

TAFSEER AS-SA'DI

JUZ' 10-12

تفسير السجدي

تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di



الدار العالمية للكتاب الإسلامي



IN THE NAME OF

ALLAH

THE MOST GRACIOUS, THE MOST MERCIFUL



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جزء ١٠-١٢

Abdur-Rahmân Nâsir as-Sa'di

Translated by
Nasiruddin al-Khattab

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Pronunciation and Transliteration Chart



Arabic script	Pronunciation	Transliterated form
أ	short 'a', as in <i>cat</i>	a
آ — آ	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell</i> , <i>rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap</i> , <i>mustard</i> and <i>sit</i>	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 <i>thing</i> , <i>maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam</i> , <i>ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ħ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do</i> , <i>muddy</i> and <i>red</i>	d
ذ	as in <i>this</i> , <i>father</i> and <i>smooth</i>	dh

Arabic script	Pronunciation	Trans-literated form
ر	/r/ as in <i>raw</i> , <i>arid</i> and <i>war</i> ; may also be a rolled 'r', as pronounced in Spanish	r
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ʃ
ض	no close equivalent in English, but may be approximated by pronouncing it as /d/ farther back in the mouth	d
ط	no close equivalent in English, but may be approximated by pronouncing it as /t/ farther back in the mouth	t
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
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 <i>fill</i> , <i>effort</i> and <i>muff</i>	f

Arabic script	Pronunciation	Transliterated 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 <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
هـ - ه - ح	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و	long 'u', as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yard</i> and <i>mayo</i>	y
ي	long 'e', as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh-oh!</i>	(omitted in initial position)

Diphthongs

Arabic script	Pronunciation	Trans-literated form
أَوْ، وَو	long 'o', as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw
أَي، يَي	long 'a', as in <i>aid</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (tashkeel)

Name of mark	Pronunciation	Trans-literated form
فَٓٓٓ fathah	very short 'a' or schwa (unstressed vowel)	a
كَسْرَٓٓٓ kasrah	shorter version of ee or schwa (unstressed vowel)	i
دَمَمَٓٓٓ dammah	shorter version of oo	u
شَدَّٓٓٓ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	double letter
سُكُونٌ sukoon	no vowel sound between consonants or at the end of a word	absence of vowel



Arabic honorific symbols



(ﷲ)	<i>Subhânahu wa Ta'âlâ</i>	The Exalted
(ﷺ)	<i>şalla Allâhu 'alayhi wa sallam</i>	Blessings and peace be upon him
(ﷺ)	<i>'alayhi as-salâm</i>	May peace be upon him
(ﷺ)	<i>radiya Allâhu 'anhu</i>	May Allah be pleased with him
(ﷺ)	<i>radiya Allâhu 'anhâ</i>	May Allah be pleased with her
(ﷺ)	<i>radiya Allâhu 'anhumâ</i>	May Allah be pleased with both of them
(ﷺ)	<i>radiya Allâhu 'anhum</i>	May Allah be pleased with all of them
(ﷺ)	<i>radiya Allâhu 'anhunna</i>	May Allah be pleased with all of them (females only)



Hadith grade terms



Sound: *ṣaḥeeḥ*

Reliable: *ḥasan*

Weak: *da'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





﴿۴۲﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَآبِنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّنَجَّى الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَفَّيِّرٌ ﴿۴۱﴾ إِذْ أَنْتُمْ بِالْعُدْوَةِ
الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ
هَلَكَ عَنْ بَيْنَتِهِ وَيُحْيَىٰ مَنْ حَيَّ عَنْ بَيْنَتِهِ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿۴۲﴾

(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 (*Subhânahu 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 يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتُمْ كَثِيرًا لَفِشَلْتُمُ وَلَسْتُمْ بِتَالِقِينَ فِي الْأُمَمِ وَإِنَّ اللَّهَ لَكِنَّ اللَّهُ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَالُ لَكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أُمُورًا كَانَتْ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿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 (*raḍīya 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.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فِكَةً فَانْتَبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا بِالنَّفْسِ أَنْ تَنْهَبَ رِيحَكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِيشَةً النَّاسُ وَبِصُدُورٍ عَنْ سَبِيلِ اللَّهِ ؕ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيْنٌ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ ؕ فَلَمَّا تَرَأَتِ الْفِئْتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ؕ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ الْمُنْفِقُونَ

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ
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 Shayṭān 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 Shayṭān 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-Hashr* 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 تَرَىٰ إِذِ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرِيحُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ
لِّلْعَبِيدِ ﴿٥١﴾ كَذَّابٌ ءَالِ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿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)



﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَذَبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۖ وَكُلُّ كَاثِرٍ مِّنْ ظَالِمِينَ ﴿٥٤﴾﴾ (سورة الأنفال:

(٥٤-٥٣)

- 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 الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدتَّ مِنْهُمْ
ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِنَّمَا يَشْتَقِقْنَهُمْ فِي الْحَرْبِ
فَشَرِدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَدَّكُرُونَ ﴿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.



