

CHAPTER 47

Muḥammad

(REVEALED AT MADĪNAH: 4 sections; 38 verses)

This chapter is entitled *Muḥammad*, and also *Qitāl* or *War*. The first title is due to the fact that this chapter foretells that the condition of those who believe in the Holy Prophet *Muḥammad* will be improved. They were in a very helpless condition at the time of its revelation, having fled from their homes for the safety of their lives, and being threatened by a powerful enemy in their new home. The other title is due to the fact that this chapter shows that the punishment with which the disbelievers were threatened would be brought about by war, in which their ringleaders would perish; others would be made prisoners or vanquished and brought low. War is also a prelude to the spiritual awakening which is to be brought about by Islām a second time.

Opening with the statement that the exertions of those who prevent people from accepting the Truth will be utterly fruitless, the first section goes on to say that this will be accomplished by war. The second section is mainly devoted to the same subject, and further states that Makkah will be subjugated. The third section refers to those who regarded this, the most righteous war in history, as a calamity. The fourth section states that a separation will occur between the truly faithful and the hypocrites.

The revelation of this chapter belongs to a period when war with the Quraish had not yet begun but when circumstances had arisen which showed war to be inevitable. Portions of the chapter may have been revealed during the Holy Prophet's flight from Makkah, but, as a whole, it must be assigned to the first year of the Flight, and therefore it is to be placed before the battle of Badr. The $H\bar{a}$ $M\bar{i}m$ group of Makkan chapters is here followed by three Madīnah chapters, the 47th, 48th and 49th, which show that all difficulties will be overcome by the help of God, and Islām will triumph in the world.

SECTION 1: Opponents will perish in War

In the name of Allāh, the Beneficent, the Merciful.

- 1 Those who disbelieve and turn (men) from Allāh's way, He will destroy their works.^a
- 2 And those who believe and do good, and believe in that which has been revealed to Muḥammad and it is the Truth from their Lord He will remove their evil from them and improve their condition.^a
- 3 That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord. Thus does Allāh set forth their descriptions for men.^a
- 4 So when you meet in battle those who disbelieve, smite the necks; then, when you have overcome them, make (them) prisoners, and afterwards (set them free) as a favour or for ransom till the war lay down its burdens.^a That

يسُدِ اللهِ الرَّحُ لَنِ الرَّحِ يُمِونَ اللهِ اصَّلَّ اعْمَالُهُمُ وَ وَالْآنِيْنَ الْمَنُوْا وَعَمِلُوا الطَّلِحَةِ وَالْآنِيْنَ الْمَنُوْا وَعَمِلُوا الطَّلِحَةِ وَالْمَنُوْا بِمَا ثُوِّلَ عَلَى مُحَمَّيْ وَهُو وَالْمَنُوْا بِمَا ثُوِّلَ عَلَى مُحَمَّيْ وَهُو الْحَقُّ مِنْ تَرَيِّهِمُ لا كُفَّرَعَنُهُمُ وَ سَيِّا تِهِمُ وَ اَصُلَحَ بَالَهُمُ وَ الْبَاطِلَ وَ اَنَّ الَّذِيْنَ كَفُوا النَّبَعُوا الْبَاطِلَ وَ اَنَّ الَّذِيْنَ كَفُوا النَّبَعُوا الْبَاطِلَ وَ اَنَّ الَّذِيْنَ الْمَنُوا النَّبَعُوا الْبَاطِلَ وَ اَنَّ الْآذِيْنَ الْمَنُوا النَّبَعُوا الْبَاطِلَ وَ اَنَّ الْآذِيْنَ الْمَنُوا النَّبَعُوا الْبَاطِلَ وَ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ

1a. Adalla- $h\bar{u}$ is synonymous with ahlaka- $h\bar{u}$ or $ad\bar{a}$ 'a- $h\bar{u}$ (T, LL), the first meaning he destroyed him or caused him to perish, and the second he wasted it or made it ineffective. The significance is that their endeavours to uproot Truth will be brought to naught. This chapter was revealed at a time when the enemies of Islām were at the height of their power, and had apparently uprooted Islām from Makkah, and were preparing to give it a death-blow at Madīnah.

