

التفسير المحرر 10

And know, O believers, that whatever spoils you take from the disbelievers by force, when you are victorious over them, a fifth of it is for Allah, to be spent as He has commanded, and for Muhammad (ﷺ) through disposing of what Allah has allocated to him from the fifth as he wishes for his own interests and the interests of the Muslims, and for the Prophet's relatives from Banu Hāshim and Banu al-Muttalib, and for the orphans of the Muslims, and for the needy among them, and for the traveler in need of money during his journey. So, comply with what We have legislated for you regarding the division of the spoils, if you have believed in Allah Almighty and in what We have revealed to Muhammad of the verses of Our Book on the day Allah distinguished between truth and falsehood, the day the assembly of the Muslims and the disbelievers met at Badr. And nothing is beyond Allah's power, such as granting victory to the believers.

Allah distinguished between truth and falsehood when you were on the near side of the valley of Badr, which is closer to Madinah, and the polytheists of Quraysh were encamped on the far side of the valley of Badr, which is farther from Madinah, and the camel caravan with the polytheists' trade was in a place lower than you, towards the seashore. And if you, O believers, had made an appointment with the polytheists to fight

at a specific time and place, you would not have met, but Allah brought you together at Badr without a prior appointment so that Allah might aid the believers and destroy the disbelievers. That was a decree that had to be fulfilled so that he who persisted in disbelief would do so after the proof had been established against him, and he who believed would do so after the proof had become clear to him. And indeed, Allah is All-Hearing of all sounds, including your supplications, and He is All-Knowing of everything, including His knowledge that you deserved victory over your enemies.

Remember, O Muhammad, when Allah showed you in your dream the army of the disbelievers at Badr as few in number, and you informed the Muslims of that, so their hearts were strengthened to fight them. And had Allah shown you their number in your dream as many and had you informed the Muslims of that, they would have feared and disputed about fighting them. But Allah saved them from failure and dispute, so they dared to fight. Indeed, Allah is All-Knowing of what the hearts conceal of faith and disbelief, whispers, and other things.

And remember, O believers, when Allah showed you in your wakeful state the army of the disbelievers as few in number at the time of the encounter so that you would be encouraged to fight them. And He made you appear few in the eyes of

the disbelievers so that they would underestimate fighting you. Thus, Allah made each group perceive the other as few so that Allah may establish what He had destined—the fighting, the victory of the Muslims, and the destruction of the disbelievers. And to Allah Almighty do the affairs of all creatures return, and He will judge between them with justice.

O believers! When you meet an enemy force, stand firm against them and do not waver or flee, and remember Allah Almighty much upon meeting the enemy so that you may attain victory.

And obey Allah and His Messenger, O believers, and do not dispute among yourselves, lest you lose courage and your strength fails, and you will not be victorious. And be patient when you meet your enemy; indeed, Allah is with those who are patient, with victory and support.

And do not be, O believers, like the disbelievers of the Quraysh who came out of their homes in defiance of the truth, ungrateful for Allah Almighty's favors, to boast of their numbers before the people and to prevent them from following the truth. And Allah is All-Knowing of what they do.

And remember, O Muhammad, when Satan made the foul deeds of the disbelievers of the Quraysh seem appealing to them and said: "No one among the people can overcome you today, and I am your protector and guardian." But when each group saw

the other on the day of Badr, Satan retreated, fleeing, and said: "I am dissociated from you. I see the angels who have descended to support the Muslims whom you do not see. I fear that Allah will punish me, and thus I will perish with you. And Allah is severe in punishment for those who oppose Him.

Remember, O Muhammad, when the hypocrites and those with sickness in their hearts said, "Islam has deluded and deceived these Muslims, so they undertook to fight the Quraysh though they are more numerous and stronger." And whoever entrusts his affair to Allah Almighty and relies upon Him, Allah will grant him honor and victory. Indeed, He is All-Mighty—none can overpower Him—and All-Wise in His planning without any flaw. He grants victory to those who deserve it and punishes those who deserve it.

If only you could see, O Muhammad, when the angels take the souls of the disbelievers, beating their faces and their backs—you would behold a dreadful sight! And the angels say to the disbelievers, "Taste the punishment of the burning Fire."

And the angels will say to the disbelievers as they beat them, "This is the punishment for what you have done of disbelief and sins, and Allah does not wrong any of His creation; He sent His

messengers to them, revealed His Books, and established the proof against them."

The way of the polytheists of the Quraysh in their disbelief is like that of the Pharaoh's people and the denying nations before them—they rejected the signs of Allah and the miracles of His messengers. Hence, Allah Almighty destroyed them for their disbelief and their sins. Indeed, nothing can escape Allah; He is severe in punishment for those who deserve it.

The punishment with which Allah destroyed the disbelievers of the Quraysh and the polytheists of former nations occurred because they replaced Allah's blessing with disbelief. Allah Almighty does not take away a blessing He has bestowed upon a people and replace it with punishments unless they change what is within themselves—by falling into disbelief or evil deeds. The punishment has indeed befallen them because Allah is All-Hearing of the speech of His creation and All-Knowing of them, so He requites them with what they deserve.

The way of the polytheists of the Quraysh in their disbelief is like that of the Pharaoh's people and the denying nations before them—they rejected the signs of Allah, so they were stripped of the blessings. Allah destroyed them for their sins and drowned the Pharaoh's people in the sea. And all who were destroyed wronged themselves through their disbelief and denial.

Indeed, the worst of the creatures that move on the face of the earth in the sight of Allah are those who disbelieved in their Lord and persisted in that, and it has already been established in the knowledge of Allah Almighty that they will not believe.

They are the ones from whom you, O Muhammad, took a covenant to make peace, yet they break it every time they make a pact with you. They have no fear of Allah Almighty that would compel them to abide by their covenants, nor do they fear, when they break them, that Allah's punishment will befall them.

If you, O Muhammad, encounter those disbelievers—who break their covenant time and again—and you prevail over them in battle, then punish them severely and make a fearsome example of them, so that those behind them among the disbelievers may be deterred from breaking the covenant between you and them.

If you, O Muhammad, fear treachery from a people with whom you have a covenant that they will betray and break their covenant—based on indications that appear to you—then throw back their covenant to them openly so that you and they will be on equal terms in knowing that there is no covenant between you. By this, you are cleared of treachery towards them. Indeed, Allah does not

love those who are treacherous and betray their covenants and other agreements.

