

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 وَمَآ وَنُهُمْ 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.

﴿Say﴾ to them: ﴿Make no excuse; we will never believe you﴾ that is, we will never accept your false excuses.

﴿Allah has already informed us about you﴾ and He speaks the truth. Hence there was no longer any benefit in making excuses, because the excuses they gave were contrary to what Allah had told His Messenger (ﷺ) about them, and it was impossible that they could be telling the truth by saying something contrary to what Allah had said, for His word is the highest degree of truth.

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

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

The third option is what Allah enjoined in the case of the hypocrites. Hence He said: ﴿They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone﴾ that is, do not rebuke them or flog them or kill them.

﴿for they are an abomination﴾ that is, they are evil and too insignificant to care about, and rebuking or punishing them will not be of any benefit. The punishment of the hereafter will be sufficient for them, ﴿as a recompense for what they used to earn﴾.

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

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

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

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

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

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

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



﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۗ أَلَا إِنَّا قَرِيبٌ لَّهُمْ سَيِّدُ خَلْقِهِمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾﴾ (سورة التوبة: ٩٧-٩٩)

(٩٩)

- 9:97. The Bedouin are more stubborn in disbelief and hypocrisy, and are more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger. And Allah is All-Knowing, Most Wise.
- 9:98. Some of the Bedouin regard what they spend [in the cause of Allah] as a penalty, and they wait for some misfortune to befall you. May ill fortune befall them! And Allah is All-Hearing, All-Knowing.
- 9:99. But some of the Bedouin believe in Allah and the Last Day, and regard what they spend [in the cause of Allah] as a means of drawing closer to Him and of deserving the prayers of the Messenger. Indeed, it will be a means for them to draw closer to Him. Allah will admit them to His mercy, for verily Allah is Oft-Forgiving, Most Merciful.

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

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

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

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

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

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

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

Not all the Bedouin are blameworthy; rather among them are some who ﴿believe in Allah and the Last Day﴾, thus they are free of disbelief and hypocrisy, and they act as faith requires.

﴿and regard what they spend [in the cause of Allah] as a means of drawing closer to Him﴾; they seek the reward for spending and intend it for the sake of Allah (ﷻ) and as a means of drawing closer to Him and ﴿of deserving the prayers of the Messenger﴾, that is, his supplication and prayers for blessing for them. Allah says, explaining the benefit of the prayers of the Messenger (ﷺ): ﴿Indeed, it will be a means for them to draw closer to Him﴾ that will bring them nearer to Allah, and will cause their wealth to increase and bring blessing to it.

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

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

Other things we learn from this verse include the following:

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

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



﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُهَجِّرِينَ وَالَّذِينَ آمَنُوا مِنْهُمْ يُؤْتُونَ مَالَهُمْ فِي سَبِيلِ اللَّهِ وَلِلَّهِ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (سورة التوبة: ١٠٠)

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

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

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

﴿the Muhājīroon﴾ who:

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

﴿and Anṣār﴾ who:

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

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

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

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

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

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



﴿وَمَنْ حَوَّلَ مُبَرِّئِينَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ أَلْفَاقٍ لَا يَلْمُهُمْ فَخْرٌ نَعْلَمُ لَهُمْ سَعَادَاتٍ مَّرَّتَيْنِ ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ (سورة التوبة: ١٠١)

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

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

﴿You do not know them﴾ by name, such that you could punish them or treat them as they deserve because of their hypocrisy, for reasons of great wisdom that Allah has decreed.

﴿but We know them. We will punish them twice﴾. It may be that what is meant by twice is what it appears to mean, and that they will be punished once in this world and again in the hereafter.

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

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



﴿وَأَخْرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّىٰ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾﴾ (سورة التوبة: ١٠٢-١٠٣)

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

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

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

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

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

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

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

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

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

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

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

﴿and pray for them﴾ that is, offer supplication for them, meaning the believers in general, and especially when they give you the zakâh of their wealth.

﴿Verily your prayers are a source of comfort for them﴾ that is, reassurance to their hearts and glad tidings for them

﴿And Allah is All-Hearing﴾ and He hears your supplication, and responds to it

﴿All-Knowing﴾ that is, He knows the situations and intentions of His slaves, and He requites each person for his actions, in accordance with his intention.

The Prophet (ﷺ) obeyed the command of Allah and instructed them to give zakâh; he would send out his workers to collect it, and when anyone brought his zakâh to him, he would offer supplication for him and pray for blessing.

This verse indicates that zakāh is obligatory on all kinds of wealth. This applies if that wealth is clearly intended for trade, for that is wealth that usually grows and one gains more by means of it. Hence it is only just and fair that some of it should be given to help the poor, by giving that which Allah has enjoined from it of zakāh.

Other than trade goods, if wealth is of a type that grows, such as grains and crops, or livestock that one keeps so that it may grow and give more, and so that it may give milk and offspring, then it is obligatory to give zakāh on it. Otherwise, zakāh is not obligatory because if it is meant to be kept (without it growing or being for trade) then it is not like the kinds of wealth that people usually acquire so that it will grow and so that they can seek financial gain from it; rather it is no longer regarded as wealth if it is kept for personal use.

From this verse we also learn that a person cannot be purified and cleansed until he gives zakāh from his wealth, and that nothing can make up for it except giving it, because purification and cleansing depend on giving zakāh.

We also learn that it is encouraged for the ruler or his deputy to offer supplication for blessing for the one who gives his zakāh, and that it should be done out loud so that the giver can hear it, so that he may be quiet and listen.

From this we may understand that it is good to try to make the believer happy by saying gentle words, offering supplication for him, and other things that bring reassurance and comfort to his heart.

It is also good to encourage those who give of their wealth and do righteous deeds, by offering supplication for them, praising them and the like.



﴿الرَّيْعَلِمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ﴾

الرَّحِيمُ ﴿١٤﴾ ﴿سورة التوبة: ١٠٤﴾

9:104. Do they not know that Allah accepts repentance from His slaves and accepts their charity, and that verily Allah is the Acceptor of repentance, the Most Merciful?

That is, do they not realise the vastness of Allah's mercy, and the all-encompassing nature of His generosity? For He «accepts repentance from His slaves» who repent, no matter what their sin was. Indeed He rejoices greatly over the repentance of His slave when he repents.

«and accepts their charity» from them, and He takes it in His Right Hand and tends it for one of them as a man tends his colt, to such an extent that a single date given in charity becomes like a huge mountain; so how about charity that is greater than that?

«and that verily Allah is the Acceptor of repentance» that is, He accepts a great deal of repentance from those who repent. Whoever repents to Him, He accepts his repentance, even if he sins repeatedly (and repents each time). Allah never tires of accepting repentance from His slaves, until they themselves grow tired and turn away.

«the Most Merciful» Whose mercy encompasses all things, and He has decreed it for those who fear Him, give zakâh, believe in His revelations and follow His Messenger (ﷺ).



﴿ وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَلِيِّ ﴾
 (سورة التوبة: ١٠٥)

9:105. And say: Do [as you will]; Allah will see what you do, and so will His Messenger and the believers, then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.

﴿And say﴾ to these hypocrites: ﴿Do [as you will]﴾ and carry on with your falsehood, and do not think that this will be hidden from Allah.

﴿Allah will see what you do, and so will His Messenger and the believers﴾ that is, your deeds will inevitably become clearly known ﴿then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do﴾, both good and bad. This is a warning and threat to those who persist in falsehood, transgression, misguidance and sin.

It may be that what is meant is: no matter what you do, good or bad, Allah is watching you and He will inform His Messenger (ﷺ) and His believing slaves of your deeds, even if they were hidden.



﴿وَأَخْرُوتُ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿١٠٦﴾ (سورة التوبة: ١٠٦)

9:106. And there are yet others who must await Allah's decree; He will either punish them or turn to them in mercy. And Allah is All-Knowing, Most Wise.

﴿And there are yet others﴾ who will be decided about at a later time

﴿who must await Allah's decree; He will either punish them or turn to them in mercy﴾. This is intended to scare those who stayed behind (from the Tabook campaign) and to encourage them to repent and feel remorse.

﴿And Allah is All-Knowing﴾ of people's situations and intentions ﴿Most Wise﴾ and He does what is appropriate. If His wisdom dictates that He should forgive them and accept their repentance, then He will forgive them and accept their repentance, but if His wisdom dictates

that He should forsake them and not enable them to repent, then He will do that.



﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ بِشَهَادَاتِهِمْ لَكَذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَتَىٰ عَلَىٰ بَيْتِهِ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَىٰ شَفَا جُرْفٍ هَارٍ فَأْتَاهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿١١٠﴾ (سورة التوبة: ١٠٧-١١٠)

- 9:107. Then there are those who built a mosque for the purpose of spreading mischief, promoting disbelief and creating division among the believers, and as an outpost for those who previously made war on Allah and His Messenger. They will surely swear that they intended nothing but good, but Allah bears witness that they are indeed liars.
- 9:108. Never stand [to pray] there. A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]. In it are men who love to keep themselves pure and Allah loves those who purify themselves.
- 9:109. Who then is better – the one who lays his foundation on piety and fear of Allah, and [pursuit of] His good pleasure, or the one who lays his foundation on the brink of a crumbling precipice, which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers.

9:110. The structure they have built will remain a cause of doubt in their hearts until their hearts are cut to pieces. And Allah is All-Knowing, Most Wise.

Some of the hypocrites among the people of Qubâ' built a mosque beside Masjid Qubâ', intending thereby to cause harm and create division among the believers. They prepared it for those who they hoped would fight Allah and His Messenger (ﷺ), so that it could be a fortress for them if the need arose. So Allah (ﷻ) exposed their disgraceful intention and made known their secret.

«Then there are those who built a mosque for the purpose of spreading mischief» that is, causing harm to the believers and their mosque, in which they gathered «promoting disbelief» that is, their aim was to promote disbelief, whereas the aim of others was to promote faith.

«and creating division among the believers» that is, so that they would split and be divided, and would differ with one another

«and as an outpost for those who previously made war on Allah and His Messenger» that is, they prepared it to help those who already had a precedent of fighting Allah and His Messenger (ﷺ), and whose enmity had become very strong. This refers to people such as Abu 'Âmir ar-Râhib, who was one of the people of Madinah. When the Prophet (ﷺ) came and migrated to Madinah, Abu 'Âmir disbelieved in him; he had been a devoted worshipper during the jāhiliyah. He went to the polytheists, seeking their help to wage war against the Messenger of Allah (ﷺ). When he did not achieve what he wanted with them, he set out to go to Caesar, thinking that he would support him, but this accursed one died on the way. He had been in contact with the hypocrites, and had conspired with them, and they had prepared for him this mosque that was built for the purpose of spreading mischief. Revelation was sent down concerning that, so the Prophet (ﷺ) sent people to demolish it and burn it, which was done, and after that the site became a garbage dump.

After explaining their evil goals in building that mosque, Allah (ﷻ) says: «They will surely swear that they intended nothing but good» in building it, and that it was built to help the weak, incapacitated and blind.

«but Allah bears witness that they are indeed liars» and Allah's testimony against them is more true than their oaths.

«Never stand [to pray] there» that is, never pray in that mosque that was built for the purpose of spreading mischief, for Allah has sufficed you and you have no need of it.

«A mosque that was founded upon piety from the first day» and in which Islam prevailed. This refers to the mosque of Qubâ', which was built on a foundation of sincere devotion to Allah, and for the purpose of establishing remembrance of Allah and the symbols of His religion, and it had a lengthy history of such. This good mosque «is more deserving of your standing therein [to pray]» and worship and remember Allah (ﷻ), for it is good and its people are good. Hence Allah praised them by saying: «In it are men who love to keep themselves pure» from sin, and they purify themselves from dirt and impurities.

It is well known that the one who loves a thing will inevitably strive for it, hence it is inevitable that they would be keen to keep themselves pure of sin, dirt and impurities. Hence they were among the people who came to Islam early on; they established prayer, constantly fought in jihad alongside the Messenger of Allah (ﷺ), established the teachings of Islam and were among those who took care not to go against the commands of Allah and His Messenger (ﷺ).

After this verse was revealed praising them for their purity, the Prophet (ﷺ) asked them about that, and they told him that after using stones to clean themselves (after relieving themselves), they would also use water, and he praised them for what they did.

﴿and Allah loves those who purify themselves﴾ this refers to metaphorical purity, such as rejecting all ascription of partners to Allah and bad characteristics, as well as physical purity such as removing dirt and impurities both minor and major.

Then Allah highlights the difference between these mosques, according to the aims of their people and whether those aims are in accordance with that which pleases Allah:

﴿Who then is better – the one who lays his foundation on piety and fear of Allah﴾ that is, good intentions and sincerity

﴿and [pursuit of] His good pleasure﴾, by doing that which is in accordance with His commands, thus combining sincerity with following the commands of Allah

﴿or the one who lays his foundation on the brink﴾ that is, the edge ﴿of a crumbling precipice﴾ that is about to fall

﴿which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers﴾ to that which is in their best interests in both religious and worldly terms.

﴿The structure they have built will remain a cause of doubt in their hearts﴾ that is, doubts that will take root in their hearts

﴿until their hearts are cut to pieces﴾ with extreme regret, and they repent to their Lord and fear Him greatly, and thus Allah will forgive them. Otherwise, their structure will only increase them in doubt and hypocrisy.

﴿And Allah is All-Knowing﴾ and has knowledge of all things, apparent and hidden, secret and open, and all that people may conceal or disclose.

﴿Most Wise﴾ – so He does not do, create, enjoin or forbid anything but what His wisdom dictates. To Allah be all praise.

From these verses we learn a number of things, including the following:

- That building a mosque for the purpose of causing harm to a nearby mosque is prohibited, and the mosque that was built for

the purpose of mischief and harm must be demolished if the intentions of its builders become known.

- Even if a deed is good, it may be changed by the intention behind it and thus become something prohibited, as the intention of those who built that mosque for the purpose of mischief changed their deed, as you can see.
- Any action that leads to the creation of division among the believers comes under the heading of sins that must be refrained from and stopped.

By the same token, any action that leads to bringing the believers together and creating harmony among them must be followed, enjoined and encouraged, because Allah criticised them for building that mosque for the purpose of mischief, and because of that intention it became prohibited. This also implied that they were disbelievers who intended to wage war against Allah and His Messenger (ﷺ).

- It is prohibited to pray in places of sin, and we should keep away from them and not come near them.
- Sin has an impact on places, as the sin of the hypocrites had an impact on that mosque that was built for the purpose of mischief, and thus it was prohibited to pray therein. By the same token, obedience has an impact on places, as was the case with regard to the mosque of Qubâ', of which Allah said: ﴿A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]﴾ (9: 108).

Hence Masjid Qubâ' enjoys special standing that is not shared with any other mosque, as the Prophet (ﷺ) used to visit Qubâ' every Saturday to pray there, and he encouraged the Muslims to pray there.

- From the reasons for prohibition mentioned in this verse, we learn an important principle, which is that every deed that is harmful to a Muslim or involves disobedience to Allah – for

sins are branches of disbelief – or it involves dividing the believers, or helping those who are hostile towards Allah and His Messenger (ﷺ), is prohibited and forbidden.

- Physical deeds that stem from disobedience to Allah will continue to push the doer away from Him, as is the case with persisting in sin, unless he gives it up and repents from it completely, in the sense that his heart is cut to pieces with regret and remorse.
- If the mosque of Qubâ' is described as being a mosque that was founded upon piety, this description is even more apt in the case of the Mosque of the Prophet (ﷺ) that he founded with his own blessed hands and took part in the construction thereof, and Allah chose it for him.
- A deed that is based on sincerity and following Allah's commands is a deed that is founded on piety and fear of Allah, that will help the doer to enter paradise.

But the deed that is based on bad intentions, innovation and misguidance is the deed that is founded on the brink of a crumbling precipice, which will then collapse with him into the fire of hell, and Allah does not guide people who are wrongdoers.



﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ (سورة التوبة: ١١١)

9:111. Allah has purchased from the believers their lives and their wealth, in return for which paradise will be theirs; they fight

in His cause, and they slay and are slain. It is a true promise, given by Him in the Torah, the Gospel and the Qur'an, and who is more faithful to His promise than Allah? Rejoice, then, in the bargain you have made; that is the supreme triumph.

Here Allah (ﷻ) tells us something true and makes a true promise of a great transaction, which is that He Himself ﴿has purchased from the believers their lives and their wealth﴾ and the item of which that price is announced is no less than paradise.

﴿in return for which paradise will be theirs﴾ in which there is all that hearts may long for and that may delight the eyes, of all kinds of pleasure, joy, happiness, beautiful spouses and splendid dwellings.

What this transaction involves is that they give their lives and their wealth to Allah, striving in jihad against His enemies and to make His word supreme and support His religion, so ﴿they fight in His cause, and they slay and are slain﴾. This transaction is offered by Allah with complete surety and all kinds of guarantees.

﴿It is a true promise, given by Him in the Torah, the Gospel and the Qur'an﴾ which are the noblest, most sublime and most perfect Books ever sent to the world, that were revealed to the noblest and greatest of the Messengers, the Messengers of strong will. All of them are agreed that this is a true promise.

﴿and who is more faithful to His promise than Allah? Rejoice, then﴾ O believers who have responded to the call and the promise of Allah ﴿in the bargain you have made﴾ that is, rejoice in that and give one another glad tidings, and encourage one another.

﴿that is the supreme triumph﴾ and there is no greater or better triumph, because it is a guarantee of eternal happiness, everlasting bliss, and the good pleasure of Allah which is greater than all the delights of paradise.

If you want to know how great this deal is, then look at who the purchaser is: it is Allah (ﷻ). Look at the price, for it is the greatest of prices, the gardens of eternal bliss. Look at what you pay for it, namely your lives and your wealth, which are the dearest of all things to man. Look at the one at whose hands this transaction was done, for he is the noblest of the Messengers (ﷺ). Look at the Books in which it was written down, for they are the great Books of Allah that were sent down to the best of creation.



﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّاجِدُونَ وَالْمُهَلِّفُونَ
السَّجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّكَاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَسَبِّحُوا اللَّهَ فِي الْبُكُورِ وَالْآخِرِ وَالْأُولَى وَاللَّيْلِ وَالنَّهَارِ وَالسُّجُودِ وَالْقِيَامِ
(سورة التوبة: ١١٢)﴾

9:112. [Those believers] are the ones who repent to Allah, worship Him, praise Him, fast, bow and prostrate, enjoin what is right and forbid what is wrong, and observe the limits set by Allah. So give glad tidings to the believers.

