

The Tafsīr of Sūrat Al-Anfāl (Chapter - 8)

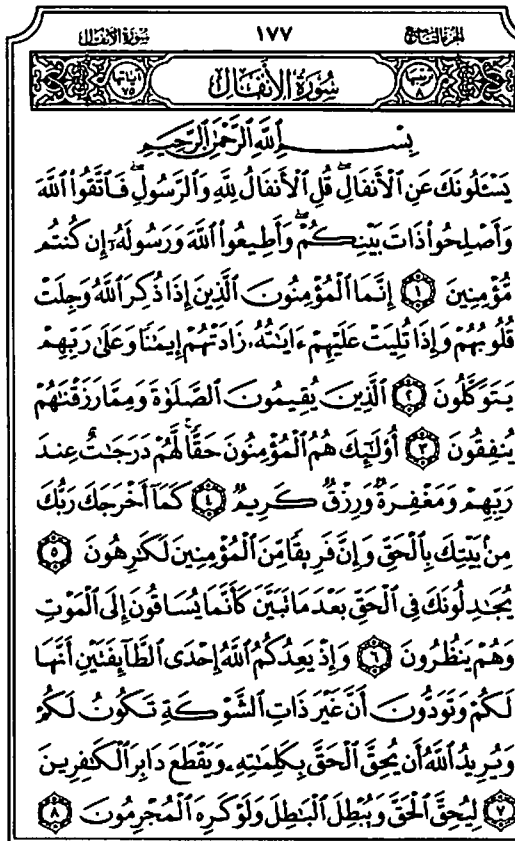
Which was revealed in Al-Madinah

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The Tafsīr of Sūrat Al-Anfāl (Chapter - 8)

Which was revealed in Al-Madinah



There are seventy-five Āyāt in this Sūrah. The word count of this Sūrah is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh the Most Gracious, the Most Merciful

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا أَمْرًا بَيْنَكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

1. They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the

Messenger." So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers. ﴿١﴾

Meaning of Anfāl

Al-Bukhārī recorded that Ibn 'Abbās said, "Al-Anfāl are the

spoils of war." Al-Bukhārī also recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās, 'Sūrat Al-Anfāl?' He said, 'It was revealed concerning (the battle of) Badr.'" [1] 'Ali bin Abi Ṭalḥah reported, as Al-Bukhārī recorded from Ibn 'Abbās without a chain of narration, that Ibn 'Abbās said, "Al-Anfāl are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them." [2] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭā' Al-Khurāsāni, Muqātil bin Ḥayyān, 'Abdur-Raḥmān bin Zayd bin Aslam and several others. [3] It was also said that the *Naḥl* (singular for *Anfāl*) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that *Anfāl* refers to the *Khumus*; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the *Anfāl* refers to the *Fay*, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that 'Ali bin Ṣāliḥ bin Ḥay said: "It has reached me that,

﴿يَسْتَوْلُونَكَ عَنِ الْأَنْفَالِ﴾

﴿They ask you about Al-Anfāl﴾

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers."

The Reason behind revealing Āyah 8:1

Imām Aḥmad recorded that Sa'd bin Mālik said, "I said, 'O Allāh's Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفَ لَا لَكَ وَلَا لِي، ضَعْنَهُ»

«This sword is neither yours nor mine; put it down.»

So I put it down, but said to myself, The Prophet might give this sword to another man who did not fight as fiercely as I

[1] *Faṭḥ Al-Bāri* 8:156.

[2] *Aṭ-Ṭabari* 13:378.

[3] *Aṭ-Ṭabari* 13:361-362.

did.' I heard a man calling me from behind and I said, 'Has Allāh revealed something in my case?' The Prophet ﷺ said,

«كُنْتُ سَأَلْتُكَ السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وَهَبَ لِي، فَهُوَ لَكَ»

«You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allāh), and I give it to you.» So Allāh sent down this Āyah,

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾

«They ask you about Al-Anfāl. Say: "Al-Anfāl are for Allāh and the Messenger"».^[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth, At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".^[2]