﴿وَأِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْزِلْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ﴾

﴿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 الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴾ (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 لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ، عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (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)



﴿ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهُمُ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (١١) وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ ﴿١٢﴾ وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِئِنَّ قُلُوبَهُمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾ يَأْتِيهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَمَنْ أَتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٤﴾ (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 (۞).

﴿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...﴾ (Āl 'Imrān 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.



﴿يَتَأْتِيهَا النَّبِيُّ حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ
يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿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 كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ يَتَخَرَّجَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كُنْتُ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿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-Khattâb (*radiya 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 *da‘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.



﴿يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ ۚ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿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 الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
 ءَاوُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۗ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ
 وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ
 قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (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 *Muhājireen* 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 *Anṣār* 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.



﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ

كَبِيرٌ﴾ (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.



﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ 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 Muhājireen and Anṣār.

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 Muhājireen and Anṣār,

﴿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 Muhājireen and Anṣār, 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 Muhājireen and Anṣār, 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)



﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا فِي الْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾﴾ (سورة التوبة:

(٢-١)

- 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.



﴿ وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴾ (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 Ṭālib (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 الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَا مُمْطِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَاهِدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (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 انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَأَحْصُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥﴾﴾ (سورة التوبة: ٥)

- 9:5. Then when the sacred months are over, slay the polytheists⁴ 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-Şiddeeq (رضي الله عنه).



﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمُورًا

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا 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 عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ
عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ﴾ (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 يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ﴾ (٨) أَشْتَرُوا بِعَائِدَةِ اللَّهِ فَمَنْ

قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٨﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ
 إِلَّا وَلَا ذِمَّةً ۗ وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿٩﴾ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
 وَآتَوْا الزَّكَاةَ فَلِإِخْوَانِكُمْ فِي الدِّينِ وَنُفُصِلُ الْآيَاتِ 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.



﴿ وَإِنْ كَفَرُوا مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَهْلَ
 الْكُفْرِ إِنَّهُمْ لَأَبْغَىٰ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾ أَلَا تَقَاتِلُونَ قَوْمًا
 نَكَرُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدءُوكُمْ أَوَّلَ
 مَرَّةٍ أَنْ تَخْشَوْهُمْ ۗ فَاَللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ
 يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ مِنْ صُدُورِ قَوْمِ
 الْمُؤْمِنِينَ ﴿١٤﴾ وَيَذْهَبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ 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 أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

(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 أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿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 الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ يَوْمَ الْآخِرِ
وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٦﴾ الَّذِينَ
ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ
هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ

مُقِيمٌ ﴿١٩﴾ خَلِيلِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ (سورة التوبة: ١٩-٢٢)

(٢٢-١٩)

- 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.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
 الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ
 إِن كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
 اقْتَرَفْتُمُوهَا وَبَنَادِرٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ
 اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الْفَاسِقِينَ ﴿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 اللَّهُ فِي مَوَاطِنَ كَثِيرٍ ۖ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ۖ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

(سورة التوبة: ٢٥-٢٧) ﴿٢٧﴾

- 9:25. Allah indeed helped you in many battles. But on the day of Hunayn, 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 Hunayn, 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 Anṣār 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.

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

«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.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ
إِنَّ اللَّهَ 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 aṣ-Ṣiddeeq 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 (*tawḥeed*) 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 will﴾ 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﴾.



﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
 وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا
 الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾ (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-Khaṭṭāb 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 *Şahâbah* 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 الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ^ط
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ^ع

قَالَهُمْ اللَّهُ أَنْ يُؤَفِّكَوَت ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ
 أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا
 إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا يُشْرِكُوَت ﴿٣١﴾
 يُرِيدُوَت أَنْ يُطْفِئُوَت نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَٰهًا أَنْ يُمَسَّ نُورُهُ، وَلَوْ كَرِهَ
 الْكٰفِرُوَت ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ
 عَلَى الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُوَت ﴿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.



﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيُصَدِّدُونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَى
عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا
كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ 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 الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿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-Hijjah 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﴾ (*kāffatan*) 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 النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا
وَيُحْكِمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ
سُوْءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿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 *jāhiliyah* 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.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ ءَأَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلًا ﴿٣٨﴾ إِلَّا نَنْفِرُوا يُعَذِّبَكُمْ عَذَابًا أَلِيمًا وَبَسْتَدِلُّ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿٣٨﴾ (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 نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَرَى اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (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 as-Şiddeeq (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.﴾ (aş-Şaffât 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 aş-Şiddeeq 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.



﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّجَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ 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 اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَّبِعَنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
 الْكٰذِبِينَ ﴿٤٣﴾ لَا يَسْتَفِذُونَكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن
 يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾ إِنَّمَا يَسْتَفِذُونَكَ الَّذِينَ لَا

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَزَّاتَبَتْ قُلُوبُهُمْ فُهِمَتْ فِي رَبِّهِمْ 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 لَأَعَدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتِهِمْ فَثَبَّطَهُمْ وَقِيلَ أَفَعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتَعُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَهُ ﴿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.



﴿وَمِنْهُمْ مَّنْ يَقُولُ آذِن لِّي وَلَا تَفْتِنِّي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (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.