2a. This is another prophecy, a counterpart of the one contained in the previous verse. The Muslims, whose condition, it is announced here, will be bettered, were in a most helpless condition at the time. The majority of them had just fled from their homes, almost penniless, to save their lives and to settle down at Madinah where, however, they were not left alone, the enemy being determined to crush them by force.

3a. Amthāl is the plural of mathal, which means a description, condition, state or case, or a description by way of comparison, i.e., a parable (LL). V. 1 tells us of the condition of those who tried to uproot Truth, stating that their endeavours will be brought to naught, while v. 2 speaks of those who accept the Truth and states that their material as well as moral condition will be bettered. These are the conditions or descriptions referred to in v. 3.

4a. The word athkhana occurring in this passage has been fully explained in 8:67a. This passage mentions the only case in which prisoners of war can be taken, and thus

(shall be so). And if Allāh please, He would certainly exact retribution from them, but that He may try some of you by means of others.^b And those who are slain in the way of Allāh, He will never allow their deeds to perish.

- 5 He will guide them and improve their condition.
- **6** And make them enter the Garden, which He has made known to them.^a
- 7 O you who believe, if you help Allāh, He will help you and make firm your feet.
- **8** And those who disbelieve, for them is destruction, and He will destroy their works.
- **9** That is because they hate that which Allāh reveals, so He has rendered their deeds fruitless.
- 10 Have they not travelled in the land and seen what was the end of those before them? Allāh destroyed them. And for the disbelievers is the like thereof.

وَكُوْ يَشَاءُ اللهُ لَا نُتَصَرَ مِنْهُمُ وَ لَكِنْ لِيَبْلُوّا بَعْضَكُمُ بِبَغْضِ ۚ وَ الَّذِيْنَ قُتِكُوا فِيْ سَبِيْلِ اللهِ فَكَنْ يُّضِلَّ آغْمَالَهُمُ ۞

سَيَهُٰۑؽۿؚؗؗۿؗٷڲؙڞڶۣؗؗؗؗٷۘڹٲڷۿؗۿؙ۞ٛ ۅؘؽ۠ۮؙڿؚڶۿؙڎؙٵڶؙڄؘٿۜڐؘ عَڗَّفَهَاؙڵۿؙۿۛ۞

يَايَّهُا الَّذِيثِنَ أَمَنُوَّا إِنْ تَنْصُرُوا اللهَ يَنْصُوْلُهُ وَيُثَبِّتُ آفَى امَكُوُ ﴿

وَ الْآذِيْنَ كَفَرُوْا فَتَعُسَّالَّهُمُ وَ اَضَلَّ اَعْمَالُهُمُوْ

ذٰلِكَ بِأَنَّهُمُ كُرِهُوا مَا آنُزَلَ اللهُ نَاحُبَطَ آعْمَالَهُمُونَ

آفكمُ يَسِيُرُوا فِي الْآرُضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْنَايِينَ مِنَ قَبْلِهِمُ حُرَّمَّرَ اللهُ عَلَيْهِمُ وَلِلْكَفِوْنِ آمُثَالُهُا فَكَانَ

condemns the practice of slavery, according to which men could be seized anywhere and sold into slavery. Here we are told that prisoners of war can only be taken after meeting an enemy in regular battle, and even in that case they must be set free, either as a favour or after taking ransom. It was the former of these alternatives that the Holy Prophet adopted in most cases; for instance, in the case of the prisoners of the Banī Muştaliq, in which a hundred families were set at liberty, and in the case of Hawāzin, in which fully six thousand prisoners of war were released merely as an act of favour. Only in the case of the seventy prisoners taken at Badr is there mention of redemption having been taken, but this was when Islām was very weak and the powerful enemy was determined to crush it.

4b. Intaṣara min-hu signifies he exacted retribution from him (LA), or he exacted his due completely from him (T-LL). The meaning is that, if Allāh had pleased, He could have punished the enemies of Islām otherwise than by war, but as He means to punish them by the hands of the Muslims, therefore battles must be fought.