Another Reason behind revealing the Āyah 8:1

Imām Aḥmad recorded that Abu Umāmah said, "I asked 'Ubādah about *Al-Anfāl* and he said, 'It was revealed about us, those who participated in (the battle of) Badr, when we disputed about *An-Nafl* and our dispute was not appealing. So Allāh took *Al-Anfāl* from us and gave it to the Messenger of Allāh ﷺ. The Messenger ﷺ divided it equally among Muslims."»^[3]

Imām Aḥmad recorded that Abu Umāmah said that 'Ubādah bin As-Ṣāmit said, "We went with the Messenger of Allāh ﷺ to the battle of Badr. When the two armies met, Allāh defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allāh ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, 'We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, 'No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.' Those who surrounded the Messenger of Allāh

[1] Aḥmad 1:178.

[2] Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhī* 8:466, An-Nasā'i in *Al-Kubrā* 6:348.

[3] Aḥmad 5:322.

ﷺ to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allāh ﷺ for fear that the enemy might conduct a surprise attack against him, so we were busy.' The *Āyah*,

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

«They ask you about *Al-Anfāl* (the spoils of war). Say: "*Al-Anfāl* are for Allāh and the Messenger." So fear Allāh and settle all matters of difference among you.»

was revealed and the Messenger of Allāh ﷺ divided the *Anfāl* equally between Muslims."^[1]

«وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَغَارَ فِي أَرْضِ الْعَدُوِّ نَقَلَ الرَّبْعَ، فَإِذَا أَقْبَلَ وَكُلَّ النَّاسِ رَاجِعًا نَقَلَ الثُّلُثَ»

«And Allāh's Messenger ﷺ would give a fourth for *Anfāl* when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned».

The Prophet ﷺ used to dislike the *Anfāl* and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mājah collected a similar narration for this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan*".^[2]

Allāh said,

﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

«So have *Taqwā* of Allāh and settle all matters of difference among you,»

The *Āyah* commands, have *Taqwā* of Allāh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allāh has granted you is better than what you are disputing about [such as *Al-Anfāl*],

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

«and obey Allāh and His Messenger,»

in the division that the Messenger makes according to Allāh's

[1] Aḥmad 5:323.

[2] *Tuḥfat Al-Aḥwadhī* 8:468 and Ibn Mājah 2:951.

order. The Prophet ﷺ only divided according to what Allāh ordained, which is perfectly just and fair. Ibn ‘Abbās commented on this Āyah, “This is a command from Allāh and His Messenger ﷺ to the believers, that they should have *Taqwā* of Allāh and settle all matters of differences between them.”^[1] A similar statement was reported from Mujāhid.^[2] As-Suddi also commented on Allāh’s statement,

﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾

﴿So have *Taqwā* of Allāh and settle all matters of difference among you﴾, meaning “Do not curse each other.”^[3]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتُ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾﴾

﴿2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord;﴾

﴿3. Who perform the Ṣalāh and spend out of what We have provided them.﴾

﴿4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).﴾

Qualities of the Faithful and Truthful Believers

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said about the Āyah,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿The believers are only those who, when Allāh is mentioned, feel a fear in their hearts﴾

“None of Allāh’s remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

[1] Aṭ-Ṭabari 13:384.

[2] Aṭ-Ṭabari 13:384.

[3] Aṭ-Ṭabari 13:384.

neither believe in any of Allāh's *Āyāt* nor trust (in Allāh) nor pray if they are alone nor pay the *Zakāh* due on their wealth. Allāh stated that they are not believers. He then described the believers by saying,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts»

and they perform what He has ordained,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

«and when His *Āyāt* are recited unto them, they increase their faith» and conviction,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

«and they put their trust in their Lord», having hope in none except Him.”^[1] Mujāhid commented on,

﴿وَجِلَتْ قُلُوبُهُمْ﴾

«their hearts *Wajilat*», “Their hearts become afraid and fearful.”^[2] Similar was said by As-Suddi and several others.^[3] The quality of a true believer is that when Allāh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allāh said in a similar *Āyah*,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ

اللَّهُ ذُنُوبَهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٢٥﴾﴾

«And those who, when they have committed *Fāhishah* (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh – and do not persist in what (wrong) they have done, while they know» [3:135], and,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْفَوَاحِشِ ﴿١٢٦﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿١٢٧﴾﴾

[1] Aṭ-Ṭabari 13:386.