It is as if it was said: Who are the believers who have glad tidings from Allah of admission to paradise and attaining honour? So He said: They are «the ones who repent to Allah» constantly and at all times from all kinds of sin

«worship Him» that is, their characteristic is servitude to Allah and constantly obeying Him by doing obligatory and recommended acts at all times; thus a person becomes one of those who worship Allah. «praise Him» at times of hardship and of ease, and they acknowledge the rights that Allah has over them because of the blessings He bestows, both apparent and hidden; they praise Allah by remembering His blessings and they remember Him during the night and during the day.

﴿fast﴾ – the word translated here as ‘fasting’ may also refer to travelling in pursuit of knowledge; thus it is understood as referring to the heart taking a spiritual journey to know Allah and love Him, turning constantly to Him. However the correct view is that what is meant is travelling for the purpose of doing good deeds, such as Hajj and ‘umrah, jihad, seeking knowledge, upholding ties of kinship, and the like.

﴿bow and prostrate﴾ that is, they pray a great deal, for the prayer includes bowing and prostrating

﴿enjoin what is right﴾ which includes all obligatory and recommended acts

﴿and forbid what is wrong﴾ which includes everything that Allah and His Messenger (ﷺ) have forbidden.

﴿and observe the limits set by Allah﴾ by learning the content of that which Allah has revealed to His Messenger (ﷺ) and what it includes of commands, prohibitions and rulings, and what it does not include, so that they adhere to it by doing what it enjoins and refraining from what it forbids.

﴿So give glad tidings to the believers﴾. No mention is made of what the glad tidings refer to, hence it includes everything that results from faith of reward in this world and the hereafter. Hence the glad tidings are applicable to every believer.

As for the amount and nature of that reward, that is according to each believer’s degree of faith, how strong or weak it is, and the extent to which he acts upon it.



﴿ مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴾ (١١٣) وَمَا كَانِ اسْتَغْفَارُ

إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَّهَا إِتِيَاءَهُ فُلْمًا بَيْنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأ مِنْهُ
 إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ (سورة التوبة: ١١٣-١١٤)

- 9:113. It is not fitting for the Prophet and those who believe to pray for forgiveness for the polytheists, even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire.
- 9:114. Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disavowed him. Verily Ibrâheem was humble in supplication, forbearing.

That is, it is not befitting or good for the Prophet (ﷺ) or those who believe in him «to pray for forgiveness for the polytheists» that is, for those who disbelieve in Allah and worship someone else besides Him «even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire». Praying for forgiveness for them in this case is wrong and is of no benefit. Therefore it is not appropriate for the Prophet (ﷺ) and the believers to do that, because if they die ascribing partners to Allah, or it is known that they died with that belief, then they deserve the punishment and they are bound to remain in hell for eternity; the intercession of those who intercede and the prayers for forgiveness of those who pray for them will be of no benefit.

Moreover, the Prophet (ﷺ) and those who believed with him are required to go along with their Lord with regard to whatever He is pleased or angry with, and to take as allies those whom Allah takes as allies, and take as enemies those whom Allah takes as enemies. So their praying for forgiveness for one who is clearly doomed to hell is contrary to that. Even though the close friend of the Most Gracious, Ibrâheem (ؑ), did that, it was «only because of a promise he had made to him», as Allah tells us elsewhere that he said:

﴿...I will pray to my Lord to forgive you, for indeed He has always been very kind to me.﴾ (Maryam 19: 47)

That was before he knew his father's fate, but when it became clear to Ibrâheem that his father was an enemy of Allah who would die in a state of disbelief, and no exhortation not admonition would be of any avail, ﴿he disavowed him﴾ so as to be in harmony with his Lord's will and show respect to Him.

﴿Verily Ibrâheem was humble in supplication﴾ that is, he constantly turned to Allah in all his affairs, frequently remembering Him, calling upon Him, asking Him for forgiveness and turning to his Lord ﴿forbearing﴾ that is, he was compassionate towards people, forgiving towards those who made mistakes in their dealing with him, not provoked by the ignorance of the ignorant and he did not respond in kind to those who committed offences against him. His father said to him:

﴿...I will surely stone you...﴾ (Maryam 19: 46)

– but he said to him:

﴿...Peace be upon you. I will pray to my Lord to forgive you...﴾ (Maryam 19: 47)

So you should emulate him and follow the path of Ibrâheem in all things:

﴿... But [do not emulate]⁹ the words of Ibrâheem to his father: I will surely pray for forgiveness for you...﴾ (al-Mumtahinah 60: 4)

– as Allah has pointed that and other things out to you. Hence He says:

⁹ It is not allowed for believers to pray for forgiveness for disbelievers. In Ibrâheem's case, he did that because of a promise he had made to his father, until it became clear that his father was an enemy of Allah. Therefore with regard to this particular issue, his example is not to be followed.



﴿وَمَا كَانَتْ أَلَّهَ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ أَلَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾ إِنَّ أَلَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ أَلَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾﴾ (سورة التوبة: ١١٥-١١٦)

- 9:115. Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against. And Allah has knowledge of all things.
- 9:116. Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death, and besides Him you have neither protector nor helper.

What is meant is that if Allah (ﷻ) blesses people with guidance and commands them to follow the straight path, He will complete His favour to them and explain to them all that they need to know; He will not leave them astray, ignorant about matters of their religion. This is indicative of the perfect nature of His mercy, and that the teachings of His religion are comprehensive and include all that people need to know of fundamental and minor issues.

It may be that what is meant by these words – ﴿Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against﴾ – is that once that which they should guard against has become clear to them, if they do not follow that guidance, He will punish them by letting them go astray, as recompense to them for their rejection of the clear truth. But the first interpretation is more likely to be correct.

﴿And Allah has knowledge of all things﴾. Because His knowledge is perfect and all encompassing, He has taught you that which you did not know and He has explained to you that which will benefit you.

﴿Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death﴾ that is, He is the Sovereign of all that, and He controls His slaves in terms of giving life, causing death and other matters of divine control. As He is perfect in the way He controls the universe, how could he fall short with regard to religious matters that have to do with His divinity, and leave His slaves to their own devices, neglected, or leave them to go astray in their ignorance, when He cares so much for His slaves?

Hence He says: ﴿and besides Him you have neither protector﴾ to ward off harm from you
 ﴿nor helper﴾ to take care of you by bringing that which will benefit you.



﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾ (سورة التوبة: ١١٧-١١٨)

9:117. Indeed Allah has turned in mercy to the Prophet, the Muhājireen and the Anṣār who followed him in the hour of hardship, after some of them were on the brink of losing heart. Then He turned to them in mercy, for He is to them Most Compassionate, Most Merciful.

9:118. [And He also turned in mercy to] the three who were left behind, until the land, despite its vastness, seemed to close in on them and their very souls closed in on them, and they realised that there is no refuge from Allah except in Him. Then He turned to them in mercy, so that they might repent, for Allah is the Acceptor of repentance, the Most Merciful.

Here Allah (ﷻ) tells us that by His kindness, ﴿Indeed Allah has turned in mercy to the Prophet﴾, Muhammad (ﷺ), ﴿the Muhâjireen and the Anṣâr﴾, and He forgave them for their mistakes and saved their good deeds for them (so that they were not in vain), and He raised them to the highest ranks. That was because of their undertaking difficult deeds, hence He says: ﴿who followed him in the hour of hardship﴾ that is, they went out with him to fight the enemy on the campaign to Tabook, which occurred at a time when it was very hot, provisions and mounts were scarce, and the enemy was great in number, which prompted some people to stay behind.

So they sought the help of Allah (ﷻ) and they did that ﴿after some of them were on the brink of losing heart﴾ that is, their hearts were inclined to cling to comfort and a life of ease, but Allah made them steadfast, supported them and gave them strength. Losing heart means drifting away from the straight path, and if the drifting away is from the fundamentals of the faith, that constitutes disbelief; if it is drifting away from minor issues or some teachings, then the matter has to do with what those teachings are and the manner in which the person drifted – either he fell short and did not do something, or he did it in a manner other than that which was prescribed.

﴿Then He turned to them in mercy﴾ that is, before they repented ﴿for He is to them Most Compassionate, Most Merciful﴾ and by His kindness and mercy He blessed them by enabling them to repent, accepting it from them and making them steadfast in adhering to it.

﴿[And He also turned in mercy to] the three who were left behind﴾ and did not go out with the Muslims on that campaign. They were Ka'b ibn Mâlik and his two companions, and their story is well known in *Saḥeeḥs* and *Sunans*.

﴿until﴾ they felt great sorrow and ﴿the land, despite its vastness, seemed to close in on them and their very souls﴾ which were dearer to them than all other things ﴿closed in on them﴾. So wide-open spaces and their own beloved souls, which do not usually close in on people,

closed in on them, and that could only result from some disturbing matter that reached an inexpressible level. That was a sign of their regret for what they had done.

﴿and they realised that there is no refuge from Allah except in Him﴾ that is, they came to know with certainty the situation they were in, that no one could save them from hardship, and they had no one to turn to, except Allah alone, with no partner or associate. Thus they severed all their attachment to people and placed all their hopes in Allah, their Lord, and they fled from Him to Him, and they remained in that distressing situation for fifty days.

﴿Then He turned to them in mercy﴾ that is, He gave permission for them to repent and enabled them to do that ﴿so that they might repent﴾, and Allah accepted their repentance. ﴿for Allah is the Acceptor of repentance﴾ that is, He is very merciful and forgiving, and He forgives mistakes and sins. ﴿Most Merciful﴾; He is characterised by great mercy that He constantly sends down upon His slaves at all times, so that their religious and worldly affairs may be in good order.

These verses indicate that Allah's forgiveness is one of the most important aims to which one may aspire, for Allah has made it the ultimate goal to which the elite among His slaves may aspire, and He blessed them with it, when they do the deeds that He loves and is pleased with.

Other things that we learn from these verses include the following:

- Allah is kind towards them, as He makes them steadfast in their faith at times of distress and calamity.
- Worship that is hard to do has a virtue like no other; the greater the hardship, the greater the reward.
- Allah's turning in mercy towards His slave is commensurate with his remorse and great regret. If a person does not care about sin and does not feel any shame if he does it, then there is doubt as to whether his repentance is accepted, even if he claims that it is acceptable.

- The sign of relief and the end of hardship is when a person puts his hope completely in Allah and he loses hope in all created beings.
- By His kindness towards the three, Allah referred to them in terms that did not shame them, as He said: ﴿who were left behind﴾. This suggests that the believers left them behind, or that they were left behind in the sense that they were delayed with regard to acceptance or rejection of their excuse, and that the fact that they were left behind was not because they had no desire to do good. Hence Allah did not say that they 'stayed behind'.
- Allah (ﷻ) blessed them when they spoke the truth, hence He enjoined following their example, as He said:



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (سورة التوبة:

(119)

9:119. O you who believe, fear Allah and be with the truthful.

That is, ﴿O you who believe﴾ in Allah, and in what Allah enjoins you to believe in, do what faith requires, which is to fear Allah (ﷻ), and avoid and keep away from that which Allah forbids.

﴿and be with the truthful﴾ that is, those who are true in word, deed and conduct, those whose words are true and whose deeds and conduct cannot be but based on truth, devoid of laziness and apathy, free of bad intentions, and based on sincerity and good intentions. For truthfulness leads to righteousness, and righteousness leads to paradise.

Allah (ﷻ) says elsewhere:

﴿Allah will say: This is the day when the truthful will benefit from their truthfulness...﴾ (al-Mā'idah 5: 119)



﴿ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۗ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ مَوْطِنًا يَبْتَغِطَ الْكُفَّارُ وَلَا يُنَالُونَ مِنْ عُدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ ﴾ (سورة التوبة: ١٢٠-١٢١)

9:120. It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah, or to prefer their own comfort and well-being to his. That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost.

9:121. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.

Here Allah (ﷻ) says – encouraging the people of Madinah al-Munawwarah, the Muhājireen and Anṣār, and those who lived in its vicinity, the Bedouin who had entered Islam and become good Muslims: ﴿It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah﴾ that is, they should not have done that and it was not appropriate in the circumstances.

﴿or to prefer their own comfort and well-being to his﴾ by staying home in ease and comfort. Rather the Prophet (ﷺ) is dearer to the believers than their own selves, and every Muslim should be ready to sacrifice himself for the Prophet (ﷺ) and give him precedence over himself. The sign of veneration and love for the Messenger (ﷺ), and complete belief in him, is that one should not stay behind after his departure.

Then Allah mentions the reward that should motivate them to go out: ﴿That is because whenever they﴾ that is, the *mujāhideen* who are striving in Allah's cause

﴿suffer any thirst, weariness﴾ that is, exhaustion and hardship
 ﴿or hunger in Allah's cause, or they take any step that angers the disbelievers﴾ by stepping in their territory or capturing their land
 ﴿or inflict any loss on an enemy﴾ such as defeating an army or detachment, or capturing any of their wealth as booty
 ﴿a righteous deed is recorded to their credit thereby﴾ because this is the outcome of their deeds.

﴿For Allah will not cause the reward of those who do good to be lost﴾ – this refers to those who do good by hastening to obey the command of Allah and do what is required of them of duties to Him and to other people.

﴿Nor do they spend anything [for Allah's cause], small or great, or cross any valley﴾ on their way to confront their enemy
 ﴿but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds﴾ – that includes these deeds, if they are sincere towards Allah in their intention.

These verses offer the strongest encouragement and inspiration to go out in jihad in Allah's cause and to seek reward with Him for whatever befalls them of hardship, for that is a means of attaining higher rank, and the outcome of the person's deeds will bring him great reward.



﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

(سورة التوبة: ١٢٢)

9:122. It is not right for all the believers to go out together; from every community, a group should go out to acquire deeper knowledge of the faith, in order to admonish their people when they return to them, so that they may be cautious.

Here Allah (ﷻ) points out to His believing slaves what they should do: «It is not right for all the believers to go out together» that is, for all of them to go out to fight their enemy, because that may cause them hardship and may be detrimental to many other interests.

«from every community» that is, from every city, tribe and clan «a group should go out» who could achieve the purpose, and that would be preferable.

Then Allah points out that if some stay behind and do not go out, that will serve interests that would be missed if they did go out, as He says that those who stay behind should «acquire deeper knowledge of the faith, in order to admonish their people when they return to them» that is, let them acquire Islamic knowledge, understand its meanings and study it in depth, so that they can teach others and admonish their people when they return to them.

This highlights the virtue of knowledge, especially understanding of religion, and shows us that it is the most important matter. Whoever acquires knowledge should share it and spread it among people, and he should be sincere towards them in doing so, for the spread of knowledge by the knowledgeable person will bring him blessing and reward that will grow for him.

But if he keeps that knowledge to himself, and does not call people to the path of Allah with wisdom and beautiful exhortation, and he fails to teach the ignorant that which they do not know, what benefit will that bring to the Muslims? What result will come from his knowledge? Ultimately he will die, and his knowledge and the benefits thereof will die with him, and this is the utmost deprivation for one to whom Allah has granted the blessing of knowledge and understanding.

This verse also offers proof, advice and a subtle recommendation that may serve a great interest, which is that the Muslims should appoint, for each of their public interests, someone who will take care of it, devote his time to it and work hard at it, and will not be distracted by other activities, so that all public interests will be taken care of and their benefits will be harnessed, so that they will all be striving together to achieve one purpose, which is taking care of that which will fulfil their religious and worldly interests, even if everyone has a different role and a different approach. The actions may be different but the aim is one. This is a smart approach that helps to achieve all aims.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَتَلَوْا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلَيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾﴾ (سورة التوبة: ١٢٣)

9:123. O you who believe, fight those disbelievers who are nearest to you, and let them find toughness in you; and know that Allah is with those who fear Him.

This verse offers further advice: after instructing them as to who should be engaged in fighting, Allah now advises them that they should start with those disbelievers who are closest, then the next

closest, and they should be tough and harsh in fighting, and should be courageous and steadfast.

﴿and know that Allah is with those who fear Him﴾ that is, you should know that help from Allah is commensurate with your level of piety and the extent to which you fear Him, so you should adhere to fear of Allah, and He will help you and support you against your enemies.

The general instruction given in this verse – ﴿fight those disbelievers who are nearest to you﴾ – may be restricted if there is a greater interest to be served by fighting those who are not close, and the kinds of interest that may be served by that are many.



﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ
 ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ
 أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
 يَذْكُرُونَ ﴿١٢٦﴾﴾ (سورة التوبة: ١٢٤-١٢٦)

- 9:124. Whenever a soorah is revealed, some of them say: Which of you has this increased in faith? As for those who believe, it does indeed increase their faith and they rejoice.
- 9:125. As for those in whose hearts is a disease, it will add doubt to their doubt, and they will die while they are still disbelievers.
- 9:126. Do they not see that they are being tested once or twice every year? Yet they do not repent and they do not pay heed.

Here Allah (ﷻ) describes the attitudes of the hypocrites and of the believers when Qur'an is revealed, and the difference in the reactions of each group.

«Whenever a soorah is revealed» in which there are commands and prohibitions, or Allah speaks of Himself or of matters of the unseen, or urges the Muslims to engage in jihad, «some of them say: Which of you has this increased in faith?» That is, this question enquires as to whose faith has been bolstered by it and which of the two groups has benefited.

Then Allah describes what really happens:

«As for those who believe, it does indeed increase their faith» by coming to know of this, understanding it, believing in it and acting upon it, seeking to do good and refraining from doing evil.

«and they rejoice» that is, they share the glad tidings with one another of what Allah has blessed them with of His revelations, and His enabling them to understand them and act upon them. This indicates that their hearts are open to the revelations of Allah, and they are reassured and hasten to comply with what the verses urge them to do.

«As for those in whose hearts is a disease» namely doubt and hypocrisy

«it will add doubt to their doubt» that is, sickness to their sickness, doubt to their doubt, in the sense that they disbelieve in it, stubbornly oppose it and turn away from it. Hence the sickness in their hearts is increased and it leads to that doom.

«and» Allah places a seal on their hearts until «they will die while they are still disbelievers».

This is a punishment for them, because they disbelieve in the verses of Allah and they disobey His Messenger (ﷺ), hence He punishes them by planting hypocrisy in their hearts, to remain until the day when they will meet Him (cf. 9: 77).

So Allah says, rebuking them for persisting in their disbelief and hypocrisy:

«Do they not see that they are being tested once or twice every year?» By means of the calamities and physical sickness that befall them, and they may be tested with divine commands that are meant to try them.

«Yet they do not repent» from their evil ways
 «and they do not pay heed» to that which would benefit them, so that they do it, or to that which would harm them, so they refrain from it.