6a. The Garden of the next life is made known to the righteous in this life by making them taste of the spiritual blessings of good deeds in this very life. That a paradise is granted to the righteous in this very life is mentioned frequently in the Holy Qur'ān. It should be noted, however, as stated elsewhere, too, that triumph over those who would annihilate Truth is also spoken of as a garden in this life.

11 That is because Allāh is the Patron of those who believe, and because the disbelievers have no patron.

ذٰلِكَ بِأَنَّ اللهَ مَوْلَى الَّذِيْنَ امَّنُوْا وَ أَنَّ الْكِفِرِيْنَ لَا مَوْلِي لَهُمْرُ ۚ

SECTION 2: Oppressors shall be brought low

- 12 Surely Allāh will make those who believe and do good enter Gardens wherein flow rivers. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire is their abode.
- 13 And how many a town, more powerful than thy town which has driven thee out We destroyed them, so there was no helper for them.^a
- 14 Is then he who has a clear argument from his Lord like him to whom his evil conduct is made fair-seeming; and they follow their low desires.
- 15 A parable of the Garden which the dutiful are promised: Therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified;^a and for them therein are all fruits and protection

إِنَّ الله يُدُخِلُ الَّذِينَ اَمَنُوْا وَ عَمِلُوا اللهٰ يَدُخِلُ الَّذِينَ اَمَنُوْا وَ عَمِلُوا اللهٰ يَخْتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهُلُو وَ الَّذِينَ حَقَدُوْا يَتَحْتِهَا الْأَنْهُلُو وَ الَّذِينَ كَمَا تَأْكُلُ وَ يَكُلُونَ كَمَا تَأْكُلُ وَ يَأْكُلُونَ كَمَا تَأْكُلُ مُو اللّهَا مُ مَثُوًى كَمَا تَأْكُلُ هُو وَ اللّهَا مُن مَثُولًا مَنْهُ مَنْ قَرْيَةٍ هِي اَشَكُ قُوتًا مِّنْ اللّهُ مُ وَكُلُ اللّهُ مُ اللّهُ مُن اللّهُ مُن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مُن اللّهُ مَن اللّهُ اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَن اللّهُ مَنْ اللّهُ مَن اللّهُ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللللل

مَثَلُ الْجَنَّةِ الَّتِيُ وُعِدَ الْمُتَّقُوُنَ فِيهُمَّ اَنْهُ رُّ مِّنُ مَّاءٍ غَيْرِ السِنَّ وَ اَنْهُ رُ مِّنُ لَّبَنِ لَّهُ يَتَغَيَّرُ طَعُمُكَ ۚ وَاَنْهُ رُ مِّنُ خَنْدٍ لَّنَّ قِ لِلشَّرِ بِيْنَ مَّ وَانْهُ رُ مِِّنْ عَسَلِ مُّصَفَّى وَ لَكُمْدُ

¹³a. The town which had driven away the Holy Prophet was Makkah, and the overthrow of its power is here foretold in the clearest words. It will be seen that the Makkans were not destroyed when their final overthrow came, nor did the Holy Prophet punish them for their crimes and tyrannies against the Muslims. They were dealt with very mercifully — so mercifully indeed that the history of the world does not present another instance of such merciful treatment of a conquered nation of oppressors. By their destruction was thus meant the overthrow of their power.

¹⁵a. Note that the description given does not mention the actual blessings of paradise, for they are blessings "which no eye has seen, nor has any ear heard, nor has it entered into the heart of man to conceive them" (B. 59:8). The blessings mentioned here are plainly called a parable, an example which shows what they are like.

from their Lord.^b (Are these) like those who abide in the Fire and who are made to drink boiling water, so it rends their bowels asunder?

16 And there are those of them who seek to listen to thee, till, when they go forth from thee, they say to those who have been given knowledge: What was it that he said just now? These are they whose hearts Allāh has sealed and they follow their low desires.