And let not the disbelievers think that they have escaped capture and that they have outrun Us so We have no power over them! Indeed, they cannot escape from Allah Almighty in this world or in the Hereafter, nor can they flee from Him.

And prepare—O Muslims—against the disbelievers who seek your destruction with whatever you can prepare for fighting them: every kind of weaponry, strategy and planning, and steeds of war made ready for combat in the cause of Allah, by which you may deter Allah's enemies and your enemies whom you know, and deter others besides them whom you do not know—Allah knows them. Whatever you spend—little or much—for jihad, Allah will grant you its reward in full on the Day of Resurrection.

If the warring disbelievers incline to peace, then accept it, O Muhammad, and entrust your affair to Allah. Do not fear any treachery they may plot during the truce. Indeed Allah, in Whom you put your trust, hears all that you and your enemies say, and He knows what is in your hearts—nothing is hidden from Him—so He is sufficient for you.

But if the disbelievers wish to deceive you by seeking peace, O Muhammad, so they can devise plots against you, then Allah is sufficient for you and will grant you victory over them. He is the One Who

strengthened you with His aid and with your companions.

Allah is the One Who brought together the hearts of your companions upon the truth; they became brothers and united by His favor. Even if you had spent all that is on the earth—of gold, silver, and other riches—to bring their hearts together, you could not have brought their hearts together, due to the intense enmities that had been between them. But Allah alone brought them together upon guidance. Indeed, He is All-Mighty—none can overcome Him, and none can repel His decree—and All-Wise in His actions, His law, and His management of His creation.

Indeed, Allah alone is sufficient for you, O Prophet, and for the believers who follow you, in all matters of this world and the Hereafter, including granting you victory over your enemies, even if they are numerous.

O Prophet, urge the believers strongly to fight the enemies. If there are twenty steadfast men among you when they encounter the disbelievers, they will overcome two hundred of them. And if there are a hundred steadfast ones among you, they will overcome a thousand of the disbelievers, because they understand nothing about Allah, nor do they hope for His reward in their fighting, so they know nothing of what Allah has prepared for

those who fight in His cause; therefore, they are not steadfast in battle.

Now Allah has lightened your burden—O believers—regarding what He had enjoined upon you: the steadfastness of twenty against two hundred and of one hundred against one thousand. And Allah knows that among you are those who are too weak to face ten of the disbelievers. So if there are among you one hundred who are steadfast, they will overcome two hundred of the disbelievers; and if there are among you one thousand who are steadfast, they will overcome two thousand of them by permission of Allah. And Allah supports the steadfast.

It is not for a Prophet to take captives from the warring disbelievers—imprisoning them to take a ransom in exchange for their release—until he has inflicted a heavy slaughter upon them, overpowered them, and is firmly established in the land. You believers desire the goods of this world by taking the disbelievers as captives on the day of Badr to take ransom from them, whereas Allah desires for you the reward of the Hereafter by thoroughly subduing them, to exalt His religion and grant victory to His servants. And Allah is All-Mighty, Who is never overcome, and All-Wise in the management of His creation's affairs.

Had it not been for a prior decree from Allah for you—O people of Badr—in the Preserved Tablet

that Allah has made lawful for you the spoils of war and the taking of ransom from the disbelievers, and that He does not punish anyone until after the proof has been established, and that He would not punish those who witnessed Badr with the Messenger of Allah (ﷺ)—a great punishment would have afflicted you for taking the ransom.

So consume what you have taken from their wealth as war booty, lawful and good, made lawful by Allah for you, with no impurity therein. And fear Allah, so do not do that which He has not permitted you. Indeed, Allah is All-Forgiving of the believers' sins, so He did not punish them, and Most Merciful to them, so He made lawful for them the spoils of war and the taking of ransom.

O Prophet, say to those you have taken as captives in the Battle of Badr, and from whom you have taken ransom for their release, "If Allah knows in your hearts true Islam and faith, He will give you wealth in this world, and in the Hereafter a reward better than what was taken from you, and He will forgive your sins. And Allah is All-Forgiving of the sins of those who repent and Merciful to them, so He does not punish them after their repentance."

And if these captives intend to betray you, O Muhammad, by outwardly displaying the opposite of what they conceal, returning to the manifestation of disbelief, fighting the Muslims, and aiding against them, then they had already disbelieved in Allah

and disobeyed Him before the Day of Badr. Thus, Allah gave the believers power over them. And Allah is All-Knowing of everything, All-Wise in all His words and deeds.

Indeed, the emigrants who believed in the truth left their homelands, spent their wealth to support the truth, and exerted themselves in fighting the disbelievers to exalt the word of Allah Almighty, and the Ansār (the Helpers), the people of Madinah, who welcomed the Prophet and the emigrants, sheltered them, and supported them—those are the allies of one another. As for the believers who did not leave the land of disbelief for the land of Islam—you are not obligated to protect or support them; there is no inheritance between you, and they have no share in the spoils of war until they emigrate from the land of disbelief to the land of Islam. And if they seek your help against the disbelievers—because you are their brothers in faith—then help them, unless there is a treaty between you and those disbelievers to refrain from war; then do not betray it. And Allah is All-Aware of what you do.

As for the disbelievers, they are allies of one another: they inherit from each other and support one another among themselves. And if you, O believers, do not ally with one another and do not abandon allegiance to the disbelievers, there will be

great tribulation and widespread corruption in the land.

And the believing emigrants who fought the disbelievers to exalt the Word of Allah, and the Helpers who sheltered those who emigrated to them and supported them—it is they who are complete in faith; they will have forgiveness from Allah Almighty, and they will have a good, abundant, pleasant, and pure provision.

And those who believed—after the clarification of the matter of the mutual alliance between the Emigrants and the Helpers and the severance of their guardianship from those who believed but did not emigrate until they did—and emigrated from the land of disbelief to the land of Islam and strove with you—O Emigrants and Helpers—then those are of you in alliance; they are entitled to support and other rights, and they are with you in the Hereafter. And blood relatives have more right to inherit from one another in the decree and legislation of Allah. Indeed, Allah is All-Knowing of all things, including His knowledge of what is best for His servants.

This is a discharge from all obligations by Allah and His Messenger to all the polytheists with whom you made a treaty, O Muslims.