Allah (ﷻ) tests them – as is His way with all nations – with ease and hardship, commands and prohibitions, so that they will come back to Him, yet they do not repent and they do not pay heed.

This verse indicates that faith may increase and decrease, and that the believer should check the level of his faith and pay attention to it, so that he may renew it and make it grow, and seek to ensure that it will always be on the increase.



﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ (سورة التوبة: ١٢٧)

9:127. Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.

The hypocrites are afraid that a soorah may be revealed pointing out what is in their hearts. So when a soorah is revealed so that they may believe in it and act upon it,

«they look at one another», resolving not to act upon it; rather they look for an opportunity to hide from the view of the believers, and they say:

«Is anyone watching? Then they turn away»; they sneak away and leave, turning away from it. Allah will requite them with a punishment that fits their deed: just as they turned away from action, «Allah has turned their hearts away» that is, He has barred them from the truth and has forsaken them.

﴿for they are a people who do not understand﴾ in any way that benefits them, for if they did understand, then when a soorah was revealed, they would believe in it and put it into practice.

The aim here is to explain how averse they were to jihad and other teachings of Islam, as Allah (ﷻ) says of them elsewhere:

﴿...But when an unambiguous soorah is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die...﴾ (Muhammad 47: 20)



﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فُقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾﴾ (سورة التوبة: ١٢٨-١٢٩)

9:128. There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.

9:129. But if they turn away, then say: Allah is sufficient for me; there is no god but He; in Him I put my trust and He is Lord of the mighty Throne.

Here Allah (ﷻ) reminds His believing slaves of how He sent to them the unlettered Prophet (ﷺ) who was one of their own; they knew him and were able to learn from him, and they would not refrain from following him. He was very sincere towards them and strove hard in their best interests.

﴿it grieves him that you suffer﴾ that is, whatever upsets you and makes you suffer upsets him
 ﴿and he is full of concern for you﴾. He loves good for you, strives his utmost to achieve it for you, and is very keen that you should be guided to faith. He hates evil for you and strives to turn you away from it.

﴿and towards the believers he is compassionate and merciful﴾ that is, he is extremely kind to them, and is more compassionate towards them than their parents. Hence his rights take precedence over the rights of all other people. The Ummah is obliged to believe in him, venerate him, respect him and honour him.

If they believe, then they are indeed fortunate, by the help of Allah. ﴿But if they turn away﴾ from faith and acting accordingly, then go on your way and continue with your call, and say: ﴿Allah is sufficient for me﴾ and will help me with all that concerns me ﴿there is no god but He﴾ that is, there is none that is rightfully worshipped except Him ﴿in Him I put my trust﴾ that is, I rely on Him and depend on Him to bring that which will benefit me and ward off that which will harm me. ﴿and He is Lord of the mighty Throne﴾ which is the greatest of all created things.

As He is the Lord of the mighty Throne, which encompasses all of creation, then it is more appropriate to say that He is definitely Lord of all that is less than the Throne.

This is the end of the commentary on Soorat at-Tawbah.

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



10. Soorat Yoonus

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,

the Most Gracious, the Most Merciful



﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكٰفِرُونَ إِنَّكَ هٰذَا سِحْرٌ مُّبِينٌ ﴿٢﴾﴾ (سورة يونس: ١-٢)

- 10:1. Alif. Lām. Râ'.¹⁰ These are the verses of the Book of wisdom.
- 10:2. Does it seem strange to people that We have sent revelation to a man from among themselves [saying]: Warn the people and give glad tidings to those who believe, that they will have with their Lord the precedence merited by their sincerity? But the disbelievers say: This man is clearly a magician!
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¹⁰ Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

﴿Alif. Lām. Râ'⟩. These are the verses of the Book of wisdom﴾, namely the Qur'an which includes wisdom and the verses of which establish rulings on the fundamental facts of faith and the commands and prohibitions of Islam, which all of humanity should believe in, accept and comply with.

Despite that, most of them turn away, so they do not understand and they find it strange ﴿that We have sent revelation to a man from among themselves [saying]: Warn the people﴾ of Allah's punishment and remind them of the signs of Allah.

﴿and give glad tidings to those who believe﴾ sincerely ﴿that they will have with their Lord the precedence merited by their sincerity﴾ that is, they will have an abundant reward that is stored up with their Lord, because of what they sent on ahead of sincere righteous deeds.

The disbelievers found it strange that revelation was sent to this great man, and that led them to disbelieve in him. Hence ﴿the disbelievers say﴾ of him: ﴿This man is clearly a magician!﴾ that is, the fact that he is a magician is obvious to anyone – or so they claimed. This was indicative of their foolishness and stubbornness, for they found strange a matter concerning which there was nothing strange at all. Rather what is strange is their ignorance and failure to realise what was in their best interests. How could they not believe in this noble Messenger (ﷺ) whom Allah sent from among themselves, whom they knew very well? Yet they rejected his call and were eager to undermine his religion, but Allah perfects His light even though the disbelievers hate it.



﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَافِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا

تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ
 لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
 وَعَذَابٌ أَلِيمٌ مَّا كَانُوا يَكْفُرُونَ ﴿٤﴾ (سورة يونس: ٣-٤)

- 10:3. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty], directing all things. No one can intercede except with His permission. Such is Allah your Lord, so worship Him. Will you not then pay heed?
- 10:4. To Him you will all return. [This is] a true promise from Allah. Verily He originates creation then repeats it, so that He may justly reward those who believe and do righteous deeds; but those who disbelieve will have scalding water to drink and a painful punishment, because they disbelieved.

Here Allah highlights His Lordship, divinity and greatness:

﴿Verily your Lord is Allah, Who created the heavens and the earth in six days﴾ even though He is able to create them in a single moment, because of the divine wisdom behind that, for He is not hasty in His actions.

Another aspect of His wisdom is that He created them on the basis of and for truth, so that He may be known by His names and attributes, and worship may be devoted to Him alone.

﴿and then﴾, after creating the heavens and the earth, He ﴿rose over the Throne﴾ in a manner that befits His greatness.

﴿directing all things﴾ in the upper and lower realms, such as causing death, giving life, sending down provision, giving the days of various fortune to people by turns, granting relief to those who have suffered harm, and responding to the pleas of those who ask of Him.

He is in full control in all senses; all of creation is subjugated to His might and submitting to His greatness and authority.

﴿No one can intercede except with His permission﴾ so none of them can come forward to intercede, even if he is the best of creation, until Allah grants permission, and He does not grant permission to anyone except one with whom He is pleased, and He is not pleased with anyone except those who are sincere to Him alone and affirm His oneness.

﴿Such﴾ that is, the One Who is like this ﴿is Allah your Lord﴾ that is, He is Allah, Who is the Divine Who possesses all attributes of perfection, all attributes of Lordship, all attributes that reflect His actions.

﴿so worship Him﴾ that is, devote to Him alone all that you can of various kinds of worship.

﴿Will you not then pay heed﴾ to the evidence which indicates that He alone is deserving of worship and praise, Possessor of majesty and honour.

Having mentioned His universal decree, which has to do with controlling all things, and His religious decree, which has to do with His laws and teachings, all of which point to one thing, which is that He alone is to be worshipped, with no partner or associate, Allah then mentions His decree of requital, which refers to His requital for deeds after death:

﴿To Him you will all return﴾ that is, He will gather you after your death for an appointed time on a certain day.

﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass

﴿Verily He originates creation then repeats it﴾ for the One Who is able to initiate creation is able to repeat it. Hence the one who can see that He initiated creation, yet denies that He can repeat it, is lacking in reason and is denying one of two similar things whilst believing in the other. This is clear rational evidence for the Day of Resurrection.

Then Allah mentions the textual evidence, as He says: ﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass.

﴿so that He may justly reward﴾ that is, reward them for their faith and deeds, a reward that He explained to His slaves, and told them that no one knows what is hidden for them of delights

﴿those who believe﴾ in their hearts, in that in which Allah commands them to believe

﴿and do righteous deeds﴾ that is, physical deeds, both obligatory and encouraged.

﴿but those who disbelieve﴾ in the signs of Allah and reject the messages of Allah

﴿will have scalding water to drink﴾ that is, water that is very hot and will scald their faces and pierce their bowels

﴿and a painful punishment﴾ which will involve all kinds of torment

﴿because they disbelieved﴾ that is, as a result of their disbelief and wrongdoing. Allah does not wrong them; rather they wrong themselves.



﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي آخِزَانِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ

(سورة يونس: ٥-٦)

10:5. It is He Who made the sun a radiant light and the moon a reflected light, and ordained its phases, so that you may know how to count the years and measure [time]. Allah has not created all of that except for a true purpose. He explains the signs in detail for people who have knowledge.

10:6. Verily in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are signs for those who fear Him.

Having affirmed His Lordship and His divinity, Allah then mentions rational evidence in the universe that points to that and to the perfect nature of His names and attributes, such as the sun and moon, the heavens and the earth, and all that He has created therein of all kinds of creatures. He tells us that they are signs ﴿for people who have knowledge﴾ (10: 5) and ﴿for those who fear Him﴾ (10: 6).

Knowledge will help one to recognise the evidence (in those things) and how to derive proof in the most straightforward manner. Fear of Allah generates in the heart the desire to do good and the aversion towards evil that stem from recognising the proof and evidence, and from knowledge and certainty.

That is because the mere creation of these things in this manner is indicative of the perfect power, knowledge and life of Allah (ﷻ) and indicates that He is the Sustainer.

What we see in them of precision, brilliant design and beauty is indicative of the perfect wisdom of Allah, the beauty of His creation and the vastness of His knowledge.

What we see in them of benefits – such as making the sun a radiant light and the moon a reflected light, through which essential and other benefits are attained – points to Allah’s mercy and care for His slaves, and the vastness of His kindness and blessings.

The variations in them are indicative of Allah’s will which is always done.

That indicates that He alone is deserving of worship, love and praise, Possessor of majesty and honour and of all great attributes. It is not appropriate to place one’s hopes in or fear anyone except Him. It is not appropriate to direct sincere supplication to anyone except Him; it is not to be directed to anyone other than Him, such as created beings that are subject to His Lordship and are in need of Allah in all their affairs.

These verses urge and encourage us to reflect on the creation of Allah, to examine it and seek to learn lessons from it. Thus our insight will deepen, our faith and knowledge will increase, and reason will be strengthened. But neglecting that implies that one is taking this command of Allah lightly, which closes the door to any increase in faith and causes the mind to stagnate.



﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ
آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾﴾

(سورة يونس: ٧-٨)

- 10:7. Those who do not expect to meet Us, and are pleased and satisfied with the life of this world, and are heedless to Our signs,
- 10:8. Their abode will be the fire, because of what they used to earn.

﴿Those who do not expect to meet Us﴾ that is, they do not long to meet Allah, which is the greatest and most sublime that anyone could ever wish for; rather they turn away from that and may disbelieve in it altogether

﴿and are pleased and satisfied with the life of this world﴾ instead of the hereafter; they are content with it and have made it their ultimate goal and aspiration, so they strive for it and focus on its pleasures and desires, regardless of how they attain them, and whatever opportunities they come across, they rush to seize them, and they focus their thoughts, intentions, ideas and deeds on attaining that.

It is as if they were created to remain in this world forever, and as if it were not a temporary realm from which they take provision that will help them to reach the eternal realm to which they, the first and

the last of them, will travel and to attain the delights and pleasures for which people should strive hard.

﴿and are heedless to Our signs﴾ so they do not benefit from the verses of the Qur'an or the signs in the universe or in their own selves. Turning away from evidence implies turning away from and neglecting that to which it points.

﴿Their abode﴾ that is, the abode of these people and those who are like them

﴿will be the fire﴾ that is, that will be the place where they will settle and remain, and will never depart from it

﴿because of what they used to earn﴾ of disbelief, ascribing partners to Allah, and all kinds of sins.

Having mentioned their punishment, Allah then mentions the reward of those who are obedient:



﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ الْغَيْمِ ﴿٩﴾ دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَتُهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾﴾ (سورة يونس: ٩-١٠)

10:9. But as for those who believe and do righteous deeds, their Lord will guide them because of their faith. Rivers will flow at their feet in gardens of delight.

10:10. Their prayer therein will be: Glory be to You, O Allah. Their greeting therein will be: Peace; and the end of their prayer will be: Praise be to Allah, the Lord of the worlds.

﴿But as for those who believe and do righteous deeds﴾ that is, they combine faith with doing what it requires of righteous deeds, which includes deeds of the heart (beliefs) and physical actions done

with sincerity and in accordance with the teachings of the Messenger of Allah (ﷺ).

«their Lord will guide them because of their faith» that is, because of the faith that they have, Allah will grant them the greatest reward, which is guidance. So He will teach them that which will benefit them, bless them by enabling them to do the deeds that stem from guidance, and guide them to contemplate His signs. In this world He will guide them to the straight path and in the hereafter He will guide them to the path that will lead to the gardens of delight. Hence He says:

«Rivers will flow at their feet» constantly
 «in gardens of delight». Allah describes them thus because they contain all types of delight, filling the heart with joy, happiness and cheerfulness; the joy of seeing the Most Gracious and hearing His words, and of attaining His good pleasure and being close to Him; the joy of meeting loved ones and brothers and enjoying their company; listening to delightful voices and pleasant tunes; gazing upon joyful scenes; physical pleasures such as all kinds of food and drink, and intimacy with spouses; and other things such as no one knows and has never crossed the mind of anyone, indescribable pleasures.

«Their prayer therein will be: Glory be to You, O Allah» that is, their worship therein will be of Allah, beginning with glorifying Allah and declaring Him to be free of all shortcomings, and ending with praise of Allah. All duties will be waived from them in the realm of reward, and all that will be left for them will be the most perfect of pleasures, one that is greater than delicious food, namely remembrance of Allah in which hearts find rest and souls feel joy. For them it will be like breathing, without any effort or difficulty.

«Their greeting therein» when they meet or visit one another will be *salâm* (translated here as «Peace»); that is, it will be speech that is free of any idle talk or sin. It is described as *salâm* (peace); it was said in the commentary on the words «Their prayer therein will be: Glory be to You...», until the end of the verse, that when the people of

paradise need food, drink and so on, they will say: «Glory be to you, O Allah»; and it will come to them immediately. Then when they have finished, they will say: «Praise be to Allah, the Lord of the worlds».



﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعَجَلَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (سورة

يونس: ١١)

10:11. If Allah were to hasten the punishment for people as they would hasten their reward, then their fate would have been sealed. But We leave those who do not expect to meet Us to wander blindly in their misguidance.

This is by His kindness and grace towards His slaves. For if He were to hasten the punishment for them as soon as they did that which leads to it, as they would hasten the reward as soon as they did that which leads to it, then «their fate would have been sealed». That is, the punishment would have destroyed them. But Allah (ﷻ) gives them respite, although He does not forget about them, and He pardons a great deal. If Allah were to take people to task for their wrongdoing, He would not have left any creature alive on the face of the earth.

That includes the case of a man when he gets angry with his children or his family or his wealth, whereupon he may pray against them once, and if that prayer were to be answered, they would be doomed and it would cause a great deal of harm. But Allah (ﷻ) is Most Forbearing, Most Wise.

«But We leave those who do not expect to meet Us» that is, they do not believe in the hereafter, hence they do not prepare for it, and they do not do that which would save them from the punishment of Allah

﴿to wander blindly﴾ stumbling and confused; they are not guided to the right path and they are not helped to find sound evidence. That is a punishment to them for their wrongdoing and disbelief in the revelations of Allah.

﴿in their misguidance﴾ that is, their falsehood in which they overstepped the bounds of truth.



﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

﴿سورة يونس: ١٢﴾

10:12. When misfortune befalls a person, He calls upon Us, lying on his side, sitting or standing. But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him. Thus the deeds of the transgressors are made fair-seeming to them.

Here Allah tells us of the nature of man as he is: if misfortune befalls him, such as sickness or calamity, he strives hard in supplication, asking Allah in all situations, standing and sitting and lying down, and he persists in calling upon Allah to relieve him of his misfortune.

﴿But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him﴾ that is, he persists in his heedlessness, turning away from his Lord as if no misfortune had ever befallen him of which Allah had then relieved him. What wrongdoing can be greater than this? He asks Allah to meet his needs, then when He grants him that, he does not think of the rights of his Lord; it is as if Allah has no rights over him. This attitude that the Shaytân makes

fair-seeming to him is something very strange and reprehensible according to sound reason and common sense.

«Thus the deeds of the transgressors» who overstep the bounds «are made fair-seeming to them».



﴿وَلَقَدْ أَهَلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾ (سورة يونس: ١٣-١٤)

- 10:13. We indeed destroyed nations before you when they transgressed. Their Messengers came to them with clear signs, but they would never believe. Thus We requite the evildoers.
- 10:14. Then He made you [their] successors in the land, so that He may see how you will do.

Here Allah (ﷻ) tells us that He destroyed the earlier nations for their wrongdoing and disbelief, after the signs had come to them at the hands of the Messengers and the truth had become clear. They refused to follow it and did not believe, therefore He sent upon them His punishment that could not be warded off from any evildoers who transgress the sacred limits of Allah. This is His way with all nations.

«Then He made you» who are addressed here «[[their] successors in the land, so that He may see how you will do»]. If you pay heed and learn a lesson from those who came before you, and you follow the revelations of Allah and believe in His Messengers, you will be saved in this world and the hereafter.

But if you do what the evildoers before you did, the same fate will befall you as befell them, and the One Who issues a warning has left no excuse.



﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِسُورَةٍ آخَرَةٍ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي إِنْ أَنْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمَجْرِمُونَ ﴿١٧﴾﴾ (سورة يونس: ١٥-١٧)

- 10:15. But when Our clear revelations are recited to them, those who do not expect to meet Us say: Bring us a Qur'an other than this, or change it. Say: It is not for me to change it of my own accord; I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a momentous day.
- 10:16. Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me; will you not then understand?
- 10:17. Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations? Verily the evildoers will never prosper.

Here Allah (ﷻ) mentions the stubbornness of those who disbelieved in His Messenger Muhammad (ﷺ), and states that when the Qur'anic revelations of Allah were recited to them, which explained the truth, they turned away from them and demanded, by way of stubbornness, audacity and wrongdoing: «Bring us a Qur'an other than this, or change it». May Allah curse them for their audacity towards Allah and their wrongdoing and rejection of His revelations.

Allah instructed His great Messenger (ﷺ) to say to them: «It is not for me» that is, it is not appropriate or befitting for me «to change

it of my own accord), for I am merely a Messenger and I have no control over the matter at all.

