

## SECTION 9: The Hypocrites

67 The hypocrites, men and women, are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allāh, so He has forsaken them. Surely the hypocrites are the transgressors.

68 Allāh promises the hypocrites, men and women, and the disbelievers the Fire of hell to abide therein. It is enough for them. And Allāh curses them, and for them is a lasting chastisement.

69 Like those before you — they were stronger than you in power and had more wealth and children. So they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion, and you indulge in idle talk as they did. These are they whose works are null in this world and the Hereafter, and these are they who are the losers.

70 Has not the story reached them of those before them — of the people of Noah and 'Ād and Thamūd, and the people of Abraham and the dwellers of Midian and the overthrown cities? Their messengers came to them with clear arguments. So Allāh wronged them not but they wronged themselves.

71 And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allāh and His Messenger. As for these, Allāh will have mercy on them. Surely Allāh is Mighty, Wise.

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ  
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
وَيَقْبِضُونَ أَيْدِيَهُمْ سَوَاءً لَّهُ فَنسِيهِمْ  
إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

وَعَدَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ  
نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا طَهُ حَسْبُهُمْ  
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ  
قُوَّةً وَآكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا  
بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا  
اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ  
وَخُصْمُكُمْ كَالَّذِي خَاصَمُوا أَوْلِيَّكَ حِطَّتْ  
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ  
هُمُ الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ  
نُوحٍ وَعَادٍ وَثَمُودَ قَوْمِ إِبْرَاهِيمَ  
وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ  
أَتَتْهُمُ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ  
اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ  
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

72 Allāh has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allāh's goodly pleasure. That is the grand achievement.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

### SECTION 10: The Hypocrites

73 O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them. And their abode is hell, and evil is the destination.<sup>a</sup>

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

74 They swear by Allāh that they said nothing. And certainly they did speak the word of disbelief, and disbelieved after their Islām, and they purposed that which they could not attain.<sup>a</sup> And they sought revenge only because Allāh — as well as His Messenger — had enriched them out of His grace.<sup>b</sup> So if they repent, it will be good for them; and if they turn away, Allāh will chastise them with a painful chastisement in this

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَكَفَّ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۗ وَمَا نَفَعُوا إِلَّا أَنْ أُغْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا ۗ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ

73a. *Jāhada* signifies *he strove or exerted himself*, and *jihād* is *the using one's utmost power in contending with an object of disapprobation* (LL). It is in a secondary sense that the word signifies *fighting*, and it is repeatedly used in the Holy Qur'ān in its primary significance. It is a fact that those who professed Islām were never fought against, even though their professions were insincere — as on this occasion and on the occasion of the battle of Uḥud. "The correct rendering is that *jihād* signifies *striving*, or *exerting* oneself, and there is nothing in the word to indicate that this *striving* is to be effected by the sword or by the tongue or by any other method" (Rz).

The Prophet is commanded here to carry on a *jihād* against disbelievers as well as hypocrites. Hence the only significance that can be attached to these words is that he must continue to preach forcibly both to the disbelievers and the hypocrites.

74a. They were in secret alliance with the enemies of Islām and did their best to put an end to the life of the Prophet and bring about the extirpation of Islām.

74b. The advent of the Muslims in Madīnah had enriched its inhabitants. Was it not, then, a matter for wonder that those men who had gained by Islām should turn against their very benefactors?

world and the Hereafter; and they shall have in the earth neither a friend nor a helper.

**75** And of them are those who made a covenant with Allāh: If He give us out of His grace, we will certainly give alms and be of the righteous.

**76** But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse.

**77** So He requited them with hypocrisy in their hearts till the day when they meet Him, because they broke their promise with Allāh and because they lied.

**78** Know they not that Allāh knows their hidden thoughts and their secret counsels, and that Allāh is the great Knower of the unseen things?

