties﴾ and they have upheld the treaties, and none of them have done anything detrimental to the upholding of the treaty; they have not broken any of the terms of the treaty or helped anyone against you. So in the case of these people, you must uphold the treaty with them until the end of its term, whether it is short or long, because Islam does not enjoin treachery; rather it enjoins upholding of treaties.

﴿for Allah loves those who fear Him﴾, those who do what is enjoined and avoid ascribing partners to Allah and treachery, and other sins.

﴿ فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ ﴾ (سورة التوبة: ٥)

9:5. Then when the sacred months are over, slay the polytheists[4] wherever you find them, and seize them, besiege them and lie in wait for them on every route. But if they repent, establish prayer and give *zakāh*, then let them be, for Allah is Oft-Forgiving, Most Merciful.

﴿Then when the sacred months are over﴾ that is, the months in which it is prohibited to fight the polytheists with whom you have treaties – which was four months' grace in the case of open-ended treaties, and the end of the stated term in the case of longer treaties – then the Muslims are free of any treaty obligations towards the disbelievers, once the treaty has expired.

[4] This refers only to the polytheists who had broken their treaty with the Muslims and supported their enemies against them.

﴿slay the polytheists wherever you find them﴾ in any place and at any time

﴿and seize them﴾ and take them captive

﴿besiege them﴾ that is, put pressure on them and do not let them expand their territory in the land of Allah that He has ordained as a place of worship for His slaves, for these people are not qualified to dwell there and they do not deserve even a hand span of that land, for it is the land of Allah and they are His enemies who are opposing Him and His Messenger (ﷺ); they are in a state of war, as they want to rid the earth of His religion, but Allah insists on perfecting His light, even though the disbelievers hate it *(cf. 9: 32)*.

﴿and lie in wait for them on every route﴾ that is, in every mountain pass and every place they pass through; keep a lookout for them, strive against them and do your utmost, and carry on doing that until they repent from their ascribing partners to Allah.

﴿But if they repent﴾ from ascribing partners to Allah

﴿establish prayer﴾ that is, perform the prayers properly

﴿and give zakâh﴾ to those who are deserving of it

﴿then let them be﴾ that is, leave them alone and let them be like you, with the same rights and duties as you.

﴿for Allah is Oft-Forgiving, Most Merciful﴾ – He forgives ascription of partners to Him and lesser sins to those who repent, and He bestows mercy upon them by enabling them to repent, then accepting it from them.

This verse indicates that whoever refuses to pray and give zakâh is to be fought until he does fulfil these two duties; this verse was quoted as evidence for that by Abu Bakr as-Ṣiddeeq (رضي الله عنه).

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾﴾ (سورة التوبة: ٦)

9:6. If any of the polytheists asks you for protection, grant it to him, so that he may hear the word of Allah, then convey him to his place of safety, for they are people who do not know.

Because Allah had previously said: ﴿Then when the sacred months are over, slay the polytheists wherever you find them, and seize them, besiege them and lie in wait for them on every route﴾ *(9: 5)*, which constituted general instructions that were applicable in all circumstances and to all individuals among the polytheists, He points out here that if there is a purpose to be served by bringing some of them close, then it is permissible – and in fact obligatory – to do that. Hence He says here: ﴿If any of the polytheists asks you for protection﴾ that is, if he asks you to protect him from harm so that he may hear the word of Allah and think about Islam,
﴿grant it to him, so that he may hear the word of Allah﴾. Then if he becomes Muslim, all well and good; otherwise, convey him to a place where he will be safe. The reason for that is that the disbelievers are people who do not know, so perhaps their persisting in disbelief is due to their ignorance, and if that ignorance is dispelled, they may choose Islam. Therefore Allah instructed His Messenger (ﷺ) – and his Ummah who followed his example with regard to the rulings – to give protection to anyone who asked to hear the word of Allah.

This verse provides clear proof for the view of *ahl as-Sunnah wal-jamâ'ah*, who say that the Qur'an is the uncreated word of Allah, because He is the One Who spoke it and attributed it to Himself, and it highlights the falseness of the view of the Mutazilites and those who followed their view that the Qur'an is created.

There is a great deal of evidence to show that this view is false, but this is not the place to discuss it.

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾﴾ (سورة التوبة: ٧)

9:7. How can the polytheists have a treaty with Allah and His Messenger? But as for those with whom you made a treaty at the Sacred Mosque, so long as they uphold the treaty with you, uphold the treaty with them, for Allah loves those who fear Him.

This explains the reason why Allah and His Messenger (ﷺ) annulled the treaty with the polytheists:
﴿How can the polytheists have a treaty with Allah and His Messenger?﴾ Have they embraced faith as they should have done, or have they refrained from harming the Messenger of Allah (ﷺ) and the believers? Did they not fight the truth and support falsehood? Did they not strive to spread mischief in the land?

Therefore they deserve that Allah should disavow them and that they should not have any treaty with Him or His Messenger (ﷺ).

﴿But as for those﴾ among the polytheists ﴿with whom you made a treaty at the Sacred Mosque﴾, for their treaty, by virtue of the sacred place in which it was made, deserves to be upheld
﴿so long as they uphold the treaty with you, uphold the treaty with them, for Allah loves those who fear Him﴾.
Hence Allah says:

﴿كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَٰسِقُونَ ﴿٨﴾ ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا

قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِى مُؤْمِنٍ
إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠﴾ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ (سورة التوبة: ٨-١١)

9:8. How [can there be a treaty] when, if they gain the upper hand over you, they will not respect the ties of kinship or the treaty with you? They please you with their [flattering] words, while at heart they remain adamantly hostile, and most of them are wicked.

9:9. They have sold the revelations of Allah for a small price and barred people from His way. Evil indeed is what they have done.

9:10. They do not respect the ties of kinship or treaties with regard to believers. It is they who are the transgressors.

9:11. Yet if they repent, establish prayer and give zakâh, then they are your brothers in faith. We explain the revelations in detail for people who have knowledge.

﴿How [can there be a treaty]﴾ that is, how can the polytheists have a treaty and covenant with Allah
﴿when﴾ it is the case that ﴿if they gain the upper hand over you﴾ and they have power over you, they will not show you any mercy and ﴿they will not respect the ties of kinship or the treaty with you﴾ that is, there will be no treaty and no kinship, and they will not fear Allah with regard to you; rather they will subject you to grievous torment. This will be your situation if they prevail over you.

So do not be deceived by the way they act towards you at the time when they are afraid of you, for ﴿They please you with their [flattering] words, while at heart﴾ they do not love you; rather they are truly hostile towards you and they indeed hate you
﴿and most of them are wicked﴾; they have no fear of Allah and no decency or dignity.

﴿They have sold the revelations of Allah for a small price﴾ that is, they have chosen worthless, immediate gain in this world over belief in Allah and His Messenger (ﷺ) and submission to the revelations of Allah.
﴿and barred﴾ themselves and others ﴿from His way. Evil indeed is what they have done. They do not respect the ties of kinship or treaties with regard to believers﴾ that is, because of their enmity towards faith and its people.

The reason why they are described as hostile towards you and as hating you is the issue of faith, so defend your faith and support it; take those who oppose it as your enemies and take those who support it as your allies and friends, basing your relationships with others on that criteria, and do not base the issue of friendship or enmity on personal inclinations and whims and desires, following the self that is inclined towards evil with regard to this matter.

﴿Yet if they repent﴾ from their ascription of partners to Allah, and they come back to faith
﴿establish prayer and give zakâh, then they are your brothers in faith﴾, and you should forget about that enmity that existed at the time when they were polytheists, so that you may all be the chosen slaves of Allah. Thus the individual may attain true servitude to Him.

After explaining these important rulings and clarifying and discussing the rulings and the wisdom behind them, Allah says:
﴿We explain the revelations in detail﴾ that is, We clarify them
﴿for people who have knowledge﴾, and through them we learn the rulings and teachings of Islam.

O Allah, make us among the people who have knowledge and act upon what they know, by Your mercy, kindness and grace, O Lord of the worlds.

﴿ وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾ أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣﴾ قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ ﴾ (سورة التوبة: ١٢-١٥)

9:12. But if they break their oaths after making a treaty, and revile your religion, then fight the leaders of disbelief, whose oaths mean nothing to them, so that they may desist.

9:13. Will you not fight people who broke their oaths, wanted to expel the Messenger and attacked you first? Do you fear them? Rather it is Allah Whom you should fear, if you are [truly] believers.

9:14. Fight them, and Allah will punish them at your hands, bring disgrace upon them, grant you victory over them, and will grant heartfelt satisfaction to people who believe,

9:15. and will remove rage from their hearts. Allah turns in mercy to whomever He wills. Allah is All-Knowing, Most Wise.

After mentioning those among the polytheists who had treaties, and saying that if they adhere to the treaty, then the Muslims were to uphold the treaty with them, Allah (ﷻ) then says:

﴿But if they break their oaths after making a treaty﴾ that is, if they break the treaty, and fight you or help others to fight you, or they do something contrary to the terms of the treaty

﴿and revile your religion﴾ that is, criticise and ridicule it. This includes all kinds of criticism that may be directed against Islam or the Qur'an.
﴿then fight the leaders of disbelief﴾ that is, the prominent figures who revile the religion of the Most Gracious, and support the way of the Shaytân. They are singled out for mention because of the seriousness of their offence, and because others follow them. This also highlights the fact that whoever reviles Islam and takes it upon himself to oppose it is one of the leaders of disbelief.

﴿whose oaths mean nothing to them﴾ that is, there is no treaty or covenant or oath that they fulfil; rather they are always treacherous and break their covenants, so they cannot be trusted.
﴿so that they may﴾ as a result of your fighting them ﴿desist﴾ and stop reviling your religion, and perhaps they may enter it.

Then Allah encourages the believers to fight them, by mentioning the deeds that the enemy did, which were characteristic of them and which made it justifiable to fight them:

﴿Will you not fight people who broke their oaths, wanted to expel the Messenger﴾, whom they should have respected, honoured and venerated. They are the ones who wanted to expel him and strove their utmost to do that
﴿and attacked you first﴾ when they broke the treaty and helped others against you. That was when Quraysh – at the time when they had a treaty with the Prophet (ﷺ) – helped their allies Banu Bakr against Banu Khuzâ'ah, who were allies of the Messenger of Allah (ﷺ), and fought alongside them as is mentioned in detail in the *seerah* (Prophet's biography).

﴿Do you fear them﴾ so that you refrain from fighting them?
﴿Rather it is Allah Whom you should fear, if you are [truly] believers﴾ for He has commanded you to fight them and has emphatically confirmed that command.

If you are truly believers, then comply with the command of Allah, and do not fear them to the extent that you refrain from obeying His command.

Then Allah instructs them to fight them and mentions the benefits that will result from fighting them. All of that serves to encourage the believers to fight them.

﴿Fight them, and Allah will punish them at your hands﴾ by your killing them,
﴿bring disgrace upon them﴾ when Allah grants you victory over them, for they are the enemy who should be disgraced and the believers should be eager for that.

﴿grant you victory over them﴾ – this is a promise from Allah and glad tidings that He fulfilled.
﴿and will grant heartfelt satisfaction to people who believe, and will remove rage from their hearts﴾, for they harbour resentment and rage towards them in their hearts, so that fighting and killing them will bring heartfelt satisfaction to the believers, and relief from distress and worry, when they see the defeat of these enemies, who waged war against Allah and His Messenger (ﷺ), and strove to extinguish the light of Allah, and the rage that was in their hearts will recede. This is indicative of Allah's love and care for the believers, as He made one of the aims of Sharia this heartfelt satisfaction and causing their rage to recede.

Then He says: ﴿Allah turns in mercy to whomever He wills﴾ among those who oppose Him, as He guides them to enter Islam, and He makes it fair-seeming in their hearts and makes disbelief, evildoing and disobedience hateful to them.

﴿Allah is All-Knowing, Most Wise﴾ and does what is appropriate. He knows who is fit to believe, so He guides him, and He knows who is not fit for that, so He leaves him in his error and misguidance.

﴿ أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾ ﴾

(سورة التوبة: ١٦)

9:16. Or do you think that you will be left untested, when Allah has not yet made known which of you will strive in jihad and take none but Allah, His Messenger and the believers as trusted allies and friends? Allah is well aware of all that you do.

Here Allah (ﷻ) says to His believing slaves, after commanding them to engage in jihad:

﴿Or do you think that you will be left untested﴾, without being tried and tested, and instructed to do that which will distinguish the sincere from the insincere?

﴿when Allah has not yet made known which of you will strive in jihad﴾ that is, knowledge that is based on what He knows they will actually do, so that reward and punishment may be based on that, and thus it will be known who will strive in jihad for His sake, to make His word supreme

﴿and take none but Allah, His Messenger and the believers as trusted allies and friends﴾ that is, they will not take allies among the disbelievers; rather they will take Allah, His Messenger (ﷺ) and the believers as allies.

Allah has prescribed jihad to fulfil this great purpose, which is to distinguish the sincere, who do not side with anyone except for the sake of Allah's religion, from the insincere who claim to be believers when in fact they take other than Allah, His Messenger (ﷺ) and the believers as trusted allies and friends.

﴿Allah is well aware of all that you do﴾ that is, He knows what you will actually do, so He tests you with that which will expose what you really are, and He will requite you for your deeds, both good and bad.

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾ ﴾ (سورة التوبة: ١٧-١٨)

9:17. It is not fitting for those who ascribe partners to Allah to visit or tend the mosques of Allah when they are self-confessed disbelievers. Their deeds will come to nothing and in the fire they will abide forever.

9:18. The mosques of Allah are only to be visited and tended by those who believe in Allah and the Last Day, establish prayer, give zakâh and fear none but Allah. It is those who are expected to be rightly guided.

﴿It is not fitting﴾ that is, it is not appropriate ﴿for those who ascribe partners to Allah to visit or tend the mosques of Allah﴾ for the purpose of worship, prayer or other acts of devotion, when they affirm and testify that they are disbelievers on the basis of the way they are and the way they act, and the fact that many of them are aware of their disbelief and falsehood.

If they are ﴿self-confessed disbelievers﴾ and themselves attest to their lack of faith, which is a condition for acceptability of good deeds, then how can they claim to be caretakers of the mosques of Allah, when the basic requirement is lacking in them and their deeds are null and void?

Hence Allah says: ﴿Their deeds will come to nothing﴾ that is, they will be deemed invalid and will avail them naught, ﴿and in the fire they will abide forever﴾.

Then He tells us who the rightful caretakers of the mosques of Allah are: ﴿The mosques of Allah are only to be visited and tended by those who believe in Allah and the Last Day, establish prayer﴾ both obligatory and supererogatory, in the proper manner, both outwardly and inwardly

﴿give zakâh﴾ to those who are entitled to receive it

﴿and fear none but Allah﴾ that is, their fear is focused on their Lord, so they refrain from that which Allah has prohibited and they do not fall short in their obligatory duties towards Allah.

He describes them as having beneficial faith and doing righteous deeds, the most important of which are prayer and zakâh, and as fearing Allah, which is the foundation of all good. These are the true keepers of the mosques and their people to whom they belong.

﴿It is those who are expected to be rightly guided﴾. The word translated here as ﴿expected﴾ (*'asâ*, literally, perhaps or maybe), when it refers to Allah, indicates that something is definite or inevitable. As for the one who does not believe in Allah or the Last Day, and does not fear Allah, he is not one of the keepers of the mosques of Allah, nor is he one of their people to whom they belong, even if he claims to be such.

﴿ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ ٱلَّذِينَ
ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ

مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾ ﴾ (سورة التوبة: ١٩-٢٢)

9:19. Do you regard giving water to the pilgrims and tending the Sacred Mosque as equal to the deeds of those who believe in Allah and the Last Day, and strive and fight in Allah's cause? They are not equal before Allah, and Allah does not guide people who are wrongdoers.

9:20. Those who believe, migrate, and strive and fight in Allah's cause, offering their wealth and their lives, are of a higher rank before Allah. It is they who will triumph.

9:21. Their Lord gives them glad tidings of mercy from Him and His good pleasure, and of gardens in which eternal bliss will be theirs,

9:22. To abide therein forever. Verily with Allah there is an immense reward.

When some of the Muslims, or some of the Muslims and some of the polytheists, disagreed as to whether tending and visiting the Sacred Mosque, by maintaining the structure, praying and worshipping in it and providing water for the pilgrims, is to be regarded as superior to believing in Allah and striving in jihad for His sake, Allah stated (ﷻ) that there is indeed a difference between them, as He said:

﴿Do you regard giving water to the pilgrims﴾ that is, giving them *Zamzam* water, as it is the custom that when this is mentioned in general terms, what it refers to is Zamzam

﴿and tending the Sacred Mosque as equal to the deeds of those who believe in Allah and the Last Day, and strive and fight in Allah's cause? They are not equal before Allah﴾.

Jihad and faith in Allah are superior by many degrees to providing water for the pilgrims and tending the Sacred Mosque, because faith is the foundation of the religion, and it is on that basis that deeds are accepted and one's soul is purified.

As for jihad in Allah's cause, it is the pinnacle of religion, for by means of it the Islamic religion is protected and expands, the truth is supported and falsehood is suppressed. As for tending the Sacred Mosque and providing water for the pilgrims, even though these are righteous deeds, the acceptability thereof is dependent on faith, and they do not achieve the same interests as faith and jihad. Therefore Allah says: ﴿They are not equal before Allah, and Allah does not guide people who are wrongdoers﴾, that is, those whose defining characteristic is wrongdoing and who are not fit to accept anything good; rather nothing befits them but evil.

Then Allah clearly states the superiority of faith and jihad:
﴿Those who believe, migrate, and strive and fight in Allah's cause, offering their wealth﴾ by spending on jihad and equipping the fighters ﴿and their lives﴾ by going out themselves to fight
﴿are of a higher rank before Allah. It is they who will triumph﴾ that is, none will attain what is sought or be saved from what is feared except the one who has these characteristics.

﴿Their Lord gives them glad tidings﴾ by His generosity, grace, kindness, care and love for them
﴿of mercy from Him﴾ by means of which He will protect them from all ills and cause them to attain all that is good
﴿and His good pleasure﴾, which is the greatest blessing of paradise, where He will bestow His good pleasure upon them and will never be angry with them.
﴿and of gardens in which eternal bliss will be theirs﴾, with all that their hearts may desire and all that may delight their eyes, the nature and extent of which no one knows except Allah (ﷻ). Among that, Allah has prepared for those who strive in jihad for His sake one hundred levels, the distance between each two of which is like the distance between heaven and earth, and if all of creation were to be gathered in one of these levels, it would encompass them all.

﴿To abide therein forever﴾ and never leave it or want to leave

﴿Verily with Allah there is an immense reward﴾. The abundance of His reward is nothing strange in light of the bounty of Allah, and its greatness and beauty are nothing to be wondered at from the One Who has the ability to say to a thing, 'Be!' and it is.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾ ﴾ (سورة التوبة: ٢٣-٢٤)

9:23. O you who believe, do not take as allies your fathers and brothers, if they prefer disbelief to faith; whoever among you takes them as allies, such are wrongdoers.

9:24. Say: If your fathers, your sons, your brothers, your spouses, your clan, the wealth that you have acquired, the merchandise which you fear will not be sold, and the dwellings in which you delight, are dearer to you than Allah and His Messenger, and striving and fighting in His cause, then wait until Allah brings about His decree [of punishment]. For Allah does not guide disobedient people.

﴿O you who believe﴾, act in accordance with the requirements of your faith, by taking as allies those who adhere to it and regarding as enemies those who do not do so;

﴿do not take as allies your fathers and brothers﴾ who are the closest of people to you, so it is even more appropriate that you should not

take as allies other people ﴿if they prefer disbelief to faith﴾ that is, they willingly choose disbelief over faith.
﴿whoever among you takes them as allies, such are wrongdoers﴾ because they have transgressed and disobeyed Allah, by taking His enemies as allies. The basis of alliance is love and support; by taking them as allies, this implies giving precedence to obeying them over obedience to Allah and giving precedence to loving them over loving Allah and His Messenger (ﷺ).

The reason why they are wrongdoers is that love of Allah and His Messenger (ﷺ) should be given precedence over love of all others, and everything else should be secondary to them. Hence Allah says:
﴿Say: If your fathers﴾ and, by the same token, mothers
﴿your sons, your brothers﴾ in lineage and kinship
﴿your spouses, your clan﴾ that is, your relatives in general
﴿the wealth that you have acquired﴾ that is, that you have earned and toiled for. This is singled out for mention because people are more attached to it and more careful with it than wealth that comes to them without effort or striving.
﴿the merchandise which you fear will not be sold﴾ that is, you fear that its price will drop or that it will be lost. This includes all kinds of trade and earnings, such as trade goods, vessels, weapons, furniture, grains, farmland, livestock and so on.
﴿and the dwellings in which you delight﴾ because of their beauty and adornment, and because they suit your desires.

If these things ﴿are dearer to you than Allah and His Messenger, and striving and fighting in His cause﴾, then you are transgressors and wrongdoers.

﴿then wait﴾ and watch out for that which will befall you of punishment
﴿until Allah brings about His decree [of punishment]﴾ which cannot be put back

﴿For Allah does not guide disobedient people﴾ that is, those who fail to obey Him and give precedence to any of the things mentioned above over love of Allah.

This verse provides the greatest evidence for the obligation to love Allah and His Messenger (ﷺ), and to give them precedence over love of anything else. It also provides evidence for the stern warning and certain wrath for the one to whom any of these things is dearer than Allah and His Messenger (ﷺ), and jihad in His cause.

The sign of that is that if a person is presented with two options, one of which is loved by Allah and His Messenger (ﷺ), but he has no inclination towards it, and the other option is something that he loves and desires, but it will cause him to miss out on or will detract from the thing that is loved by Allah and His Messenger (ﷺ); if he gives precedence to that which he himself desires over that which Allah loves, this indicates that he is a wrongdoer who is not doing what he should do.

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى
ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ
ٱلْكَٰفِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٢٧﴾ ﴾ (سورة التوبة: ٢٥-٢٧)

9:25. Allah indeed helped you in many battles. But on the day of Ḥunayn, when you were pleased with your great number, it availed you nothing; the land, despite its vastness, seemed to close in on you, and you turned and fled.

9:26. But then Allah sent down His reassurance to the Messenger and to the believers; He sent down troops that you did not see, and punished those who disbelieved. Thus does He requite the disbelievers.

9:27. Then after that, Allah will turn in mercy to whomever He wills, for Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) reminds His believing slaves of the support He gave them on many occasions and in many battles; on the day of Ḥunayn, when the situation was critical and they saw some troops let them down and flee, and the land, despite its vastness, seemed to close in on them.

The story behind this verse is that when the Prophet (ﷺ) conquered Makkah, he heard that Hawâzin had gathered to fight him, so he marched to them with his Companions who had conquered Makkah, and with those of the people of Makkah who had become Muslim. The Muslims numbered twelve thousand whereas the polytheists numbered four thousand, so some of the Muslims were impressed with their own great numbers and some of them said: We will never be defeated today because of our small numbers.

When they and Hawâzin met in battle, the enemy attacked the Muslims as one and they fled, no one caring about anyone else. No one stayed with the Messenger of Allah (ﷺ) except approximately one hundred men, who stood firm with him; they began fighting the polytheists and the Prophet (ﷺ) urged his mule on towards the polytheists, saying:

«I am the Prophet and no lie; I am the son of 'Abdul-Muṭṭalib.» (Bukhari and at-Tirmidhi)

When he saw what the Muslims had done, the Prophet (ﷺ) instructed al-'Abbâs ibn 'Abdul-Muṭṭalib, who had a loud voice, to

call out to the Anṣâr and the rest of the Muslims: O people of the tree![5] O people of Soorat al-Baqarah!

When they heard his voice, they turned back as one and fought against the polytheists, then Allah inflicted a harsh defeat on the polytheists and the Muslims captured their camp, their women and their wealth. This is what Allah (ﷻ) refers to in the words:

﴿Allah indeed helped you in many battles. But on the day of Ḥunayn﴾ – Ḥunayn is the name of the place where the battle took place, between Makkah and Taif.
﴿when you were pleased with your great number, it availed you nothing﴾ that is, it did not help you to any extent, small or great
﴿the land, despite its vastness﴾ that is, although it was so spacious
﴿seemed to close in on you﴾ because of the worry and distress that befell you when you fled
﴿and you turned and fled﴾.

﴿But then Allah sent down His reassurance to the Messenger and to the believers﴾. Reassurance (*sakeenah*) is what Allah instils in people's hearts at times of turmoil, calamity and trouble, which makes them steadfast and calms them down, and gives them peace and assurance. It is one of the great blessings that Allah bestows upon people.
﴿He sent down troops that you did not see﴾ namely the angels, whom Allah sent down to help the Muslims on the day of Ḥunayn, to make them steadfast and give them glad tidings of victory.
﴿and punished those who disbelieved﴾ with defeat and killing, and the Muslims' capture of their women, children and wealth.

﴿Thus does He requite the disbelievers﴾ – Allah punishes them in this world, then in the hereafter they will receive a grievous punishment.

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[5] This refers to the tree under which they had sworn allegiance to the Prophet (ﷺ) (Bay'at ar-Riḍwân).

﴿Then after that, Allah will turn in mercy to whomever He wills﴾. Allah accepted the repentance of many of those who were defeated, who came to the Prophet (ﷺ) announcing their Islam and repentance, so he returned their women and children to them.

﴿for Allah is Oft-Forgiving, Most Merciful﴾ that is, He forgives abundantly and bestows abundant mercy; He forgives grave sins for those who repent, He grants mercy to them by guiding and enabling them to repent and obey Him, and He pardons their sins and accepts their repentance. So no one should despair of His forgiveness and mercy, no matter what sins he has committed.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ ﴾ (سورة التوبة: ٢٨)

9:28. O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year of theirs. If you fear poverty, Allah will soon enrich you out of His bounty, if He so wills, for Allah is All-Knowing, Most Wise.

﴿O you who believe, truly the polytheists﴾ who ascribe partners to Allah and worship others besides Him

﴿are impure﴾ that is, they are evil in their beliefs and actions, for what impurity could be worse than that of one who worships besides Allah other gods who can neither bring benefit nor cause harm, and cannot avail him anything?

Their deeds vary between opposing Allah, barring people from the path of Allah, supporting falsehood, rejecting truth, and spreading mischief in the land, and they make no effort to set things straight.

So you must cleanse the noblest and purest of houses (namely the Kaaba) of their presence.

﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾. That was 9 AH, when Abu Bakr as-Siddeeq led the people in Hajj, and the Prophet (ﷺ) sent his cousin 'Ali to announce on the greatest day of the Hajj that all treaties with the polytheists were annulled. So he announced that after that year no polytheist should perform Hajj and no one should circumambulate the Kaaba naked.

What is meant here is not physical impurity, for the disbeliever – like anyone else – is pure in body, based on the fact that Allah (ﷻ) has made it permissible to have intercourse with and touch a Jewish or Christian woman (within the framework of marriage), and has not instructed the Muslim to wash himself after physical contact with her.

So the Muslims continued to touch the bodies of the disbelievers, and there is no report to suggest that they found it off-putting. Rather what is meant – as stated above – is that they are impure in metaphorical terms because of their ascription of partners to Allah. Just as affirmation of Allah's oneness (*tawheed*) and faith are pure, ascription of partners to Him is impure.

﴿If you﴾ O Muslims ﴿fear poverty﴾ that is, you fear need and want as a result of preventing the polytheists from coming near the Sacred Mosque, because this would cut off a means of worldly gains and the trade between you and them
﴿Allah will soon enrich you out of His bounty﴾, for His bounty is not limited to one type or one place; rather no door closes but many others open. Allah's bounty is vast and His generosity is immense, especially for the one who gives up something for His sake, for Allah is the most generous of those who show generosity.

Allah indeed fulfilled His promise, for He enriched the Muslims out of His bounty and granted them abundant provision, to the extent that they became the richest of people and the greatest of rulers.

﴿if He so wills﴾ that is, this is conditional upon His will, because being enriched in this world is not necessarily one of the outcomes of faith and it does not indicate that Allah loves a person. Hence Allah connected this matter to His will, for Allah may give worldly gain to one whom He loves and one whom He does not love, but He does not grant faith and religious commitment except to one whom He loves. ﴿for Allah is All-Knowing, Most Wise﴾ that is, His knowledge is immense and He knows for whom richness is appropriate and for whom it is not appropriate, and He puts things in the right place.

The words ﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾ indicate that after the Messenger of Allah (ﷺ) and the believers conquered Makkah and took charge of the Kaaba, the polytheists who had been in charge of it were still staying around the Sacred House and in Makkah, then this verse was revealed.

But before the Prophet (ﷺ) died, he issued instructions that the polytheists should be expelled from the Hejaz, so that no two religions would be left in it. All of that was in order to keep all the disbelievers away from the Sacred Mosque. All of this is included in the words ﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾.

﴿ قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾ ﴾ (سورة التوبة: ٢٩)

9:29. Fight those who do not believe in Allah and the Last Day, and do not regard as forbidden that which Allah and His Messenger have forbidden, and do not follow the religion of truth, among those who were given the scripture, until they pay the *jizyah* readily and feel themselves subdued.

This verse contains instructions to fight the disbelievers among the Jews and Christians, ﴿those who do not believe in Allah and the Last Day﴾ in the sense of sound belief that is confirmed by deeds and actions

﴿and do not regard as forbidden that which Allah and His Messenger have forbidden﴾, so they do not follow His law with regard to what was forbidden

﴿and do not follow the religion of truth﴾ that is, they do not follow the true religion. Even if they do claim to follow a religion, then it is not the correct religion because either it is a false religion that Allah did not prescribe in the first place, or it is an abrogated religion that Allah did prescribe, but He superseded it with the religion of Muhammad (ﷺ), therefore adhering to it after it has been abrogated is not permissible.

Hence Allah instructed the Muslims to fight these people and encouraged them to do so, because they call people to the religion that they follow and cause a great deal of harm to people, as people may be deceived by them, because of their being People of the Book.

Then Allah defines the aim of that fighting: ﴿until they pay the jizyah﴾ that is, wealth that is given in return for the Muslims not fighting them and allowing them to stay among the Muslims, granting them safety for their lives and their property. The jizyah is to be taken from them every year, each according to his situation, and is to be taken from rich and poor and everyone in between, as was done by Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭâb and other caliphs.

﴿readily﴾ that is, until they give it when they are subdued and have no power to resist, and they give it themselves, not sending it with a servant or anyone else; rather it can only be accepted from their own hands

﴿and feel themselves subdued﴾.

If they are like this, and they ask the Muslims to let them give the jizyah and live under Muslim rule and control, and there is no fear

of their evil or turmoil, and they agree to the conditions stipulated by the Muslims, then it is obligatory for the Muslim ruler or his deputy to give them this deal.

This verse is quoted as evidence by the majority of scholars who say that the jizyah can only be accepted from the People of the Book, because Allah did not mention taking the jizyah from anyone except them.

The Magians are included with the People of the Book with regard to taking the jizyah from them and allowing them to live in the Muslim lands, because the Prophet (ﷺ) took the jizyah from the Magians of Hajar, then Ameer al-Mu'mineen 'Umar took it from the Persian Magians.

It was also said that jizyah may be taken from all the disbelievers, People of the Book and others, because this verse was revealed after the Muslims had finished fighting with the polytheist Arabs and had begun to fight the People of the Book and their ilk, so this condition is describing the real situation and is not meant to impose a restriction on accepting jizyah from the People of the Book only.

This is supported by the fact that the jizyah was taken from the Magians, who were not People of the Book, and the fact that it is narrated in *mutawâtir* reports from the *Ṣaḥâbah* and those who came after them that they called those whom they were about to fight to choose one of three options: either to become Muslim or to give the jizyah or to fight, without differentiating between those who were People of the Book and others.

﴿ وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَـٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ
ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَـٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ

قَٰتَلَهُمُ ٱللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾ ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ
أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟
إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ﴿٣١﴾
يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ
ٱلْكَٰفِرُونَ ﴿٣٢﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾ (سورة التوبة: ٣٠-٣٣)

9:30. The Jews say that 'Uzayr is the son of Allah and the Christians say that the Messiah is the son of Allah. These are mere words that they utter, resembling the words uttered by the disbelievers who came before them. May Allah destroy them; how could they have gone so far astray?

9:31. They take their rabbis and monks, and the Messiah son of Maryam, as lords besides Allah, even though they were commanded to worship only One God. There is no god but He; glory be to Him, [far exalted is He] above having the partners they ascribe to Him.

9:32. They want to extinguish Allah's light with their utterances, but Allah insists on perfecting His light, even though the disbelievers hate it.

9:33. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions, even though the polytheists hate it.

When Allah issued the command to fight the People of the Book, He mentioned some of their evil notions so as to encourage the believers who care about their Lord and His religion to fight them, striving and doing their utmost.

﴿The Jews say that 'Uzayr is the son of Allah﴾. Even though this belief was not held by all of them, it was the belief of a group among

them. This indicates that among them there was an element of evil that led them to hold this view that was a transgression against Allah, by which they impugned His greatness and majesty.
It was said that the reason why they claimed that 'Uzayr was a son of Allah was that when Allah sent the kings against the Israelites and they utterly destroyed them and killed the bearers of the Torah, after that they found that 'Uzayr had memorised it or most of it, and he dictated it to them from memory and they wrote it down, then they made this abhorrent claim about him.

﴿and the Christians say that the Messiah﴾ namely 'Eesâ ibn Maryam ﴿is the son of Allah﴾. Allah says: ﴿These﴾ things that they say ﴿are mere words that they utter﴾; they have no proof or evidence for them.

If a person does not care what he says, we should not be surprised at anything he says, for he has no religion or reason to deter him from saying whatever he wants. Hence Allah says:
﴿resembling the words uttered by the disbelievers who came before them﴾ that is, these words that they say resemble the words of the polytheists who said that the angels were the daughters of Allah; their words resemble one another in falsehood.

﴿May Allah destroy them; how could they have gone so far astray?﴾ That is, how could they go astray from the plain and clear truth and believe something that is so clearly false?

Even though one may feel that it is very strange for a large nation of great numbers all to hold a belief that is clearly wrong and false, as will be quite clear with a little thought and examination, there is a reason for that which is that ﴿They take their rabbis﴾ that is, their scholars
﴿and monks﴾ that is, devoted worshippers
﴿as lords besides Allah﴾. They permit to them that which Allah has prohibited, so they regard it as permissible, and they prohibit to them that which Allah has permitted, so they regard it as prohibited,

and they prescribe for them laws and beliefs that are contrary to the religion of the Messengers, and they followed them in that.

They also used to exaggerate about their scholars and worshippers, venerating them too much, taking their graves as idols to be worshipped besides Allah, offering sacrifices to them, and directing supplication and pleas for help to them.

﴿and the Messiah son of Maryam﴾ – they took him as a god besides Allah and by doing so they went against the command that Allah sent to them on the lips of His Messengers
﴿they were commanded to worship only One God. There is no god but He﴾ so they should devote their worship and obedience only to Him and direct their love and supplication to Him alone. But they went against the command of Allah and ascribed partners to Him for which He had not sent down any authority.
﴿glory be to Him, [far exalted is He] above having the partners they ascribe to Him﴾ that is, He is too exalted, too holy and too great to have the partners they ascribe to Him, and is far above whatever they fabricate, for by doing so they are showing disrespect to Him and ascribing to Him that which is not appropriate to His majesty. For Allah (ﷻ) is the most sublime in attributes and actions, far above what is attributed to Him of anything that is contrary to His perfection.

Once it is clear that they have no proof or evidence for the words they utter and the beliefs they hold, and that they are mere words that they have fabricated, Allah then tells us that ﴿They want﴾ thereby ﴿to extinguish Allah's light with their utterances﴾.

The light of Allah is His religion with which He sent His Messengers and sent down His Books. Allah calls it light because He illuminates thereby the darkness of ignorance and false religions. It is knowledge of the truth and acting upon it, and everything other than it is its opposite. These Jews and Christians, like the polytheists,

want to extinguish Allah's light with mere words that they utter, for which they have no proof or evidence at all.

﴿but Allah insists on perfecting His light﴾, for it is clear light which all of humankind, even if they came together to extinguish it, will never be able to extinguish, for the One Who sent it down is the One Who controls all people, and He has guaranteed to protect it from everyone who intends ill towards it. Hence He says: ﴿but Allah insists on perfecting His light, even though the disbelievers hate it﴾ and they strive their utmost to undermine and defeat it. But their efforts will not harm the truth in the slightest.

Then Allah describes this light that He has guaranteed to perfect and protect:
﴿It is He Who has sent His Messenger with guidance﴾ which is beneficial knowledge ﴿and the religion of truth﴾ which is righteous deeds. Therefore the message with which Allah sent Muhammad (ﷺ) includes: differentiating between truth and falsehood with regard to the names, attributes and actions of Allah, His rulings and the stories He tells us; enjoining all that is in the best interests of people's hearts, souls and bodies, such as sincere devotion to Allah alone, and loving and worshipping Allah; enjoining noble attitudes, good conduct, righteous deeds and proper etiquette; prohibiting the opposite of that and everything that detracts from it, such as bad attitudes and evil deeds that harm people's hearts, souls and bodies in this world and the hereafter.

Allah sent him with guidance and the true religion, ﴿so that He may cause it to prevail over all other religions, even though the polytheists hate it﴾ that is, so that He may make it prevail over all religions, by means of proof and evidence, and by means of fighting, even though the polytheists hate it and try to defeat it and plot against it, for evil plots harm no one but their authors. Allah will inevitably fulfil His promise and do that which He has guaranteed to do.

﴿ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ ﴾ (سورة التوبة: ٣٤-٣٥)

9:34. O you who believe, indeed many of the rabbis and monks devour people's wealth wrongfully and bar them from the path of Allah. And as for those who hoard up gold and silver, and do not spend it in the cause of Allah, give them the tidings of a painful punishment,

9:35. On the day when it [that hoarded wealth] will be heated in the fire of hell, and with it their foreheads, sides and backs will be branded. [It will be said to them]: This is what you hoarded up for yourselves; now taste what you used to hoard up.

This is a warning from Allah (ﷻ) to His believing slaves against many of the rabbis and monks, namely the scholars and devoted worshippers who devour people's wealth unlawfully and bar people from the path of Allah. If they have a regular income from people's wealth, or people give them wealth, that is because of their knowledge and worship, and because people want their help to be guided to follow the path of guidance, and they take it but they bar people from the path of Allah, then in that case their taking it in this manner is unlawful and wrong. For people give them what they give only so that they may show them the straight path.

Part of their taking people's wealth unlawfully is that people give them wealth so that they will give them an edict that they like or will judge in their favour on the basis of something other than that which

Allah has revealed. In that case these rabbis and monks are committing wrong in both of these cases: taking people's wealth unlawfully and barring people from the path of Allah.

﴿And as for those who hoard up﴾ that is, withhold ﴿gold and silver, and do not spend it in the cause of Allah﴾ that is, good causes that bring one closer to Allah. This refers to the prohibited kind of hoarding, which is withholding wealth and not spending it on obligatory expenses, such as withholding zakâh or failing to spend on obligatory maintenance of wives or relatives, or failing to spend it in Allah's cause if that becomes obligatory ﴿give them the tidings of a painful punishment﴾.

Then Allah explains that by saying: ﴿On the day when it [that hoarded wealth] will be heated﴾ that is, their wealth will be heated ﴿in the fire of hell﴾. That is, each individual dinar or dirham will be heated on its own. ﴿and with it their foreheads, sides and backs will be branded﴾ on the Day of Resurrection. Every time it cools down, it will be reheated, on a day the length of which will be fifty thousand years, and it will be said to them by way of rebuke and blame: ﴿This is what you hoarded up for yourselves; now taste what you used to hoard up﴾; Allah has not wronged you; rather you wronged yourselves and brought this punishment upon yourselves.

Allah mentions two ways in which a person may go astray with regard to disposal of his wealth:
either he spends it on wrong causes that bring him no benefit; rather he gains nothing from that except pure harm, such as spending his wealth on sins and desires that do not help him to obey Allah, or spending it to bar others from the path of Allah;
or he withholds his wealth and does not spend it on that which is obligatory. And the prohibition of a thing is implicitly enjoining its opposite.

﴿إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾﴾ (سورة التوبة: ٣٦)

9:36. Verily the number of months with Allah is twelve, as ordained by Allah on the day He created the heavens and the earth, of which four are sacred. This is the correct calculation. So do not wrong yourselves during them, and fight the polytheists all together, as they fight you all together. And know that Allah is with those who fear Him.

﴿Verily the number of months with Allah﴾ that is, according to His will and decree

﴿is twelve﴾ – these are the well-known months

﴿as ordained by Allah﴾ that is, as decreed by Him

﴿on the day He created the heavens and the earth﴾; He initiated the alternation of night and day, decreed their timescales, and divided them into these twelve months.

﴿of which four are sacred﴾ namely Rajab on its own, and (the consecutive months of) Dhul-Qa'dah, Dhul-Ḥijjah and Muḥarram. They are called sacred as a sign of their special nature and sanctity, and the prohibition of fighting during them.

﴿So do not wrong yourselves during them﴾. It may be that the pronoun (them) refers to the twelve months, and Allah (ﷻ) stated that He has made them a means of measuring time, so time should be filled with acts of obedience and thanks should be given to Allah (ﷻ) for this blessing and making the months a means of serving people's interests, so let them beware of wronging themselves during these (twelve) months;

Or it may be that the pronoun refers to the four sacred months, and that this is a prohibition on wronging themselves during them, especially when this prohibition applies at all times, because these months are extra special and wrongdoing at that time is more serious than at other times.

Part of that is the prohibition on fighting during these months, according to the view of those scholars who say that the prohibition on fighting during the sacred months was not abrogated by the general texts that speak of the prohibition of fighting therein.

Other scholars say that the prohibition on fighting during the sacred months was abrogated, based on the general meaning of texts such as the verse in which Allah (ﷻ) says: ﴿and fight the polytheists all together, as they fight you all together﴾ *(9: 36)*. That is, fight all types of polytheists and those who disbelieve in the Lord of the worlds.

(What this view implies is:) Do not single out any of the disbelievers for fighting, to the exclusion of others; rather take them all as enemies to you, as they regard you as enemies. For they have taken all the believers as their enemies and will not spare any effort to cause them harm.

It may be that the word translated here as ﴿all together﴾ *(kâffatan)* means that all should fight together as a group, in which case the meaning is: all of you should fight the polytheists. This would imply that mobilisation is obligatory upon all the believers. If we interpret it in this manner, we may say that it was abrogated by the verse in which Allah says: ﴿It is not right for all the believers to go out together﴾ *(9: 122)*.

﴿And know that Allah is with those who fear Him﴾ by His help, support and aid. So let them strive to fear Allah in secret and in public, and to obey Him, especially when fighting the disbelievers, for in that situation a believer may abandon fear of Allah when dealing with the enemy disbelievers who are waging war.

﴿إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِي ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَـٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ ﴿٣٧﴾﴾ (سورة التوبة: ٣٧)

9:37. Verily the postponing of sacred months is but another act of disbelief, because of which those who disbelieve are led further astray. They regard it as profane one year and as sacred the next, so as to match the number of months that Allah has made sacred, thus making lawful what Allah has forbidden. The evil of their actions has been made fair seeming to them. And Allah does not guide the disbelieving people.

Postponing refers to what the people of the *jâhiliyah* used to do with regard to the sacred months, which was one of their false innovations. When they felt that they needed to fight at some time during the sacred months, they decided – on the basis of their corrupt thinking – to preserve the number of sacred months during which Allah had prohibited fighting, but they would postpone some of the sacred months, or bring them forward, and they would replace it after shifting it, with whatever they wanted of non-sacred months. Once they had made this substitution, they would permit fighting during it and they would make another month sacred instead. This, as Allah tells us, was an increase in their disbelief and misguidance, because of what it involved of transgressions, such as the following:

- They introduced it on the basis of their own ideas and made it equal to the laws prescribed by Allah, but Allah and His Messenger (ﷺ) had nothing to do with it.
- They tampered with the religion, making what was lawful prohibited and what was prohibited lawful.

- They thought that they could deceive Allah and the people by their claim, and they confused the people concerning their religion, resorting to trickery with regard to the religion of Allah.
- If people persist in matters that are contrary to the laws of Allah, their ugliness becomes no longer noticeable, and people may think that these are good matters, which results in error and misguidance. Hence Allah says:

  ﴿...because of which those who disbelieve are led further astray. They regard it as profane one year and as sacred the next, so as to match the number of months that Allah has made sacred, thus making lawful what Allah has forbidden﴾ they make the numbers match, so they regard as profane that which Allah has made sacred.

﴿The evil of their actions has been made fair seeming to them﴾ that is, the devils have made their bad deeds fair seeming to them, so they think that they are good, because of the idea that was made attractive to their minds.

﴿And Allah does not guide the disbelieving people﴾ that is, those whose hearts became immersed in disbelief and lies; even if every sign were to come to them, they would not believe.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾﴾ (سورة التوبة: ٣٨-٣٩)

9:38. O you who believe, what is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the hereafter? But the enjoyment of the life of this world, as compared with that of the hereafter, is but little.

9:39. Unless you go forth, He will afflict you with a painful punishment, and will replace you with another people, and not the least harm will you do to Him. For Allah has power over all things.

It should be noted that much of this soorah was revealed concerning the campaign of Tabook, when the Prophet (ﷺ) mobilised the Muslims to go on campaign against the Byzantines. At that time it was very hot, provisions were few and life was hard, so some of the Muslims were reluctant, which necessitated a rebuke from Allah (ﷻ) to them, and urging them to go forth.

﴿O you who believe﴾ why do you not act upon what is required by your faith, namely hastening to obey the command of Allah, seek His pleasure, strive against His enemies and support your religion? ﴿what is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth?﴾ That is, you behave in a lazy manner, clinging to the earth and a life of ease and comfort.

﴿Do you prefer the life of this world to the hereafter?﴾ That is, your reaction is but that of one who is content with this world and focuses mainly on it, and does not care about the hereafter, so it is as if he does not believe in it.

﴿But the enjoyment of the life of this world﴾ that has hindered you and to which you have given precedence over the hereafter ﴿as compared with that of the hereafter, is but little﴾. Has Allah not given you reason with which to weigh up matters and determine which is more deserving of being given precedence?

Is it not the case that this world – from beginning to end – is as nothing in comparison to the hereafter?

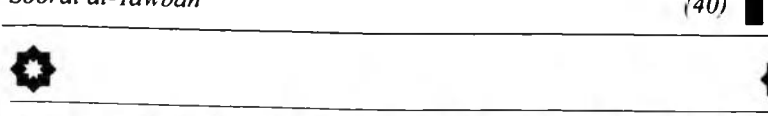
Man's life in this world is very short, so why should he make it his only goal and focus all his efforts, striving, aspirations and concern only on this short worldly life that is filled with troubles, problems and calamities?

On what basis did you decide to give it precedence over the hereafter that is filled with all kinds of delights, everything that people long for and that delights the eyes, and you will abide therein forever? By Allah, no one could give precedence to this world over the hereafter who has faith established in his heart, or is of sound mind, or could be regarded as a person of mature thinking.

Then Allah warned them against not mobilising:
﴿Unless you go forth, He will afflict you with a painful punishment﴾ in this world and the hereafter, for failing to mobilise at a time when the command goes forth is a major sin that deserves the severest punishment, because of the great harm to which it leads. The one who fails to mobilise has disobeyed Allah (ﷻ) and is not helping to support the religion of Allah or defend the Book and law of Allah. He is also failing to help his Muslim brothers against their enemy who wants to eradicate them and destroy their religion. Moreover, those who are weak in faith may follow his example and, what is worse, he may weaken the resolve of those who have mobilised to fight in jihad against the enemies of Allah. So the one who is like this deserves this stern warning of punishment from Allah.

﴿Unless you go forth, He will afflict you with a painful punishment, and will replace you with another people﴾, then they will not be like you
﴿and not the least harm will you do to Him﴾ for Allah (ﷻ) has guaranteed to cause His religion to prevail and His word to be supreme, whether you comply with the command of Allah or throw it behind your backs.

﴿For Allah has power over all things﴾. Nothing that He wills is beyond Him, and no one can try to overcome Him.



﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾ (سورة التوبة: ٤٠)

9:40. If you do not help him [the Prophet (ﷺ)], Allah indeed helped him, when the disbelievers drove him out, and he was one of two, and when they were in the cave, as he said to his Companion: Do not worry; verily Allah is with us. Thereupon Allah sent down His reassurance to him, supported him with troops that you did not see, and made the word of those who disbelieve the lowest. And it is the word of Allah that is supreme. And Allah is Almighty, Most Wise.

That is, if you do not support His Messenger Muhammad (ﷺ), then Allah has no need of you. You cannot harm him in the slightest, for He helped His Prophet (ﷺ) when he had the smallest number of followers and was most vulnerable,

﴿when the disbelievers drove him out﴾ from Makkah, when they decided to kill him, and tried hard, with all keenness, to do that. Thus they compelled him to leave.

﴿and he was one of two﴾ that is, he and Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) ﴿and when they were in the cave﴾ that is, when they fled from Makkah and hid in the cave of Thawr on the outskirts of the city, and they stayed there until the pursuit cooled off.

In that critical situation, when their enemies had spread out in all directions looking for them in order to kill them, Allah sent down to them His support, such as had never crossed their minds.

﴿as he﴾ that is, the Prophet (ﷺ)
﴿said to his Companion﴾ Abu Bakr, when he was upset and very anxious
﴿Do not worry; verily Allah is with us﴾ with His help, support and aid.
﴿Thereupon Allah sent down His reassurance to him﴾ that is, steadfastness, comfort and tranquillity, that made your hearts steady. Hence when his Companion became anxious, he comforted him and said: ﴿Do not worry; verily Allah is with us﴾.

﴿supported him with troops that you did not see﴾, namely the noble angels whom Allah sent to guard him
﴿and made the word of those who disbelieve the lowest﴾ that is, brought low and humiliated. For those who disbelieved had gone forth with strong resolve, thinking that they had the power to fulfil their goals and believing that they would be able to catch the Messenger (ﷺ) and kill him. They were filled with resentment towards him, so they did their utmost to carry out their plan, but Allah foiled their scheme and they did not achieve their goal; rather they were unable to harm him in the least.

Allah supported His Messenger (ﷺ) by protecting him; this is the support that is mentioned here. Divine support is of two types: the first type is support of the Muslims when they go after their enemy, whereby Allah helps them to attain the goal, thus they gain the upper hand over their enemy and defeat them.

The second type of divine support is support for the one who is oppressed and vulnerable, whose enemy is after him and is in a position of strength. Allah's support in that case is by protecting him and defending him from his enemy, and perhaps this is the more beneficial of the two types of support. Allah's support of His Messenger (ﷺ) when the disbelievers drove him out is of this second type.

﴿And it is the word of Allah that is supreme﴾ that is, His decree, whether it is His universal decree or His religious injunctions, is supreme over all others. That includes the words:

﴿...Thus it is incumbent upon Us to save the believers.﴾ *(Yoonus 10: 103)*

﴿We will surely cause Our Messengers and those who believe to prevail in the life of this world and on the day when the witnesses come forward.﴾ *(Ghâfir 40: 51)*

﴿And it is surely Our troops who will be the victors.﴾ *(aṣ-Ṣâffât 37: 173)*

It is the religion of Allah that will prevail and be superior over all other religions, by means of clear proof and evidence and by means of overwhelming force.

﴿And Allah is Almighty﴾ and no one can overcome Him or escape Him.

﴿Most Wise﴾ – He does what is appropriate, and He may delay victory for His party until a later time, in accordance with His divine wisdom.

This verse highlights the superiority of Abu Bakr aṣ-Ṣiddeeq and his unique virtue that was shared by no one else of this Ummah, which is that he attained great virtue and sublime companionship with the Prophet (ﷺ). The Muslims are unanimously agreed that this is what is meant in this verse. Hence they regard anyone who denies that Abu Bakr was a Companion of the Prophet (ﷺ) as a disbeliever, because he is denying the Qur'an which stated that.