«I only follow what is revealed to me» that is, I can do nothing other than that, for I am a slave under orders.

«I fear, if I were to disobey my Lord, the punishment of a momentous day». These are the words of the best of creation (Prophet Muhammad [ﷺ]) and his attitude towards the commands and revelations of his Lord. So how about these foolish, misguided people, who combined ignorance and misguidance, wrongdoing and stubbornness, obstinacy and trying to outsmart the Lord of the worlds? Do they not fear the punishment of a momentous day?!

If they claim that their aim is for the truth to become evident by means of the signs that they demanded, they are lying, for Allah has already shown them signs on the basis of which other people believed, and He is the One Who sends signs as He wills, in accordance with His divine wisdom and mercy towards His slaves.

«Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me» that is, before I recited it to you and before you became aware of it, and it never crossed my mind and never occurred to me.

«will you not then understand?» that I never came up with anything like that in my life before, and I never uttered anything of that nature, so how could I come up with it now? I spent my whole life among you and you know me well; you know that I am unlettered and can neither read nor write, and I have not studied or learned from anyone, but I have brought you this great Book that the most eloquent and knowledgeable of people are unable to match. As that is the case, how could I have produced it of my own accord? Is this not definitive proof that it is a revelation from the Most Wise, Worthy of all praise?

If you think on the basis of reason and understanding, and you reflect on my situation and that of this Book, you would reach a level

of certainty, far beyond any doubt, that it is the truth beyond which is nothing but misguidance. But if you insist on stubbornly disbelieving, then undoubtedly you are wrongdoers.

﴿Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations?﴾

If I were making it up, I would be the most evil of people and I would never succeed, and my real situation would never be hidden from you. But I brought you the revelations of Allah, yet you disbelieved in them. Therefore you are wrongdoers and undoubtedly you will decline and never succeed, so long as you remain like that.

The words ﴿those who do not expect to meet Us say...﴾ (10: 15) indicate that what prompted them to be so stubborn was their own lack of belief in the meeting with Allah, for they did not expect to meet Him. The one who expects to meet Allah will inevitably submit to this Book and believe in it, for it leads to the best results.



﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شَفَعُوا عِنْدَ اللَّهِ ۗ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحٰنَهُ، وَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿١٨﴾﴾ (سورة يونس: ١٨)

10:18. They worship, besides Allah, that which has no power either to harm or benefit them, and they say: These are our intercessors with Allah. Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth? Glory be to Him; exalted be He far above the partners they ascribe to Him!

﴿They﴾ namely the polytheists who disbelieve in the Messenger of Allah (ﷺ)

﴿worship, besides Allah, that which has no power either to harm or benefit them﴾ that is, they (the false gods) do not possess power to benefit them in the least or ward off the slightest harm from them.

﴿and they say﴾ without any proof whatsoever
 ﴿These are our intercessors with Allah﴾ that is, they worship them so that they may bring them closer to Allah and intercede for them with Him, but this is something that they fabricated and made up by themselves. Hence Allah (ﷻ) says, declaring these words to be false: ﴿Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth?﴾ That is, Allah (ﷻ) is the All-Knowing, Whose knowledge encompasses all that is in the heavens and on earth, and He has told you that He has no partner or god alongside Him. So do you – O polytheists – claim that He has any partners in the heavens or on earth? Do you presume to tell Him of something that is hidden from Him but known to you? Are you more knowledgeable, or Allah? Can there be any words more false than these, which imply that these misguided, ignorant, foolish people are more knowledgeable than the Lord of the worlds?!

Any wise person will reach the right conclusion simply by trying to understand this statement, and he will be certain that it is false and invalid.

﴿Glory be to Him; exalted be He far above the partners they ascribe to Him!﴾ That is, may He be glorified, for He is far above having any partner or equal; rather He is Allah, the One, the Unique, the Eternal, Absolute, besides Whom there is no other god in the heavens or on earth. All that is worshipped besides Him in either the upper or lower realm is false according to rational thought, religious teaching and common sense.

﴿That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily, Allah is the Most High, the Most Great.﴾ (Luqman 31: 30)



﴿وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْنَا آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنظَرِينَ ﴿٢٠﴾﴾ (سورة يونس: ١٩-٢٠)

- 10:19. Humankind was but one nation, but then they differed. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them concerning that wherein they differ.
- 10:20. They say: Why has no sign been sent down to him from his Lord? Say [O Muhammad]: Knowledge of the unseen belongs only to Allah. Wait then; I too am waiting.

﴿Humankind was but one nation﴾, unanimously agreed on the true religion, but then they differed, so Allah sent the Messengers with glad tidings and warnings, and He sent down with them the Book to judge between people concerning that wherein they differed.

﴿Were it not for a prior decree from your Lord﴾ giving respite to the sinners and not hastening to punish them for their sins ﴿a decisive judgement would already have been passed between them﴾ that We would save the believers and destroy the disbelievers; this is what made them differ ﴿concerning that wherein they differ﴾ but it was His will to test them, trying some of them by means of others, in order to distinguish the truthful ones from the liars.

﴿They﴾ the stubborn liars ﴿say: Why has no sign been sent down to him from his Lord?﴾ What they meant was the specific signs that they demanded, as when they said:

«...Why has an angel not been sent down to him, to be a warner with him?» (al-Furqân 25: 7)

– and:

«...We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; Or you cause the sky to fall upon us in pieces, as you claimed [that Allah could do that if He willed]; or you bring Allah and the angels before us, face to face; Or you have a house made of gold; or you ascend to heaven, and even then we will not believe in your ascent unless you bring down to us a book we can read...» (al-Isrâ' 17: 90-93)

«Say [O Muhammad]» to them, if they demand a sign from you: «Knowledge of the unseen belongs only to Allah» that is, He encompasses all people with His knowledge and He takes care of their affairs on the basis of what He knows about their circumstances and of His great wisdom.

«Wait then; I too am waiting» that is, each of us is waiting to see what will happen to the other party and whether he will get what he deserves. So wait and see who will have the best end.



﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ
مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾﴾ (سورة يونس: ٢١)

10:21. When We make the people taste mercy after some adversity has befallen them, they hasten to plot and plan against Our revelations. Say: Allah is swifter in planning. Verily, Our messengers [the angels] are recording all the plots you make.

«When We make the people taste mercy after some adversity has befallen them», such as good health after sickness, wealth after

poverty, and safety after fear, they forget what befell them of adversity, and they do not give thanks to Allah for ease and mercy; rather they persist in their transgression and plotting.

Hence Allah says: «they hasten to plot and plan against Our revelations» that is, they strive on the basis of falsehood to invalidate the truth.

«Say: Allah is swifter in planning». The evil plan can only harm its authors, and what they try to achieve will backfire on them and they will not be free of responsibility; rather the angels are recording against them what they do and Allah is fully aware of them, then He will requite them in full.



﴿هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَكُمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحْتُمْ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أُنجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أُنجَيْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغِيكُم عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

(سورة يونس: ٢٢-٢٣)

- 10:22. It is He Who enables you to travel on land and sea. And when you are sailing on ships, and rejoicing in the favourable wind, a stormy wind comes; the waves come at those on board from all sides, and they think there is no escape. Then they call upon Allah, professing sincere devotion to Him alone, [saying]: If You deliver us from this, we will certainly be among those who are grateful.
- 10:23. Yet when He has delivered them, they spread mischief throughout the land without justification. O people, your mischief only

harms your own souls. Take your enjoyment in this life; then to Us you will return, and We will inform you about what you used to do.

Having mentioned the general principle with regard to what people do when there comes to them mercy after adversity and ease after hardship, Allah then gives an example to confirm that, which is what they do at sea when the sea becomes rough and they fear the consequences.

«It is He Who enables you to travel on land and sea» by what He has made available to you of means of transportation, to which He has guided you.

«And when you are sailing on ships» on the sea «and rejoicing in the favourable wind» that is in accordance with their wishes, without causing any annoyance or troubles, and they feel reassured by it. Then whilst they are like that, «a stormy wind comes», blowing fiercely

«the waves come at those on board from all sides, and they think there is no escape» that is, they think that they are doomed. At that point all attachment to created beings ceases, and they realise that no one can save them from this predicament except Allah alone. So they call upon Him, focusing their devotions solely on Him, and they make a promise that is binding upon themselves, saying: «If You deliver us from this, we will certainly be among those who are grateful».

«Yet when He has delivered them, they spread mischief throughout the land without justification» that is, they forget that hardship and that supplication, and the binding promise they had made, and they ascribe as partners to Allah those who they acknowledge could not save them from hardship or ward off harm from them. Why do they not show sincere devotion to Allah at times of ease as they did at times of hardship?

But this transgression will backfire on them. Hence Allah says: ﴿O people, your mischief only harms your own souls. Take your enjoyment in this life﴾ that is, the most you are hoping for by means of your transgression and turning away from devotion to Allah is to attain some worthless worldly gains in status, which will soon end and be in the past, then you will leave it all behind.

﴿then to Us you will return﴾ on the Day of Resurrection ﴿and We will inform you about what you used to do﴾. This is the gravest of warnings to them against persisting in their actions.



﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ
النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ
قَادِرُونَ عَلَيْهَا أَنَّهَا آمُرْنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ
بِالْأَمْسِ كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يُفَكِّرُونَ﴾ (سورة يونس: ٢٤)

10:24. The likeness of the life of this world is that of the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and its owners think they have power over it, the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before. Thus We explain the revelations in detail for people who reflect.

This is one of the best kinds of likeness and is an apt description of the way this world is, for one may acquire its pleasures, desires, status and so on, and flourish – if indeed one does flourish – for a short time, then when those worldly gains reach their peak, they soon

diminish and disappear, or the one who acquired them dies and leaves them behind; thus he ends up empty-handed, with his heart filled with worry, sorrow and regret.

Hence it is like «the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth» that is, it puts forth every lovely kind of growth (*cf.* 22: 5).

«from which both people» eat, such as grains and fruits
«and animals eat», such as different types of vegetation.

«Then when the land is at its loveliest and takes on its fairest appearance» that is, it becomes beautiful in appearance and is a delight to the onlookers and a sign to people of understanding, and they look at it and see an amazing scene filled with colours of green, yellow, white and others

«and its owners think they have power over it» that is, they raise their hopes that it will continue and last, because that is all they want and that is the extent of their aspirations.

But whilst they are like that, «the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before» that is, as if it never existed. This is an exact likeness of the state of this world.

«Thus We explain the revelations in detail», giving likenesses to clarify them and make them easy for people to understand
«for people who reflect» that is, for those who use their minds in ways that benefit them.

As for the one who is heedless and turns away, the verses do not benefit him and the explanation does not dispel his doubts.

Having described this world and the utmost joy it can offer, Allah then refers to the hereafter, so as to make people aspire for it.



﴿وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾﴾ (سورة يونس: ٢٥-٢٦)

- 10:25. Allah calls to the abode of peace, and He guides whom He will to a path that is straight.
- 10:26. For those who do good there will be the best reward and more besides. No gloom or shame will cover their faces. They will be the inhabitants of paradise; they will abide therein forever.

Allah (ﷻ) calls all His slaves to the abode of peace and encourages them to seek it, and He singles out for guidance whomever He chooses and selects. This is His bounty and grace, and Allah singles out for His mercy whomever He will. This is His justice and wisdom, and no one has any excuse after He has made things clear and sent His Messengers.

Allah calls paradise the «abode of peace» because it is free of all problems and imperfections. That is because its delights are perfect and complete, and they are everlasting and beautiful in all ways.

As Allah calls His slaves to the abode of peace, it is as if people's hearts long for it and want to find out the deeds that will lead to it, so He tells us about them:

«For those who do good there will be the best reward and more besides» that is, those who do good in worshipping the Creator, in the sense that they worship Him knowing that He is watching them and showing utter sincerity in their servitude to Him. So they do all that they can of worship, and they show as much kindness in word and deed to the slaves of Allah as they can, such as giving money, physically helping them, enjoining what is right, forbidding what is

wrong, teaching the ignorant, advising the heedless, and other acts of kindness.

These are the ones who do good, and for them there will be «the best reward», namely paradise, which is perfect in its beauty «and more besides», which is gazing upon the noble Countenance of Allah, hearing His words, attaining His pleasure and having the joy of being close to Him. Thus they will have attained all that one could wish for or ask for.

Then Allah tells us how harm will be warded off from them: «No gloom or shame will cover their faces» that is, no harm will befall them in any way, because when harm befalls a person, that can be seen on his face, which changes and becomes gloomy.

But in the case of these people, as Allah tells us:

«You will see on their faces the radiance of bliss.» (*al-Mutaffifeen* 83: 24)

«They will be the inhabitants of paradise» who will abide there «they will abide therein forever» and will never move, leave or change.



﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِن عَاصِمٍ
كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿٢٧﴾ (سورة يونس: ٢٧)

10:27. As for those who earn evil, the recompense of an evil deed will be the like thereof, and shame will cover them. They will have no protector from [the wrath of] Allah. Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever.

Having mentioned the inhabitants of paradise, Allah now mentions the inhabitants of hell, and tells us that what they earned in this world is evil deeds that incur the wrath of Allah, namely all kinds of disbelief and sin.

﴿the recompense of an evil deed will be the like thereof﴾ that is, a recompense that will upset them according to what they did of evil deeds.

﴿and shame will cover them﴾ and their hearts will be filled with fear of Allah's punishment. No one will ward it off from them and no one will protect them from it; their innocence and shame will be brought forth from them and darkness will appear on their faces.

﴿Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever﴾ how great a difference there will be between the two groups.

﴿On that day, some faces will be radiant, gazing upon their Lord. And on that day, some faces will be gloomy, knowing that a great calamity is about to befall them.﴾ (al-Qiyamah 75: 22-25)

﴿On that day, some faces will be beaming, laughing and rejoicing. And on that day, some faces will be covered with dust, overcast with gloom. Such will be the disbelievers, the wicked.﴾ ('Abasa 80: 38-42)



﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَلَيْنَاهُمُ
وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِتَانًا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغْفِيلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مِمَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ
الْحَقِّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٠﴾﴾ (سورة يونس: ٢٨-٣٠)

10:28. On the day when We gather them all together, We will say to those who ascribed partners to Us: Stay where you are, you

and your [so-called] partners! We will separate them, and their [so-called] partners will say: It was not us you worshipped.

10:29. Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us.

10:30. There every soul will come to know what it had done in the past, and they will be brought back to Allah, their true Lord; the [false gods] of their own invention will be lost from them.

«On the day when We gather them all together» that is, We will gather all creatures at the appointed time of reckoning, and we will bring together the polytheists and that which they used to worship besides Allah.

«We will say to those who ascribed partners to Us: Stay where you are, you and your [so-called] partners!» That is, stay where you are so that your judgement will take place and the verdict between you and them will be announced.

«We will separate them» that is, both physically and emotionally, and there will be extreme enmity between them after they had showed them nothing but pure love in this world. That love and allegiance will turn into resentment and enmity.

Their so-called partners will disavow them and say: «It was not us you worshipped», for we declare that Allah is far above having any partner or equal.

«Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us» – we did not instruct you to do that and we did not call you to do it; rather you worshipped the one who called you to do that, and that was the Shayṭān, as Allah (ﷻ) says elsewhere:

«Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy?» (*Yâ Seen*

36: 60)

«On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship? They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the *jinn*; most of them believed in them.» (Saba' 34: 40-41)

The noble angels, the Prophets, the close friends of Allah (*awliyâ'*) and others will, on the Day of Resurrection, disavow those who worshipped them and they will deny that they ever called them to worship them, and they will be telling the truth. At that point, the polytheists will feel indescribable remorse and will realise the seriousness of the deeds that they sent on ahead and what they did of bad deeds. On that day it will become clear to them that they were fabricating lies against Allah, for their worship was to no avail and their objects of worship will be lost to them; they will find themselves cut off and helpless.

Hence Allah says: «There» that is, on that day «every soul will come to know what it had done in the past» that is, it will realise the nature of its deeds and earnings, and that will be followed by requital when each person will be requited according to his deeds: if they were good, he will be rewarded, and if they were evil, he will be punished.

«the [false gods] of their own invention will be lost from them» their belief that they were doing the right thing by ascribing partners to Allah, and that what they worshipped besides Him would benefit them and ward off punishment from them, will come to nothing.



﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

﴿۳۱﴾ فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ فَأَنَّى تُصْرَفُونَ ﴿۳۲﴾ كَذَلِكَ حَقَّقْتُ كَلِمَاتٍ عَلَى الَّذِينَ فُسِقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿۳۳﴾ (سورة يونس: ۳۱-۳۳)

- 10:31. Say [O Muhammad]: Who provides for you from the heaven and the earth? Who has power over hearing and sight? Who brings forth the living from the dead and brings forth the dead from the living? Who ordains all things? They will say: Allah. Say: Will you not then fear Him?
- 10:32. Such, then, is Allah, your true Lord. And what is there apart from truth but error? So how could you be turned away [from the truth]?
- 10:33. Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe.

﴿Say [O Muhammad]﴾ to these people who ascribed partners to Allah for which He sent down no authority – basing your argument against them on what they affirm of the oneness of Divine Lordship, to prove what they deny of the oneness of divinity:

﴿Who provides for you from the heaven and the earth﴾ by sending down provision from the sky, bringing forth all types of provision from the earth, and making it available to you?

﴿Who has power over hearing and sight?﴾ Who is it that created them and controls them? He singled these things out for mention by way of pointing out other blessings that are inferior by mentioning those that are superior, because they are so important and beneficial.

﴿Who brings forth the living from the dead﴾, such as bringing forth all kinds of trees and plants from seeds and pits, and bringing forth the believer from the disbeliever, the bird from the egg, and so on ﴿and brings forth the dead from the living?﴾ By doing the opposite of the things mentioned above

﴿Who ordains all things?﴾ in the upper and lower realms; this includes all kinds of divine control. If you ask them about these things,

«They will say: Allah», because they acknowledge all that, and they know that Allah has no partner in any of the things mentioned here.

«Say» to them, so as to establish binding proof, «Will you not then fear Him?» And worship Him alone sincerely, ascribing no partner to Him, and give up all that you worship besides Him of rivals and idols.

«Such, then» is the One Who describes Himself in these terms «is Allah, your true Lord» that is, the Divine one Who is rightfully worshipped and Most Praiseworthy, Who is caring for all of His creation and bestowing all sorts of blessings upon them

«And what is there apart from truth but error?»

For He is the only Creator and the only One Who is in control of all things; people have no blessings except from Him and no one can grant them anything good except Him or ward off bad things from them except Him, the Owner of the most beautiful names and great, perfect attributes, Possessor of majesty and honour.