[2] Aṭ-Ṭabari 13:386.

[3] Aṭ-Ṭabari 13:386.

«But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.» [79:40-41]

Sufyān Ath-Thawri narrated that As-Suddi commented,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts»

“A man might be thinking of committing injustice or a sin. But he abstains when he is told, ‘Have *Taqwā* of Allāh’, and his heart becomes fearful.”

Faith increases when the Qur’ān is recited

Allāh’s statement,

﴿وَإِذَا تُلِيتَ عَلَيْهِمْ آيَاتُنَا زَادَتْهُمْ إِيمَانًا﴾

«And when His Āyāt are recited unto them, they increase their faith;»

is similar to His statement,

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَّادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَفْتِحُونَ﴾

«And whenever there comes down a Sūrah, some of them (hypocrites) say: “Which of you has had his faith increased by it?” As for those who believe, it has increased their faith, and they rejoice» [9:124].

Al-Bukhāri and other scholars relied on this Āyah (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islām, prompting some scholars, such as Ash-Shāfi‘ī, Aḥmad bin Ḥanbal and Abu ‘Ubayd to declare that this is the consensus of the *Ummah*, as we mentioned in the beginning of the explanation of *Ṣaḥīḥ* Al-Bukhāri. All the thanks and praises are due to Allāh.

The Reality of Tawakkul

Allāh said,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿And they put their trust in their Lord.﴾

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa'īd bin Jubayr, "Tawakkul of Allāh is the essence of faith."

Deeds of Faithful Believers

Allāh said next,

﴿الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

﴿Who perform the Ṣalāh and spend out of what We have provided them.﴾

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh's right. Qatādah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." ^[1] Muqātil bin Ḥayyān said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'ān during it, sitting for *Tashahhud* and reciting the *Salāh* (invoking Allāh's blessings) for the benefit of the Prophet." ^[2]

Spending from what Allāh has granted includes giving the *Zakāh* and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh's dependents, and the most beloved among them to Him are the most beneficial to His creation.

The Reality of Faith

Allāh's statement,

﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾

^[1] Ibn Abi Ḥātim 1:37.

^[2] Ibn Abi Ḥātim 1:37.

«It is they who are the believers in truth.» means, those who have these qualities are the believers with true faith.

The Fruits of Perfect Faith

Allāh said,

﴿لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ﴾

«For them are grades of dignity with their Lord» meaning, they have different grades, ranks and status in Paradise,

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَمْعَلُونَ عَلِيمٌ﴾

«They are in varying grades with Allāh, and Allāh is All-Seer of what they do.» [3:163]

Next, Allāh said,

﴿وَمَغْفِرَةٌ﴾

«and forgiveness», therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيْنِ لَيَرَاهُمْ مَنْ أَشْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِرَ فِي أَفْقٍ مِنْ أَفَاقِ السَّمَاءِ»

«The residents of 'Ilīyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.»

They said, “O Allāh’s Messenger! They are the grades of the Prophets that none except them would attain.” The Prophet ﷺ said,

«يَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ، لِرَجَالٍ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.»^[1]

In a *Ḥadīth* recorded by Imām Aḥmad and the collectors of *Sunan*, Abu ‘Aṭīyah said that Ibn Abu Sa‘īd said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَىٰ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَائِرَ فِي أَفْقٍ»

[1] *Fath Al-Bāri* 6:368 and *Muslim* 4:2177.

السَّمَاءِ وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنَعَمًا

«Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and 'Umar are among them (in the highest grades), and how excellent they are.»^[1]

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ﴿٥٥﴾ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَانُوا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٥٦﴾ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهُ لَكُمْ وَوَدُّوكَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُخَوِّقَ الْحَقَّ يَكْفُرْتُمْ. وَيَقْطَعُ دَابِرَ الْكَافِرِينَ ﴿٥٧﴾ لِيُخَوِّقَ الْحَقَّ وَيَبْطِلَ الْبَاطِلُ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٥٨﴾﴾

﴿5. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.﴾

﴿6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).﴾

﴿7. And (remember) when Allāh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers.﴾

﴿8. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.﴾

Following the Messenger ﷺ is Better for the Believers

Allāh said,

﴿كَمَا أَخْرَجَكَ رَبُّكَ﴾

﴿As your Lord caused you to go out...﴾ After Allāh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allāh and His Messenger ﷺ, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allāh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,

^[1] Ahmad 3:27, Abu Dāwud 4:287, Tuhfat Al-Aḥwadhī 8:142 and Ibn Mājah 1:37.