This verse also highlights the virtue of divine reassurance, and tells us that it is a blessing that Allah bestows upon His slaves at times of hardship and fear that make people lose their nerve. The sense of reassurance is commensurate with a person's knowledge of his Lord and trust in His promise, and with his level of faith and courage.

This verse also tells us that worry may affect the sincerest of Allah's slaves, even though it is more appropriate, if a person is faced with worry, to try to dispel it, because it causes one to lose courage and weakens one's resolve.

﴿انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾ (سورة التوبة: ٤١-٤٢)

9:41. Go forth, whether it be easy or difficult for you, and strive and fight, offering your wealth and your lives in the cause of Allah. That is better for you, if only you knew.

9:42. If there had been easy gains and a short journey, they would certainly have followed you, but the distance seemed too far to them. They will swear by Allah: If we had been able, we would have gone forth with you. They destroy their own souls; and Allah knows that they are indeed lying.

Here Allah says to His believing slaves, urging them to mobilise in His cause: ﴿Go forth, whether it be easy or difficult for you﴾ that is, at times of hardship and of ease, whether you go willingly or reluctantly, whether it is hot or cold, in all circumstances.

﴿and strive and fight, offering your wealth and your lives in the cause of Allah﴾ that is, do your utmost and try your best by offering your wealth and your lives. This indicates that just as it is obligatory to offer yourself in jihad, it is also obligatory to offer your wealth in jihad, as dictated by need.

﴿That is better for you, if only you knew﴾ that is, engaging in jihad, offering your lives and your wealth, is better for you than staying behind and not engaging in that, because by doing that you may attain the pleasure of Allah (ﷻ) and a lofty status before Him, supporting the religion of Allah and being listed among His troops and His party.

﴿If there had been easy gains﴾ in your going out, that is if there had been worldly benefits that were easily obtained
﴿and a short journey﴾ that is, if the place had been nearby and easy to reach
﴿they would certainly have followed you﴾ because of the lack of many difficulties
﴿but the distance seemed too far to them﴾ that is, it was too far away for them and travel was difficult for them, so they were reluctant to go with you. This is not a sign of being a true slave of Allah; rather the true slave follows the instructions of his Lord in all circumstances, and does all acts of worship, whether they are easy or difficult. Such is the one who is a true slave of Allah in all situations.

﴿They will swear by Allah: If we had been able, we would have gone forth with you﴾ that is, they will swear that they stayed behind because they had an excuse and that they were not able to go.

﴿They destroy their own souls﴾ by staying behind, telling lies and saying things that are not true
﴿and Allah knows that they are indeed lying﴾.

This rebuke is only addressed to the hypocrites who stayed behind and did not go with the Prophet (ﷺ) on the campaign to Tabook. They offered false excuses, and the Prophet (ﷺ) pardoned them on the basis of their mere excuses, without testing them to find out who was telling the truth and who was lying. Hence Allah rebuked him for hastening to accept their excuses, as He said:

﴿عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُوا۟ وَتَعْلَمَ
ٱلْكَٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ أَن
يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ (سورة التوبة: ٤٣-٤٥)

9:43. May Allah pardon you! Why did you give them permission [to stay behind] before it became clear to you which of them were telling the truth, and which were lying?

9:44. Those who believe in Allah and the Last Day will never ask your leave to be excused from striving and fighting, offering their wealth and their lives in the cause of Allah. And Allah knows well those who are conscious of Him.

9:45. Only those who do not believe in Allah and the Last Day ask your leave to be excused. Their hearts are full of doubt, so in their doubt they waver.

Here Allah says to His Messenger (ﷺ): ﴿May Allah pardon you﴾ that is, may He forgive you for what you did.

﴿Why did you give them permission [to stay behind] before it became clear to you which of them were telling the truth, and which were lying﴾, by testing them to find out who was telling the truth and who was lying, so that you could excuse those who deserved to be excused, and not those who did not deserve that?

Then Allah tells us that those who believe in Allah and the Last Day do not ask for permission to stay behind from jihad and avoid offering their wealth and their lives, because the desire that they have for good and their faith motivates them to strive in jihad without anyone urging them, let alone asking to stay behind without an excuse.

﴿And Allah knows well those who are conscious of Him﴾ and He will reward them for what they did of fearing Him. As He knows well those who are conscious of and fear Him, He tells us that one of their signs is that they do not seek permission to stay behind from jihad.

﴿Only those who do not believe in Allah and the Last Day ask your leave to be excused. Their hearts are full of doubt﴾ that is, they do not have perfect faith or real certainty, hence they have little desire for good and they are too cowardly to fight; they needed to seek permission to refrain from fighting.

﴿so in their doubt they waver﴾ that is, they are still unsure and confused.

﴿ ۞ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ ﴿٤٨﴾ ﴾ (سورة التوبة: ٤٦-٤٨)

9:46. If they had truly wanted to go forth, they would surely have made preparations to do so, but Allah disliked their going forth, so He made them lag behind, and it was said to them: Stay behind with those who are staying behind.

9:47. If they had gone forth with you, they would only have contributed mischief, and they would have scurried to and fro in your midst, sowing discord among you, and among you there are some who would have listened to them. And Allah is fully aware of the wrongdoers.

9:48. Indeed they have tried to sow discord before, and they devised plots against you, until the truth [victory] came and the decree [religion] of Allah prevailed, even though they hated it.

Here Allah explains that in the case of those hypocrites who stayed behind, there appeared circumstantial evidence from their attitude or

conduct that proved that they never intended to engage in jihad at all, and that the excuses they made were false, because the real excuse is an impediment that arises when one tries one's best and takes all possible measures to go out, then a legitimate impediment prevents one from doing so. That is the valid excuse.

As for these hypocrites, ﴿If they had truly wanted to go forth, they would surely have made preparations to do so﴾ that is, they would have prepared themselves and taken whatever measures they could, but because they did not make any preparations, it was known that they never intended to go out.

﴿but Allah disliked their going forth﴾ with you on campaign

﴿so He made them lag behind﴾ as dictated by His will and decree, even though He had enjoined them and urged them to go out, and had given them the ability to do so. But by His wisdom, He did not want to help them; rather He forsook them and discouraged them

﴿and it was said to them: Stay behind with those who are staying behind﴾, with the women and those who have excuses.

Then Allah tells us the wisdom behind that:

﴿If they had gone forth with you, they would only have contributed mischief﴾ that is, they would have caused trouble

﴿and they would have scurried to and fro in your midst﴾ that is, they would have striven to cause division and evil among you, and they would have divided you when you had been united

﴿sowing discord among you﴾ that is, they would have been keen to divide you and create enmity among you

﴿and among you﴾ are some weak-minded people ﴿who would have listened to them﴾ that is, they would have responded to their call and been deceived by them. The hypocrites are keen to cause trouble for you and spread evil among you, and to discourage you from meeting your enemies in battle, and among you are some who would have been influenced by them and would have asked them for advice. So what evil do you think would have resulted from

their going out with the believers, and what great trouble they may have caused?

Allah, in His great wisdom, caused them to lag behind and prevented them from going out with His believing slaves, out of mercy and kindness towards the latter, lest there mingle with them those who would not help them, and would in fact harm them.

﴿And Allah is fully aware of the wrongdoers﴾, so He teaches His slaves how to beware of them, and explains to them the problems that result from mixing with them.

Then Allah explains that these people already had a precedent of causing trouble:
﴿Indeed they have tried to sow discord before﴾ that is, when you migrated to Madinah, they did their utmost
﴿and they devised plots against you﴾ and thought hard, and they used to cause mischief in their attempts to undermine your call and harm your religion, and they did not spare any effort to do so,
﴿until the truth [victory] came and the decree [religion] of Allah prevailed, even though they hated it﴾. Thus their plot was foiled and their falsehood diminished. Such people deserve that Allah should warn His believing slaves against them, and that the believers should not care if they stay behind.

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّيٓ ۚ أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾﴾ (سورة التوبة: ٤٩)

9:49. Among them there are some who say: Give me leave to be excused and do not expose me to temptation. They have already fallen prey to temptation. Verily hell encompasses the disbelievers.

That is, among these hypocrites are some who ask leave to stay behind and give another weird excuse, as they say: ﴿Give me leave to be excused﴾ and allowed to stay behind
﴿and do not expose me to temptation﴾ by going out, for if I go out and I see the Byzantine women, I will not be able to resist temptation. This was said by al-Jadd ibn Qays, but what he meant – may Allah curse him – was to show off in a hypocritical manner. It was as if he were saying: My intention is good, for if I go out, I will be exposing myself to temptation and evil, but if I do not go out, I will be safe and will refrain from evil.

Allah (ﷻ) said, highlighting the falseness of this claim: ﴿They have already fallen prey to temptation﴾.

Even if we assume that the one who said this was sincere in his intention, staying behind would cause a greater evil and would definitely lead to greater mischief, namely disobedience towards Allah and towards His Messenger (ﷺ), and having the audacity to commit this great sin and tell this great lie. As for going out, the negative consequences thereof are small in comparison to staying behind, and they are not real. Moreover, the aim of the one who said this was to stay behind, and nothing else. Hence Allah warned them by saying: ﴿Verily hell encompasses the disbelievers﴾ and they will have no escape or way out from it.

﴿إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ﴿٥٠﴾ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾﴾ (سورة التوبة: ٥٠-٥١)

9:50. If anything good happens to you, it grieves them; but if some misfortune overtakes you, they say: We took our precautions beforehand, and they turn away rejoicing.

9:51. Say: Nothing will ever happen to us except what Allah has decreed for us; He is our Master. And in Allah let the believers put their trust.

Here Allah explains that the hypocrites are the true enemies who are filled with utter hatred towards the religion.

﴿If anything good happens to you﴾, such as victory and gaining the upper hand over the enemy, ﴿it grieves them﴾ that is, it upsets and worries them

﴿but if some misfortune overtakes you﴾ such as the enemy gaining the upper hand over you

﴿they say﴾, rejoicing that they remained safe by not going out with you

﴿We took our precautions beforehand﴾ and did that which saved us from falling into such a calamity.

﴿and they turn away rejoicing﴾ in your misfortune, and the fact that they did not share in it with you.

But Allah says, refuting them:

﴿Say: Nothing will ever happen to us except what Allah has decreed for us﴾ that is, what He decreed and wrote in *al-Lawḥ al-Maḥfoodh*.

﴿He is our Master﴾ that is, He is in charge of our affairs both religious and worldly, so we must accept His decree, for we have no control over anything.

﴿And in Allah﴾ alone ﴿let the believers put their trust﴾ that is, let them rely on Him to bring that which is in their best interests and ward off harm from them, and let them trust Him to help them attain what they want, for the one who puts his trust in Him will never be disappointed. As for the one who puts his trust in anyone other than Him, he will indeed be disappointed and will not attain what he hopes for.

﴿ قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾ ﴾ (سورة التوبة: ٥٢)

9:52. Say: Are you waiting for anything to happen to us except one of the two good things [victory or martyrdom]? But we are waiting for Allah to afflict you with a punishment, either from Himself or at our hands. So wait; we too are waiting.

That is, say to the hypocrites who are watching and hoping for some misfortune to befall you: What are you expecting to happen to us? For what you expect to happen to us can only be something that will be of great benefit to us. It can only be one of two things: either we will prevail over the enemy and defeat them, and attain reward in the hereafter and in this world; or we will attain martyrdom which is the highest level any person may reach and the loftiest status before Allah.

As for what we expect to happen to you – O hypocrites – we are waiting for Allah to inflict punishment upon you from Him, a punishment which has nothing to do with us or a punishment at our hands, by giving us power over you and authority to kill you.
So you are waiting for something good to happen to us, and we are waiting with you, for something bad to happen to you.

﴿ قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ

﴿وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾﴾

(سورة التوبة: ٥٣-٥٤)

9:53. Say: Whether you spend willingly or unwillingly, it will never be accepted from you, for you are indeed a rebellious and wicked people.

9:54. Nothing prevents their spending from being accepted from them but that they disbelieved in Allah and His Messenger, they only come to prayer half-heartedly and they only spend reluctantly.

Here Allah points out that the spending of the hypocrites is invalid, and He states the reason for that.

﴿Say﴾ to them

﴿Whether you spend willingly﴾ that is, by your choice

﴿or unwillingly﴾ this is, not by your choice

﴿it will never be accepted from you﴾ that is, none of your good deeds will be accepted from you

﴿for you are indeed a rebellious and wicked people﴾ who fail to obey Allah. Then Allah describes their wickedness and their deeds:

﴿Nothing prevents their spending from being accepted from them but that they disbelieved in Allah and His Messenger﴾. Faith is the condition of a deed being acceptable, so these people have no faith and no righteous deeds to their credit, not even prayer which is the best of physical actions, because they do it half-heartedly.

﴿they only come to prayer half-heartedly﴾ that is, reluctantly, and they almost fail to do it because they find it so burdensome.

﴿and they only spend reluctantly﴾ that is, unwillingly and hesitantly. This is the utmost criticism of anyone who acts like they did. It also indicates that one should only come to prayer with enthusiasm and energy, and one should only spend willingly and readily, hoping to store up its reward with Allah alone, so that one does not resemble the hypocrites.

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾ (سورة التوبة: ٥٥-٥٧)

9:55. So do not let their wealth and their children impress you; Allah intends only to punish them thereby in the life of this world, so that their souls will depart while they are still disbelievers.

9:56. They swear by Allah that they are indeed of you, but they are not of you; rather they are people who are afraid of you.

9:57. If they could find a refuge, or caves, or any place to hide, they would run there with great haste.

Here Allah says: do not be impressed by the wealth or children of these hypocrites, for there is no blessing in that. The first misfortune that befell them because of these things is that they gave precedence to them over seeking the pleasure of their Lord, and they disobeyed Allah for the sake of these things.

﴿Allah intends only to punish them thereby in the life of this world﴾. What is meant by punishment here is what they encounter of difficulty in obtaining these things, the great effort that they had to put into that, and the stress and physical exhaustion that that entailed. If you compare what they get of pleasure from it with the hardship they go through to obtain it, you will find that there is no comparison. When it distracted them from Allah and remembering Him, it became a disaster for them, even in this world. One of the serious evil consequences of it is that their hearts get attached to it and their aspirations do not go beyond it, thus it becomes their ultimate goal and there is no room left in their hearts for any thought of the

hereafter. This dictates that when they leave this world, ﴿their souls will depart while they are still disbelievers﴾.

What punishment could be greater than this, which leads to eternal misery and abiding remorse?

﴿They swear by Allah that they are indeed of you, but they are not of you; rather﴾ what this oath of theirs means is that ﴿they are people who are afraid of you﴾ that is, they fear bad consequences, but they have no courage in their hearts that might enable them to state what they really have in mind. So they are afraid to show you their real nature, and they are afraid that you may disavow them, then their enemies would snatch them from all sides.

As for the one who is strong at heart and steadfast, that makes him show his real nature, good or bad. But the hypocrites are characterised by cowardice and the propensity to tell lies.

Then Allah describes the severity of their cowardice, as He says:
﴿If they could find a refuge﴾ to which they could go when hardship befell them
﴿or caves﴾ in which they could stay
﴿or any place to hide﴾ that is, any place in which they could fortify themselves,
﴿they would run there with great haste﴾ that is, they would hasten and rush to it, for they have no power that would help them to be steadfast.

﴿ وَمِنْهُم مَّن يَلْمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾ ﴾ (سورة التوبة: ٥٨-٥٩)

9:58. Among them are some who find fault with you [O Prophet] concerning the [distribution of] zakâh [alms]; if they are given a share of it, they are pleased, but if they are not given anything, they become resentful.

9:59. If only they had been content with what Allah and His Messenger gave them, and said: Allah is sufficient for us; Allah will give us of His bounty, and so will His Messenger; to Allah alone do we turn in hope!

That is, among these hypocrites are some who criticise you with regard to the distribution of zakâh, but their criticism is not for any good reason and it is not based on any sound opinion; rather their aim is to state that they should be given some of it.

﴿if they are given a share of it, they are pleased, but if they are not given anything, they become resentful﴾. It is not appropriate for a person to be pleased or resentful on the basis of his own whims and desires, or for the sake of worldly matters and corrupt aims; rather his inclinations should be in accordance with what pleases his Lord, as the Prophet (ﷺ) said:

«None of you truly believes until his inclinations are in accordance with what I have brought.» (Recorded by Ibn Rajab and Ibn Ḥajar; an-Nawawi graded it as authentic)

﴿If only they had been content with what Allah and His Messenger gave them﴾ that is, with what they were given, whether it was a small or great amount

﴿and said: Allah is sufficient for us﴾ that is, Allah will suffice us, so we are pleased with what He allocates to us. And let them hope for His generosity and kindness by saying: ﴿Allah will give us of His bounty, and so will His Messenger; to Allah alone do we turn in hope﴾ that is, we ask Him to bring that which will benefit us and ward off that which will harm us. Thus they will be safe from hypocrisy and will be guided to faith and sublime attitudes.

Then Allah (ﷻ) explains how the obligatory zakâh is to be divided:

﴿ ۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾ ﴾ (سورة التوبة: ٦٠)

9:60. Zakâh [alms] is only for the poor and those in need; those who work to collect it; those whose hearts are to be won over; for the freeing of slaves; for debtors; for the cause of Allah; and for wayfarers. [Thus it is] ordained by Allah, and Allah is All-Knowing, Most Wise.

﴿Zakâh [alms]﴾ – This refers to obligatory charity, based on the fact that charity may be given to everyone, and is not to be given only to some in exclusion of others. What is meant here is that zakâh (obligatory charity) is only for the categories mentioned in this verse, and is not for others, because Allah has limited it to these categories, of which there are eight.

The first and second categories are the poor and those in need. In this context, these words refer to two different categories. Those who are ﴿poor﴾ are in greater need than those who are ﴿in need﴾, because Allah started with them, and He only starts with the most important, then the next most important. So the word translated here as ﴿poor﴾ refers to those who cannot find anything, or who can only find less than half of what they need. The word translated here as ﴿those in need﴾ refers to those who can find half or more of what they need, but they cannot find everything they need, because if they could do that, they would be independent of means. These people are to be given zakâh so that they will no longer be poor or in need.

The third category is ﴿those who work to collect it﴾. This refers to everyone who is involved in that, such as those who work it out, collect it from those who give it, take care of it, carry it, write it down and so on. They are to be given a share of it because of their work; this is a payment for the work they do with regard to it.

The fourth category is ﴿those whose hearts are to be won over﴾. The one whose heart is to be won over is a leader who is obeyed among his people, who it is hoped will become Muslim, or whose evil is feared, or it is hoped that by giving to him his faith will become stronger or others of similar standing will become Muslim. Such people may be given whatever will achieve the purpose of winning them over.

The fifth category is ﴿the freeing of slaves﴾. This refers to the *mukâtibs*, who are slaves who want to buy their freedom from their masters, so they are striving to acquire enough wealth to ransom themselves. They may be given zakâh for that purpose. This also includes ransoming Muslim slaves who are held captive by the disbelievers; in fact that is even more important. The freeing of slaves does not necessarily have to be done in this exact manner; it may be done in other ways too.

The sixth category is ﴿debtors﴾, who are of two types:

1- Those who go into debt as a result of their efforts to bring about reconciliation. This refers to situations where there is trouble between two groups of people, so a man intervenes to bring about reconciliation between them, by offering money to one of them or to all of them. He may be given a share of zakâh, by way of encouraging him and making him more steadfast. He may be given zakâh even if he is rich.
2- Those who go into debt then fall on hard times. Such a person may be given zakâh to pay off his debt.

The seventh category is those who fight for ﴿the cause of Allah﴾. This refers to voluntary fighters who are not listed in the official

army rolls. They may be given zakâh to help them prepare for their campaign, to purchase weapons and mounts, or to cover the maintenance of themselves and their families, so that they can focus on jihad and be reassured (of their families' welfare in their absence).

Many of the *fuqahâ'* said that if a person is able to earn a living but he devotes all his time to seeking knowledge, he may be given zakâh, because seeking knowledge comes under the heading of jihad in Allah's cause.

They also said that it is permissible to give zakâh to the poor so that they may perform the obligatory Hajj, but this is subject to further discussion.

The eighth category is ﴿wayfarers﴾. This refers to the stranger who is cut off in a foreign land. He may be given zakâh to enable him to reach his homeland.

These eight categories are the only ones to whom zakâh may be given.

﴿[Thus it is] ordained by Allah﴾ that is, He has decreed it and imposed it on the basis of His knowledge and wisdom
﴿and Allah is All-Knowing, Most Wise﴾.

It should be noted that these eight categories may be reduced to two:

1- People who are given for their own needs and benefit, such as the poor, those in need, and so on.
2- People who are given because there is a need for them and Islam can benefit from them.

Allah has enjoined this share of the wealth of the rich, in order to meet individual and public needs of Islam and the Muslims. If the rich were to give the zakâh of their wealth in the prescribed manner, there would be no poor people left among the Muslims, and enough money would be collected to support those who guard the borders and strive in jihad against the disbelievers, and all religious interests would thus be met.

﴿ وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ
بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن
يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ
فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴿٦٣﴾ ﴾ (سورة التوبة:

(٦١-٦٣)

9:61. Among them are some who offend the Prophet and say: He listens to everyone. Say: His listening to everyone is good for you; he believes in Allah, trusts the believers, and is a mercy to those among you who believe. But those who offend the Messenger of Allah will have a painful punishment.

9:62. They swear to you [O Muslims] by Allah in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are [truly] believers.

9:63. Do they not know that for whoever opposes Allah and His Messenger there will be the fire of hell, in which he will abide forever? That is the ultimate disgrace.

That is, among these hypocrites ﴿are some who offend the Prophet﴾ with their bad words and criticism of him and his religion ﴿[they] say: He listens to everyone﴾ that is, they do not care what they say of offensive words to the Prophet (ﷺ), and they say: If any of that reaches him, we will come and apologise to him, and he will accept it from us because he listens to everyone; in other words, he accepts everything that is said to him and does not differentiate between those who speak the truth and those who tell lies. What they meant – may Allah curse them – is that among themselves they did

not care about that and were not worried about it, because if he did not hear about it, that is what they wanted, but if he did hear about it, all they had to do was offer an invalid excuse.

They misbehaved in many ways, the worst of which was offending their Prophet (ﷺ) who had come to guide them and bring them forth from misery and doom to guidance and happiness.

Another example of their misbehaviour was that they did not care about that, which made the offence even worse.

They also cast aspersions on the Prophet's reasoning, saying that he was not smart and could not differentiate between one who spoke the truth and one who told lies, at the time when he was the most perfect of creation in terms of reasoning and understanding, and he had the deepest insight and intuition.

Hence Allah (ﷻ) said: ﴿Say: His listening to everyone is good for you﴾ that is, he accepts whoever says something good and truthful to him. As for his turning away and not rebuking many of the hypocrites who offered false excuses, that was because of his patience and because he was not concerned about their affairs, and because he obeyed the command of Allah, Who said: ﴿They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone, for they are an abomination﴾ *(9: 95)*.

As for what was really in his heart and mind, Allah said concerning him: ﴿he believes in Allah [and] trusts the believers﴾ namely those who are sincere and are believers, and he knows who is speaking the truth and who is telling lies, even though he often turns away from those who he knows are lying and are not speaking the truth.
﴿and is a mercy to those among you who believe﴾, so they are guided by him and they emulate him in his attitude and manners.

As for the non-believers, they do not accept this mercy; rather they rejected it and thus they lose out in this world and in the hereafter.

﴿But those who offend the Messenger of Allah﴾ in word or deed ﴿will have a painful punishment﴾ in this world and the hereafter. Part of that painful punishment is that it is a must to execute the one who says offensive things about him or impugns him.

﴿They swear to you [O Muslims] by Allah in order to please you﴾, thus seeking to absolve themselves of the offence that they have caused and other actions, but all they are trying to achieve is that you will be pleased with them.
﴿but it is more fitting that they should please Allah and His Messenger, if they are [truly] believers﴾ because the believer does not give precedence to anything over pleasing his Lord and pleasing His Messenger (ﷺ). This indicates that they are not believers when they give precedence to pleasing anyone other than Allah and His Messenger (ﷺ).

This is a kind of opposition to Allah, and Allah warns those who oppose Him: ﴿Do they not know that for whoever opposes Allah and His Messenger﴾ that is, those who are on the opposite side and further from Allah and His Messenger (ﷺ), because they take the commands of Allah lightly and transgress His sacred limits
﴿there will be the fire of hell, in which he will abide forever? That is the ultimate disgrace﴾ and there is no worse disgrace than that and none more terrifying, for they will have missed out on eternal bliss and will have incurred the punishment of hell – may Allah protect us from their fate.

﴿ يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟
إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟

قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾ (سورة التوبة: ٦٤-٦٦)

9:64. The hypocrites are afraid lest a soorah be sent down concerning them, informing the [believers] of what is really in their hearts. Say: Carry on with your mockery! Verily Allah will bring forth that which you are afraid of.

9:65. If you question them, they will surely say: We were only indulging in idle talk and joking. Say: Was it Allah, His revelations and His Messenger that you were ridiculing?

9:66. Make no excuse; you have disbelieved after having believed. If We pardon some of you, We will punish others, because they are evildoers.

This soorah is sometimes called *al-fâḍihah* (the exposer), because it exposed the secrets of the hypocrites and brought them to light. Allah kept saying "among them... among them..." mentioning their characteristics and attributes, without naming specific individuals among them, for two reasons:

1- That Allah is the Concealer; He likes to conceal the sins of His slaves;

2- This criticism of those who have these hypocritical characteristics is addressed to them and to others until the Day of Resurrection. Therefore it was more appropriate to mention their characteristics in general terms, and that instilled greater fear in their hearts.

Allah (ﷻ) says elsewhere:

﴿If the hypocrites, those in whose hearts is a disease and the rumour-mongers in Madinah do not desist, We will surely instruct you to take action against them. Then they will not remain with you in the city for much longer. They are cursed; wherever they are found, they should be captured and killed outright.﴾ *(al-Aḥzāb 33: 60-61)*

Here Allah says: ﴿The hypocrites are afraid lest a soorah be sent down concerning them, informing the [believers] of what is really in their hearts﴾ that is, it will tell all about them and expose them, highlighting their secrets, so that they will become known to His slaves and they will become a lesson to those who pay heed.

﴿Say: Carry on with your mockery!﴾ That is, continue with what you are doing of mockery and ridicule
﴿Verily Allah will bring forth that which you are afraid of﴾. And Allah (ﷻ) did indeed fulfil His promise; He revealed this soorah which exposed them and highlighted their secrets.

﴿If you question them﴾ about what they said of slandering the Muslims and their religion. A group of them said during the campaign to Tabook: "We have not seen anything like these reciters of ours – referring to the Prophet (ﷺ) and his Companions – they love to eat, are the falsest in speech and the most cowardly when meeting the enemy" and so on.

When they heard that the Prophet (ﷺ) knew what they were saying, they came and apologised to him, and said ﴿We were only indulging in idle talk and joking﴾ that is, we were just saying words that do not mean anything; we did not intend any insult or criticism.

But Allah (ﷻ) said – explaining that this excuse was not acceptable and that they were lying: ﴿Say﴾ to them: ﴿Was it Allah, His revelations and His Messenger that you were ridiculing? Make no excuse; you have disbelieved after having believed﴾ for verily ridiculing Allah and His Messenger (ﷺ) constitutes disbelief that puts one beyond the pale of Islam, because the foundation of Islam is built on veneration of Allah and respect for His religion and His Messenger (ﷺ), and any mockery thereof is contrary to this principle and is in sharp contrast to it.

Hence, when they came to the Messenger (ﷺ), apologising for what they had said, the Messenger (ﷺ) did not say anything more

to them than: ﴿Was it Allah, His revelations and His Messenger that you were ridiculing? Make no excuse; you have disbelieved after having believed﴾.

﴿If We pardon some of you﴾ because they repent, seek forgiveness and express remorse,
﴿We will punish others﴾ among you
﴿because they are evildoers﴾ who persist in their evildoing and hypocrisy.

These verses indicate that whoever has something hidden in his heart, especially if what is hidden is plotting against and ridiculing His religion, His revelations and His Messenger (ﷺ), then Allah will expose it and make him known, and will punish him severely. The one who ridicules, mocks or undermines anything of the Book of Allah or the Sunnah of His Messenger (ﷺ) that is proven from him, or ridicules or undermines the Messenger (ﷺ), is a disbeliever in Allah the Almighty. These verses also indicate that repentance may be accepted from any sin, even if it is great.

﴿ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۚ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ﴿٦٧﴾ وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۚ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾﴾ (سورة التوبة: ٦٧-٦٨)

9:67. The hypocrites, men and women, are all alike. They enjoin what is wrong and forbid what is right, and they are tight-fisted. They have forgotten Allah, so He has forgotten them. Verily the hypocrites are the wicked.

9:68. Allah has promised the hypocrites, men and women, and the disbelievers the fire of hell, to abide therein forever. It is sufficient for them; Allah has cursed them and theirs will be an everlasting punishment.

﴿The hypocrites, men and women, are all alike﴾ because they have something in common, namely hypocrisy; therefore they are allies of one another. This is a categorical statement that the believers cannot be their allies.

Then Allah gives a general description of the hypocrites, that is typical of them whether they are ordinary people or prominent figures:
﴿They enjoin what is wrong﴾ namely disbelief, evildoing and sin
﴿and forbid what is right﴾ namely faith, good characteristics, righteous deeds and good manners
﴿and they are tight-fisted﴾ that is, they are reluctant to give charity and spend on good causes, so they are described as being miserly.

﴿They have forgotten Allah﴾ and they do not remember Him but little
﴿so He has forgotten them﴾ and excluded them from His mercy, so He does not enable them to do good and will not admit them to paradise; rather He will leave them in the lowest level of hell, to abide therein forever.

﴿Verily the hypocrites are the wicked﴾ in this verse, wickedness is limited to them, because their wickedness is greater than that of others. The evidence for that is the fact that their punishment will be worse than that of others and that the believers are tested by means of them, because they live among them, so it is essential to take precautions against them.

﴿Allah has promised the hypocrites, men and women, and the disbelievers the fire of hell, to abide therein forever. It is sufficient for them; Allah has cursed them and theirs will be an everlasting punishment﴾. The hypocrites and the disbelievers will share the fate

of hell and the divine curse, which they will endure for all eternity, because in this world they shared the attitudes of disbelief, opposition to Allah and His Messenger (ﷺ), and disbelief in His revelations.

﴿كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ وَٱلْمُؤْتَفِكَٰتِ ۚ أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾﴾ (سورة التوبة: ٦٩-٧٠)

9:69. [O hypocrites, you are] like those who came before you, who were more powerful than you and more abundant in wealth and children. They enjoyed their share [of worldly pleasures], and you have been enjoying your share just as those who came before you enjoyed their share; and you have been indulging in idle talk just as they did. Such are the ones whose deeds will come to nothing in this world and in the hereafter; such are the ones who are the losers.

9:70. Have the stories not reached them of those who came before them – the people of Nooḥ, ʿÂd and Thamood; the people of Ibrâheem, and the people of Madyan and the cities overthrown? Their Messengers came to them with clear signs. It was not Allah Who wronged them, but it was they who wronged themselves.

Here Allah (ﷻ) warns the hypocrites lest there befall them that which befell the disbelieving nations who came before them: ﴿the

people of Nooḥ, 'Âd and Thamood; the people of Ibrâheem, and the people of Madyan and the cities overthrown﴾ namely the cities of the people of Looṭ.

In the case of all these peoples: ﴿Their Messengers came to them with clear signs﴾ that is, with the clear truth that shows the reality of things, but they disbelieved in it, then there happened to them what Allah has told us of. Your deeds are like theirs, and you are enjoying your share (of worldly pleasures), using it to fulfil your desires and turning away from the purpose for which it was given; you are using it for sinful purposes and your aspirations do not go beyond what you were given of worldly pleasures, as was the case with those who came before you.

﴿and you have been indulging in idle talk just as they did﴾ that is, you have been indulging in falsehood and arguing on the basis of falsehood so as to ward off the truth. This is what they did and it was all they knew, namely enjoying their share of worldly pleasures and indulging in falsehood. Thus they deserved punishment and doom, as did those who came before them, who did the same as they did.

As for the believers, even though they may enjoy their share (of worldly pleasures) and whatever they are granted in this world, they do so in a way that helps them to obey Allah.

With regard to the knowledge they have, it is knowledge that they learned from the Messengers; this is the type of knowledge that helps them to attain certain faith in all that they try to achieve, and it helps them to argue on the basis of truth in order to refute falsehood.

﴿It was not Allah Who wronged them﴾ by sending what He sent of His punishment upon them

﴿but it was they who wronged themselves﴾ when they dared to disobey Him and their Messengers, and they followed the commands of every stubborn tyrant.

﴿ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾ ﴾ (سورة التوبة: ٧١-٧٢)

9:71. The believers, men and women, are allies of one another; they enjoin what is right and forbid what is wrong; they establish prayer, give zakâh and obey Allah and His Messenger. Such are the ones on whom Allah will have mercy, for Allah is Almighty, Most Wise.

9:72. Allah has promised the believers, men and women, gardens through which rivers flow, to abide therein forever, and fine dwellings in gardens of perpetual abode, and the good pleasure of Allah, which is the greatest of all; that is the supreme triumph.

Having stated that the hypocrites are allies of one another, Allah then tells us that the believers are allies of one another, and He describes them in terms opposite to those in which He described the hypocrites.

﴿The believers, men and women﴾ that is, both male and female

﴿are allies of one another﴾ in terms of their mutual love, help, belonging and support

﴿they enjoin what is right﴾ – this refers to everything that is known to be good, whether it is sound beliefs, righteous deeds or proper conduct; this is to be applied to themselves first of all.

﴿and forbid what is wrong﴾ that is, everything that is contrary and opposed to what is right, whether it is false beliefs, evil deeds or immoral conduct.

﴿[they] obey Allah and His Messenger﴾ that is, they constantly obey Allah and His Messenger (ﷺ).
﴿Such are the ones on whom Allah will have mercy﴾ that is, He will include them in His mercy and encompass them with His grace.
﴿for Allah is Almighty, Most Wise﴾ that is, He is powerful and strong, but alongside His power and strength He is also Most Wise, and does things appropriately; He is to be praised for what He creates and commands.

Then Allah mentions what He has prepared for them of reward:

﴿Allah has promised the believers, men and women, gardens through which rivers flow﴾, that include all kinds of delights and joys, and are free of all kinds of annoyance and stress. There flow between its palaces, houses and trees abundant rivers that irrigate the beautiful gardens, in which there are good things and blessings such as no one knows except Allah (ﷻ).

﴿to abide therein forever﴾ – they will never want to leave
﴿and fine dwellings in gardens of perpetual abode﴾ that have been adorned, beautified and prepared for the pious slaves of Allah, a joy to behold and a delight to reside therein, in which there are lofty dwellings so beautiful that no one could wish for anything more; Allah has even prepared for them chambers that are so transparent and beautiful that the inside may be seen from the outside and vice versa.

These dwellings are so splendid that it is no wonder that souls incline towards them and hearts are attached to them and long for them, because they are located in gardens of perpetual abode, which they will never want to leave.

﴿and the good pleasure of Allah﴾ that He will bestow upon the people of paradise
﴿which is the greatest of all﴾, greater than all the delights that they are enjoying, for they cannot enjoy those delights except by seeing their Lord and by His being pleased with them, because this is the ultimate good that worshippers seek, and the end goal for which lovers strive.

Hence the good pleasure of the Lord of the earth and the heavens is greater than the delights of paradise.

﴿that is the supreme triumph﴾ when they will attain all that they wanted and be protected from all that they feared, and all their circumstances will be good. We ask Allah to make us among them, by His grace.

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾ (سورة التوبة: ٧٣-٧٤)

9:73. O Prophet, strive and fight against the disbelievers and the hypocrites, and be harsh with them. Their abode will be hell, a hapless journey's end.

9:74. They swear by Allah that they said nothing [wrong], but they did indeed utter the word of disbelief, and thus disbelieved after having accepted Islam; and they planned something that they could not achieve. They had no grievance except that Allah and His Messenger had enriched them out of His bounty. If they repent, it will be better for them, but if they turn away, Allah will afflict them with a painful punishment in this world and in the hereafter, and they will have neither protector nor helper on earth.

Here Allah (ﷻ) says to His Prophet (ﷺ): ﴿O Prophet, strive and fight against the disbelievers and the hypocrites﴾ that is, go to extremes in striving against them and be harsh with them whenever necessary.

This jihad includes physical jihad, and verbal jihad, by debating, so that whoever among them decides to take the Muslims on may be fought physically and verbally, by the sword and by debate.

Whoever chooses to submit to Islam, such as living under Muslim rule or by means of a covenant, may be striven against by means of debate and proof, explaining to him the beauty of Islam and the evil of ascribing partners to Allah and of disbelief. This is how they are to be dealt with in this world.

And in the hereafter ﴿Their abode will be hell﴾ that is, this is where they will end up and will never come out of it.
﴿a hapless journey's end﴾

﴿They swear by Allah that they said nothing [wrong], but they did indeed utter the word of disbelief﴾ that is, when they said something similar to that which some of them said –

﴿...When we return to Madinah, the mightier will surely drive out therefrom the weaker...﴾ *(al-Munâfiqoon 63: 8)*

– and the words of mockery spoken by one after another of them, ridiculing the religion and the Messenger (ﷺ).

Whenever they realised that the Prophet (ﷺ) had heard about that, they would come to him, swearing by Allah that they had said nothing wrong. So Allah (ﷻ) said, showing them to be liars: ﴿but they did indeed utter the word of disbelief, and thus disbelieved after having accepted Islam﴾. Although their previous outward acceptance of Islam appeared to have brought them forth from disbelief, the words that they subsequently spoke nullified their Islam and brought them back to disbelief.

﴿and they planned something that they could not achieve﴾ – that was when they planned to kill the Messenger of Allah (ﷻ) during the campaign to Tabook. But Allah informed him of that, so he instructed some people to foil their plot.

﴿They had no grievance﴾ that is, they had no reason to criticise the Messenger of Allah (ﷺ)
﴿except that Allah and His Messenger had enriched them out of His bounty﴾, after they had been poor and needy. This was something very odd, that they would look down on the one who had been the means of their emerging from darkness to light, and of their being enriched after having been poor. Did he not deserve that they should respect him, believe in him and venerate him on the basis of both religious motives and human decency?

Then Allah suggests to them that they should repent: ﴿If they repent, it will be better for them﴾, because repentance is the foundation of happiness in this world and the hereafter.

﴿but if they turn away﴾ from repentance
﴿Allah will afflict them with a painful punishment in this world and in the hereafter﴾ – in this world by means of what will befall them of worry, distress and grief because of Allah supporting His religion and granting victory to His Prophet (ﷺ), and their not attaining what they wanted, and in the hereafter because of the punishment of hell.

﴿and they will have neither protector﴾ to take care of their affairs and help them achieve their goals
﴿nor helper﴾ to ward off harm from them; if they are cut off from the support of Allah, they will suffer all kinds of loss, misery and deprivation
﴿on earth﴾.

﴿ ۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا

كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾ (سورة التوبة: ٧٥-٧٨)

9:75. Among them are some who made a covenant with Allah: If He gives us of His bounty, we will surely give in charity and we will surely be among the righteous.

9:76. But when He did give them of His bounty, they became stingy with it, and turned away in aversion.

9:77. So as a consequence He planted hypocrisy in their hearts, to remain until the day when they will meet Him, because they broke their promise to Allah, and because of their persistent lying.

9:78. Do they not realise that Allah knows what they conceal and what they talk about in secret, and that Allah is Knower of the unseen?

That is, among these hypocrites are some who gave a promise and covenant to Allah:

﴿If He gives us of His bounty﴾ in this world, and grants us a life of ease and plenty

﴿we will surely give in charity and we will surely be among the righteous﴾, so we will uphold ties of kinship, honour guests, help those who are stricken by calamity and do good and righteous deeds.

﴿But when He did give them of His bounty﴾, they did not keep their word; rather ﴿they became stingy with it, and turned away﴾ from obedience and submission

﴿in aversion﴾ that is, not paying any attention to doing good.

As they did not fulfil the promise they had made to Allah, He punished them:

﴿So as a consequence He planted hypocrisy in their hearts﴾ on a permanent basis

﴿to remain until the day when they will meet Him, because they broke their promise to Allah, and because of their persistent lying﴾.

So the believer should beware of this abhorrent attitude, whereby a person gives a promise to his Lord that if he gets some of what he wants, he will do such and such, but then he does not fulfil that, for perhaps Allah will punish him with hypocrisy as He punished these people.

The Prophet (ﷺ) said, in the hadith that is proven in *aṣ-Ṣaheehayn* (the two authentic Hadith collections of Imam Bukhari and Imam Muslim):

«The sign of the hypocrite is threefold, when he speaks he lies, when he makes a covenant he betrays it, and when he makes a promise he breaks it.» (Bukhari and Muslim)

This hypocrite, who made a promise and solemn pledge to Allah that if Allah gave him of His bounty, he would surely give in charity and he would surely be among the righteous, spoke then lied, made a covenant then betrayed it, and made a promise then broke it.

Hence Allah warns those who do such a thing: ﴿Do they not realise that Allah knows what they conceal and what they talk about in secret, and that Allah is Knower of the unseen?﴾ And He will requite them for what they do of deeds, which Allah (ﷻ) knows full well.

These verses were revealed concerning a man among the hypocrites who was called Tha'labah. He came to the Prophet (ﷺ) and asked him to pray to Allah for him, to give him from His bounty, and he said that if He gave him, he would surely give in charity, uphold ties of kinship and help people stricken by calamity. So the Prophet (ﷺ) prayed for him. He had sheep, and they kept increasing in number until he took them outside Madinah. After that, he only attended some of the five daily prayers. Then he moved further away, after which he only attended *Jumu'ah* prayer. Then his sheep increased even more in number, so he took them far away, and he no longer attended Jumu'ah or any prayer in congregation.

The Prophet (ﷺ) noticed his absence, and was told about his situation. He sent out people to collect zakâh from those from whom it was due, but when they came to Tha'labah he said: This is nothing but a jizyah; this is akin to jizyah. When he did not give it to them, they came and told the Prophet (ﷺ) about that, and he said: «Woe to Tha'labah, woe to Tha'labah» three times.

When this verse was revealed concerning him and others like him, some of his family went and told him about it, so he brought his zakâh, but the Prophet (ﷺ) did not accept it. Then he brought it to Abu Bakr after the death of the Prophet (ﷺ), but he did not accept it. Then after the death of Abu Bakr he brought it to 'Umar, but he did not accept it, and it was said that he died during the time of 'Uthmân.[6]

﴿ ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿٧٩﴾ ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ

[6] This story of Tha'labah was mentioned by many of the commentators, but it was classed as ḍa'eef (weak) by the prominent scholars of Hadith such as Ibn Ḥazm, al-Bayhaqi, al-Qurṭubi, al-Haythami, al-'Irâqi, Ibn Ḥajar, as-Suyooṭi, al-Manâwi and others (may Allah have mercy on them). They explained that its *isnâd* includes 'Ali ibn Yazeed, who is ḍa'eef. Other narrators of this report include Ma'ân ibn Rifâ'ah and al-Qâsim ibn 'Abdur-Raḥmân, who are also ḍa'eef. Moreover Ibn Ḥazm said that the report was also ḍa'eef in terms of its text (*matn*).
See: *al-Muḥallâ*, 11:208; *al-Iṣâbah*, biography of Tha'labah; *Majma' az-Zawâ'id*, 7:32; *al-Jâmi' li Aḥkâm al-Qur'ân*, 8:210; *Fayḍ al-Qadeer*, 4:257; *Fatḥ al-Bâri*, 3:8; as-Suyooṭi, *Lubâb an-Nuqool*, 121; al-'Irâqi, *Takhreej al-Iḥyâ'*, 3:338.

ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾ (سورة التوبة: ٧٩-٨٠)

9:79. It is those hypocrites who find fault with those believers who give freely in charity and with those who give according to their means, and they ridicule them. Allah will cause their ridicule to rebound on them and theirs will be a painful punishment.

9:80. Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times, never will Allah forgive them, because they have disbelieved in Allah and His Messenger. Allah does not guide the wicked people.

This is another example of the disgraceful conduct of the hypocrites who – may Allah curse them – did not miss any opportunity to say something bad about Islam and the Muslims and criticise the faith, out of enmity and spite. When Allah and His Messenger (ﷺ) encouraged the giving of charity, the Muslims hastened to give, and they spent from their wealth, each according to his means; some gave a great deal and some gave a little. The hypocrites would find fault with the one who gave a great deal, saying that his aim was only to show off and enhance his reputation. And they would say to the poor man who gave little: Allah has no need of the charity of this one. So Allah (ﷻ) revealed the words:

﴿It is those hypocrites who find fault with﴾ that is, they criticise and impugn ﴿those believers who give freely in charity﴾, and they say: They are showing off; all they are seeking is status and pride. ﴿and﴾ they find fault with ﴿those who give according to their means﴾ and give what they can afford, and they (the hypocrites) say that Allah has no need of their charity

﴿and they ridicule them﴾.

But Allah requited them for their deeds, as He says: ﴿Allah will cause their ridicule to rebound on them and theirs will be a painful punishment﴾, for in these words of theirs they combine a number of prohibited actions:

- Seeking out news of the believers' situation in hopes of finding something bad to say about them, when Allah says:
  ﴿Verily, those who like to see indecency spread among the believers will have a painful punishment...﴾ *(an-Noor 24: 19)*
- Impugning the believers because of their faith constitutes disbelief in Allah (ﷻ) and reflects hatred of the religion.
- Finding faults with others is prohibited; in fact if it has to do with worldly matters, it is one of the major sins; if it has to do with matters of worship, it is even worse.
- If a person obeys Allah and does voluntary good deeds, then what we should do is help him and support him in his action, but these people intended to discourage them by speaking negatively of them and criticising them.
- Their judgement of one who spent a lot of wealth as showing off was a serious mistake and a false judgement that was made on the basis of speculation, and what evil can be greater than that?
- Their comment regarding the one who gave little, saying that Allah had no need of his charity, was a comment that would lead to a wrong notion. For Allah has no need of the charity of anyone, whether the amount is small or great; indeed He has no need of the inhabitants of the heavens and the earth, but He has commanded His slaves to do that of which they themselves are in need. Even though Allah has no need of them, they need Him, and:
  ﴿So whoever does an atom's weight of good will see it.﴾ *(az-Zalzalah 99: 7)*
- But these words of the hypocrites are clearly discouragement from doing good, hence their punishment was that Allah ridiculed them and theirs was a painful punishment.

﴿Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times﴾ – this number is mentioned by way of exaggeration and is not meant literally.

﴿never will Allah forgive them﴾ as He says elsewhere:

﴿It is the same to them whether you pray for their forgiveness or do not pray for their forgiveness; Allah will never forgive them...﴾ *(al-Munàfiqoon 63: 6)*

Then Allah mentions the reason why He will not forgive them: ﴿because they have disbelieved in Allah and His Messenger﴾. No prayer for forgiveness or good deeds will benefit the disbeliever so long as he remains a disbeliever.

﴿Allah does not guide the wicked people﴾ that is, those for whom wickedness has become characteristic in the sense that they do not choose anything else over it and they do not wish for any alternative; the truth comes to them but they reject it, so Allah (ﷻ) will punish them by not guiding them to it after that.

﴿ فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا۟ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُوا۟ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُوا۟ مَعَ ٱلْخَٰلِفِينَ ﴿٨٣﴾ ﴾ (سورة التوبة: ٨١-٨٣)

9:81. Those who were left behind [from the campaign to Tabook] rejoiced in their staying behind after the departure of the Messenger of Allah. They were unwilling to strive and fight in the cause of Allah, offering their wealth and their lives, and

they said: Do not go forth in the heat. Say: The fire of hell is far hotter. If only they could understand.

9:82. Let them laugh a little; they will weep much as a recompense for what they used to earn.

9:83. If Allah brings you back safely and some of them ask your permission to go forth with you, say: You will never go forth with me, and you will never fight an enemy with me. You were content to stay behind the first time, so now stay behind with those who lag behind.

Here Allah (ﷻ) highlights the boasting of the hypocrites for having stayed behind, and the fact that they did not care about that, which is indicative of lack of faith and of choosing disbelief over faith:

﴿Those who were left behind [from the campaign to Tabook] rejoiced in their staying behind after the departure of the Messenger of Allah﴾. This is worse than merely staying behind, because staying behind was prohibited, but what made it worse was being pleased with having done an act of disobedience, and rejoicing in it.
﴿They were unwilling to strive and fight in the cause of Allah﴾. This is in contrast to the believers who, if they stayed behind – even if that was with a valid excuse – would feel sad and be filled with sorrow for staying behind, and they would love to strive, offering their wealth and their lives, in Allah's cause, because of the faith in their heart and because of what they hoped for of the bounty, kindness and blessing of Allah.

﴿and they﴾ namely the hypocrites ﴿said: Do not go forth in the heat﴾ that is, they said: It is too difficult for us to go forth in the heat. Thus they gave precedence to brief and temporary comfort over complete and eternal comfort.

They were afraid of the heat from which one may protect oneself by seeking shade, and which disappears in the early morning and late

afternoon, yet they did not fear the intense heat, the severity of which cannot be estimated, namely the fire of hell.

Hence Allah said: ﴿Say: The fire of hell is far hotter. If only they could understand﴾. (That will be their punishment) for having preferred that which is temporary to that which is eternal; they tried to flee from hardship that is light and temporary, but they will be faced with severe and eternal hardship.

﴿Let them laugh a little; they will weep much﴾ that is, let them enjoy this temporary realm, rejoice in its pleasures and amuse themselves with its fun; they will weep much when they are faced with a painful punishment
﴿as a recompense for what they used to earn﴾ of disbelief and hypocrisy, and their failure to submit to the commands of their Lord.

﴿If Allah brings you back safely and some of them﴾ namely those who stayed behind with no excuse, and did not regret doing so,
﴿ask your permission to go forth with you﴾ on another campaign, if they think it will be easy
﴿say﴾ to them, as a punishment:
﴿You will never go forth with me, and you will never fight an enemy with me﴾, for Allah will suffice me so that I will have no need of you.
﴿You were content to stay behind the first time, so now stay behind with those who lag behind﴾. This is like the verse in which Allah (ﷻ) says:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ *(al-An'ām 6: 110)*

The one who is reluctant and stays behind from something that has been enjoined when the opportunity arises to do it will not be helped after that, and will be prevented from doing it on subsequent occasions.

This is also a rebuke to them, for once the Muslims realised that these people were among those who were prevented from going out

for jihad because of their sins, that would serve as a rebuke and source of disgrace for them, and as a deterrent against anyone else doing what they had done.

﴿ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ ﴾ (سورة التوبة: ٨٤)

9:84. Never [O Muhammad] offer the funeral prayer for any of them who dies, or stand by his grave, for they disbelieved in Allah and His Messenger, and they died as evildoers.

﴿Never [O Muhammad] offer the funeral prayer for any of them﴾ that is, the hypocrites

﴿who dies, or stand by his grave﴾ after he has been buried, to offer supplication for him. That is because the Prophet's offering the funeral prayer or standing by their graves was a kind of intercession for them, but intercession will not benefit them.

﴿for they disbelieved in Allah and His Messenger, and they died as evildoers﴾. Whoever is a disbeliever and dies in that state, no intercession will benefit him. In that there is a lesson for others and a rebuke for them. Similarly, for anyone who is known to be a disbeliever and hypocrite, no funeral prayer is to be offered for him.

This verse indicates that it is prescribed to offer the funeral prayer for the believers, and to stand by their graves to offer supplication for them, as the Prophet (ﷺ) used to do for the believers. The fact that this prohibition is limited to the hypocrites indicates that these acts are confirmed and valid in the case of believers.