«So how could you be turned away [from the truth]?» That is, from worship of the One Who possesses such attributes, and instead worship that which is non-existent and cannot do anything for itself in terms of bringing benefits, warding off harm, causing death, giving life or resurrecting.

For it does not have even an atom's worth of dominion and has no partnership with Allah in any way whatsoever; it cannot intercede with Him except with His permission. So may he perish, the one who ascribes partners to Him. Woe to those who disbelieve in Him, for they are lacking in reason just as they are lacking in their beliefs; indeed they are losers in this world and the hereafter.

Hence Allah (ﷻ) says of them: «Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe» after Allah showed them clear signs and brilliant proof. In that there is a lesson for people of understanding, and admonition for those who fear Allah, and guidance for all people.



﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَسْبُدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنْ تَوْفِكُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَنْ يَهْدِيَ إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة

يونس: ٣٤-٣٦)

- 10:34. Say: Is there any among your [so-called] partners who can originate creation then repeat it? Say: Allah originates creation then repeats it; how then are you turned away [from the truth]?
- 10:35. Say: Is there any among your [so-called] partners who can guide to the truth? Say: Allah guides to the truth. Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided? What is the matter with you, that you judge as you do?
- 10:36. Most of them follow nothing but mere conjecture. But conjecture is no substitute for certain truth. Verily Allah has full knowledge of all that they do.

Here Allah (ﷻ) highlights the helplessness of the gods of the polytheists, and the fact that they possess no qualities that would make them deserve to be taken as gods along with Allah:

«Say: Is there any among your [so-called] partners who can originate» that is, initiate «creation then repeat it?» This is a question which implies both negation and affirmation. In other words, there is none among them who could originate creation then repeat it; they are too weak and helpless to do that.

«Say: Allah originates creation then repeats it» without any partner or helper in doing so.

«how then are you turned away [from the truth]?» That is, how can you turn away and deviate from worship of the One Who is unique in His initiation and repetition of creation, and instead worship those who cannot create anything and are themselves created?

«Say: Is there any among your [so-called] partners who can guide to the truth?» by explaining it, highlighting it, inspiring people, or helping them to follow it.

«Say: Allah» alone «guides to the truth» by means of proof and evidence, and by inspiring and enabling and helping people to follow the straight path.

«Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided» because he has no knowledge and he is misguided? This refers to their so-called partners who cannot guide or be guided unless they receive guidance. «What is the matter with you, that you judge as you do?» That is, what made you reach this false judgement and think that it is appropriate to worship anyone alongside Allah, after the proof and evidence has become clear that no one is deserving of worship except Allah alone?

Once it is clear that their gods possessed no attributes or abilities that would make them deserving of being worshipped alongside Allah, rather they possess attributes of imperfection that lead to the conclusion that they cannot be divine, then for what reason were they made gods besides Allah?

The answer is that this is an example of the Shayṭān making fair-seeming to man the most abhorrent of falsehood and misguidance, to the extent that they believed that and got used to it, and they thought that it was true, when in fact it is nothing.

Hence Allah says: «Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.» (10: 66), that is, they are not really following so-called partners of Allah, for Allah has no partners in the first place, either on the

basis of rational thought or textual evidence. Rather they are only following conjecture,

﴿...but conjecture is no substitute for certain truth.﴾ (an-Najm 53: 28)

They call them gods and worship them alongside Allah, but:

﴿They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority...﴾ (an-Najm 53: 23)

﴿Verily Allah has full knowledge of all that they do﴾ and He will requite them for that with a severe punishment.



﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
 الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ
 وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ
 وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾
 وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾
 وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيضُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا
 تَعْمَلُونَ ﴿٤١﴾﴾ (سورة يونس: ٣٧-٤١)

10:37. This Qur'an could not possibly have been produced by anyone except Allah. It is a confirmation of that which came before it and an explanation of that which is decreed for humankind [of rulings and laws]. There is no doubt about it; it is from the Lord of the worlds.

10:38. Or do they say: He has fabricated it? Say: Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!

10:39. Nay, they reject that which they do not comprehend, even before any explanation thereof reaches them. In like manner did those

who came before them reject [the truth]. So see what was the fate of the wrongdoers.

10:40. Among them are some who will believe therein and others who will never believe therein. And your Lord knows best those who spread mischief.

10:41. If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.

«This Qur'an could not possibly have been produced by anyone except Allah» that is, that is not possible and it cannot be imagined that this Qur'an could have been produced by anyone except Allah (ﷻ), for it is the great Book which:

«No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.» (*Fuṣṣilat* 41: 42)

It is the Book which, if all of humankind and the jinn were to come together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another (*cf.* 17: 88). It is the Book of Allah which was spoken by the Lord of the worlds. So how could anyone in creation speak a Book like it or even come close? For the words are indicative of the greatness of the One Who spoke them and of His attributes.

If there was anyone who could match Allah in His greatness and perfect attributes, then it would be possible for him to produce something like the Qur'an. If we assume that someone falsely attributed a Book to the Lord of the worlds, He would hasten to send a severe punishment upon him.

But Allah sent down this Book as a mercy to the worlds and as proof that leaves no excuse for anyone.

He sent it down as «a confirmation of that which came before it» of the divinely revealed Books of Allah, as it is in harmony with them

and confirms what they mentioned and what they foretold, which came to pass as they had been foretold.

«and an explanation of that which is decreed for humankind [of rulings and laws]» that is, what is prohibited and what is lawful, religious rulings and decrees, and other things that He has told us about the past.

«There is no doubt about it; it is from the Lord of the worlds» that is, there is no doubt about it whatsoever; rather it is certain truth. It has been sent down from the Lord of the worlds Who takes care of all of His creation by His grace.

One of the most significant ways in which He takes care of them is that He has sent down to them this Book which speaks of their religious and worldly interests and contains all noble characteristics and good deeds.

«Or do they», namely those who disbelieve in it «say» out of stubbornness and resentment: «He has fabricated it» that is, Muhammad (ﷺ) has fabricated it and attributed it falsely to Allah? «Say» to them (O Muhammad [ﷺ]), obliging them to produce something like it if they can, in which case it may be possible that their claim is true, otherwise it is false:

«Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!» That is, call them to help you to produce a soorah like it. But that is impossible; if it were possible, they would have announced their ability to do that and they would have produced something like it.

But because they were not able to do that, it became clear that what they were saying was false and that they had no proof for it. What made them disbelieve in the Qur'an, which contains truth beyond which there is no other, is the fact that they did not understand it. If they had understood it properly, they would have been humble enough to believe in it. But until now there has not come to them that which

Allah promised them of punishment. This disbelief on their part is of the same nature as the disbelief of those who came before them. Hence Allah says: «In like manner did those who came before them reject [the truth]. So see what was the fate of the wrongdoers», which was utter destruction that spared none of them.

So let these people beware of persisting in their disbelief, lest there befall them that which befell the disbelieving and doomed nations.

This indicates that one should be cautious with regard to all matters, and not hasten to accept or reject anything before one fully understands it.

«Among them are some who will believe therein» that is, in the Qur'an and what it says

«and others who will never believe therein. And your Lord knows best those who spread mischief» – they are the ones who do not believe in Him out of stubbornness, wrongdoing and wickedness; He will requite them for their wickedness with the severest of punishments.

«If they reject you» then carry on with your call, and you are not at all accountable for them; each individual is responsible for his own deeds.

«then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do».

This is like the verse in which Allah (ﷻ) says:

«Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...» (al-Jāthiyah 45: 15)



﴿وَمِنْهُمْ مَّن يَسْتَعْمُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾ (سورة يونس: ٤٢-٤٤)

- 10:42. Among them are some who listen to you, but can you make the deaf to hear, if they will not use their minds?
- 10:43. And among them are some who look at you, but can you guide the blind, if they will not see?
- 10:44. Verily Allah does not wrong people in the least, but it is people who wrong themselves.

Here Allah (ﷻ) tells us about some of those who disbelieved in the Messenger (ﷺ) and in the message he brought.

﴿Among them are some who listen to you﴾ that is, they listened to the Prophet (ﷺ) when he recited the revelation, not by way of seeking guidance but by way of passing the time, disbelieving and seeking out faults. This kind of listening is not beneficial and will not lead to attaining anything good. No wonder the door of success was shut in their faces and they were deprived of the benefit of listening. Hence Allah says:

﴿but can you make the deaf to hear, if they will not use their minds?﴾ This appears in the form of a question but in fact establishes negation; in other words, it confirms that you cannot make deaf people hear, who cannot hear anything that is said to them, even if you shout out loud, especially if they are also lacking in reason.

If it is impossible to make the deaf hear, who do not understand what is said to them, then it is not possible for you to make these disbelievers hear you in such a way that they may benefit from what they hear.

As for making them hear proof (that will leave them with no excuse), they have indeed heard that which establishes the proof of Allah against them. Thus this important means of gaining knowledge is blocked for them, which is by means of hearing.

Then Allah tells us that another means of learning that is blocked for them is the means of seeing, as He says:

﴿And among them are some who look at you﴾ but their looking at you does not benefit them, and they do not benefit by learning about you. Just as you cannot guide the blind if they will not see, in the same way you cannot guide these people. If their minds, hearing and vision, which are the means of acquiring knowledge and learning facts, are not functioning, then what way do they have of reaching the truth?

The words ﴿And among them are some who look at you...﴾ indicate that looking at the Prophet (ﷺ) and his teachings, character, deeds and message is the greatest evidence of his truthfulness and the soundness of what he brought; that is sufficient for the one who has eyesight, and he needs no further proof.

﴿Verily Allah does not wrong people in the least﴾ so He does not add to their bad deeds or detract from their good deeds

﴿but it is people who wrong themselves﴾: the truth comes to them but they do not accept it, so Allah punishes them after that by placing a seal on their hearts, hearing and vision.



﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ﴾ (سورة يونس: ٤٥)

10:45. On the day when He will gather them together, as if they had not remained [in this world] for longer than an hour of a day, they will recognise one another. Lost indeed are those who deny the meeting with Allah, and they are not guided.

Here Allah (ﷻ) tells us of how quickly this world will end, and that when Allah (ﷻ) gathers the people and brings them together on a day concerning which there is no doubt, it will be as if they had only stayed (in this world) for a short while, and as if they had never experienced any joy or misery, and they will recognise one another

as they used to in this world. On that day, those who feared Allah will be the winners, and those who disbelieved in the meeting with Allah will be the losers, for they were not guided to the straight path and the true religion, so they missed out on blessings and will deserve to enter the fire.



﴿وَأَمَّا نُرُوتِكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾﴾ (سورة يونس: ٤٦)

10:46. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us is their return; and, moreover, Allah is witness to all that they do.

That is, do not grieve, O Messenger (ﷺ), for these disbelievers, and do not seek to hasten the punishment for them, for what We have prepared for them of punishment will inevitably befall them, either in this world, so that you will see it with your own eyes and have the satisfaction of seeing it, or in the hereafter, after death, for they will return to Allah and He will inform them of what they used to do, for Allah has kept a record of their deeds but they forgot them, and Allah is witness of all things. This is a stern warning to them, and consolation to the Messenger (ﷺ) whose people stubbornly disbelieved in him.



﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا

نَفَعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ (سورة يونس: ٤٧-٤٩)

- 10:47. For every nation there was a Messenger, and when their Messenger came,¹¹ judgement was passed between them with justice, and they were not wronged.
- 10:48. They say: When will this promise come to pass, if you speak the truth?
- 10:49. Say: I have no power either to harm or benefit myself, except as Allah wills. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

﴿For every nation﴾ of the past
 ﴿there was a Messenger﴾ who called them to affirm the oneness of Allah and follow his religion.

﴿and when their Messenger came﴾ to them, bringing signs, some of them believed and others disbelieved. So Allah will judge between them fairly, by saving the believers and destroying the disbelievers. ﴿and they were not wronged﴾ by being punished before the Messenger was sent and the proof was explained, or by being punished for crimes they did not commit. So let those who disbelieve in you (O Muhammad ﷺ) beware of behaving like those doomed nations, lest there befall them what befall those people.

They should not think that the punishment is slow in coming and say: ﴿When will this promise come to pass, if you speak the truth?﴾

¹¹ This may refer to:

- (i) either this world, when their Messengers came, and some believed in them while others did not; the latter were punished and the former were saved;
- (ii) or the hereafter, when the Messengers will come and give testimony concerning their nations on the Day of Resurrection.

This was wrongdoing on their part, when they demanded that of the Prophet (ﷺ), for he had no control over the matter; all he was required to do was to convey the message and explain it to the people.

As for the reckoning and the sending of the punishment upon them, that could only be from Allah (ﷻ), who sends it upon them when the ordained time comes, the time at which it has been decreed, in accordance with His divine wisdom.

When that time comes, they cannot put it back by a single hour or bring it forward. So let the disbelievers beware of seeking to hasten the punishment, for they are seeking to hasten the punishment of Allah which, when it comes, cannot be averted from the evildoers (*cf.* 6: 147). Hence Allah says:



﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعِجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتَنْتَرُونَ إِيَّاهُ إِذَا مَا وَقَعَ أَمْنٌ مِّنْهُ يَوْمَئِذٍ وَقَد كُنْتُمْ بِهِ تَسْتَعِجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾﴾ (سورة يونس: ٥٠-٥٢)

10:50. Say: What do you think, if His punishment should come upon you by night or by day, what could there be in it that the evildoers would seek to hasten?

10:51. Or when it comes to pass, then will you believe in it? [It will be said:] What, now [do you believe], when before you would [mockingly] seek to hasten it?

10:52. Then it will be said to the wrongdoers: Taste the everlasting punishment; will you be required for anything other than what you used to earn?

﴿Say: What do you think, if His punishment should come upon you by night﴾ at the time when you are asleep

﴿or by day﴾ at the time when you are heedless
 ﴿what could there be in it that the evildoers would seek to hasten?﴾
 That is, what is good in it that they seek to hasten? Rather what a punishment they seek to bring forward!

﴿Or when it comes to pass, then will you believe in it?﴾ For faith will be of no benefit when the punishment of Allah has come to pass and it will be said to them by way of rebuke at that time when they will claim to believe:

﴿What, now [do you believe]﴾ at the time of hardship and pain?
 ﴿when before you would [mockingly] seek to hasten it﴾. This is Allah's way of dealing with His slaves: He forgives them if they ask Him for forgiveness before the punishment comes, but once the punishment has come, it is of no benefit to believe then, as Allah (ﷻ) said of Pharaoh, when he was about to drown: ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]﴾ (10: 90).

But it was said to him: ﴿What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?﴾ (10: 91).

And Allah says:

﴿But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 85)

And here Allah (ﷻ) says:

﴿Or when it comes to pass, then will you believe in it? [It will be said:] What, now﴾ do you claim to believe, ﴿when before you would [mockingly] seek to hasten it?﴾ This is what your hands have wrought and this is what you sought to hasten.

﴿Then it will be said to the wrongdoers﴾ when they are required for their deeds on the Day of Resurrection: ﴿Taste the everlasting punishment﴾ that is, the punishment that you will suffer for eternity, with no respite, not even for an hour

﴿will you be requited for anything other than what you used to earn?﴾
of disbelief, rejection and sin.



﴿وَسْتَئْتِنُوكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ
أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ
وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ
﴿٥٦﴾﴾ (سورة يونس: ٥٣-٥٦)

- 10:53. They ask you: Is this true? Say: Yes, by my Lord. It is indeed true, and you can never escape it.
- 10:54. Verily, if every soul that did wrong possessed all that is on earth, it would offer it in ransom. They will conceal their remorse, when they see the punishment. Judgement will be passed between them with justice, and they will not be wronged.
- 10:55. Verily to Allah belongs all that is in the heavens and on earth. Verily the promise of Allah is indeed true. Yet most of them do not know.
- 10:56. It is He Who gives life and causes death, and to Him you shall all return.

Here Allah (ﷻ) says to His Prophet (ﷺ): ﴿They ask you: Is this true?﴾ That is, the disbelievers will ask you by way of stubbornness, not by way of seeking clarification and guidance.

﴿Is this true?﴾ that is, is it true that people will be gathered and resurrected after death for the appointed day, and that they will be requited for their deeds, if they were good they will be rewarded and if they were evil they will be punished?

«Say», swearing that it is true and showing clear proof and evidence for it:

«Yes, by my Lord. It is indeed true» and there is no doubt or confusion about it.

«and you can never escape it». You can never escape Allah, for Allah will inevitably resurrect you. Just as He initiated your creation when you were nothing, similarly He will recreate you so that He may requite you for your deeds.

«Verily» when the Day of Resurrection comes, «if every soul that did wrong» by disbelieving and committing sin «possessed all that is on earth» of gold, silver and other wealth, with which to ransom itself from the punishment of Allah, «it would offer it in ransom», but that would not benefit it at all; rather benefit and harm, reward and punishment, will be in accordance with deeds, whether righteous or evil.

«They» namely those who did wrong «will conceal their remorse, when they see the punishment». They will regret what they did, but it will be too late.

«Judgement will be passed between them with justice» that is, perfect fairness in which there will be no injustice or unfairness in any way whatsoever.

«Verily to Allah belongs all that is in the heavens and on earth». They are subject to His religious and universal decrees and He will requite them (on the Day of Resurrection). Hence Allah says:

«Verily the promise of Allah is indeed true. Yet most of them do not know» and it is for this reason that they do not prepare to meet Allah; rather they may not believe in Him, even though there is so much definitive proof and textual and rational evidence.

«It is He Who gives life and causes death» that is, He is the One Who has control over life and death, and has control over all other things, and He has no partner in that.

﴿and to Him you shall all return﴾ on the Day of Resurrection, and He will requite you for your deeds, both good and bad.



﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾﴾ (سورة يونس: ٥٧-٥٨)

10:57. O humankind, there has come to you an admonition from your Lord and a healing for [the ills] in your hearts, a guidance and mercy for the believers.

10:58. Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.

Here Allah (ﷻ) encourages people to focus on this noble Book, by mentioning its beautiful characteristics that are important for them: ﴿O humankind, there has come to you an admonition from your Lord﴾ that is, it exhorts you and warns you against the deeds that incur the wrath of Allah and lead to His punishment; it warns you against them by highlighting their negative consequences and evil outcomes.

﴿and a healing for [the ills] in your hearts﴾. It is this Qur'an, which is a healing for what there is in people's hearts of the diseases of whims and desires, which hinder man from complying with Islamic teachings, and the diseases of doubt which could undermine certain knowledge. It contains exhortation, encouragement and warnings, promises and threats, which all form motives and deterrents in people's hearts.