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ ۖ عَلِيمٌ﴾

﴿Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.﴾ [2:216]

As-Suddi commented,

﴿وَإِنْ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرَهُوا﴾

﴿And verily, a party among the believers disliked﴾ to meet [the armed] idolators."

﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ﴾

﴿Disputing with you concerning the truth after it was made manifest,﴾

Some have commented, "(Allāh says:) they ask and argue with you about *Al-Anfāl* just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

﴿وَيُرِيدُ اللَّهُ أَنْ يُخَيَّرَ الْحَقَّ بِكَلِمَاتِهِ﴾

﴿but Allāh willed to justify the truth by His Words﴾

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿Jihād (fighting in Allāh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴾ [2:216].

Muḥammad bin Ishāq reported that 'Abdullāh bin 'Abbās said, "When the Messenger of Allāh ﷺ heard that Abu Sufyān had left the Shām area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هَذِهِ عِيرُ قُرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَأَخْرُجُوا إِلَيْهَا لَعَلَّ اللَّهَ أَنْ يُثَقِّلَكُمُونَا»

«This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allāh might make it as war spoils for you.»

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyān was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muḥammad had mobilized his companions for his caravan. He was anxious and hired Ḍamḍam bin 'Amr Al-Ghifārī to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muḥammad ﷺ had mobilized his Companions to intercept the caravan. Ḍamḍam bin 'Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allāh ﷺ marched with his companions until he reached a valley called Dhafirān. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allāh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did 'Umar. Al-Miqdād bin 'Amr stood up and said, 'O Allāh's Messenger! March to what Allāh has commanded you, for we are with you. By Allāh! We will not say to you what the Children of Israel said to Mūsā,

﴿فَاذْمَبْ أَنْتَ وَرَبُّكَ فَقَتَلْنَا إِنَّا هَاهُنَا مُتَعِدُونَ﴾

﴿"So go you and your Lord and fight you two, we are sitting right here"﴾ [5:24].

Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

«Give me your opinion, O people!» wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-'Aqabah, they proclaimed, 'O Allāh's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa'd bin Mu'ādh asked him, 'O Allāh's Messenger! Is it us whom you meant?' The Prophet ﷺ answered in the positive. Sa'd said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh's Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.' The Messenger of Allāh was pleased with what Sa'd said and was encouraged by it. He ﷺ proclaimed,

«سِيرُوا عَلَى بَرَكََةِ اللَّهِ وَأَبَشِرُوا فَإِنَّ اللَّهَ قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللَّهُ لَكَأَنِّي الْآنَ أَنْظَرُ إِلَى مَصَارِعِ الْقَوْمِ»

«March with the blessing of Allāh and receive the good news. For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْمَلَكُوتِ

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِفٍ
مِّنَ الْمَلَائِكَةِ مُرَدِّينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ كُفْرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا
سَأَلِفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَأَصْرِبُوا فُوقَ
الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ
شَاؤُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ كَيْفَ فَعَلُوهُ وَأَنَّ لِلْكَافِرِينَ
عَذَابَ النَّارِ ﴿١٤﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ
كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُولِهِمْ يُوزِيزْ
دُبُرَهُمْ إِلَّا مُتَحَرِّفًا لِّقَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ
بِعُضْبٍ مِنَ اللَّهِ وَمَا وَهَنَ بِهِمْ وَبَسَّ الصَّيْرِ ﴿١٦﴾

now looking at the demise of the people (the Quraysh).»^[1]

Al-‘Awfi reported similar from Ibn ‘Abbās.^[2] As-Suddi, Qatādah, ‘Abdur-Rahmān bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly,^[3] We have just summarized the story as Muḥammad bin Ishāq briefed it.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِآلِفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ﴾ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

﴿9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdīfīn."﴾

﴿10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Almighty, All-Wise.﴾

Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhārī wrote in the book of battles (in his *Ṣaḥīḥ*) under "Chapter; Allāh's statement,

[1] Aṭ-Ṭabari 13:399.