**79** Those who taunt the free givers of alms among the believers as well as those who cannot find anything (to give) but with their hard labour — they scoff at them. Allāh will pay them back their mockery; and for them is a painful chastisement.<sup>a</sup>

**80** Ask forgiveness for them or ask not forgiveness for them. Even if thou ask forgiveness for them seventy times, Allāh will not forgive them. This is because they disbelieve in Allāh and His Messenger. And

وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾

وَمِنْهُمْ مَّنْ عَمِدَ اللَّهُ لَيْنِ اتِّدَاءِ مِنْ  
فَضْلِهِ لَنُصَدِّقَنَّ وَكَنتُمْ مِّنَ الصَّٰلِحِينَ ﴿٧٦﴾

فَلَمَّا أَنَّهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا  
وَهُمْ مُّعْرِضُونَ ﴿٧٧﴾

فَاعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ  
يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ  
وَبِسَاكَا نُوايَكُنْ بُونَ ﴿٧٨﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْصُرُ سِرَّهُمْ وَ  
نَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٩﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّيَّرِينَ مِنَ الْمُؤْمِنِينَ  
فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا  
جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ  
مِنْهُمْ وَزَوَّاهُمْ عَذَابَ آلِيمٍ ﴿٨٠﴾

إِسْتَعْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ  
تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ  
اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَ

<sup>a</sup>79a. When subscriptions were raised for the expedition to Tabūk, the wealthier members of the Muslim community gave large donations, while the poorer ones, the labourers, also paid their mite out of their hard earnings. The hypocrites taunted both, the former as making a show of their wealth, the latter as bringing in their small subscriptions only to be counted among the subscribers. For Allāh's paying them back their mockery, see 2:15a.

Allāh guides not the transgressing people.<sup>a</sup> رَسُولِهِ طَوَّاءُ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥١

### SECTION 11: The Hypocrites

**81** Those who were left behind were glad on account of their sitting behind Allāh's Messenger, and they were averse to striving in Allāh's way with their property and their persons, and said: Go not forth in the heat. Say: The Fire of hell is fiercer in heat. If only they could understand!

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ط لَوْ كَانُوا يَفْقَهُونَ ٥٢

**82** Then let them laugh a little and weep much — a recompense for what they earned.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ٥٣

**83** So if Allāh bring thee back to a party of them, then they ask thy permission to go forth, say: Never shall you go forth with me and never shall you fight an enemy with me. You chose to sit (at home) the first time; so sit (now) with those who remain behind.<sup>a</sup>

فَإِنْ سَأَلْتَهُمْ لَمْ تَأْتِنَا إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذِنُوا لَكُمْ لَمْ نَحْرَجْكُمْ مَعِيَ أَبَدًا وَكُنْتُمْ تَنَايِلُوا مَعِيَ عَدُوًّا ط إِنَّكُمْ سَأَلْتُمُوهُ بِالْفَتْحِ وَأَوَّلَ مَرَّةٍ كَانْتُمْ مَعَهُ الْخَلِيفِينَ ٥٤

80a. Spiritual relations with the hypocrites were henceforth cut off. The mention of *seventy* may not indicate the specific number here. For this use of the word see 2:29b. It, however, appears that the Holy Prophet took it literally at the burial service of 'Abd Allāh ibn Ubayy, the recognized leader of the hypocrites. When 'Abd Allāh ibn Ubayy died, the Holy Prophet was asked to conduct the burial service. The Holy Prophet got up, but 'Umar took hold of his garment and objected on the ground that 'Abd Allāh was a hypocrite, and referred to his hostile attitude throughout his life. The Holy Prophet replied that Allāh had given him a choice (referring to the words of this verse: *Ask forgiveness for them or ask not forgiveness for them*), and that he would ask forgiveness for him for over seventy times, if only by his doing so, forgiveness could be extended to the dead man. Then he offered prayers for him. Verse 84 is said to have been revealed then to stop the offering of prayers for those who were known to be hypocrites (B. 23:84).

The incident shows how kind and forgiving the Holy Prophet was to his severest enemies. 'Abd Allāh ibn Ubayy was the man who had led the hypocrite movement against him the whole of his life, and thus was not only one of his worst enemies, but at the same time a most dangerous one, because he was aware of all the movements of the Muslims and deceived them at the most critical moments. Yet the Holy Prophet forgave him entirely.