If one's heart finds, in the Qur'an, motivation to do good and a deterrent against doing evil, and it is shaped by what one grasps of its meanings when reading Qur'an regularly, that would lead one to give precedence to what Allah wants over what one's own *nafs* wants,

and that which pleases Allah would become dearer to the individual than his own whims and desires.

Similarly, what it contains of proof and evidence that Allah has presented in different ways and explained in the most eloquent manner will dispel doubts about the truth; by means of that hearts attain the highest level of certainty.

Once the heart has healed from its sickness and has begun to enjoy sound health, all the other faculties will follow suit, for they become sound if the heart is sound and they become corrupt if the heart is corrupt.

﴿a guidance and mercy for the believers﴾: guidance is knowledge of the truth and acting upon it, and mercy is what one attains of good and reward in this world and the hereafter, for the one who is guided by the Qur'an. Guidance is the most sublime means (of attaining what one wants) and mercy is the most sublime of aims and goals, but the Qur'an will not be a source of guidance and a mercy except for the believers.

If a person attains guidance and mercy is bestowed on him as a result thereof, he will attain happiness, prosperity, gain, success, and joy.

Hence Allah (ﷻ) enjoined the believers to rejoice in that, as He says: ﴿Say: In the grace of Allah﴾ namely the Qur'an, which is the greatest blessing and grace that Allah bestowed upon His slaves ﴿and in His mercy﴾ namely Islam and faith, and worshipping, loving and knowing Allah ﴿in that let them rejoice. That is far better than all they could accumulate﴾ of worldly gains and pleasures.

There can be no comparison between the blessing of faith that leads to happiness in this world and the hereafter, and all that this world contains, for the latter is temporary and will soon vanish.

Rather Allah (ﷻ) instructs us to rejoice in His grace and mercy, because that is something that will result in feeling at ease, energised

and grateful to Allah (ﷻ), and feeling a sense of power and eagerness to pursue knowledge and faith, which will motivate one to seek more of them. This is a praiseworthy kind of joy, in contrast to rejoicing in the desires and pleasures of this world, or rejoicing in falsehood, for that is blameworthy, as Allah (ﷻ) says:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ (al-Qaṣaṣ 28: 76)

And Allah (ﷻ) says concerning those who rejoice in what they have of falsehood that is contrary to the message brought by the Messengers:

﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge...﴾ (Ghāfir 40: 83)



﴿ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ مَا اللَّهُ
أَذْبَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ ﴾ (سورة

يونس: ٥٩-٦٠)

10:59. Say: What do you think about the provision that Allah has sent down to you, of which you then declared some to be forbidden and some to be lawful? Say: Has Allah given you leave to do so, or do you fabricate lies against Allah?

10:60. What do those who fabricate lies against Allah think about the Day of Resurrection? Verily Allah is most gracious to humankind, but most of them are ungrateful.

Here Allah denounces the polytheists who introduced prohibitions of things that Allah had permitted and permitted things that He had forbidden.

«(Say: What do you think about the provision that Allah has sent down to you)» – this refers to different types of permissible animals that Allah had bestowed as provision for them and as a mercy of which you then declared some to be forbidden and some to be lawful? Say)» to them, by way of rebuke for this corrupt action: «(Has Allah given you leave to do so, or do you fabricate lies against Allah?)» It is well known that Allah did not give them permission; thus it is known that they were lying.

«(What do those who fabricate lies against Allah think about the Day of Resurrection?)» What do they think Allah will do to them by way of punishment? Allah (ﷻ) says:

«(On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened...)» (az-Zumar 39: 60)

«(Verily Allah is most gracious to humankind)» and He bestows a great deal of blessing, but most people do not give thanks. Either they do not show gratitude for the blessings or they use them for sinful purposes or they regard some of them as prohibited, and they reject what Allah has bestowed of His favours upon His slaves. Few of them are grateful and acknowledge the blessing, praise Allah for it and use it for the purpose of obeying Him.

This verse is quoted as evidence for the basic principle that all foods are permissible, except those concerning which there is a text stating that they are prohibited, because Allah denounced those who prohibited the provision that He bestowed upon His slaves.



﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ (سورة يونس: ٦١)

10:61. Whatever business you [O Prophet] may be engaged in, whatever you may recite of Qur'an, and whatever deeds you [O people] may do, We are witness over you when you are engaged therein. Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord, nor is there anything smaller or greater than that, but it is [inscribed] in a clear record.

Here Allah (ﷻ) tells us that He is watching and sees all that people do, when they are moving and when they are resting. This is an implicit call to remember that He is always watching.

﴿Whatever business you [O Prophet] may be engaged in﴾ that is, whatever situation you are in, whether it involves religious or worldly matters

﴿whatever you may recite of Qur'an﴾ that is, whatever you recite of the Qur'an, which Allah revealed to you

﴿and whatever deeds you [O people] may do﴾, small or great

﴿We are witness over you when you are engaged therein﴾ that is, at the time when you start it and when you are still doing it.

So remember that Allah is watching all your deeds, and do them with sincerity, striving hard. And beware of doing what Allah (ﷻ) dislikes, for He is watching you and He knows what you disclose and what you conceal.

﴿Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord﴾ that is, nothing escapes His knowledge, His hearing, His sight or His awareness

﴿nor is there anything smaller or greater than that, but it is [inscribed] in a clear record﴾ that is, His knowledge encompasses it and His pen records it.

Allah often mentions these two aspects of the divine will and decree together: His knowledge that encompasses all things and His recording of everything that happens. This is like the verse in which He says:

«Do you not know that Allah knows all that is in the heavens and on earth? Verily, that is [inscribed] in a record; verily that is easy for Allah.» (al-Hajj 22: 70)



﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ
لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾﴾ (سورة يونس: ٦٢-٦٤)

10:62. Verily the allies and close friends of Allah will have no fear nor will they grieve;

10:63. Those who believe and guard against evil.

10:64. For them are glad tidings in the life of this world and in the hereafter; there can be no change in the words [promises] of Allah. That is the supreme triumph.

Here Allah (ﷻ) tells us of His close friends and loved ones, and mentions their deeds, characteristics and reward.

«Verily the allies and close friends of Allah will have no fear» with regard to the future and what lies ahead of fear and terror (on the Day of Resurrection)

«nor will they grieve» over what they have done in the past, because they will have done nothing but righteous deeds. As they will have no fear and will not grieve, it is established that they will be safe and happy, and will have much good, such as no one knows except Allah (ﷻ).

Then He describes them: they are «Those who believe» in Allah and in His angels, His Books, His Messenger, the Last Day, and the divine decree, both good and bad; and they confirm their faith by

fearing Allah and guarding against evil, and by complying with His commands and heeding His prohibitions.

Whoever is a believer and guards against evil, Allah (ﷻ) will be his ally, and ﴿For them are glad tidings in the life of this world and in the hereafter﴾.

Glad tidings in this world means being spoken well of, praised and loved by the believers. It also includes good dreams, and the kindness that Allah shows to him by enabling him to do the best of deeds and acquire the best of characteristics, and by diverting from him bad characteristics.

In the hereafter, the first glad tidings the believers receive are at the time when their souls are taken in death, as Allah (ﷻ) says:

﴿Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.﴾ (*Fussilat 41: 30*)

After that, in the grave they receive the glad tidings of the good pleasure of Allah (ﷻ) and eternal bliss.

Then in the hereafter they will receive the ultimate glad tidings of admission to the gardens of bliss and salvation from the painful punishment.

﴿there can be no change in the words [promises] of Allah﴾; rather whatever Allah promises is true and cannot be changed or altered, because He is truthful in all that He says and no one can go against what He wills and decrees.

﴿That is the supreme triumph﴾ because it includes salvation from everything one fears and attaining everything one seeks and loves. The triumph is limited to that, because there is no triumph except for people of faith and piety.

To sum up: the glad tidings include all the good things and rewards that Allah has connected, in this world and the hereafter, to faith and piety. Hence He spoke in general, not specific, terms.



﴿وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ﴾ (٦٥)

(سورة يونس: ٦٥)

10:65. Do not let their words grieve you, for all power belongs to Allah. He is the All-Hearing, All-Knowing.

That is, do not let the words of those who disbelieve in you, in which their aim is to impugn you and your religion, grieve you, for their words will be no source of honour for them and they will not harm you at all

﴿for all power belongs to Allah﴾ – He bestows it upon whomever He will and withholds it from whomever He will.

Allah (ﷻ) says:

﴿Whoever seeks honour, then all honour belongs to Allah...﴾ (Fâtir 35: 10)

– that is, so let him seek it by obeying Him. That is based on the fact that Allah says after that: ﴿To Him ascend all good words, and He exalts the good deed﴾.

It is well known that you are obeying Allah, and that power and honour will come to you and your followers from Allah:

﴿...In fact, might belongs to Allah, and to His Messenger and to the believers...﴾ (al-Munâfiqoon 63: 8)

﴿He is the All-Hearing, All-Knowing﴾ that is, His hearing encompasses all voices, and nothing is hidden from Him.

His knowledge encompasses all things, both apparent and hidden; not even the weight of a speck of dust, on earth or in heaven, escapes Him, nor anything smaller or greater than that.

Allah (ﷻ) hears what you say and what your enemies say about you, and He knows that in detail. So be assured of the knowledge of Allah and His care for you; whoever fears Allah, He will suffice him.



﴿ أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ
يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ
مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٦٧﴾ (سورة يونس: ٦٦-٦٧)

10:66. Verily to Allah belong all those who are in the heavens and on earth. Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.

10:67. He it is Who has made the night for you to rest in, and the day for you to see. Verily in that are signs for people who listen [attentively].

Here Allah (ﷻ) tells us that to Him belong all that is in the heavens and on earth, as He is its sole Creator and Owner, and all creatures are His slaves; He controls them by means of whatever decrees and rulings He will. They are all slaves of Allah, subjugated to Him and under His control, so they do not deserve any kind of worship and they are not partners of Allah in any sense whatsoever. Hence Allah says: ﴿Those who call upon their [so-called] partners besides Allah follow nothing but conjecture﴾ which has nothing to do with truth

﴿and they do nothing but lie﴾ and fabricate about such matters.

If they were telling the truth, that they are partners of Allah, then let them highlight any of their qualities and attributes that would make them deserving of an atom's weight of worship. But they will never be able to do that. Is there any among them who ever created anything or granted any provision, or who owns any created thing or controls the night and the day which Allah ordained for people to earn their living?

«He it is Who has made the night for you to rest in» by sleeping and reposing, because of the darkness that covers the face of the earth; if it remained light, they would not be able to settle and relax.

And Allah has created «the day for you to see» that is, He has made it light so that people can see and go about earning their living and taking care of their religious and worldly interests.

«Verily in that are signs for people who listen [attentively]» to the revelations of Allah, listening by way of seeking to understand, accept and be guided, not listening by way of stubbornness and rejection. In that are signs for people who listen attentively and take it as evidence that Allah alone is deserving of worship and He is the true God, and that the so-called divinity of anything besides Him is false, and He is the Most Kind, the Most Merciful, the All-Knowing, the Most Wise.



﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْعَزِيزُ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنْ أَلَدِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكٰذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾ (سورة يونس: ٦٨-٧٠)

10:68. They say: Allah has begotten a son. Glory be to Him! He is the Self-Sufficient; to Him belongs all that is in the heavens and on the earth. You have no proof for that. Would you attribute to Allah something of which you have no knowledge?

10:69. Say: Verily those who fabricate lies against Allah will never prosper.

10:70. A little enjoyment in this world [will be theirs], then to Us they will return, then We will make them taste severe punishment because they disbelieved.

Here Allah tells us of the lies of the polytheists about the Lord of the worlds:

﴿They say: Allah has begotten a son﴾. Then Allah declares Himself to be above that, as He says:

﴿Glory be to Him!﴾ That is, He is declaring Himself to be far above what the wrongdoers say of attributing imperfection to Him. Then He states why they are wrong, based on the following proof:

Firstly, He says: ﴿He is the Self-Sufficient﴾ that is, He is the only One Who is Self-Sufficient in all ways. He is the completely Self-Sufficient Who is independent in all aspects. As He is self-sufficient and independent in all aspects, for what reason would He beget a son? Is it because He needs a son? This is contrary to His self-sufficiency, for no one begets a son unless there is something lacking in his self-sufficiency.

Secondly, He says: ﴿to Him belongs all that is in the heavens and on the earth﴾. This is a comprehensive phrase that is general in meaning and does not exclude any being that exists among the inhabitants of the heavens and the earth; all of them are created beings and slaves (of Allah).

It is well known that this general description rules out the notion of Him having a son among them, for a son is of the same nature as his father, so a so-called 'son of God' could not be created or a slave. Therefore the fact that Allah owns everything in the heavens and on earth rules out the concept of His having a son.

Thirdly, He says: ﴿You have no proof for that﴾ that is, do you have any evidence or proof to confirm that Allah has a son? If they had any evidence, they would have produced it as He challenged them to do, but they were unable to establish any such proof. Thus it is known that what they say is false and that they were speaking without knowledge. Hence Allah says: ﴿Would you attribute to Allah something of which you have no knowledge?﴾ For this is the gravest of prohibited acts.

﴿Say: Verily those who fabricate lies against Allah will never prosper﴾ that is, they will never reach their goal or attain what they seek. Rather they will enjoy their disbelief and lies in this world for a little while, then they will return to Allah, and He will make them taste severe punishment because they disbelieved.

﴿...It is not Allah Who has wronged them, but they wronged themselves.﴾ (Al 'Imrān 3: 117)



﴿وَأَنْتَ عَلَيْنِهِمْ نَبَأٌ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيَّكُمْ غَمَةً ثُمَّ اقضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَذَكِّرِينَ ﴿٧٣﴾﴾ (سورة يونس: ٧١-٧٣)

- 10:71. Recount to them the story of Nooh, when he said to his people: O my people, if my presence among you and my reminding you of the signs of Allah have become too much for you to bear, then in Allah I have put my trust, so decide on your course of action, you and your [so-called] partners, leaving no room for uncertainty, then carry out your decision concerning me, and give me no respite.
- 10:72. But if you turn away, I have not asked you for any recompense; my reward is with Allah alone, and I am commanded to be one of those who submit to Allah [in Islam].
- 10:73. But they rejected him; We saved him and those who were with him, in the ark, and made them [their] successors; and We drowned those who rejected Our signs. So see what was the fate of those who had been forewarned [but did not pay heed].

Here Allah (ﷻ) says to His Prophet (ﷺ): Recount to your people the story of Nooh and his call to his people. He called them to Allah for a long time, and he stayed among them for a thousand years less fifty, but his call only increased them in transgression. They got tired of him and could no longer put up with him, but he never slackened and was never heedless in calling them. He said to them:

«O my people, if my presence among you and my reminding you of the signs of Allah that is, if my staying with you and reminding you of that which will benefit you

of the signs of Allah that is, clear and obvious proof; if that is too much for you and you find it burdensome, and you want to cause me harm or reject the truth,

then in Allah I have put my trust that is, I rely upon Allah to ward off any harm intended to me and to the message to which I call people. This trust is my battalion and my weapon, so bring whatever you can of all kinds of manpower and weaponry.

so decide on your course of action all of you together, so that none of you will stay behind and you will not spare any effort

you and your [so-called] partners that is, bring your so-called partners whom you worship and take as allies instead of Allah, the Lord of the worlds

leaving no room for uncertainty that is, do not be confused about it and do not conceal it; rather do it openly.

then carry out your decision concerning me that is, carry out against me whatever punishment and harm you are able to

and give me no respite that is, do not delay it for even an hour.

This is definitive proof and a great sign of the soundness of his message, and confirmation thereof. For he was alone, with no clan to protect him and no troops to turn to. But he initiated the argument with his people by declaring their beliefs to be foolish and their religion to be corrupt, and by criticising their gods. Hence they bore grudges and enmity towards him that were greater than lofty mountains, and

they were people of power and aggression. But he said to them: Get together, you and your so-called partners, and whoever else you can, and prepare all that you can of plots, then carry out those plots against me if you can. But they were not able to do any of that.

Thus it was known that he was indeed truthful and they were lying with regard to their claims. Hence he said:

﴿But if you turn away﴾ from that to which I am calling you, there is no reason for you to turn away, because it has become clear to you that you are not turning away from falsehood to truth; rather you are turning away from truth for which all proof has been established, to falsehood which has been proven to be false.

Moreover, ﴿I have not asked you for any recompense﴾ for my call or for your accepting the call. You say: This man has come to us to take our wealth, and you refuse because of that, but ﴿my reward is with Allah﴾ that is, I do not seek reward or recompense from anyone except Him.

﴿and﴾ moreover I did not enjoin you to do something then fail to do it myself; rather ﴿I am commanded to be one of those who submit to Allah [in Islam]﴾ so I am the first one to do that which I enjoined you to do.

﴿But they rejected him﴾ after he had called them night and day, in private and in public. His call only increased them in aversion

﴿We saved him and those who were with him, in the ark﴾ which We commanded him to build under Our supervision (*cf. 11: 37*), and We said to him, when water gushed up out of the earth:

﴿...Take on board a pair from every species, and your family, except those against whom the sentence has already been passed, and those who believe...﴾ (*Hood 11: 40*)

And he did that.

Then Allah commanded the sky to send down water in torrents, and caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed (*cf. 54: 12*).

﴿We carried him on a [vessel] made of planks and nails.﴾ (*al-Qamar* 54: 13)

– that sailed under Our watchful eye.

﴿and made them [their] successors﴾ in the earth, after the destruction of the disbelievers.

Then Allah blessed his offspring and made his offspring the ones who survived, and He caused them to spread throughout the earth

﴿and We drowned those who rejected Our signs﴾ after they had become clear and proof had been established.

﴿So see what was the fate of those who had been forewarned [but did not pay heed]﴾. That fate was destruction and humiliation, and ongoing curses directed against them by every generation that came after them. You do not hear anyone speak of them but he blames them and criticises them.

So let these disbelievers beware lest there befall them what befall these disbelieving people of destruction, humiliation and punishment.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ﴾ (سورة يونس: ٧٤)

10:74. Then after him, We sent Messengers to their [own] peoples; they came to them with clear signs, but they would not believe what they had already rejected beforehand. Thus do We seal up the hearts of the transgressors.

﴿Then after him﴾ that is, after Nooh ﴿﴾
 ﴿We sent Messengers to their [own] peoples﴾ that is, their disbelieving peoples, to call them to guidance and warn them against that which might lead to their doom.