[2] Aṭ-Ṭabari 13:403.

[3] Aṭ-Ṭabari 13:402 and 405.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾

«(Remember) when you sought help of your Lord and He answered you» until,

﴿فَكَرَّ اللَّهُ شَدِيدُ الْعِقَابِ﴾

«then verily, Allāh is severe in punishment»" that Ibn Mas'ūd said, "I was a witness to something that Al-Miqdād bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, 'We will not say as the people of Mūsā said, "So go you and your Lord and fight you two."'

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's ﷺ face beaming with pleasure because of what Al-Miqdād said to him."^[1] Al-Bukhāri next narrated from Ibn 'Abbās that on the day of Badr, the Prophet ﷺ said,

«اللَّهُمَّ! أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ! إِنْ شِئْتَ لَمْ تُعْبَدْ»

«O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.»

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet ﷺ went out proclaiming,

«سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ»

«Their multitude will be put to flight, and they will show their backs.»

An-Nasā'ī also collected this Ḥadīth.^[2] Allāh's statement,

﴿بِأَنفِ يَنْ الْمَلَائِكَةِ مُرْدِفِينَ﴾

«with a thousand of the angels Murdifin» means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn 'Abbās about,

﴿مُرْدِفِينَ﴾

[1] Fath Al-Bārī 7 :335.

[2] Fath Al-Bārī 7 :335 and An-Nasā'ī in Al-Kubrā 6 :477.

«*Murdifin*»,^[1] meaning each behind the other in succession. 'Alī bin Abi Ṭalḥah Al-Wālibi reported that Ibn 'Abbās said, "Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibrīl on one side and five hundred under the leadership of Mikā'il on another side."^[2] Imāms Abu Ja'far bin Jarīr Aṭ-Ṭabari and Muslim recorded that Ibn 'Abbās said^[3] that 'Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Ḥayzūm!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣārī man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

«صَدَقْتُ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ»

«You have said the truth, that was from the reinforcements from the third heaven.»

The Muslims killed seventy (pagans) in that battle and captured another seventy.^[4]

Al-Bukhāri also wrote a chapter in his *Ṣaḥīḥ* about the participation of the angels in Badr. He collected a *Ḥadīth* from Rifā'h bin Rāfi 'Az-Zuraqi, who participated in Badr, Jibrīl came to the Prophet ﷺ and asked him, "How honored are those who participated in Badr among you?" The Prophet ﷺ said,

«مِنْ أَفْضَلِ الْمُسْلِمِينَ»

«Among the best Muslims.» Jibrīl said, "This is the case with the angels who participated in Badr."^[5] Al-Bukhāri recorded this *Ḥadīth*. Aṭ-Ṭabarāni also collected it in *Al-Mu'jam Al-Kabīr*, but from Rāfi' bin Khadij, which is an apparent mistake. The correct narration is from Rifā'h, as Al-Bukhāri recorded it. In

[1] Aṭ-Ṭabari 13:412.

[2] Aṭ-Ṭabari 13:423.

[3] Aṭ-Ṭabari 13:409 and Muslim 3:1383.

[4] Muslim 3:1384.

[5] *Faṭḥ Al-Bāri* 7:362.

the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Ḥaṭīb bin Abi Balta'ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُذَرِّكَ لَعَلَّ اللَّهَ قَدْ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اغْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ»

«He [Ḥaṭīb] participated in Badr. How do you know that Allāh has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'»^[1]

Allāh said next,

﴿وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ﴾

«Allāh made it only as glad tidings...»

Allāh made sending down the angels and informing you of this fact as glad tidings,

﴿وَلَا تَطْمَئِنُّ بِهَا قُلُوبُكُمْ﴾

«and that your hearts be at rest therewith.»

Surely, Allāh is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾

«And there is no victory except from Allāh.»