﴿ وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٨٥﴾ ﴾ (سورة التوبة: ٨٥)

9:85. So do not let their wealth and their children impress you; Allah intends only to punish them thereby in this world, so that their souls will depart while they are still disbelievers.

That is, do not be deceived by what Allah has given them in this world of wealth and children, for that is not because they are dear to Him; rather it is by way of bringing them low.

﴿Allah intends only to punish them thereby in this world﴾ so that they will strive hard to acquire those things, and they will worry lest they lose them. Thus they will not enjoy them; rather they will constantly suffer hardship and trouble in acquiring and keeping them, and that will distract them from Allah and the hereafter, until they depart this world and ﴿their souls will depart while they are still disbelievers﴾. Love of these things will take everything away from them and they will die when their hearts are still attached to these things, infatuated with them and in a state of distress because of them.

﴿ وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ﴿٨٦﴾ رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ﴿٨٧﴾ ﴾ (سورة التوبة: ٨٦-٨٧)

9:86. When a soorah is revealed, enjoining them to believe in Allah and to strive and fight along with His Messenger, the affluent among them ask you for leave to be excused, and say: Let us stay with those who stay behind.

9:87. They are content to be with those who stay behind; their hearts have been sealed up, so that they do not understand.

Here Allah explains how the hypocrites were persistently slow and reluctant to do acts of obedience, and the soorahs and verses of the Qur'an had no impact on them.

﴿When a soorah is revealed﴾ in which they are enjoined to believe in Allah and strive in jihad in Allah's cause

﴿the affluent among them ask you for leave to be excused﴾ that is, the wealthy ones who have no excuse, for Allah has bestowed upon them wealth and sons. So why do they not give thanks to Allah and praise Him, and do what He has enjoined upon them and made it easy for them to do? But they insist on being lazy and seeking permission to stay behind.

﴿and say: Let us stay with those who stay behind﴾.

﴿They are content to be with those who stay behind﴾ that is, how can they be content to be with the women who stay behind from jihad? Is their action based on some interpretation or rational evidence, or has Allah placed a seal on their hearts so that they cannot recognise what is good and they have no willpower to do that which leads to good and success? For they do not understand what is in their best interests. If they truly understood that, they would not accept for themselves this state which causes them to be less than men.

﴿لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾﴾ (سورة التوبة: ٨٨-٨٩)

9:88. But the Messenger and those who believe with him strive and fight, offering their wealth and their lives. It is they who will have all good things, and it is they who will prosper.

9:89. Allah has prepared for them gardens through which rivers flow, to abide therein forever; that is the supreme triumph.

Here Allah (ﷻ) says: As these hypocrites stayed behind from jihad, Allah has no need of them, for He has special slaves whom He has selected from among His creation for His bounty and who will carry out this task. They are ﴿the Messenger﴾ Muhammad (ﷺ) ﴿and those who believe with him strive and fight, offering their wealth and their lives﴾. They are not reluctant or lazy; rather they are joyful and cheerful.

﴿It is they who will have all good things﴾ that is, many good things in this world and the hereafter

﴿and it is they who will prosper﴾ and attain the highest goals and the most one could desire.

﴿Allah has prepared for them gardens through which rivers flow, to abide therein forever; that is the supreme triumph﴾. May he perish, the one who does not aspire to that to which they aspire, for he is a loser in terms of religion, this world and the hereafter. This is like the verses in which Allah (ﷻ) says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,[7] when it is recited to them, fall down on their faces in prostration.﴾ *(al-Isrā' 17: 107)*

– and:

﴿...If these people [the Makkans] disbelieve therein, then We have entrusted it to a people who do not disbelieve therein.﴾ *(al-An'ām 6: 89)*

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[7] Namely the People of the Book (Jews and Christians).

﴿وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾﴾ (سورة التوبة: ٩٠-٩٣)

9:90. Some of the Bedouin who had excuses came and asked to be exempted, while those who lied to Allah and His Messenger [merely] stayed behind. Those among them who disbelieved will be afflicted by a painful punishment.

9:91. There is no blame on the weak, the sick, and those who have no means [of equipping themselves], so long as they are sincere to Allah and His Messenger. There is no reason to reproach those who do good; and Allah is Oft-Forgiving, Most Merciful.

9:92. Nor is there any blame on those who came to you to be provided with mounts, and to whom you said: I can find no mounts for you; they turned away with their eyes overflowing with tears of sorrow, because they could not find the means to contribute.

9:93. But there is reason to reproach those who ask you for leave to be excused even though they are rich. They are content to be with those who stay behind; Allah has sealed up their hearts, so that they do not know.

﴿Some of the Bedouin who had excuses came and asked to be exempted﴾ that is, those who were negligent and did not try hard to

go out came so that they might be given permission to refrain from participating in jihad, and they did not care about asking to be excused because of their rough nature and lack of shame, and because their faith was weak.

As for those who lied to Allah and His Messenger (ﷺ), and stayed behind without giving any excuses at all, it may be that what is meant by ﴿[those] who had excuses﴾ is those who had a genuine reason; they came to the Messenger (ﷺ) to be given leave to stay behind, because it was his habit to accept the excuses of anyone who had an excuse.

﴿while those who lied to Allah and His Messenger﴾ in their claim to be believers, as faith would oblige them to go out, but they did not do what was expected of them, and they ﴿[merely] stayed behind﴾. Then Allah warned them by saying: ﴿Those among them who disbelieved will be afflicted by a painful punishment﴾ in this world and the hereafter.

Allah mentioned those who had excuses, who were of two types, those who had legitimate excuses and those who had no valid excuse. This is reflected in the words:

﴿There is no blame on the weak﴾ that is, the physically weak and visually impaired who had no strength to go out and fight

﴿the sick﴾ this includes all types of sickness that make a person unable to go out and engage in jihad, including lameness, blindness, fever, pleurisy, paralysis and so on

﴿and those who have no means [of equipping themselves]﴾ that is, they were not able to find provisions or mounts that could help them to reach the destination. There is no blame on such people, so long as they are sincere towards Allah and His Messenger (ﷺ), in the sense that they are true in faith and that they have the sincere intention and resolve that if they were able to, they would have gone out for jihad, and that they do whatever they can to support and encourage jihad.

﴿There is no reason to reproach those who do good﴾ and carry out their duties towards Allah and His slaves. There should be no blame

on them. If a person does what he is able to, then what he cannot do is waived for him.

This verse is quoted as evidence for the principle which says that the one who does good to another person (with good intentions) by taking care of him and his wealth, and the like, but his attempt to do good leads to some damage or loss, then he is not liable, because he sought to do good and there is no reason to reproach those who do good. This verse also indicates that the one who does not do good, or does not do things properly, such as one who is negligent, is liable.

﴿and Allah is Oft-Forgiving, Most Merciful﴾. By His forgiveness and mercy He pardons those who are not able and for their sincere and firm intentions He grants them the reward of those who are able and actually do it.

﴿Nor is there any blame on those who came to you to be provided with mounts﴾ but they did not find anything with you to help them to get mounts
﴿and to whom you said﴾, apologising, ﴿I can find no mounts for you; they turned away with their eyes overflowing with tears of sorrow, because they could not find the means to contribute﴾. For they were incapable, although they were willing to contribute, and expressed grief and distress, as Allah describes them.

There is no blame on these people, and as there is no blame on them, the matter reverts to the original principle, which is that whoever intends good, accompanied by firm resolve in the sense that he tries to do whatever he can, but is not able to achieve that, is regarded as being like the one who did it completely and achieved results.

﴿But there is reason to reproach﴾ that is, there is cause to blame those who asked permission to stay behind even though they were rich and able to go out, and they had no excuse. These people ﴿are content﴾ and accepted for themselves ﴿to be with those who stay behind﴾, such as the women, children and the like.

They were only content with that because Allah had sealed up their hearts so that no goodness could enter them and they could not see what was in their best interests in both religious and worldly terms ﴿so that they do not know﴾, as a punishment for what they did.

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾ (سورة التوبة: ٩٤-٩٦)

9:94. They will make their excuses to you when you return to them. Say: Make no excuse; we will never believe you. Allah has already informed us about you. Allah will see how you act, and so will His Messenger, then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.

9:95. They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone, for they are an abomination. Their abode will be hell, as a recompense for what they used to earn.

9:96. They will swear to you so that you may be pleased with them. But even if you are pleased with them, Allah is not pleased with rebellious and wicked people.

After mentioning the rich hypocrites who stayed behind, and stating that they had no excuse, Allah then tells us that they ﴿will make their excuses to you when you return to them﴾ from your campaign.

﴿Say﴾ to them: ﴿Make no excuse; we will never believe you﴾ that is, we will never accept your false excuses.
﴿Allah has already informed us about you﴾ and He speaks the truth. Hence there was no longer any benefit in making excuses, because the excuses they gave were contrary to what Allah had told His Messenger (ﷺ) about them, and it was impossible that they could be telling the truth by saying something contrary to what Allah had said, for His word is the highest degree of truth.

﴿Allah will see how you act, and so will His Messenger﴾ in this world, for deeds are the criterion that distinguishes between sincerity and insincerity. As for mere words, they do not indicate anything.

﴿then in the end you will be brought back to the Knower of the unseen and the seen﴾ from Whom nothing is hidden
﴿and He will inform you about what you used to do﴾ of good or evil, and He will requite you by His justice and grace, without wronging you in the slightest. It should be noted that the evildoer and sinner will have one of three outcomes: either his excuses will be fully accepted and he will be pardoned, so that he will become as if he never sinned; or the punishment will be carried out on him for his sin; or he will be ignored, and his action will not be punished.

The third option is what Allah enjoined in the case of the hypocrites. Hence He said: ﴿They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone﴾ that is, do not rebuke them or flog them or kill them.
﴿for they are an abomination﴾ that is, they are evil and too insignificant to care about, and rebuking or punishing them will not be of any benefit. The punishment of the hereafter will be sufficient for them, ﴿as a recompense for what they used to earn﴾.

﴿They will swear to you so that you may be pleased with them﴾ that is, another thing that they will try to achieve with you is that they will not just want you to leave them alone; rather they want you to be pleased with them, as if they did nothing wrong.

﴿But even if you are pleased with them, Allah is not pleased with rebellious and wicked people﴾ that is, you – O believers – should not be pleased with those with whom Allah is not pleased; rather you should go along with your Lord in whatever He is pleased with or angry with.

Reflect on how Allah says: ﴿Allah is not pleased with rebellious and wicked people﴾ and He did not say "Allah is not pleased with them", in order to highlight the fact that the gate of repentance is still open, and once they or any other people repent, Allah will accept their repentance and be pleased with them.

But if they persist in rebelliousness and wickedness, then Allah will not be pleased with them because there is an impediment to His good pleasure, which is their rejection of what Allah wants for them of faith and obedience, in favour of that which angers Him of ascribing partners to Him, hypocrisy and sin.

To sum up, Allah tells us that when the hypocrites who had stayed behind from jihad with no excuse made their excuses to the believers, claiming to have legitimate reasons for staying behind, the aim behind that was that the believers should leave them alone, be pleased with them and accept their excuses.

As for accepting their excuses and being pleased with them, that should never happen. As for leaving them alone, the believers should leave them alone as they leave alone and turn away from any other bad thing or abomination.

These verses are an affirmation that Allah (ﷻ) speaks, as He said (in *9: 94*): ﴿Allah has already informed us about you﴾ and an affirmation that Allah does whatever He wills and decrees. In these verses and in the words ﴿Allah will see how you act, and so will His Messenger﴾ *(9: 94)*, Allah tells us that He will see it after it happens. These verses also confirm that Allah is pleased with those who do good and is angry with those who are rebellious and wicked.

﴿ ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾ ﴾ (سورة التوبة: ٩٧-٩٩)

9:97. The Bedouin are more stubborn in disbelief and hypocrisy, and are more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger. And Allah is All-Knowing, Most Wise.

9:98. Some of the Bedouin regard what they spend [in the cause of Allah] as a penalty, and they wait for some misfortune to befall you. May ill fortune befall them! And Allah is All-Hearing, All-Knowing.

9:99. But some of the Bedouin believe in Allah and the Last Day, and regard what they spend [in the cause of Allah] as a means of drawing closer to Him and of deserving the prayers of the Messenger. Indeed, it will be a means for them to draw closer to Him. Allah will admit them to His mercy, for verily Allah is Oft-Forgiving, Most Merciful.

﴿The Bedouin﴾ that is, those who dwell in the desert and the wilderness

﴿are more stubborn in disbelief and hypocrisy﴾ than the city-dwellers, among whom disbelief and hypocrisy also exist. That is for a number of reasons, including the following:

- Their lack of knowledge of religious teachings, righteous deeds and Islamic rulings. Hence they are more likely ﴿to

be unaware of the limits prescribed by Allah in what He has revealed to His Messenger﴾, such as the fundamentals of faith and rulings on commands and prohibitions, in contrast to the city-dwellers, who are more likely to be aware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ). Thus the city-dwellers – because of this knowledge – will develop proper understanding and will be more motivated to do righteous deeds of which they are more aware. None of this is available in the desert. City-dwellers have a gentle nature and willingness to follow the one who calls to good that is not found among the desert-dwellers; they sit with people of faith and mix with them more than the desert-dwellers do. Therefore they are more likely to do good than the desert-dwellers. Even though there are disbelievers and hypocrites among both the desert-dwellers and the city-dwellers, there is more harshness and roughness among the desert-dwellers than among the city-dwellers.

- The Bedouin are more concerned about wealth and are stingier with it. Some of them ﴿regard what they spend﴾ of zakâh and giving in Allah's cause and the like ﴿as a penalty﴾ that is, they see it as a loss and detrimental to their interests. They do not seek reward thereby, or intend it for the sake of Allah, and they only give it with great reluctance.

﴿and they wait for some misfortune to befall you﴾ that is, because of their enmity and resentment towards the believers, they wish and hope for misfortune and the vicissitudes of time to befall them. But this will backfire on them; may ill fortune befall them!

As for the believers, they will have the good fortune of seeing their enemies defeated, and the good consequences will be in their favour. ﴿And Allah is All-Hearing, All-Knowing﴾ – He knows people's intentions and the deeds they do, whether they are sincere or otherwise.

Not all the Bedouin are blameworthy; rather among them are some who ﴿believe in Allah and the Last Day﴾, thus they are free of disbelief and hypocrisy, and they act as faith requires.
﴿and regard what they spend [in the cause of Allah] as a means of drawing closer to Him﴾; they seek the reward for spending and intend it for the sake of Allah (ﷻ) and as a means of drawing closer to Him and ﴿of deserving the prayers of the Messenger﴾, that is, his supplication and prayers for blessing for them. Allah says, explaining the benefit of the prayers of the Messenger (ﷺ): ﴿Indeed, it will be a means for them to draw closer to Him﴾ that will bring them nearer to Allah, and will cause their wealth to increase and bring blessing to it.

﴿Allah will admit them to His mercy﴾ among His righteous slaves ﴿for verily Allah is Oft-Forgiving, Most Merciful﴾; He will forgive the major sins of those who repent to Him. And He encompasses His slaves in His mercy. which encompasses all things, but He singles out His believing slaves for mercy that enables them to do good deeds and protects them from falling into sin, and by means of which He will grant them all kinds of reward in abundance.

This verse indicates that among the Bedouin, just as in the case of the city-dwellers, there are some who are praiseworthy and some who are blameworthy. Hence Allah does not criticise them just for being Bedouin; rather He criticises them for failing to obey the commands of Allah.

Other things we learn from this verse include the following:

- Disbelief and hypocrisy may increase and decrease, recede and grow, according to circumstances.
- The virtue of knowledge; the one who lacks knowledge is closer to evil than the one who has knowledge, because Allah criticised the Bedouin and stated that they are more stubborn in disbelief and hypocrisy, and He said that the reason for that is that they are more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ).

- That beneficial knowledge which is most useful is to know the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ), namely the fundamentals and minor issues of the religion, such as the definitions of faith, Islam, *iḥsân*, piety, prosperity, obedience, righteousness, upholding ties of kinship, disbelief, hypocrisy, wickedness, disobedience, adultery, alcohol, usury, and so on. Knowing these things enables one to do them if they are enjoined or to refrain from them if they are prohibited.
- The believer should do the duties that are required of him willingly and with peace of mind, and he should regard that as an opportunity, not as a penalty.

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾﴾ (سورة التوبة: ١٠٠)

9:100. As for the first and foremost to believe, the *Muhājiroon* and *Anṣār*,[8] and those who follow them in doing righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens through which rivers flow, to abide therein forever. That is the supreme triumph.

The first and foremost to believe are the first generation of this Ummah, who hastened to believe, migrate, strive in jihad and establish the religion of Allah

[8] The Muhājiroon (Migrants) were the Muslims who migrated from Makkah to Madinah. The Anṣār (Helpers) were the Muslims of Madinah who helped the Prophet (ﷺ) and the Muhājiroon when they arrived in Madinah and supported the cause of Islam.

﴿the Muhâjiroon﴾ who:

﴿...who have been driven from their homes and property, seeking grace from Allah and His good pleasure, and helping the cause of Allah and His Messenger. It is they whose faith is true.﴾ *(al-Hashr 59: 8)*

﴿and Anṣâr﴾ who:

﴿...were already settled in the land [of Madinah] before them, and were sincere in faith, love the Muhâjiroon who came to them, and find no covetous desire in their hearts for what they have been given. Rather they give them preference over themselves, even if they too are poor...﴾ *(al-Hashr 59: 9)*

﴿and those who follow them in doing righteous deeds﴾ that is, in terms of beliefs, words and actions. These are the ones who are free of blame and who deserved to attain the best praise and honour from Allah.

﴿Allah is pleased with them﴾ and His pleasure is greater than the delights of paradise

﴿and they are pleased with Him. He has prepared for them gardens through which rivers flow﴾ to irrigate the lush and beautiful gardens.

﴿to abide therein forever﴾ – they will never want to leave and they will never ask for any change, because whatever they wish for they will get and whatever they want they will find.

﴿That is the supreme triumph﴾ whereby they will attain everything they hope for and everything that will bring them delight and pleasure, and all harms will be warded off from them.

﴿ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾ ﴾ (سورة التوبة: ١٠١)

9:101. Some of the Bedouin around you are hypocrites, as are some of the people of Madinah; they have become adamant in their hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be given over to a grievous punishment.

﴿Some of the Bedouin around you are hypocrites, as are some of the people of Madinah; they have become adamant in their hypocrisy﴾ that is, they have persisted in it and thus increased in stubbornness and arrogance.

﴿You do not know them﴾ by name, such that you could punish them or treat them as they deserve because of their hypocrisy, for reasons of great wisdom that Allah has decreed.
﴿but We know them. We will punish them twice﴾. It may be that what is meant by twice is what it appears to mean, and that they will be punished once in this world and again in the hereafter.

In this world, that was what befell them of distress, grief and resentment when the believers achieved victory, and in the hereafter they will face the punishment of hell, what a wretched resting-place.

Or it may be that what is meant is that the punishment will be intensified in the sense that it will be doubled and repeated.

﴿وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾﴾ (سورة التوبة: ١٠٢-١٠٣)

9:102. And there are others who have admitted their sins; they have mixed righteous deeds with others that were evil. Perhaps Allah will turn to them in mercy, for verily Allah is Oft-Forgiving, Most Merciful.

9:103. Take charity from their wealth so that you may cleanse and purify them thereby, and pray for them. Verily your prayers are a source of comfort for them. And Allah is All-Hearing, All-Knowing.

﴿And there are others﴾ that is, other than those who are in and around Madinah; rather they are in other Muslim lands
﴿who have admitted their sins﴾ that is, they have acknowledged them and they regret them and are striving to repent from them and purify themselves from their stain
﴿they have mixed righteous deeds with others that were evil﴾. For a deed cannot be described as righteous, unless a person has a foundation of belief in Allah's oneness and faith that brings him out of disbelief and polytheism, for this is the condition for acceptance of any righteous deeds. Thus these people mixed righteous deeds with others that were evil, by transgressing the limits and committing some prohibited actions, or falling short in some obligatory duties, whilst admitting it and hoping that Allah would forgive them. In their case ﴿Perhaps Allah will turn to them in mercy﴾ for His turning in mercy to His slaves is of two types: the first is by enabling them to repent and the second is by accepting it after they do it.
﴿for verily Allah is Oft-Forgiving, Most Merciful﴾ that is, He has the attributes of forgiveness and mercy from which no created being is excluded; rather the upper and lower realms could not continue to exist except by virtue of these two attributes. If Allah were to bring people to account for their wrongdoing, no creature would be left on the face of the earth.

﴿Verily, Allah sustains the heavens and the earth, lest they decline, and if they were to decline, there is no one who could sustain them other than Him. Verily, He is Forbearing, Oft-Forgiving.﴾ *(Fāṭir 35: 41)*

By His forgiveness, those transgressors who wrong themselves and spend their lives in doing evil, if they turn to Him and repent, even

if that is just before their death by a few moments, He will forgive them and pardon their evil deeds. This verse indicates that the one who mixes his deeds but recognises that and is remorseful but does not repent sincerely is subject to both fear (of punishment) and hope (of protection therefrom), but he is closer to salvation.

As for the one who mixes his deeds but does not acknowledge it or feel any remorse for what he has done in the past, and he persists in sin, there is the great fear that punishment will reach him.

Allah (ﷻ) says to His Messenger (ﷺ) and to anyone who is in a position of leadership after he is gone, instructing him to do that which will purify the believers and complete their faith:

﴿Take charity﴾ that is, the obligatory alms (zakâh)

﴿so that you may cleanse﴾ that is, so you may cleanse them of sins and bad characteristics

﴿and purify them thereby﴾ that is, so that they may develop and increase in good characteristics and righteous deeds, and in reward both in this world and in the hereafter, and so that their wealth may grow

﴿and pray for them﴾ that is, offer supplication for them, meaning the believers in general, and especially when they give you the zakâh of their wealth.

﴿Verily your prayers are a source of comfort for them﴾ that is, reassurance to their hearts and glad tidings for them

﴿And Allah is All-Hearing﴾ and He hears your supplication, and responds to it

﴿All-Knowing﴾ that is, He knows the situations and intentions of His slaves, and He requites each person for his actions, in accordance with his intention.

The Prophet (ﷺ) obeyed the command of Allah and instructed them to give zakâh; he would send out his workers to collect it, and when anyone brought his zakâh to him, he would offer supplication for him and pray for blessing.

This verse indicates that zakâh is obligatory on all kinds of wealth. This applies if that wealth is clearly intended for trade, for that is wealth that usually grows and one gains more by means of it. Hence it is only just and fair that some of it should be given to help the poor, by giving that which Allah has enjoined from it of zakâh.

Other than trade goods, if wealth is of a type that grows, such as grains and crops, or livestock that one keeps so that it may grow and give more, and so that it may give milk and offspring, then it is obligatory to give zakâh on it. Otherwise, zakâh is not obligatory because if it is meant to be kept (without it growing or being for trade) then it is not like the kinds of wealth that people usually acquire so that it will grow and so that they can seek financial gain from it; rather it is no longer regarded as wealth if it is kept for personal use.

From this verse we also learn that a person cannot be purified and cleansed until he gives zakâh from his wealth, and that nothing can make up for it except giving it, because purification and cleansing depend on giving zakâh.

We also learn that it is encouraged for the ruler or his deputy to offer supplication for blessing for the one who gives his zakâh, and that it should be done out loud so that the giver can hear it, so that he may be quiet and listen.

From this we may understand that it is good to try to make the believer happy by saying gentle words, offering supplication for him, and other things that bring reassurance and comfort to his heart.

It is also good to encourage those who give of their wealth and do righteous deeds, by offering supplication for them, praising them and the like.

﴿ أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ ﴾ (سورة التوبة: ١٠٤)

9:104. Do they not know that Allah accepts repentance from His slaves and accepts their charity, and that verily Allah is the Accepter of repentance, the Most Merciful?

That is, do they not realise the vastness of Allah's mercy, and the all-encompassing nature of His generosity? For He ﴿accepts repentance from His slaves﴾ who repent, no matter what their sin was. Indeed He rejoices greatly over the repentance of His slave when he repents.

﴿and accepts their charity﴾ from them, and He takes it in His Right Hand and tends it for one of them as a man tends his colt, to such an extent that a single date given in charity becomes like a huge mountain; so how about charity that is greater than that?

﴿and that verily Allah is the Accepter of repentance﴾ that is, He accepts a great deal of repentance from those who repent. Whoever repents to Him, He accepts his repentance, even if he sins repeatedly (and repents each time). Allah never tires of accepting repentance from His slaves, until they themselves grow tired and turn away.

﴿the Most Merciful﴾ Whose mercy encompasses all things, and He has decreed it for those who fear Him, give zakâh, believe in His revelations and follow His Messenger (ﷺ).

﴿وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾﴾ (سورة التوبة: ١٠٥)

9:105. And say: Do [as you will]; Allah will see what you do, and so will His Messenger and the believers, then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.

﴿And say﴾ to these hypocrites: ﴿Do [as you will]﴾ and carry on with your falsehood, and do not think that this will be hidden from Allah.

﴿Allah will see what you do, and so will His Messenger and the believers﴾ that is, your deeds will inevitably become clearly known ﴿then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do﴾, both good and bad. This is a warning and threat to those who persist in falsehood, transgression, misguidance and sin.

It may be that what is meant is: no matter what you do, good or bad, Allah is watching you and He will inform His Messenger (ﷺ) and His believing slaves of your deeds, even if they were hidden.

﴿ وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ ﴾ (سورة التوبة: ١٠٦)

9:106. And there are yet others who must await Allah's decree; He will either punish them or turn to them in mercy. And Allah is All-Knowing, Most Wise.

﴿And there are yet others﴾ who will be decided about at a later time

﴿who must await Allah's decree; He will either punish them or turn to them in mercy﴾. This is intended to scare those who stayed behind (from the Tabook campaign) and to encourage them to repent and feel remorse.

﴿And Allah is All-Knowing﴾ of people's situations and intentions ﴿Most Wise﴾ and He does what is appropriate. If His wisdom dictates that He should forgive them and accept their repentance, then He will forgive them and accept their repentance, but if His wisdom dictates

that He should forsake them and not enable them to repent, then He will do that.

﴿وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا
لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَٰذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن
تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنْ
أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ
شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾ لَا
يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١١٠﴾﴾ (سورة التوبة: ١٠٧-١١٠)

9:107. Then there are those who built a mosque for the purpose of spreading mischief, promoting disbelief and creating division among the believers, and as an outpost for those who previously made war on Allah and His Messenger. They will surely swear that they intended nothing but good, but Allah bears witness that they are indeed liars.

9:108. Never stand [to pray] there. A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]. In it are men who love to keep themselves pure and Allah loves those who purify themselves.

9:109. Who then is better – the one who lays his foundation on piety and fear of Allah, and [pursuit of] His good pleasure, or the one who lays his foundation on the brink of a crumbling precipice, which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers.

9:110. The structure they have built will remain a cause of doubt in their hearts until their hearts are cut to pieces. And Allah is All-Knowing, Most Wise.

Some of the hypocrites among the people of Qubâ' built a mosque beside Masjid Qubâ', intending thereby to cause harm and create division among the believers. They prepared it for those who they hoped would fight Allah and His Messenger (ﷺ), so that it could be a fortress for them if the need arose. So Allah (ﷻ) exposed their disgraceful intention and made known their secret.

﴿Then there are those who built a mosque for the purpose of spreading mischief﴾ that is, causing harm to the believers and their mosque, in which they gathered
﴿promoting disbelief﴾ that is, their aim was to promote disbelief, whereas the aim of others was to promote faith.
﴿and creating division among the believers﴾ that is, so that they would split and be divided, and would differ with one another
﴿and as an outpost for those who previously made war on Allah and His Messenger﴾ that is, they prepared it to help those who already had a precedent of fighting Allah and His Messenger (ﷺ), and whose enmity had become very strong. This refers to people such as Abu 'Âmir ar-Râhib, who was one of the people of Madinah. When the Prophet (ﷺ) came and migrated to Madinah, Abu 'Âmir disbelieved in him; he had been a devoted worshipper during the jâhiliyah. He went to the polytheists, seeking their help to wage war against the Messenger of Allah (ﷺ). When he did not achieve what he wanted with them, he set out to go to Caesar, thinking that he would support him, but this accursed one died on the way. He had been in contact with the hypocrites, and had conspired with them, and they had prepared for him this mosque that was built for the purpose of spreading mischief. Revelation was sent down concerning that, so the Prophet (ﷺ) sent people to demolish it and burn it, which was done, and after that the site became a garbage dump.

After explaining their evil goals in building that mosque, Allah (ﷻ) says: ﴿They will surely swear that they intended nothing but good﴾ in building it, and that it was built to help the weak, incapacitated and blind.

﴿but Allah bears witness that they are indeed liars﴾ and Allah's testimony against them is more true than their oaths.

﴿Never stand [to pray] there﴾ that is, never pray in that mosque that was built for the purpose of spreading mischief, for Allah has sufficed you and you have no need of it.

﴿A mosque that was founded upon piety from the first day﴾ and in which Islam prevailed. This refers to the mosque of Qubâ', which was built on a foundation of sincere devotion to Allah, and for the purpose of establishing remembrance of Allah and the symbols of His religion, and it had a lengthy history of such. This good mosque ﴿is more deserving of your standing therein [to pray]﴾ and worship and remember Allah (ﷻ), for it is good and its people are good. Hence Allah praised them by saying: ﴿In it are men who love to keep themselves pure﴾ from sin, and they purify themselves from dirt and impurities.

It is well known that the one who loves a thing will inevitably strive for it, hence it is inevitable that they would be keen to keep themselves pure of sin, dirt and impurities. Hence they were among the people who came to Islam early on; they established prayer, constantly fought in jihad alongside the Messenger of Allah (ﷺ), established the teachings of Islam and were among those who took care not to go against the commands of Allah and His Messenger (ﷺ).

After this verse was revealed praising them for their purity, the Prophet (ﷺ) asked them about that, and they told him that after using stones to clean themselves (after relieving themselves), they would also use water, and he praised them for what they did.

﴿and Allah loves those who purify themselves﴾ this refers to metaphorical purity, such as rejecting all ascription of partners to Allah and bad characteristics, as well as physical purity such as removing dirt and impurities both minor and major.

Then Allah highlights the difference between these mosques, according to the aims of their people and whether those aims are in accordance with that which pleases Allah:
﴿Who then is better – the one who lays his foundation on piety and fear of Allah﴾ that is, good intentions and sincerity
﴿and [pursuit of] His good pleasure﴾, by doing that which is in accordance with His commands, thus combining sincerity with following the commands of Allah
﴿or the one who lays his foundation on the brink﴾ that is, the edge
﴿of a crumbling precipice﴾ that is about to fall
﴿which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers﴾ to that which is in their best interests in both religious and worldly terms.

﴿The structure they have built will remain a cause of doubt in their hearts﴾ that is, doubts that will take root in their hearts
﴿until their hearts are cut to pieces﴾ with extreme regret, and they repent to their Lord and fear Him greatly, and thus Allah will forgive them. Otherwise, their structure will only increase them in doubt and hypocrisy.
﴿And Allah is All-Knowing﴾ and has knowledge of all things, apparent and hidden, secret and open, and all that people may conceal or disclose.
﴿Most Wise﴾ – so He does not do, create, enjoin or forbid anything but what His wisdom dictates. To Allah be all praise.

From these verses we learn a number of things, including the following:

- That building a mosque for the purpose of causing harm to a nearby mosque is prohibited, and the mosque that was built for

the purpose of mischief and harm must be demolished if the intentions of its builders become known.

- Even if a deed is good, it may be changed by the intention behind it and thus become something prohibited, as the intention of those who built that mosque for the purpose of mischief changed their deed, as you can see.
- Any action that leads to the creation of division among the believers comes under the heading of sins that must be refrained from and stopped.

  By the same token, any action that leads to bringing the believers together and creating harmony among them must be followed, enjoined and encouraged, because Allah criticised them for building that mosque for the purpose of mischief, and because of that intention it became prohibited. This also implied that they were disbelievers who intended to wage war against Allah and His Messenger (ﷺ).
- It is prohibited to pray in places of sin, and we should keep away from them and not come near them.
- Sin has an impact on places, as the sin of the hypocrites had an impact on that mosque that was built for the purpose of mischief, and thus it was prohibited to pray therein. By the same token, obedience has an impact on places, as was the case with regard to the mosque of Qubâ', of which Allah said: ﴿A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]﴾ *(9: 108)*.

  Hence Masjid Qubâ' enjoys special standing that is not shared with any other mosque, as the Prophet (ﷺ) used to visit Qubâ' every Saturday to pray there, and he encouraged the Muslims to pray there.
- From the reasons for prohibition mentioned in this verse, we learn an important principle, which is that every deed that is harmful to a Muslim or involves disobedience to Allah – for

sins are branches of disbelief – or it involves dividing the believers, or helping those who are hostile towards Allah and His Messenger (ﷺ), is prohibited and forbidden.

- Physical deeds that stem from disobedience to Allah will continue to push the doer away from Him, as is the case with persisting in sin, unless he gives it up and repents from it completely, in the sense that his heart is cut to pieces with regret and remorse.
- If the mosque of Qubâ' is described as being a mosque that was founded upon piety, this description is even more apt in the case of the Mosque of the Prophet (ﷺ) that he founded with his own blessed hands and took part in the construction thereof, and Allah chose it for him.
- A deed that is based on sincerity and following Allah's commands is a deed that is founded on piety and fear of Allah, that will help the doer to enter paradise.
  But the deed that is based on bad intentions, innovation and misguidance is the deed that is founded on the brink of a crumbling precipice, which will then collapse with him into the fire of hell, and Allah does not guide people who are wrongdoers.

﴿۞ إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾﴾ (سورة التوبة: ١١١)

9:111. Allah has purchased from the believers their lives and their wealth, in return for which paradise will be theirs; they fight

in His cause, and they slay and are slain. It is a true promise, given by Him in the Torah, the Gospel and the Qur'an, and who is more faithful to His promise than Allah? Rejoice, then, in the bargain you have made; that is the supreme triumph.

Here Allah (ﷻ) tells us something true and makes a true promise of a great transaction, which is that He Himself ﴿has purchased from the believers their lives and their wealth﴾ and the item of which that price is announced is no less than paradise.
﴿in return for which paradise will be theirs﴾ in which there is all that hearts may long for and that may delight the eyes, of all kinds of pleasure, joy, happiness, beautiful spouses and splendid dwellings.

What this transaction involves is that they give their lives and their wealth to Allah, striving in jihad against His enemies and to make His word supreme and support His religion, so ﴿they fight in His cause, and they slay and are slain﴾. This transaction is offered by Allah with complete surety and all kinds of guarantees.
﴿It is a true promise, given by Him in the Torah, the Gospel and the Qur'an﴾ which are the noblest, most sublime and most perfect Books ever sent to the world, that were revealed to the noblest and greatest of the Messengers, the Messengers of strong will. All of them are agreed that this is a true promise.

﴿and who is more faithful to His promise than Allah? Rejoice, then﴾ O believers who have responded to the call and the promise of Allah ﴿in the bargain you have made﴾ that is, rejoice in that and give one another glad tidings, and encourage one another.
﴿that is the supreme triumph﴾ and there is no greater or better triumph, because it is a guarantee of eternal happiness, everlasting bliss, and the good pleasure of Allah which is greater than all the delights of paradise.

If you want to know how great this deal is, then look at who the purchaser is: it is Allah (ﷻ). Look at the price, for it is the greatest of prices, the gardens of eternal bliss. Look at what you pay for it, namely your lives and your wealth, which are the dearest of all things to man. Look at the one at whose hands this transaction was done, for he is the noblest of the Messengers (ﷺ). Look at the Books in which it was written down, for they are the great Books of Allah that were sent down to the best of creation.

﴿التَّـٰٓئِبُونَ ٱلْعَـٰبِدُونَ ٱلْحَـٰمِدُونَ ٱلسَّـٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّـٰجِدُونَ ٱلْـَٔامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَـٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾﴾ (سورة التوبة: ١١٢)

9:112. [Those believers] are the ones who repent to Allah, worship Him, praise Him, fast, bow and prostrate, enjoin what is right and forbid what is wrong, and observe the limits set by Allah. So give glad tidings to the believers.

It is as if it was said: Who are the believers who have glad tidings from Allah of admission to paradise and attaining honour? So He said: They are ﴿the ones who repent to Allah﴾ constantly and at all times from all kinds of sin

﴿worship Him﴾ that is, their characteristic is servitude to Allah and constantly obeying Him by doing obligatory and recommended acts at all times; thus a person becomes one of those who worship Allah. ﴿praise Him﴾ at times of hardship and of ease, and they acknowledge the rights that Allah has over them because of the blessings He bestows, both apparent and hidden; they praise Allah by remembering His blessings and they remember Him during the night and during the day.

﴿fast﴾ – the word translated here as 'fasting' may also refer to travelling in pursuit of knowledge; thus it is understood as referring to the heart taking a spiritual journey to know Allah and love Him, turning constantly to Him. However the correct view is that what is meant is travelling for the purpose of doing good deeds, such as Hajj and *'umrah*, jihad, seeking knowledge, upholding ties of kinship, and the like.

﴿bow and prostrate﴾ that is, they pray a great deal, for the prayer includes bowing and prostrating

﴿enjoin what is right﴾ which includes all obligatory and recommended acts

﴿and forbid what is wrong﴾ which includes everything that Allah and His Messenger (ﷺ) have forbidden.

﴿and observe the limits set by Allah﴾ by learning the content of that which Allah has revealed to His Messenger (ﷺ) and what it includes of commands, prohibitions and rulings, and what it does not include, so that they adhere to it by doing what it enjoins and refraining from what it forbids.

﴿So give glad tidings to the believers﴾. No mention is made of what the glad tidings refer to, hence it includes everything that results from faith of reward in this world and the hereafter. Hence the glad tidings are applicable to every believer.

As for the amount and nature of that reward, that is according to each believer's degree of faith, how strong or weak it is, and the extent to which he acts upon it.

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى
قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ ٱسْتِغْفَارُ

إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾ (سورة التوبة: ١١٣-١١٤)

9:113. It is not fitting for the Prophet and those who believe to pray for forgiveness for the polytheists, even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire.

9:114. Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disavowed him. Verily Ibrâheem was humble in supplication, forbearing.

That is, it is not befitting or good for the Prophet (ﷺ) or those who believe in him ﴿to pray for forgiveness for the polytheists﴾ that is, for those who disbelieve in Allah and worship someone else besides Him ﴿even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire﴾. Praying for forgiveness for them in this case is wrong and is of no benefit. Therefore it is not appropriate for the Prophet (ﷺ) and the believers to do that, because if they die ascribing partners to Allah, or it is known that they died with that belief, then they deserve the punishment and they are bound to remain in hell for eternity; the intercession of those who intercede and the prayers for forgiveness of those who pray for them will be of no benefit.

Moreover, the Prophet (ﷺ) and those who believed with him are required to go along with their Lord with regard to whatever He is pleased or angry with, and to take as allies those whom Allah takes as allies, and take as enemies those whom Allah takes as enemies. So their praying for forgiveness for one who is clearly doomed to hell is contrary to that. Even though the close friend of the Most Gracious, Ibrâheem (عليه السلام), did that, it was ﴿only because of a promise he had made to him﴾, as Allah tells us elsewhere that he said:

﴿...I will pray to my Lord to forgive you, for indeed He has always been very kind to me.﴾ *(Maryam 19: 47)*

That was before he knew his father's fate, but when it became clear to Ibrâheem that his father was an enemy of Allah who would die in a state of disbelief, and no exhortation not admonition would be of any avail, ﴿he disavowed him﴾ so as to be in harmony with his Lord's will and show respect to Him.

﴿Verily Ibrâheem was humble in supplication﴾ that is, he constantly turned to Allah in all his affairs, frequently remembering Him, calling upon Him, asking Him for forgiveness and turning to his Lord ﴿forbearing﴾ that is, he was compassionate towards people, forgiving towards those who made mistakes in their dealing with him, not provoked by the ignorance of the ignorant and he did not respond in kind to those who committed offences against him. His father said to him:

﴿...I will surely stone you...﴾ *(Maryam 19: 46)*

– but he said to him:

﴿...Peace be upon you. I will pray to my Lord to forgive you...﴾ *(Maryam 19: 47)*

So you should emulate him and follow the path of Ibrâheem in all things:

﴿... But [do not emulate][9] the words of Ibrâheem to his father: I will surely pray for forgiveness for you...﴾ *(al-Mumtaḥinah 60: 4)*

– as Allah has pointed that and other things out to you. Hence He says:

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[9] It is not allowed for believers to pray for forgiveness for disbelievers. In Ibrâheem's case, he did that because of a promise he had made to his father, until it became clear that his father was an enemy of Allah. Therefore with regard to this particular issue, his example is not to be followed.

﴿ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ ﴾ (سورة التوبة: ١١٥-١١٦)

9:115. Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against. And Allah has knowledge of all things.

9:116. Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death, and besides Him you have neither protector nor helper.

What is meant is that if Allah (ﷻ) blesses people with guidance and commands them to follow the straight path, He will complete His favour to them and explain to them all that they need to know; He will not leave them astray, ignorant about matters of their religion. This is indicative of the perfect nature of His mercy, and that the teachings of His religion are comprehensive and include all that people need to know of fundamental and minor issues.

It may be that what is meant by these words – ﴿Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against﴾ – is that once that which they should guard against has become clear to them, if they do not follow that guidance, He will punish them by letting them go astray, as recompense to them for their rejection of the clear truth. But the first interpretation is more likely to be correct.

﴿And Allah has knowledge of all things﴾. Because His knowledge is perfect and all encompassing, He has taught you that which you did not know and He has explained to you that which will benefit you.

﴿Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death﴾ that is, He is the Sovereign of all that, and He controls His slaves in terms of giving life, causing death and other matters of divine control. As He is perfect in the way He controls the universe, how could he fall short with regard to religious matters that have to do with His divinity, and leave His slaves to their own devices, neglected, or leave them to go astray in their ignorance, when He cares so much for His slaves?

Hence He says: ﴿and besides Him you have neither protector﴾ to ward off harm from you
﴿nor helper﴾ to take care of you by bringing that which will benefit you.

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾ (سورة التوبة: ١١٧-١١٨)

9:117. Indeed Allah has turned in mercy to the Prophet, the Muhâjireen and the Anṣâr who followed him in the hour of hardship, after some of them were on the brink of losing heart. Then He turned to them in mercy, for He is to them Most Compassionate, Most Merciful.

9:118. [And He also turned in mercy to] the three who were left behind, until the land, despite its vastness, seemed to close in on them and their very souls closed in on them, and they realised that there is no refuge from Allah except in Him. Then He turned to them in mercy, so that they might repent, for Allah is the Accepter of repentance, the Most Merciful.

Here Allah (ﷻ) tells us that by His kindness, ﴿Indeed Allah has turned in mercy to the Prophet﴾, Muhammad (ﷺ), ﴿the Muhâjireen and the Anṣâr﴾, and He forgave them for their mistakes and saved their good deeds for them (so that they were not in vain), and He raised them to the highest ranks. That was because of their undertaking difficult deeds, hence He says: ﴿who followed him in the hour of hardship﴾ that is, they went out with him to fight the enemy on the campaign to Tabook, which occurred at a time when it was very hot, provisions and mounts were scarce, and the enemy was great in number, which prompted some people to stay behind.

So they sought the help of Allah (ﷻ) and they did that ﴿after some of them were on the brink of losing heart﴾ that is, their hearts were inclined to cling to comfort and a life of ease, but Allah made them steadfast, supported them and gave them strength. Losing heart means drifting away from the straight path, and if the drifting away is from the fundamentals of the faith, that constitutes disbelief; if it is drifting away from minor issues or some teachings, then the matter has to do with what those teachings are and the manner in which the person drifted – either he fell short and did not do something, or he did it in a manner other than that which was prescribed.
﴿Then He turned to them in mercy﴾ that is, before they repented ﴿for He is to them Most Compassionate, Most Merciful﴾ and by His kindness and mercy He blessed them by enabling them to repent, accepting it from them and making them steadfast in adhering to it.

﴿[And He also turned in mercy to] the three who were left behind﴾ and did not go out with the Muslims on that campaign. They were Ka'b ibn Mâlik and his two companions, and their story is well known in *Ṣaḥeeḥs* and *Sunans*.

﴿until﴾ they felt great sorrow and ﴿the land, despite its vastness, seemed to close in on them and their very souls﴾ which were dearer to them than all other things ﴿closed in on them﴾. So wide-open spaces and their own beloved souls, which do not usually close in on people,

closed in on them, and that could only result from some disturbing matter that reached an inexpressible level. That was a sign of their regret for what they had done.

﴿and they realised that there is no refuge from Allah except in Him﴾ that is, they came to know with certainty the situation they were in, that no one could save them from hardship, and they had no one to turn to, except Allah alone, with no partner or associate. Thus they severed all their attachment to people and placed all their hopes in Allah, their Lord, and they fled from Him to Him, and they remained in that distressing situation for fifty days.

﴿Then He turned to them in mercy﴾ that is, He gave permission for them to repent and enabled them to do that
﴿so that they might repent﴾, and Allah accepted their repentance.
﴿for Allah is the Accepter of repentance﴾ that is, He is very merciful and forgiving, and He forgives mistakes and sins.
﴿Most Merciful﴾; He is characterised by great mercy that He constantly sends down upon His slaves at all times, so that their religious and worldly affairs may be in good order.

These verses indicate that Allah's forgiveness is one of the most important aims to which one may aspire, for Allah has made it the ultimate goal to which the elite among His slaves may aspire, and He blessed them with it, when they do the deeds that He loves and is pleased with.

Other things that we learn from these verses include the following:

- Allah is kind towards them, as He makes them steadfast in their faith at times of distress and calamity.
- Worship that is hard to do has a virtue like no other; the greater the hardship, the greater the reward.
- Allah's turning in mercy towards His slave is commensurate with his remorse and great regret. If a person does not care about sin and does not feel any shame if he does it, then there is doubt as to whether his repentance is accepted, even if he claims that it is acceptable.

- The sign of relief and the end of hardship is when a person puts his hope completely in Allah and he loses hope in all created beings.
- By His kindness towards the three, Allah referred to them in terms that did not shame them, as He said: ﴿who were left behind﴾. This suggests that the believers left them behind, or that they were left behind in the sense that they were delayed with regard to acceptance or rejection of their excuse, and that the fact that they were left behind was not because they had no desire to do good. Hence Allah did not say that they 'stayed behind'.
- Allah (ﷻ) blessed them when they spoke the truth, hence He enjoined following their example, as He said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾﴾ (سورة التوبة: ١١٩)

9:119. O you who believe, fear Allah and be with the truthful.

That is, ﴿O you who believe﴾ in Allah, and in what Allah enjoins you to believe in, do what faith requires, which is to fear Allah (ﷻ), and avoid and keep away from that which Allah forbids.

﴿and be with the truthful﴾ that is, those who are true in word, deed and conduct, those whose words are true and whose deeds and conduct cannot be but based on truth, devoid of laziness and apathy, free of bad intentions, and based on sincerity and good intentions. For truthfulness leads to righteousness, and righteousness leads to paradise.

Allah (ﷻ) says elsewhere:

﴿Allah will say: This is the day when the truthful will benefit from their truthfulness...﴾ *(al-Mâ'idah 5: 119)*

﴿ مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢١﴾ ﴾ (سورة التوبة: ١٢٠-١٢١)

9:120. It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah, or to prefer their own comfort and well-being to his. That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost.

9:121. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.

Here Allah (ﷻ) says – encouraging the people of Madinah al-Munawwarah, the Muhâjireen and Anṣâr, and those who lived in its vicinity, the Bedouin who had entered Islam and become good Muslims: ﴿It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah﴾ that is, they should not have done that and it was not appropriate in the circumstances.

﴿or to prefer their own comfort and well-being to his﴾ by staying home in ease and comfort. Rather the Prophet (ﷺ) is dearer to the believers than their own selves, and every Muslim should be ready to sacrifice himself for the Prophet (ﷺ) and give him precedence over himself. The sign of veneration and love for the Messenger (ﷺ), and complete belief in him, is that one should not stay behind after his departure.

Then Allah mentions the reward that should motivate them to go out: ﴿That is because whenever they﴾ that is, the *mujâhideen* who are striving in Allah's cause
﴿suffer any thirst, weariness﴾ that is, exhaustion and hardship
﴿or hunger in Allah's cause, or they take any step that angers the disbelievers﴾ by stepping in their territory or capturing their land
﴿or inflict any loss on an enemy﴾ such as defeating an army or detachment, or capturing any of their wealth as booty
﴿a righteous deed is recorded to their credit thereby﴾ because this is the outcome of their deeds.
﴿For Allah will not cause the reward of those who do good to be lost﴾ – this refers to those who do good by hastening to obey the command of Allah and do what is required of them of duties to Him and to other people.

﴿Nor do they spend anything [for Allah's cause], small or great, or cross any valley﴾ on their way to confront their enemy
﴿but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds﴾ – that includes these deeds, if they are sincere towards Allah in their intention.

These verses offer the strongest encouragement and inspiration to go out in jihad in Allah's cause and to seek reward with Him for whatever befalls them of hardship, for that is a means of attaining higher rank, and the outcome of the person's deeds will bring him great reward.

﴿ ۞ وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ﴾

(سورة التوبة: ١٢٢)

9:122. It is not right for all the believers to go out together; from every community, a group should go out to acquire deeper knowledge of the faith, in order to admonish their people when they return to them, so that they may be cautious.

Here Allah (ﷻ) points out to His believing slaves what they should do: ﴿It is not right for all the believers to go out together﴾ that is, for all of them to go out to fight their enemy, because that may cause them hardship and may be detrimental to many other interests.

﴿from every community﴾ that is, from every city, tribe and clan ﴿a group should go out﴾ who could achieve the purpose, and that would be preferable.

Then Allah points out that if some stay behind and do not go out, that will serve interests that would be missed if they did go out, as He says that those who stay behind should ﴿acquire deeper knowledge of the faith, in order to admonish their people when they return to them﴾ that is, let them acquire Islamic knowledge, understand its meanings and study it in depth, so that they can teach others and admonish their people when they return to them.

This highlights the virtue of knowledge, especially understanding of religion, and shows us that it is the most important matter. Whoever acquires knowledge should share it and spread it among people, and he should be sincere towards them in doing so, for the spread of knowledge by the knowledgeable person will bring him blessing and reward that will grow for him.

But if he keeps that knowledge to himself, and does not call people to the path of Allah with wisdom and beautiful exhortation, and he fails to teach the ignorant that which they do not know, what benefit will that bring to the Muslims? What result will come from his knowledge? Ultimately he will die, and his knowledge and the benefits thereof will die with him, and this is the utmost deprivation for one to whom Allah has granted the blessing of knowledge and understanding.

This verse also offers proof, advice and a subtle recommendation that may serve a great interest, which is that the Muslims should appoint, for each of their public interests, someone who will take care of it, devote his time to it and work hard at it, and will not be distracted by other activities, so that all public interests will be taken care of and their benefits will be harnessed, so that they will all be striving together to achieve one purpose, which is taking care of that which will fulfil their religious and worldly interests, even if everyone has a different role and a different approach. The actions may be different but the aim is one. This is a smart approach that helps to achieve all aims.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُواْ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾﴾ (سورة التوبة: ١٢٣)

9:123. O you who believe, fight those disbelievers who are nearest to you, and let them find toughness in you; and know that Allah is with those who fear Him.

This verse offers further advice: after instructing them as to who should be engaged in fighting, Allah now advises them that they should start with those disbelievers who are closest, then the next

closest, and they should be tough and harsh in fighting, and should be courageous and steadfast.

﴿and know that Allah is with those who fear Him﴾ that is, you should know that help from Allah is commensurate with your level of piety and the extent to which you fear Him, so you should adhere to fear of Allah, and He will help you and support you against your enemies.

The general instruction given in this verse – ﴿fight those disbelievers who are nearest to you﴾ – may be restricted if there is a greater interest to be served by fighting those who are not close, and the kinds of interest that may be served by that are many.