﴿they came to them with clear signs﴾ that is, each Prophet was supported in his call with signs that pointed to the soundness of the message he brought.

﴿but they would not believe what they had already rejected beforehand﴾ that is, Allah (ﷻ) punished them when the Messenger came to them but they hastened to disbelieve in him. So Allah put a seal on their hearts and prevented them from believing after they could have believed, as Allah (ﷻ) says elsewhere:

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

Hence Allah says here: ﴿Thus do We seal up the hearts of the transgressors﴾ that is, We put a seal on them, so no good will enter them. Allah did not wrong them; rather they wronged themselves by rejecting the truth when it came to them and because of their initial rejection.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾
قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا
أَجِئْتَنَا لِتَلْفِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ
بِعُومِينَ ﴿٧٨﴾﴾ (سورة يونس: ٧٥-٧٨)

10:75. Then after them We sent Moosâ and Hâroon with Our signs to Pharaoh and his chiefs, but they showed arrogance and were wicked people.

10:76. So when the truth came to them from Us, they said: This is obviously nothing but magic!

10:77. Moosâ said: Do you speak thus of the truth after it has come to you? Can this be magic? Those who practise magic will never prosper.

10:78. They said: Have you come to us to turn us away from what we found our forefathers following, so that you two may reign supreme in the land? We will never believe in you!

«Then after them» that is, after these Messengers whom Allah sent to the disbelieving and doomed people,
 «We sent Moosâ» ibn ‘Imrân, the one to whom the Most Gracious spoke directly, one of the Messengers of strong will and one of the great leaders whose example is followed, to whom great and comprehensive laws were revealed.

«and» We sent with him his brother «Hâroon», as an adviser. We sent them «with Our signs» that pointed to the truth of their message, namely the oneness of Allah and the prohibition on worshipping anything other than Allah (ﷻ)
 «to Pharaoh and his chiefs» that is, the leaders and senior figures of his state, because their common folk followed the leaders.
 «but they showed arrogance» towards the signs, wrongfully and out of conceit, after they became certain of them.
 «and were wicked people» that is, their defining characteristics were wickedness and disbelief.

«So when the truth came to them from Us» which was the greatest kind of truth, as it came from Allah to Whose greatness all of creation is subjugated, and He is the Lord of the worlds Who bestows blessings on all of His creation.

When the truth came to them from Allah at the hand of Moosâ, they rejected it and did not accept it, and «they said: This is obviously nothing but magic!». They did not stop at turning away from it or rejecting it; rather they regarded it as the worst type of falsehood,

namely magic which in essence is a kind of deceit or illusion. Indeed they regarded it as obvious magic when in fact it was clearly the truth.

Hence ﴿Moosâ said﴾ to them, rebuking them for their rejection of the truth which no one rejects except the most wicked of people: ﴿Do you speak thus of the truth after it has come to you?﴾ That is, do you say that it is obviously magic?

﴿Can this be magic?﴾ That is, examine it and what it contains, for once you do that you will become certain that it is the truth.

﴿Those who practise magic will never prosper﴾ either in this world or in the hereafter. Wait and see for whom the good end will be and who will prosper, and at whose hands success will be achieved. They came to know after that, and it became clear to everyone, that Moosâ (ﷺ) was the one who prospered and attained victory in this world and the hereafter.

﴿They said﴾ to Moosâ, rejecting what he said and citing a flimsy argument:

﴿Have you come to us to turn us away from what we found our forefathers following﴾ that is, have you come to us to divert us from what we found our forefathers following of polytheism and worshipping something other than Allah, and to tell us that we should worship Allah alone with no partner or associate? Thus they regarded the beliefs of their misguided forefathers as proof, and rejected thereby the truth that Moosâ (ﷺ) had brought to them.

﴿so that you two may reign supreme in the land﴾ that is, have you come so that you may be the leaders and expel us from our land? This was a word of deceit on their part, and an effort to deceive their ignorant folk and incite the common folk against Moosâ, and to make them not believe in him.

But this is not an argument or proof. Anyone who knows how things really are and has deep insight knows that an argument cannot be warded off except by means of proof and evidence.

If a person brings truth and his message is countered with such flimsy arguments, this indicates that the one who presents this argument is unable to refute what his opponent stated. If he had sound proof and a sound argument, he would state it and would not resort to saying “your intention is..., your aim is...”, regardless of whether his accusation is correct or not. However, anyone who knew Moosâ and was aware of the message to which he called people would realise that he had no aim of achieving supremacy in the land. Rather his aim, and that of his fellow Messengers, was to guide people and show them that which would benefit them.

But the fact of the matter was as they said: ﴿We will never believe in you﴾ that is, out of arrogance and stubbornness, not because the message that Moosâ and Hâroon brought was false, or because they had any doubts about it, or for any other similar reason. It was only wrongdoing, enmity and a desire to reign supreme, which is what they accused Moosâ and Hâroon of.



﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾﴾

(سورة يونس: ٧٩-٨٢)

- 10:79. Pharaoh said: Bring to me all the learned magicians.
 10:80. When the magicians came, Moosâ said to them: Throw whatever you wish to throw.
 10:81. When they had thrown, Moosâ said: What you have brought is magic; Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive.

10:82. Allah vindicates the truth by His words, even though the evildoers hate it.

﴿Pharaoh said﴾, in defiance of the truth that Moosâ had brought, and trying to mislead his chiefs and his people:

﴿Bring to me all the learned magicians﴾ that is, those who are skilled in magic.

So he sent someone to the cities of Egypt to bring him all kinds of magicians, who knew various types and levels of magic.

﴿When the magicians came﴾ to compete with Moosâ
 ﴿Moosâ said to them: Throw whatever you wish to throw﴾, I will not specify what you should do. That was because he was certain of victory and was not worried about them or what they had brought.

﴿When they had thrown﴾ their ropes and sticks, they became like moving snakes.

﴿Moosâ said: What you have brought is magic﴾ that is, this is real and great magic, but despite its greatness, ﴿Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive﴾, for they intend thereby to support falsehood against truth, and what mischief can be greater than that?

This applies to any mischief-maker who does and plans anything. His deeds will come to naught and fail. Even if what he does may meet with some measure of success at some time, ultimately it will diminish and be destroyed.

As for those who do good, seeking thereby the Countenance of Allah (ﷻ) and they do beneficial deeds that are enjoined, Allah will guide them and refine their deeds, and cause them (their reward) to grow and develop. So Moosâ threw down his staff, and it swallowed up everything that they had wrought. Thus their magic failed and their falsehood diminished.

﴿Allah vindicates the truth by His words, even though the evildoers hate it﴾. So the magicians fell down in prostration when the truth

became clear to them. Pharaoh threatened to crucify them and cut off their hands and feet, but they paid no attention to that and remained steadfast in their faith.

As for Pharaoh and his chiefs, and their followers, none of them believed; rather they continued to wander blindly in their misguidance. Hence Allah says:



﴿فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۗ وَإِنَّ فِرْعَوْنَ لَعَالِي فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ﴾ (سورة يونس: ٨٣)

10:83. But no one believed in Moosâ except some of the youth among his people, despite their fear that Pharaoh and his chiefs might persecute them. Indeed Pharaoh was high-handed in the land and was one who transgressed all bounds.

«But no one believed in Moosâ except some of the youth among his people» that is, some of the young people of the Israelites who remained steadfast in the face of fear, because faith had become firmly rooted in their hearts.

«despite their fear that Pharaoh and his chiefs might persecute them» and try to make them give up their religion.

«Indeed Pharaoh was high-handed in the land» that is, he had the upper hand, so no wonder they feared his persecution and harm.

«and», in particular, he «was one who transgressed all bounds» that is, he overstepped the limit in transgression and enmity.

The wisdom – and Allah knows best – behind the fact that no one believed in Moosâ except some of the youth of his people was that the youth are more accepting of the truth and are quicker to follow it, unlike their elders who grew up with disbelief. Because of what

remains in their hearts of false beliefs, the latter are further from the truth than others.



﴿ وَقَالَ مُوسَىٰ بَنُوٓمِٔىٓ إِن كُنْتُمْ ءَامَنْتُمْ بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوا۟ إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَىٰ ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾ ﴾ (سورة يونس: ٨٤-٨٦)

10:84. Moosâ said: O my people, if you [truly] believe in Allah, then in Him put your trust, if you have [indeed] submitted to Him [in Islam].

10:85. They said: In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people.

10:86. And deliver us by your mercy from the disbelieving people.

﴿Moosâ said﴾, advising his people to be patient and reminding them of what they could do to help themselves attain that ﴿if you [truly] believe in Allah﴾ then act in a manner that is expected of believers.

﴿then in Him put your trust, if you have [indeed] submitted to Him [in Islam]﴾ that is, depend on Him, turn to Him and seek His help.

﴿They said﴾, complying with that ﴿In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people﴾ that is, do not give them power over us so that they force us to drift away from faith and say: If they were following truth, they would not have been defeated.

﴿And deliver us by your mercy from the disbelieving people﴾ so that we will be safe from their evil and we may adhere to our religion in such a way that we will be able to practise its teachings openly, without anyone objecting or opposing us.



﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكَ مَبَٰئِمْ وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴾ (٨٧) وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ
فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ
عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴾ (٨٨) قَالَ قَدْ
أُحِبِّتَ دَعْوَتُكُمْ مَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴾ (٨٩) (سورة

يونس: ٨٧-٨٩)

- 10:87. We inspired Moosâ and his brother: Provide houses of worship for your people in Egypt, and make your houses of worship face towards the qibla; establish regular prayer; and give glad tidings to the believers.
- 10:88. Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour and wealth in the life of this world so that, our Lord, they may lead people astray from Your path. Our Lord, destroy their wealth and harden their hearts, so that they will not believe until they see the painful punishment.
- 10:89. Allah said: Your prayer is accepted. So continue, then, both of you, steadfastly on the straight path, and do not follow the path of those who have no knowledge.

﴿We inspired Moosâ and his brother﴾ when the persecution of Pharaoh and his people against the Israelites grew intense and they were very keen to make them give up their religion

﴿Provide houses of worship for your people in Egypt﴾ that is, tell them to make houses for themselves where they will be able to hide
﴿and make your houses of worship face towards the qibla﴾ that is, make them places in which you can pray, because you cannot establish prayer in regular places of assembly or public places;

﴿establish regular prayer﴾ for this will help you in all your affairs

﴿and give glad tidings to the believers﴾ of help and support, and the victory of their religion, for verily with hardship comes ease, verily with hardship comes ease. When things become too hard, Allah grants relief. When Moosâ saw how hard-hearted Pharaoh and his chiefs were, and how they turned away from the truth, he prayed against them and Hâroon said *âmeen* to his supplication.

﴿Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour﴾ with which they adorn themselves with all kinds of jewellery, garments, fancy houses, fine mounts and servants ﴿and wealth﴾ in abundance ﴿in the life of this world so that, our Lord, they may lead people astray from Your path﴾ that is, they only use their wealth to mislead people from Your path, so they have gone astray and they lead others astray. ﴿Our Lord, destroy their wealth﴾ that is, take it away from them, either by ruining it or by turning it into stones that are of no use ﴿and harden their hearts, so that they will not believe until they see the painful punishment﴾.

He said that out of anger towards them, because they had transgressed the sacred limits of Allah, spread mischief among the slaves of Allah, and barred people from His way. Because of his perfect knowledge of his Lord, he knew that Allah would punish them for what they had done by closing the door of faith to them.

﴿Allah said: Your prayer is accepted﴾. The word translated here as “your” appears in the dual form in Arabic, which indicates that Moosâ was offering supplication and Hâroon was saying *âmeen* to his words, and that the one who says *âmeen* has a share in the supplication with the one who is offering that supplication.

﴿So continue, then, both of you, steadfastly on the straight path﴾ that is, remain steadfast in following your religion and continue with your call

﴿and do not follow the path of those who have no knowledge﴾ that is, do not follow the path of the ignorant and misguided who have deviated from the straight path and follow paths that lead to hell.

Allah instructed Moosâ to depart with the Children of Israel by night, and told him that they would be pursued. Pharaoh sent heralds to the cities to gather troops and said: ﴿These﴾ namely Moosâ and the Children of Israel:

﴿...are but a small band, and they have enraged us, but we are all well-prepared.﴾ (ash-Shu'arâ' 26: 54-56)

So Pharaoh gathered his troops from near and far, and pursued them with his army in a spirit of hatred and enmity. In other words, they set out to transgress against Moosâ and his people and to spread evil in the land. When transgression reaches such an extent and sin becomes so deeply rooted, then expect the punishment.



﴿وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّى إِذَا
 أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ، لَا إِلَهَ إِلَّا الَّذِي ءَأَمَنْتَ بِهِ، بَنُو إِسْرَائِيلَ وَأَنَا مِنَ
 الْمُسْلِمِينَ ﴿٩٠﴾ ءَأَلْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ
 نُنَجِّيكَ يَدْنِكَ لِيَكُونَ لِمَنْ خَلَقَكَ ءَأَيَّةٌ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنِ ءَأَيِّنَا لَفٰغِلُونَ
 ﴿٩٢﴾﴾ (سورة يونس: ٩٠-٩٢)

- 10:90. We took the Children of Israel across the sea, and Pharaoh and his troops pursued them in transgression and enmity and caught up with them, until, when he was about to drown, he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam].
- 10:91. [It was said to him:] What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?

10:92. So today We will save only your body, so that you may be a sign for those who come after you. But indeed many people are heedless of Our signs.

﴿We took the Children of Israel across the sea﴾ Allah revealed to Moosâ, when he reached the sea, that he should strike the sea with his staff. So he struck it, and twelve paths opened up, which the Children of Israel followed, and Pharaoh and his troops drove into the sea in pursuit.

When Moosâ and his people had all come out of the sea, and Pharaoh and his troops were in the middle of it, Allah commanded the sea to close in on Pharaoh and his troops, and they all drowned in the sea as the Israelites were looking on.

When Pharaoh was about to drown and was certain that he would perish, ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe﴾, Who is Allah, the True God, besides Whom there is no other god.

﴿I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to the religion of Allah and to the message that Moosâ brought.

Then Allah explains that this faith in this situation was of no avail to him:

﴿[It was said to him:] What, now﴾ do you believe and affirm the Messenger of Allah?

﴿when before this you were disobedient﴾ and audaciously committed sins, disbelieved and lied

﴿and were one of the mischief-makers?﴾ Believing now will not benefit you. This is the way of Allah: once the disbelievers reached the point at which they have no choice but to believe, belief will not benefit them because their belief is based on what they see with their own eyes, like the belief of one who is resurrected. The only belief or faith that is of benefit is faith in the unseen.

«So today We will save only your body, so that you may be a sign for those who come after you». The commentators said that because the Children of Israel were so terrified of Pharaoh, it was as if they could not believe that he had drowned, and they doubted that it had happened. So Allah commanded the sea to cast up his body onto a hill, so that it might be a lesson and a sign to them.

«But indeed many people are heedless of Our signs». Hence they may come across signs repeatedly, but they do not benefit from them because they have no interest in them.

In contrast, the one who is alert and focused sees of the signs of Allah that which is the greatest evidence of the soundness of what the Messengers told us.



﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ بِلًا مُّوَدَّدَةً لِّمُؤَدِّي صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾﴾ (سورة يونس: ٩٣)

10:93. We caused the Children of Israel to settle in a goodly land and We provided good things for their sustenance, and they did not differ until after knowledge had come to them. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

«We caused the Children of Israel to settle in a goodly land» that is, Allah caused them to settle in the houses of the people of Pharaoh, and caused them to inherit their land and territory.

«and We provided good things for their sustenance» that is, We provided them with food, drink and other things

«and they did not differ» concerning the truth

«until after knowledge had come to them» that required them to unite and be in harmony. But they transgressed against one another

and many of them developed desires and ulterior motives that were contrary to the truth. So dissent arose among them to a large degree.

﴿Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ﴾ by His just ruling that stems from His perfect knowledge and all-encompassing might. This is the problem that the followers of the true religion are faced with: if the Shaytân fails to make them obey him by abandoning religion completely, he strives to stir up troubles among them and create enmity and resentment among them, so that there arise differences between them that lead to them labelling one another as misguided and developing grudges against one another, which will delight Iblees.

Otherwise, as their Lord is one, their Messenger is one, their religion is one, and their public interests are the same, why would they differ in such a way that divides them, weakens them, dissolves the bonds between them and thus is detrimental to their religious and worldly interests, and this detracts from their religious commitment?

We ask You, O Allah, to show kindness to Your believing slaves and to unite them, bridge the gaps between them, and bring them all together, near and far, O Possessor of majesty and honour.



﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بَيِّنَاتٍ أَلْفَهُ فَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٩٥﴾﴾ (سورة يونس: ٩٤-٩٥)

10:94. If you [O Muhammad] are in doubt concerning that which We have revealed to you, then ask those who read the scriptures [revealed] before your time. The truth has indeed come to you from your Lord, so do not be among those who doubt.

10:95. Never be among those who reject the signs of Allah, for then you would be among the losers.

Here Allah says to His Prophet Muhammad (ﷺ): «If you [O Muhammad] are in doubt concerning that which We have revealed to you», as to whether it is sound or not, «then ask those who read the scriptures [revealed] before your time» that is, ask the fair-minded People of the Book and the well-versed scholars, for they will confirm to you the soundness of what you were told (of the Qur'an), and they will confirm that it is in harmony with what they have.

If it is asked: many – if not most – of the People of the Book, namely the Jews and Christians, stubbornly disbelieved in the Messenger of Allah (ﷺ) and rejected his call, but Allah (ﷻ) instructed His Messenger (ﷺ) to quote them and described their testimony as proof for the message he brought and evidence that it is true; how can that be?

This may be answered by noting the following points:

- If testimony is attributed to a particular group, school of thought, country, and the like, it is only referring to the testimony of those among them who are just and truthful. As for others, even if they are more numerous, they are to be overlooked, because testimony should be based on justice and honesty, and that was fulfilled when many of their rabbis and scholars believed, such as 'Abdullāh ibn Salām and his companions, and many of those who became Muslim at the time of the Prophet (ﷺ), his successors (the caliphs) and after that.
- The testimony of the People of the Book in favour of the Messenger (ﷺ) was based on their Book, the Torah, which they claim to follow. If there is in the Torah that which is in harmony with the Qur'an, and confirms it and attests to its soundness, even if they all, from the first of them to the last,

agree to deny that, it cannot undermine the message that the Messenger (ﷺ) brought.