So travel and go—O polytheists—in the land of Allah wherever you wish, safely for a period of four months, during which no harm will reach you from

the Muslims. And know that if you choose to persist in disbelief during the period of your covenant—while you are safe from the Muslims—you cannot escape the punishment of Allah if He wills it for you, for you are on His land, under His authority, and under His power. So hasten to repent and know that Allah will humiliate the disbelievers in this world and the Hereafter.

And this is a declaration from Allah and His Messenger to all people—Muslim and disbeliever alike—on the Day of Sacrifice (greater pilgrimage) that Allah is free from the covenants of the polytheists, and so is His Messenger free from them. So if you repent from your disbelief, O polytheists, that is better for you in this world and the Hereafter. But if you turn away from faith, then know that you cannot escape from the punishment of Allah, for you are under His overwhelming might and power. And give tidings, O Muhammad, to the disbelievers of a painful and agonizing punishment that will befall them in this world and the Hereafter.

This is a complete and absolute disavowal from all the polytheists, except for those with whom you—O believers—have made a treaty and who have not then failed you in anything of your covenant with them, nor have they supported anyone against you from your enemies. So fulfill to these polytheists the treaty that is between you and them, and do not break it until the end of the term

you have agreed upon. Indeed, Allah loves those who are mindful of Him, who obey His commands and avoid His prohibitions, and among those is that they fulfill their covenants and do not break them.

Then when the Sacred Months have passed, kill the polytheists wherever you find them on the earth—O believers—and take the disbelievers as captives, and restrict them, and prevent them from spreading in the land and from entering your domains, and besiege them if they fortify themselves, and lie in wait to kill or capture them on every path they take. But if the polytheists turn from disbelief to faith and perform what Allah has obligated upon them of prayers in the most complete manner and give Zakah to its rightful recipients, then leave their way—O Muslims—do not lie in wait for them, and let them go wherever they wish without confronting them. Indeed, Allah is All-Forgiving to those of His servants who repent, so He conceals their sins and overlooks holding them accountable for them and is Merciful to them.

And if any of the polytheists—those whom I have commanded you to fight—asks you, O Muhammad, for protection, grant it to him so that you may recite the Qur'an to him, and he may hear it and understand what has been sent down to you, that the proof of Allah may be established against him. Then if he does not accept Islam, let him return to his land and his dwellings wherein he feels safe.

That is because they are ignorant people who do not know the religion of Allah.

How can the polytheists who associate partners with their Lord have a covenant of security with Allah and with His Messenger, Muhammad?! This is far-fetched, for they are a people who harbour treachery. Thus, there should not be for the polytheists any covenant granting them security, except for those with whom you made a treaty—O believers—on the day of Hudaibiyyah near the Sacred Mosque, if they fulfill their covenant. So as long as the polytheists remain true to you—O believers—regarding what you agreed upon, then be true to them as well until the end of the treaty's term, and fulfill their covenant for them, and do not be the first to break it. Indeed, Allah loves those who are mindful of Allah, so they obey His commands and avoid His prohibitions, such as fulfilling covenants and not acting treacherously.

How can there be a treaty of security for the polytheists when if they were to overcome you—O believers—they would not show you mercy, nor would they have regard for Allah, kinship, or a covenant concerning you?! The polytheists say to you with their tongues pleasant words to please you—O believers—but their hearts refuse to conform to what they utter; they conceal hatred and enmity toward you, refusing to love you or to enter your religion. And most of those people are

defiant of Allah's obedience, breakers of covenants—having no religion or integrity.

Those polytheists exchanged the verses of the Qur'an for a small price of this worldly life and its fleeting enjoyment. Therefore, they abandoned following it and followed their own desires. They prevented themselves from accepting and following the truth, and they prevented others from entering Islam, and they tried to turn the Muslims away from following the truth. Evil is what those polytheists used to do: exchanging disbelief for faith and hindering people from the path of the Most Merciful!

Those polytheists show no regard for any believer whom they overpower—neither for Allah nor kinship ties nor for any covenant. And those polytheists are the transgressors of the limits of Allah and the wrongdoers to the servants of Allah.

But if the polytheists return from their disbelief to faith in Allah, establish prayer, and give the prescribed Zakah to its rightful recipients, then they are your brothers in religion, O Muslims. This is how We make the verses of the Qur'an clear for a people who understand Allah's clarification and His verses—so they understand them, reflect upon them, and benefit from them.

And if those polytheists break their covenants after they have pledged to you not to fight you nor to support any of your enemies against you, and

they revile your religion, disparaging and belittling it, then fight—O believers—the leaders of disbelief. Indeed, they have no true covenants that they would honor. Fight them so that they may desist from disbelief and misguidance.

Will you not fight—O believers—the polytheists who violated the covenant between you and them and resolved to expel the Messenger of Allah, Muhammad, from Makkah?! And it was these polytheists who first broke the covenant with you by fighting your allies from Khuza‘ah. Do you fear—O believers—these polytheists for yourselves, causing you to abandon fighting them lest they harm you?! Allah is more worthy of being feared for His punishment for your abandonment of fighting against them, if you are truly believers.

Fight, O believers, these polytheists who have broken their covenants. Allah will kill them by your hands, disgrace and humiliate them with captivity, grant you victory over them, and heal the hearts of a believing people whom the polytheists wronged and oppressed. Thus, their hearts will find relief through victory over them, their killing, and their captivity, and the pain in their hearts will be removed.

And Allah will remove the rage from the hearts of the believers because of the wrongdoing and oppression of the disbelievers against them, and Allah accepts the repentance of whomever He wills

from among those polytheists by guiding them to embrace Islam. And Allah is All-Knowing of everything and All-Wise in His actions, His words, and His legislation; He places everything in its proper place.

Did you think, O Muslims, that Allah will leave you without testing you with jihad so that He may make evident the truthful among you, who strive in His cause and have not taken, besides Allah, His Messenger, and the believers, any evil intimate allies from the disbelievers, to whom you give allegiance and disclose the secrets of the believers, so that He may distinguish these truthful, sincere ones from others?! And Allah is All-Knowing of all your hidden deeds, O Muslims, and He will recompense you for them; if good, then with good, and if evil, then with evil.

It is not for the polytheists to maintain the mosques of Allah by building them, decorating them, and worshipping in them, while they are witnesses against themselves of disbelief through the disbelieving words and deeds they commit, which they acknowledge and cannot deny. The deeds of those polytheists have become worthless, so they will not be rewarded for them in the Hereafter because of their polytheism. And those polytheists will be in the Fire of Hell, abiding therein forever.