17 And those who follow guidance, He increases them in guidance and grants them their observance of duty.

18 Wait they for aught but the Hour that it should come upon them of a sudden? Now tokens thereof have already come. But how will they have their reminder, when it comes on them?

19 So know that there is no god but Allāh and ask protection for thy sin and for the believing men and the believing women.^a And Allāh knows your moving about and your staying (in a place).^b

فِيهُا مِنْ كُلِّ الشَّهَرَاتِ وَمَغُفِرَةٌ مِّنْ دَّيِهِمْ ^اكَمَنْ هُوَ خَالِنٌ فِى النَّارِ، وَسُقُوْا مَاءً حَمِيْمًا فَقَطَّحَ اَمْعَاءَهُمُوْ

وَمِنْهُمُ مَّنَ يَسْتَمِعُ الْيُكَ حَتَّى اذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا اللَّذِيْنَ اوْتُواالْعِلْمَ مَاذَا قَالَ الْفَا الْوَلْقَا اللَّذِيْنَ الَّذِيْنَ طَبَعَ اللهُ عَلَى فَكُورِ بِهِمُ وَ التَّبَعُولَ الْهُ وَآءَهُمُ هُ۞ وَ التَّبِيْنَ اهْتَكَاوُا ذَادَهُمُ هُمَّى

وَّ الْتُهُمُّ تَقُوْلِهُمُّ ۞ فَهَلْ يَنْظُرُونَ الرَّاالسَّاعَةَ أَنْ تَأْتِيَهُمُ وَنَهُ وَعَنَّ لَهُونَ أَنْ لَكُونُ

بَغْتَةً * فَقَلُ جَاءَ ٱشْرَاطُهَا * فَأَنَّ لَهُمُهُ اِذَا جَاءَ تُهُمُّ ذِكْرِ لُهُمُّ۞

فَاعُكُمُ أَنَّكُ لَآ إِلٰهَ إِلَّا اللَّهُ وَالْسَّتَغُفِرُ لِنَنْبُكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنِيْنَ وَ اللَّهُ يَعُكُمُ مُتَقَلَّبَكُمُ وَ مَثُولِكُمُ ۖ

¹⁵b. Here is another instance of the use of the word *maghfirat*, showing that it does not mean forgiveness of sins, but protection from sin. Among the various blessings of paradise, which its inmates find after admission to paradise, is *maghfirat*. It is clear that they could be admitted to paradise only after forgiveness of sins, if they had any, and the commission of sins in paradise is inconceivable.

¹⁸a. By the *Hour* is to be understood the hour of their doom, the overthrow of their power, which is clearly spoken of in the previous verses. Tokens of it had already appeared, for they had seen how Islām was daily advancing, and how all their efforts to check its progress had ended in failure.

¹⁹a. Not only the Prophet but every believer is told here to keep praying to God for being protected from sins, for himself and for all the believers, men as well as women; see also 40:55a, 48:2a.

¹⁹b. Moving about refers to man's going to and fro for the transaction of his affairs, and staying to taking rest.

SECTION 3: The Weak-hearted Ones

- 20 And those who believe say: Why is not a chapter revealed?^a But when a decisive chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease look to thee with the look of one fainting at death. So woe to them!
- 21 Obedience and a gentle word (was proper). Then when the affair is settled, it is better for them if they remain true to Allāh.
- **22** But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship!^a
- 23 Those it is whom Allāh has cursed, so He has made them deaf and blinded their eyes.^a
- 24 Do they not reflect on the Qur'ān? Or, are there locks on the hearts?
- 25 Surely those who turn back after guidance is manifest to them, the devil embellishes it for them; and lengthens false hopes for them.
- 26 That is because they say to those who hate what Allāh has revealed: We will obey you in some matters. And Allāh knows their secrets.