83a. It should be noted that this is the only punishment given to the hypocrites, viz., that they were not allowed to take part in future expeditions against the enemies of the

**84** And never offer prayer for anyone of them who dies, nor stand by his grave. Surely they disbelieved in Allāh and His Messenger and they died in transgression.<sup>a</sup>

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبًا  
وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ط إِنَّهُمْ كَفَرُوا بِاللَّهِ  
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسُفُورًا ۝

**85** And let not their wealth and their children excite thy admiration. Allāh only intends to chastise them thereby in this world, and (that) their souls may depart while they are disbelievers.

وَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا  
يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا  
وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ۝

**86** And when a chapter is revealed, saying, Believe in Allāh and strive hard along with His Messenger, the wealthy among them ask permission of thee and say: Leave us (behind), that we may be with those who sit (at home).

وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ  
وَجَاهَدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو  
الْطُّولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْفَاقِعِينَ ۝

**87** They prefer to be with those who remain behind, and their hearts are sealed so they understand not.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ  
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝

**88** But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful.

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ  
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَٰئِكَ  
أَلْهَمُوا الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

Muslims. It is also related that from one of them, Tha'labah, whose story is referred to by the commentators under v. 75, the Holy Prophet and the three Caliphs who followed him refused to accept the poor-rate. V. 103 leads us to the same conclusion; see 103a. These were the only disadvantages, if it is right to call them so, which the hypocrites suffered. They were not looked upon as members of the Muslim community, but, as citizens, they enjoyed all the rights of other citizens.

84a. The Prophet is now told that, though they professed Islām outwardly, they were disbelievers at heart, and the burial service, which was only for the Muslims, should not be extended to them. But it should be noted that the Prophet was now informed through Divine revelation that they were really disbelievers. It is, further, clear from the words of this verse that those who were known to be hypocrites were not fought against but lived to die a natural death. The case of 'Abd Allāh ibn Ubayy, who died in the lifetime of the Holy Prophet, and that of Tha'labah, who died in the reign of 'Uthmān, are sufficient to prove this, while there is not a single case on record of any one of them having been put to death.

*Standing by the grave* refers to the Prophet's practice of praying for the deceased standing by his grave after the burial.

89 Allāh has prepared for them Gardens wherein flow rivers, to abide therein. That is the great achievement.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑨

### SECTION 12: The Hypocrites

90 And the defaulters<sup>a</sup> from among the dwellers of the desert<sup>b</sup> came that permission might be given to them, and they sat (at home) who lied to Allāh and His Messenger. A painful chastisement will afflict those of them who disbelieve.

وَ جَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ  
لَهُمْ وَ قَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ  
سَيَصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ⑩

91 No blame lies on the weak, nor on the sick, nor on those who can find nothing to spend, if they are sincere to Allāh and His Messenger. There is no way (to blame) against the doers of good. And Allāh is Forgiving, Merciful —

لَيْسَ عَلَى الضُّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا  
عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ  
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى  
الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ⑪

92 Nor on those to whom, when they came to thee that thou shouldst mount them, thou didst say: I cannot find that on which to mount you.<sup>a</sup> They went back while their eyes overflowed with tears of grief that they could not find aught to spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ  
قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِمْ تَوَلَّوْا  
وَاعْيَبْتَهُمْ تَقِضُ مِنَ الدَّامِ حَرَجًا أَلَّا  
يَجِدُوا مَا يَنْفِقُونَ ⑫

93 The way (to blame) is only against those who ask permission of thee, though they are rich. They have chosen to be with those who

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ  
وَهُمْ أَغْنِيَاءٌ رَضُوا بِأَنْ يَكُونُوا  
مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ

90a. The word *mu'adhahir* is the nominative form of *'adhahara*, meaning *he was remiss, wanting, deficient in an affair, setting up an excuse for it* (LA).

90b. *Al-a'rāb* is a collective general noun, said by Az to be plural of *a'rābī* (LL), signifying *the dwellers of the desert (of Arabia), who move from place to place in search of herbage and water, whether of Arabs or their freemen*, as distinguished from *'Arab*, which signifies *those whose descent can be traced to Arabs* (LA).