The mosques of Allah are only truly maintained—by frequenting them to worship and remember Allah Almighty, and by building, restoring, and caring for them—by one who believes in Allah, the Mighty and Majestic, and in the Resurrection and the Day of Judgment, establishes the prescribed prayer with its conditions, gives the obligatory Zakah from his wealth to its rightful recipients, and fears none but Allah Almighty alone, thus not abandoning Allah's commands and prohibitions for fear of anyone else. They are among those whom Allah has guided to hold fast to the truth that leads to Paradise.

Have you made—O people—the polytheists who provide water to the pilgrims and maintain the Sacred Mosque equal to those who believe in Allah and the Last Day and strive in the cause of Allah?! Allah does not place the disbelievers who provide water to the pilgrims and maintain the Sacred Mosque in the same rank as the believers in Allah and the Last Day and those who strive in the cause of Allah. And Allah does not guide the disbelievers and the polytheists to repent and do righteous deeds.

The Companions of Muhammad—those who believed in Allah and in all that they were obliged to believe, emigrated from their homelands and dwellings to the city of the Messenger of Allah, and strove in the cause of Allah with their wealth and

their lives to exalt the word of Allah—are far higher in degree and greater in rank in the sight of Allah than those who provide water for the pilgrims and those who maintain the Sacred Mosque from among the polytheists. It is they who will triumph, with entry into Paradise and salvation from the Fire.

Allah gives good tidings to those who believed, migrated, and strove in the cause of Allah, that they will have mercy from Him by which evils are removed from them and every good reaches them, and of His approval—He is fully pleased with them and will never be displeased with them. And Allah also gives them good tidings of Gardens for them wherein are everlasting delights.

Abiding in those Gardens forever. Indeed, Allah has with Him a great reward and recompense for righteous deeds, which He grants to the believers in the Hereafter.

O you who believe, do not take your fathers and your brothers by lineage as close advisors and friends—supporting them, revealing to them the secrets of the Muslims, and preferring to stay among them over migrating to the land of Islam, if they have chosen disbelief in Allah and preferred it over faith in Him, Glorified is He. And whoever among you—O believers—takes his disbelieving relatives as close advisors—loving and supporting them and preferring to remain among them over

migrating to the land of Islam—then it is they who have disobeyed Allah and opposed His command, for they have placed their allegiance in the wrong place and abandoned what would benefit them of migration and striving in the cause of Allah Almighty.

Say—O Muhammad—to those who stay behind from migrating to the land of Islam: If your fathers, your sons, your brothers, your wives, and your relatives, and wealth you have acquired and toiled to obtain, and a trade you fear will decline or its price will fall and its profits decrease if you migrate, and homes you love to dwell in and are unwilling to leave—if these things are more beloved to you than Allah and His Messenger, and striving to make His Word supreme, then wait—O you who stay behind from migration and striving—until Allah brings His punishment, sooner or later. And Allah does not guide to good the defiantly disobedient—those who turn from His obedience to His disobedience, preferring any of the aforementioned things over the love of Allah Almighty.

Allah has already given you victory—O believers, the Companions of the Messenger of Allah—over your disbelieving enemies in many battles, and He also gave you victory in the Battle of Hunayn when you took pride in your great numbers, but that number availed you nothing, and the earth, despite its vastness, was constrained

upon you because of the severity of what befell you; then you fled from the disbelievers, defeated.

Then, after the Muslims turned back in retreat on the Day of Hunayn, Allah sent down His reassurance upon His Messenger, Muhammad, and upon his believing Companions, so He removed their fear. And He sent down soldiers of angels that you did not see—O Muslims—Allah Almighty sent them down to strengthen the hearts of the believers, to make them steadfast, and to give them glad tidings of victory. And Allah punished the disbelievers on the Day of Hunayn at the hands of the believers—by killing them, taking them captive, seizing their wealth, and taking their families and offspring as captives. And that is the recompense of the people of disbelief in this world for their disbelief.

Then, after punishing the disbelievers in this world, Allah enables whomever He wills among them to repent, and He guides them to Islam. And Allah is All-Forgiving of the sins of those who repent to Him and Most Merciful to them.

O you who believe, the polytheists of all religions are nothing but impure and corrupt in their inner selves, due to their polytheism and disbelief in the Most Compassionate Lord. So do not allow them to enter the entire Sacred Precinct after this ninth year of the Hijra, in which you renounced the treaties of all the polytheists. And if you fear

poverty because of preventing the polytheists from entering the Sacred Precinct and the interruption of trade between you and them, then Allah will enrich you from His provision, if He wills. Indeed, Allah is All-Knowing of everything and All-Wise in His legislation and in the management of the affairs of His creation; He places everything in its proper place.

Fight—O believers—the disbelievers who do not believe in Allah with a sound belief, nor in the Resurrection on the Last Day, nor in Paradise and Hell; nor do they consider forbidden what Allah and His Messenger have forbidden; so they do not follow His law, nor adopt the religion of Islam. Fight them until they pay the Jizyah—the protection tax taken in return for the Muslims refraining from fighting them and for their living securely among the Muslims, so long as they have not embraced Islam—and they should hand it over to you by their own hands, while they are humbled and subdued.

And the Jews say, "Uzair (Ezra) is the son of Allah!" And the Christians say, "The Messiah, Jesus the son of Mary, is the son of Allah!" That is their saying with their tongues, for which they have no basis in what they claimed. Their saying that attributes a son to Allah Almighty resembles the saying of the disbelievers from the nations before them in that. Allah cursed the Jews and the Christians. How are they turned away from the

truth so they go astray from it and turn to falsehood?!

The Jews took their scholars and the Christians their monks as lords besides Allah, obeying them in making the unlawful lawful and the lawful unlawful; and the Christians have taken the Messiah, Jesus, son of Mary, as a god besides Allah—Glorified is He! Yet the Jews and the Christians were commanded in their Scriptures only to worship and obey One God—Allah—Who alone deserves to be worshiped, the sole Lawgiver, the only One Who declares lawful and unlawful, to the exclusion of all others. There is no god worthy of worship except Allah alone. Exalted and Sanctified is He, far above the polytheism of the polytheists and the fabrications of the disbelievers.