وَيَقُوْلُ الَّذِينَ امْنُوْا لَوُ لَا ثُرِّلَتُ سُورَةٌ ۚ فَإِذَا أُنْزِلَتْ سُورَةٌ مُّحْكَمَتُ وَ ذُكِرَ فِيهُا الْقِتَالُ مَا أَيْتَ الَّذِيثَ فَا ذُكِرَ فِيهُا الْقِتَالُ مَا أَيْتَ الَّذِيثَ فَا دُنُولِهِمْ مَّرَضٌ يَتَنْظُرُونَ إلَيْكَ فَاوْلُى لَهُمْ ﴿

طَاعَةٌ وَّ قَوْلٌ مَّعْرُونٌ ۖ فَإِذَا عَزَمَ الْأَمْرُونُ فَكُوصَدَقُوا الله كَكَانَ خَلُوًا لَهُمْ شَ

فَهَالُ عَسَايُنتُمْ إِنْ تَوَلَّيْنَتُمُ اَنْ تُفْسِدُوا فِي الْاَرْضِ وَتُقَطِّعُوَّا اَيْمَامَكُمْ اُولِيكَ الَّذِيْنَ لَعَنَّهُمُ اللهُ فَأَصَمَّهُمُ مُوَ

آغَنَى اَبْصَارَهُمْ۞ اَفَلَا يَتَنَابَّرُوْنَ الْقُرُانَ اَمْ عَلَىٰ قُلُوْبٍ اَثْفَالُهَا ۞

اِنَّ الَّذِيْنَ الْمُتَكُّوْا عَلَى اَدُبَامِ هِمْ مِّنْ بَعُلِ مَا تَبَكِّنَ لَهُمُ الْهُكَى " الشَّيْطُنُ سَوَّلَ لَهُمْ "وَ اَمْلُ لَهُمْ الْهُكَى" ذلك بِالنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللهُ سَنُطِيعُكُمْ فِي بَعْضِ الْاَمْرِ * وَاللهُ يَعْلَمُ إِلْسَرَارِهُمْ فَيَ

²⁰a. The Muslims had been persecuted beyond all measure; they had been oppressed, slain and turned out of their homes. Hence they naturally desired to be allowed to defend themselves. By a chapter is meant a revelation allowing them to fight.

²²a. It is the hypocrites who are addressed in these words. *Tawallai-tum* may mean either that *you turn your backs* on the Divine commandment to fight in defence of Truth or that *you are put in authority*.

²³a. Note that Allāh blinds the eyes of and makes deaf those who would not turn to the right way. The next verse makes it clear by saying that they do not reflect on the Qur'ān, as if there were locks on their hearts.

27 But how will it be when the angels cause them to die, smiting their faces and their backs?

28 That is because they follow that which displeases Allāh and are averse to His pleasure, so He makes their deeds fruitless.

فَكَيْفَ إِذَا تَوَفَّتُهُمُ الْمُلَيِّكَةُ يَضُرِبُونَ وُجُوْهَهُمْ وَ اَذْبَاسَ هُمْ ﴿

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُواْ مَا ٓ اَسُخَطَا اللهُ وَ كُرِهُوُ ارِضُوانَهُ فَأَحْبَطَ اَعْمَالُهُمْ ۖ

SECTION 4: An Exhortation

- 29 Or do those in whose hearts is a disease think that Allāh will not bring forth their spite?
- 30 And if We please, We could show them to thee so that thou shouldst know them by their marks. And certainly thou canst recognize them by the tone of (their) speech. And Allāh knows your deeds.
- **31** And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news.
- 32 Surely those who disbelieve and hinder (men) from Allāh's way and oppose the Messenger after guidance is quite clear to them, cannot harm Allāh in any way, and He will make their deeds fruitless.
- 33 O you who believe, obey Allāh and obey the Messenger and make not your deeds vain.
- 34 Surely those who disbelieve and hinder (men) from Allāh's way, then die disbelievers, Allāh will not forgive them.
- 35 And be not slack so as to cry for peace and you are the uppermost and Allāh is with you, and He will not bring your deeds to naught.