92a. Apparently, what they wanted to join the expedition, and what the Prophet could not find for them, were *beasts* to ride upon and to carry their provisions and necessities.

remained behind; and Allāh has sealed their hearts, so they know not.

فَهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾

## Part 11

**94** They will make excuses to you when you return to them. Say: Make no excuse, we shall not believe you; Allāh has informed us of matters relating to you. And Allāh and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.<sup>a</sup>

يَعْتَذِرُونَ إِلَيْكُمْ إِذْ أَسْرَجْتُمْ إِلَيْهِمْ  
قُلْ لَا تَعْتَذِرُوا لِي إِنْ شِئْتُمْ مِنْكُمْ قَدْ  
بَيَّنَّا لِلَّهِ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ  
عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٣٦﴾

**95** They will swear by Allāh to you, when you return to them, so that you may leave them alone. So leave them alone. Surely they are unclean and their refuge is hell — a recompense for what they earned.<sup>a</sup>

سِيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ  
لِيُعْرَضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ  
رَجْسٌ نَوْءٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا  
كَانُوا يَكْسِبُونَ ﴿٣٧﴾

**96** They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allāh is not pleased with the transgressing people.

يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا  
عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ  
الْفَاسِقِينَ ﴿٣٨﴾

**97** The dwellers of the desert are hardest in disbelief and hypocrisy, and most disposed not to know the limits of what Allāh has revealed to His Messenger. And Allāh is Knowing, Wise.

الَّذِينَ كَفَرُوا أَشَدَّ كُفْرًا وَبُغَاةً وَأَعْدَاءُ إِلَّا  
يَحْكُمُوا حَدًّا وَدَمَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٩﴾

94a. Evidently these verses were revealed when the Prophet was away from Madinah, and the statements made in them are therefore prophetic, being exactly fulfilled on his return.

95a. It is related that on his return from Tabūk, the Holy Prophet forbade the Muslims to have any intercourse with the hypocrites. This injunction was in obedience to the revelation which he had received during the journey, as is clearly shown in vv. 83, 84.

98 And of the dwellers of the desert are those who take what they spend to be a fine, and they wait for an evil turn of fortune for you. On them is the evil turn. And Allāh is Hearing, Knowing.<sup>a</sup>

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ  
مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّاءِ وَأَظِرُّ عَلَيْكُمْ  
دَائِرَةَ السُّوءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

99 And of the desert Arabs are those who believe in Allāh and the Last Day, and consider what they spend and the prayers of the Messenger, as bringing them nearer to Allāh. Surely they bring them nearer (to Allāh); Allāh will bring them into His mercy. Surely Allāh is Forgiving, Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِإِلَهِهِ وَ  
الْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا  
عِنْدَ اللَّهِ وَصَلَاتِ الرَّسُولِ أَلَّا أَتَاهَا  
قُرْبَةً لَهُمْ سَبِيلُ خَلَهُمُ اللَّهُ فِي رَحْمَتِهِ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

### SECTION 13: The Hypocrites

100 And the foremost, the first of the Emigrants and the Helpers,<sup>a</sup> and those who followed them in goodness — Allāh is well pleased with them and they are well pleased with Him, and He has prepared for them Gardens wherein flow rivers, abiding therein for ever. That is the mighty achievement.

وَالشَّاهِدُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ  
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ  
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

98a. The hypocrites had to contribute something for the sake of appearance; they also paid the poor-rate so that they might be treated as Muslims.

*Dā'irah* (pl. *dawā'ir*) means *circuit*, and a *calamity* is so called because it encompasses a man on all sides; or it signifies a *turn of fortune*, from *dāra*, meaning *it turned*. *Dā'irat al-sau'* is the *calamity which befalls and destroys* (LL). It is a prophetic announcement.