The Jews and the Christians want to nullify the religion of Allah, Islam, with what they say with their tongues through denial of the truth and their fabrications against it. But Allah will not allow except that His religion be perfected and made manifest to the people, even if the disbelievers hate it, for Allah will inevitably complete it.

He alone is the One Who has sent His Messenger, Muhammad, with beneficial knowledge, which includes sound faith and knowledge of the divine laws and rulings, and He sent him with the religion of Islam, which includes beneficial righteous deeds in this world and the Hereafter, so that Allah may

make Islam superior through dominance and victory over the people of other religions and make it superior with proof and evidence over all other religions, even if the polytheists dislike the prevalence of Islam over all religions, for Allah will surely make it prevail.

O believers! Indeed, many of the Jewish scholars and Christian monks wrongfully consume people's wealth, turn away from following the truth, and prevent people from entering Islam. And those who hoard gold and silver and do not spend it for the rights due to Allah—such as Zakat, obligatory expenditures, and spending it in Jihad—then give them, O Muhammad, tidings of a painful punishment.

On the Day of Resurrection, their treasures will be heated in the fire of Hell, and their foreheads, their flanks, and their backs will be branded with the hoarded gold and silver. It will be said to them in rebuke and mockery: "This with which you are being seared in the Fire is what you amassed for yourselves in the world, without fulfilling the rights of Allah in it. So taste the punishment of what you used to hoard."

Indeed, the number of months ordained and decreed by Allah is twelve lunar months, written in the Preserved Tablet since Allah created the heavens and the earth. Of these twelve months, four are sacred, in which the violation of sanctities is

more severe than in others. They are: Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab. This, which I have informed you of—that the months are twelve, four of which are sacred—is the straight religion and the sound reckoning. So do not wrong yourselves—O people—in these four sacred months by committing sins. And fight—O Muslims—the polytheists all together, while you are united, harmonious, and all in agreement to fight them, without division, abandonment, or discord, just as the polytheists fight you all together, not divided. And know that if you fight the polytheists all together and fear Allah by fulfilling His commandments and avoiding His prohibitions, then Allah is with you with His help and support, and He will grant you victory over your polytheist enemies.

The postponement of the prohibition of the four sacred months and altering them from what Allah has legislated is an increase in the disbelief of the Arab polytheists who innovated this postponement. By this postponement, those who disbelieve are led astray; they make that intercalation permissible one year and forbid it another year. Thus, they permit the month of Muharram one year and forbid it in another. If they fight in Muharram, they deem it lawful and instead forbid Safar; and if they do not fight in it, they uphold its prohibition—so as to correspond, by

making Muharram lawful and Safar unlawful, to the number of the four months that Allah has made sacred each year, without increase or decrease in number. Thus, by delaying the sanctity of the month of Muharram, they make lawful what Allah has made unlawful. The evil and ugliness of their deeds have been made appealing to the polytheists, and Allah does not guide to the truth those persisting in their disbelief, and He forsakes them from guidance.

O believers! What is it that prompts you, when you are commanded to march forth in the cause of Allah to make His Word supreme, to grow heavy, hesitate, and hold back, and to cling to your land and homes?! Are you satisfied with the pleasures and the comforts of the life of this world instead of the bliss of Paradise in the Hereafter?! The enjoyment of this worldly life—which has lured you—compared to what the believers will enjoy in Paradise, is but little and bounded; its time is brief and numbered. So how can you prefer the little that is fleeting over the much that is everlasting?!

If you do not hasten—O believers—to march forth in the cause of Allah after you have been called to it, He will punish you with a painful torment in this world and the Hereafter, and He will replace you with another people, more obedient to Allah than you: when they are called to march forth in the cause of Allah, they respond and support the

religion of Allah. And you will not harm Allah, the Glorified, at all, for He is in no need of you and is the supporter of His religion. You only harm yourselves by abandoning striving in His cause, the Mighty and Majestic. And Allah is Most Capable of all things.

If you—O believers—abandon the support of Muhammad (ﷺ) against the disbelievers, then Allah Almighty will support him as He supported him before, when the disbelievers of the Quraysh forced him to leave Makkah, and he was one of only two, with no one but Abu Bakr, when they were hiding from the disbelievers of the Quraysh in a cave in the mountain of Thawr. When the Messenger said to his companion Abu Bakr: "Do not grieve, O Abu Bakr, for Allah is with us with His victory and protection, and the polytheists will not reach us." So Allah sent down tranquility and steadfastness upon His Messenger Muhammad and strengthened him and aided him with soldiers of angels, whom you did not see. And Allah made the word of the disbelievers—which is polytheism and disbelief—lowly and subdued. So Allah humiliated polytheism and its people and forsook them. And the word of Allah—which is the word of Tawhīd: there is no god but Allah, and His religion, which He legislated for His servants—is the triumphant and victorious one. And Allah is All-Mighty in His retribution; nothing overcomes Him, and no one escapes Him, Overpowering, Victorious, Unassailable in His

majesty, All-Wise in His words and deeds, and in the management of His creation. He, the Glorified, places things in their proper places.

March forth—O believers—to fight against the disbelievers swiftly—whether it is light and easy or heavy and difficult for you, whether you are young or old, rich or poor, strong or weak, energetic or lazy, unoccupied or busy. And strive by spending your wealth to equip the fighters, prepare for jihad, and fight the disbelievers with your souls to make the Word of Allah supreme. This command for you to march forth and to strive with your wealth and your souls holds a great good for you, O believers, in your worldly life and your Hereafter. It is better for you than the enjoyments of this world if you truly knew the honor of jihad and the merit of those who strive in the way of Allah.

If what you were calling hypocrites to, O Muhammad—those who stayed behind from fighting the Romans—had been an immediate gain, easy to obtain, and an easy journey to a nearby place, they would have gone out with you—seeking the pleasures of this worldly life. But the distance of the journey to fight the Romans was long for them, so they abandoned marching with you due to the severe hardship. And these hypocrites will swear to you, O Muhammad, saying falsely: "By Allah, if we had been able to go forth with you on the expedition—with the availability of wealth,

mounts, and physical strength—we would have gone out with you to fight the Romans!" The hypocrites bring upon themselves the wrath and punishment of Allah because of their hypocrisy, their swearing by Allah Almighty falsely, and their staying behind from the Jihad. And Allah knows that the hypocrites—in their excuse for staying behind and in their oath—are liars.