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾﴾ (سورة التوبة: ١٢٤-١٢٦)

9:124. Whenever a soorah is revealed, some of them say: Which of you has this increased in faith? As for those who believe, it does indeed increase their faith and they rejoice.

9:125. As for those in whose hearts is a disease, it will add doubt to their doubt, and they will die while they are still disbelievers.

9:126. Do they not see that they are being tested once or twice every year? Yet they do not repent and they do not pay heed.

Here Allah (ﷻ) describes the attitudes of the hypocrites and of the believers when Qur'an is revealed, and the difference in the reactions of each group.

﴿Whenever a soorah is revealed﴾ in which there are commands and prohibitions, or Allah speaks of Himself or of matters of the unseen, or urges the Muslims to engage in jihad,
﴿some of them say: Which of you has this increased in faith?﴾ That is, this question enquires as to whose faith has been bolstered by it and which of the two groups has benefited.

Then Allah describes what really happens:
﴿As for those who believe, it does indeed increase their faith﴾ by coming to know of this, understanding it, believing in it and acting upon it, seeking to do good and refraining from doing evil.
﴿and they rejoice﴾ that is, they share the glad tidings with one another of what Allah has blessed them with of His revelations, and His enabling them to understand them and act upon them. This indicates that their hearts are open to the revelations of Allah, and they are reassured and hasten to comply with what the verses urge them to do.

﴿As for those in whose hearts is a disease﴾ namely doubt and hypocrisy
﴿it will add doubt to their doubt﴾ that is, sickness to their sickness, doubt to their doubt, in the sense that they disbelieve in it, stubbornly oppose it and turn away from it. Hence the sickness in their hearts is increased and it leads to that doom.
﴿and﴾ Allah places a seal on their hearts until ﴿they will die while they are still disbelievers﴾.

This is a punishment for them, because they disbelieve in the verses of Allah and they disobey His Messenger (ﷺ), hence He punishes them by planting hypocrisy in their hearts, to remain until the day when they will meet Him *(cf. 9: 77)*.

So Allah says, rebuking them for persisting in their disbelief and hypocrisy:
﴿Do they not see that they are being tested once or twice every year?﴾ By means of the calamities and physical sickness that befall them, and they may be tested with divine commands that are meant to try them.

﴿Yet they do not repent﴾ from their evil ways
﴿and they do not pay heed﴾ to that which would benefit them, so that they do it, or to that which would harm them, so they refrain from it.

Allah (ﷻ) tests them – as is His way with all nations – with ease and hardship, commands and prohibitions, so that they will come back to Him, yet they do not repent and they do not pay heed.

This verse indicates that faith may increase and decrease, and that the believer should check the level of his faith and pay attention to it, so that he may renew it and make it grow, and seek to ensure that it will always be on the increase.

﴿وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾﴾ (سورة التوبة: ١٢٧)

9:127. Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.

The hypocrites are afraid that a soorah may be revealed pointing out what is in their hearts. So when a soorah is revealed so that they may believe in it and act upon it,
﴿they look at one another﴾, resolving not to act upon it; rather they look for an opportunity to hide from the view of the believers, and they say:
﴿Is anyone watching? Then they turn away﴾; they sneak away and leave, turning away from it. Allah will requite them with a punishment that fits their deed: just as they turned away from action, ﴿Allah has turned their hearts away﴾ that is, He has barred them from the truth and has forsaken them.

﴿for they are a people who do not understand﴾ in any way that benefits them, for if they did understand, then when a soorah was revealed, they would believe in it and put it into practice.

The aim here is to explain how averse they were to jihad and other teachings of Islam, as Allah (ﷻ) says of them elsewhere:

﴿...But when an unambiguous soorah is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die...﴾ *(Muhammad 47: 20)*

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾﴾ (سورة التوبة: ١٢٨-١٢٩)

9:128. There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.

9:129. But if they turn away, then say: Allah is sufficient for me; there is no god but He; in Him I put my trust and He is Lord of the mighty Throne.

Here Allah (ﷻ) reminds His believing slaves of how He sent to them the unlettered Prophet (ﷺ) who was one of their own; they knew him and were able to learn from him, and they would not refrain from following him. He was very sincere towards them and strove hard in their best interests.

﴿it grieves him that you suffer﴾ that is, whatever upsets you and makes you suffer upsets him

﴿and he is full of concern for you﴾. He loves good for you, strives his utmost to achieve it for you, and is very keen that you should be guided to faith. He hates evil for you and strives to turn you away from it.

﴿and towards the believers he is compassionate and merciful﴾ that is, he is extremely kind to them, and is more compassionate towards them than their parents. Hence his rights take precedence over the rights of all other people. The Ummah is obliged to believe in him, venerate him, respect him and honour him.

If they believe, then they are indeed fortunate, by the help of Allah. ﴿But if they turn away﴾ from faith and acting accordingly, then go on your way and continue with your call, and say: ﴿Allah is sufficient for me﴾ and will help me with all that concerns me
﴿there is no god but He﴾ that is, there is none that is rightfully worshipped except Him
﴿in Him I put my trust﴾ that is, I rely on Him and depend on Him to bring that which will benefit me and ward off that which will harm me.
﴿and He is Lord of the mighty Throne﴾ which is the greatest of all created things.

As He is the Lord of the mighty Throne, which encompasses all of creation, then it is more appropriate to say that He is definitely Lord of all that is less than the Throne.

This is the end of the commentary on Soorat at-Tawbah.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

10.
Soorat Yoonus

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful

﴿الٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾﴾ (سورة يونس: ١-٢)

10:1. Alif. Lâm. Râ'.[10] These are the verses of the Book of wisdom.

10:2. Does it seem strange to people that We have sent revelation to a man from among themselves [saying]: Warn the people and give glad tidings to those who believe, that they will have with their Lord the precedence merited by their sincerity? But the disbelievers say: This man is clearly a magician!

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[10] Groups of letters (*al-ḥuroof al-muqaṭṭa'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

﴿Alif. Lâm. Râ'. These are the verses of the Book of wisdom﴾, namely the Qur'an which includes wisdom and the verses of which establish rulings on the fundamental facts of faith and the commands and prohibitions of Islam, which all of humanity should believe in, accept and comply with.

Despite that, most of them turn away, so they do not understand and they find it strange ﴿that We have sent revelation to a man from among themselves [saying]: Warn the people﴾ of Allah's punishment and remind them of the signs of Allah.
﴿and give glad tidings to those who believe﴾ sincerely
﴿that they will have with their Lord the precedence merited by their sincerity﴾ that is, they will have an abundant reward that is stored up with their Lord, because of what they sent on ahead of sincere righteous deeds.

The disbelievers found it strange that revelation was sent to this great man, and that led them to disbelieve in him. Hence ﴿the disbelievers say﴾ of him: ﴿This man is clearly a magician!﴾ that is, the fact that he is a magician is obvious to anyone – or so they claimed. This was indicative of their foolishness and stubbornness, for they found strange a matter concerning which there was nothing strange at all. Rather what is strange is their ignorance and failure to realise what was in their best interests. How could they not believe in this noble Messenger (ﷺ) whom Allah sent from among themselves, whom they knew very well? Yet they rejected his call and were eager to undermine his religion, but Allah perfects His light even though the disbelievers hate it.

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا

تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾ (سورة يونس: ٣-٤)

10:3. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty], directing all things. No one can intercede except with His permission. Such is Allah your Lord, so worship Him. Will you not then pay heed?

10:4. To Him you will all return. [This is] a true promise from Allah. Verily He originates creation then repeats it, so that He may justly reward those who believe and do righteous deeds; but those who disbelieve will have scalding water to drink and a painful punishment, because they disbelieved.

Here Allah highlights His Lordship, divinity and greatness: ﴿Verily your Lord is Allah, Who created the heavens and the earth in six days﴾ even though He is able to create them in a single moment, because of the divine wisdom behind that, for He is not hasty in His actions.

Another aspect of His wisdom is that He created them on the basis of and for truth, so that He may be known by His names and attributes, and worship may be devoted to Him alone.

﴿and then﴾, after creating the heavens and the earth, He ﴿rose over the Throne﴾ in a manner that befits His greatness.
﴿directing all things﴾ in the upper and lower realms, such as causing death, giving life, sending down provision, giving the days of various fortune to people by turns, granting relief to those who have suffered harm, and responding to the pleas of those who ask of Him.

He is in full control in all senses; all of creation is subjugated to His might and submitting to His greatness and authority.

﴿No one can intercede except with His permission﴾ so none of them can come forward to intercede, even if he is the best of creation, until Allah grants permission, and He does not grant permission to anyone except one with whom He is pleased, and He is not pleased with anyone except those who are sincere to Him alone and affirm His oneness.

﴿Such﴾ that is, the One Who is like this ﴿is Allah your Lord﴾ that is, He is Allah, Who is the Divine Who possesses all attributes of perfection, all attributes of Lordship, all attributes that reflect His actions.

﴿so worship Him﴾ that is, devote to Him alone all that you can of various kinds of worship.
﴿Will you not then pay heed﴾ to the evidence which indicates that He alone is deserving of worship and praise, Possessor of majesty and honour.

Having mentioned His universal decree, which has to do with controlling all things, and His religious decree, which has to do with His laws and teachings, all of which point to one thing, which is that He alone is to be worshipped, with no partner or associate, Allah then mentions His decree of requital, which refers to His requital for deeds after death:
﴿To Him you will all return﴾ that is, He will gather you after your death for an appointed time on a certain day.

﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass
﴿Verily He originates creation then repeats it﴾ for the One Who is able to initiate creation is able to repeat it. Hence the one who can see that He initiated creation, yet denies that He can repeat it, is lacking in reason and is denying one of two similar things whilst believing in the other. This is clear rational evidence for the Day of Resurrection.

Then Allah mentions the textual evidence, as He says: ﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass.

﴿so that He may justly reward﴾ that is, reward them for their faith and deeds, a reward that He explained to His slaves, and told them that no one knows what is hidden for them of delights

﴿those who believe﴾ in their hearts, in that in which Allah commands them to believe

﴿and do righteous deeds﴾ that is, physical deeds, both obligatory and encouraged.

﴿but those who disbelieve﴾ in the signs of Allah and reject the messages of Allah

﴿will have scalding water to drink﴾ that is, water that is very hot and will scald their faces and pierce their bowels

﴿and a painful punishment﴾ which will involve all kinds of torment

﴿because they disbelieved﴾ that is, as a result of their disbelief and wrongdoing. Allah does not wrong them; rather they wrong themselves.

﴿هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَـَٔايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾﴾ (سورة يونس: ٥-٦)

10:5. It is He Who made the sun a radiant light and the moon a reflected light, and ordained its phases, so that you may know how to count the years and measure [time]. Allah has not created all of that except for a true purpose. He explains the signs in detail for people who have knowledge.

10:6. Verily in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are signs for those who fear Him.

Having affirmed His Lordship and His divinity, Allah then mentions rational evidence in the universe that points to that and to the perfect nature of His names and attributes, such as the sun and moon, the heavens and the earth, and all that He has created therein of all kinds of creatures. He tells us that they are signs ﴿for people who have knowledge﴾ *(10: 5)* and ﴿for those who fear Him﴾ *(10: 6)*.

Knowledge will help one to recognise the evidence (in those things) and how to derive proof in the most straightforward manner. Fear of Allah generates in the heart the desire to do good and the aversion towards evil that stem from recognising the proof and evidence, and from knowledge and certainty.

That is because the mere creation of these things in this manner is indicative of the perfect power, knowledge and life of Allah (ﷻ) and indicates that He is the Sustainer.

What we see in them of precision, brilliant design and beauty is indicative of the perfect wisdom of Allah, the beauty of His creation and the vastness of His knowledge.

What we see in them of benefits – such as making the sun a radiant light and the moon a reflected light, through which essential and other benefits are attained – points to Allah's mercy and care for His slaves, and the vastness of His kindness and blessings.

The variations in them are indicative of Allah's will which is always done.

That indicates that He alone is deserving of worship, love and praise, Possessor of majesty and honour and of all great attributes. It is not appropriate to place one's hopes in or fear anyone except Him. It is not appropriate to direct sincere supplication to anyone except Him; it is not to be directed to anyone other than Him, such as created beings that are subject to His Lordship and are in need of Allah in all their affairs.

These verses urge and encourage us to reflect on the creation of Allah, to examine it and seek to learn lessons from it. Thus our insight will deepen, our faith and knowledge will increase, and reason will be strengthened. But neglecting that implies that one is taking this command of Allah lightly, which closes the door to any increase in faith and causes the mind to stagnate.

﴿إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾﴾

(سورة يونس: ٧-٨)

10:7. Those who do not expect to meet Us, and are pleased and satisfied with the life of this world, and are heedless to Our signs,

10:8. Their abode will be the fire, because of what they used to earn.

﴿Those who do not expect to meet Us﴾ that is, they do not long to meet Allah, which is the greatest and most sublime that anyone could ever wish for; rather they turn away from that and may disbelieve in it altogether

﴿and are pleased and satisfied with the life of this world﴾ instead of the hereafter; they are content with it and have made it their ultimate goal and aspiration, so they strive for it and focus on its pleasures and desires, regardless of how they attain them, and whatever opportunities they come across, they rush to seize them, and they focus their thoughts, intentions, ideas and deeds on attaining that.

It is as if they were created to remain in this world forever, and as if it were not a temporary realm from which they take provision that will help them to reach the eternal realm to which they, the first and

the last of them, will travel and to attain the delights and pleasures for which people should strive hard.

﴿and are heedless to Our signs﴾ so they do not benefit from the verses of the Qur'an or the signs in the universe or in their own selves. Turning away from evidence implies turning away from and neglecting that to which it points.

﴿Their abode﴾ that is, the abode of these people and those who are like them

﴿will be the fire﴾ that is, that will be the place where they will settle and remain, and will never depart from it

﴿because of what they used to earn﴾ of disbelief, ascribing partners to Allah, and all kinds of sins.

Having mentioned their punishment, Allah then mentions the reward of those who are obedient:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡۖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ فِي جَنَّٰتِ ٱلنَّعِيمِ ۝٩ دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٞۚ وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ۝١٠﴾ (سورة يونس: ٩-١٠)

10:9. But as for those who believe and do righteous deeds, their Lord will guide them because of their faith. Rivers will flow at their feet in gardens of delight.

10:10. Their prayer therein will be: Glory be to You, O Allah. Their greeting therein will be: Peace; and the end of their prayer will be: Praise be to Allah, the Lord of the worlds.

﴿But as for those who believe and do righteous deeds﴾ that is, they combine faith with doing what it requires of righteous deeds, which includes deeds of the heart (beliefs) and physical actions done

with sincerity and in accordance with the teachings of the Messenger of Allah (ﷺ).

﴿their Lord will guide them because of their faith﴾ that is, because of the faith that they have, Allah will grant them the greatest reward, which is guidance. So He will teach them that which will benefit them, bless them by enabling them to do the deeds that stem from guidance, and guide them to contemplate His signs. In this world He will guide them to the straight path and in the hereafter He will guide them to the path that will lead to the gardens of delight. Hence He says:
﴿Rivers will flow at their feet﴾ constantly
﴿in gardens of delight﴾. Allah describes them thus because they contain all types of delight, filling the heart with joy, happiness and cheerfulness; the joy of seeing the Most Gracious and hearing His words, and of attaining His good pleasure and being close to Him; the joy of meeting loved ones and brothers and enjoying their company; listening to delightful voices and pleasant tunes; gazing upon joyful scenes; physical pleasures such as all kinds of food and drink, and intimacy with spouses; and other things such as no one knows and has never crossed the mind of anyone, indescribable pleasures.

﴿Their prayer therein will be: Glory be to You, O Allah﴾ that is, their worship therein will be of Allah, beginning with glorifying Allah and declaring Him to be free of all shortcomings, and ending with praise of Allah. All duties will be waived from them in the realm of reward, and all that will be left for them will be the most perfect of pleasures, one that is greater than delicious food, namely remembrance of Allah in which hearts find rest and souls feel joy. For them it will be like breathing, without any effort or difficulty.

﴿Their greeting therein﴾ when they meet or visit one another will be *salâm* (translated here as ﴿Peace﴾); that is, it will be speech that is free of any idle talk or sin. It is described as salâm (peace); it was said in the commentary on the words ﴿Their prayer therein will be: Glory be to You...﴾, until the end of the verse, that when the people of

paradise need food, drink and so on, they will say: ﴿Glory be to you, O Allah﴾; and it will come to them immediately. Then when they have finished, they will say: ﴿Praise be to Allah, the Lord of the worlds﴾.

﴿ ۞ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ ۖ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١﴾ ﴾ (سورة يونس: ١١)

10:11. If Allah were to hasten the punishment for people as they would hasten their reward, then their fate would have been sealed. But We leave those who do not expect to meet Us to wander blindly in their misguidance.

This is by His kindness and grace towards His slaves. For if He were to hasten the punishment for them as soon as they did that which leads to it, as they would hasten the reward as soon as they did that which leads to it, then ﴿their fate would have been sealed﴾. That is, the punishment would have destroyed them. But Allah (ﷻ) gives them respite, although He does not forget about them, and He pardons a great deal. If Allah were to take people to task for their wrongdoing, He would not have left any creature alive on the face of the earth.

That includes the case of a man when he gets angry with his children or his family or his wealth, whereupon he may pray against them once, and if that prayer were to be answered, they would be doomed and it would cause a great deal of harm. But Allah (ﷻ) is Most Forbearing, Most Wise.

﴿But We leave those who do not expect to meet Us﴾ that is, they do not believe in the hereafter, hence they do not prepare for it, and they do not do that which would save them from the punishment of Allah

﴿to wander blindly﴾ stumbling and confused; they are not guided to the right path and they are not helped to find sound evidence. That is a punishment to them for their wrongdoing and disbelief in the revelations of Allah.

﴿in their misguidance﴾ that is, their falsehood in which they overstepped the bounds of truth.

﴿ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ ﴾ (سورة يونس: ١٢)

10:12. When misfortune befalls a person, He calls upon Us, lying on his side, sitting or standing. But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him. Thus the deeds of the transgressors are made fair-seeming to them.

Here Allah tells us of the nature of man as he is: if misfortune befalls him, such as sickness or calamity, he strives hard in supplication, asking Allah in all situations, standing and sitting and lying down, and he persists in calling upon Allah to relieve him of his misfortune.

﴿But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him﴾ that is, he persists in his heedlessness, turning away from his Lord as if no misfortune had ever befallen him of which Allah had then relieved him. What wrongdoing can be greater than this? He asks Allah to meet his needs, then when He grants him that, he does not think of the rights of his Lord; it is as if Allah has no rights over him. This attitude that the Shaytân makes

fair-seeming to him is something very strange and reprehensible according to sound reason and common sense.

﴿Thus the deeds of the transgressors﴾ who overstep the bounds ﴿are made fair-seeming to them﴾.

﴿ وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾ ﴾ (سورة يونس: ١٣-١٤)

10:13. We indeed destroyed nations before you when they transgressed. Their Messengers came to them with clear signs, but they would never believe. Thus We requite the evildoers.

10:14. Then He made you [their] successors in the land, so that He may see how you will do.

Here Allah (ﷻ) tells us that He destroyed the earlier nations for their wrongdoing and disbelief, after the signs had come to them at the hands of the Messengers and the truth had become clear. They refused to follow it and did not believe, therefore He sent upon them His punishment that could not be warded off from any evildoers who transgress the sacred limits of Allah. This is His way with all nations.

﴿Then He made you﴾ who are addressed here ﴿[their] successors in the land, so that He may see how you will do﴾. If you pay heed and learn a lesson from those who came before you, and you follow the revelations of Allah and believe in His Messengers, you will be saved in this world and the hereafter.

But if you do what the evildoers before you did, the same fate will befall you as befell them, and the One Who issues a warning has left no excuse.

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ
بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ
أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل
لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا
مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ
كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾﴾ (سورة يونس: ١٥-١٧)

10:15. But when Our clear revelations are recited to them, those who do not expect to meet Us say: Bring us a Qur'an other than this, or change it. Say: It is not for me to change it of my own accord; I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a momentous day.

10:16. Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me; will you not then understand?

10:17. Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations? Verily the evildoers will never prosper.

Here Allah (ﷻ) mentions the stubbornness of those who disbelieved in His Messenger Muhammad (ﷺ), and states that when the Qur'anic revelations of Allah were recited to them, which explained the truth, they turned away from them and demanded, by way of stubbornness, audacity and wrongdoing: ﴿Bring us a Qur'an other than this, or change it﴾. May Allah curse them for their audacity towards Allah and their wrongdoing and rejection of His revelations.

Allah instructed His great Messenger (ﷺ) to say to them: ﴿It is not for me﴾ that is, it is not appropriate or befitting for me ﴿to change

it of my own accord﴾, for I am merely a Messenger and I have no control over the matter at all.

﴿I only follow what is revealed to me﴾ that is, I can do nothing other than that, for I am a slave under orders.

﴿I fear, if I were to disobey my Lord, the punishment of a momentous day﴾. These are the words of the best of creation (Prophet Muhammad [ﷺ]) and his attitude towards the commands and revelations of his Lord. So how about these foolish, misguided people, who combined ignorance and misguidance, wrongdoing and stubbornness, obstinacy and trying to outsmart the Lord of the worlds? Do they not fear the punishment of a momentous day?!

If they claim that their aim is for the truth to become evident by means of the signs that they demanded, they are lying, for Allah has already shown them signs on the basis of which other people believed, and He is the One Who sends signs as He wills, in accordance with His divine wisdom and mercy towards His slaves.

﴿Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me﴾ that is, before I recited it to you and before you became aware of it, and it never crossed my mind and never occurred to me.

﴿will you not then understand?﴾ that I never came up with anything like that in my life before, and I never uttered anything of that nature, so how could I come up with it now? I spent my whole life among you and you know me well; you know that I am unlettered and can neither read nor write, and I have not studied or learned from anyone, but I have brought you this great Book that the most eloquent and knowledgeable of people are unable to match. As that is the case, how could I have produced it of my own accord? Is this not definitive proof that it is a revelation from the Most Wise, Worthy of all praise?

If you think on the basis of reason and understanding, and you reflect on my situation and that of this Book, you would reach a level

of certainty, far beyond any doubt, that it is the truth beyond which is nothing but misguidance. But if you insist on stubbornly disbelieving, then undoubtedly you are wrongdoers.

﴿Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations?﴾

If I were making it up, I would be the most evil of people and I would never succeed, and my real situation would never be hidden from you. But I brought you the revelations of Allah, yet you disbelieved in them. Therefore you are wrongdoers and undoubtedly you will decline and never succeed, so long as you remain like that.

The words ﴿those who do not expect to meet Us say...﴾ *(10: 15)* indicate that what prompted them to be so stubborn was their own lack of belief in the meeting with Allah, for they did not expect to meet Him. The one who expects to meet Allah will inevitably submit to this Book and believe in it, for it leads to the best results.

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ ﴾ (سورة يونس: ١٨)

10:18. They worship, besides Allah, that which has no power either to harm or benefit them, and they say: These are our intercessors with Allah. Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth? Glory be to Him; exalted be He far above the partners they ascribe to Him!

﴿They﴾ namely the polytheists who disbelieve in the Messenger of Allah (ﷺ)

﴿worship, besides Allah, that which has no power either to harm or benefit them﴾ that is, they (the false gods) do not possess power to benefit them in the least or ward off the slightest harm from them.

﴿and they say﴾ without any proof whatsoever ﴿These are our intercessors with Allah﴾ that is, they worship them so that they may bring them closer to Allah and intercede for them with Him, but this is something that they fabricated and made up by themselves. Hence Allah (ﷻ) says, declaring these words to be false: ﴿Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth?﴾ That is, Allah (ﷻ) is the All-Knowing, Whose knowledge encompasses all that is in the heavens and on earth, and He has told you that He has no partner or god alongside Him. So do you – O polytheists – claim that He has any partners in the heavens or on earth? Do you presume to tell Him of something that is hidden from Him but known to you? Are you more knowledgeable, or Allah? Can there be any words more false than these, which imply that these misguided, ignorant, foolish people are more knowledgeable than the Lord of the worlds?!

Any wise person will reach the right conclusion simply by trying to understand this statement, and he will be certain that it is false and invalid.

﴿Glory be to Him; exalted be He far above the partners they ascribe to Him!﴾ That is, may He be glorified, for He is far above having any partner or equal; rather He is Allah, the One, the Unique, the Eternal, Absolute, besides Whom there is no other god in the heavens or on earth. All that is worshipped besides Him in either the upper or lower realm is false according to rational thought, religious teaching and common sense.

﴿That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily, Allah is the Most High, the Most Great.﴾ *(Luqmân 31: 30)*

﴿ وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾ ﴾ (سورة يونس: ١٩-٢٠)

10:19. Humankind was but one nation, but then they differed. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them concerning that wherein they differ.

10:20. They say: Why has no sign been sent down to him from his Lord? Say [O Muhammad]: Knowledge of the unseen belongs only to Allah. Wait then; I too am waiting.

﴿Humankind was but one nation﴾, unanimously agreed on the true religion, but then they differed, so Allah sent the Messengers with glad tidings and warnings, and He sent down with them the Book to judge between people concerning that wherein they differed.

﴿Were it not for a prior decree from your Lord﴾ giving respite to the sinners and not hastening to punish them for their sins
﴿a decisive judgement would already have been passed between them﴾ that We would save the believers and destroy the disbelievers; this is what made them differ
﴿concerning that wherein they differ﴾ but it was His will to test them, trying some of them by means of others, in order to distinguish the truthful ones from the liars.

﴿They﴾ the stubborn liars
﴿say: Why has no sign been sent down to him from his Lord?﴾ What they meant was the specific signs that they demanded, as when they said:

﴿...Why has an angel not been sent down to him, to be a warner with him?﴾ *(al-Furqân 25: 7)*

– and:

﴿...We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; Or you cause the sky to fall upon us in pieces, as you claimed [that Allah could do that if He willed]; or you bring Allah and the angels before us, face to face; Or you have a house made of gold; or you ascend to heaven, and even then we will not believe in your ascent unless you bring down to us a book we can read...﴾ *(al-Isrâ' 17: 90-93)*

﴿Say [O Muhammad]﴾ to them, if they demand a sign from you: ﴿Knowledge of the unseen belongs only to Allah﴾ that is, He encompasses all people with His knowledge and He takes care of their affairs on the basis of what He knows about their circumstances and of His great wisdom.

﴿Wait then; I too am waiting﴾ that is, each of us is waiting to see what will happen to the other party and whether he will get what he deserves. So wait and see who will have the best end.

﴿وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾﴾ (سورة يونس: ٢١)

10:21. When We make the people taste mercy after some adversity has befallen them, they hasten to plot and plan against Our revelations. Say: Allah is swifter in planning. Verily, Our messengers [the angels] are recording all the plots you make.

﴿When We make the people taste mercy after some adversity has befallen them﴾, such as good health after sickness, wealth after

poverty, and safety after fear, they forget what befell them of adversity, and they do not give thanks to Allah for ease and mercy; rather they persist in their transgression and plotting.

Hence Allah says: ﴿they hasten to plot and plan against Our revelations﴾ that is, they strive on the basis of falsehood to invalidate the truth.

﴿Say: Allah is swifter in planning﴾. The evil plan can only harm its authors, and what they try to achieve will backfire on them and they will not be free of responsibility; rather the angels are recording against them what they do and Allah is fully aware of them, then He will requite them in full.

﴿هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

(سورة يونس: ٢٢-٢٣)

10:22. It is He Who enables you to travel on land and sea. And when you are sailing on ships, and rejoicing in the favourable wind, a stormy wind comes; the waves come at those on board from all sides, and they think there is no escape. Then they call upon Allah, professing sincere devotion to Him alone, [saying]: If You deliver us from this, we will certainly be among those who are grateful.

10:23. Yet when He has delivered them, they spread mischief throughout the land without justification. O people, your mischief only

harms your own souls. Take your enjoyment in this life; then to Us you will return, and We will inform you about what you used to do.

Having mentioned the general principle with regard to what people do when there comes to them mercy after adversity and ease after hardship, Allah then gives an example to confirm that, which is what they do at sea when the sea becomes rough and they fear the consequences.

﴿It is He Who enables you to travel on land and sea﴾ by what He has made available to you of means of transportation, to which He has guided you.

﴿And when you are sailing on ships﴾ on the sea

﴿and rejoicing in the favourable wind﴾ that is in accordance with their wishes, without causing any annoyance or troubles, and they feel reassured by it. Then whilst they are like that, ﴿a stormy wind comes﴾, blowing fiercely

﴿the waves come at those on board from all sides, and they think there is no escape﴾ that is, they think that they are doomed. At that point all attachment to created beings ceases, and they realise that no one can save them from this predicament except Allah alone. So they call upon Him, focusing their devotions solely on Him, and they make a promise that is binding upon themselves, saying: ﴿If You deliver us from this, we will certainly be among those who are grateful﴾.

﴿Yet when He has delivered them, they spread mischief throughout the land without justification﴾ that is, they forget that hardship and that supplication, and the binding promise they had made, and they ascribe as partners to Allah those who they acknowledge could not save them from hardship or ward off harm from them. Why do they not show sincere devotion to Allah at times of ease as they did at times of hardship?

But this transgression will backfire on them. Hence Allah says: ﴿O people, your mischief only harms your own souls. Take your enjoyment in this life﴾ that is, the most you are hoping for by means of your transgression and turning away from devotion to Allah is to attain some worthless worldly gains in status, which will soon end and be in the past, then you will leave it all behind.
﴿then to Us you will return﴾ on the Day of Resurrection
﴿and We will inform you about what you used to do﴾. This is the gravest of warnings to them against persisting in their actions.

﴿إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾﴾ (سورة يونس: ٢٤)

10:24. The likeness of the life of this world is that of the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and its owners think they have power over it, the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before. Thus We explain the revelations in detail for people who reflect.

This is one of the best kinds of likeness and is an apt description of the way this world is, for one may acquire its pleasures, desires, status and so on, and flourish – if indeed one does flourish – for a short time, then when those worldly gains reach their peak, they soon

diminish and disappear, or the one who acquired them dies and leaves them behind; thus he ends up empty-handed, with his heart filled with worry, sorrow and regret.

Hence it is like ﴿the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth﴾ that is, it puts forth every lovely kind of growth *(cf. 22: 5)*.
﴿from which both people﴾ eat, such as grains and fruits
﴿and animals eat﴾, such as different types of vegetation.

﴿Then when the land is at its loveliest and takes on its fairest appearance﴾ that is, it becomes beautiful in appearance and is a delight to the onlookers and a sign to people of understanding, and they look at it and see an amazing scene filled with colours of green, yellow, white and others
﴿and its owners think they have power over it﴾ that is, they raise their hopes that it will continue and last, because that is all they want and that is the extent of their aspirations.

But whilst they are like that, ﴿the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before﴾ that is, as if it never existed. This is an exact likeness of the state of this world.

﴿Thus We explain the revelations in detail﴾, giving likenesses to clarify them and make them easy for people to understand
﴿for people who reflect﴾ that is, for those who use their minds in ways that benefit them.

As for the one who is heedless and turns away, the verses do not benefit him and the explanation does not dispel his doubts.

Having described this world and the utmost joy it can offer, Allah then refers to the hereafter, so as to make people aspire for it.

﴿وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٥ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٦﴾ (سورة يونس: ٢٥-٢٦)

10:25. Allah calls to the abode of peace, and He guides whom He will to a path that is straight.

10:26. For those who do good there will be the best reward and more besides. No gloom or shame will cover their faces. They will be the inhabitants of paradise; they will abide therein forever.

Allah (ﷻ) calls all His slaves to the abode of peace and encourages them to seek it, and He singles out for guidance whomever He chooses and selects. This is His bounty and grace, and Allah singles out for His mercy whomever He will. This is His justice and wisdom, and no one has any excuse after He has made things clear and sent His Messengers.

Allah calls paradise the ﴿abode of peace﴾ because it is free of all problems and imperfections. That is because its delights are perfect and complete, and they are everlasting and beautiful in all ways.

As Allah calls His slaves to the abode of peace, it is as if people's hearts long for it and want to find out the deeds that will lead to it, so He tells us about them:

﴿For those who do good there will be the best reward and more besides﴾ that is, those who do good in worshipping the Creator, in the sense that they worship Him knowing that He is watching them and showing utter sincerity in their servitude to Him. So they do all that they can of worship, and they show as much kindness in word and deed to the slaves of Allah as they can, such as giving money, physically helping them, enjoining what is right, forbidding what is

wrong, teaching the ignorant, advising the heedless, and other acts of kindness.

These are the ones who do good, and for them there will be ﴿the best reward﴾, namely paradise, which is perfect in its beauty ﴿and more besides﴾, which is gazing upon the noble Countenance of Allah, hearing His words, attaining His pleasure and having the joy of being close to Him. Thus they will have attained all that one could wish for or ask for.

Then Allah tells us how harm will be warded off from them: ﴿No gloom or shame will cover their faces﴾ that is, no harm will befall them in any way, because when harm befalls a person, that can be seen on his face, which changes and becomes gloomy.

But in the case of these people, as Allah tells us:

﴿You will see on their faces the radiance of bliss.﴾ *(al-Mutaffifeen 83: 24)*

﴿They will be the inhabitants of paradise﴾ who will abide there ﴿they will abide therein forever﴾ and will never move, leave or change.

﴿وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾﴾ (سورة يونس: ٢٧)

10:27. As for those who earn evil, the recompense of an evil deed will be the like thereof, and shame will cover them. They will have no protector from [the wrath of] Allah. Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever.

Having mentioned the inhabitants of paradise, Allah now mentions the inhabitants of hell, and tells us that what they earned in this world is evil deeds that incur the wrath of Allah, namely all kinds of disbelief and sin.

﴿the recompense of an evil deed will be the like thereof﴾ that is, a recompense that will upset them according to what they did of evil deeds.

﴿and shame will cover them﴾ and their hearts will be filled with fear of Allah's punishment. No one will ward it off from them and no one will protect them from it; their innocence and shame will be brought forth from them and darkness will appear on their faces.

﴿Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever﴾ how great a difference there will be between the two groups.

﴿On that day, some faces will be radiant, gazing upon their Lord. And on that day, some faces will be gloomy, knowing that a great calamity is about to befall them.﴾ *(al-Qiyâmah 75: 22-25)*

﴿On that day, some faces will be beaming, laughing and rejoicing. And on that day, some faces will be covered with dust, overcast with gloom. Such will be the disbelievers, the wicked.﴾ *('Abasa 80: 38-42)*

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾﴾ (سورة يونس: ٢٨-٣٠)

10:28. On the day when We gather them all together, We will say to those who ascribed partners to Us: Stay where you are, you

and your [so-called] partners! We will separate them, and their [so-called] partners will say: It was not us you worshipped.

10:29. Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us.

10:30. There every soul will come to know what it had done in the past, and they will be brought back to Allah, their true Lord; the [false gods] of their own invention will be lost from them.

﴿On the day when We gather them all together﴾ that is, We will gather all creatures at the appointed time of reckoning, and we will bring together the polytheists and that which they used to worship besides Allah.

﴿We will say to those who ascribed partners to Us: Stay where you are, you and your [so-called] partners!﴾ That is, stay where you are so that your judgement will take place and the verdict between you and them will be announced.

﴿We will separate them﴾ that is, both physically and emotionally, and there will be extreme enmity between them after they had showed them nothing but pure love in this world. That love and allegiance will turn into resentment and enmity.

Their so-called partners will disavow them and say: ﴿It was not us you worshipped﴾, for we declare that Allah is far above having any partner or equal.

﴿Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us﴾ – we did not instruct you to do that and we did not call you to do it; rather you worshipped the one who called you to do that, and that was the Shaytân, as Allah (ﷻ) says elsewhere:

﴿Did I not instruct you, O children of Adam, that you should not worship the Shaytân, for he is to you an avowed enemy?﴾ *(Yâ Seen 36: 60)*

﴿On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship? They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the *jinn*; most of them believed in them.﴾ *(Saba' 34: 40-41)*

The noble angels, the Prophets, the close friends of Allah (*awliyâ'*) and others will, on the Day of Resurrection, disavow those who worshipped them and they will deny that they ever called them to worship them, and they will be telling the truth. At that point, the polytheists will feel indescribable remorse and will realise the seriousness of the deeds that they sent on ahead and what they did of bad deeds. On that day it will become clear to them that they were fabricating lies against Allah, for their worship was to no avail and their objects of worship will be lost to them; they will find themselves cut off and helpless.

Hence Allah says: ﴿There﴾ that is, on that day
﴿every soul will come to know what it had done in the past﴾ that is, it will realise the nature of its deeds and earnings, and that will be followed by requital when each person will be requited according to his deeds: if they were good, he will be rewarded, and if they were evil, he will be punished.
﴿the [false gods] of their own invention will be lost from them﴾ their belief that they were doing the right thing by ascribing partners to Allah, and that what they worshipped besides Him would benefit them and ward off punishment from them, will come to nothing.

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ

﴿ ۝٣١ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ۝٣٢ كَذَٰلِكَ
حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ۝٣٣ ﴾ (سورة يونس: ٣١-٣٣)

10:31. Say [O Muhammad]: Who provides for you from the heaven and the earth? Who has power over hearing and sight? Who brings forth the living from the dead and brings forth the dead from the living? Who ordains all things? They will say: Allah. Say: Will you not then fear Him?

10:32. Such, then, is Allah, your true Lord. And what is there apart from truth but error? So how could you be turned away [from the truth]?

10:33. Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe.

﴿Say [O Muhammad]﴾ to these people who ascribed partners to Allah for which He sent down no authority – basing your argument against them on what they affirm of the oneness of Divine Lordship, to prove what they deny of the oneness of divinity:

﴿Who provides for you from the heaven and the earth﴾ by sending down provision from the sky, bringing forth all types of provision from the earth, and making it available to you?

﴿Who has power over hearing and sight?﴾ Who is it that created them and controls them? He singled these things out for mention by way of pointing out other blessings that are inferior by mentioning those that are superior, because they are so important and beneficial.

﴿Who brings forth the living from the dead﴾, such as bringing forth all kinds of trees and plants from seeds and pits, and bringing forth the believer from the disbeliever, the bird from the egg, and so on

﴿and brings forth the dead from the living?﴾ By doing the opposite of the things mentioned above

﴿Who ordains all things?﴾ in the upper and lower realms; this includes all kinds of divine control. If you ask them about these things,

﴿They will say: Allah﴾, because they acknowledge all that, and they know that Allah has no partner in any of the things mentioned here.

﴿Say﴾ to them, so as to establish binding proof, ﴿Will you not then fear Him?﴾ And worship Him alone sincerely, ascribing no partner to Him, and give up all that you worship besides Him of rivals and idols.

﴿Such, then﴾ is the One Who describes Himself in these terms ﴿is Allah, your true Lord﴾ that is, the Divine one Who is rightfully worshipped and Most Praiseworthy, Who is caring for all of His creation and bestowing all sorts of blessings upon them ﴿And what is there apart from truth but error?﴾

For He is the only Creator and the only One Who is in control of all things; people have no blessings except from Him and no one can grant them anything good except Him or ward off bad things from them except Him, the Owner of the most beautiful names and great, perfect attributes, Possessor of majesty and honour.

﴿So how could you be turned away [from the truth]?﴾ That is, from worship of the One Who possesses such attributes, and instead worship that which is non-existent and cannot do anything for itself in terms of bringing benefits, warding off harm, causing death, giving life or resurrecting.

For it does not have even an atom's worth of dominion and has no partnership with Allah in any way whatsoever; it cannot intercede with Him except with His permission. So may he perish, the one who ascribes partners to Him. Woe to those who disbelieve in Him, for they are lacking in reason just as they are lacking in their beliefs; indeed they are losers in this world and the hereafter.

Hence Allah (ﷻ) says of them: ﴿Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe﴾ after Allah showed them clear signs and brilliant proof. In that there is a lesson for people of understanding, and admonition for those who fear Allah, and guidance for all people.

﴿قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة يونس: ٣٤-٣٦)

10:34. Say: Is there any among your [so-called] partners who can originate creation then repeat it? Say: Allah originates creation then repeats it; how then are you turned away [from the truth]?

10:35. Say: Is there any among your [so-called] partners who can guide to the truth? Say: Allah guides to the truth. Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided? What is the matter with you, that you judge as you do?

10:36. Most of them follow nothing but mere conjecture. But conjecture is no substitute for certain truth. Verily Allah has full knowledge of all that they do.

Here Allah (ﷻ) highlights the helplessness of the gods of the polytheists, and the fact that they possess no qualities that would make them deserve to be taken as gods along with Allah:

﴿Say: Is there any among your [so-called] partners who can originate﴾ that is, initiate

﴿creation then repeat it?﴾ This is a question which implies both negation and affirmation. In other words, there is none among them who could originate creation then repeat it; they are too weak and helpless to do that.

﴿Say: Allah originates creation then repeats it﴾ without any partner or helper in doing so.

﴿how then are you turned away [from the truth]?﴾ That is, how can you turn away and deviate from worship of the One Who is unique in His initiation and repetition of creation, and instead worship those who cannot create anything and are themselves created?

﴿Say: Is there any among your [so-called] partners who can guide to the truth?﴾ by explaining it, highlighting it, inspiring people, or helping them to follow it.

﴿Say: Allah﴾ alone ﴿guides to the truth﴾ by means of proof and evidence, and by inspiring and enabling and helping people to follow the straight path.

﴿Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided﴾ because he has no knowledge and he is misguided? This refers to their so-called partners who cannot guide or be guided unless they receive guidance. ﴿What is the matter with you, that you judge as you do?﴾ That is, what made you reach this false judgement and think that it is appropriate to worship anyone alongside Allah, after the proof and evidence has become clear that no one is deserving of worship except Allah alone?

Once it is clear that their gods possessed no attributes or abilities that would make them deserving of being worshipped alongside Allah, rather they possess attributes of imperfection that lead to the conclusion that they cannot be divine, then for what reason were they made gods besides Allah?

The answer is that this is an example of the Shaytân making fair-seeming to man the most abhorrent of falsehood and misguidance, to the extent that they believed that and got used to it, and they thought that it was true, when in fact it is nothing.

Hence Allah says: ﴿Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ *(10: 66)*, that is, they are not really following so-called partners of Allah, for Allah has no partners in the first place, either on the

basis of rational thought or textual evidence. Rather they are only following conjecture,

﴿...but conjecture is no substitute for certain truth.﴾ *(an-Najm 53: 28)*

They call them gods and worship them alongside Allah, but:

﴿They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority...﴾ *(an-Najm 53: 23)*

﴿Verily Allah has full knowledge of all that they do﴾ and He will requite them for that with a severe punishment.

﴿ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ
ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ
وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ
﴿٣٩﴾ وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ﴿٤٠﴾
وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا
تَعْمَلُونَ ﴿٤١﴾ ﴾ (سورة يونس: ٣٧-٤١)

10:37. This Qur'an could not possibly have been produced by anyone except Allah. It is a confirmation of that which came before it and an explanation of that which is decreed for humankind [of rulings and laws]. There is no doubt about it; it is from the Lord of the worlds.

10:38. Or do they say: He has fabricated it? Say: Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!

10:39. Nay, they reject that which they do not comprehend, even before any explanation thereof reaches them. In like manner did those

who came before them reject [the truth]. So see what was the fate of the wrongdoers.

10:40. Among them are some who will believe therein and others who will never believe therein. And your Lord knows best those who spread mischief.

10:41. If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.

﴿This Qur'an could not possibly have been produced by anyone except Allah﴾ that is, that is not possible and it cannot be imagined that this Qur'an could have been produced by anyone except Allah (ﷻ), for it is the great Book which:

﴿No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.﴾ *(Fuṣṣilat 41: 42)*

It is the Book which, if all of humankind and the jinn were to come together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another *(cf. 17: 88)*. It is the Book of Allah which was spoken by the Lord of the worlds. So how could anyone in creation speak a Book like it or even come close? For the words are indicative of the greatness of the One Who spoke them and of His attributes.

If there was anyone who could match Allah in His greatness and perfect attributes, then it would be possible for him to produce something like the Qur'an. If we assume that someone falsely attributed a Book to the Lord of the worlds, He would hasten to send a severe punishment upon him.

But Allah sent down this Book as a mercy to the worlds and as proof that leaves no excuse for anyone.

He sent it down as ﴿a confirmation of that which came before it﴾ of the divinely revealed Books of Allah, as it is in harmony with them

and confirms what they mentioned and what they foretold, which came to pass as they had been foretold.

﴿and an explanation of that which is decreed for humankind [of rulings and laws]﴾ that is, what is prohibited and what is lawful, religious rulings and decrees, and other things that He has told us about the past.

﴿There is no doubt about it; it is from the Lord of the worlds﴾ that is, there is no doubt about it whatsoever; rather it is certain truth. It has been sent down from the Lord of the worlds Who takes care of all of His creation by His grace.

One of the most significant ways in which He takes care of them is that He has sent down to them this Book which speaks of their religious and worldly interests and contains all noble characteristics and good deeds.

﴿Or do they﴾, namely those who disbelieve in it ﴿say﴾ out of stubbornness and resentment: ﴿He has fabricated it﴾ that is, Muhammad (ﷺ) has fabricated it and attributed it falsely to Allah? ﴿Say﴾ to them (O Muhammad [ﷺ]), obliging them to produce something like it if they can, in which case it may be possible that their claim is true, otherwise it is false:

﴿Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!﴾ That is, call them to help you to produce a soorah like it. But that is impossible; if it were possible, they would have announced their ability to do that and they would have produced something like it.

But because they were not able to do that, it became clear that what they were saying was false and that they had no proof for it. What made them disbelieve in the Qur'an, which contains truth beyond which there is no other, is the fact that they did not understand it. If they had understood it properly, they would have been humble enough to believe in it. But until now there has not come to them that which

Allah promised them of punishment. This disbelief on their part is of the same nature as the disbelief of those who came before them. Hence Allah says: ﴿In like manner did those who came before them reject [the truth]. So see what was the fate of the wrongdoers﴾, which was utter destruction that spared none of them.

So let these people beware of persisting in their disbelief, lest there befall them that which befell the disbelieving and doomed nations.

This indicates that one should be cautious with regard to all matters, and not hasten to accept or reject anything before one fully understands it.

﴿Among them are some who will believe therein﴾ that is, in the Qur'an and what it says

﴿and others who will never believe therein. And your Lord knows best those who spread mischief﴾ – they are the ones who do not believe in Him out of stubbornness, wrongdoing and wickedness; He will requite them for their wickedness with the severest of punishments.

﴿If they reject you﴾ then carry on with your call, and you are not at all accountable for them; each individual is responsible for his own deeds.

﴿then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do﴾. This is like the verse in which Allah (ﷻ) says:

﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...﴾ *(al-Jâthiyah 45: 15)*

﴿وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾ (سورة يونس: ٤٢-٤٤)

10:42. Among them are some who listen to you, but can you make the deaf to hear, if they will not use their minds?

10:43. And among them are some who look at you, but can you guide the blind, if they will not see?

10:44. Verily Allah does not wrong people in the least, but it is people who wrong themselves.

Here Allah (ﷻ) tells us about some of those who disbelieved in the Messenger (ﷺ) and in the message he brought.

﴿Among them are some who listen to you﴾ that is, they listened to the Prophet (ﷺ) when he recited the revelation, not by way of seeking guidance but by way of passing the time, disbelieving and seeking out faults. This kind of listening is not beneficial and will not lead to attaining anything good. No wonder the door of success was shut in their faces and they were deprived of the benefit of listening. Hence Allah says:

﴿but can you make the deaf to hear, if they will not use their minds?﴾ This appears in the form of a question but in fact establishes negation; in other words, it confirms that you cannot make deaf people hear, who cannot hear anything that is said to them, even if you shout out loud, especially if they are also lacking in reason.

If it is impossible to make the deaf hear, who do not understand what is said to them, then it is not possible for you to make these disbelievers hear you in such a way that they may benefit from what they hear.

As for making them hear proof (that will leave them with no excuse), they have indeed heard that which establishes the proof of Allah against them. Thus this important means of gaining knowledge is blocked for them, which is by means of hearing.

Then Allah tells us that another means of learning that is blocked for them is the means of seeing, as He says:

﴿And among them are some who look at you﴾ but their looking at you does not benefit them, and they do not benefit by learning about you. Just as you cannot guide the blind if they will not see, in the same way you cannot guide these people. If their minds, hearing and vision, which are the means of acquiring knowledge and learning facts, are not functioning, then what way do they have of reaching the truth?

The words ﴿And among them are some who look at you...﴾ indicate that looking at the Prophet (ﷺ) and his teachings, character, deeds and message is the greatest evidence of his truthfulness and the soundness of what he brought; that is sufficient for the one who has eyesight, and he needs no further proof.

﴿Verily Allah does not wrong people in the least﴾ so He does not add to their bad deeds or detract from their good deeds

﴿but it is people who wrong themselves﴾: the truth comes to them but they do not accept it, so Allah punishes them after that by placing a seal on their hearts, hearing and vision.

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾﴾ (سورة يونس: ٤٥)

10:45. On the day when He will gather them together, as if they had not remained [in this world] for longer than an hour of a day, they will recognise one another. Lost indeed are those who deny the meeting with Allah, and they are not guided.

Here Allah (ﷻ) tells us of how quickly this world will end, and that when Allah (ﷻ) gathers the people and brings them together on a day concerning which there is no doubt, it will be as if they had only stayed (in this world) for a short while, and as if they had never experienced any joy or misery, and they will recognise one another

as they used to in this world. On that day, those who feared Allah will be the winners, and those who disbelieved in the meeting with Allah will be the losers, for they were not guided to the straight path and the true religion, so they missed out on blessings and will deserve to enter the fire.

﴿وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾﴾ (سورة يونس: ٤٦)

10:46. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us is their return; and, moreover, Allah is witness to all that they do.

That is, do not grieve, O Messenger (ﷺ), for these disbelievers, and do not seek to hasten the punishment for them, for what We have prepared for them of punishment will inevitably befall them, either in this world, so that you will see it with your own eyes and have the satisfaction of seeing it, or in the hereafter, after death, for they will return to Allah and He will inform them of what they used to do, for Allah has kept a record of their deeds but they forgot them, and Allah is witness of all things. This is a stern warning to them, and consolation to the Messenger (ﷺ) whose people stubbornly disbelieved in him.

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا

نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ (سورة يونس: ٤٧-٤٩)

10:47. For every nation there was a Messenger, and when their Messenger came,[11] judgement was passed between them with justice, and they were not wronged.

10:48. They say: When will this promise come to pass, if you speak the truth?

10:49. Say: I have no power either to harm or benefit myself, except as Allah wills. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

﴿For every nation﴾ of the past ﴿there was a Messenger﴾ who called them to affirm the oneness of Allah and follow his religion.

﴿and when their Messenger came﴾ to them, bringing signs, some of them believed and others disbelieved. So Allah will judge between them fairly, by saving the believers and destroying the disbelievers. ﴿and they were not wronged﴾ by being punished before the Messenger was sent and the proof was explained, or by being punished for crimes they did not commit. So let those who disbelieve in you (O Muhammad [ﷺ]) beware of behaving like those doomed nations, lest there befall them what befell those people.

They should not think that the punishment is slow in coming and say: ﴿When will this promise come to pass, if you speak the truth?﴾

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[11] This may refer to:

(i) either this world, when their Messengers came, and some believed in them while others did not; the latter were punished and the former were saved;

(ii) or the hereafter, when the Messengers will come and give testimony concerning their nations on the Day of Resurrection.

This was wrongdoing on their part, when they demanded that of the Prophet (ﷺ), for he had no control over the matter; all he was required to do was to convey the message and explain it to the people.

As for the reckoning and the sending of the punishment upon them, that could only be from Allah (ﷻ), who sends it upon them when the ordained time comes, the time at which it has been decreed, in accordance with His divine wisdom.

