

«Fight in the cause of Allah» that is, have good intentions and seek thereby the Countenance of Allah; understand that refraining from fighting will not benefit you at all. If you think that refraining from fighting will save your lives and ensure your survival, that is not the case. Hence Allah mentioned the story quoted above, as an introduction to this command. Just as leaving their homes did not benefit those who left their homes for fear of death, and in fact what they feared came to them in a way they never thought of, then you should realise that you are the same.

Because fighting for the sake of Allah cannot be done except by spending wealth for that purpose, Allah (ﷻ) enjoins and encourages spending for His sake, and He called it a loan.

«Who is he that will lend to Allah a goodly loan» and spend whatever he can afford of his wealth on various good causes, especially jihad. What is meant by a goodly loan is that which is earned in a permissible manner and is spent for the sake of Allah.

«so He will multiply it for him manifold». The good deed brings a tenfold reward, up to seven hundredfold, up to many times more, according to the intention of the one who gives it, how beneficial it is and how much it is needed. Because people may think that if they spend they will become poor, Allah (ﷻ) wards off this notion by saying «It is Allah Who withholds and Allah Who gives abundantly» that is, He gives abundant provision to whomever He wills and He withholds from whomever He wills. All control is in His Hands and all matters are directed by Him. Withholding wealth does not increase provision and spending it does not decrease it. Moreover, spending is not wasted for those who spend; rather on that day they will find what they sent forward, complete and multiplied abundantly. Hence Allah says: «and to Him you will all return» and He will reward you for your deeds.

These verses indicate that taking measures is of no avail with regard to the divine will and decree, especially measures in which