May Allah pardon and forgive you, O Muhammad, for granting permission to these hypocrites who sought your permission to stay behind from going forth with you. For what reason did you permit the hypocrites to stay behind from marching with you to fight the Romans?! It would have been better for you when those who stayed behind from marching with you for the Jihad against the Romans asked your permission not to permit any of them until you knew the truthful ones who had an excuse for staying behind, so you could excuse them, and knew the liars who had no excuse, as they only stayed behind out of hypocrisy and doubt in the religion of Allah.

Those who believe in Allah, the Resurrection, and the recompense in the Hereafter do not ask your permission, O Muhammad, to be excused from striving against the disbelievers with their wealth and their lives. Nor do they ask you for permission to fight; rather, they hasten to it due to their intense desire for good. And Allah is All-Knowing of those

who are mindful of Him and of everyone mindful of Him by complying with His commands and shunning His prohibitions, and He will reward them for their mindfulness of Him with the greatest reward.

Only those who ask your permission, O Muhammad, to stay behind from fighting the disbelievers with false excuses are the hypocrites who do not believe in Allah Almighty nor in the resurrection and recompense in the Hereafter. Their hearts are in doubt about the soundness of the religion and the triumph of its cause, so they are bewildered in their doubt, wavering between faith and disbelief.

And if the hypocrites had intended to march forth with you—O Muhammad—in the expedition of Tabūk, they would have prepared for the departure by equipping themselves with what was needed for travel and fighting supplies. But Allah Almighty disliked the hypocrites' setting out with you—O Muhammad—in that expedition, for He knew that their going out would bring evil and harm to the believers. So He made it burdensome for them and made them lazy about it, and it was said: "Stay behind from Jihad with those helpless who are supposed to rise and go out for fighting, such as the weak, the sick, the children, and others.

Had these hypocrites gone forth with you—O believers—for the expedition against the Romans,

they would have added to you nothing but evil and corruption, causing disorder among you. They would have hurried about in your midst with malicious gossip and to corrupt your relationships, seeking to divide your unity and spreading rumors to discourage you. And among you are those who listen to the words of the hypocrites, accept them, and obey them. And Allah, the Mighty and Majestic, is All-Knowing of those wrongdoing hypocrites, and of those who accept their words and obey them, and of every wrongdoer to himself or to others. Nothing of their outward or inward states is hidden from Him, Glorified is He, and He will recompense them for their deeds.

The hypocrites had sought to spread disorder among the Muslims by turning them away from the religion and sowing corruption among them before the Battle of Tabūk, as they had done in the Battle of 'Uhud and others. The hypocrites also sought evil for you, O Muhammad; they turned matters over, pondered their ideas, and employed tricks and plots, striving thereby to deny your religion, to turn people away from following you, and to discourage your companions from supporting you, until the victory of Allah Almighty came, and the religion of Allah—Islam—prevailed, became manifest, and was victorious, while the hypocrites were averse to its prevalence and were displeased by its victory and ascendancy.

Among the hypocrites are those who say to the Messenger of Allah (ﷺ), when he called them to march against the Romans, "Exempt me from marching with you, and do not expose me to temptation by seeing the women of Rome; for if I see them, I will not be able to restrain myself and will fall into sin by going out with you!" They have already fallen into a far greater temptation—by remaining in disbelief, by their sin of staying behind instead of Jihad, and by disobeying the Messenger. And Hell will surely encircle the disbelievers on the Day of Judgment, surrounding them from every side; they will find no escape from it.

If you go out to battle and Allah grants you victory over your enemies—so you overcome them, gain spoils, and people enter your religion in succession—it displeases the hypocrites, and they grieve over it. But if a calamity befalls you, such as a defeat for the army of the believers, or death, or injury, the hypocrites say, "We had already taken our precautions for ourselves before this misfortune befell you, so we were spared because we did not go out with you." And the hypocrites turn away—if a calamity befalls you—rejoicing at your affliction and rejoicing at their safety for having stayed behind.

Say—O Muhammad—to the hypocrites who rejoice at the harm that befalls you: Nothing will ever befall us except what Allah has destined and

written for us in the Preserved Tablet. Allah is our Master and our Helper, and upon Allah alone let the believers rely and entrust their affairs to Him.

Say—O Prophet—to the hypocrites who rejoice at whatever harm befalls you, "Are you awaiting anything to befall us except one of the two best things: victory or martyrdom? But we are awaiting Allah to afflict you in this world with a punishment from Him or with torment at our hands, empowering us over you to kill you should you reveal your hypocrisy. If that is the case, then keep waiting! We are waiting with you to see what Allah will do with us and with you."

Say—O Muhammad—to the hypocrites, "It is all the same whether you spend your wealth willingly or unwillingly, for Allah Almighty will never accept your spending from you because you have been a disbelieving people, disobedient to the Lord of the worlds."

And nothing prevented the acceptance of the hypocrites' expenditures except their disbelief in Allah and His Messenger, Muhammad. They do not come to the obligatory prayers except while they are sluggish towards them, showing off to people with them. They do not spend anything of their wealth in the ways of good—out of concern for their personal interests—except while they are unwilling, considering it a loss, not a gain.

So do not be impressed—O Muhammad—by the wealth of the hypocrites or their children that We have bestowed upon them as a gradual enticement. Allah only intends to punish them with their wealth and their children in the life of this world and for their souls to depart while they persist in their disbelief in Allah and His Messenger, so that the everlasting punishment of the Hereafter is connected with their punishment in this world.

The hypocrites swear by Allah a solemn oath to you—O believers—falsely, that they are believers like you. But in reality, they are not of your faith; rather, they are disbelievers and enemies to you. But the hypocrites fear you, so they swear to you that they are believers, to be safe from you.

If the hypocrites were to find a place to take refuge in, or caves in the mountains, or a tunnel in the earth that can only be entered with difficulty—they would rush headlong towards it because of their intense hatred for you, O believers, their aversion to you, and their fear of going out to fight alongside you.

And among the hypocrites are some who find fault with you, accuse you, and criticize you, O Muhammad—impugning your division and distribution of the Zakah funds to their rightful recipients. If you give the hypocrites from the charities as much as they want, they are pleased and remain silent about you; but if you do not give

them from the charities what satisfies them, they become angry with you and find fault with you!