Allāh said in another *Āyah*,

﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْمُمُوا فَأُقْتُلُوا فَإِنَّمَا مَتَا بَدْرٍ وَإِنَّمَا فَتَا حَتَّىٰ تَضَعَ لِقَائِهِمْ أَوْزَارَهُمْ ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَكُمْ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُبَدِّلَ أَعْمَلَهُمْ ۖ سَيَجْزِيهِمْ رِزْقُهُمْ بِاللَّهِ ۖ وَيُخْلِفُهُمْ لِقَاءَ رِزْقِهِمْ ۖ﴾

«So, when you meet (in fight in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished

[1] *Faḥ Al-Bārī* 7 :355 and *Muslim* 4 :1941.

them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. ﴿¹¹﴾ [47:4-6]

and,

﴿وَلَقَدْ أَلَيْنَا لَدَاوُلَهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَسْخَرَهُ مِنْكُمْ شُهَدَاؤُكُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ وَلِيُخَيَّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَسْخَرَهُ الْكَافِرُونَ ﴿١١﴾

﴿And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.﴾ [3:140-141]

These are points of wisdom for which Allāh has legislated performing *Jihād*, by the hands of the believers against the disbelievers. Allāh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allāh destroyed the people of Nūḥ with the flood, 'Ād with the wind, Thamūd with the scream, the people of Lūṭ with an earthquake and the people of Shu'ayb by the Day of the Shadow. After Allāh sent Mūsā and destroyed his enemy Fir'aawn and his soldiers by drowning, He sent down the Tawrah to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allāh said,

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِكَاسِبٍ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment.﴾ [28:43]

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allāh said to the believers of this *Ummah*,

﴿فَقَتُلُوهُمْ يَمْزِيهِمُ اللَّهُ بِأَيْدِيكُمْ وَيُخَذِّمُهُمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ﴾

^[11] That is, they will recognize their places, as they did in the worldly life.

﴿Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.﴾[9:14]

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿Verily, Allāh is All-Mighty,﴾, the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another Āyah,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ﴾

﴿We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection).﴾[40:51]

Allāh said next,

﴿حَكِيمٌ﴾

﴿All-Wise.﴾, in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

﴿إِذْ يُغَشِّكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً يَظْهَرُكُمْ بِهِ. وَيَذْهَبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ.﴾ [9:26] إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَأَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأَلْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلْزَعَبُ فَأَضْرِبُوا قُورَى الْأَعْتَابِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ.﴾ [9:27] ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.﴾ [9:28] ذَلِكَمَنْ قَدْ دُوِّنُوا وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ.﴾ [9:29]

﴿11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on

you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytān, and to strengthen your hearts, and make your feet firm thereby. ﴿

﴿12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."﴾

﴿13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾

﴿14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾

Slumber overcomes Muslims

Allāh reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uḥud, which Allāh described,

﴿ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَدِّ الْقَمَرِ أَمْنٌ فَاسَآ بَيْنَكُمْ طَآئِفَةٌ مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ﴾

﴿Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves. ﴿ [3:154]

Abu Talḥah said, "I was among those who were overcome by slumber during (the battle of) Uḥud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hāfiẓ Abu Ya'lā narrated that 'Ali said, "Only Al-Miqdād had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allāh ﷺ. He was praying under a tree and crying until dawn."^[1] 'Abdullāh bin Mas'ūd said, "Slumber during battle is security from Allāh, but during prayer, it is from Shaytān."^[2] Qatādah said, "Slumber affects the head, while sleep affects the

[1] Musnad Abu Ya'lā 1:242.

[2] Aṭ-Ṭabari 13:419.

heart.¹¹

Slumber overcame the believers on the day of Uḥud, and this incident is very well-known. As for this Āyah (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allāh's aid, rewards, favor and mercy from Allāh with them. Allāh said in another Āyah,

﴿إِن مَّعَ الْهَرَبِ بُرَاءٌ إِنَّ مَعَ الْهَرَبِ بُرَاءٌ﴾

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» [94:5-6]

In the *Ṣaḥīḥ*, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger ﷺ and Abu Bakr were invoking Allāh. Suddenly, slumber overcame the Messenger ﷺ and he woke up smiling and declared,

«أُبَشِّرُ يَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى نَتَائِهِ النَّعْمُ»

«“Good news, O Abu Bakr! This is Jibrīl with dust on his shoulders.”»