100a. *Muhājirīn* is plural of *muhājir*, meaning literally *one who flees from or forsakes his home*, and *anṣār* is plural of *nāṣir*, meaning *one who helps*. In the history of Islām, the former word came to signify all those companions of the Holy Prophet who, having embraced Islām at Makkah, had to flee from their homes either to Abyssinia or to Madinah; the latter flight, including nearly all the Makkan Muslims, is known as the *Flight*, and the Muslim era dates from it. *Anṣār* signifies the Madinah Muslims who, having accepted Islām before the Flight, gave shelter to those who fled from Makkah. By "those who followed them in goodness" are meant the Muslims who came after the companions and followed their good deeds.

**101** And of those around you of the desert Arabs, there are hypocrites; and of the people of Madinah (also) — they persist in hypocrisy. Thou knowest them not;<sup>a</sup> We know them. We will chastise them twice,<sup>b</sup> then they will be turned back to a grievous chastisement.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ  
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى  
الْإِثْقَابِ لَا تَعْلَمُهُمْ طَحْنُ نَعْلِهِمْ  
سَاعِدَيْهِمْ مَّرَّتَيْنِ ثُمَّ يَردُّونَ إِلَى  
عَذَابٍ عَظِيمٍ ﴿١٠١﴾

**102** And others have acknowledged their faults<sup>a</sup> — they mixed a good deed with another that was evil. It may be that Allāh will turn to them (mercifully). Surely Allāh is Forgiving, Merciful.

وَأخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا  
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن  
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

**103** Take alms out of their property — thou wouldst cleanse them and purify them thereby — and pray for them. Surely thy prayer is a relief to them. And Allāh is Hearing, Knowing.<sup>a</sup>

خَذَ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ  
وَتُزَكِّيهِمْ بِهَا وَصَلَّى عَلَيْهِمْ إِنَّ صَلَاتَكَ  
سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

**104** Know they not that Allāh is He Who accepts repentance from His servants and takes the alms, and that Allāh — He is the Oft-returning (to mercy), the Merciful?

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ  
عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ  
هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

101a. The insincerity of the heart could not be known to a mortal — it is known only to Allāh. Events had, however, come to pass which ultimately separated the hypocrites from the Muslims after they had been mingled with them for a long time.

101b. The hypocrites were punished twice in this life. They had to take part in all contributions for the defence of the Muslim community and had to pay the poor-rate, all this against their conviction and unwillingly, and this was, no doubt, a source of great torment to them. After having suffered all this torment for the sake of being reckoned Muslims, they were ultimately separated from the Muslims, for it is reported that the Holy Prophet named them while addressing a congregation in the Friday prayers, and they had to leave the assembly in the sight of the whole congregation, and this exposure to public shame was no doubt a great punishment for them.

102a. According to different reports, the number of these men varied from three to ten. They were sincere and acknowledged their fault.

103a. Because they showed sincerity in confessing their faults, they were dealt with leniently. Their alms were not to be rejected. The Prophet's acceptance of alms from them is here spoken of as purifying them of evil, while his prayer for them is described as bringing peace and quiet to them.

**105** And say, Work; so Allāh will see your work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ  
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَى  
عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

**106** And others are made to await Allāh's command, whether He chastise them or turn to them (mercifully). And Allāh is Knowing, Wise.<sup>a</sup>

وَآخَرُونَ مُرْجُونَ لِامْرِ اللّٰهِ اِمَّا يَنْذَرُكُمْ  
وَ اِمَّا يَنْتَوِبُ عَلَيْهِمْ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

**107** And those who built a mosque to cause harm (to Islām) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allāh and His Messenger before. And they will certainly swear: We desired naught but good. And Allāh bears witness that they are certainly liars.<sup>a</sup>

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ  
كُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ  
وَرِصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُولَهُ  
مِنْ قَبْلُ وَلَيَحْلِفُنَّ اِنْ اَرَادْنَا اِلَّا  
الْحُسْنَ ط وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُونَ ﴿١٠٧﴾

**108** Never stand in it. Certainly a mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allāh loves those who purify themselves.<sup>a</sup>

لَا تَقُمْ فِيهِ اَبَدًا ط لِمَسْجِدٍ اُتِيَ  
عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحْسَنُ اَنْ  
تَقُومَ فِيهِ ط فِيهِ رِجَالٌ يُحِبُّونَ اَنْ  
يُطَهَّرُوْا ط وَاللّٰهُ يُحِبُّ الْمُطَهَّرِيْنَ ﴿١٠٨﴾

106a. This is generally supposed to refer to three of the believers, who held back from the expedition, viz. Ka'b ibn Mālik, Halāl ibn Umayyah and Murārah ibn Rabī' (B. 64:81). But some think that it refers to the hypocrites generally.