If only those hypocrites had been content with what Allah gave them and His Messenger apportioned to them and said, "Allah alone is sufficient for us; Allah will give us from His great bounty, and His noble Messenger will apportion for us," and also said, "We turn to Allah Almighty alone in hope, and we implore Him alone to enrich us from His grace and provide for us in this world and the Hereafter"—if they had done so, it would have been better for them in their religion and their worldly life.

The funds of Zakah are only due to the poor and the needy, and to those employed to collect and distribute it, and to those whose hearts are to be reconciled to Islam, and for the freeing of captives by purchasing and liberating them, helping slaves who have a contract of manumission to pay for their freedom, and for ransoming prisoners, and for those in debt who incurred it for a non-sinful purpose and do not have what they need to repay their debt, or who bore a financial burden to reconcile between people, and for spending in the cause of Allah, so the fighters are given from Zakah what helps them in fighting the disbelievers, and for the traveler passing from one land to another who does not have what he needs for his journey; Allah has ordained these charities as an obligation upon

the wealthy from their wealth, and He Himself has apportioned it to the people of these categories and no others. And Allah is All-Knowing of the interests of His creation; nothing of outward or inward matters is hidden from Him. He is All-Wise in His Speech and His Actions, and in His creation and His legislation; He places everything in its proper place.

And among the hypocrites are some who offend the Prophet and disparage him, saying about him, "He is a listening ear: whoever says something to him, he believes him; and whoever reports to him about us, he believes him. So if we come and swear to him falsely, excusing ourselves for what has reached him from us, he will believe us!" Say, O Muhammad, to these hypocrites, "The Prophet listens to what is best for you, not to evil." And even if he hears what reaches him about you, he does not hold you to account for it, due to his forbearance. He listens to your excuses and accepts them from you because of his noble character. He believes in Allah and in what has been revealed to him, and he has faith in the believers regarding what they tell him—not in the people of hypocrisy and disbelief in Allah. And the Prophet is a mercy for those of you who are believers, who are truthful in their faith. But those who offend the Messenger of Allah by their words or deeds will suffer a painful punishment in this world and the Hereafter.

They swear by Allah to you—O believers—falsely, to free themselves from the harm they have caused to the Messenger of Allah and to assure you that they follow your faith, seeking thereby to please you. But Allah and His Messenger are more worthy for them to please if they are truly believers in Allah and His Messenger, as they claim.

Do the hypocrites not know that whoever opposes Allah and His Messenger shows hostility to them and wages war against them—that for him is the Fire of Hell in the Hereafter wherein he will abide forever without end?! That is the great humiliation and disgrace.

The hypocrites fear that Allah, the Mighty and Majestic, will reveal a chapter concerning them, informing them of what they conceal in their hearts of disbelief and hypocrisy, so the believers would know their secrets. Say, O Muhammad, to the hypocrites, "Keep mocking! Indeed, Allah will bring to light—for the believers, through what He reveals of the Qur'an—what you fear being exposed."

If you question the hypocrites about what they said in their private gatherings—slandering your Companions and your religion—they will surely say, "We were only indulging in idle talk and playing with such talk; we did not intend thereby to insult the Muslims or Islam." Say, O Muhammad, to the hypocrites, "Was it Allah Almighty, the verses of

His Book, and His Messenger that you were belittling and mocking?!"

Say—O Muhammad—to the hypocrites: Make no excuses; they will not benefit you. You have shown disbelief by your mockery of the religion of Allah after showing faith. If We pardon a group among you for their sincere repentance, We will punish another group of them because they were persistent in their disbelief, insisting on their hypocrisy and their slander against the Messenger of Allah without repentance.

The hypocrites, both men and women, are all one category: similar in their disbelief, hypocrisy, morals, and objectives. They are allies of one another. They enjoin what Allah detests and disapproves of, such as disbelief and sins, and they forbid what is good, which Allah loves and commands, such as faith and righteous deeds. They withhold their hands from giving the Zakah of their wealth and from all obligatory expenditures. The hypocrites forgot the remembrance of Allah and abandoned His obedience, so Allah withheld His guidance and mercy from them, and He will leave them to abide eternally in the punishment of Hell in the Hereafter. Indeed, it is the hypocrites who have deviated from the obedience of Allah and from faith in Him, Glory be to Him.

Allah has promised the hypocrites, both men and women, and all the disbelievers the Fire of Hell,

abiding therein forever—it is sufficient for them as recompense for their hypocrisy and disbelief. Allah has cursed them and expelled them from His mercy, and for them is a permanent and never-ending punishment.

You have done as those before you did, O hypocrites and disbelievers; so punishments like those that befell them will befall you. They were stronger than you in might and more abundant in wealth and children. The disbelievers of past nations enjoyed their decreed portion of this world and its pleasures, preferring it over the bliss of the Hereafter; so you, O hypocrites and disbelievers, have enjoyed your portion of worldly pleasures and turned away from the Hereafter as well, just as the disbelievers before you enjoyed their portion. And you—O hypocrites and disbelievers—have engaged in disbelief and lies, in falsehood and doubts, and in mocking Allah, His signs, and His Messenger—like that in which the nations before you engaged. Such are they whose deeds have become void in this world and the Hereafter; Allah will not accept them nor reward them. And such are they who are the losers, deprived of the immediate and deferred good in this world and the Hereafter.

Have the hypocrites and disbelievers not received the news of Our destruction of the disbelieving nations of the past: the people of Noah, ‘Ād—the people of Hūd, and Thamūd—the people

of Sālih, the people of Abraham, the residents of Midian—the people of Shu‘ayb, and the overturned cities of Lot, which were turned upside down so that their highest part became their lowest?! Allah’s messengers came to them with clear proofs, yet they denied them, so Allah destroyed them. And Allah would never have wronged those denying nations by destroying them before establishing the proof against them; rather, they were wronging themselves by disbelief in Allah, disobedience to Him, and denial of His messengers, so they deserved His punishment.

As for the believing men and believing women, they are allies of one another, loving one another for Allah’s sake; they enjoin every good that Allah loves and forbid every evil that Allah abhors; they establish the prescribed prayers, fulfilling their conditions, pillars, and obligations; they give the Zakah of their wealth to its rightful recipients; and they remain steadfast in obeying Allah and His Messenger. Allah will have mercy upon those of such description in this world and the Hereafter. Indeed, Allah is All-Mighty: whoever obeys Him, He honors him; and whoever disobeys Him and disbelieves in Him, He will exact vengeance upon him. No one can prevent Him from doing so, for He is Powerful, Overpowering; Wise in His vengeance upon them and in all that He does, placing everything in its proper place.

