

## Sūrat al-Hud Verses 30-31

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۗ أَفَلَا تَذَكَّرُونَ

11:30 - O my people! Who would come to my help against Allah were I to drive them away? Will you not then take heed?

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۗ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۗ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ

11:31 - I do not say to you that I possess the treasures of Allah, neither do I know the Unseen. I do not claim to be an angel, neither do I say of those who are lowly in your eyes that Allah will not grant them any good—Allah knows best what is in their hearts—for then I would indeed be a wrongdoer.

### Questions for Reflection

- 1) What is a big concern for the Prophet, as mentioned in these verses? (that he cannot displease Allah by giving in to their demand of driving away the poor people).
- 2) What criteria does he give for not judging people (only Allah knows what is in their souls).

### Commentary

The Prophet is concerned about the fact that his people want him to drive away the poor and those whom they consider lowly in society. This is an injustice as all people deserve equal freedom to follow the truth. He asks the people who will help him if he does that; help him face the consequences of injustice, both in this world and on the Day of Judgement. Allah will be displeased with one who does injustice, and even he as a Prophet is afraid of that. The Prophet will not displease Allah to please the people.

Note how this verse uses two questions – who will help me against Allah, and why do you not pay heed? The Prophet wants the people to think for themselves and try to answer the questions he is asking them.

The Prophet asks them why they do not pay heed to the truth. The Prophet uses the word ‘tazakkur’. It is different from ‘tafakkur’ which is to seek to understand that about which there was no previous knowledge. But ‘tazakkur’ is to understand something that one already knew but had forgotten or had put aside/ignored it. This knowledge could be innate, instinctive knowledge. That is what the Prophet is referring to. Everyone knows deep down that being poor does not deprive you of the freedom to believe in and follow what you choose. It is arrogance and other diseases that make a person overlook that understanding.

The last argument of the Prophet with them is that he does not have any special powers except that which was revealed to him by Allah. He tells them;

- a) He has no treasures of the unseen
- b) He does not know the unseen
- c) He is not an angel.

Such claims are only made by imposters who wish to impress the people. The Prophet is a sincere servant of Allah and will not make any claims to be more than he actually is. Treasures of the unseen and knowledge of the unseen are only with Allah, and He grants of it to whoever He wishes. The Prophet Muhammad (s) also made a similar statement (see cross reference verses). In that verse the Prophet (s) states that he only follows what is revealed to him. That is a distinction for the Prophet and a source of honor, just as it is for Prophet Nuh (a).

The Prophet brings up the issue of the poor and under privileged people again at the end of verse 31. He feels strongly about the biased view the people have about them. He cannot say Allah will not grant them good. He might, whether good of worldly wealth, or good of the mind, soul, the Hereafter, etc. There are many types of 'khayr' but human beings who have limited vision can only see the good that is tangible and immediate.

#### Lessons

- 1) All believers, including prophets, are concerned about the displeasure of Allah.
- 2) Knowledge of the unseen belongs to Allah. He grants from it to whoever He pleases.
- 3) Distinction and honor are not from wealth but from good inner qualities.

#### Cross reference verses

- 1) A similar statement from the Prophet (s) – 6:50
- 2) Knowledge of the unseen belongs to Allah and He grants parts of it to whom He pleases – 72:26-27. Also see: 6:59 and 11:49.
- 3) Prophets do not claim to know or control all things.

#### Connecting topic

Knowledge of the unseen - <https://www.islamquest.net/en/archive/fa3259>

#### Spiritual Connection

Dua of Bibi Fatima (a) on noble qualities - <https://www.duas.org/Sahife%20Zehra/dua03.htm>