107a. According to I'Ab and other commentators, twelve men from among the hypocrites of the tribe of of Banī Ghanam built a mosque at the instigation of Abū 'Āmir in the neighbourhood of the mosque of Qubā', with the object of causing harm to that mosque. Abū 'Āmir, who after fighting against the Holy Prophet for a long time, had fled to Syria after the battle of Ḥunain, had written to his friends at Madinah that he was coming with a formidable army to crush the Prophet, and that they should build a mosque for him. But Abū 'Āmir died in Syria, and the founders desired the Holy Prophet to give it a blessing by his presence, which he was forbidden to do by Divine revelation, and the mosque was demolished (AH).

108a. Some commentators understand by this the mosque at Qubā', while the greater number regard the Prophet's mosque at Madinah as being meant here. The words are general and every mosque raised for the service of Allāh may be included in this description.

**109** Is he, then, who lays his foundation on duty to Allāh and (His) good pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the Fire of hell? And Allāh guides not the unjust people.

أَمَّنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ  
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنَ أَسَسَ بُنْيَانَهُ  
عَلَىٰ شَفَا جُرْبٍ هَائِلٍ فَأْتَهَا سَرِبَةٌ فِي نَارِ  
جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

**110** The building which they have built will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allāh is Knowing, Wise.<sup>a</sup>

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي  
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

#### SECTION 14: The Faithful

**111** Surely Allāh has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in Allāh's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'ān.<sup>a</sup> And who is more faithful to his promise than Allāh? Rejoice therefore in your bargain which you have made. And that is the mighty achievement.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ  
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدَا  
عَلَيْهِ حَقًّا فِي الشُّرْطَةِ وَالْإِنجِيلِ وَ  
الْقُرْآنِ ۗ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ  
فَأَسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ  
وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ ﴿١١١﴾

110a. Their hearts could be torn to pieces by severe regret or by sincere repentance.

111a. The promise which is said to be binding on Allāh, as laid down in the Qur'ān, as well as in the previous books, is this, that Allāh will grant the believers His blessings, if they exert themselves with their persons and their property in His way: "Allāh has bought from the believers their persons and their property — theirs (in return) is the Garden". The Gospels give the same promise: "If thou wilt be perfect," said Jesus to a wealthy man, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). "Behold, we have forsaken all and followed thee; what shall we have therefore?" said Peter. Jesus' reply was: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:27–29). Moses' teaching contains similar promises. For instance, the promise of God, "that ye may increase mightily ... in the land that floweth with milk and honey," is made conditional on "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might" (Deut. 6:3–5), which is the same

**112** They who turn (to Allāh), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allāh — and give good news to the believers.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ بِمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ وَالَّذِينَ كَانُوا يُسْأَلُونَ عَنِ الْمُشْرِكِينَ مَا كَانُوا لَهُمْ أَعْيُنٌ وَأُولُو قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَحْصَابُ الْجَحِيمِ ﴿١١٢﴾

**113** It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are companions of the flaming fire.<sup>a</sup>

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَحْصَابُ الْجَحِيمِ ﴿١١٣﴾

**114** And Abraham's asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Surely Abraham was tender-hearted, forbearing.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَايَا ۖ فَلَئِمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۗ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

**115** And it is not (attributable to) Allāh that He should lead a people

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ

as exerting oneself to one's utmost in the way of God with one's person and property. It should be borne in mind that the words *they fight in Allāh's way, so they slay and are slain*, are not a part of the promise, but are expressive of the condition of the Companions, and show that they were true to their promise. The promise to spend one's person and property may be carried out in various ways under different circumstances, and the Companions of the Holy Prophet were as true to this promise during the thirteen years at Makkah as during the ten years at Madinah.