He left the shade while reciting Allāh's statement,

﴿سَيَرُّهُ لِمَشْغُورٍ ذَرْبُكَ وَيُؤْمِنُ بِآيَاتِ اللَّهِ﴾

«Their multitude will be put to flight, and they will show their backs.» [54:45]¹²

Rain falls on the Eve of Badr

Allāh said next,

﴿وَنَزَّلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَاءً﴾

«and He caused rain to descend on you from the sky.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “When the Prophet ﷺ arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the *Shayṭān* cast

[1] Ibn Abi Hātim 5:1664.

[2] *Faṭḥ Al-Bārī* 7:364.

frustration into their hearts. He whispered to them, 'You claim that you are Allāh's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allāh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allāh also removed *Shayṭān's* whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allāh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibrīl and another five hundred under the command of Mikā'īl on another side."^[1]

An even a better narration is that collected by Imām Muḥammad bin Ishāq bin Yasār, author of *Al-Maghāzi*, may Allāh have mercy upon him. Ibn Ishāq narrated that, Yazid bin Ruwmān narrated to him that, 'Urwah bin Az-Zubayr said, "Allāh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allāh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in."^[2] Mujāhid said, "Allāh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."^[3] Allāh said next,

﴿يُطَهِّرْكُمْ بِهِ﴾

﴿to clean you thereby﴾ using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

﴿وَيُذْهِبْ عَنْكَ رِجْزَ الشَّيْطَانِ﴾

﴿and to remove from you the Rijz of Shayṭān,﴾

such as his whispers and evil thoughts, this involves sinner purification, whereas Allāh's statement about the residents of Paradise,

﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ﴾

[1] Aṭ-Ṭabari 13:423.

[2] Al-Wāqidi in *Al-Māghāzi* 1:54.

[3] Aṭ-Ṭabari 13:425.

﴿Their garments will be of fine green silk, and gold embroidery.
They will be adorned with bracelets of silver﴾ [76:21]

involves outer appearance,

﴿وَسَقَنَهُمْ رَبُّهُمْ سَرَابًا طَهُورًا﴾

﴿and their Lord will give them a pure drink.﴾ [76:21]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

﴿وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ﴾

﴿and to strengthen your hearts,﴾

with patience and to encourage you to fight the enemies, and this is inner courage,

﴿وَنُفِثَ بِأَلْقَامِكُمْ﴾

﴿and make your feet firm thereby﴾. this involves outer courage. Allāh know best.

Allāh commands the Angels to fight and support the Believers

Allāh said next,

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا﴾

﴿(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."﴾

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh's statement,

﴿سَأَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾

﴿I will cast terror into the hearts of those who have disbelieved.﴾

means, 'you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

﴿فَأَضْرِبُوا قُرَى الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

﴿so strike them over the necks, and smite over all their fingers and toes.﴾

strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

﴿قُرَى الْأَعْنَاقِ﴾

﴿over the necks﴾ refers to striking the forehead, or the neck, according to Aḍ-Ḍaḥḥāk and ‘Aṭiyyah Al-‘Awfi. In support of the latter, Allāh commanded the believers,

﴿فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَغْتَسَرْتُمْ فَضِدُّوا الرِّقَابَ﴾

﴿So, when you meet (in fight Jihād in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).﴾ [47:4]

Ar-Rabī' bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allāh said,

﴿وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

﴿and smite over all their fingers and toes.﴾

Ibn Jarīr commented that this Āyah commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." [1] Al-‘Awfi reported, that Ibn ‘Abbās said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lāt and Al-‘Uzzā (two idols)." Allāh then sent down to the angels,

﴿إِنِّي مَعَكُمْ فَتَبَيَّنُوا لِلَّذِينَ آمَنُوا سَالَتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغَبَ فَأَضْرِبُوا قُرَى الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾

[1] Aṭ-Ṭabari 13:431.