Allah has promised the believing men and women gardens beneath whose trees and palaces the rivers of Paradise flow, wherein they will abide forever. He has also promised them pleasant dwellings in gardens of perpetual residence, from which they will not be removed. And the pleasure of Allah Almighty with the believing men and women is greater and better than the bliss of Paradise they are in. That is the great salvation and the supreme triumph, beyond which there is nothing greater or more magnificent.

O Prophet, strive against the combatant disbelievers with weapons and strive against those of them who are non-combatants with argument, and strive against the hypocrites with weapons if they declare their hypocrisy and with argument to refute their doubts, and by establishing the prescribed punishments on those among them who commit them. And be firm—O Muhammad—in word and deed against the disbelievers and the hypocrites. The abode of the disbelievers and the hypocrites in the Hereafter is the Fire of Hell, from which they will not exit, and what an evil destination they will have!

The hypocrites swear by Allah falsely that they did not utter the word of disbelief, yet they have indeed spoken the word of disbelief, which they deny having said. The hypocrites showed their disbelief through what they said of disbelief after

having declared Islam. The hypocrites intended to commit evil and harm against the Messenger of Allah upon his return from the Battle of Tabūk, but they were unable to achieve it, as Allah Almighty protected him from them. The hypocrites found fault and denied nothing except what is truly worthy of praise, gratitude, and commendation, which is Allah enriching them from His bounty through His Messenger and the blessing of his message (ﷺ), after they had been poor! So if the hypocrites repent from their hypocrisy and disbelief, their return to the truth will be better for them in their religion, their worldly life, and their Hereafter. But if they turn away from faith and repentance and persist in hypocrisy, Allah will punish them with a painful torment in this world and will punish them in the Hereafter with the torment of the Fire. And the hypocrites have no protector on the entire earth to take charge of them, nor any helper to support them and ward off evil from them.

And among the hypocrites are those who made a covenant with Allah, saying, "By Allah, if He provides us from His bounty, we will surely spend in charity out of what He has given us, and we will surely be among the righteous who fulfill the rights of Allah and the rights of His servants."

But when Allah provided for them and gave them from His bounty, they became stingy with what He

had given them; they did not spend from it in the cause of Allah, nor did they give any of it in charity, as they had sworn. And they turned away from obeying Allah Almighty and from fulfilling their covenant, turning away and averting themselves from that.

So Allah made the consequence of their affair hypocrisy in their hearts firmly established and continuing therein until the Day they meet Allah Almighty upon their death and departure from the world, because they broke what they had pledged with Allah of charity and righteousness and because they used to lie in their speech and their covenant.

Do the hypocrites—who conceal disbelief while outwardly displaying Islam—not know that Allah knows what they hide of disbelief and hypocrisy and their secret talks among themselves to libel Islam and the Muslims and that He will repay them for their deeds and that Allah knows all that is hidden from His creation—nothing at all is hidden from Him?!

The hypocrites who criticize the wealthy believers for their large charitable donations, claiming they are showing off, also criticize the poor believers who find nothing to donate but a small amount according to their ability, so they mock them! Allah mocks these hypocrites in return for their mockery of the believers, and for the

hypocrites there will be a painful punishment in the Fire of Hell on the Day of Resurrection.

Whether you, O Muhammad, ask for forgiveness for these hypocrites or do not ask for it for them, Allah will never forgive them. If you ask Allah for forgiveness for the sins of these hypocrites seventy times, Allah will never forgive them. This is because they disbelieved in Allah and His Messenger. And Allah does not guide the people who are defiant of His obedience, who prefer disbelief in Him, and persist in their wickedness.

The hypocrites—whom Allah left to themselves and did not grant success for Jihad—rejoiced in their staying behind after the Messenger of Allah departed for Tabūk, in opposition to his command. They disliked striving against the disbelievers by spending their wealth and fighting with their persons to support the religion of Allah, Glorified is He, and to make His Word supreme. And some of them said to others, "Do not go out with the Muslims to Tabūk to fight the Romans in the time of intense heat." Say—O Muhammad—to them: "The fire of Hell, which those who oppose Allah's command and disobey His Messenger will enter in the Hereafter, is more intense in heat than the heat of this world in which you do not wish to go forth." If these hypocrites understood from Allah Almighty and comprehended His words, they would have gone forth with the Messenger in the way of Allah

in the heat to protect themselves from the heat of Hell.

So let the hypocrites laugh a little in this fleeting world and then weep much in the eternal Hereafter in the Fire of Hell, a recompense from Allah for them for what they used to do of disbelief, hypocrisy, and sins.

So if Allah brings you back, O Muhammad, from the Expedition of Tabūk to a group of these hypocrites—who stayed behind you in Madinah without an excuse and rejoiced in that—and they ask your permission to go forth with you for Jihad in another expedition, then say to them as a punishment: You will never accompany me on any journey, for Jihad or otherwise, and you will never fight an enemy with me. This is because you, O hypocrites, were content to stay behind from Jihad when you were first called to go out with the Prophet to Tabūk. So stay behind with those who remain behind from Jihad, from among the evil and corrupt ones who stayed behind without an excuse, and with those who are excused, such as the sick, the weak, the women, and children.

And do not ever pray, O Muhammad, over any of these hypocrites who die, nor stand at his grave to oversee his burial, seek forgiveness, or supplicate for him, for they disbelieved in Allah and His Messenger (ﷺ) and died while they were rebellious to faith and obedience to the Most Merciful.

And let neither the wealth nor the children of the hypocrites impress you, O Muhammad, which We have bestowed upon them as a gradual enticement for them. Allah only intends to punish them with their wealth and their children in their worldly life, through the worries and sorrows therein and the calamities and hardship that afflict them in collecting it, the anxiety in preserving it, the fear of its loss, and so on. And Allah intends for their souls to depart from their bodies while they are persisting in their disbelief.

And when a chapter of the Qur'an is revealed to you, O Muhammad, in which people are commanded to believe in Allah and fight against the disbelievers with the Messenger of Allah, the wealthy and affluent among the hypocrites ask your permission to stay behind from Jihad! And they say to you, "Leave us to be with those who sit in their homes, from among the weak, the sick, and those unable to struggle."

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