آمُر حَسِبَ الَّذِينَ فِي قُلُوْيِهِمْ مَّرَضُّ آنُ لَنَ يُّخْرِجَ اللهُ آخُهُ عَالَهُمْ وَ اللهُ مُرْقَ وَلَوْ نَشَاءُ لَارَيُنَاكُهُمْ فَلَعَرَفْتَهُمْ فَ بِسِينَهُ هُمْ وَ لَتَعْرِفَةً هُمُ وَفِي لَحَنِ فَتَهُمُ الْفَالِ فَى اللّهُ يَعْلَمُ الْمُجْهِدِينَ وَلَنَّهُ الْمُجْهِدِينَ وَلَنَّهُ وَاللّهُ يَعْلَمُ الْمُجْهِدِينَ وَلَنَّهُ وَاللّهُ يَعْلَمُ الْمُجْهِدِينَ وَلَنَّهُ وَاللّهُ عَلَمُ الْمُجْهِدِينَ وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَنَّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَنَّ اللّهُ وَلَا اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ اللللل

يَاكَيُّهُمَا الَّذِيْنَ الْمَنُّوَّا اَطِينُعُوا اللهَ وَ اَطِيْعُوا الرَّسُولَ وَلَا تُبْطِلُوَّا اَعْمَالُكُمُّ ۞ إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوُا عَنْ سَبِيلِ اللهِ ثُمَّ مَا تُوَا وَهُمْ مِرْكُفًا مَّ فَكَنْ يَغْفِرَ اللهُ لَهُمْ لَ۞

شَنْعًا ﴿ سَيْحُبُطُ آعُمَالُهُمْ ﴿

فَكَلَا تَهِنُوْا وَ تَكُ عُوْا إِلَى السَّلْمِيَّ وَ اَنْتُمُ الْاَعْلَوْنَ ۚ وَاللَّهُ مَعَكُمُ وَلَنْ يَتَتِرَكُمُ الْاَعْلَوْنَ ۚ وَاللَّهُ مَعَكُمُ وَلَنْ

- **36** The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth.
- **37** If He should ask you for it and press you, you will be niggardly, and He will bring forth your malice.
- 38 Behold! you are those who are called to spend in Allāh's way, but among you are those who are niggardly; and whoever is niggardly, is niggardly against his own soul. And Allāh is Self-Sufficient and you are needy. And if you turn back He will bring in your place another people, then they will not be like you.

اِئْمَا الْحَيْوةُ الدُّنْيَا لَعِبُّ وَّلَهُوُّ وَ اِنْ تُؤْمِنُوْا وَتَنَّقَوُّا يُؤْتِكُمُ اُجُوْرَكُمُ وَلا يَسْعَلُكُمُ آمُوَالَكُمْ شَ

اِنُ يَسَّئَلُكُمُّوُهَا فَيُحْفِكُمُ تَبُخَلُوُ ا وَ يُخْرِجُ آضُغَانَكُمُ

هَاَنْتُمُ هَؤُلاَ تُدُعَوُنَ لِتُنُفِقُوا فَى سَبِيْلِ اللهِ قَنِهُ كُمُّ مَّنَ يَبُخَلُ ۚ وَ مَنْ يَبُخُلُ فَإِنَّهَا يَبُخَلُ عَنْ نَقْسِهِ ﴿ وَاللهُ الْغَزِيُّ وَآنَتُمُ الْفُقَرَآءُ وَإِنْ تَتَوَلَّوْا يَسُنَبُ بِلُ قَوْمًا غَيْرَكُمُ الْ شُمَّ لَا يَكُونُوا آمُثَالَكُمُ فَ

³⁷a. In the concluding words of v. 36, it is stated that God does not ask of men their wealth, while here they are told that if He should ask them for it, they would be niggardly. The two statements do not contradict each other. V. 38 makes it clear that Allāh, being Self-Sufficient, does not stand in need of men's wealth, so He does not ask of them their wealth for His needs — He has no need at all. Yet it is true that great stress is laid on spending wealth, but that is for man's own good. This too is made clear in v. 38 — whoever is niggardly, is niggardly against his own soul. You are needy, we are further told. Man stands in need of making sacrifices for the good of his own soul and, if he does not make a sacrifice, he will suffer. There is no advancement in this world without a sacrifice, so if man has an urge for advancement, he must spend his wealth.