

as foolish, implying that they themselves were people of wisdom and understanding.

But Allah (ﷻ) refuted their argument and stated that in reality they were the fools, because real foolishness is for a person to ignore what is in his best interests and strive for that which will harm him, and this description was true in their case. On the other hand, wisdom and reason are reflected in a person's knowing what is in his best interests and striving for that which will benefit him and ward off harm from him, which was true in the case of the Companions and the believers. What matters is sound proof, not mere claims and empty words.

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﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ۗ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (سورة البقرة: ١٤ - ١٥)

- 2:14. When they meet those who believe, they say: We believe; but when they are alone with their devils, they say: We are really with you; we were only mocking.
- 2:15. Allah is mocking them, and gives them free rein in transgression so that they wander blindly.

This refers to them saying verbally that which was not in their hearts. When they met the believers, they would pretend that they were following their path and that they were with them, but when they were alone with their devils – that is, their leaders in evil – they said: We are really with you; we were only mocking the believers by pretending to them that we are following their path. This is how they are inwardly and outwardly, but the plotting of evil only rebounds on those who plot (*cf.* 35: 43).