When that time comes, they cannot put it back by a single hour or bring it forward. So let the disbelievers beware of seeking to hasten the punishment, for they are seeking to hasten the punishment of Allah which, when it comes, cannot be averted from the evildoers *(cf. 6: 147)*. Hence Allah says:

﴿قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾﴾ (سورة يونس: ٥٠-٥٢)

10:50. Say: What do you think, if His punishment should come upon you by night or by day, what could there be in it that the evildoers would seek to hasten?

10:51. Or when it comes to pass, then will you believe in it? [It will be said:] What, now [do you believe], when before you would [mockingly] seek to hasten it?

10:52. Then it will be said to the wrongdoers: Taste the everlasting punishment; will you be requited for anything other than what you used to earn?

﴿Say: What do you think, if His punishment should come upon you by night﴾ at the time when you are asleep

﴿or by day﴾ at the time when you are heedless
﴿what could there be in it that the evildoers would seek to hasten?﴾ That is, what is good in it that they seek to hasten? Rather what a punishment they seek to bring forward!

﴿Or when it comes to pass, then will you believe in it?﴾ For faith will be of no benefit when the punishment of Allah has come to pass and it will be said to them by way of rebuke at that time when they will claim to believe:
﴿What, now [do you believe]﴾ at the time of hardship and pain?
﴿when before you would [mockingly] seek to hasten it﴾. This is Allah's way of dealing with His slaves: He forgives them if they ask Him for forgiveness before the punishment comes, but once the punishment has come, it is of no benefit to believe then, as Allah (ﷻ) said of Pharaoh, when he was about to drown: ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]﴾ *(10: 90)*.

But it was said to him: ﴿What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?﴾ *(10: 91)*.

And Allah says:

﴿But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ *(Ghâfir 40: 85)*

And here Allah (ﷻ) says:
﴿Or when it comes to pass, then will you believe in it? [It will be said:] What, now﴾ do you claim to believe, ﴿when before you would [mockingly] seek to hasten it?﴾ This is what your hands have wrought and this is what you sought to hasten.

﴿Then it will be said to the wrongdoers﴾ when they are requited for their deeds on the Day of Resurrection: ﴿Taste the everlasting punishment﴾ that is, the punishment that you will suffer for eternity, with no respite, not even for an hour

﴿will you be requited for anything other than what you used to earn?﴾ of disbelief, rejection and sin.

﴿ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾ ﴾ (سورة يونس: ٥٣-٥٦)

10:53. They ask you: Is this true? Say: Yes, by my Lord. It is indeed true, and you can never escape it.

10:54. Verily, if every soul that did wrong possessed all that is on earth, it would offer it in ransom. They will conceal their remorse, when they see the punishment. Judgement will be passed between them with justice, and they will not be wronged.

10:55. Verily to Allah belongs all that is in the heavens and on earth. Verily the promise of Allah is indeed true. Yet most of them do not know.

10:56. It is He Who gives life and causes death, and to Him you shall all return.

Here Allah (ﷻ) says to His Prophet (ﷺ): ﴿They ask you: Is this true?﴾ That is, the disbelievers will ask you by way of stubbornness, not by way of seeking clarification and guidance.

﴿Is this true?﴾ that is, is it true that people will be gathered and resurrected after death for the appointed day, and that they will be requited for their deeds, if they were good they will be rewarded and if they were evil they will be punished?

﴿Say﴾, swearing that it is true and showing clear proof and evidence for it:
﴿Yes, by my Lord. It is indeed true﴾ and there is no doubt or confusion about it.
﴿and you can never escape it﴾. You can never escape Allah, for Allah will inevitably resurrect you. Just as He initiated your creation when you were nothing, similarly He will recreate you so that He may requite you for your deeds.

﴿Verily﴾ when the Day of Resurrection comes, ﴿if every soul that did wrong﴾ by disbelieving and committing sin
﴿possessed all that is on earth﴾ of gold, silver and other wealth, with which to ransom itself from the punishment of Allah,
﴿it would offer it in ransom﴾, but that would not benefit it at all; rather benefit and harm, reward and punishment, will be in accordance with deeds, whether righteous or evil.

﴿They﴾ namely those who did wrong ﴿will conceal their remorse, when they see the punishment﴾. They will regret what they did, but it will be too late.
﴿Judgement will be passed between them with justice﴾ that is, perfect fairness in which there will be no injustice or unfairness in any way whatsoever.

﴿Verily to Allah belongs all that is in the heavens and on earth﴾. They are subject to His religious and universal decrees and He will requite them (on the Day of Resurrection). Hence Allah says:
﴿Verily the promise of Allah is indeed true. Yet most of them do not know﴾ and it is for this reason that they do not prepare to meet Allah; rather they may not believe in Him, even though there is so much definitive proof and textual and rational evidence.

﴿It is He Who gives life and causes death﴾ that is, He is the One Who has control over life and death, and has control over all other things, and He has no partner in that.

﴿and to Him you shall all return﴾ on the Day of Resurrection, and He will requite you for your deeds, both good and bad.

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾﴾ (سورة يونس: ٥٧-٥٨)

10:57. O humankind, there has come to you an admonition from your Lord and a healing for [the ills] in your hearts, a guidance and mercy for the believers.

10:58. Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.

Here Allah (ﷻ) encourages people to focus on this noble Book, by mentioning its beautiful characteristics that are important for them: ﴿O humankind, there has come to you an admonition from your Lord﴾ that is, it exhorts you and warns you against the deeds that incur the wrath of Allah and lead to His punishment; it warns you against them by highlighting their negative consequences and evil outcomes. ﴿and a healing for [the ills] in your hearts﴾. It is this Qur'an, which is a healing for what there is in people's hearts of the diseases of whims and desires, which hinder man from complying with Islamic teachings, and the diseases of doubt which could undermine certain knowledge. It contains exhortation, encouragement and warnings, promises and threats, which all form motives and deterrents in people's hearts.

If one's heart finds, in the Qur'an, motivation to do good and a deterrent against doing evil, and it is shaped by what one grasps of its meanings when reading Qur'an regularly, that would lead one to give precedence to what Allah wants over what one's own *nafs* wants,

and that which pleases Allah would become dearer to the individual than his own whims and desires.

Similarly, what it contains of proof and evidence that Allah has presented in different ways and explained in the most eloquent manner will dispel doubts about the truth; by means of that hearts attain the highest level of certainty.

Once the heart has healed from its sickness and has begun to enjoy sound health, all the other faculties will follow suit, for they become sound if the heart is sound and they become corrupt if the heart is corrupt.

﴿a guidance and mercy for the believers﴾: guidance is knowledge of the truth and acting upon it, and mercy is what one attains of good and reward in this world and the hereafter, for the one who is guided by the Qur'an. Guidance is the most sublime means (of attaining what one wants) and mercy is the most sublime of aims and goals, but the Qur'an will not be a source of guidance and a mercy except for the believers.
If a person attains guidance and mercy is bestowed on him as a result thereof, he will attain happiness, prosperity, gain, success, and joy.

Hence Allah (ﷻ) enjoined the believers to rejoice in that, as He says: ﴿Say: In the grace of Allah﴾ namely the Qur'an, which is the greatest blessing and grace that Allah bestowed upon His slaves
﴿and in His mercy﴾ namely Islam and faith, and worshipping, loving and knowing Allah
﴿in that let them rejoice. That is far better than all they could accumulate﴾ of worldly gains and pleasures.

There can be no comparison between the blessing of faith that leads to happiness in this world and the hereafter, and all that this world contains, for the latter is temporary and will soon vanish.

Rather Allah (ﷻ) instructs us to rejoice in His grace and mercy, because that is something that will result in feeling at ease, energised

and grateful to Allah (ﷻ), and feeling a sense of power and eagerness to pursue knowledge and faith, which will motivate one to seek more of them. This is a praiseworthy kind of joy, in contrast to rejoicing in the desires and pleasures of this world, or rejoicing in falsehood, for that is blameworthy, as Allah (ﷻ) says:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ *(al-Qaṣaṣ 28: 76)*

And Allah (ﷻ) says concerning those who rejoice in what they have of falsehood that is contrary to the message brought by the Messengers:

﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge...﴾ *(Ghâfir 40: 83)*

﴿ قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ ﴾ (سورة يونس: ٥٩-٦٠)

10:59. Say: What do you think about the provision that Allah has sent down to you, of which you then declared some to be forbidden and some to be lawful? Say: Has Allah given you leave to do so, or do you fabricate lies against Allah?

10:60. What do those who fabricate lies against Allah think about the Day of Resurrection? Verily Allah is most gracious to humankind, but most of them are ungrateful.

Here Allah denounces the polytheists who introduced prohibitions of things that Allah had permitted and permitted things that He had forbidden.

﴿Say: What do you think about the provision that Allah has sent down to you﴾ – this refers to different types of permissible animals that Allah had bestowed as provision for them and as a mercy ﴿of which you then declared some to be forbidden and some to be lawful? Say﴾ to them, by way of rebuke for this corrupt action: ﴿Has Allah given you leave to do so, or do you fabricate lies against Allah?﴾ It is well known that Allah did not give them permission; thus it is known that they were lying.

﴿What do those who fabricate lies against Allah think about the Day of Resurrection?﴾ What do they think Allah will do to them by way of punishment? Allah (ﷻ) says:

﴿On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened...﴾ *(az-Zumar 39: 60)*

﴿Verily Allah is most gracious to humankind﴾ and He bestows a great deal of blessing, but most people do not give thanks. Either they do not show gratitude for the blessings or they use them for sinful purposes or they regard some of them as prohibited, and they reject what Allah has bestowed of His favours upon His slaves. Few of them are grateful and acknowledge the blessing, praise Allah for it and use it for the purpose of obeying Him.

This verse is quoted as evidence for the basic principle that all foods are permissible, except those concerning which there is a text stating that they are prohibited, because Allah denounced those who prohibited the provision that He bestowed upon His slaves.

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَٰلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾ ﴾ (سورة يونس: ٦١)

10:61. Whatever business you [O Prophet] may be engaged in, whatever you may recite of Qur'an, and whatever deeds you [O people] may do, We are witness over you when you are engaged therein. Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord, nor is there anything smaller or greater than that, but it is [inscribed] in a clear record.

Here Allah (ﷻ) tells us that He is watching and sees all that people do, when they are moving and when they are resting. This is an implicit call to remember that He is always watching.

﴿Whatever business you [O Prophet] may be engaged in﴾ that is, whatever situation you are in, whether it involves religious or worldly matters

﴿whatever you may recite of Qur'an﴾ that is, whatever you recite of the Qur'an, which Allah revealed to you

﴿and whatever deeds you [O people] may do﴾, small or great

﴿We are witness over you when you are engaged therein﴾ that is, at the time when you start it and when you are still doing it.

So remember that Allah is watching all your deeds, and do them with sincerity, striving hard. And beware of doing what Allah (ﷻ) dislikes, for He is watching you and He knows what you disclose and what you conceal.

﴿Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord﴾ that is, nothing escapes His knowledge, His hearing, His sight or His awareness

﴿nor is there anything smaller or greater than that, but it is [inscribed] in a clear record﴾ that is, His knowledge encompasses it and His pen records it.

Allah often mentions these two aspects of the divine will and decree together: His knowledge that encompasses all things and His recording of everything that happens. This is like the verse in which He says:

﴿Do you not know that Allah knows all that is in the heavens and on earth? Verily, that is [inscribed] in a record; verily that is easy for Allah.﴾ *(al-Ḥajj 22: 70)*

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾﴾ (سورة يونس: ٦٢-٦٤)

10:62. Verily the allies and close friends of Allah will have no fear nor will they grieve;

10:63. Those who believe and guard against evil.

10:64. For them are glad tidings in the life of this world and in the hereafter; there can be no change in the words [promises] of Allah. That is the supreme triumph.

Here Allah (ﷻ) tells us of His close friends and loved ones, and mentions their deeds, characteristics and reward.

﴿Verily the allies and close friends of Allah will have no fear﴾ with regard to the future and what lies ahead of fear and terror (on the Day of Resurrection)
﴿nor will they grieve﴾ over what they have done in the past, because they will have done nothing but righteous deeds. As they will have no fear and will not grieve, it is established that they will be safe and happy, and will have much good, such as no one knows except Allah (ﷻ).

Then He describes them: they are ﴿Those who believe﴾ in Allah and in His angels, His Books, His Messenger, the Last Day, and the divine decree, both good and bad; and they confirm their faith by

fearing Allah and guarding against evil, and by complying with His commands and heeding His prohibitions.

Whoever is a believer and guards against evil, Allah (ﷻ) will be his ally, and ﴿For them are glad tidings in the life of this world and in the hereafter﴾.

Glad tidings in this world means being spoken well of, praised and loved by the believers. It also includes good dreams, and the kindness that Allah shows to him by enabling him to do the best of deeds and acquire the best of characteristics, and by diverting from him bad characteristics.

In the hereafter, the first glad tidings the believers receive are at the time when their souls are taken in death, as Allah (ﷻ) says:

﴿Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.﴾ *(Fussilat 41: 30)*

After that, in the grave they receive the glad tidings of the good pleasure of Allah (ﷻ) and eternal bliss.

Then in the hereafter they will receive the ultimate glad tidings of admission to the gardens of bliss and salvation from the painful punishment.

﴿there can be no change in the words [promises] of Allah﴾; rather whatever Allah promises is true and cannot be changed or altered, because He is truthful in all that He says and no one can go against what He wills and decrees.

﴿That is the supreme triumph﴾ because it includes salvation from everything one fears and attaining everything one seeks and loves. The triumph is limited to that, because there is no triumph except for people of faith and piety.

To sum up: the glad tidings include all the good things and rewards that Allah has connected, in this world and the hereafter, to faith and piety. Hence He spoke in general, not specific, terms.

﴿وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦٥﴾

(سورة يونس: ٦٥)

10:65. Do not let their words grieve you, for all power belongs to Allah. He is the All-Hearing, All-Knowing.

That is, do not let the words of those who disbelieve in you, in which their aim is to impugn you and your religion, grieve you, for their words will be no source of honour for them and they will not harm you at all

﴿for all power belongs to Allah﴾ – He bestows it upon whomever He will and withholds it from whomever He will.

Allah (ﷻ) says:

﴿Whoever seeks honour, then all honour belongs to Allah...﴾ *(Fâtir 35: 10)*

– that is, so let him seek it by obeying Him. That is based on the fact that Allah says after that: ﴿To Him ascend all good words, and He exalts the good deed﴾.

It is well known that you are obeying Allah, and that power and honour will come to you and your followers from Allah:

﴿...In fact, might belongs to Allah, and to His Messenger and to the believers...﴾ *(al-Munâfiqoon 63: 8)*

﴿He is the All-Hearing, All-Knowing﴾ that is, His hearing encompasses all voices, and nothing is hidden from Him.

His knowledge encompasses all things, both apparent and hidden; not even the weight of a speck of dust, on earth or in heaven, escapes Him, nor anything smaller or greater than that.

Allah (ﷻ) hears what you say and what your enemies say about you, and He knows that in detail. So be assured of the knowledge of Allah and His care for you; whoever fears Allah, He will suffice him.

﴿ أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾ ﴾ (سورة يونس: ٦٦-٦٧)

10:66. Verily to Allah belong all those who are in the heavens and on earth. Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.

10:67. He it is Who has made the night for you to rest in, and the day for you to see. Verily in that are signs for people who listen [attentively].

Here Allah (ﷻ) tells us that to Him belong all that is in the heavens and on earth, as He is its sole Creator and Owner, and all creatures are His slaves; He controls them by means of whatever decrees and rulings He will. They are all slaves of Allah, subjugated to Him and under His control, so they do not deserve any kind of worship and they are not partners of Allah in any sense whatsoever. Hence Allah says: ﴿Those who call upon their [so-called] partners besides Allah follow nothing but conjecture﴾ which has nothing to do with truth

﴿and they do nothing but lie﴾ and fabricate about such matters.

If they were telling the truth, that they are partners of Allah, then let them highlight any of their qualities and attributes that would make them deserving of an atom's weight of worship. But they will never be able to do that. Is there any among them who ever created anything or granted any provision, or who owns any created thing or controls the night and the day which Allah ordained for people to earn their living?

﴿He it is Who has made the night for you to rest in﴾ by sleeping and reposing, because of the darkness that covers the face of the earth; if it remained light, they would not be able to settle and relax.

And Allah has created ﴿the day for you to see﴾ that is, He has made it light so that people can see and go about earning their living and taking care of their religious and worldly interests.

﴿Verily in that are signs for people who listen [attentively]﴾ to the revelations of Allah, listening by way of seeking to understand, accept and be guided, not listening by way of stubbornness and rejection. In that are signs for people who listen attentively and take it as evidence that Allah alone is deserving of worship and He is the true God, and that the so-called divinity of anything besides Him is false, and He is the Most Kind, the Most Merciful, the All-Knowing, the Most Wise.

﴿ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ ﴾ (سورة يونس: ٦٨-٧٠)

10:68. They say: Allah has begotten a son. Glory be to Him! He is the Self-Sufficient; to Him belongs all that is in the heavens and on the earth. You have no proof for that. Would you attribute to Allah something of which you have no knowledge?

10:69. Say: Verily those who fabricate lies against Allah will never prosper.

10:70. A little enjoyment in this world [will be theirs], then to Us they will return, then We will make them taste severe punishment because they disbelieved.

Here Allah tells us of the lies of the polytheists about the Lord of the worlds:

﴿They say: Allah has begotten a son﴾. Then Allah declares Himself to be above that, as He says:

﴿Glory be to Him!﴾ That is, He is declaring Himself to be far above what the wrongdoers say of attributing imperfection to Him. Then He states why they are wrong, based on the following proof:

Firstly, He says: ﴿He is the Self-Sufficient﴾ that is, He is the only One Who is Self-Sufficient in all ways. He is the completely Self-Sufficient Who is independent in all aspects. As He is self-sufficient and independent in all aspects, for what reason would He beget a son? Is it because He needs a son? This is contrary to His self-sufficiency, for no one begets a son unless there is something lacking in his self-sufficiency.

Secondly, He says: ﴿to Him belongs all that is in the heavens and on the earth﴾. This is a comprehensive phrase that is general in meaning and does not exclude any being that exists among the inhabitants of the heavens and the earth; all of them are created beings and slaves (of Allah).

It is well known that this general description rules out the notion of Him having a son among them, for a son is of the same nature as his father, so a so-called 'son of God' could not be created or a slave. Therefore the fact that Allah owns everything in the heavens and on earth rules out the concept of His having a son.

Thirdly, He says: ﴿You have no proof for that﴾ that is, do you have any evidence or proof to confirm that Allah has a son? If they had any evidence, they would have produced it as He challenged them to do, but they were unable to establish any such proof. Thus it is known that what they say is false and that they were speaking without knowledge. Hence Allah says: ﴿Would you attribute to Allah something of which you have no knowledge?﴾ For this is the gravest of prohibited acts.

﴿Say: Verily those who fabricate lies against Allah will never prosper﴾ that is, they will never reach their goal or attain what they seek. Rather they will enjoy their disbelief and lies in this world for a little while, then they will return to Allah, and He will make them taste severe punishment because they disbelieved.

﴿...It is not Allah Who has wronged them, but they wronged themselves.﴾ *(Âl 'Imrân 3: 117)*

﴿۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾﴾ (سورة يونس: ٧١-٧٣)

10:71. Recount to them the story of Nooḥ, when he said to his people: O my people, if my presence among you and my reminding you of the signs of Allah have become too much for you to bear, then in Allah I have put my trust, so decide on your course of action, you and your [so-called] partners, leaving no room for uncertainty, then carry out your decision concerning me, and give me no respite.

10:72. But if you turn away, I have not asked you for any recompense; my reward is with Allah alone, and I am commanded to be one of those who submit to Allah [in Islam].

10:73. But they rejected him; We saved him and those who were with him, in the ark, and made them [their] successors; and We drowned those who rejected Our signs. So see what was the fate of those who had been forewarned [but did not pay heed].

Here Allah (ﷻ) says to His Prophet (ﷺ): Recount to your people ﴿the story of Nooh﴾ and his call to his people. He called them to Allah for a long time, and he stayed among them for a thousand years less fifty, but his call only increased them in transgression. They got tired of him and could no longer put up with him, but he never slackened and was never heedless in calling them. He said to them:

﴿O my people, if my presence among you and my reminding you of the signs of Allah﴾ that is, if my staying with you and reminding you of that which will benefit you

﴿of the signs of Allah﴾ that is, clear and obvious proof; if that is too much for you and you find it burdensome, and you want to cause me harm or reject the truth,

﴿then in Allah I have put my trust﴾ that is, I rely upon Allah to ward off any harm intended to me and to the message to which I call people. This trust is my battalion and my weapon, so bring whatever you can of all kinds of manpower and weaponry.

﴿so decide on your course of action﴾ all of you together, so that none of you will stay behind and you will not spare any effort

﴿you and your [so-called] partners﴾ that is, bring your so-called partners whom you worship and take as allies instead of Allah, the Lord of the worlds

﴿leaving no room for uncertainty﴾ that is, do not be confused about it and do not conceal it; rather do it openly.

﴿then carry out your decision concerning me﴾ that is, carry out against me whatever punishment and harm you are able to

﴿and give me no respite﴾ that is, do not delay it for even an hour.

This is definitive proof and a great sign of the soundness of his message, and confirmation thereof. For he was alone, with no clan to protect him and no troops to turn to. But he initiated the argument with his people by declaring their beliefs to be foolish and their religion to be corrupt, and by criticising their gods. Hence they bore grudges and enmity towards him that were greater than lofty mountains, and

they were people of power and aggression. But he said to them: Get together, you and your so-called partners, and whoever else you can, and prepare all that you can of plots, then carry out those plots against me if you can. But they were not able to do any of that.

Thus it was known that he was indeed truthful and they were lying with regard to their claims. Hence he said:
﴿But if you turn away﴾ from that to which I am calling you, there is no reason for you to turn away, because it has become clear to you that you are not turning away from falsehood to truth; rather you are turning away from truth for which all proof has been established, to falsehood which has been proven to be false.

Moreover, ﴿I have not asked you for any recompense﴾ for my call or for your accepting the call. You say: This man has come to us to take our wealth, and you refuse because of that, but ﴿my reward is with Allah﴾ that is, I do not seek reward or recompense from anyone except Him.
﴿and﴾ moreover I did not enjoin you to do something then fail to do it myself; rather ﴿I am commanded to be one of those who submit to Allah [in Islam]﴾ so I am the first one to do that which I enjoined you to do.

﴿But they rejected him﴾ after he had called them night and day, in private and in public. His call only increased them in aversion
﴿We saved him and those who were with him, in the ark﴾ which We commanded him to build under Our supervision *(cf. 11: 37)*, and We said to him, when water gushed up out of the earth:

﴿...Take on board a pair from every species, and your family, except those against whom the sentence has already been passed, and those who believe...﴾ *(Hood 11: 40)*

And he did that.

Then Allah commanded the sky to send down water in torrents, and caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed *(cf. 54: 12)*.

﴿We carried him on a [vessel] made of planks and nails.﴾ *(al-Qamar 54: 13)*

– that sailed under Our watchful eye.

﴿and made them [their] successors﴾ in the earth, after the destruction of the disbelievers.

Then Allah blessed his offspring and made his offspring the ones who survived, and He caused them to spread throughout the earth

﴿and We drowned those who rejected Our signs﴾ after they had become clear and proof had been established.

﴿So see what was the fate of those who had been forewarned [but did not pay heed]﴾. That fate was destruction and humiliation, and ongoing curses directed against them by every generation that came after them. You do not hear anyone speak of them but he blames them and criticises them.

So let these disbelievers beware lest there befall them what befell these disbelieving people of destruction, humiliation and punishment.

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾﴾ (سورة يونس: ٧٤)

10:74. Then after him, We sent Messengers to their [own] peoples; they came to them with clear signs, but they would not believe what they had already rejected beforehand. Thus do We seal up the hearts of the transgressors.

﴿Then after him﴾ that is, after Nooḥ (ﷺ)

﴿We sent Messengers to their [own] peoples﴾ that is, their disbelieving peoples, to call them to guidance and warn them against that which might lead to their doom.

﴿they came to them with clear signs﴾ that is, each Prophet was supported in his call with signs that pointed to the soundness of the message he brought.

﴿but they would not believe what they had already rejected beforehand﴾ that is, Allah (ﷻ) punished them when the Messenger came to them but they hastened to disbelieve in him. So Allah put a seal on their hearts and prevented them from believing after they could have believed, as Allah (ﷻ) says elsewhere:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ *(al-An'âm 6: 110)*

Hence Allah says here: ﴿Thus do We seal up the hearts of the transgressors﴾ that is, We put a seal on them, so no good will enter them. Allah did not wrong them; rather they wronged themselves by rejecting the truth when it came to them and because of their initial rejection.

﴿ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا ۖ وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ ۖ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾﴾ (سورة يونس: ٧٥-٧٨)

10:75. Then after them We sent Moosâ and Hâroon with Our signs to Pharaoh and his chiefs, but they showed arrogance and were wicked people.

10:76. So when the truth came to them from Us, they said: This is obviously nothing but magic!

10:77. Moosâ said: Do you speak thus of the truth after it has come to you? Can this be magic? Those who practise magic will never prosper.

10:78. They said: Have you come to us to turn us away from what we found our forefathers following, so that you two may reign supreme in the land? We will never believe in you!

﴿Then after them﴾ that is, after these Messengers whom Allah sent to the disbelieving and doomed people,
﴿We sent Moosâ﴾ ibn 'Imrân, the one to whom the Most Gracious spoke directly, one of the Messengers of strong will and one of the great leaders whose example is followed, to whom great and comprehensive laws were revealed.

﴿and﴾ We sent with him his brother ﴿Hâroon﴾, as an adviser. We sent them ﴿with Our signs﴾ that pointed to the truth of their message, namely the oneness of Allah and the prohibition on worshipping anything other than Allah (ﷻ)
﴿to Pharaoh and his chiefs﴾ that is, the leaders and senior figures of his state, because their common folk followed the leaders.
﴿but they showed arrogance﴾ towards the signs, wrongfully and out of conceit, after they became certain of them.
﴿and were wicked people﴾ that is, their defining characteristics were wickedness and disbelief.

﴿So when the truth came to them from Us﴾ which was the greatest kind of truth, as it came from Allah to Whose greatness all of creation is subjugated, and He is the Lord of the worlds Who bestows blessings on all of His creation.

When the truth came to them from Allah at the hand of Moosâ, they rejected it and did not accept it, and ﴿they said: This is obviously nothing but magic!﴾. They did not stop at turning away from it or rejecting it; rather they regarded it as the worst type of falsehood,

namely magic which in essence is a kind of deceit or illusion. Indeed they regarded it as obvious magic when in fact it was clearly the truth.

Hence ﴿Moosâ said﴾ to them, rebuking them for their rejection of the truth which no one rejects except the most wicked of people: ﴿Do you speak thus of the truth after it has come to you?﴾ That is, do you say that it is obviously magic?
﴿Can this be magic?﴾ That is, examine it and what it contains, for once you do that you will become certain that it is the truth.
﴿Those who practise magic will never prosper﴾ either in this world or in the hereafter. Wait and see for whom the good end will be and who will prosper, and at whose hands success will be achieved. They came to know after that, and it became clear to everyone, that Moosâ (ﷺ) was the one who prospered and attained victory in this world and the hereafter.

﴿They said﴾ to Moosâ, rejecting what he said and citing a flimsy argument:
﴿Have you come to us to turn us away from what we found our forefathers following﴾ that is, have you come to us to divert us from what we found our forefathers following of polytheism and worshipping something other than Allah, and to tell us that we should worship Allah alone with no partner or associate? Thus they regarded the beliefs of their misguided forefathers as proof, and rejected thereby the truth that Moosâ (ﷺ) had brought to them.
﴿so that you two may reign supreme in the land﴾ that is, have you come so that you may be the leaders and expel us from our land? This was a word of deceit on their part, and an effort to deceive their ignorant folk and incite the common folk against Moosâ, and to make them not believe in him.

But this is not an argument or proof. Anyone who knows how things really are and has deep insight knows that an argument cannot be warded off except by means of proof and evidence.

If a person brings truth and his message is countered with such flimsy arguments, this indicates that the one who presents this argument is unable to refute what his opponent stated. If he had sound proof and a sound argument, he would state it and would not resort to saying "your intention is..., your aim is...", regardless of whether his accusation is correct or not. However, anyone who knew Moosâ and was aware of the message to which he called people would realise that he had no aim of achieving supremacy in the land. Rather his aim, and that of his fellow Messengers, was to guide people and show them that which would benefit them.

But the fact of the matter was as they said: ﴿We will never believe in you﴾ that is, out of arrogance and stubbornness, not because the message that Moosâ and Hâroon brought was false, or because they had any doubts about it, or for any other similar reason. It was only wrongdoing, enmity and a desire to reign supreme, which is what they accused Moosâ and Hâroon of.

﴿وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾﴾

(سورة يونس: ٧٩-٨٢)

10:79. Pharaoh said: Bring to me all the learned magicians.

10:80. When the magicians came, Moosâ said to them: Throw whatever you wish to throw.

10:81. When they had thrown, Moosâ said: What you have brought is magic; Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive.

10:82. Allah vindicates the truth by His words, even though the evildoers hate it.

﴿Pharaoh said﴾, in defiance of the truth that Moosâ had brought, and trying to mislead his chiefs and his people:
﴿Bring to me all the learned magicians﴾ that is, those who are skilled in magic.

So he sent someone to the cities of Egypt to bring him all kinds of magicians, who knew various types and levels of magic.

﴿When the magicians came﴾ to compete with Moosâ
﴿Moosâ said to them: Throw whatever you wish to throw﴾, I will not specify what you should do. That was because he was certain of victory and was not worried about them or what they had brought.

﴿When they had thrown﴾ their ropes and sticks, they became like moving snakes.
﴿Moosâ said: What you have brought is magic﴾ that is, this is real and great magic, but despite its greatness, ﴿Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive﴾, for they intend thereby to support falsehood against truth, and what mischief can be greater than that?

This applies to any mischief-maker who does and plans anything. His deeds will come to naught and fail. Even if what he does may meet with some measure of success at some time, ultimately it will diminish and be destroyed.
As for those who do good, seeking thereby the Countenance of Allah (ﷻ) and they do beneficial deeds that are enjoined, Allah will guide them and refine their deeds, and cause them (their reward) to grow and develop. So Moosâ threw down his staff, and it swallowed up everything that they had wrought. Thus their magic failed and their falsehood diminished.

﴿Allah vindicates the truth by His words, even though the evildoers hate it﴾. So the magicians fell down in prostration when the truth

became clear to them. Pharaoh threatened to crucify them and cut off their hands and feet, but they paid no attention to that and remained steadfast in their faith.

As for Pharaoh and his chiefs, and their followers, none of them believed; rather they continued to wander blindly in their misguidance. Hence Allah says:

﴿ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ ﴾ (سورة يونس: ٨٣)

10:83. But no one believed in Moosâ except some of the youth among his people, despite their fear that Pharaoh and his chiefs might persecute them. Indeed Pharaoh was high-handed in the land and was one who transgressed all bounds.

﴿But no one believed in Moosâ except some of the youth among his people﴾ that is, some of the young people of the Israelites who remained steadfast in the face of fear, because faith had become firmly rooted in their hearts.

﴿despite their fear that Pharaoh and his chiefs might persecute them﴾ and try to make them give up their religion.
﴿Indeed Pharaoh was high-handed in the land﴾ that is, he had the upper hand, so no wonder they feared his persecution and harm.
﴿and﴾, in particular, he ﴿was one who transgressed all bounds﴾ that is, he overstepped the limit in transgression and enmity.

The wisdom – and Allah knows best – behind the fact that no one believed in Moosâ except some of the youth of his people was that the youth are more accepting of the truth and are quicker to follow it, unlike their elders who grew up with disbelief. Because of what

remains in their hearts of false beliefs, the latter are further from the truth than others.

﴿ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾ ﴾ (سورة يونس: ٨٤-٨٦)

10:84. Moosâ said: O my people, if you [truly] believe in Allah, then in Him put your trust, if you have [indeed] submitted to Him [in Islam].

10:85. They said: In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people.

10:86. And deliver us by your mercy from the disbelieving people.

﴿Moosâ said﴾, advising his people to be patient and reminding them of what they could do to help themselves attain that
﴿if you [truly] believe in Allah﴾ then act in a manner that is expected of believers.
﴿then in Him put your trust, if you have [indeed] submitted to Him [in Islam]﴾ that is, depend on Him, turn to Him and seek His help.

﴿They said﴾, complying with that
﴿In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people﴾ that is, do not give them power over us so that they force us to drift away from faith and say: If they were following truth, they would not have been defeated.

﴿And deliver us by your mercy from the disbelieving people﴾ so that we will be safe from their evil and we may adhere to our religion in such a way that we will be able to practise its teachings openly, without anyone objecting or opposing us.

﴿ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ﴾ (سورة يونس: ٨٧-٨٩)

10:87. We inspired Moosâ and his brother: Provide houses of worship for your people in Egypt, and make your houses of worship face towards the qibla; establish regular prayer; and give glad tidings to the believers.

10:88. Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour and wealth in the life of this world so that, our Lord, they may lead people astray from Your path. Our Lord, destroy their wealth and harden their hearts, so that they will not believe until they see the painful punishment.

10:89. Allah said: Your prayer is accepted. So continue, then, both of you, steadfastly on the straight path, and do not follow the path of those who have no knowledge.

﴿We inspired Moosâ and his brother﴾ when the persecution of Pharaoh and his people against the Israelites grew intense and they were very keen to make them give up their religion

﴿Provide houses of worship for your people in Egypt﴾ that is, tell them to make houses for themselves where they will be able to hide

﴿and make your houses of worship face towards the qibla﴾ that is, make them places in which you can pray, because you cannot establish prayer in regular places of assembly or public places;

﴿establish regular prayer﴾ for this will help you in all your affairs

﴿and give glad tidings to the believers﴾ of help and support, and the victory of their religion, for verily with hardship comes ease, verily with hardship comes ease. When things become too hard, Allah grants relief. When Moosâ saw how hard-hearted Pharaoh and his chiefs were, and how they turned away from the truth, he prayed against them and Hâroon said *âmeen* to his supplication.

﴿Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour﴾ with which they adorn themselves with all kinds of jewellery, garments, fancy houses, fine mounts and servants ﴿and wealth﴾ in abundance ﴿in the life of this world so that, our Lord, they may lead people astray from Your path﴾ that is, they only use their wealth to mislead people from Your path, so they have gone astray and they lead others astray. ﴿Our Lord, destroy their wealth﴾ that is, take it away from them, either by ruining it or by turning it into stones that are of no use ﴿and harden their hearts, so that they will not believe until they see the painful punishment﴾.

He said that out of anger towards them, because they had transgressed the sacred limits of Allah, spread mischief among the slaves of Allah, and barred people from His way. Because of his perfect knowledge of his Lord, he knew that Allah would punish them for what they had done by closing the door of faith to them.

﴿Allah said: Your prayer is accepted﴾. The word translated here as "your" appears in the dual form in Arabic, which indicates that Moosâ was offering supplication and Hâroon was saying âmeen to his words, and that the one who says âmeen has a share in the supplication with the one who is offering that supplication.

﴿So continue, then, both of you, steadfastly on the straight path﴾ that is, remain steadfast in following your religion and continue with your call

﴿and do not follow the path of those who have no knowledge﴾ that is, do not follow the path of the ignorant and misguided who have deviated from the straight path and follow paths that lead to hell.

Allah instructed Moosâ to depart with the Children of Israel by night, and told him that they would be pursued. Pharaoh sent heralds to the cities to gather troops and said: ﴿These﴾ namely Moosâ and the Children of Israel:

﴿...are but a small band, and they have enraged us, but we are all well-prepared.﴾ *(ash-Shu'arâ' 26: 54-56)*

So Pharaoh gathered his troops from near and far, and pursued them with his army in a spirit of hatred and enmity. In other words, they set out to transgress against Moosâ and his people and to spread evil in the land. When transgression reaches such an extent and sin becomes so deeply rooted, then expect the punishment.

﴿ وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ ٩٠ ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ مِنَ ٱلۡمُفۡسِدِينَ ٩١ فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ ٩٢ ﴾ (سورة يونس: ٩٠-٩٢)

10:90. We took the Children of Israel across the sea, and Pharaoh and his troops pursued them in transgression and enmity and caught up with them, until, when he was about to drown, he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam].

10:91. [It was said to him:] What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?

10:92. So today We will save only your body, so that you may be a sign for those who come after you. But indeed many people are heedless of Our signs.

﴿We took the Children of Israel across the sea﴾ Allah revealed to Moosâ, when he reached the sea, that he should strike the sea with his staff. So he struck it, and twelve paths opened up, which the Children of Israel followed, and Pharaoh and his troops drove into the sea in pursuit.

When Moosâ and his people had all come out of the sea, and Pharaoh and his troops were in the middle of it, Allah commanded the sea to close in on Pharaoh and his troops, and they all drowned in the sea as the Israelites were looking on.

When Pharaoh was about to drown and was certain that he would perish, ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe﴾, Who is Allah, the True God, besides Whom there is no other god.
﴿I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to the religion of Allah and to the message that Moosâ brought.

Then Allah explains that this faith in this situation was of no avail to him:
﴿[It was said to him:] What, now﴾ do you believe and affirm the Messenger of Allah?
﴿when before this you were disobedient﴾ and audaciously committed sins, disbelieved and lied
﴿and were one of the mischief-makers?﴾ Believing now will not benefit you. This is the way of Allah: once the disbelievers reached the point at which they have no choice but to believe, belief will not benefit them because their belief is based on what they see with their own eyes, like the belief of one who is resurrected. The only belief or faith that is of benefit is faith in the unseen.

﴿So today We will save only your body, so that you may be a sign for those who come after you﴾. The commentators said that because the Children of Israel were so terrified of Pharaoh, it was as if they could not believe that he had drowned, and they doubted that it had happened. So Allah commanded the sea to cast up his body onto a hill, so that it might be a lesson and a sign to them.

﴿But indeed many people are heedless of Our signs﴾. Hence they may come across signs repeatedly, but they do not benefit from them because they have no interest in them.

In contrast, the one who is alert and focused sees of the signs of Allah that which is the greatest evidence of the soundness of what the Messengers told us.

﴿وَلَقَدْ بَوَّأْنَا بَنِيٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾﴾ (سورة يونس: ٩٣)

10:93. We caused the Children of Israel to settle in a goodly land and We provided good things for their sustenance, and they did not differ until after knowledge had come to them. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

﴿We caused the Children of Israel to settle in a goodly land﴾ that is, Allah caused them to settle in the houses of the people of Pharaoh, and caused them to inherit their land and territory.

﴿and We provided good things for their sustenance﴾ that is, We provided them with food, drink and other things

﴿and they did not differ﴾ concerning the truth

﴿until after knowledge had come to them﴾ that required them to unite and be in harmony. But they transgressed against one another

and many of them developed desires and ulterior motives that were contrary to the truth. So dissent arose among them to a large degree.

﴿Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ﴾ by His just ruling that stems from His perfect knowledge and all-encompassing might. This is the problem that the followers of the true religion are faced with: if the Shaytân fails to make them obey him by abandoning religion completely, he strives to stir up troubles among them and create enmity and resentment among them, so that there arise differences between them that lead to them labelling one another as misguided and developing grudges against one another, which will delight Iblees.

Otherwise, as their Lord is one, their Messenger is one, their religion is one, and their public interests are the same, why would they differ in such a way that divides them, weakens them, dissolves the bonds between them and thus is detrimental to their religious and worldly interests, and this detracts from their religious commitment?

We ask You, O Allah, to show kindness to Your believing slaves and to unite them, bridge the gaps between them, and bring them all together, near and far, O Possessor of majesty and honour.

﴿فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَـٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَـٰسِرِينَ ﴿٩٥﴾﴾ (سورة يونس: ٩٤-٩٥)

10:94. If you [O Muhammad] are in doubt concerning that which We have revealed to you, then ask those who read the scriptures [revealed] before your time. The truth has indeed come to you from your Lord, so do not be among those who doubt.

10:95. Never be among those who reject the signs of Allah, for then you would be among the losers.

Here Allah says to His Prophet Muhammad (ﷺ): ﴿If you [O Muhammad] are in doubt concerning that which We have revealed to you﴾, as to whether it is sound or not,
﴿then ask those who read the scriptures [revealed] before your time﴾ that is, ask the fair-minded People of the Book and the well-versed scholars, for they will confirm to you the soundness of what you were told (of the Qur'an), and they will confirm that it is in harmony with what they have.

If it is asked: many – if not most – of the People of the Book, namely the Jews and Christians, stubbornly disbelieved in the Messenger of Allah (ﷺ) and rejected his call, but Allah (ﷻ) instructed His Messenger (ﷺ) to quote them and described their testimony as proof for the message he brought and evidence that it is true; how can that be?

This may be answered by noting the following points:

- If testimony is attributed to a particular group, school of thought, country, and the like, it is only referring to the testimony of those among them who are just and truthful. As for others, even if they are more numerous, they are to be overlooked, because testimony should be based on justice and honesty, and that was fulfilled when many of their rabbis and scholars believed, such as 'Abdullâh ibn Salâm and his companions, and many of those who became Muslim at the time of the Prophet (ﷺ), his successors (the caliphs) and after that.
- The testimony of the People of the Book in favour of the Messenger (ﷺ) was based on their Book, the Torah, which they claim to follow. If there is in the Torah that which is in harmony with the Qur'an, and confirms it and attests to its soundness, even if they all, from the first of them to the last,

agree to deny that, it cannot undermine the message that the Messenger (ﷺ) brought.

- Allah (ﷻ) instructed His Messenger (ﷺ) to seek the testimony of the People of the Book to the soundness of the message he brought, and he did that openly, announcing it before the people. It is well known that many of them were the keenest of people to prove false the call of the Messenger Muhammad (ﷺ). If they had possessed anything that could refute what Allah mentions, they would have proclaimed it openly and explained it clearly. As nothing of the sort happened, the fact that those who were hostile could not refute it and those who responded affirmed it offers the strongest evidence for the soundness and truthfulness of this Qur'an.
- Most of the People of the Book did not refute the call of the Messenger (ﷺ); rather most of them responded and submitted willingly. The Messenger (ﷺ) was sent at a time when most of the people on earth followed the religion of the People of the Book, and it was not long before most of the people of greater Syria, Egypt, Iraq and neighbouring regions became followers of Islam, in a region that was the heartland of the religions of the People of the Book, and none were left except people in positions of leadership who preferred that status to the truth, and those who followed them of the ignorant masses, as well as those who were Christian in name only, such as the Europeans who in reality do not believe in the hereafter and have nothing to do with any divinely-revealed religion; rather they claim to follow the religion of Christ for political reasons and as a means of camouflaging their falsehood, as anyone who mixes with them will clearly realise.

﴿The truth﴾ concerning which there can be no doubt whatsoever; hence Allah says: ﴿has indeed come to you from your Lord, so do

not be among those who doubt﴾. This is like the verse in which Allah (ﷻ) says:

﴿This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it...﴾ *(al-A'râf 7: 2)*

﴿Never be among those who reject the signs of Allah, for then you would be among the losers﴾. In this verse Allah (ﷻ) forbids two things: doubt concerning this Qur'an and being confused about it.

Even more serious than that is denying it, when it is the clear revelations of Allah that cannot be denied at all. Allah describes the result of that as loss, which means not benefiting at all, by missing out on reward in this world and the hereafter, and incurring punishment in this world and the hereafter. Prohibition of a thing is implicitly enjoining its opposite, so it is a command to believe completely in the Qur'an, be content with it, learn it and put it into practice.

By doing that, a person will become one of the winners who will attain the most sublime of goals, the best of aims and the highest of achievements, and will avoid loss.

﴿إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾﴾ (سورة يونس: ٩٦-٩٧)

10:96. Verily those against whom the decree of your Lord is fulfilled will not believe,

10:97. Even if every sign were to come to them, until they see [for themselves] the painful punishment.

﴿Verily those against whom the decree of your Lord is fulfilled﴾ that is, they are among those who are misguided and doomed to hell; they will inevitably meet the fate that Allah has decreed. They will

not believe even if every sign comes to them; the signs will only increase them in transgression and misguidance. But Allah does not wrong them; rather they wrong themselves by rejecting the truth when it first comes to them. So Allah punishes them by placing a seal on their hearts, hearing and sight, so that they will not believe until they see the painful punishment which they were promised.

At that point they will realise with certainty that what they were following is misguidance and that what the Messengers brought to them was the truth. But that will be at a time when faith will be of no avail to them. On that day excuses will not benefit those who did wrong, and no excuse will be accepted from them. The revelations only benefit the one who has a (sound) heart and who listens with an attentive mind.

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾ (سورة يونس: ٩٨)

10:98. There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.

﴿There was no city﴾ among the cities of the disbelievers ﴿that believed﴾ once they saw the punishment ﴿and benefitted from its faith﴾ that is, not one of them benefitted from believing once they had seen the punishment. This is like what Allah (ﷻ) tells us about Pharaoh, when he said: ﴿I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]. [It was said to him:] What, now [do you believe],

when before this you were disobedient, and were one of the mischief-makers?﴾ *(10: 90-91)*.

And it is like the verses in which Allah (ﷻ) says:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ *(Ghâfir 40: 84-85)*

﴿Until, when death comes to one of them, he says: My Lord, send me back, so that I may do the righteous deeds that I have failed to do...﴾ *(al-Mu'minoon 23: 99-100)*

The wisdom behind it is obvious: believing under compulsion does not constitute real faith, and if the punishment which compelled him to believe was averted, he would go back to disbelief.

﴿except the people of Yoonus. When they believed﴾ after they saw the punishment

﴿We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while﴾ but this was an exception from the general ruling, and there must have been some wisdom behind that which was known to the Knower of the unseen and the seen, but has not reached us, and we cannot understand it.

Allah (ﷻ) says elsewhere:

﴿Verily, Yoonus was one of the Messengers. ...We sent him as a Messenger to a hundred thousand people or more, and they believed, so We allowed them to enjoy life for a while.﴾ *(as-Saffât 37: 139, 147-8)*

Perhaps the reason for that is that if the others who were destroyed had been given a second chance, they would have gone back to that which they were forbidden to do. As for the people of Yoonus, Allah knew that their faith would continue, and indeed they remained steadfast. And Allah knows best.

﴿وَلَوْ شَآءَ رَبُّكَ لَآمَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾﴾ (سورة يونس: ٩٩-١٠٠)

10:99. Had your Lord so willed, all those who are on earth would surely have believed, all of them together. Would you then compel people to become believers?

10:100. It is not [possible] for any soul to believe, except by Allah's leave, and He will cause to disbelieve those who will not understand.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Had your Lord so willed, all those who are on earth would surely have believed, all of them together﴾ as He could have inspired them to believe and instilled piety in their hearts, for He is able to do that. But His wisdom dictated that some of them should be believers and some of them should be disbelievers.

﴿Would you then compel people to become believers?﴾ That is, you cannot do that and it is not within your power; no one but Allah has the power to do such a thing.

﴿It is not [possible] for any soul to believe, except by Allah's leave﴾ that is, by His will and permission. Whoever is qualified for that, faith will take root in his heart and Allah will enable him and guide him to believe,

﴿and He will cause to disbelieve﴾ that is, He will leave to go astray ﴿those who will not understand﴾ the commands and prohibitions of Allah, and they do not care about His advice and exhortations.

﴿ قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾ ﴾ (سورة يونس: ١٠١-١٠٣)

10:101. Say: Look at what is in the heavens and on earth. But neither signs nor warnings are of any avail to people who will not believe.

10:102. What do they expect but a punishment like that which befell those who came before them? Say: Wait then; I too am waiting.

10:103. Then [in the end] We deliver Our Messengers and those who believe. Thus it is incumbent upon Us to save the believers.

Here Allah (ﷻ) calls His slaves to look at what is in the heavens and on earth. What is meant by that is that they should reflect, ponder and contemplate what is in them and what they contain, and think deeply about it, for in that there are signs for people who believe and lessons for people who are certain; these things indicate that Allah alone is deserving of worship and praise, Possessor of majesty and honour, and the greatest names and attributes.

﴿But neither signs nor warnings are of any avail to people who will not believe﴾ for they do not benefit from the signs because they stubbornly turn away.

﴿What do they expect but a punishment like that which befell those who came before them?﴾ That is, do these people who disbelieve in the signs of Allah expect anything after those signs have become clear ﴿but a punishment like that which befell those who came before them﴾ namely destruction and punishment, for they have done the same as those people did, and the laws of Allah are applicable to earlier and later generations alike.

﴿Say: Wait then; I too am waiting﴾ for you will come to know who will have the good end and salvation in this world and the hereafter; that is only for the Messengers and their followers.

Hence Allah says: ﴿Then [in the end] We deliver Our Messengers and those who believe﴾ from the hardships and troubles of this world and the hereafter.

﴿Thus it is incumbent upon Us﴾ and We have made it binding upon Us ﴿to save the believers﴾. This comes under the heading of His defending the believers, for Allah defends those who believe. So according to a person's level of faith he will be protected from troubles.

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ ﴾ (سورة يونس: ١٠٤-١٠٦)

10:104. Say [O Muhammad]: O people, if you are in doubt concerning my religion, I do not worship those whom you worship besides Allah. Rather I worship Allah, Who takes your souls [at death], and I am commanded to be among the believers,

10:105. And [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism, and never to be among those who ascribe partners to Allah.

10:106. Do not call upon any besides Allah that can neither benefit you nor harm you, for if you do so, you will surely be among the wrongdoers.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), the leader of the Messengers, the imam of those who fear Allah and the best of those who have certain faith:

﴿Say [O Muhammad]: O people, if you are in doubt concerning my religion﴾ that is, if you are uncertain about it, I have no doubt about it; rather I have certain knowledge that it is the truth and that what you call upon besides Allah is false; and I have clear evidence and proof for that. Hence he said: ﴿I do not worship those whom you worship besides Allah﴾ such as rivals, idols and others, because they do not create anything, they do not grant provision and they have no control over anything at all. Rather they are created and subjected to Allah's will, and there is nothing in them to justify worshipping them.

﴿Rather I worship Allah, Who takes your souls [at death]﴾ that is, He is Allah Who created you; it is He Who causes you to die, then He will resurrect you so that He may requite you for your deeds. He is the One Who deserves to be worshipped, and you should pray to Him, humble yourselves before Him and prostrate to Him.

﴿and I am commanded to be among the believers, and [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism﴾ that is, make your deeds, both outward and inward, sincerely for Allah alone, and establish all the teachings of Islam, turning to Allah alone and turning away from everything other than Him

﴿and never to be among those who ascribe partners to Allah﴾ that is, do not be like them and do not be with them.

﴿Do not call upon any besides Allah that can neither benefit you nor harm you﴾. This is a description of every created being: it can neither benefit nor harm; rather the only One Who can bring benefit or cause harm is Allah, may He be exalted.

﴿for if you do so﴾ by calling upon anything other than Allah that can neither benefit you nor harm you

﴿you will surely be among the wrongdoers﴾ who will harm themselves by bringing doom upon themselves. This wrongdoing is the ascription of partners to Allah, as He says:

﴿...associating others in worship with Him is indeed grievous wrongdoing.﴾ *(Luqmân 31: 13)*

He was the best of creation, but if he had called upon anyone alongside Allah, he would have been among the wrongdoers who ascribed partners to Allah, so how about people other than him?

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾﴾ (سورة يونس: ١٠٧)

10:107. If Allah afflicts you with harm, none can remove it but He; if He wills some good for you, none can avert His bounty, which He bestows upon whomever He will among His slaves. And He is the Oft-Forgiving, Most Merciful.

This is one of the greatest arguments for the fact that Allah alone is deserving of worship, for He is the One Who both benefits and harms, gives and withholds. If He causes any hardship to befall a person, such as poverty or sickness and the like, ﴿none can remove it but He﴾. Even if all of creation were to come together to benefit from something, they would not benefit except as Allah has decreed, and if they were all to come together to harm somebody, they would not be able to harm him with anything that Allah has not willed.

