

that, if fighting was ordained for you, you would not fight?﴾ that is, perhaps you are asking for something which, if it is ordained for you, you will not do. Thus he offered them the option of not committing themselves, but they did not accept it; they insisted on what they had decided to do, and said: ﴿How could we refuse to fight in the cause of Allah, when we have been turned out of our homes and separated from our children?﴾ That is, what could keep us from fighting when we are all forced to fight, because we have been expelled from our homes and our children have been taken captive? This is something for which we would have to fight, even if it was not ordained for us, so how about if it is ordained for us after what has happened? But because their intention was not good and they did not have strong trust in their Lord,

﴿when fighting was ordained for them, they turned away﴾; they were too cowardly to fight the enemy and they lost their resolve and forgot about their decision.

Most of them were controlled by weakness and cowardice ﴿except a few of them﴾, whom Allah protected, made steadfast and strengthened their resolve, so they obeyed the command of Allah and started preparing themselves for combat with His enemies. Thus they attained honour in this world and the hereafter. As for the majority, however, they wronged themselves and neglected the command of Allah. Hence Allah says: ﴿And Allah is fully aware of the wrongdoers﴾.

﴿Their Prophet said to them﴾ in response to their request ﴿Allah has appointed Tâloot as king over you﴾. He was appointed by Allah, so what they should have done was accept him, submit and not raise objections. But they insisted on raising objections, and said: ﴿How can he be king over us when we are more worthy of kingship than him and he has not been given any measure of wealth?﴾ That is, how can he be a king when he is inferior to us in terms of prominence and lineage, and we are more deserving of kingship than him and,