﴿إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَيَسْتَوَلُوا وَهُمْ فَرِحُونَ ﴿٥١﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾﴾ (سورة

- 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-Lawh al-Mahfoodh*.

﴿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 تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَنَرَبِّصُوا إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ

(سورة التوبة: ٥٢) ﴿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 أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُتَقَبَلَ مِنْكُمْ إِن كُنْتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ

﴿وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ﴾ ﴿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 تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَيَزْهَقَ أَنفُسَهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَخْلِفُونَ بِاللَّهِ إِيْتَهُمْ لِيَمْنَكُمُ وَمَا هُمْ
بِمَنكُمُ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبَاتٍ أَوْ مُدْخَلًا
لَّوَلُوا 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.



﴿ وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿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 Hajar; 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 الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَفَةَ فُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَدْرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (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.



﴿ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ ﴾ (سورة التوبة:

(٦٣-٦١)

- 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 الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا
إِنَّ اللَّهَ مُخْرِجٌ مِمَّا تَحْذَرُونَ ﴿٦٦﴾ وَلَكِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نَعُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٧﴾ لَا تَعْتَذِرُوا

فَدَكَّرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّعَفُ عَنْ طَآئِفَةٍ مِّنْكُمْ تُعَذِّبُ طَآئِفَةً أُخْرَىٰ ۗ كَانُوا
 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-fāḍihah* (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.



﴿ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بِعُضُبٍ مُّشْرَبَةٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ
 عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيهِمْ إِنِ اتَّخَذُوا الْمُتَّفِقِينَ مِنْهُمْ
 أَلْفَيْقُونَ ﴿٦٧﴾ وَعَدَّ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ
 خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾ ﴾ (سورة التوبة:

(٦٨-٦٧)

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.



﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ 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 Nooh, ‘Ad and Thamood; the people of Ibraheem, 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 Nooh, 'Ad and Thamood; the people of Ibrâheem, and the people of Madyan and the cities overthrown» namely the cities of the people of Loot.

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.



﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿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 zakāh 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.



﴿يَأْتِيهَا النَّارُ جَهْدَ الْكَفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ
وَيَنْسُ الْمَصِيرُ ﴿٧٣﴾ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا
بَعْدَ إِسْلَامِهِمْ وَهُمْ لَا يُنَالُونَ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَهُمْ وَإِنْ يَتَوَلَّوْا يَعْذِبْنَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ 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-Munāfiqoon* 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 (ﷺ) 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».



﴿ وَمِنْهُمْ مَّنْ عٰهَدَ اِلٰهَ لَيْتَ ؕ اٰتٰنَا مِنْ فَضْلِهٖ ؕ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾ فَلَمَّآ اٰتٰهُمْ مِنْ فَضْلِهٖ ؕ بَجَلُوْا بِهٖ ؕ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾ فَاَعْقِبَهُمْ نِقٰفًا فِيْ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَهٗ ؕ يَمَّا اَخْلَفُوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا

كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّمَهُ الْغُيُوبِ ﴿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 *as-Saheehayn* (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



﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ
وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
﴿٧﴾ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

⁶ This story of Tha'labah was mentioned by many of the commentators, but it was classed as *da'eef* (weak) by the prominent scholars of Hadith such as Ibn Hāzīm, al-Bayhaqī, al-Qurṭubī, al-Haythamī, al-'Irāqī, Ibn Hajar, as-Suyootī, al-Manāwī and others (may Allah have mercy on them). They explained that its *isnād* includes 'Ali ibn Yazeed, who is *da'eef*. Other narrators of this report include Ma'ān ibn Rifā'ah and al-Qāsim ibn 'Abdur-Raḥmān, who are also *da'eef*. Moreover Ibn Hāzīm said that the report was also *da'eef* in terms of its text (*matn*).

See: *al-Muhallā*, 11:208; *al-Iṣābah*, biography of Tha'labah; *Majma' az-Zawā'id*, 7:32; *al-Jāmi' li Ahkām al-Qur'ān*, 8:210; *Fayḍ al-Qadeer*, 4:257; *Fath al-Bāri*, 3:8; as-Suyootī, *Lubāb an-Nuqool*, 121; al-'Irāqī, *Takhreej al-Iḥyā'*, 3:338.

ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِإِلَٰهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَٰسِقِينَ ﴿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 (كفر) 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-Munāfiqoon* 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.



﴿ قَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا نَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿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 عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَمَاتُوا وَهُمْ فَاسِقُونَ ﴾ (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 تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿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.



﴿ وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولَئِكَ الظَّالِمِينَ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَائِعِينَ ﴿٨٦﴾ ﴾ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿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.



﴿لَنِكَرِ الْرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ، جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكُمْ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿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-Isrâ' 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'âm 6: 89*)

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



﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سِيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾ ﴿٩٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٤﴾﴾ (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 ۗ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ
 بَيَّنَّا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَجْلِفُونَ بِاللَّهِ لَكُمْ إِذَا
 انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَا وَنَهُمْ جَهَنَّمَ جَزَاءً
 بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَجْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ 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.