Hence He says: ﴿if He wills some good for you, none can avert His bounty﴾ that is, no one among creation can avert His bounty and kindness, as Allah (ﷻ) says elsewhere:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter...﴾ *(Fâțir 35: 2)*

﴿which He bestows upon whomever He will among His slaves﴾ that is, He singles out for His mercy whomever He will among His creation, and Allah is Possessor of abundant grace.

﴿He is the Oft-Forgiving﴾ Who forgives all mistakes, the One Who enables His slave to take the measures that lead to attaining His forgiveness, then if a person takes those measures, Allah will forgive his sins, both major and minor.

﴿Most Merciful﴾ Whose mercy encompasses all things and His generosity reaches all existing beings, and they cannot do without His kindness for even the blink of an eye.

Once a person understands, on the basis of definitive proof, that Allah is the only One Who grants good and removes hardship and distress, and that no one in creation has any control over these things unless Allah causes it to happen at his Hand, he will be certain that Allah is the Truth and that whatever they call upon besides Him is false. Hence, having highlighted the clear evidence, Allah then goes on to say:

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾ ﴾ (سورة يونس: ١٠٨-١٠٩)

10:108. Say: O people, truth has come to you from your Lord. So whoever is guided, is only guided for [the good of] his own soul; whoever goes astray, only goes astray to his own detriment. I am not your keeper.

10:109. So follow [O Muhammad] that which is revealed to you, and then be patient until Allah gives His judgement, for He is the best of judges.

﴿Say﴾ O Messenger, once the proof has become clear:
﴿O people, truth has come to you from your Lord﴾ that is, the true message which is supported by evidence, concerning which there is no doubt whatsoever, has reached you from your Lord. One of the greatest signs of His care for you is that He has sent down to you this Qur'an in which there is explanation of all things, as well as all kinds of rulings, divine guidance, and teaching of good manners. This is the greatest care and kindness from Him to you, for He has highlighted guidance as distinct from misguidance, and there is no longer any room for confusion or doubt.

﴿So whoever is guided﴾ and follows the guidance of Allah by knowing that it is the truth, so he understands it and gives it precedence over everything else
﴿is only guided for [the good of] his own soul﴾, for Allah (ﷻ) has no need of his slaves; rather the benefit of their good deeds comes back to them.
﴿whoever goes astray﴾ from true guidance by turning away from knowledge of the truth or acting upon it
﴿only goes astray to his own detriment﴾ and he does not harm Allah in the slightest, for he only harms himself.
﴿I am not your keeper﴾ – I do not keep a record of your deeds or call you to account for them. I am only a clear warner to you, and Allah is your keeper, so watch yourselves during the period of respite.

﴿So follow [O Muhammad] that which is revealed to you﴾ by learning it, acting upon it, making it part of your character and calling people to it

﴿and then be patient﴾ in doing so, for this is the most sublime kind of patience and its consequences are good. So do not slacken or grow weary; rather persist in that and remain steadfast
﴿until Allah gives His judgement﴾ between you and those who disbelieve in you
﴿for He is the best of judges﴾; His judgement is based on perfect justice and fairness for which He deserves to be praised.

The Prophet (ﷺ) complied with the command of his Lord and remained steadfast on the straight path until Allah caused his religion to prevail over all other religions and granted him victory over his enemies in battle, after He had caused him to prevail over them in terms of argument and proof.

This is the end of the commentary on Soorat Yoonus.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

11.
Soorat Hood

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful

﴿الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝١ أَلَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ۝٢ وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْاْ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝٣ إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٤﴾ (سورة هود: ١-٤)

11:1. Alif. Lâm. Râ'.[12] This is a Book, the verses of which are perfected, then explained in detail, from One Who is Most Wise, All-Aware.

11:2. [Saying] that you should worship none but Allah. [Say:] Verily I am [sent] to you from Him, as a warner and a bringer of glad tidings,

[12] Groups of letters (al-ḥuroof al-muqaṭṭa'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

11:3. [and to instruct you]: Seek the forgiveness of your Lord and repent to Him, so that He may grant you goodly enjoyment of life for an appointed term and bestow His grace on all who merit it. But if you turn away, then verily I fear for you the punishment of a formidable day.

11:4. To Allah you will [all] return, and He has power over all things.

﴿This is a Book﴾ that is, a great Book and noble revelation
﴿the verses of which are perfected﴾ that is, they have been made precise and beautiful, truthful in what they tell you and fair and just in their commands and prohibitions, eloquent in turn of phrase and sublime in meaning.
﴿then explained in detail﴾ that is, they have been made unambiguous and crystal clear, at the highest level of clarity
﴿from One Who is Most Wise﴾ and does what is appropriate, the right thing at the right time, and He does not enjoin or prohibit anything except as His wisdom dictates
﴿All-Aware﴾ He sees everything, whether apparent or hidden.

As its perfection and clarification come from Allah, the Most Wise, All-Aware, then do not ask about how great and majestic it is and how it encompasses perfect wisdom and vast mercy.

Allah has only revealed His Book so ﴿that you should worship none but Allah﴾ that is, so that all worship will be devoted to Allah alone, and nothing of His creation will be associated with Him in worship.

﴿Verily I am [sent] to you﴾ O people, ﴿from Him﴾ that is, from Allah your Lord
﴿as a warner﴾ to anyone who dares to commit sin, of punishment in this world and the hereafter
﴿and a bringer of glad tidings﴾ to those who are obedient to Allah, of reward in this world and the hereafter.

﴿[and to instruct you]: Seek the forgiveness of your Lord﴾ for what you have committed of sins
﴿and repent to Him﴾ in the future, for the remainder of your lives, by turning to Him and by turning away from that which Allah dislikes and to that which He loves and is pleased with.

Then comes a description of what will result from seeking forgiveness and repentance:
﴿so that He may grant you goodly enjoyment of life﴾ that is, so that He may grant you of His provision that which you will enjoy and benefit from
﴿for an appointed term﴾ that is, until the time of your death.
﴿and bestow His grace on all﴾ among you
﴿who merit it﴾ that is, He bestows upon people who are good and righteous bounty and blessings as a reward for their good deeds, by enabling them to attain that which they love and warding off that which they dislike.

﴿But if you turn away﴾ from that to which I call you, and you reject it and disbelieve in it
﴿then verily I fear for you the punishment of a formidable day﴾ namely the Day of Resurrection, on which Allah will bring together the first and the last, and He will requite them for their deeds; if they were good He will reward them and if they were evil He will punish them.

﴿and He has power over all things﴾ – among the things He is able to do is bringing the dead back to life, for He has power over all things. He has told us of that and He is the most truthful of all who speak, so that must inevitably come to pass, on the basis of rational thought and textual evidence.

﴿أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٥﴾﴾ (سورة هود: ٥)

11:5. Verily, they lean forward so as to conceal [their feelings] from Him, but when they cover themselves with their garments, He knows what they conceal and what they disclose, for He knows well what is in [their] hearts.

Here Allah tells us of the ignorance of the polytheists and how extreme their misguidance was.

﴿Verily, they lean forward so as to conceal [their feelings] from Him﴾, as they thought that doing this would conceal their situation from Allah, lest He see what they were doing.

But Allah explained that they were mistaken in their way of thinking:
﴿but when they cover themselves with their garments﴾ He knows what they are doing even when they are most hidden. Indeed ﴿He knows what they conceal﴾ of words and deeds ﴿and what they disclose﴾ thereof, and He knows what is even more hidden than that,
﴿for He knows well what is in [their] hearts﴾ that is, what is in them of wishes, whispers and thoughts that they never utter, either privately or in public, so how can their state be hidden from Him when they lean forward so as to conceal their feelings from Him?

It may be that what is meant here is that Allah mentions the turning away of those who disbelieved in the Messenger (ﷺ) and paid no heed to his call and states that, as part of their extreme turning away, they ﴿lean forward﴾ that is, they bend down, when they see the Messenger (ﷺ), lest he see them and make them hear his call, and exhort them with words that will benefit them. Can any turning away be worse than this?

Then in the next verse Allah (ﷻ) warns them that He knows all their situations and they cannot hide from Him, and He will requite them for their deeds.

﴿وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ۝٦﴾ (سورة هود: ٦)

11:6. There is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place; all is [inscribed] in a clear record.

That is, everything that moves on the face of the earth, be it human, land animal or sea creature, Allah (ﷻ) has guaranteed its provision and food.

﴿He knows its dwelling place and its resting place﴾ that is, He knows the dwelling places of all these creatures, namely the places where they reside, settle and return to. The resting places are the places to which they come and go as they go about their business.
﴿all﴾ the details about all these creatures
﴿is [inscribed] in a clear record﴾ that is, in al-Lawḥ al-Maḥfoodh, which contains all events that will happen in the heavens and on earth. Allah encompasses all of that in His knowledge and has written it with His pen; His will is always done, and His provision encompasses all of them. So hearts may be reassured that the One Who guarantees provision will suffice them, as He encompasses in His knowledge their essence and attributes.

﴿وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝٧ وَلَئِنْ أَخَّرْنَا عَنْهُمُ

ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾ (سورة هود: ٧-٨)

11:7. He it is Who created the heavens and the earth in six days – and [before that] His Throne was upon the water – so that He may test you [and see] which of you is best in conduct. But if you say to them: Verily you will be resurrected after death, those who disbelieve will surely say: This is obviously nothing but magic!

11:8. If We delay the punishment for them for a limited time, they will surely say: What is holding it back? Verily, on the day it reaches them, nothing will avert it from them, and the very thing [punishment] they used to ridicule will overwhelm them.

Allah tells us that He ﴿created the heavens and the earth in six days﴾, the first of which was Sunday and the last of which was Friday ﴿and﴾ at the time when He created the heavens and the earth, ﴿His Throne was upon the water﴾ above the seventh heaven.

After He created the heavens and the earth, He rose above the Throne and is controlling all affairs as He wills, in accordance with His divine decrees.

Hence He says: ﴿so that He may test you [and see] which of you is best in conduct﴾ that is, He created for you all that is in the heavens and on earth, so that He may try you, by means of His commands and prohibitions, to see which of you will be best in conduct.

Al-Fuḍayl ibn 'Iyâḍ (may Allah have mercy on him) said: That is, who will be most sincere and most correct in conduct.

It was said: O Abu 'Ali, what does most sincere and most correct mean? He said: If a deed is sincere but not correct, it will not be accepted, and if it is correct but not sincere, it will not be accepted; it will only be accepted if it is both sincere and correct.

Sincere means that it is done only for the sake of Allah, and correct means that it is in accordance with Islamic teachings and the Sunnah.

This is like the verses in which Allah (ﷻ) says:

﴿I have not created the jinn and humans except to worship Me.﴾ *(adh-Dhâriyât 51: 56)*

– and:

﴿It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them so that you may know that Allah has power over all things and that He encompasses all things in His knowledge.﴾ *(at-Talâq 65: 12)*

Allah (ﷻ) created all of creation to worship Him and know Him by His names and attributes, and He has commanded them to do that. Whoever complies and does as he is commanded will be among the successful, but whoever turns away from that will be among the losers. He will inevitably bring them together in a realm where He will requite them for what He enjoined upon them and what He prohibited them to do.

Hence Allah mentioned the polytheists' disbelief in the recompense, as He says: ﴿But if you say to them: Verily you will be resurrected after death, those who disbelieve will surely say: This is obviously nothing but magic!﴾ That is, if you tell these people about the resurrection, they will not believe you; rather they will utterly reject it and criticise the message you have brought, and they will say: ﴿This is obviously nothing but magic!﴾. Rather it is obvious truth.

﴿If We delay the punishment for them for a limited time﴾ that is, until a time decreed, they will find it slow in coming and they will say, in their ignorance and unjust attitude: ﴿What is holding it back?﴾ This implies that they disbelieve in it, because they take the fact that it did not happen straightaway as an indication that the Messenger (ﷺ) was not telling the truth when he told them of the punishment. How far-fetched this conclusion is!

﴿Verily, on the day it﴾ that is, the punishment ﴿reaches them, nothing will avert it from them﴾ so that they may rethink the matter. ﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, befall them, after they had taken the matter so lightly that they were certain that the one who brought the message was lying.

﴿وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾﴾ (سورة هود: ٩-١١)

11:9. If We bestow upon a man mercy [prosperity] from Us, then take it away from him, he falls into despair and becomes ungrateful.

11:10. But if We bestow upon him good fortune after adversity had befallen him, he will surely say: All my woes are gone from me, and will become [unduly] exultant and boastful,

11:11. Except those who are patient and do righteous deeds; they will have forgiveness and a great reward.

Here Allah (ﷻ) tells us about the nature of man, that he is ignorant and given to wrongdoing. When Allah gives him a taste of mercy from Him, such as good health, provision, children, and so on, then He takes it away from him, he gives in to despair and ends up losing all hope. So he does not hope for the reward of Allah, and it never crosses his mind that Allah could restore it or give him something like it or better than it.

If Allah gives him a taste of mercy and prosperity after some hardship that befell him, he exults in it and becomes boastful. He thinks that he will always have that goodness and he says: ﴿All my woes

are gone from me, and will become [unduly] exultant and boastful﴾ that is, he rejoices in what he was given that is in accordance with his own whims and desires, and he boasts of the blessings of Allah before the slaves of Allah. This makes him conceited and vain, filled with self-admiration and arrogant towards others, so he looks down on them and scorns them. What misconduct could be worse than this?!

This is the nature of man as he was created, except for the one whom Allah guides and helps him to rid himself of this bad attitude and develop the opposite. They are the ones who make themselves be patient at times of hardship, so they do not despair, and at times of ease they do not gloat; and they do righteous deeds, both obligatory and recommended.

﴿they will have forgiveness﴾ for their sins, and they will be protected from the bad consequences thereof
﴿and a great reward﴾ namely admittance to the gardens of bliss in which there is everything that the heart may desire and that may delight the eyes.

﴿ فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾ فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾ ﴾ (سورة هود: ١٢-١٤)

11:12. Beware lest you omit some of that which is revealed to you, and feel distressed thereby, for fear that they will say: Why is not some treasure sent down to him, or why does an angel not come with him? Rather you are but a warner; Allah is in charge of all things.

11:13. Or they may say: He has fabricated it [the Qur'an]. Say: Then produce ten fabricated soorahs like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!

11:14. Then if they do not respond to you, know that it [the Qur'an] is sent down with the knowledge of Allah, and there is no god but He. Will you then submit to Him [in Islam]?

Here Allah (ﷻ) says, consoling His Prophet Muhammad (ﷺ) for the rejection of the disbelievers: ﴿Beware lest you omit some of that which is revealed to you, and feel distressed thereby, for fear that they will say: Why is not some treasure sent down to him﴾ that is, it is not befitting for one such as you to let what they say affect you and turn you away from your mission, so that you omit some of that which is revealed to you and feel distressed by their stubbornness and their saying, ﴿Why is not some treasure sent down to him, or why does an angel not come with him?﴾. These words stem from stubbornness, wrongdoing, obstinacy, misguidance and ignorance of what constitutes proof and evidence. So carry on with your efforts and do not let these worthless ideas that only come from foolish people deter you or cause you distress.

Have they ever given you an argument that you could not refute, or criticised you for anything that you have brought that had an impact on it or detracted from it, and thus caused you distress?

Or are you responsible for bringing them to account, or are you expected to force them to follow you?

﴿Rather you are but a warner; Allah is in charge of all things﴾ – He is in charge of them, recording their deeds and He will requite them in full.

﴿Or they may say: He has fabricated it﴾ that is, has Muhammad (ﷺ) fabricated this Qur'an? Allah answered this question by saying: ﴿Say﴾ to them: ﴿Then produce ten fabricated soorahs like it, and call upon whomever you can other than Allah [to help you], if you

speak the truth﴾ when you say that he has fabricated it, for there is no difference between you and him in terms of eloquence and fine words. Moreover, you are his sworn enemies who are very keen to do whatever you can to prove his call false. So if you are telling the truth, then bring ten fabricated soorahs like it.

﴿Then if they do not respond to you﴾ with regard to any of that ﴿know that it [the Qur'an] is sent down with the knowledge of Allah﴾, from Allah, because it is based on proof and there is no proof to the contrary.
﴿and there is no god but He﴾ that is, and you should know that there is no god but He; that is, He alone is divine and worthy of worship. ﴿Will you then submit to Him [in Islam]?﴾ That is, will you submit to His divinity and become utterly subservient to Him?

These verses indicate that it is not appropriate for the one who calls people to Allah to be deterred by the objections and criticisms of people, especially if this criticism is baseless and does not undermine the message to which he is calling them. He should not let that distress him; rather he should be certain of his message and persist, focusing on his task. He does not have to respond to their demands for evidence of their own choosing; rather it is sufficient to establish sound proof, with no proof to the contrary.

This indicates that the Qur'an is a miracle in and of itself, for no human being can produce anything like it, not ten soorahs like it, or even one soorah like it, because those eloquent and well-spoken enemies to whom Allah issued this challenge did not try to produce anything that could match it, for they knew that they were unable to do such a thing.

This also indicates that what we need to seek certain knowledge about, and not rely on mere conjecture, is the Qur'an and tawheed (oneness of Allah), because Allah (ﷻ) says: ﴿that it [the Qur'an] is sent down with the knowledge of Allah, and there is no god but He﴾.

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾﴾ (سورة هود: ١٥-١٦)

11:15. Those who seek the life of this world and its splendour – We will repay them in full in this life for their deeds, and they will not be given less than they deserve.

11:16. Those are the ones for whom there will be nothing in the hereafter but the fire. There all their efforts will come to nothing, and all they did will be in vain.

﴿Those who seek the life of this world and its splendour﴾ that is, all their aspirations are limited to the life of this world and its adornments, such as women and sons, heaped-up hoards of gold and silver, fine horses, and livestock and well-tilled land *(cf. 3: 14)*. Thus they focus their ambitions, efforts and striving on these things, and they do not aspire to the hereafter at all. Such a person can be nothing but a disbeliever, because if he were a believer, his faith would have prevented him from focusing all his attention on this world; rather his faith and whatever he was enabled to do of righteous deeds would be a sign of his aspiring for the hereafter.

But for such doomed individuals, who are as if they were created for this world alone, ﴿We will repay them in full in this life for their deeds﴾ that is, We will give them what was allocated for them in al-Lawḥ al-Maḥfoodh of the reward of this world
﴿and they will not be given less than they deserve﴾ that is, nothing will be detracted from that which has been allocated to them, but that will be all that they get of joy and delight.

﴿Those are the ones for whom there will be nothing in the hereafter but the fire﴾ where they will abide forever, and the torment will never cease; they have been deprived of great reward

﴿There all their efforts will come to nothing﴾ that is, all that they did in this world will come to nothing and all their efforts against the truth and its followers will fail; this includes all the good deeds that they did that had no basis and did not fulfil the essential condition, namely faith.

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾﴾ (سورة هود: ١٧)

11:17. Can they be like one who possesses clear proof from his Lord, supported by a testimony from himself, which was preceded by the Book of Moosâ [which was revealed as] a guide and a mercy? Such people believe in it [the Qur'an]; as for those of any group who disbelieve in it, the fire will be their promised fate. So have no doubt about it, for it is the truth from your Lord, but most people do not believe.

Here Allah describes the situation of His Messenger Muhammad (ﷺ) and those who followed in his footsteps, calling others to His religion and the proofs that they believed in, and the qualities that they have that no one else could have except them, and no one could be like them.

﴿Can they be like one who possesses clear proof from his Lord﴾ namely the revelation that Allah sent down to explain important matters and give clear proofs thereof, and he is certain of those proofs

﴿supported by a testimony from himself﴾ that is, this proof is supported by testimony from himself, which is the testimony of sound human nature and sound reason, when he testifies to the soundness of what Allah has revealed to him and of His religion, and he realises, on the basis of rational thinking, how beautiful it is, and that increases him in faith.

And there is a third testimony, which is ﴿the Book of Moosâ﴾, namely the Torah which Allah made ﴿a guide﴾ for people ﴿and a mercy﴾ to them. It also testifies to the truth of this Qur'an and is in harmony with it with regard to the truth.

In other words, is a person who is like this, who has all these proofs to support his faith and has all of this certain evidence, like one who is steeped in darkness and ignorance, and refuses to come out of it?

They are not equal before Allah or before the slaves of Allah.
﴿Such people﴾ that is, those who have been enabled to establish proof
﴿believe﴾ in the Qur'an in a real sense, so their faith will bear fruit and they will attain good in this world and the hereafter.

﴿as for those of any group﴾ that is, any of the groups of the people of this earth who are ganging up to reject the truth
﴿who disbelieve in it﴾ that is, the Qur'an
﴿the fire will be their promised fate﴾ and they will inevitably enter it.
﴿So have no doubt about it﴾ that is, do not entertain even the slightest doubt
﴿for it is the truth from your Lord, but most people do not believe﴾ either because of ignorance and wrongdoing on their part, or because of stubbornness and resentment. Otherwise, anyone whose intention is good and whose understanding is sound will inevitably believe in it, because he sees in it that which prompts him to believe in it completely.

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾﴾ (سورة هود: ١٨-٢٢)

11:18. Who does greater evil than he who fabricates lies against Allah? Such people will be presented before their Lord, and the witnesses will say: These are the ones who lied about their Lord. Indeed the curse of Allah is upon the evildoers,

11:19. those who barred [people] from the path of Allah and sought to make it appear crooked, and who disbelieved in the hereafter.

11:20. Such people cannot escape [Allah's punishment] on earth, nor do they have any protector besides Allah. For them the punishment will be doubled. They could not bear to hear, nor did they see.

11:21. Such are the ones who will have lost their souls and that which they invented will be lost from them.

11:22. Without a doubt, in the hereafter, it is they who will be the greatest losers.

Here Allah (ﷻ) tells us that there is no one ﴿Who does greater evil than he who fabricates lies against Allah﴾. This includes everyone who tells lies against Allah by attributing partners to Him, or describing Him in terms that do not befit His Majesty, or saying things concerning Him that He did not say, or claiming to be a prophet, or other lies against Allah. These are the most evil of people.

﴿Such people will be presented before their Lord﴾ so that He may requite them for their wrongdoing. When He issues the verdict of severe punishment against them,
﴿the witnesses﴾ that is, those who testified against them that they were fabricating lies
﴿will say: These are the ones who lied about their Lord. Indeed the curse of Allah is upon the evildoers﴾ that is, a curse that will never cease, because their evil became second nature to them and is not subject to reduction.

Then Allah describes their wrongdoing: ﴿those who barred [people] from the path of Allah﴾. They barred themselves from following the path of Allah, which is the path of the Messengers to which they called people, and they barred others from following it, so they became leaders who called people to the fire.
﴿and sought to make it﴾ namely the path of Allah ﴿appear crooked﴾ that is, they strove to make it appear crooked, ugly and bad in people's eyes, so that it did not appear straight. They presented falsehood as good and truth as bad; may Allah curse them
﴿and who disbelieved in the hereafter﴾.

﴿Such people cannot escape [Allah's punishment] on earth﴾ that is, they cannot escape Allah, because they are under His control and subject to His power.
﴿nor do they have any protector besides Allah﴾ who could ward off the punishment from them or bring them any benefit; rather all ties between them are severed *(cf. 2: 166)*.
﴿For them the punishment will be doubled﴾ that is, it will be intensified and increased, because they went astray themselves and they led others astray.

﴿They could not bear to hear﴾ that is, because of their resentment and their aversion towards the truth, they could not bear to hear the revelations of Allah in such a way that they could benefit from them.

﴿Then what is the matter with them, that they turn away from the Reminder [the Qur'an], as if they were startled [wild] donkeys, fleeing from a lion?﴾ *(al-Muddath-thir 74: 49-51)*

﴿nor did they see﴾ that is, they did not see by way of learning and reflection in a way that could benefit them; rather they are like the deaf and mute who cannot understand.

﴿Such are the ones who will have lost their souls﴾ as they caused them to miss out on the greatest reward and made them deserve the worst punishment

﴿and that which they invented will be lost from them﴾ that is, their religion, which they promoted and tried to make look good to others, will diminish, and the gods whom they worshipped besides Allah will avail them nothing when the decree of your Lord comes to pass.

﴿Without a doubt﴾ that is, surely

﴿in the hereafter, it is they who will be the greatest losers﴾. Loss is limited to them; in fact they are given the worst type of loss, because of the extent of their regret and deprivation, and what they will suffer of harsh punishment. We seek protection with Allah from ending up like them.

Having mentioned the state of those who are doomed (destined for hell), Allah then describes the characteristics of those who are blessed (destined for paradise) and what they will have with Allah of reward:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾﴾ (سورة هود: ٢٣-٢٤)

11:23. Verily those who believe, do righteous deeds and humble themselves before their Lord, such will be the inhabitants of paradise; they will abide therein forever.

11:24. The likeness of the two groups is that of one who is blind and deaf, and one who sees and hears. Are they equal when compared? Will you not then pay heed?

﴿Verily those who believe﴾ in their hearts; that is, they believe and acknowledge all that Allah has commanded them to believe in of the fundamentals and principles of Islam.
﴿do righteous deeds﴾ – this includes deeds of the heart (beliefs), physical actions and words spoken
﴿and humble themselves before their Lord﴾ that is, they submit to Him and to His greatness, they humble themselves before His power and turn to Him with love, fear and hope, beseeching Him
﴿such﴾ that is, these people who have all of these characteristics
﴿will be the inhabitants of paradise; they will abide therein forever﴾, because they did not leave any good deed that was required of them but they did it, or any good deed but they were the first to do it.

﴿The likeness of the two groups﴾ that is, the group of those who are doomed and the group of those who are blessed
﴿is that of one who is blind and deaf﴾ these are the ones who are doomed
﴿and one who sees and hears﴾ these are the ones who are blessed
﴿Are they equal when compared?﴾ They are not equal when compared; rather the difference between them is indescribable.
﴿Will you not then pay heed﴾ to the deeds that will benefit you, so that you do them, and to the deeds that will harm you, so that you refrain from them?

﴿ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ
أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا

نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾ (سورة هود: ٢٥-٢٧)

11:25. We sent Nooḥ to his people [and he said]: I have come to you with a clear warning:

11:26. That you should worship none but Allah. Verily I fear for you the punishment of a painful day.

11:27. But the chieftains of his people who disbelieved said: We do not see you as anything but a human being like ourselves. Nor do we see that any follow you but the lowest among us, those who are rash and undiscerning. We see no superior merit in you; in fact, we think you are liars.

﴿We sent Nooḥ﴾ that is, We sent Our Messenger Nooḥ, the first of the Messengers

﴿to his people﴾ to call them to Allah and to forbid them to ascribe partners to Him.

﴿[and he said]: I have come to you with a clear warning﴾ that is, I have explained to you that which I have warned you of, so as to dispel any confusion.

﴿That you should worship none but Allah﴾ that is, that you should devote your worship to Allah alone, and abandon everything that you worship besides Allah.

﴿Verily I fear for you the punishment of a painful day﴾ if you do not affirm the oneness of Allah and obey me.

﴿But the chieftains of his people who disbelieved﴾, namely the nobles and leaders, rejected the call of Nooḥ (ﷺ), as is usually the case with people of their ilk; they are the first to reject the call of the Messengers

﴿said: We do not see you as anything but a human being like ourselves﴾. This was what prevented them – or so they claimed – from following him, even though that was the right thing to do and

nothing else was appropriate. That is because humans may learn from a fellow human and discuss all issues with him, which would not be possible with the angels (if an angel had been sent as a Messenger).
﴿Nor do we see that any follow you but the lowest among us﴾ that is, we see that no one follows you among us except the lowest in status and those who are inferior – or so they claimed.

But in fact the ones who followed him were the noble ones and people of mature thinking who submitted to the truth. They were not like the lowest people who were called chieftains, who followed every rebellious devil and took stones and trees as gods, and sought to draw close to them and prostrate to them. Could you see anyone who is lower and viler than these?
﴿those who are rash and undiscerning﴾ that is, they only followed you without thinking or deliberating; rather as soon as you called them, they followed you. What they meant by saying this was that these people had no insight and did not know what they were doing. But these disbelievers did not realise that the clear truth is something that is based on common sense and as soon as it comes to wise people, they recognise it and are certain of it. It is not like subtle issues that require lengthy thought and reflection.
﴿We see no superior merit in you﴾ that is, you are no better than us, so that we should follow you
﴿in fact, we think you are liars﴾ but they were lying when they said this, for they had seen the signs which Allah sent to support Nooḥ, which should have made them completely certain that he was indeed a true Messenger.

﴿ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ
أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ

ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ
﴿٢٩﴾ وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِى
خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ أَعْيُنُكُمْ
لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ (سورة هود: ٢٨-٣١)

11:28. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me mercy from Himself, but it has been obscured from your sight; can we compel you to accept it when you are averse to it?

11:29. O my people, I do not ask you for any wealth in return for it; my reward is with Allah alone. But I will not drive away those who believe, for they will surely meet their Lord. But I see that you are ignorant people.

11:30. O my people, who would protect me from Allah if I drove them away? Will you not then pay heed?

11:31. I do not tell you that I possess the treasuries of Allah and I do not have knowledge of the unseen, nor do I tell you that I am an angel. Nor do I say of those who are contemptible in your eyes that Allah will never grant them any good – for Allah knows best what is in their hearts; if I did, then I would surely be one of the unjust.

Hence Nooḥ said to them in response:

﴿O my people, what do you think, if I am relying on clear proof from my Lord﴾ that is, certainty, for he was an exemplary leader whom the Messengers of strong resolve would follow, in comparison to whose wisdom the wisdom of the smartest minds is as nothing, and he was indeed telling the truth when he said: I am relying on clear proof from my Lord. This is sufficient testimony in his favour and confirmation of his truthfulness.

﴿and He has bestowed on me mercy from Himself﴾ that is, He has given revelation to me, sent me as a Messenger and blessed me with true guidance

﴿but it has been obscured from your sight﴾ that is, it is hidden from you, and you find it burdensome

﴿can we compel you to accept it﴾ that is, can we force you to accept that of which we are certain but about which you have doubts?

﴿when you are averse to it﴾ to the extent that you are keen to reject that which I have brought. That will not harm us or undermine our faith in it; your words and fabrications against us will not keep us from following what we believe. Rather the most that it can do is bar you yourselves from it, and lead to you not following the truth, which you claim is false. If the matter reaches this extent, then we cannot force you to follow the command of Allah or force you to accept something to which you are so averse. Hence Allah says: ﴿can we compel you to accept it when you are averse to it?﴾.

﴿O my people, I do not ask you for any wealth in return for it﴾ that is, for my call to you, for you would find it too burdensome to pay me.

﴿my reward is with Allah alone﴾. It is as if they asked him to drive away the believers who were weak in social standing, but he said to them: ﴿But I will not drive away those who believe﴾ that is, it is not appropriate or befitting for me to do that; rather I welcome them warmly, and I honour and respect them

﴿for they will surely meet their Lord﴾ and He will reward them for their faith and piety with gardens of bliss.

﴿But I see that you are ignorant people﴾ as you tell me to drive away the close friends of Allah and make them go away from me, and you rejected the truth because they follow it, and you regard truth as falsehood on the grounds that you say that I am human like you and that we are no better than you.

﴿O my people, who would protect me from Allah if I drove them away?﴾ That is, who would protect me from His punishment, because driving them away would incur a punishment that no one can ward off except Allah.
﴿Will you not then pay heed﴾ to that which is better for you, and take care of your affairs?

﴿I do not tell you that I possess the treasuries of Allah and I do not have knowledge of the unseen, nor do I tell you that I am an angel﴾; all I am is the Messenger of Allah to you, bringing you glad tidings and warning you. As for anything other than that, I have no control over anything. The treasuries of Allah are not under my control, such that I could give to whomever I wanted and withhold from whomever I wanted
﴿and I do not have knowledge of the unseen﴾ such that I could tell you what is in your hearts and minds
﴿nor do I tell you that I am an angel﴾. What is meant is: I do not claim to be anything more than I am, or to have any status other than that which Allah has given me; I do not judge people on the basis of my own speculation.
﴿Nor do I say of those who are contemptible in your eyes﴾ namely the socially weak believers on whom the chieftains who disbelieved look down
﴿that Allah will never grant them any good – for Allah knows best what is in their hearts﴾; if they are sincere in their faith, they will have much good, but if they are otherwise, then their reckoning is with Allah
﴿if I did﴾ that is, if I said to you any of the things mentioned, ﴿then I would surely be one of the unjust﴾. Thus Nooḥ (عليه السلام) would make his people lose any hope of him getting rid of or hating the poor believers, and he persisted in trying to convince his people by means that would convince any fair-minded person.

﴿ قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ ﴾ (سورة هود: ٣٢-٣٤)

11:32. They said: O Nooḥ, you have argued with us for too long. Bring us that with which you are threatening us, if you are telling the truth.

11:33. He said: It is Allah Who will bring it upon you if He wills, and you cannot escape it.

11:34. Nor will my advice benefit you, much as I desire to give you good advice, if Allah's will is to leave you astray. He is your Lord and to Him you will return.

When they saw that he would not give up his efforts to call them and they would not get from him what they demanded,

﴿They said: O Nooḥ, you have argued with us for too long. Bring us that with which you are threatening us﴾ of punishment ﴿if you are telling the truth﴾. How ignorant and misguided they were, when they said these words to their Prophet who was sincerely advising them. If they were sincere, why did they not say: O Nooḥ, you have been sincere towards us and cared for us, but you have called us to something that is not quite clear to us, so we want you to explain it to us so that we may follow you; otherwise we appreciate your efforts to give us sincere advice. That would have been a fair-minded response on the part of one who is called to something that is not clear to him. But they were lying in what they said and they were rude to their Prophet. They did not reject what he said because they had any doubts about it, let alone rejecting it on the basis of any sound argument.

Hence they turned from ignorance and wrongdoing to seeking to hasten the punishment, as if they were trying to outwit Allah.

Therefore Nooḥ responded to them by saying: ﴿It is Allah Who will bring it upon you if He wills﴾ that is, if His will and wisdom dictate that He should send it upon you, He will do that ﴿and you cannot escape it﴾ that is, you cannot escape Allah; and I have no control over the matter at all.

﴿Nor will my advice benefit you, much as I desire to give you good advice, if Allah's will is to leave you astray﴾ for His will is always done. If He wills to leave you astray because of your rejection of the truth, even if I did my utmost and advised you most sincerely – which is what he indeed did – it will not benefit you in the slightest. ﴿He is your Lord﴾ Who will do with you as He will and will judge you as He chooses ﴿and to Him you will return﴾ and He will requite you for your deeds.

﴿أَمْ يَقُولُونَ افْتَرَىٰهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾﴾ (سورة هود: ٣٥)

11:35. If they say: He has fabricated it himself, say to them: If I did fabricate it, then I am responsible for my own sin, but I am innocent of the sins you commit.

﴿If they say: He has fabricated it himself﴾ – the pronoun may refer to Nooḥ, as the context speaks of his story with his people, in which case what is meant is that his people said: He has fabricated lies against Allah and has told lies about the revelation which he claims is from Allah, and he claims that Allah has instructed him to say: ﴿If they say: He has fabricated it himself, say to them: If I did fabricate

it, then I am responsible for my own sin, but I am innocent of the sins you commit﴾ that is, each one will bear his own burden of sin.

﴿...No bearer of burdens can bear the burden of another...﴾ *(al-An'am 6: 164)*

Or it may be that the pronoun refers to the Prophet Muhammad (ﷺ), in which case this verse is inserted, as if in parentheses, into the story of Nooḥ and his people, because this story is something that no one knows except the Prophets, so when Allah started to tell the story of Nooḥ to His Messenger (ﷺ), it was one of the signs that he was indeed a true Messenger and that his message was true, so He mentioned the disbelief of his people despite the perfect proof.

﴿If they say: He has fabricated it himself﴾, that is, Muhammad (ﷺ) has made up this Qur'an by himself, this would be an extremely strange and false thing to say, because they knew that he could neither read nor write, and he had not left them to go and study with any scholars, yet he brought them this Book that challenged them to produce even one soorah like it.

If, despite that, they claimed that he had fabricated it, it would be known that they were being stubborn and there would be no further use in arguing with them; rather what would be appropriate in that case would be to turn away from them. Hence Allah said:

﴿say to them: If I did fabricate it, then I am responsible for my own sin﴾ that is, the sin of my lying

﴿but I am innocent of the sins you commit﴾ that is, so why are you trying so hard to argue that I am a liar?

﴿وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة هود: ٣٦)

11:36. It was revealed to Nooḥ: None of your people will believe except those who have already believed. So do not be saddened by what they have been doing.

﴿It was revealed to Nooḥ: None of your people will believe except those who have already believed﴾ that is, their hearts have become hard

﴿So do not be saddened by what they have been doing﴾ that is, do not grieve and do not pay attention to them and their deeds, for Allah has cursed them and has decreed that they be punished, and His decree cannot be averted.

﴿ وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْۚ إِنَّهُم مُّغۡرَقُونَ ﴿٣٧﴾ وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ﴿٣٨﴾ فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٞ ﴿٣٩﴾ ﴾ (سورة هود: ٣٧-٣٩)

11:37. Build the ark under Our supervision and in accordance with Our inspiration. And do not plead with Me concerning those who did wrong, for they will surely be drowned.

11:38. So he started to build the ark, and every time the chieftains of his people passed by him, they ridiculed him. He said: Though you ridicule us now, we will certainly ridicule you as you are ridiculing us.

11:39. You will come to know who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment.

﴿Build the ark under Our supervision and in accordance with Our inspiration﴾ that is, under Our care, in Our view and with Our approval.

﴿And do not plead with Me concerning those who did wrong﴾ that is, do not discuss their impending destruction with Me

﴿for they will surely be drowned﴾ that is, the punishment has become inevitable and the decree concerning them will be implemented.

Nooḥ obeyed the command of his Lord, and he started to build the ark.

﴿and every time the chieftains of his people passed by him﴾ and saw what he was doing

﴿they ridiculed him. He said: Though you ridicule us now, we will certainly ridicule you as you are ridiculing us﴾.

﴿You will come to know who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment﴾, us or you. And they indeed came to know that when the punishment befell them.

﴿ حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ﴿٤٠﴾ ﴾ (سورة هود: ٤٠)

11:40. [And so it went on] until, when Our command came and water gushed up out of the earth, We said: Take on board a pair from every species, and your family, except those against whom the sentence has already been passed, and those who believe. But only a few believed with him.

﴿[And so it went on] until, when Our command﴾ that is, the time when We had decreed that the punishment should befall them

﴾came and water gushed up out of the earth﴿ that is, Allah caused the sky to send down rain in torrents and caused the earth to gush forth with springs, and the waters met (and rose) to the extent decreed *(cf. 54: 11-12)*.

﴾We said﴿ to Nooḥ: ﴾Take on board a pair from every species﴿ that is, from every type of creature, take on board a male and female, so that different species could survive. As for the rest of the animals, other than the pairs that were taken on board, the ark could not carry them all.

﴾and your family, except those against whom the sentence has already been passed﴿ namely those who were disbelievers, such as his son who was drowned.

﴾and those who believe. But﴿ in fact ﴾only a few believed with him﴿.

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ ﴾

(سورة هود: ٤١-٤٣)

11:41. Nooḥ said: Embark; in the name of Allah will be its course and its mooring. Verily my Lord is Oft-Forgiving, Most Merciful.

11:42. And as it sailed with them amid waves like mountains, Nooḥ called out to his son, who had kept himself apart: O my son, embark with us, and do not be with the disbelievers.

11:43. The son said: I will take refuge on a mountain which will save me from the water. Nooḥ said: Today there is no refuge from Allah's punishment, except for those on whom He has mercy.

And a wave came between them, and [the son] was among those who were drowned.

﴿Nooḥ said﴾ to those whom Allah had instructed him to take on board: ﴿Embark; in the name of Allah will be its course and its mooring﴾ that is, it will set sail in the name of Allah and drop anchor in the name of Allah, and it will set sail by His command and power. ﴿Verily my Lord is Oft-Forgiving, Most Merciful﴾ as He has forgiven us and had mercy on us, and He has delivered us from the wrongdoing people.

Then Allah describes its journey, as if we can see it:
﴿And as it sailed with them﴾ that is, with Nooḥ and those who had embarked with him
﴿amid waves like mountains﴾, Allah protected it and took care of its people.

﴿Nooḥ called out to his son﴾ when he embarked, telling him to embark with him
﴿who had kept himself apart﴾ from them, when they embarked. In other words, he was some distance apart from them, but Nooḥ wanted him to come closer so that he could embark, so he said to him:
﴿O my son, embark with us, and do not be with the disbelievers﴾ lest there befall you the same as will befall them.

﴿The son said﴾, not believing his father when he told him that no one would be saved except those who went on board the ark with him:
﴿I will take refuge on a mountain which will save me from the water﴾ that is, I will climb up a mountain and protect myself from the water thereby.
﴿Nooḥ said: Today there is no refuge from Allah's punishment, except for those on whom He has mercy﴾ that is, no mountain or anything else can protect anybody; even if he took all possible measures, he will not be saved if Allah does not save him.

﴿And a wave came between them, and [the son] was among those who were drowned﴾.

﴿ وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤ وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ ٤٥ قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦ قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ٤٧ ﴾ (سورة هود: ٤٤-٤٧)

11:44. Then it was said: O earth, swallow up your water; O sky, cease [your rain]! The water subsided and the decree was fulfilled. The ark came to rest on Mount Judi and it was said: Gone are the wicked people.

11:45. Nooḥ called out to his Lord and said: O Lord, surely my son was one of my family, and surely Your promise is true and You are the most just of judges.

11:46. Allah said: O Nooḥ, he is not one of your family, for indeed he was unrighteous in his conduct. So do not ask of Me that of which you have no knowledge. I admonish you, lest you be among the ignorant.

11:47. Nooḥ said: O my Lord, I seek refuge with You lest I ask of You that of which I have no knowledge. Unless You forgive me and have mercy on me, I will be among the losers.

When Allah had drowned them and had saved Nooḥ and those who were with him,

﴿Then it was said: O earth, swallow up your water﴾ that came out of you and that which fell upon you. In other words, swallow up all the water that is on your surface
﴿O sky, cease [your rain]!﴾ They both obeyed the command of Allah; the earth swallowed up its water and the sky stopped sending down rain.
﴿The water subsided﴾ that is, it was absorbed into the earth
﴿and the decree was fulfilled﴾ with the destruction of the disbelievers and the deliverance of the believers.

﴿The ark came to rest on Mount Judi﴾ that is, it settled on that well-known mountain, which is in the land of Mosul
﴿and it was said: Gone are the wicked people﴾ that is, after their destruction, they were followed by curses and imprecations.

﴿Nooḥ called out to his Lord and said: O Lord, surely my son was one of my family, and surely Your promise is true﴾ that is, You told me: ﴿Take on board a pair from every species, and your family﴾ *(11: 40)*, and You will never break your promise to me.

Perhaps Nooḥ felt very sad for his son, and Allah had promised to save his family, so he thought that the promise included all of them, both those who believed and those who did not believe. Hence he called upon his Lord in this manner and referred the matter to the wisdom of Allah.

﴿Allah said: O Nooḥ, he is not one of your family﴾ whom I promised to save
﴿for indeed he was unrighteous in his conduct﴾ that is, you are offering supplication for the salvation of a disbeliever who did not believe in Allah or His Messenger.
﴿So do not ask of Me that of which you have no knowledge﴾ that is, that of which you do not know the outcome, whether it will be good or otherwise.
﴿I admonish you, lest you be among the ignorant﴾ that is, I give you this admonition so that you will be among those who attain perfection and will be saved from the attributes of the ignorant.

Thereupon Nooḥ greatly regretted his words, and he said: ﴿O my Lord, I seek refuge with You lest I ask of You that of which I have no knowledge. Unless You forgive me and have mercy on me, I will be among the losers﴾.

Forgiveness and mercy will save a person from being among the losers. This indicates that Nooḥ (ﷺ) had no knowledge that asking his Lord to save his son was forbidden and was included in the words: ﴿And do not plead with Me concerning those who did wrong, for they will surely be drowned﴾ *(11: 37)*. Rather the matter was not clear in his mind and he thought that his son was included in the words ﴿your family﴾.

After it became clear to him that his son was among those for whom he was forbidden to offer supplication or plead,

﴿قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨﴾ (سورة هود: ٤٨)

11:48. It was said: O Nooḥ, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you. And there will be [other] communities whom We will allow to enjoy life for a while, then a painful punishment from Us will afflict them.

﴿It was said: O Nooḥ, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you﴾ of humans and other species whom he had taken on board with him. Allah blessed them all, until they filled all regions of the earth.

﴿And there will be [other] communities whom We will allow to enjoy life for a while﴾ on earth

﴿then a painful punishment from Us will afflict them﴾ that is, the saving of these people will not prevent Us from sending punishment on those who disbelieve after that; We will send the punishment upon them, even if they enjoyed life for a little while, then they will be brought to account after that.

﴿تِلْكَ مِنْ أَنبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۛ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾﴾ (سورة هود: ٤٩)

11:49. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; neither you nor your people had any knowledge of it before this. So be patient, for the best outcome is for those who fear Allah.

Allah said to His Prophet Muhammad (ﷺ), after telling him the story discussed above, which no one could have known except one whom He blessed with His message:

﴿This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; neither you nor your people had any knowledge of it before this﴾, so they cannot say that he knew it from before. So praise Allah and give thanks to Him, and be patient and steadfast in adhering to the true religion that you are following, and to the straight path, and be patient in calling people to Allah

﴿for the best outcome is for those who fear Allah﴾, those who guard against polytheism and all sins. For you will ultimately prevail over your people, as Nooh prevailed over his people.

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ

أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُم
مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾ (سورة هود: ٥٠-٥٢)

11:50. To 'Âd We sent their brother Hood. He said: O my people, worship Allah; you have no god but He. You are but inventors of falsehood.

11:51. O my people, no reward do I ask of you for this; my reward is only with Him Who created me. Will you not then understand?

11:52. O my people, seek the forgiveness of your Lord and repent to Him; He will send down upon you abundant rain from the sky, and will add strength to your strength. So do not turn away in sin.

﴿To 'Âd﴾ they were a well-known tribe in the region of the sandy tracts (*al-aḥqāf*) in the land of Yemen.

﴿We sent their brother﴾ in lineage ﴿Hood﴾, so that they would be able to accept what he told them, as they knew that he was truthful.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He. You are but inventors of falsehood﴾ that is, he instructed them to worship Allah alone and he forbade them to continue with what they were doing of worshipping gods other than Allah. He told them that they had fabricated lies against Allah when they worshipped gods other than Him and regarded it as permissible to do so, and he explained to them that it was obligatory to worship Allah alone and that it was wrong to worship anything other than Him.

Then he told them that they had no reason not to submit to his message, as he said: ﴿O my people, no reward do I ask of you for this﴾ that is, payment from your wealth for what I am calling you to, lest you should say: This man wants to take our wealth. Rather I am calling you and teaching you for free.

﴿my reward is only with Him Who created me. Will you not then understand﴾ what I am calling you to and that there is every reason for you to accept it, and there is no reason to reject it.

﴿O my people, seek the forgiveness of your Lord﴾ for what you have done in the past

﴿and repent to Him﴾ sincerely, turning to Allah (ﷻ).

If you do that, ﴿He will send down upon you abundant rain from the sky﴾ that will make your land fertile and cause its produce to become abundant.

﴿and will add strength to your strength﴾, for they were the strongest of people, hence they said:

﴿...Who is more powerful than us?...﴾ *(Fussilat 41: 15)*

So he promised them that if they believed, Allah would add strength to their strength.

﴿So do not turn away in sin﴾ that is, do not turn away from your Lord in sin, too arrogant to worship Him and transgressing His limits.

﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُم ۚ مَّا مِن دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا فَقَدْ أَبْلَغْتُكُم مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾﴾ (سورة هود: ٥٣-٥٧)

11:53. They said: O Hood, you have not brought us any clear sign; we are not going to forsake our gods at your behest, nor will we believe in you.

11:54. We can only say that some of our gods have afflicted you with evil [madness]. He said: I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners

11:55. to Allah. So scheme against me, all of you, and give me no respite.

11:56. I put my trust in Allah, my Lord and your Lord. There is no living creature but He holds it [in His control] by its forelock. Verily my Lord is on a straight path.

11:57. If you turn away, still I have conveyed to you that with which I was sent to you. My Lord will cause other people to replace you, and not the least harm will you do to Him. For my Lord watches over all things.

﴿They said﴾, rejecting his words:

﴿O Hood, you have not brought us any clear sign﴾. If what they meant by a clear sign was the sign that they suggested, that was not necessary in order to prove the truth, for all that is required is for the Prophet to bring a sign that confirms the soundness of the message he brings. But if what they meant was that he had not brought any signs that testified to the soundness of what he was saying, then they were lying, for no Prophet came to his people but Allah sent at his hands signs that would usually be sufficient for people to believe.

If he had no sign except his calling them to devote their worship to Allah alone, with no partner or associate, and the command to do all good deeds and attain all good attitudes, and the prohibition on all blameworthy characteristics such as ascribing partners to Allah, committing obscenities and wrongdoing, and all kinds of objectionable matters, in addition to what Hood (عليه السلام) himself had of attributes that could not be obtained except by the best and most sincere of people, that would have been sufficient evidence and proof of his sincerity.

Indeed those who possess reason and understanding will see that this sign is greater than mere extraordinary feats that some people may think are the only real miracles. One of the signs and proofs of Hood's truthfulness is that he was one person, on his own, with no supporters or helpers, and he was shouting out, calling his people and

proving them to be helpless, saying to them: ﴿I put my trust in Allah, my Lord and your Lord﴾ *(11: 56)*, ﴿I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you, and give me no respite﴾ *(11: 54-55)*. They were the enemies who had the upper hand, and they wanted to extinguish what he had of light by any possible means, but he did not care about them and paid them no heed, for they were helpless and were unable to do him any harm. In that there are signs for people who understand.

Their words ﴿we are not going to forsake our gods at your behest﴾ *(11: 53)* mean: we will not give up worshipping our gods just because of what you said, for which there is no proof – or so they claimed ﴿nor will we believe in you﴾. They were telling their Prophet Hood (ﷺ) to give up all hope of them ever believing, and that they would continue to wander blindly in their disbelief.

﴿We can only say﴾ concerning you ﴿that some of our gods have afflicted you with evil [madness]﴾ that is, they have afflicted you with insanity, so you have started to murmur things that cannot be understood. Glory be to the One Who put a seal on the hearts of the evildoers, who regarded the most truthful of people, who brought the truest of truth, as being of such a lowly status, and any wise man would refrain from repeating what they said about him, were it not that Allah has told us about it in His Book.

Hence Hood (ﷺ) explained to them that he was very confident that no harm would reach him from them or from their gods, as he said: ﴿I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you﴾ that is, try – all of you – to do me harm by all possible means at your disposal
﴿and give me no respite﴾.

﴿I put my trust in Allah﴾ that is, I rely in all of my affairs on Allah

﴿my Lord and your Lord﴾ that is, He is the Creator of all, and is in control of us and you, and it is He Who takes care of us.

﴿There is no living creature but He holds it [in His control] by its forelock﴾ so it cannot move or halt except by His leave. If all of you came together to harm me, but Allah did not give you power over me, you would not be able to do that; if He did give you power, it would be for some good reason known to Him.

﴿Verily my Lord is on a straight path﴾ that is, He is just, fair, wise and praiseworthy in all that He decrees of laws and commands, and in His requital, reward and punishment. His deeds do not go beyond that straight path, for which He is to be praised.

﴿If you turn away﴾ from what I am calling you to ﴿still I have conveyed to you that with which I was sent to you﴾, after which I have no further responsibility towards you.

﴿My Lord will cause other people to replace you﴾ who will worship Him and not ascribe any partner to Him ﴿and not the least harm will you do to Him﴾ because your harm will only backfire on you, for the sins of the disobedient do not harm Him, just as the obedience of the obedient does not benefit Him.

﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...﴾ *(Fussilat 41: 46)*

﴿For my Lord watches over all things﴾.

﴿وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾ وَتِلْكَ عَادٌ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾﴾ (سورة هود: ٥٨-٦٠)

11:58. When Our command came, We saved Hood and those who believed with him, by Our mercy; We saved them from a harsh punishment.

11:59. Such were the people of 'Âd; they rejected the signs of their Lord, disobeyed His Messengers and followed the command of every obstinate tyrant.

11:60. They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection. Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hood!

﴿When Our command came﴾ that is, Our punishment, by sending the devastating wind, that:

﴿...spared nothing it came upon, but it reduced it to ruin and decay.﴾ *(adh-Dhâriyât 51: 42)*

﴿We saved Hood and those who believed with him, by Our mercy; We saved them from a harsh punishment﴾ that is, a great and severe punishment that Allah sent upon 'Âd, and when morning came there was nothing to be seen besides their ruined dwellings *(cf. 46: 25)*.

﴿Such were the people of 'Âd﴾ upon whom Allah sent that punishment because of their wrongdoing, for they ﴿rejected the signs of their Lord﴾, when they said to Hood: ﴿you have not brought us any clear sign﴾ *(11: 53)*. Thus it became clear that they were certain of his call, but they stubbornly denied it

﴿disobeyed His Messengers﴾ because whoever disobeys one Messenger has disobeyed all of the Messengers, for their call is one ﴿and followed the command of every obstinate tyrant﴾ who persecuted the slaves of Allah and persisted in rejecting the signs of Allah. So they disobeyed everyone who sincerely cared about them, but they followed every insincere one who wanted to bring them doom. No wonder Allah destroyed them.

﴿They were overtaken by a curse in this world﴾ in every time and generation, for there will be mention of their evil news and ugly deeds, and they will be condemned

﴿and [they will be cursed] on the Day of Resurrection﴾ too.

﴿Verily, 'Âd disbelieved in their Lord﴾ that is, they denied the One Who created them, granted them provision and took care of them. ﴿So away with 'Âd, the people of Hood!﴾ That is, may Allah send them far away from all that is good and bring them nearer all that is evil.

﴿ ۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا ۖ وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾ ﴾ (سورة هود: ٦١-٦٢)

11:61. To Thamood, We sent their brother Ṣâliḥ. He said: O my people, worship Allah; you have no god but He. It is He Who created you from the earth and caused you to dwell therein. So seek His forgiveness and repent to Him, for verily my Lord is Ever Near, Responsive.

11:62. They said: O Ṣâliḥ, great were the hopes we placed in you before this. Do you [now] forbid us to worship that which our forefathers worshipped? Indeed we are in grave doubt about that to which you are calling us.

﴿To Thamood﴾ they were the second 'Âd, the well-known tribe who dwelled in al-Ḥijr (the Rocky Tract) and the Valley of al-Qurâ. ﴿We sent their brother﴾ in lineage ﴿Ṣâliḥ﴾, the slave of Allah and His Messenger, who called them to worship Allah alone.
﴿He said: O my people, worship Allah﴾ and affirm His oneness, and devote your worship sincerely to Him alone
﴿you have no god but He﴾ among the inhabitants of either the heavens or the earth.

﴿It is He Who created you from the earth and caused you to dwell therein﴾, and He bestowed blessings upon you, both visible and hidden, and gave you the means to establish yourselves on earth, build structures, plant trees and crops, farm it however you wished, benefit from it in different ways and make use of its resources. As He has no partner in all of that, do not ascribe partners to Him in worship.

﴿So seek His forgiveness﴾ for what you have committed of disbelief, ascription of partners to Him and sin, and give up these deeds

﴿and repent to Him﴾ that is, turn back to Him by repenting sincerely ﴿for verily my Lord is Ever Near, Responsive﴾ that is, He is near to the one who calls upon Him and asks of Him, or who offers supplication as an act of worship; He responds by giving him what he asks for, and accepting his worship and granting him the best of rewards for it.

It should be understood that Allah's nearness is of two types: general and specific. In general terms, He is near to all people by His knowledge. This is what is referred to in the verse in which He says:

﴿...We are closer to him than his jugular vein.﴾ *(Qâf 50: 16)*

In specific terms, He is close to those who worship Him, ask of Him and love Him. This is what is mentioned in the verse

﴿...Prostrate [in prayer] and draw near [to Allah].﴾ *(al-'Alaq 96: 19)*

– in the verse under discussion here, and in the verse

﴿When My slaves ask you concerning Me, I am indeed close [to them]; I answer the call of the caller when he calls on Me...﴾ *(al-Baqarah 2: 186)*

This type of closeness leads to the bestowal of Allah's mercy, His response to their supplications and His fulfilment of their hopes. Hence He mentions His name the ﴿Ever Near﴾ alongside His name the ﴿Responsive﴾.

When their Prophet Ṣâliḥ instructed them and encouraged them to be devoted to Allah alone, they rejected his call and responded in the worst manner.

﴿They said: O Ṣâliḥ, great were the hopes we placed in you before this﴾ that is, we had hoped that you would be wise and bring benefit to us. This testimony on their part in favour of their Prophet indicates that they still acknowledged his good attitude and noble character, and that he was one of the best of his people. But when he brought this message to them, that was not in accordance with their corrupt whims and desires, they said these words, the implication of which was: you were good and perfect, but now you have disappointed us and you have reached the point where nothing good is to be expected from you.

The problem was, as they said: ﴿Do you [now] forbid us to worship that which our forefathers worshipped?﴾ This was the main factor that undermined Ṣâliḥ's character in their view: how could he cast aspersions on their rationality and that of their misguided fathers? How could he tell them not to worship that which could neither bring benefit nor ward off harm nor avail them anything, that was made of stone, wood and the like?

And he instructed them to devote their worship only to Allah their Lord, Who never stopped bestowing blessings upon them and granting them favours; they had no blessing but it was from Him and none warded off harm from them except Him.

﴿Indeed we are in grave doubt about that to which you are calling us﴾ that is, we are still doubtful and suspicious about that to which you are calling us. According to them, if they knew it was sound they would have followed it. But this was a lie, so Ṣâliḥ pointed out that they were lying:

﴿قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي
مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ

ءَايَةً فَذَرُوهَا تَأْكُلْ فِيٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾
فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ
﴿٦٥﴾ (سورة هود: ٦٣-٦٥)

11:63. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me mercy from Himself – then who would protect me from Allah, if I were to disobey Him? What you are offering me is no more than perdition.

11:64. O my people, this is the she-camel of Allah, a sign unto you. So leave her to graze in the land of Allah, and do not harm her in any way, or else an imminent punishment will overtake you.

11:65. But they hamstrung her, so he said: Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied.

﴿He said: O my people, what do you think, if I am relying on clear proof from my Lord﴾ that is, evidence and certainty
﴿and He has bestowed on me mercy from Himself﴾ that is, He has blessed me with His message and revelation, so should I follow you in the path you are on and to which you are calling me?
﴿then who would protect me from Allah, if I were to disobey Him? What you are offering me is no more than perdition﴾ that is, loss, doom and harm.

﴿O my people, this is the she-camel of Allah, a sign unto you﴾ she had a day to drink from the well, then all of them could drink from her udder, and they had a day to drink at the well.
﴿So leave her to graze in the land of Allah﴾ that is, you are not responsible for her maintenance and feeding
﴿and do not harm her in any way﴾ that is, by hamstringing her
﴿or else an imminent punishment will overtake you﴾.

﴿But they hamstrung her, so he said﴾ that is, Ṣâliḥ said to them: ﴿Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied﴾; rather it will inevitably come to pass.

﴿ فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٦٧﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ ﴾ (سورة هود: ٦٦-٦٨)

11:66. When Our command came, We saved Ṣâliḥ and those who believed with him, by Our mercy, and [saved them] from the disgrace of that day. Verily your Lord is the Strong, the Almighty.

11:67. The blast overtook the wrongdoers, and morning found them lying lifeless in their homes,

11:68. as if they had never lived there. Verily Thamood disbelieved in their Lord. So away with Thamood!

﴿When Our command came﴾, that the punishment was to befall them

﴿We saved Ṣâliḥ and those who believed with him, by Our mercy, and [saved them] from the disgrace of that day﴾ that is, We saved them from the punishment, disgrace and shame.

﴿Verily your Lord is the Strong, the Almighty﴾ by His might and power, He destroyed the evildoing nations and saved their Messengers and their followers.

﴿The blast overtook the wrongdoers﴾; it was a mighty blast that caused their hearts to stop

﴿and morning found them lying lifeless in their homes﴾ that is, immobile and not moving.

﴿as if they had never lived there﴾ that is, when the punishment came to them, it was as if they had never enjoyed life in their homes and had never known any good times, for all delight left them and they were overtaken by the eternal punishment that will never end, and it is as if it had always been with them.

﴿Verily Thamood disbelieved in their Lord﴾ that is, they denied Him after the clear signs came to them

﴿So away with Thamood!﴾ How doomed and humiliated they were. We seek refuge with Allah from punishment and disgrace in this world.

﴿ وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰٓ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾ ﴾ (سورة هود: ٦٩-٧٣)

11:69. Our messengers [angels] came to Ibrâheem with glad tidings. They bade him peace; he answered: [And upon you be] peace. And he hastened to bring them a roasted calf.

11:70. But when he saw that their hands did not reach out towards it, he had misgivings about them and conceived a fear of them. They said: Fear not; we have been sent to the people of Loot.

11:71. His wife, who was standing nearby, laughed. Then We gave her the glad tidings of Is-ḥâq and, after Is-ḥâq, of Ya'qoob.

11:72. She said: Alas for me! How can I bear a child when I am an old woman, and this husband of mine is an old man? That would be a strange thing indeed!

11:73. They said: Do you marvel at the decree of Allah? May the mercy and blessings of Allah be upon you, O members of this household.[13] Verily He is Praiseworthy, Glorious.

﴿Our messengers [angels] came to Ibrâheem﴾, the close friend (*Khaleel*) of Allah
﴿with glad tidings﴾ that is, with the glad tidings of a son. When Allah sent them to destroy the people of Loot, He instructed them to pass by Ibrâheem and give him the glad tidings of Is-ḥâq. When they entered upon him, ﴿They bade him peace; he answered: [And upon you be] peace﴾ that is, they greeted him and he returned the greeting.

This indicates that it is prescribed to give the greeting of salâm; this has been the case since the time of Ibrâheem. The greeting should be given before speaking, and the response should be better than the initial greeting.

﴿And he﴾ namely Ibrâheem ﴿hastened to bring them a roasted calf﴾ that is, he rushed to his house and prepared for his guests a fat calf that was roasted on hot stones. He brought it to them and said to them: Will you not eat?

﴿But when he saw that their hands did not reach out towards it﴾ that is, towards that food
﴿he had misgivings about them and conceived a fear of them﴾ and he thought that they had come to him for some evil purpose and with the intent of doing him some harm. That was before he found out who they were and why they had come.

﴿They said: Fear not; we have been sent to the people of Loot﴾ that is, we are messengers from Allah; Allah has sent us to destroy the people of Loot.

[13] ﴿members of this household﴾ refers to the family of Ibrâheem.

﴿His wife, who was standing nearby﴾ to serve his guests ﴿laughed﴾ out of amazement, when she heard who they were and what they had been sent to do.

﴿Then We gave her the glad tidings of Is-ḥâq and, after Is-ḥâq, of Ya'qoob﴾. She was amazed at that, and said:

﴿Alas for me! How can I bear a child when I am an old woman, and this husband of mine is an old man?﴾ These were two impediments to having a child

﴿That would be a strange thing indeed!﴾.

﴿They said: Do you marvel at the decree of Allah?﴾ There is nothing strange in His decree, for His will is always done. So there is nothing strange about what His might and power may do, especially with regard to what He decides and decrees for the members of this blessed household.

﴿May the mercy and blessings of Allah be upon you, O members of this household﴾ that is, may His mercy, kindness and blessings always be upon you. This refers to even more of His goodness and kindness, and more divine blessings.

﴿upon you, O members of this household. Verily He is Praiseworthy, Glorious﴾ that is, He is Praiseworthy in His attributes, because His attributes are attributes of perfection; He is Praiseworthy in His deeds, for His deeds are deeds of kindness, generosity, wisdom, justice and fairness.

﴿Glorious﴾ Glory refers to the greatness and all-encompassing nature of His attributes, for they are attributes of perfection. His are the most perfect and complete of all attributes.

﴿ فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ ﴾ (سورة هود: ٧٤-٧٦)

11:74. When Ibrâheem's fear had subsided, and the glad tidings had reached him, he began to plead with Us for the people of Loot.

11:75. Verily Ibrâheem was forbearing, humble in supplication, penitent.

11:76. O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.

﴿When Ibrâheem's fear﴾ of his guests ﴿had subsided, and the glad tidings had reached him﴾ of a child, he began to argue with the messengers about the destruction of the people of Loot, and he said to them:

﴿...But Loot is there! They said: We know full well who is there. We will surely save him and his family, except his wife...﴾ *(al-'Ankaboot 29: 32)*

﴿Verily Ibrâheem was forbearing﴾ that is, he had a good attitude and was patient and big-hearted; he did not get angry with the ignorance of the ignorant

﴿humble in supplication﴾ that is, he would humbly beseech Allah at all times

﴿penitent﴾ that is, he constantly turned back to Allah by knowing Him and loving Him, and by turning to Him and turning away from all others but Him. Hence he argued on behalf of those whom Allah decreed were to be destroyed.

So it was said to him: ﴿O Ibrâheem, cease your pleading﴾ and arguing

﴿for verily the decree of your Lord has gone forth﴾ that they are to be destroyed

﴿verily there is coming to them a punishment that cannot be averted﴾, so there is no point in arguing.

﴿وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾ (سورة هود: ٧٧-٨١)

11:77. When Our messengers came to Loot, he was perturbed by their coming and felt troubled on their account, and he said: This is a distressing day.

11:78. His people came running towards him, for they had long been accustomed to evil practices. He said: O my people, here are my daughters; they are purer for you.[14] Fear Allah and do not put me to shame by wronging my guests. Is there not among you even one right-minded man?

11:79. They said: You know that we have no need of your daughters. You know very well what we want!

11:80. Loot said: Would that I had the strength to stop you or that I could have recourse to some powerful support.

11:81. [The angels] said: O Loot, we are messengers of your Lord; they will never be able to harm you. So depart with your family in the dead of night – and let none of you look back – except your wife; she will suffer the same fate as the others. Verily their appointed time is the morning; is not the morning nigh?

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[14] What is meant by ﴿my daughters﴾ is 'the daughters of my nation'. Loot was urging his people to give up their immoral ways and marry women in a lawful and pure manner.

﴿When our messengers﴾ who had left Ibrâheem
﴿came to Loot, he was perturbed by their coming﴾ that is, he was distressed by their coming
﴿and felt troubled on their account, and he said: This is a distressing day﴾ that is, he was very upset and worried, because he knew that his people would not leave them alone, for they had come in the form of beardless young men of the utmost physical perfection and beauty, and what crossed his mind indeed happened.

﴿His people came running towards him﴾ that is, they came rushing, wanting to commit with his guests the evil deeds that they were accustomed to. Hence Allah says: ﴿for they had long been accustomed to evil practices﴾ that is, immoral deeds that no one in the world had ever committed before them.

﴿He said: O my people, here are my daughters; they are purer for you﴾ than my guests. This is like the case when Sulaymân (ﷺ) suggested to the two women that he should cut in half the child over whom they were disputing, in order to find out the truth, because he knew that his daughters were well protected from them and that they had no right to them; rather his greater aim was to ward off these grave immoral acts.
﴿Fear Allah and do not put me to shame by wronging my guests﴾ that is, you should either pay attention to fearing Allah, or you should be kind to me with regard to my guests, and not disgrace me before them. ﴿Is there not among you even one right-minded man﴾ who will tell you not to do this and rebuke you? This indicates that they were completely devoid of goodness and dignity.

﴿They said﴾ to him:
﴿You know that we have no need of your daughters. You know very well what we want!﴾ That is, we only want men and we have no desire for women.

Hence Loot (ﷺ) grew even more anxious, and said: ﴿Would that I had the strength to stop you or that I could have recourse to some powerful support﴾ such as a powerful tribe who could stop you.

This was with regard to tangible means, otherwise he was turning to the strongest and most powerful support, namely Allah, Whose might none can resist.

Hence when the matter reached an impasse and his distress became very great, ﴿[The angels] said: O Loot, we are messengers of your Lord﴾ that is, they told him who they were, in order to reassure him ﴿they will never be able to harm you﴾. Then Jibreel moved his wing and put out their eyes, and they began to threaten Loot about the coming of the morning, so the angels instructed Loot to take his family and depart at night:

﴿So depart with your family in the dead of night﴾ that is, in the middle of the night, long before dawn, so that they could get far away from their city.

﴿and let none of you look back﴾ that is, hasten to leave and let your main concern be salvation from the punishment; do not turn round to look behind you.

﴿except your wife; she will suffer the same fate﴾ that is, punishment ﴿as the others﴾, because she was a partner with her people in their sin; she would tell them about the guests of Loot if guests came to stay with him.

﴿Verily their appointed time is the morning﴾ – it is as if Loot wanted to hasten it, so it was said to him: ﴿is not the morning nigh?﴾

﴿فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾﴾ (سورة هود: ٨٢-٨٣)

11:82. When Our command came, We turned [the cities] upside down and let loose upon them a shower of stones of baked clay, one after another

11:83. specifically marked, and kept with your Lord; nor are they ever far from the evildoers.

﴿When Our command came﴾ that the punishment was to be sent upon them,

﴿We turned [the cities] upside down and let loose upon them a shower of stones of baked clay﴾ that is, stones of very hot fire.

﴿one after another﴾, targeting those who ran away from the cities.

﴿specifically marked﴾ that is, they bore the mark of punishment and wrath

﴿and kept with your Lord; nor are they ever far from the evildoers﴾ who emulate the deeds of the people of Loot, so let the people beware of doing the same deeds lest the same fate befall them.

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُم بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾ ﴾ (سورة هود: ٨٤-٨٦)

11:84. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah; you have no god but He. And do not give short measure or weight. I see you are prospering, but I fear for you the punishment of an overwhelming day.

11:85. O my people, give full measure and weight fairly, and do not undermine people's rights and dues, and do not strive to spread mischief in the land.

11:86. And that which is left from the provision of Allah [after giving people their dues] is better for you, if you but believe, but I am not your keeper.

﴿To Madyan﴾ they were a well-known tribe who lived in Madyan, in southern Palestine
﴿We sent their brother﴾ in lineage ﴿Shu'ayb﴾ because they knew him and could learn from him.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He﴾, that is, devote your worship to Him alone. They used to ascribe partners to Allah and, in addition to their polytheism, they used to give short measure and weight. Hence he told them not to do that, as he said:
﴿And do not give short measure or weight﴾; rather be fair and give full measure and weight.
﴿I see you are prospering﴾ that is, I see that you are enjoying many blessings, good health, abundant wealth and children, so give thanks to Allah for what He has given you, and do not be ungrateful for the blessings of Allah, lest they be taken away from you.
﴿but I fear for you the punishment of an overwhelming day﴾ that is, a punishment that will overwhelm you, and none of you will survive.

﴿O my people, give full measure and weight fairly﴾ that is, be fair as you would like to be given fairly,
﴿and do not undermine people's rights and dues﴾ that is, do not reduce people's property, stealing it by giving short measure and weight.
﴿and do not strive to spread mischief in the land﴾ for persisting in sin spoils one's religious commitment, beliefs and interests, both spiritual and worldly, and it leads to destruction of crops and livestock.

﴿And that which is left from the provision of Allah [after giving people their dues] is better for you﴾ that is, what Allah leaves of provision for you, and what is yours, will suffice you, and you should not have hopes of acquiring something that you do not need when it is very harmful to you.

﴿if you but believe﴾ then do as faith requires

﴿but I am not your keeper﴾ that is, I am not keeping a record of your deeds and I am not responsible for them; rather the one who is keeping a record of that is Allah, may He be exalted; as for me, I only convey to you the message with which I have been sent.

﴿قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾﴾ (سورة هود: ٨٧)

11:87. They said: O Shu'ayb, does your prayer teach you that we should forsake that which our forefathers worshipped, or that we should not do as we please with our wealth? Are you not [supposed to be] the forbearing and right-minded one?

﴿They said: O Shu'ayb, does your prayer teach you that we should forsake that which our forefathers worshipped﴾ that is, they said this by way of mocking their Prophet and showing that there was no chance that they would respond to his call.

What their words meant was: there is nothing that has made you forbid us to do what we want with our wealth except that you pray to Allah and worship Him; if that is the case, should we then give up what our forefathers used to worship, on the basis of words for which there is no evidence except that it suits you? How can we follow you and give up the ways of our forefathers, who were people of wisdom and reason?

Similarly, what you say does not mean that we should not do with our wealth what you suggest to us of giving full weight and measure and giving others their dues from it. Rather we will continue to do whatever we please with it, because it is our wealth and you have no rights over it.

Hence they said by way of mockery: ﴿Are you not [supposed to be] the forbearing and right-minded one?﴾ That is, are you the one who is supposed to be forbearing and dignified in character, and right minded in your attitude, so that you do not say anything but what is wise and you do not enjoin anything except what is wise, and you do not forbid anything but what is wrong? In other words, what they meant was: you are not like that.

What they meant was to suggest that he had the opposite of these two noble characteristics, and that he was foolish and wrong. In other words: how can you be the forbearing and right-minded one, and our forefathers be the ones who were foolish and wrong?

They said that by way of mocking him and meaning the opposite of what they said, but he was not as they thought he was. Rather he was as they said: his prayer did teach him that he should tell them not to worship that which their misguided forefathers had worshipped, and not to do whatever they pleased with that wealth, for prayer restrains one from shameful and evil acts, and what acts can be more shameful and evil than worshipping something other than Allah, withholding people's dues, or stealing by giving short weight and measure? Shu'ayb (ﷺ) was indeed the forbearing and right-minded one.

﴿ قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ ﴾ (سورة هود: ٨٨)

11:88. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me goodly provision from Himself? I do not want to do that which I am forbidding you to do; I only want to put things right to the best of my ability. My success depends on Allah alone; in Him I put my trust and to Him I turn.

﴿He﴾ that is, Shu'ayb said to them: ﴿what do you think, if I am relying on clear proof from my Lord﴾ that is, if I am certain and sure of the validity of the message I have brought
﴿and He has bestowed on me goodly provision from Himself﴾ that is, Allah has given me different types of wealth, and ﴿I do not want to do that which I am forbidding you to do﴾; I do not want to forbid you to give short measure and weight, and then do it myself, so that you may become suspicious of me concerning that. Rather if I tell you not to do something, I will be the first to refrain from doing it.

﴿I only want to put things right to the best of my ability﴾ that is, I have no other aim except that your affairs should be set right and you should attain that which will benefit you; I have no personal aims of my own and I am trying my best for you.

Because what he said could have been taken as a form of self-praise, he balanced it by saying: ﴿My success depends on Allah alone﴾ that is, whatever I succeed in of doing good and whatever I manage to keep away from of evil is only by the help of Allah (ﷻ) and not by my own strength and power.
﴿in Him I put my trust﴾ that is, I rely on Him in all my affairs and I am certain that He will suffice me
﴿and to Him I turn﴾ in doing what He has enjoined upon me of various acts of worship, and in growing close to Him by means of all kinds of good deeds.

Based on these two things, a person's well-being will be sound: seeking the help of his Lord and turning to Him, as Allah (ﷻ) says: ﴿So worship Him [alone] and put your trust in Him﴾ *(11: 123)* and:

﴿You [alone] we worship, and You [alone] we ask for help.﴾ *(al-Fâtiḥah 1: 5)*

﴿وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾﴾ (سورة هود: ٨٩)

11:89. O my people, do not let your enmity towards me cause you to sin, lest there befall you the like of that which befell the people of Nooḥ, the people of Hood or the people of Ṣâliḥ; nor are the people of Looṭ so distant from you.

﴿O my people, do not let your enmity towards me cause you to sin﴾ that is, do not let your differing with me and your resentment towards me prompt you to sin,
﴿lest there befall you﴾ a punishment
﴿the like of that which befell the people of Nooḥ, the people of Hood or the people of Ṣâliḥ; nor are the people of Looṭ so distant from you﴾ in place or time.

﴿وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾﴾ (سورة هود: ٩٠)

11:90. Seek the forgiveness of your Lord and repent to Him. Verily my Lord is Most Merciful, Most Loving.

﴿Seek the forgiveness of your Lord﴾ for what you have committed of sins
﴿and repent to Him﴾ in the future, for the rest of your life, repenting sincerely and turning to Him by obeying Him and not going against His commands.

﴿Verily my Lord is Most Merciful, Most Loving﴾ to the one who repents and turns to Him; He has mercy upon him and forgives him, and He accepts his repentance and loves him. What is meant by the divine name the Most Loving is that He loves His believing slaves and they love Him.

﴿قَالُوا يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۖ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾﴾ (سورة هود: ٩١)

11:91. They said: O Shu'ayb, we do not understand much of what you say. Indeed, we see how weak you are among us. Were it not for your family, we would have stoned you, for you have no great standing among us.

﴿They said: O Shu'ayb, we do not understand much of what you say﴾ that is, they showed resentment towards his advice and his exhortations, so they said: ﴿we do not understand much of what you say﴾. That was because of their resentment and aversion towards what he said.

﴿Indeed, we see how weak you are among us﴾ that is, you are weak in yourself and not one of the leaders or prominent figures; rather you are one of those of low standing.

﴿Were it not for your family﴾ that is, your tribe

﴿we would have stoned you, for you have no great standing among us﴾ that is, you are not held in any esteem among us and we have no respect for you; rather we respect your tribe by leaving you alone.

﴿قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ ۖ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾ وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ سَوْفَ

تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ ۖ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ (سورة هود: ٩٢-٩٣)

11:92. He said: O my people, do you hold my family in greater esteem than Allah, whilst you have cast Him away behind your backs? Verily my Lord has full knowledge of all that you do.

11:93. O my people, carry on as you are, and so will I. You will come to know who will receive a punishment that will disgrace him, and who is a liar. Wait; verily, I too am waiting with you.

﴿He said﴾ to them in a kind manner, seeking to soften their hearts: ﴿O my people, do you hold my family in greater esteem than Allah﴾ that is, how can you be gentle with me because of my family, yet you are not gentle with me for the sake of Allah, so you hold my family in greater esteem than Allah?

﴿whilst you have cast Him away behind your backs﴾ that is, you have thrown the command of Allah behind your backs and you do not pay any attention to it or fear Him

﴿Verily my Lord has full knowledge of all that you do﴾ and not even an atom's weight of your deeds is hidden from Him on earth or in heaven. He will requite you in full for what you have done.

When he grew tired and felt that he was not achieving any results with them, he said: ﴿O my people, carry on as you are, and so will I. You will come to know who will receive a punishment that will disgrace him﴾ and he will suffer an eternal punishment

﴿and who is a liar﴾ me or you? And they did indeed come to know that when the punishment befell them.

﴿Wait﴾ and see what will happen to me

﴿I too am waiting with you﴾ to see what will happen to you.

﴿وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾﴾ (سورة هود: ٩٤-٩٥)

11:94. When Our command came, We saved Shu'ayb and those who believed with him, by Our mercy. But the blast overtook the wrongdoers, and morning found them lying lifeless in their homes,

11:95. as if they had never lived there. Away with Madyan just like Thamood!

﴿When Our command came﴾ to destroy the people of Shu'ayb ﴿We saved Shu'ayb and those who believed with him, by Our mercy. But the blast overtook the wrongdoers, and morning found them lying lifeless in their homes﴾; no sound was heard from them and no movement was seen.

﴿as if they had never lived there﴾ that is, it was as if they had never resided in their homes and had never enjoyed anything there until the punishment came to them.

﴿Away with Madyan﴾ as Allah destroyed them and disgraced them ﴿just like Thamood﴾ that is, these two tribes shared a common fate of doom and destruction.

Shu'ayb (عليه السلام) was called the eloquent speaker among the Prophets, because of the eloquent way in which he discussed with his people. We learn many lessons from his story, including the following:

- Just as the disbelievers may be accountable and may be addressed with the fundamentals of Islam, they are also addressed with the laws and minor issues thereof. Shu'ayb called his people to affirm the oneness of Allah and to give full weight and measure, and the warning of punishment was connected to both issues.

- Giving short weight and measure is a major sin and there is the fear of punishment in this world for the one who does that. This action comes under the heading of stealing people's wealth. If stealing from them by giving short weight and measure is subject to this warning, then stealing from them by way of compulsion and force is even more emphatically prohibited.
- Requital matches the nature of the deed, so the one who gives short measure to people, seeking to increase his own wealth, will be punished with the opposite of that, and it will be a cause of blessing being taken away from his provision, because Shu'ayb said: ﴿I see you are prospering﴾ *(11: 84)*, that is: so do not be the cause of that prosperity being taken away from you because of your deeds.
- The individual should be content with what Allah has given him; he should be content with that which is permissible and with permissible earnings, so that he has no need of that which is prohibited or of prohibited earnings. That is better for him, because Allah says: ﴿And that which is left from the provision of Allah [after giving people their dues] is better for you﴾ *(11: 86)*. Being content with that which is permissible will lead to blessing and increased provision, such as is not found if one persists in prohibited means of earning, which leads to diminishing of provision and the opposite of blessing.
- Being honest in weight and measure is one of the results of faith, because Shu'ayb connected that to faith. This indicates that if there are no righteous deeds, then faith is lacking or absent.
- Prayer had always been prescribed for the earlier Prophets, and it is one of the best of good deeds, to the extent that its virtue is also recognised by the disbelievers and they give it precedence over other deeds. Prayer restrains people from loathsome deeds and from all that is evil *(cf. 29: 45)*, and it is the measure of faith and religious observance. So establishing it in the proper manner

completes a person's well-being, but if it is not established properly, it undermines his religious well-being.

- If Allah bestows wealth upon a person – even though Allah has put it under his control – that does not mean that he may do whatever he wishes with it, for it is a trust that has been given to him and he must do what Allah has enjoined upon him with regard to it, by paying what is due from it and refraining from ways of earning that Allah and His Messenger have prohibited. It is not as the disbelievers and others of their ilk claim, that their wealth is theirs to do with as they wish, regardless of whether or not it is in accordance with the rulings of Allah.
- Part of perfecting one's efforts in calling people to Allah is being the first to do whatever one is enjoining others to do and being the first to refrain from whatever one is forbidding them to do, as Shu'ayb said: ﴿I do not want to do that which I am forbidding you to do﴾ *(11: 88)* and as Allah (ﷻ) says elsewhere: ﴿O you who believe, why do you say that which you do not do? It is most loathsome to Allah that you say that which you do not do.﴾ *(aṣ-Ṣaff 61: 2-3)*
- The role, way and character of the Messengers was to put things right to the best of their ability. Hence part of the message is to put things right and perfect them, or to achieve as much of that as possible, and to ward off and reduce evils, giving precedence to public interests over private interests.

  The aim of putting things right is so that people's affairs will be put in order and their religious and worldly interests will be sound.
- If a person does whatever he can to put things right, he is not to be blamed or criticised for not doing what he is not able to do. The individual should put right whatever he can in himself and in others, to the best of his ability.

- The individual should not rely on his own devices, not even for the blink of an eye; rather he should always seek the help of his Lord, rely on Him and ask Him for guidance and strength. Whatever success comes to him, he should attribute it to his Lord, Who granted it to him, and he should not indulge in self-admiration, because of the words of Shu'ayb: ﴿My success depends on Allah alone; in Him I put my trust and to Him I turn﴾ *(11: 88)*.
- The stories of warnings of punishment and what happened to the earlier generations should be remembered, and these stories, which tell of the punishments that befell the evildoers, should be mentioned in the context of exhortation and admonition. We should also mention the honours that Allah bestowed upon those who feared Him when encouraging and urging people to fear Allah.
- Just as Allah forgives and pardons one who repents from sin, He also loves him. No attention should be paid to anyone who says that if a person repents, it is sufficient that he is forgiven and pardoned, but divine love is not re-established, because Allah (ﷻ) says: ﴿Seek the forgiveness of your Lord and repent to Him. Verily my Lord is Most Merciful, Most Loving﴾ *(11: 90)*.
- Allah protects the believers by many means, some of which they may be aware of and others they may know nothing of. He may protect them by means of their tribe or their fellow countrymen who are disbelievers, as Allah protected Shu'ayb from the stoning of his people by means of his family. There is nothing wrong with benefiting from these ties, by means of which Islam and Muslims may be protected; indeed that may be a must, because putting things right is required to the extent of one's ability and what is possible.

  Based on that, if Muslims who live under the rule of disbelievers work with others to change the system in a particular country

to one that is democratic, which will enable individuals and peoples to attain their religious and worldly rights, that is better than surrendering to a political system in which the state deprives them of their religious and worldly rights and tries to ignore them completely, and in which they will be no more than workers and servants.

Yes, if it is possible for the Muslims to be in power and be the rulers, that is what should be the case. But if that is not possible, then the other scenario (establishing a democratic system), in which there can be protection of religious and worldly affairs, should be given precedence. And Allah knows best.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۚ بِئْسَ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾﴾ (سورة هود: ٩٦-١٠١)

11:96. And We sent Moosâ with Our clear signs and compelling proofs

11:97. To Pharaoh and his chiefs. But they followed Pharaoh's orders, and Pharaoh's orders were misguided.

11:98. He will go ahead of his people on the Day of Resurrection and lead them into the fire; how wretched is the place to which they will be led!

11:99. They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection; how wretched is the gift to be given!

11:100. These are some of the accounts of the cities which We relate to you [O Muhammad]; of them, some are still standing and some have been mown down.

11:101. We did not wrong them; rather they wronged themselves. Their gods, on whom they called besides Allah, availed them nothing when the command of your Lord came; in fact, they only added to their ruin.

﴿And We sent Moosâ﴾ ibn 'Imrân

﴿with Our clear signs﴾ that pointed to the truth of the message he brought, such as his staff, his hand and other signs that Allah caused to occur at the hands of Moosâ (ﷺ).

﴿and compelling proofs﴾ that is, evidence that was as clear as day

﴿To Pharaoh and his chiefs﴾ that is, the nobles of his people, because they were the ones who were followed; other people would follow their lead. But they did not submit to the signs that Moosâ brought, which he showed to them as has been explained above in Soorat al-A'râf.

﴿But they followed Pharaoh's orders, and Pharaoh's orders were misguided﴾ – he did not enjoin anything but that which was purely harmful, so it is no wonder that when his people followed him, Pharaoh led them to doom and destruction.

﴿He will go ahead of his people on the Day of Resurrection and lead them into the fire; how wretched is the place to which they will be led!﴾.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection﴾ that is, they are cursed by Allah and His angels and by all of humankind in this world and the hereafter. ﴿how wretched is the gift to be given!﴾ That is, how wretched is all that they will receive, as the punishment of Allah and the curses of this world and the hereafter come upon them one after another.

Having mentioned the stories of these nations with their Messengers, Allah (ﷻ) then says to His Messenger (ﷺ): ﴿These are some of the accounts of the cities which We relate to you [O Muhammad]﴾ so that you may give warning and that may be a sign of the soundness of your message, and an exhortation and reminder to the believers

﴿of them, some are still standing﴾ and have not been destroyed; rather the ruins of their abodes remain to tell something about them ﴿and some have been mown down﴾ that is, their dwellings have been destroyed and vanished utterly, leaving no trace of them.

﴿We did not wrong them﴾ by sending various punishments upon them

﴿rather they wronged themselves﴾ by ascribing partners to Allah and stubbornly disbelieving.

﴿Their gods, on whom they called besides Allah, availed them nothing when the command of your Lord came﴾ this applies to everyone who turns to anything other than Allah; it does not avail them anything when calamity strikes.

﴿in fact, they only added to their ruin﴾ that is, loss and destruction, the opposite of what they were thinking.

﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾﴾ (سورة هود: ١٠٢-١٠٤)

11:102. Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.

11:103. Surely in that there is a sign for those who fear the punishment of the hereafter. That is a day for which all humankind shall be gathered together; that will be a day when all [the inhabitants of the heavens and the earth] will be present.

11:104. Nor do We delay it, but until a time appointed.

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe﴾ that is, He destroys and eradicates them by means of the punishment, and what they called upon besides Allah will avail them nothing.

﴿Surely in that﴾ which is mentioned of sending various punishments upon the wrongdoers
﴿there is a sign for those who fear the punishment of the hereafter﴾ that is, there is a lesson and an indication that those who do wrong and commit evil will have a punishment in this world and a punishment in the hereafter. Then Allah describes the hereafter, as He says: ﴿That is a day for which all humankind shall be gathered together﴾ that is, they will be gathered for that day of requital, and the might, power and great justice of Allah will be made manifest to them in such a way that they will truly know Him.

﴿that will be a day when all [the inhabitants of the heavens and the earth] will be present﴾ that is, it will be witnessed by Allah, His angels and all created beings.

﴿Nor do We delay it﴾ that is, the coming of the Day of Resurrection ﴿but until a time appointed﴾. When the time appointed for this world and what Allah has decreed for it of creation comes to an end, at that point He will move them to the hereafter, where He will carry out on them His rulings of requital as He carried out on them His *shar'i* rulings in this world.

﴿ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ ﴾ (سورة هود: ١٠٥)

11:105. When that day comes, no soul will speak except by His leave. Some among them will be wretched and some will be blessed.

﴿When that day comes﴾ and all creatures are gathered together ﴿no soul will speak except by His leave﴾, even the noble Prophets and angels; they will not intercede except by His leave

﴿Some among them﴾ that is, among humankind

﴿will be wretched and some will be blessed﴾ the wretched are those who disbelieved in Allah, rejected His Messengers and disobeyed His command; the blessed are those believers who feared Allah.

﴿ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ ﴾ (سورة هود: ١٠٦-١٠٧)

11:106. As for those who are wretched, they will be in the fire, where they will wail and moan.

11:107. They will abide therein for as long as the heavens and the earth endure, except as your Lord wills; your Lord does whatever He wills.

﴿As for those who are wretched﴾, the recompense will be doom, disgrace and shame

﴿they will be in the fire﴾ and immersed in its punishment, which will be of the utmost severity

﴿where﴾ because of their intense suffering

This verse contains a warning against inclining towards any wrongdoer; what is meant by inclining is joining him in his wrongdoing and approving of it or being content with what he does of wrongdoing.

If this warning has to do with inclining towards the wrongdoers, then what about the wrongdoers themselves? We ask Allah to keep us safe and sound from wrongdoing.

﴿ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ ﴾ (سورة هود: ١١٤-١١٥)

11:114. And establish prayer at the two ends of the day and in some hours of the night. Verily good deeds erase bad deeds. This is a reminder for those who pay heed.

11:115. And be patient and steadfast, for verily Allah will not cause the reward of those who do good to be lost.

Here Allah (ﷻ) commands us to establish prayer in full ﴿at the two ends of the day﴾ that is, at the beginning and end of the day. This includes *fajr*, *dhuhr* and *'aṣr* prayers.
﴿and in some hours of the night﴾ this includes *maghrib* and *'ishâ'* prayers, as well as *qiyâm al-layl* (voluntary prayers at night), which are also one of the means by which a person draws closer to Allah (ﷻ).
﴿Verily good deeds erase bad deeds﴾ that is, these five prayers, and whatever is added to them of voluntary prayers, are among the greatest of good deeds and – in addition to being good deeds – they bring one closer to Allah and earn reward. Hence they erase and cancel out bad deeds, which in this case refers to minor sins, as specified in the *ṣaḥeeḥ* hadiths from the Prophet (ﷺ), such as the hadith in which he says:

«The five daily prayers, from one Jumu'ah to another, and from one Ramadan to another, expiate whatever (sins) come in between, so long as major sins are avoided.» (Muslim)

In fact, it is also specified by the verse in Soorat an-Nisâ', in which Allah (ﷻ) says:

﴿If you abstain from the major [sins] out of what you have been forbidden to do, We will erase your [minor] sins for you and admit you to a place of honour [paradise].﴾ *(an-Nisâ' 4: 31)*

﴿This﴾ it may be that this refers to all that is mentioned above of the obligation to adhere to the straight path and not transgress and go beyond that, and not to incline towards those who do wrong, as well as the command to establish prayer and the explanation that good deeds erase bad deeds. All of that is ﴿a reminder for those who pay heed﴾, from which they understand what Allah has enjoined upon them and what He has forbidden, and they comply with those instructions which lead to good results and ward off evil and bad consequences. But these commands require effort and patience in order to comply with them, hence Allah says:

﴿And be patient and steadfast﴾ that is, control yourself and compel yourself to obey Allah and refrain from disobeying Him; adhere to that and persist in it, and do not falter.

﴿for verily Allah will not cause the reward of those who do good to be lost﴾; rather Allah accepts from them the best of their deeds and will reward them for the best of what they used to do. This is great encouragement to adhere to patience which will motivate people of weak resolve to remember the reward of Allah every time they falter.

﴿فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُوْلُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾﴾ (سورة هود: ١١٦)

11:116. There were not, among the nations that came before you, any people of virtue and understanding who would forbid others to spread mischief in the land, except a few among them whom We saved. But those who did wrong pursued the ease and comfort which had been conferred upon them, and they were evildoers.

Earlier in this soorah, Allah mentioned the destruction of the nations who disbelieved in the Messengers, and stated that most of them were deviant, even the people of the divinely revealed Books, all of which could lead to destruction and eradication of religious teachings. In this verse, Allah points out that were it not for the fact that there were some remnants of the past generations who were good people who called others to guidance, and forbade mischief and that which may lead to doom, and some benefit resulted from their efforts, the religious teachings would not have survived at all; but these people were very few.

The conclusion is that they were saved by means of their following the Messengers and adhering to their religion, and because Allah caused His proof and evidence to be established at their hands, so that those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence *(cf. 8: 42)*.

﴿But those who did wrong pursued the ease and comfort which had been conferred upon them﴾ that is, they pursued what they had been used to of a life of ease and luxury, and they did not want anything else ﴿and they were evildoers﴾ that is, they did wrong by pursuing a life of ease and comfort, hence they deserved the punishment and the punishment eradicated them. This is encouragement to this Ummah, that there should be among them a remnant who put right what people corrupt, adhere to the religion of Allah, call those who go astray to come back to true guidance, bear with patience the harm that people do to them, and try to guide them after they have been heedless. This is

the highest position that a person could aspire to; the one who attains that will be a leader in religion, if he makes his deeds sincerely for the sake of the Lord of the worlds.

﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾﴾ (سورة هود: ١١٧)

11:117. Your Lord would never have destroyed the cities unjustly, so long as their people were acting righteously.

That is, Allah would not have destroyed the people of the cities unjustly if they had been acting righteously and persisting in that. Allah would not have destroyed them unless they did wrong and proof was established against them.

It may be that what is meant is that your Lord would not have destroyed the cities for their previous wrongdoing if they had repented and mended their ways; in that case Allah would have pardoned them and erased their previous sins.

﴿وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾﴾ (سورة هود: ١١٨-١١٩)

11:118. If your Lord had so willed, He could have made humankind one nation. But they will continue to differ,

11:119. except those on whom your Lord has mercy. For that He created them, and the decree of your Lord will be fulfilled: I will certainly fill hell with jinn and men, all together.

Here Allah (ﷻ) tells us that if He had so willed, He could have made all people one nation, following the Islamic religion, for that is not beyond His will and power, for nothing is beyond Him. But His wisdom dictated that they should continue to differ and go against the straight path, following paths that lead to hell, each one thinking that his way is the true way and that misguidance is what others follow.

﴿except those on whom your Lord has mercy﴾, for He guides them to knowledge of the truth and enables them to act upon it and agree upon it. They are the ones who are destined to be blessed, whom divine care and help has reached.

As for the others, they are forsaken and left to their own devices.

﴿For that He created them﴾ that is, His wisdom dictated that he should create them so that among them there would be those who are blessed (destined for paradise) and those who are doomed (destined for hell), those who will be in agreement and those who will differ, the group whom Allah guided and the group who deserved to be misguided, so as to demonstrate His justice and wisdom to His slaves, and to make manifest what is hidden in human nature of good and evil, so that there will be circumstances that require jihad, and acts of worship which cannot be perfected and done properly except through tests and trials.

﴿and﴾ because ﴿the decree of your Lord will be fulfilled: I will certainly fill hell with jinn and men, all together﴾. So it is inevitable that hell will be filled with people who do the deeds that will cause them to enter it.

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ

﴿ وَٱنتَظِرُوٓاْ إِنَّا مُنتَظِرُونَ ﴿١٢١﴾ وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِلَيۡهِ يُرۡجَعُ ٱلۡأَمۡرُ كُلُّهُۥ فَٱعۡبُدۡهُ وَتَوَكَّلۡ عَلَيۡهِۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿١٢٣﴾ ﴾ (سورة هود: ١٢٠-١٢٣)

11:120. All that We relate to you of the accounts of the Messengers is so that We may make your heart steadfast thereby; through this, truth has come to you, and an admonition and a reminder to the believers.

11:121. Say to those who do not believe: Carry on as you are, and so will we.

11:122. And wait; verily, we too are waiting.

11:123. To Allah belongs all that is unseen in the heavens and on earth, and to Him all things will return. So worship Him [alone] and put your trust in Him, for your Lord is not unaware of what you do.

Having mentioned in this soorah the stories of some of the Prophets, Allah then tells us of the wisdom behind mentioning those stories, as He says:

﴿All that We relate to you of the accounts of the Messengers is so that We may make your heart steadfast thereby﴾ that is, so that your heart may be reassured and made steadfast and patient, as the Messengers of strong resolve were patient, because hearts feel at ease when they have an example to follow and they will be energised to do righteous deeds, and will want to compete in doing them. So the truth is supported by mentioning the proofs thereof and the large number of people who follow it.

﴿through this﴾ soorah,

﴿truth﴾ that is, certainty

﴿has come to you﴾, so there can be no doubt concerning it whatsoever, for knowledge thereof is knowledge of the truth which is the greatest virtue that one may attain.

﴿and an admonition and a reminder to the believers﴾ that is, by which they will be reminded and will be deterred from wrong deeds, and they will be reminded of actions that are beloved by Allah, so they will do them.

As for those who are not believers, they will not benefit from the exhortation and various kinds of reminders. Hence Allah says:
﴿Say to those who do not believe﴾, after establishing proof against them
﴿Carry on as you are﴾, doing what you have been doing
﴿and so will we﴾ that is, we shall do likewise.

﴿And wait﴾ and see what will befall us
﴿verily, we too are waiting﴾ to see what will befall you.

Allah passed judgement between the two parties, and demonstrated to His slaves His support for His believing slaves and His suppression of the disbelieving enemies of Allah.

﴿To Allah belongs all that is unseen in the heavens and on earth﴾ that is, whatever is hidden and unseen in them.
﴿and to Him all things will return﴾ of deeds and doers, and He will distinguish the evil from the good.
﴿So worship Him [alone] and put your trust in Him﴾ that is, worship Him, which means doing all that you are able to do of everything that Allah has enjoined, and put your trust in Allah with regard to that.
﴿for your Lord is not unaware of what you do﴾ of good and evil; rather His knowledge encompasses all of that. His pen is recording it and He will judge and requite for it.

This is the end of the commentary on Soorat Hood.
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

12.
Soorat Yoosuf

(Makki)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ (سورة يوسف: ١-٣)

12:1. Alif. Lâm. Râ'.[15] These are verses of the clear Book.

12:2. Verily, We have sent it down as an Arabic Qur'an so that you may understand.

12:3. We relate to you [O Muhammad] the best of stories, by revealing to you this Qur'an, of which you were unaware before.

[15] Groups of letters (al-ḥuroof al-muqaṭṭa'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Here Allah tells us that the verses of the Qur'an are ﴿verses of the clear Book﴾ that is, their words and meanings are clear, and they are so clear because He sent it down in the Arabic language, the noblest and clearest of all languages, which explains everything that people need to know of beneficial and useful facts. All of that clarification and explanation is ﴿so that you may understand﴾ that is, so that you may understand the limits that it sets, and the fundamental and minor issues of which it speaks, and its commands and prohibitions.

If you understand that and become certain of it, and your hearts are filled with knowledge of it, that will lead to physical actions in compliance with it.

﴿so that you may understand﴾ that is, so that you may increase in understanding by repeating its sublime meanings when you recite it and reflect upon it, thus you will move from one level to another that is higher and more perfect.

﴿We relate to you [O Muhammad] the best of stories﴾ that is because they are true and expressed in easy language, and they contain sublime meanings.

﴿by revealing to you this Qur'an﴾ that is, with what is contained in this Qur'an that We have revealed to you and with which We have favoured you over all the other Prophets. This is a pure favour and blessing from Allah.

﴿of which you were unaware before﴾ that is, you did not know anything about the Qur'an or faith, before Allah sent revelation to you. But We have made it a light by means of which We guide whomever We will of Our slaves.

Having praised what this Qur'an contains of stories, and told us that they are the best of all stories, and there are no stories in any other books that are like the stories in this Qur'an, Allah tells us the story of Yoosuf and his father and his brothers, this beautiful and wondrous story.

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَٰجِدِينَ ﴿٤﴾ قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾﴾ (سورة يوسف: ٤-٦)

12:4. [Remember] when Yoosuf said to his father: O my father, I saw [in a dream] eleven stars, and the sun and the moon; I saw them prostrating to me.

12:5. His father said: O my son, say nothing of this dream to your brothers, lest they plot evil against you, for verily the Shaytân is to man an avowed enemy.

12:6. Thus your Lord will choose you and teach you the interpretation of dreams and events, and He will complete His favour to you and to the family of Ya'qoob, as He completed it to your forefathers Ibrâheem and Is-ḥâq before. Verily your Lord is All-Knowing, Most Wise.

It should be noted that Allah states that He tells His Messenger (ﷺ) the best of stories in this Book, then He tells this story and explains it, and tells what happened. Thus it is known that it is a complete, perfect and beautiful story. Whoever wants to augment it or improve on it by narrating what is mentioned in the Isrâ'eeliyât (stories from Jewish forces) that have no known chain of narration or narrator, and most of which are false, thinks he is filling so-called gaps in the story that Allah revealed, and he is trying to perfect something that he claims is lacking! It is sufficient evil for anyone to think in such a manner. Commentaries on this soorah in many books of *tafseer* are filled with a great deal of lies and abhorrent notions that are, to a large extent, contrary to what Allah (ﷻ) has told us.

People should understand what Allah has told us and ignore everything other than that which was not narrated from the Prophet (ﷺ).

﴿[Remember] when Yoosuf said to his father﴾ Ya'qoob ibn Is-ḥâq ibn Ibrâheem al-Khaleel (ﷺ)

﴿O my father, I saw [in a dream] eleven stars, and the sun and the moon; I saw them prostrating to me﴾. This dream was a precursor to the high status that Yoosuf attained in this world and the hereafter.

This is how it is when Allah wills some great matter: He sends something ahead of it as a precursor to pave the way and prepare the individual for what he will go through of difficulty, by way of kindness to His slave. Ya'qoob interpreted the sun as referring to his mother, the moon as referring to his father and the stars as referring to his brothers, and he understood it as meaning that he would move from one stage to another until they would all submit to him and prostrate to him out of respect and veneration, but this would not happen except by means of some events that Allah would choose for him, and that Allah would complete His favour upon him by blessing him with knowledge, guiding him to do righteous deeds and establishing him in the land.

This blessing would include the family of Ya'qoob who prostrated to him; they would be included with him in that blessing.

﴿Thus your Lord will choose you﴾ that is, He will select you through that with which He blesses you of sublime attributes and beautiful traits

﴿and teach you the interpretation of dreams and events, and He will complete His favour to you﴾ in this world and the hereafter, by giving you goodness in this world and goodness in the hereafter

﴿as He completed it to your forefathers Ibrâheem and Is-ḥâq before﴾ when Allah bestowed upon them abundant and immense blessings, both religious and worldly.

