

At-Tauba [9:129]

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ

الْعَظِيمِ

But if they turn away, Say: "(Allah) suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

MUHAMMAD HUSAIN TABA TABAI (AR)

But if they turn away say: *Allah is sufficient for me. None has the right to be worshipped but He. In Him I put my trust and He is the Lord of the mighty throne.*

- The words “ None has the right to be worshipped but He” is here as a command to obey the Messenger because he rejected the idea of relying on the world and trusted God only.
- God gives him sustenance and there is no other sustainer but He.
- Since He is the only God and
- there is no other god
- then it is assumed that these words are here to teach us as is there in verse 116 of Surah Baqarah that says, *And they say Allah has begotten a son. Glory be to Him. No; to Him belongs all that is the heavens and the earth and all surrender in obedience to Him.*
- The word Subhana here is to teach us how to praise and glorify him.

The words “ Allah is sufficient for me” explains the words “ *I trust in God*”.

In our previous discussion we had said that the word “Tawwakal” means to make God our advocate and successor making him the arranger of all our matters. This means that we must affiliate ourselves with those who are close to Him. This is why He uses the words; “ He is the Lord of the mighty throne” for it, specifies that His rule extends even on those who live in heavens and the earth.

He said, say, ” Allah is sufficient for me” and not “ I submit to Allah” so that He could tell His Messenger that He should be remembered with all the truth that manifest His glory. So, mankind should rely on all the visible signs and not merely a few. He should believe that every cause has a specialty given by God and He should rely on God to reach his final destination.

This verse proves that the Messenger has a rare programme to guide mankind and this is not hidden from anyone. So he instruct the Messenger to help in all things were man relies on God. He should help them in all the desires for goodness and guide them towards well being.

In Akhraj of Ibn Ishaq there is a narration by Ahmed bin Hambal, Ibn Abi Daud, who I'bad bin Abdullah bin Abdul Aziz who said, " Haris bin Hazmia came to Umar with the last two verse of Surah Baraat and he said, " who are you to give witness that these two are the verses of the Qur'an? Haris responded, " By God I do not know who was with me and heard these two verses from the Messenger but I give witness that I have heard them from the messenger of God and I had read it many times to learn it by heart."

Umar said " I too give witness that these two are verses of the Qur'an and I have heard them from the Messenger. Had they been three then I would have declared them to be a Surah but they are two. Look and see which Surah is compatible for attaching them and then he had them joined to Surah Baraat."

In another tradition Umar tells Haris ' I do not desire any witness from you in this regard because this was how the messenger was.' We will discuss further when we deal with Surah Hajr.

It was determined earlier that special attention will be given to discussing the hypocrites once we reach the end of Surah Baraat separating the verses revealed about them and then analyzing them. We will bring to the attention of the readers the hurt and discord that these people have created but as the discussion has become lengthy we refrain to do so and have postponed the matter for some other time and place. We should submit to God for it is He who gives us the desire to search for the truth.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People's arrogance and desistance must not affect your faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of 'Arafah that Imam Husain (a.s.) , addressing Allah, says:

" O' Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have? "

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (S) :

" So if they turn away, say: ' Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great 'Arsh. "

The Prophet (S) said these phrases from the depth of his heart (soul) . It was by this high spirit that he conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.