113a. It should be noted that this verse does not prohibit praying for the forgiveness of the disbelievers in general, but only such disbelievers about whom it became clear that they were doomed to the Fire. The commentators are generally of opinion that either a revelation from Allāh with regard to a person or his death in disbelief or idolatry alone settles the point. When the Prophet was asked to pray for the destruction of a people who were fighting against him, he prayed thus: "My Lord, forgive them because they know not". So long as a man is alive, however hard he may be in his disbelief, it is not forbidden to pray for his forgiveness or guidance. But when he is dead, God will deal with him as He pleases, and He is the most Merciful of all merciful ones. According to a *ḥadīth*, after all intercessions have taken place, the Most Merciful of all will take a handful — and the handful with God is as vast as the heavens and the earth (39:67) — out of hell and throw them into the river of Life, and these would be the people who never did any good (B. 98:24). But under this verse the burial service, which is a prayer for forgiveness, is held only for Muslims, and not for those who die in disbelief.

astray after He has guided them, so far so that He makes clear to them what they should guard against. Surely Allāh is Knower of all things.<sup>a</sup>

حَتَّىٰ يَبَيِّنَ لَهُم مَّا يَتَّقُونَ ۗ إِنَّ اللَّهَ  
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

**116** Surely Allāh's is the kingdom of the heavens and the earth. He gives life and causes death. And besides Allāh you have no friend nor helper.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ۗ يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن دُوٰبٍ وَلَا نَصِيرٍ ﴿١١٦﴾

**117** Certainly Allāh has turned in mercy to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, after the hearts of a part of them were about to deviate; then He turned to them in mercy.<sup>a</sup> Surely to them He is Compassionate, Merciful;

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَٱلْمُهَاجِرِينَ وَٱلْأَنْصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ ۖ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فِرْيَاقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

**118** And (He turned in mercy) to the three who were left behind; until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allāh but in Him. Then He turned to them in mercy that they might turn (to Him). Surely Allāh — He is the Oft-returning to mercy, the Merciful.<sup>a</sup>

وَعَلَى ٱلثَلَاثَةِ ٱلَّذِينَ خَلَّفُوا ۗ حَتَّىٰ إِذَا صَاحَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحَبَتْ وَصَاحَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۗ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۗ إِنَّ اللَّهَ هُوَ ٱلْعَوَابُ ٱلرَّحِيمُ ﴿١١٨﴾

115a. The verse establishes in clear words that Allāh never leads a people astray; and how could He lead astray, says the Holy Qur'ān, when He it is Who gives them guidance, and makes clear to them the evils they should guard against?

117a. *Taubah* on the part of Allāh means His turning to His servant and changing one state to another which is higher than it. The context, in fact, throws clear light upon the meaning of *taubah*, for Allāh's turning mercifully is in relation to the Prophet and those sincere believers who are plainly stated to have followed the Prophet in the hour of straitness, thus showing that it was in relation to those who were obedient under the severest difficulties and not to those who were disobedient; the latter being dealt with in the next verse. The expedition to Tabūk is known as the *ghazwat al-'usrah* or the *expedition of straitness*, because of the excessive heat, and scarcity of food and water and the hardships of the long journey with scanty means. Really the whole period of about twenty-one years from the preaching of the Prophet had been one of the severest difficulties for the Muslims. The party whose hearts were about to deviate is referred to in the next verse.

118a. The three men were from among the *Anṣār*, whose names have already been given in 106a. The words *were left behind* are explained as meaning either *left behind at*

## SECTION 15: What the Faithful should Do

119 O you who believe, keep your duty to Allāh and be with the truthful.

120 It was not proper for the people of Madinah and those round about them of the desert Arabs to remain behind the Messenger of Allāh, nor to prefer their own lives to his life.<sup>a</sup> That is because there afflicts them neither thirst nor fatigue nor hunger in Allāh's way, nor tread they a path which enrages the disbelievers, nor cause they any harm to an enemy,<sup>b</sup> but a good work is written down for them on account of it. Surely Allāh wastes not the reward of the doers of good;

121 Nor spend they anything, small or great, nor do they traverse a valley but it is written down for them, that Allāh may reward them for the best of what they did.