﴿Verily your Lord is All-Knowing, Most Wise﴾ that is, His knowledge encompasses all things and what is in people's hearts of righteousness or otherwise, so He gives to each one as His wisdom dictates, for He is Most Wise and does what is appropriate.

When the meaning of the dream became clear to Yoosuf, his father said to him:

﴿O my son, say nothing of this dream to your brothers, lest they plot evil against you﴾ that is, out of envy that you will be the leader over them

﴿for verily the Shaytân is to man an avowed enemy﴾ and he never leaves him alone by night or by day, in private or in public. So it is better to avoid anything that may give an opportunity to him to gain power over you. Yoosuf obeyed his father's command and did not tell his brothers about that; rather he concealed it from them.

﴿ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ ۝٧ إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ۝٨ ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ۝٩ ﴾ (سورة يوسف: ٧-٩)

12:7. Verily in Yoosuf and his brothers there are lessons for those who enquire.

12:8. [Remember] when they [his brothers] said: Truly Yoosuf and his brother are dearer to our father than we, even though we are so many. Indeed, our father is clearly mistaken.

12:9. Kill Yoosuf or banish him to some [other] land, so that your father's attention will be yours alone; then after that you can become righteous people.

﴿Verily in Yoosuf and his brothers there are lessons﴾ that is, signs and proofs that lead one to aspire to good aims
﴿for those who enquire﴾ that is, for everyone who shows interest and asks, for those who enquire are the ones who benefit from the signs and lessons. As for those who turn away, they will not benefit from signs, stories or explanations.

﴿[Remember] when they [his brothers] said﴾ to one another:
﴿Truly Yoosuf and his brother﴾ Binyâmeen, who was his full brother; they were all brothers from different mothers
﴿are dearer to our father than we, even though we are so many﴾ that is, a large group, so how can he love them more than us?
﴿Indeed, our father is clearly mistaken﴾ that is, he is making an obvious mistake because he has favoured them over us for no obvious reason, as far as we can tell.
﴿Kill Yoosuf or banish him to some [other] land﴾ that is, take him away from his father and send him to some faraway land where his father cannot see him; if you do one of these two things, ﴿your father's attention will be yours alone﴾ that is, he will pay full attention to you and will focus his love on you, for his heart was so distracted by Yoosuf that there was nothing left for you.
﴿then after that﴾ that is, after taking this action
﴿you can become righteous people﴾ that is, you can repent to Allah and ask Him to forgive you after committing your sin.

They had the intention of repentance before committing the sin, so as to make it easy for them to do that deed and reduce the impact of its abhorrent nature, and so that they would encourage one another.

﴿قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا۟ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ﴿١٠﴾﴾ (سورة يوسف: ١٠)

12:10. One of them said: Do not kill Yoosuf; but if you must do something, throw him into the hidden depths of a well, so that some caravan can pick him up.

﴿One of them﴾ that is, one of the brothers of Yoosuf who wanted to kill him or banish him

﴿said: Do not kill Yoosuf﴾ for killing him is a worse sin and more abhorrent deed. You can achieve your aim by sending him away from his father without killing him. You can send him away by throwing him ﴿into the hidden depths of a well﴾ and warning him not to tell anyone what you have done; rather he should say that he is a slave who has run away from you, so that ﴿some caravan can pick him up﴾ that is headed to some distant place, and they can take him and keep him.

The one who suggested this made the best suggestion concerning Yoosuf, and he was the most righteous of them and the one who feared Allah the most concerning this matter. Some evils are less than others and greater harm may be warded off by means of lesser harm.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ وَأَخَافُ أَن يَأْكُلَهُ الذِّئْبُ وَأَنتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ ﴿١٤﴾﴾ (سورة يوسف: ١١-١٤)

12:11. They said: O our father, why do you not trust us with Yoosuf when we truly care for him?

12:12. Send him with us tomorrow so that he may roam about and play; we will surely keep him safe.

12:13. Ya'qoob said: Verily it saddens me that you should take him away, and I am worried that a wolf may eat him when you are not paying attention.

12:14. They said: If the wolf were to eat him when we are so many, we would then be good for nothing.

When they had agreed upon their plan, the brothers of Yoosuf set out to put it into effect. So they said to their father:
﴿O our father, why do you not trust us with Yoosuf when we truly care for him?﴾
That is, why do you fear that we may do something to Yoosuf for no reason, at the time ﴿when we truly care for him﴾ and are compassionate towards him, and we like for him what we like for ourselves? This indicates that Ya'qoob did not let Yoosuf go with them into the wilderness, and the like.

Having cleared themselves of any suspicions that could prevent him from letting Yoosuf go with them, they then told him how it was in Yoosuf's own interests, as he could enjoy himself, which his father would like for him, and that would prompt him to let him go with them. So they said:
﴿Send him with us tomorrow so that he may roam about and play﴾ that is, have an outing in the wilderness and enjoy himself
﴿we will surely keep him safe﴾ that is, we will look after him and protect him from any harm.

Their father replied: ﴿Verily it saddens me that you should take him away﴾ that is, your merely taking him away saddens me and is hard on me, because I cannot bear to be without him even for a short while; this is what keeps me from letting him go
﴿and﴾ a second reason is that ﴿I am worried that a wolf may eat him when you are not paying attention﴾ that is, if you are distracted from him, because he is small and unable to defend himself from the wolf.

﴿They said: If the wolf were to eat him when we are so many﴾ that is, a large group that is eager to look after him
﴿we would then be good for nothing﴾ that is, there would be nothing good in us and we would be useless, if the wolf were to overpower us and eat him.

As they gave their father reasons why he should let Yoosuf go with them, and there was no reason why he should not do so, he allowed him to go with them so that he could enjoy himself.

﴿فَلَمَّا ذَهَبُوا بِهِۦ وَأَجْمَعُوٓا أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾﴾ (سورة يوسف: ١٥-١٨)

12:15. So when they took him away, and they all decided to throw him into the hidden depths of a well, We revealed to him: You will surely tell them of this deed of theirs at a time when they will not realise who you are.

12:16. At nightfall they came to their father, weeping.

12:17. They said: O our father, we went off to race one another; we left Yoosuf with our things, and a wolf ate him. But you will not believe us, even though we are telling the truth.

12:18. They stained his shirt with false blood. Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace. It is Allah alone Whose help I seek to bear the loss you speak of.

When the brothers of Yoosuf took him away, after his father had given him permission to go, they decided to throw him into the hidden depths of a well, as one of them had previously suggested, and they were able to carry out what they had agreed to. They threw him into the well, then Allah showed kindness to him by revealing to him when he was in that difficult situation: ﴿You will surely tell them of this

deed of theirs at a time when they will not realise who you are﴾ that is, you will rebuke them and tell them about this deed of theirs, when they will not be aware of who you are in that situation.

Thus he received foretelling that he would be saved from the situation he found himself in, for Allah would reunite him with his family and his brothers when he was in a position of honour and had been given authority in the land.

﴿At nightfall they came to their father, weeping﴾. They came later than usual and weeping to show that they were sincere and were telling the truth. They said, giving false excuses:

﴿O our father, we went off to race one another﴾ – the word translated here as ﴿race one another﴾ refers to competing, either by racing on foot or competing in shooting arrows

﴿we left Yoosuf with our things﴾ to avoid putting him through trouble and to let him rest

﴿and a wolf ate him﴾ whilst we were away from him and were competing

﴿But you will not believe us, even though we are telling the truth﴾ that is, you will not accept our explanation, for it seems that you do not believe us because of the intense grief and sorrow that you feel in your heart for Yoosuf. But the fact that you do not believe us does not prevent us from offering our real explanation. All of this was said to confirm their version of the story.

And, to confirm what they were saying: ﴿They stained his shirt with false blood﴾ and claimed that it was the blood of Yoosuf, from when the wolf had eaten him. But their father did not believe them, rather he said: ﴿Nay; rather your souls have tempted you to do something evil﴾ that is, your souls made fair-seeming to you an abhorrent deed in order to separate me and him. For he realised, from the circumstantial evidence and from the dream that Yoosuf had told him about, that which proved his suspicion.

﴿But I will bear this patiently, and in good grace. It is Allah alone Whose help I seek to bear the loss you speak of﴾ that is, for this is what is required of me and is what I am very keen to do well, which is to show patience and good grace in the face of this calamity, free of discontent and complaints to people, and I seek the help of Allah to do that, and I do not rely on my own strength. He made this promise of his own accord, and he complained to His Creator, as it says (in *12: 18*): ﴿It is Allah alone Whose help I seek to bear the loss you speak of﴾. Complaining to the Creator is not contrary to patience and good grace, because when a Prophet made a promise, he fulfilled it.

﴿وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ ۚ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾﴾ (سورة يوسف: ١٩-٢٠)

12:19. There came a caravan and they sent their water carrier [to the well]. He let down his bucket and [when he saw Yoosuf] he said: What good luck; there is a boy here! They concealed him as part of their merchandise, but Allah had full knowledge of what they were doing.

12:20. They [his brothers] sold him for a small price, for a few pieces of silver; they were quite indifferent about him.

Yoosuf remained in the well for a while, until ﴿There came a caravan﴾ heading towards Egypt
﴿and they sent their water carrier [to the well]﴾ that is, the one who brought water for them would go on ahead of them, fetch water and put it in vessels and the like. This water carrier ﴿let down his bucket﴾ and Yoosuf (عليه السلام) held onto it and came out.

The water carrier said: ﴿What good luck; there is a boy here!﴾ In other words, he was glad and said: There is a valuable boy here.
﴿They concealed him as part of their merchandise﴾; his brothers were nearby, so the travellers bought him from them
﴿for a small price﴾ that is, for very little which is explained by the words: ﴿for a few pieces of silver; they were quite indifferent about him﴾.

That is because they had no aim other than to send him away from his father; their aim was not to make money.

What is meant is that when the travellers found him, they decided to keep him secret and they put him with the rest of their merchandise, until his brothers came to them and claimed that he was a slave who had run away from them. So they bought him for that price, and (his brothers) urged them not to let him run away from them. And Allah knows best.

﴿وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾﴾ (سورة يوسف: ٢١)

12:21. The man in Egypt who bought him said to his wife: Take good care of him; perhaps he will be of some benefit to us or maybe we will adopt him as a son. Thus We established Yoosuf in the land, so that We might teach him the interpretation of dreams and events. Allah's decree always prevails, though most people do not realise.

That is, when the travellers took him to Egypt and sold him there, he was bought by the 'Azeez of Egypt. When he bought him, he was

very impressed by him and he told his wife to take care of him and said: ﴿Take good care of him; perhaps he will be of some benefit to us or maybe we will adopt him as a son﴾. In other words: either we will benefit from him as a slave, because he will do all kinds of service for us, or we will regard him as one of our children; perhaps that was because they did not have any children of their own.

﴿Thus We established Yoosuf in the land﴾ that is, as We caused the 'Azeez of Egypt to buy him and honour him in that manner, We made that the first step towards establishing him in the land in that way.
﴿so that We might teach him the interpretation of dreams and events﴾, as he would not have anything to distract him and no concern except the pursuit of knowledge, so this became a means of his learning a great deal about rulings, interpretation of dreams, and other matters.
﴿Allah's decree always prevails﴾ that is, His will is always done, for nothing can cancel it out and nothing can withstand it.
﴿though most people do not realise﴾ and that is why they behave as they do, trying to withstand the decree of Allah when they are too helpless and too weak to do that.

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾﴾ (سورة يوسف: ٢٢)

12:22. When Yoosuf reached his prime, We gave him wisdom and knowledge. Thus do We reward those who do good.

﴿When Yoosuf reached his prime﴾ that is, his perfect strength, both mental and physical, and was fit to carry the heavy burdens of prophethood and messengership,

﴿We gave him wisdom and knowledge﴾ that is, We made him a Prophet and a Messenger, knowledgeable and devoted to Allah. ﴿Thus do We reward those who do good﴾ by worshipping the Creator, doing their utmost with all sincerity, and seek to do good to the slaves of Allah by helping them and being kind to them. We will reward them for their good deeds and kindness with beneficial knowledge.

This indicates that Yoosuf attained the status of one who does good, so Allah granted him the wisdom to judge between people, a great deal of knowledge, and prophethood.

﴿وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾﴾ (سورة يوسف: ٢٣-٢٩)

12:23. But she in whose house he was living wanted to seduce him. She bolted the doors and said: Come here. He said: Allah forbid! Surely, he [your husband] is my master; he has taken good care of me. Verily the wrongdoers will never prosper.

12:24. She advanced towards him, and he felt inclined towards her;[16] were it not that he saw a sign from his Lord [he would have succumbed]. Thus We averted from him evil and shameful deeds. Verily He was one of Our chosen slaves.

12:25. They both raced to the door and she tore his chemise from behind, and they found her husband at the door. She said: What should the recompense of one who had evil designs on your wife be, other than prison or a painful punishment?

12:26. He said: It was she who tried to seduce me. A witness from her own household suggested: If his chemise is torn from the front, then she is telling the truth and he is lying.

12:27. But if his chemise is torn from behind, then she is lying and he is telling the truth.

12:28. When he saw that Yoosuf's chemise was torn from behind, he said: This is but one of your [women's] wiles. Your cunning is great indeed!

12:29. O Yoosuf, say no more about this matter. [O wife] seek pardon for your sin, for you have indeed done wrong.

This grave trial was harder for Yoosuf than the trial he went through at the hands of his brothers, and the patience with which he bore it brought a greater reward, because it was patience based on choice even though there were many reasons to commit the sin, but he gave precedence to love of Allah over those reasons. As for the trial at the hands of his brothers, his patience in that case was the patience of one who had no other choice, as in the case of sickness and hardship that may befall a person with no choice on his part, and he has no option but to bear it patiently, willingly or unwillingly. Yoosuf (ﷺ) was respected and honoured in the house of the 'Azeez, and he had a high

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[16] His feeling inclined was a natural human response to the situation. It does not mean that he wanted to commit any shameful deed, because he was a Prophet and therefore infallible.

degree of beauty, perfection and dignity; all of this led to temptation at the hands of his mistress: ﴿she in whose house he was living wanted to seduce him﴾ that is, he was her slave and under her control, and they lived in the same dwelling, which would have made it easy to commit the evil deed without anyone realising.

What made matters worse was that she ﴿bolted the doors﴾ and the place was deserted; they were safe from anyone entering, because the doors had been bolted, and she called him to her.
﴿and said: Come here﴾ that is, commit the evil deed and come to me. Moreover, he was a stranger (in that land) and a stranger would not feel embarrassed as he would if he was in his homeland and among people who knew him. He was like a prisoner under her control, and she was his mistress and owner; she possessed beauty that might encourage him to do that, and he was a young man and single. Moreover, she threatened him, if he did not do her bidding, with prison or a painful punishment.

But he remained steadfast in refraining from disobedience to Allah, even though there was a strong motive for doing so, because he thought of that sin and felt inclined towards her, but he refrained for the sake of Allah, giving precedence to what Allah wanted over what the soul that is inclined to evil might want. From the proof of his Lord – which was what he possessed of knowledge and faith that required him to refrain from everything that Allah had forbidden – he saw that which compelled him to keep away and refrain from this grave sin.
﴿He said: Allah forbid!﴾ That is: I seek refuge with Allah lest I do this evil deed, for it is something that incurs the wrath of Allah and distances one from him; moreover, it is a betrayal of my master who has honoured me and taken good care of me. So it is not befitting for me to respond by committing the utmost evil with his wife, for this is one of the gravest kinds of wrongdoing, and wrongdoers never prosper.

To sum up, he mentioned reasons why he should not do this deed, namely fear of Allah and paying attention to the rights of his master who had shown him kindness, as well as protecting himself from wrongdoing, for those who do wrong never prosper. Moreover, Allah had blessed him with the proof of the faith that was in his heart, which dictated that he should comply with Allah's commands and avoid that which He prohibited. All of that was because Allah had averted evil and shameful deeds from him, because he was one of His devoted slaves who were sincere towards Him in their worship, whom Allah chose, selected and kept for Himself; He bestowed blessings upon them and averted evil from them, so they were the best of His creation.

When he refused to comply with her demand despite her fervent efforts, and he tried to flee from her and ran to the door in order to escape this temptation, she raced him to the door and grabbed hold of his garment and tore his chemise. When they reached the door, at that moment they found her husband at the door. He saw something that upset him, so she hastened to tell a lie, saying that Yoosuf was the one who had wanted to tempt her, as she said: ﴿What should the recompense of one who had evil designs on your wife be﴾? She did not say "one who did evil to your wife", so as to suggest that she was innocent and so was he. Rather what was disputed was the matter of who had tempted whom.
﴿other than prison or a painful punishment﴾?

Yoosuf declared his innocence of what she accused him of, and said: ﴿It was she who tried to seduce me﴾. At that point the issue was that one of them was telling the truth, but al-'Azeez did not know which one it was.

But Allah (ﷻ) has made signs and indications that point to the truth, which people may or may not know. In this case, Allah guided him to a way by which he could know which of them was telling the truth, thus proving the innocence of His Prophet and chosen one, Yoosuf (عليه السلام). A witness from her household intervened and suggested

a way to find out who was telling the truth, based on circumstantial evidence. He said: ﴿If his chemise is torn from the front, then she is telling the truth and he is lying﴾ because that would indicate that he was the one who had come to her and tried to seduce her, and she had wanted to fend him off, so she had torn his chemise from the front. ﴿But if his chemise is torn from behind, then she is lying and he is telling the truth﴾ because this would indicate that he was running away from her, and that she was the one who had been pursuing him and had torn his chemise from the back.

﴿When he saw that Yoosuf's chemise was torn from behind﴾ he realised thereby that Yoosuf was telling the truth and was innocent, and that she was the liar. So her husband said to her: ﴿This is but one of your [women's] wiles. Your cunning is great indeed﴾.

Is there anything worse than this cunning by means of which she tried to prove her innocence of what she had tried to do and accused the Prophet of Allah Yoosuf (ﷺ) of doing? But when her husband realised what had really happened, he said to Yoosuf: ﴿O Yoosuf, say no more about this matter﴾ that is, do not speak about it; forget it and do not mention it to anyone. He said this because he wanted to conceal what his wife had done.

﴿[O wife] seek pardon for your sin, for you have indeed done wrong﴾ – so he instructed Yoosuf to say no more about it and he instructed his wife to seek forgiveness and repent.

﴿ ۞ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۖ
إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً
وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي

فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا
مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ
﴿٣٥﴾ (سورة يوسف: ٣٠-٣٥)

12:30. Women in the city said: The wife of al-'Azeez is trying to seduce her slave, for she is passionately in love with him. Indeed we think she is clearly in error.

12:31. When she heard of their malicious talk, she sent for them and prepared a banquet for them, and gave each one of them a knife. Then she said [to Yoosuf]: Come out unto them. When they saw him, they were so wonderstruck that they cut their hands. They said: Good Lord! This is no mortal; this can be none but a noble angel!

12:32. She said: This is the one you blamed me for. I did indeed try to seduce him, but he resisted. If he does not do my bidding, he will certainly be thrown into prison and will certainly find himself among the despised!

12:33. He said: O my Lord, prison is more to my liking than that to which they are calling me. Unless You protect me from their wiles, I may succumb and lapse into folly.

12:34. So his Lord answered his prayer and protected him from their wiles. Verily He is All-Hearing, All-Knowing.

12:35. Then it occurred to them, even after they had seen the signs [of his innocence], that they should imprison him for a while.

The news became known far and wide in the city, and the women talked about it and started to criticise her, saying: ﴿The wife of al-'Azeez is trying to seduce her slave, for she is passionately in love with him﴾ that is, this is something abhorrent, for she is a woman of

high standing and her husband is a man of high standing, yet despite that she is still trying to seduce her slave who is under her control and at her service, for her love for him has become intense.

﴿she is passionately in love with him﴾ that is, her love for him has penetrated deeply into her heart. This is the greatest degree of love.

﴿Indeed we think she is clearly in error﴾ as she is in this state, which is not befitting to her, for it is lowering her status and causing her to lose respect in people's eyes.

This was malicious talk on their part, because the aim behind it was not just to blame and criticise her; rather by means of this talk they wanted to see Yoosuf, this man by whom the wife of al-'Azeez had been tempted, so that she would get annoyed and decide to show him to them so that they would stop blaming her and would cease their malicious talk.

﴿When she heard of their malicious talk, she sent for them﴾ and invited them to her house

﴿and prepared a banquet for them﴾ that is, she prepared a room with couches and pillows, and delicious food. Among the food that she offered them was some food that required knives, either citrus fruits or something else, so she ﴿gave each one of them a knife﴾ with which to cut that food.

﴿Then she said [to Yoosuf]: Come out unto them﴾ with your beauty and dignity.

﴿When they saw him, they were so wonderstruck﴾ that is, they felt awe in their hearts, as they saw a beautiful sight, the like of which they had never seen

﴿that they cut their hands﴾ out of astonishment, with the knives that they had with them.

﴿They said: Good Lord! This is no mortal; this can be none but a noble angel!﴾ That is because Yoosuf was given a supreme degree of beauty, radiance and dignity, which was a sign to the onlookers and a lesson for those who reflect.

When they saw Yoosuf's outward beauty, they were so amazed by it that they expressed their understanding and appreciation of why the wife of al-'Azeez had been tempted. But she also wanted to show them his inner beauty and perfect dignity. So she said, announcing that and expressing her extreme love without a care, and because the women no longer blamed her:

﴿I did indeed try to seduce him, but he resisted﴾ that is, he refused. But she kept trying to seduce him and the passage of time only increased her in anxiety, love and longing for his response. Hence she said to him in their presence:

﴿If he does not do my bidding, he will certainly be thrown into prison and will certainly find himself among the despised!﴾ in order to force him, by means of this threat, to do what she wanted. At that, Yoosuf sought the protection of his Lord, seeking His help against their wiles.

﴿He said: O my Lord, prison is more to my liking than that to which they are calling me﴾. This indicates that the women started advising Yoosuf to obey his mistress, and they were trying their best to make him do that.

But he preferred prison and worldly punishment over a brief moment of pleasure that would incur a severe punishment (in the hereafter).

﴿Unless You protect me from their wiles﴾ that is, I may incline towards them, for I am weak and helpless; if You do not ward off their evil from me

﴿I may succumb﴾ that is, give in to them

﴿and lapse into folly﴾, for this is foolishness, because it is giving precedence to brief, tainted pleasure over the ongoing and varied delights of the gardens of bliss, and who is more foolish than the one who gives precedence to the former over the latter? For knowledge and reason call for giving precedence to the greater of two interests and the greater of two pleasures, and giving precedence to that which leads to the best consequences.

﴿So his Lord answered his prayer﴾ when he called upon Him ﴿and protected him from their wiles﴾. But she kept trying to seduce him, using all possible means at her disposal, until she gave up and Allah protected him from her wiles.

﴿Verily He is All-Hearing﴾ and hears the call of the one who calls upon Him

﴿All-Knowing﴾ and He knew his good intentions and weak nature that required His support, protection and kindness. Thus Allah saved Yoosuf from a great trial and hard test. As for his masters, when the news became known far and wide, and some people gave justification for it whilst others blamed and criticised,

﴿Then it occurred to them﴾ that is, they decided

﴿even after they had seen the signs [of his innocence], that they should imprison him for a while﴾ that is, so that the gossip about that news would stop and the people would forget it, because when something becomes widely known, it will be talked about and spread further, so long as the reason for it is still present, but if the reason disappears, it will be forgotten. So they decided that this was in their best interests, and they put him in prison.

﴿ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّيٓ
أَرَىٰنِيٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ
ٱلْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ
ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ
كَٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن
نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَشْكُرُونَ ﴿٣٨﴾ يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ

﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ (سورة يوسف: ٣٦-٤٠)

12:36. Two young men went to prison with him. One of them said: I dreamt that I was pressing [grapes for] wine. The other one said: I dreamt that I was carrying bread on my head, from which the birds were eating. [They said:] Tell us the interpretation of these dreams, for we see that you are a man of virtue and knowledge.

12:37. Yoosuf said: Before there comes to you the meal which you are given [daily], I will inform you of the true interpretation of your dreams. This is part of what my Lord has taught me. Verily I have rejected the religion of people who do not believe in Allah and who deny the hereafter.

12:38. I follow the religion of my fathers, of Ibrâheem, Is-ḥâq and Ya'qoob; it is not right for us to ascribe any partner to Allah. This is part of Allah's grace which He has bestowed on us and on all humankind, but most people do not give thanks.

12:39. O my two fellow prisoners, which is better: many different gods or Allah, the One, the Subjugator?

12:40. All that you worship besides Him is no more than names you have named, you and your forefathers, for which Allah has not sent down any authority. All power belongs to Allah alone, and He has ordained that you should worship none but Him. This is the right religion, but most people do not realise.

When Yoosuf went to prison, ﴿Two young men went to prison with him﴾. Each of them saw a dream, and told it to Yoosuf so that he might interpret it.

﴿One of them said: I dreamt that I was pressing [grapes for] wine. The other one said: I dreamt that I was carrying bread on my head,

from which the birds were eating. [They said:] Tell us the interpretation of these dreams﴾ and how they will materialise,
﴿for we see that you are a man of virtue and knowledge﴾ that is, you are one of those who are kind to others, so be kind enough to interpret our dreams for us, as you have been kind to others. They appealed to Yoosuf on the basis of his virtue and knowledge.

﴿Yoosuf said﴾, responding to their request: ﴿Before there comes to you the meal which you are given [daily], I will inform you of the true interpretation of your dreams﴾ that is, so that you may be reassured and be certain that I am going to interpret your dreams, your daily meal will not come to you before I interpret them.

Perhaps Yoosuf (ﷺ) meant to call them to faith in that situation in which they needed him, so that his call would be more effective and they would be more receptive.

Then he said: ﴿This﴾ interpretation that I will give to you ﴿is part of what my Lord has taught me﴾ that is, it is part of the knowledge of Allah that He has taught me and bestowed upon me. That is because ﴿I have rejected the religion of people who do not believe in Allah and who deny the hereafter﴾ and ﴿I follow the religion of my fathers, of Ibrâheem, Is-ḥâq and Ya'qoob﴾. Then he explained that religion, saying: ﴿it is not right﴾ that is, it is not appropriate or befitting ﴿for us to ascribe any partner to Allah﴾; rather we affirm His oneness and we devote our worship only to Him.

﴿This is part of Allah's grace which He has bestowed on us and on all humankind﴾ that is, this is part of His great blessings, favour and grace towards us and towards those whom Allah guides as He has guided us, for there is no greater blessing that Allah can bestow upon people than Islam and the true religion. Whoever accepts it and submits to Him is most fortunate, for he has attained the greatest blessings and the greatest virtues.
﴿but most people do not give thanks﴾. Hence blessings come to them but they do not accept them and they do not carry out their duties

towards Allah. This is encouragement to follow the path that he was following, clearly making it appealing. When it was established in Yoosuf's mind that the two young men held him in high esteem and regarded him as a man of virtue and knowledge, he told them: The reason why I am as you think is that it is all by the grace and blessing of Allah, for He has blessed me by enabling me to reject polytheism and follow the way of my forefathers. This is what has brought me to what you see now, so you should follow my path.

Then he openly called them to Allah, and said: ﴿O my two fellow prisoners, which is better: many different gods or Allah, the One, the Subjugator?﴾ That is, gods who are helpless and weak, and can neither bring benefit nor cause harm, give or withhold, and they are of many different types: trees, rocks, angels, the dead and other objects of worship that the polytheists take as gods. Is that better, ﴿or Allah﴾ Who possesses all attributes of perfection,
﴿the One﴾ in His essence, attributes and actions, and He has no partner in any of that.
﴿the Subjugator﴾ to Whose might and power all things submit; whatever He wills happens and whatever He does not will does not happen.

﴿...There is no living creature but He holds it [in His control] by its forelock...﴾ *(Hood 11: 56)*

It is well known that One Who is like this is better than the various gods that are mere names and are not perfect at all and do not do anything. Hence Allah says:
﴿All that you worship besides Him is no more than names you have named, you and your forefathers﴾ that is, you have invented names for them and called them gods, but they are nothing and possess no divine attributes whatsoever.
﴿for which Allah has not sent down any authority﴾; rather Allah has sent down authority to prohibit worshipping them and to highlight their false nature. Because Allah has not sent down any authority for them, there is no proof or evidence to support them.

Because all power belongs to Allah alone, He is the One Who commands and prohibits, prescribes laws and ordains rulings, and He is the One Who has ordained ﴿that you should worship none but Him. This is the right religion﴾ that is, the straight path that leads to all good, and all other religions are not true or straight paths; rather they are crooked and lead to all that is bad.

﴿but most people do not realise﴾ the true nature of things, otherwise the difference between worship of Allah alone, with no partner or associate, and ascribing partners to Him, is the clearest and most obvious of things. But because most people do not realise that, they do what they do of ascribing partners to Him. So Yoosuf (ﷺ) called his two fellow prisoners to worship Allah alone and to be devoted solely to Him. It may be that they responded and submitted, and thus the blessing was completed for them, or it may be that they remained polytheists and thus proof was established against them. Then Yoosuf (ﷺ) began to interpret their dreams, after he had promised to do so.

﴿ يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ ﴿٤١﴾ ﴾ (سورة يوسف: ٤١)

12:41. O my two fellow prisoners, as for one of you, he will pour wine for his lord to drink; as for the other, he will be crucified, and the birds will peck at his head. The matter you asked about has been decreed.

﴿O my two fellow prisoners, as for one of you﴾ namely the one who dreamt that he was pressing grapes for wine, he will get out of prison and ﴿he will pour wine for his lord to drink﴾ that is, he would pour wine for his master whom he used to serve, which means that he would get out of prison.

﴾as for the other﴿ namely the one who dreamt that he was carrying bread on his head, from which the birds were eating
﴾he will be crucified, and the birds will peck at his head﴿. So he interpreted the bread that the birds were eating as referring to the flesh of his head and his brain, and said that he would not be buried and therefore would not be protected from the birds; rather he would be crucified and placed somewhere where the birds would be able to eat him. Then he told them that this interpretation that he gave them would inevitably come to pass, and said:
﴾The matter you asked about has been decreed﴿ that is, the matter of which you are asking about the interpretation and meaning.

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾﴾ (سورة يوسف: ٤٢)

12:42. Yoosuf said to the one who he knew would be saved: Mention me to your master. But Shaytân made him forget to mention him to his master; thus Yoosuf remained in prison for a few more years.

﴾Yoosuf said to the one who he knew would be saved﴿ namely the one who dreamt that he was pressing grapes for wine: ﴾Mention me to your master﴿ that is, tell him about me and my story; perhaps he will feel sorry for me and will order my release.
﴾But Shaytân made him forget to mention him to his master﴿ that is, Shaytân caused the one who was saved to forget, and that was in order that the decree of Allah might be completed.

﴾thus Yoosuf remained in prison for a few more years﴿. The word translated here as ﴾a few﴿ refers to anything between three and nine. Hence it was said that he remained in prison for seven more years.

When Allah wanted to complete His decree and willed that Yoosuf should be released from prison, He ordained means for that which caused Yoosuf to be released and to become prominent and attain high esteem; that was the king's dream.

﴿ وَقَالَ ٱلْمَلِكُ إِنِّيٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ ﴾ (سورة يوسف: ٤٣-٤٩)

12:43. The king said: I saw [in a dream] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that were dry. O chiefs, explain my dream to me, if you are able to interpret dreams.

12:44. They said: [These are] jumbled, confusing dreams, and we are not skilled in the interpretation of dreams.

12:45. The one [of the two prisoners] who had been saved, and who remembered [now], after a while, said: I will find out its interpretation for you, so give me leave to go [in search of it].

12:46. [He went to the prison and said:] O Yoosuf, O truthful one, explain to us [the dream of] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that

were dry, so that I may go back to the people and they may know.

12:47. Yoosuf said: You will sow for seven years, as usual. But whatever grain you reap, leave it in the ear, except for a little that you will eat.

12:48. Then after that will come seven years of hardship [drought], which will consume what you had stored in advance, except a little that you will set aside.

12:49. Then after that will come a year in which the people will have rain, and in which they will press [grapes and olives].

When Allah (ﷻ) willed that Yoosuf should be released from prison, He caused the king to see that strange dream, the interpretation of which applied to the entire nation, so that it might be interpreted by Yoosuf and so that his virtue might be made manifest and his knowledge become widely known, and thus he might be raised in status. As it was the king who decided about his subjects' affairs, it was appropriate that he was the one to see the dream, because the affairs of the subjects are connected to the king.

The king saw a dream that alarmed him, so he gathered together all the people of knowledge and wisdom in his nation and said:
﴿I saw [in a dream] seven fat cows being eaten by seven lean ones﴾. This was something very strange, to see seven lean and emaciated cows, who had lost their strength, eating seven fat ones who would have been very strong.
﴿And﴾ I saw ﴿seven green ears of corn﴾ being eaten by seven others ﴿that were dry. O chiefs, explain my dream to me﴾ because the interpretation of all of these things points to one thing ﴿if you are able to interpret dreams﴾. But they were confused and did not know how to interpret it or what it meant.

﴿They said: [These are] jumbled, confusing dreams﴾ that is, dreams that do not mean anything and for which there is no interpretation.

This was a statement about something of which they had no knowledge, so they excused themselves, then they said: ﴿and we are not skilled in the interpretation of dreams﴾ that is, we only interpret true dreams; as for jumbled dreams that come from the Shaytân or from the ruminations of one's own mind, we cannot interpret them.

Thus they combined ignorance with an affirmation that these were jumbled, confusing dreams, which stemmed from self-admiration, because they did not say, "We do not know how to interpret it." This is an attitude that is not appropriate for people of religious commitment and wisdom. This was also a sign of Allah's kindness towards Yoosuf (ﷺ), because if he had interpreted this dream from the outset – before it was discussed with the chiefs of their people and their scholars, who were unable to interpret it, that would not have had the same impact. But because the king asked them first, and they failed to give him an answer, he was very concerned and worried about it. Then Yoosuf interpreted it, and that had a great impact on them. This is similar to the way in which Allah showed Adam to be superior to the angels because of the knowledge he had, after He asked them and they could not answer, then He asked Adam, and Adam taught them the names of all things. Thus his superiority became apparent. Similarly the superiority of the best of creation, Muhammad (ﷺ), will become apparent on the Day of Resurrection, when Allah will inspire humankind to seek the intercession of Adam, then Nooḥ, then Ibrâheem, then Moosâ, then 'Eesâ (peace be upon all of them), but they will offer their apologies; then they will come to Muhammad (ﷺ) and he will say: «I am able for it,» (Bukhari), then he will intercede for all of humankind and will attain that station of praise and honour for which he will be envied by the first and the last.

Glory be to the One Who is kind in subtle ways; how subtle is the way in which He causes blessings to reach His chosen ones and close friends.

﴿The one [of the two prisoners] who had been saved﴾ that is, the one of the two young men who had dreamt that he was pressing grapes for wine; he was the one whom Yoosuf had asked to mention him to his master

﴿and who remembered [now], after a while﴾ that is, he remembered Yoosuf and how he had interpreted the two dreams, and what he had asked him to do; and he realised, after several years, that Yoosuf would surely be able to interpret this dream. So he said:

﴿I will find out its interpretation for you, so give me leave to go [in search of it]﴾ that is, let me go to Yoosuf and ask him about it.

So they gave him permission and he went to him, but Yoosuf did not rebuke him for forgetting him; rather he listened to his questions and answered them. The young man said:

﴿O Yoosuf, O truthful one﴾ that is, one who is very truthful in word and deed

﴿explain to us [the dream of] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that were dry, so that I may go back to the people and they may know﴾ for they are very eager to find out about the interpretation of this dream, and they are very concerned about it.

Yoosuf interpreted the seven fat cows and the seven green ears of corn as referring to seven years of abundance, and the seven lean cows and the seven dry ears of corn as referring to seven years of drought. The connection to abundance and drought – and Allah knows best – is that agriculture is based on that; if there is abundant rain, the crops will be good and there will be an abundant yield, but if there is a drought, then it will be the opposite of that.

Cattle (oxen) were usually used to till the soil and to irrigate it. The ears of corn referred to are the most common and best kind of staple food. The dream was interpreted in this manner because there is a connection. So he combined interpretation of the dream with advice to the people as to what they should do and what preparations they

should make during the years of abundance for the years of drought, and said:

﴿You will sow for seven years, as usual﴾ that is, seven consecutive years

﴿But whatever grain you reap﴾ of those crops

﴿leave it in the ear﴾ because that will better preserve it and you will be less likely to eat it.

﴿except for a little that you will eat﴾ that is, you should also pay attention to how much you eat during these years of abundance; let it be little, so that what you save will become of significant benefit and will have a good impact.

﴿Then after that﴾ that is, after the seven plentiful years

﴿will come seven years of hardship [drought]﴾ that is, severe drought

﴿which will consume what you had stored in advance﴾ that is, which will use up all that you had stored, even if it was a great quantity

﴿except a little that you will set aside﴾ that is, that you will keep and not use up during the hard years.

﴿Then after that﴾ that is, after the seven hard years

﴿will come a year in which the people will have rain, and in which they will press [grapes and olives]﴾ that is, there will be a great deal of rain and the streams will flow and the yield will increase and be abundant, and will give more than the people need, so that they will press the grapes and other crops that are surplus to what they eat. Perhaps the way in which he worked out that there would be that year of plenty, even though there was no clear indication of it in the king's dream, was that the seven years of hardship must be followed by a year in which hardship would come to an end. It is well known that a drought that lasted for seven consecutive years could only be followed by a year of great abundance, otherwise his plan would not work out. When the messenger went back to the king and the people, and told them about Yoosuf's interpretation of the dream, they were amazed and they rejoiced greatly.

﴿وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾﴾ (سورة يوسف: ٥٠-٥٢)

12:50. So the king said: Bring him to me. But when the messenger came to him, Yoosuf said: Go back to your master and ask him: What about the women who cut their hands? For verily my Lord has full knowledge of their cunning.

12:51. The king said to the women: What happened when you tried to seduce Yoosuf? They said: Allah forbid! We know of no evil on his part. The wife of al-'Azeez said: Now the truth has come to light. It was I who tried to seduce him; verily he was telling the truth.

12:52. Thus he will know that I did not betray him in his absence, for Allah will never allow the plans of the treacherous to succeed.

﴿So the king said﴾ to those who were with him: ﴿Bring him to me﴾ namely Yoosuf; that is, they were to release him from prison and bring him to the king. When the messenger came to Yoosuf and ordered him to appear before the king, Yoosuf refused to hasten to leave the prison until his innocence had been established completely. This was indicative of his patience, mature thinking and complete wisdom.

Hence he said to the messenger: ﴿Go back to your master﴾ namely the king

﴿and ask him: What about the women who cut their hands?﴾ That is, ask him what happened with them, for what really happened with them is clear and obvious.

﴿For verily my Lord has full knowledge of their cunning﴾.

So the king summoned the women and said: ﴿What happened when you tried to seduce Yoosuf?﴾ Did you see any suspicious behaviour on his part?

But the women declared him to be innocent and said: ﴿Allah forbid! We know of no evil on his part﴾ that is, we know of no evil, small or great, on his part. Thus it was established that there was no longer any reason to be suspicious of him or his good character, and there was nothing left of the matter to be examined except what the wife of al-'Azeez had to say.

﴿The wife of al-'Azeez said: Now the truth has come to light﴾ that is, now the truth has become clear after we accused him and cast aspersions on him that led to his being put in prison.

﴿It was I who tried to seduce him; verily he was telling the truth﴾ in what he said, and he was innocent.

﴿Thus﴾ as a result of my confession that it was I who tried to seduce Yoosuf,

﴿he will know that I did not betray him in his absence﴾.

It may be that what she meant was her husband; that is, he will know, as I have admitted that I am the one who tried to seduce Yoosuf, that I did not betray him in his absence. In other words, nothing happened on my part except an attempt at seduction, but I did not betray him in bed.

Or it may be that what she meant was: so that Yoosuf would know, as I have admitted that I was the one who tried to seduce him and that he was telling the truth, that I did not betray him when he was away from me.

﴿for Allah will never allow the plans of the treacherous to succeed﴾ for the betrayal and plot of every betrayer will inevitably backfire on him, and he will inevitably be found out.

Then, because these words were a kind of self-praise and may imply that she was suggesting that she did nothing wrong with regard to the story of Yoosuf, she added a remark to correct that impression.

﴿they will wail and moan﴾ – these are among the most horrible sounds.

﴿They will abide therein﴾ in the fire with this torment ﴿for as long as the heavens and the earth endure, except as your Lord wills﴾ that is, they will remain therein forever, except for the period before they enter it. This is the view of the majority of commentators. The exception here refers to the period before they enter it; they will abide in it forever apart from the time before they enter it. ﴿your Lord does whatever He wills﴾ everything that He wants to do and is dictated by His wisdom, He does it, and none can avert His will.

﴿ ۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾ ﴾ (سورة هود: ١٠٨)

11:108. As for those who are blessed, they will be in paradise. They will abide therein for as long as the heavens and the earth endure, except as your Lord wills – a gift without end.

﴿As for those who are blessed﴾ that is, those who attain happiness, success and triumph ﴿they will be in paradise. They will abide therein for as long as the heavens and the earth endure, except as your Lord wills﴾. Then Allah confirms that by saying: ﴿a gift without end﴾ that is, what Allah will give them of eternal bliss and sublime pleasure will be ongoing and everlasting, and it will never ever cease. We ask Allah the Most Generous, by His grace, to make us among them.

﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾﴾ (سورة هود: ١٠٩)

11:109. Therefore do not be in doubt as to what these people worship; they worship nothing but that which their forefathers worshipped before them. We will surely give them their portion in full, undiminished.

Here Allah (ﷻ) says to His Messenger Muhammad (ﷺ): ﴿Therefore do not be in doubt as to what these people worship﴾ that is, do not have any doubts about these polytheists and that what they follow is false, for they have no textual or rational evidence; rather their evidence is their specious argument that ﴿they worship nothing but that which their forefathers worshipped before them﴾.

It is well known that this is not a valid argument, let alone constituting proof, because the statements of anybody other than the Prophets require evidence and cannot be used as evidence, especially in the case of people such as these misguided ones who made many mistakes and whose views with regard to the fundamentals of religion were corrupt; even if they were unanimously agreed upon, they are still wrong and misguided.

﴿We will surely give them their portion in full, undiminished﴾ that is, they will inevitably have their share of this world, whatever is decreed for them, even if it is a great deal and even if it appears pleasing to you. Yet it is not indicative of their sound well-being, for Allah bestows worldly gain upon those whom He loves and those whom He does not love, but He does not bestow faith and true religion upon any except those whom He loves. The point is that no one should be deceived by the consensus of the misguided on following the beliefs of their misguided forefathers, or by what Allah has bestowed upon them of worldly gain.

﴿وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾﴾ (سورة هود: ١١٠-١١٣)

11:110. We gave Moosâ the Book, but differences arose concerning it. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them, but they are in grave doubt concerning it.

11:111. Verily your Lord will pay each one of them in full for his deeds, for verily He is well aware of all that they do.

11:112. So keep to the straight path as you have been commanded, together with those who have turned to Allah with you, and do not exceed the bounds, for verily He sees well all that you do.

11:113. Do not incline to those who do wrong, lest the fire touch you and you will have no protector against Allah, nor will you be helped.

Here Allah (ﷻ) tells us that He gave Moosâ the Book, namely the Torah, that should lead to consensus on following its commands and prohibitions, and should lead to being united. But despite that, those who claimed to follow it differed concerning it in a manner that adversely affected their beliefs and religious unity.

﴿Were it not for a prior decree from your Lord﴾ that they would be given respite and the punishment would not be hastened for them ﴿a decisive judgement would already have been passed between them﴾ that the punishment should befall the wrongdoer. But His wisdom dictated that judgement between them should be deferred

until the Day of Resurrection, and they remained in grave doubt concerning it.

If this was their attitude towards their own Book, then with regard to the Qur'an which Allah has revealed to you (O Muhammad [ﷺ]), it should come as no surprise that the Jews do not believe in it and that they are in grave doubt concerning it.

﴿Verily your Lord will pay each one of them in full for his deeds﴾ that is, Allah will inevitably judge between them on the Day of Resurrection with justice, and He will requite each one of them as he deserves.

﴿for verily He is well aware of all that they do﴾, both good and evil; none of their deeds, small or great, are hidden from Him.

Having described how they did not remain steadfast, which led to differences and divisions among them, Allah then commanded His Prophet Muhammad (ﷺ), and the believers with him, to keep to the straight path as they had been commanded, to follow the laws and regulations that Allah prescribed for them, to believe in what Allah told them of sound beliefs, and not to drift away from that to the right or to the left, but to persist in that, and not transgress by exceeding the bounds of righteousness that Allah had set for them.

﴿for verily He sees well all that you do﴾ that is, nothing is hidden from Him of your deeds and He will requite you for them. This offers encouragement to adhere to the straight path and a warning against doing the opposite. Hence Allah warned them against being inclined towards those who had drifted from the straight path, as He said:

﴿Do not incline to those who do wrong﴾, for if you incline towards them and go along with their wrongdoing or approve of it,
﴿the fire [may] touch you﴾ if you do that
﴿and you will have no protector against Allah﴾ to save you from the punishment of Allah or to bring you any of the reward of Allah
﴿nor will you be helped﴾ that is, the punishment will not be averted from you if it touches you.

Glossary of Islamic Terms*

abu (or *abi*)	أبو، أبي	father (of)
ahl as-Sunnah wal-jamâ'ah	أهل السُّنَّة والجماعة	'people of the Sunnah and the community'
âmeen	آمين	O Allah, accept our invocation; amen
Ameer (amir)	أمير	leader
Ameer al-Mu'mineen	أمير المؤمنين	'Leader of the Believers'
angel	ملاك	A being made of light who is totally obedient to Allah and has no free will. Allah has assigned some angels specific tasks, like those who record our good and bad deeds, the Angel of Death, the guardians of hell, etc.
Anṣâr	أنصار	'helpers': the Muslim citizens of Madinah who gave refuge to the Prophet (ﷺ) and the other Muslim emigrants from Makkah

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

'aṣr	عَصْر	mid-afternoon; the obligatory prayer at that time
banu (or *bani*)	بَنُو ، بني	*lit.* 'children (of)'; *usu.* referring to a tribe that claims a common ancestor
ḍa'eef	ضَعيف	a grade of hadith: weak
dhuhr	ظُهر	early afternoon; the obligatory prayer at that time
dinar *(deenâr)*	دِينار	originally, a gold coin; a unit of currency
dirham	دِرْهم	originally, a silver coin; a unit of currency
fajr	الْفَجْر	dawn; the obligatory prayer at that time
faqeeh	فَقِيه	scholar of jurisprudence
fuqahâ'		*See: faqeeh*
hadith *(ḥadeeth)*	حديث	a statement or action of Prophet Muhammad (ﷺ) that was remembered and recorded by his Companions and followers
Hajj (Ḥajj)	حجّ	the major pilgrimage to the Sacred Mosque, site of the Kaaba in Makkah, to be undertaken by every able Muslim once in his or her lifetime
Hejaz *(Ḥijâz)*	حِجاز	the Western region of the Arabian Peninsula, which includes Makkah and Madinah
Hijrah	هِجْرة	migration, *esp.* the migration from Makkah to Madinah by Prophet Muhammad (ﷺ) and his Companions, which marks the start of the Islamic calendar

Iblees	إبليس	another name for Satan (Shayṭân) in Arabic
iḥsân	إحْسان	goodness, perfection, excellence; to worship Allah as if you see Him knowing that even if you do not see Him, He sees you
'ishâ	عِشاء	late evening; the obligatory prayer at that time
isnâd	إسْناد	the chain of narration through which a hadith can be traced back to the Prophet (ﷺ)
jâhiliyah	جَاهِلِيَّة	*lit.* 'ignorance'; the age of spiritual darkness before Islam
Jibreel	جِبْرِيل	the Arabic name for Gabriel (عليه السلام), the archangel who transmitted the verses of the Qur'an and other communications from Allah (ﷻ) to Prophet Muhammad (ﷺ)
jihad *(jihâd)*	جِهاد	struggle or striving (in Allah's cause)
jinn (plural of *jinni*)	جِنّ	non-human, rational beings created by Allah from fire, often referred to as 'demons' or 'devils'. They have free will like humans: some are Muslims, others disbelievers; some are obedient to Allah, others disobedient. Satan is a jinni. Some disobedient jinn mislead people into thinking that they can foretell the future, near or distant, or provide people with riches or some sort of power.

Jumu'ah	جُمُعة	Friday; *also*, the midday congregational prayer on that day
juz' (pl. *ajzâ'*)	جُزْء	a section of the Qur'an equal to one-thirtieth of the text
Kaaba (*Ka'bah*)	الكعبة	the House of Allah in Makkah, originally built by Prophets Ibrâheem and Ismâ'eel, which Muslims face when they pray
al-Lawḥ al-Maḥfoodh	اللَّوْح المحفوظ	the Preserved Tablet in Heaven on which Allah's words and decrees are written
maghrib	مغرب	sunset; the obligatory prayer at that time
matn	مَتْن	text or content of a hadith; abridged book
Muhâjiroon (or *Muhâjireen*)	مُهاجرون	*lit.* 'emigrants' of any kind; used in Islamic discourse to refer to people who emigrate to safeguard their religion, specifically the Muslims who migrated with Prophet Muhammad (ﷺ) from Makkah to Madinah
mujâhid (pl. *mujâhideen*)	مُجاهِد	one who strives in the way of Allah; a fighter in jihad
mukâtib		a slave who has an agreement with his or her master to buy freedom by paying a certain amount of money
mutawâtir	مُتَواتِر	a category of hadith: a narration that is related by so many upright and trustworthy narrators at each level that it would have been impossible for them to have agreed on a lie
nafs	نَفْس	inner soul or self

qibla *(qiblah)*	القِبْلة	the bearing from any point on Earth to the Kaaba; the direction that all Muslims must face in prayer
qiyâm al-layl	قيام الليل	*lit.* 'standing the night'; praying supererogatory prayers during the late night and early morning before fajr; see *tahajjud*
Quraysh	قُرَيْش	the dominant tribe in Makkah at the time of the Prophet's mission; their society was based on polytheism
Ramadan (*Ramaḍân*)	رمضان	the ninth month in the Islamic calendar; the month of obligatory fasting and the month in which the first verses of the Qur'an were revealed
Ṣaḥâbah	صحابة	Companions of the Messenger of Allah (ﷺ)
ṣaḥeeḥ	صحيح	a grade of hadith: sound or authentic
salâm	السلام	*lit.* 'peace'; the Islamic greeting of peace
shar'i	شَرْعي	of or pertaining to Sharia; Islamic
Sharia *(sharee'ah)*	شَرِيعة	Islamic law derived from the Qur'an and the Sunnah
Shayṭân	شَيْطان	Satan
soorah or *soorat*	سُورة	chapter of the Qur'an
Sunnah	سُنَّة	the practice and collected sayings of Prophet Muhammad (ﷺ) that together with the Qur'an forms the basis of Islamic law

tafseer	تَفْسير	exegesis: commentary, or explanation of the meanings (*usu.* of Qur'anic verses)
tahajjud	تَهَجُّد	voluntary night prayer offered between *'ishā'* and *fajr*
tawḥeed	التوحيد	the oneness of Allah: the knowledge that He alone deserves to be worshipped and that He has no partners
Ummah	أُمَّة	community or nation: *usu.* used to refer to the entire global community of Muslims
'umrah	عُمْرة	a minor, non-obligatory pilgrimage to Makkah
unseen	خفي	a term used to denote phenomena or aspects that cannot be known using ordinary human faculties
Zamzam	زَمْزَم	the blessed spring of water that Allah caused to gush out at baby Ismâ'eel's feet; located near the Kaaba

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