- Allah (ﷻ) instructed His Messenger (ﷺ) to seek the testimony of the People of the Book to the soundness of the message he brought, and he did that openly, announcing it before the people. It is well known that many of them were the keenest of people to prove false the call of the Messenger Muhammad (ﷺ). If they had possessed anything that could refute what Allah mentions, they would have proclaimed it openly and explained it clearly. As nothing of the sort happened, the fact that those who were hostile could not refute it and those who responded affirmed it offers the strongest evidence for the soundness and truthfulness of this Qur'an.
- Most of the People of the Book did not refute the call of the Messenger (ﷺ); rather most of them responded and submitted willingly. The Messenger (ﷺ) was sent at a time when most of the people on earth followed the religion of the People of the Book, and it was not long before most of the people of greater Syria, Egypt, Iraq and neighbouring regions became followers of Islam, in a region that was the heartland of the religions of the People of the Book, and none were left except people in positions of leadership who preferred that status to the truth, and those who followed them of the ignorant masses, as well as those who were Christian in name only, such as the Europeans who in reality do not believe in the hereafter and have nothing to do with any divinely-revealed religion; rather they claim to follow the religion of Christ for political reasons and as a means of camouflaging their falsehood, as anyone who mixes with them will clearly realise.

«The truth» concerning which there can be no doubt whatsoever; hence Allah says: «has indeed come to you from your Lord, so do

not be among those who doubt». This is like the verse in which Allah (ﷻ) says:

«This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it...» (*al-A'raf* 7: 2)

«Never be among those who reject the signs of Allah, for then you would be among the losers». In this verse Allah (ﷻ) forbids two things: doubt concerning this Qur'an and being confused about it.

Even more serious than that is denying it, when it is the clear revelations of Allah that cannot be denied at all. Allah describes the result of that as loss, which means not benefiting at all, by missing out on reward in this world and the hereafter, and incurring punishment in this world and the hereafter. Prohibition of a thing is implicitly enjoining its opposite, so it is a command to believe completely in the Qur'an, be content with it, learn it and put it into practice.

By doing that, a person will become one of the winners who will attain the most sublime of goals, the best of aims and the highest of achievements, and will avoid loss.



﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾ (سورة يونس: ٩٦-٩٧)

10:96. Verily those against whom the decree of your Lord is fulfilled will not believe,

10:97. Even if every sign were to come to them, until they see [for themselves] the painful punishment.

«Verily those against whom the decree of your Lord is fulfilled» that is, they are among those who are misguided and doomed to hell; they will inevitably meet the fate that Allah has decreed. They will

not believe even if every sign comes to them; the signs will only increase them in transgression and misguidance. But Allah does not wrong them; rather they wrong themselves by rejecting the truth when it first comes to them. So Allah punishes them by placing a seal on their hearts, hearing and sight, so that they will not believe until they see the painful punishment which they were promised.

At that point they will realise with certainty that what they were following is misguidance and that what the Messengers brought to them was the truth. But that will be at a time when faith will be of no avail to them. On that day excuses will not benefit those who did wrong, and no excuse will be accepted from them. The revelations only benefit the one who has a (sound) heart and who listens with an attentive mind.



﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُوْنُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾﴾ (سورة يونس: ٩٨)

10:98. There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.

«There was no city» among the cities of the disbelievers «that believed» once they saw the punishment «and benefitted from its faith» that is, not one of them benefitted from believing once they had seen the punishment. This is like what Allah (ﷻ) tells us about Pharaoh, when he said: «I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]. [It was said to him:] What, now [do you believe],

when before this you were disobedient, and were one of the mischief-makers?﴾ (10: 90-91).

And it is like the verses in which Allah (ﷻ) says:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

﴿Until, when death comes to one of them, he says: My Lord, send me back, so that I may do the righteous deeds that I have failed to do...﴾ (al-Mu'minoon 23: 99-100)

The wisdom behind it is obvious: believing under compulsion does not constitute real faith, and if the punishment which compelled him to believe was averted, he would go back to disbelief.

﴿except the people of Yoonus. When they believed﴾ after they saw the punishment

﴿We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while﴾ but this was an exception from the general ruling, and there must have been some wisdom behind that which was known to the Knower of the unseen and the seen, but has not reached us, and we cannot understand it.

Allah (ﷻ) says elsewhere:

﴿Verily, Yoonus was one of the Messengers. ... We sent him as a Messenger to a hundred thousand people or more, and they believed, so We allowed them to enjoy life for a while.﴾ (as-Saffāt 37: 139, 147-8)

Perhaps the reason for that is that if the others who were destroyed had been given a second chance, they would have gone back to that which they were forbidden to do. As for the people of Yoonus, Allah knew that their faith would continue, and indeed they remained steadfast. And Allah knows best.



﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى
يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّيحَ
عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾﴾ (سورة يونس: ٩٩-١٠٠)

- 10:99. Had your Lord so willed, all those who are on earth would surely have believed, all of them together. Would you then compel people to become believers?
- 10:100. It is not [possible] for any soul to believe, except by Allah's leave, and He will cause to disbelieve those who will not understand.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Had your Lord so willed, all those who are on earth would surely have believed, all of them together» as He could have inspired them to believe and instilled piety in their hearts, for He is able to do that. But His wisdom dictated that some of them should be believers and some of them should be disbelievers.

«Would you then compel people to become believers?» That is, you cannot do that and it is not within your power; no one but Allah has the power to do such a thing.

«[It is not [possible] for any soul to believe, except by Allah's leave» that is, by His will and permission. Whoever is qualified for that, faith will take root in his heart and Allah will enable him and guide him to believe,

«and He will cause to disbelieve» that is, He will leave to go astray «those who will not understand» the commands and prohibitions of Allah, and they do not care about His advice and exhortations.



﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾ ﴾ (سورة يونس: ١٠١-١٠٣)

- 10:101. Say: Look at what is in the heavens and on earth. But neither signs nor warnings are of any avail to people who will not believe.
- 10:102. What do they expect but a punishment like that which befell those who came before them? Say: Wait then; I too am waiting.
- 10:103. Then [in the end] We deliver Our Messengers and those who believe. Thus it is incumbent upon Us to save the believers.

Here Allah (ﷻ) calls His slaves to look at what is in the heavens and on earth. What is meant by that is that they should reflect, ponder and contemplate what is in them and what they contain, and think deeply about it, for in that there are signs for people who believe and lessons for people who are certain; these things indicate that Allah alone is deserving of worship and praise, Possessor of majesty and honour, and the greatest names and attributes.

﴿But neither signs nor warnings are of any avail to people who will not believe﴾ for they do not benefit from the signs because they stubbornly turn away.

﴿What do they expect but a punishment like that which befell those who came before them?﴾ That is, do these people who disbelieve in the signs of Allah expect anything after those signs have become clear ﴿but a punishment like that which befell those who came before them﴾ namely destruction and punishment, for they have done the same as those people did, and the laws of Allah are applicable to earlier and later generations alike.

«Say: Wait then; I too am waiting» for you will come to know who will have the good end and salvation in this world and the hereafter; that is only for the Messengers and their followers.

Hence Allah says: «Then [in the end] We deliver Our Messengers and those who believe» from the hardships and troubles of this world and the hereafter.

«Thus it is incumbent upon Us» and We have made it binding upon Us «to save the believers». This comes under the heading of His defending the believers, for Allah defends those who believe. So according to a person's level of faith he will be protected from troubles.



﴿ قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ
 أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقْرَبَ وَجْهَكَ لِلدِّينِ
 حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا
 يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾ ﴾ (سورة يونس: ١٠٤-١٠٦)

- 10:104. Say [O Muhammad]: O people, if you are in doubt concerning my religion, I do not worship those whom you worship besides Allah. Rather I worship Allah, Who takes your souls [at death], and I am commanded to be among the believers,
- 10:105. And [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism, and never to be among those who ascribe partners to Allah.
- 10:106. Do not call upon any besides Allah that can neither benefit you nor harm you, for if you do so, you will surely be among the wrongdoers.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), the leader of the Messengers, the imam of those who fear Allah and the best of those who have certain faith:

﴿Say [O Muhammad]: O people, if you are in doubt concerning my religion﴾ that is, if you are uncertain about it, I have no doubt about it; rather I have certain knowledge that it is the truth and that what you call upon besides Allah is false; and I have clear evidence and proof for that. Hence he said: ﴿I do not worship those whom you worship besides Allah﴾ such as rivals, idols and others, because they do not create anything, they do not grant provision and they have no control over anything at all. Rather they are created and subjected to Allah's will, and there is nothing in them to justify worshipping them.

﴿Rather I worship Allah, Who takes your souls [at death]﴾ that is, He is Allah Who created you; it is He Who causes you to die, then He will resurrect you so that He may requite you for your deeds. He is the One Who deserves to be worshipped, and you should pray to Him, humble yourselves before Him and prostrate to Him.

﴿and I am commanded to be among the believers, and [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism﴾ that is, make your deeds, both outward and inward, sincerely for Allah alone, and establish all the teachings of Islam, turning to Allah alone and turning away from everything other than Him

﴿and never to be among those who ascribe partners to Allah﴾ that is, do not be like them and do not be with them.

﴿Do not call upon any besides Allah that can neither benefit you nor harm you﴾. This is a description of every created being: it can neither benefit nor harm; rather the only One Who can bring benefit or cause harm is Allah, may He be exalted.

﴿for if you do so﴾ by calling upon anything other than Allah that can neither benefit you nor harm you

﴿you will surely be among the wrongdoers﴾ who will harm themselves by bringing doom upon themselves. This wrongdoing is the ascription of partners to Allah, as He says:

﴿...associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqmân 31: 13)

He was the best of creation, but if he had called upon anyone alongside Allah, he would have been among the wrongdoers who ascribed partners to Allah, so how about people other than him?



﴿وَإِنْ يَسْسَأْكَ اللَّهُ يَضُرَّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ (سورة يونس: ١٠٧)

(107)

10:107. If Allah afflicts you with harm, none can remove it but He; if He wills some good for you, none can avert His bounty, which He bestows upon whomever He will among His slaves. And He is the Oft-Forgiving, Most Merciful.

This is one of the greatest arguments for the fact that Allah alone is deserving of worship, for He is the One Who both benefits and harms, gives and withholds. If He causes any hardship to befall a person, such as poverty or sickness and the like, ﴿none can remove it but He﴾. Even if all of creation were to come together to benefit from something, they would not benefit except as Allah has decreed, and if they were all to come together to harm somebody, they would not be able to harm him with anything that Allah has not willed.

Hence He says: ﴿if He wills some good for you, none can avert His bounty﴾ that is, no one among creation can avert His bounty and kindness, as Allah (ﷻ) says elsewhere:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter...﴾ (Fâtir 35: 2)

﴿which He bestows upon whomever He will among His slaves﴾ that is, He singles out for His mercy whomever He will among His creation, and Allah is Possessor of abundant grace.

﴿He is the Oft-Forgiving﴾ Who forgives all mistakes, the One Who enables His slave to take the measures that lead to attaining His forgiveness, then if a person takes those measures, Allah will forgive his sins, both major and minor.

﴿Most Merciful﴾ Whose mercy encompasses all things and His generosity reaches all existing beings, and they cannot do without His kindness for even the blink of an eye.

Once a person understands, on the basis of definitive proof, that Allah is the only One Who grants good and removes hardship and distress, and that no one in creation has any control over these things unless Allah causes it to happen at his Hand, he will be certain that Allah is the Truth and that whatever they call upon besides Him is false. Hence, having highlighted the clear evidence, Allah then goes on to say:



﴿قُلْ يَتَّيَبُهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَخُوكَ اللَّهُ ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾﴾ (سورة يونس: ١٠٨-١٠٩)

10:108. Say: O people, truth has come to you from your Lord. So whoever is guided, is only guided for [the good of] his own soul; whoever goes astray, only goes astray to his own detriment. I am not your keeper.

10:109. So follow [O Muhammad] that which is revealed to you, and then be patient until Allah gives His judgement, for He is the best of judges.

«Say» O Messenger, once the proof has become clear:

«O people, truth has come to you from your Lord» that is, the true message which is supported by evidence, concerning which there is no doubt whatsoever, has reached you from your Lord. One of the greatest signs of His care for you is that He has sent down to you this Qur'an in which there is explanation of all things, as well as all kinds of rulings, divine guidance, and teaching of good manners. This is the greatest care and kindness from Him to you, for He has highlighted guidance as distinct from misguidance, and there is no longer any room for confusion or doubt.

«So whoever is guided» and follows the guidance of Allah by knowing that it is the truth, so he understands it and gives it precedence over everything else

«is only guided for [the good of] his own soul», for Allah (ﷻ) has no need of his slaves; rather the benefit of their good deeds comes back to them.

«whoever goes astray» from true guidance by turning away from knowledge of the truth or acting upon it

«only goes astray to his own detriment» and he does not harm Allah in the slightest, for he only harms himself.

«I am not your keeper» – I do not keep a record of your deeds or call you to account for them. I am only a clear warner to you, and Allah is your keeper, so watch yourselves during the period of respite.

«So follow [O Muhammad] that which is revealed to you» by learning it, acting upon it, making it part of your character and calling people to it

«and then be patient» in doing so, for this is the most sublime kind of patience and its consequences are good. So do not slacken or grow weary; rather persist in that and remain steadfast «until Allah gives His judgement» between you and those who disbelieve in you «for He is the best of judges»; His judgement is based on perfect justice and fairness for which He deserves to be praised.

The Prophet (ﷺ) complied with the command of his Lord and remained steadfast on the straight path until Allah caused his religion to prevail over all other religions and granted him victory over his enemies in battle, after He had caused him to prevail over them in terms of argument and proof.

This is the end of the commentary on Soorat Yoonus.

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



11. Soorat Hood



(Al-Hud)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿الرَّكَنُ﴾ أُنكِتَ ءِإِنَّهُ، ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي
لَكُرْمَنَةٌ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَنِّعْكُمْ مِنْعًا حَسَنًا إِلَىٰ أَجَلٍ
مُّسَمًّى وَيُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ، وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَىٰ
اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾ (سورة هود: ١-٤)

- 11:1. Alif. Lām. Râ'.¹² This is a Book, the verses of which are perfected, then explained in detail, from One Who is Most Wise, All-Aware.
- 11:2. [Saying] that you should worship none but Allah. [Say:] Verily I am [sent] to you from Him, as a warner and a bringer of glad tidings,

¹² Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

11:3. [and to instruct you]: Seek the forgiveness of your Lord and repent to Him, so that He may grant you goodly enjoyment of life for an appointed term and bestow His grace on all who merit it. But if you turn away, then verily I fear for you the punishment of a formidable day.

11:4. To Allah you will [all] return, and He has power over all things.

﴿This is a Book﴾ that is, a great Book and noble revelation
 ﴿the verses of which are perfected﴾ that is, they have been made precise and beautiful, truthful in what they tell you and fair and just in their commands and prohibitions, eloquent in turn of phrase and sublime in meaning.

﴿then explained in detail﴾ that is, they have been made unambiguous and crystal clear, at the highest level of clarity

﴿from One Who is Most Wise﴾ and does what is appropriate, the right thing at the right time, and He does not enjoin or prohibit anything except as His wisdom dictates

﴿All-Aware﴾ He sees everything, whether apparent or hidden.

As its perfection and clarification come from Allah, the Most Wise, All-Aware, then do not ask about how great and majestic it is and how it encompasses perfect wisdom and vast mercy.

Allah has only revealed His Book so ﴿that you should worship none but Allah﴾ that is, so that all worship will be devoted to Allah alone, and nothing of His creation will be associated with Him in worship.

﴿Verily I am [sent] to you﴾ O people, ﴿from Him﴾ that is, from Allah your Lord

﴿as a warner﴾ to anyone who dares to commit sin, of punishment in this world and the hereafter

﴿and a bringer of glad tidings﴾ to those who are obedient to Allah, of reward in this world and the hereafter.

«[and to instruct you]: Seek the forgiveness of your Lord» for what you have committed of sins

«and repent to Him» in the future, for the remainder of your lives, by turning to Him and by turning away from that which Allah dislikes and to that which He loves and is pleased with.

Then comes a description of what will result from seeking forgiveness and repentance:

«so that He may grant you goodly enjoyment of life» that is, so that He may grant you of His provision that which you will enjoy and benefit from

«for an appointed term» that is, until the time of your death.

«and bestow His grace on all» among you

«who merit it» that is, He bestows upon people who are good and righteous bounty and blessings as a reward for their good deeds, by enabling them to attain that which they love and warding off that which they dislike.

«But if you turn away» from that to which I call you, and you reject it and disbelieve in it

«then verily I fear for you the punishment of a formidable day» namely the Day of Resurrection, on which Allah will bring together the first and the last, and He will requite them for their deeds; if they were good He will reward them and if they were evil He will punish them.

«and He has power over all things» – among the things He is able to do is bringing the dead back to life, for He has power over all things. He has told us of that and He is the most truthful of all who speak, so that must inevitably come to pass, on the basis of rational thought and textual evidence.



﴿الْآيَاتِ لَهُمْ يُنذِرُونَ صُدُّوا عَنْهُ لِيَسْتَخَفُوا مِنْهُ الْأَجِينَ يَسْتَعْشُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾﴾ (سورة هود: ٥)

11:5. Verily, they lean forward so as to conceal [their feelings] from Him, but when they cover themselves with their garments, He knows what they conceal and what they disclose, for He knows well what is in [their] hearts.

Here Allah tells us of the ignorance of the polytheists and how extreme their misguidance was.

﴿Verily, they lean forward so as to conceal [their feelings] from Him﴾, as they thought that doing this would conceal their situation from Allah, lest He see what they were doing.

But Allah explained that they were mistaken in their way of thinking:

﴿but when they cover themselves with their garments﴾ He knows what they are doing even when they are most hidden. Indeed ﴿He knows what they conceal﴾ of words and deeds ﴿and what they disclose﴾ thereof, and He knows what is even more hidden than that, ﴿for He knows well what is in [their] hearts﴾ that is, what is in them of wishes, whispers and thoughts that they never utter, either privately or in public, so how can their state be hidden from Him when they lean forward so as to conceal their feelings from Him?

It may be that what is meant here is that Allah mentions the turning away of those who disbelieved in the Messenger (ﷺ) and paid no heed to his call and states that, as part of their extreme turning away, they ﴿lean forward﴾ that is, they bend down, when they see the Messenger (ﷺ), lest he see them and make them hear his call, and exhort them with words that will benefit them. Can any turning away be worse than this?

Then in the next verse Allah (ﷻ) warns them that He knows all their situations and they cannot hide from Him, and He will requite them for their deeds.