122 And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain under-

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا  
مَعَ الصَّادِقِينَ ﴿١١٩﴾

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن رَّسُولِ  
اللَّهِ وَلَا يَرْعَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ  
ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ  
وَلَا مَخَصَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّؤُونَ  
مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ  
عَدُوِّ 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 لِحَجَّتِهِمْ  
اللَّهُ أَحْسَنُ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا  
نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا  
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا

*the time of the expedition or left behind with respect to the commandment of Allāh concerning them, being, it is said, the persons referred to in v. 106: "And others are made to await Allāh's command, whether He chastise them or turn to them mercifully". The latter explanation was given by Ka'b himself, one of the three men (AH). They remained cut off from all intercourse with the Muslims for fifty days. Ka'b was a man of importance, and when he received a letter from the king of Ghassān, offering him a position under him if he deserted the Prophet, he burned the letter, showing his contempt for the offer, and gave no reply (Ibn Hishām).*

120a. The meaning is that they should neither desire rest for themselves, nor comfort, nor protection, in preference to the Prophet; in other words, they should accompany him in difficulty and distress.

120b. *Nāla min-hu* means *he harmed him*; *nāla min 'uduwwi-hi*, *he attained the object of his desire from the enemy* (LL).

standing in religion,<sup>a</sup> and that they may warn their people, when they come back to them, that they may be cautious?

إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

### SECTION 16: The Prophet's Great Anxiety

**123** O you who believe, fight those of the disbelievers who are near to you<sup>a</sup> and let them find firmness in you.<sup>b</sup> And know that Allāh is with those who keep their duty.

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْتَاتِلُوا الَّذِينَ يَلُونَكُمْ  
مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً ۖ  
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝

**124** And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? So as for those who believe, it strengthens them in faith and they rejoice.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّن يَقُولُ  
أَيُّكُمْ زَادَتْهُ هَذِهِ آيَاتًا يَا أَيُّهَا الَّذِينَ  
آمَنُوا فَرَادَتْهُمْ آيَاتًا وَهُمْ يَسْتَبْشِرُونَ ۝

**125** And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness, and they die while they are disbelievers.<sup>a</sup>

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ  
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ۝

**126** See they not that they are tried once or twice in every year, yet they repent not, nor do they mind.<sup>a</sup>

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ  
مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا  
هُمْ يَذَّكَّرُونَ ۝

122a. The introduction here of the subject of the study of religion shows the aim which the Qur'ān has in view. In the midst of the ordinances relating to fighting, it introduces the subject of the preparation of a missionary force, thus showing that this was the greatest necessity of Islām. It was only by means of a missionary effort that truth could be spread, and the ultimate object was not to be lost sight of, even when the community was engaged in a life-and-death struggle against overwhelming forces of the enemy.

123a. Because it was they who persecuted the Muslims. The object was to stop persecutions.

123b. So that you do not yield to them.

125a. The uncleanness of their hearts increased with new revelation, because it increased them in stubbornness, and their hearts were more and more hardened against truth.

126a. These trials consisted of the expeditions which the Muslims had to undertake every now and then, and in which the hypocrites were distinguished from the true believers.

**127** And whenever a chapter is revealed, they look one at another: Does anyone see you? Then they turn away. Allāh has turned away their hearts because they are a people who understand not.

وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظَرُ بَعْضُهُمْ  
إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ  
انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ  
قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

**128** Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful.<sup>a</sup>

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ  
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

**129** But if they turn away, say: Allāh is sufficient for me — there is no god but He. On Him do I rely, and He is the Lord of the mighty Throne.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ  
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ  
الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

128a. This is the true picture of the heart which grieved, not for his followers alone, not for one tribe or country, but for all humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all. That the whole of humanity is meant here is shown by the concluding words. There is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.