﴿Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.﴾

In that battle, Abu Jahl (may Allāh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'īṭ was captured and then killed, thus bring the death toll of the pagans to seventy,

﴿ذَٰلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ﴾

﴿This is because they defied and disobeyed Allāh and His Messenger.﴾

joining the camp that defied Allāh and His Messenger ﷺ not including themselves in the camp of Allāh's Law and faith in Him. Allāh said,

﴿وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِلَٰهٌ شَدِيدٌ عَلَيْهِ﴾

﴿And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allāh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

﴿ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ﴾

﴿This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾

This Āyah addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحٰٓفًا فَلَا تَوَلَّوْهُمْ ۚ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يَوَلَّهُمْ
يَسْمِزْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَكَءٌ بِضَٰئِبٍ مِنَ اللَّهِ وَمَا وَدَّ
جَمْعُهُمْ وَيَسْأَلُ الْمَصِيرُ ﴿١٦﴾﴾

﴿15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.﴾

﴿16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his

own) – he indeed has drawn upon himself wrath from Allāh.
And his abode is Hell, and worst indeed is that destination!﴿

Fleeing from Battle is prohibited, and its Punishment

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحًا﴾

﴿O you who believe! When you meet those who disbelieve, in a battlefield,﴾

when you get near the enemy and march towards them,

﴿فَلَا تُوَلُّوهُمُ الْأَدْبَارَ﴾

﴿never turn your backs to them.﴾ do not run away from battle and leave your fellow Muslims behind,

﴿وَمَنْ يُوَلِّهِمْ يَوَسِّدْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾

﴿And whoever turns his back to them on such a day – unless it be a stratagem of war...﴾

The *Āyah* says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sā'id bin Jubayr and As-Suddi.^[1] Ad-Ḍaḥḥāk also commented, "Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

﴿أَوْ مُتَحَرِّفًا إِلَىٰ قِتَالٍ﴾

﴿or to retreat to a troop (of his own)﴾, meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission."

ʿUmar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu ʿUbayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, "If he retreated to me then I would be as a troop for him."

This is how it was reported by Muḥammad bin Sīrīn from

[1] Aṭ-Ṭabari 13:436-437.

‘Umar. In the report of Abu ‘Uthmān An-Nahdi from ‘Umar, he said: When Abu ‘Ubayd was fighting, ‘Umar said, “O people! We are your troop.” Mujāhid said that ‘Umar said, “We are the troop of every Muslim.” Abdul-Mālik bin ‘Umayr reported from ‘Umar, “O people! Don’t be confused over this *Āyah*, it was only about the day of Badr, and we are a troop for every Muslim.” Ibn Abi Hātim [recorded] that Nāfi’ questioned Ibn ‘Umar, “We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army.”

So he replied, “The troop is Allāh’s Messenger ﷺ.” I said but Allāh said,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَمًا تَارَةً﴾

﴿when you meet those who disbelieve in the battlefield﴾ to the end of the *Āyah*. So he said; “This *Āyah* was about Badr, not before it nor after it.” [1]

Aḍ-Ḍaḥḥāk commented that Allāh’s statement,

﴿أَوْ مَتَحِينَ إِلَىٰ فِئَةٍ﴾

﴿or to retreat to a troop﴾, refers to “Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions.” [2] However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُفْسِدَاتِ»

“Shun the seven great destructive sins.”

The people inquired, “O Allāh’s Messenger! What are they?” He said,

«الشُّرْكُ بِاللَّهِ وَالسُّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ
النِّسَمِ وَالتَّوَلَّى يَوْمَ الرَّحْبِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

[1] At-Tabari 13:436.

[2] At-Tabari 13:437.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَدِيدُ
الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ
وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُدُّوا نَعْدًا وَلَنْ تُغْنِيَ عَنْكُمْ
فِيكُمْ شَيْئًا وَلَوْ كُثِّرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾ يَأَيُّهَا
الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عُنَاهُ وَاتَّبِعُوا
تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُورُ الَّذِينَ
الَّذِينَ لَا يَقُولُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾ يَأَيُّهَا الَّذِينَ
ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ
تَحْشُرُونَ ﴿٢٤﴾ وَأَتَقُوا فِتْنَةَ الَّذِينَ الَّذِينَ ظَلَمُوا
مِنْكُمْ خَاسِرَةٌ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

«(They are:) Joining others in worship with Allāh, magic taking life which Allāh has forbidden, except for a just cause (according to Islāmic law), consuming Ribā, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.»^[1]

This is why Allāh said here,

﴿فَقَدْ بَاءَ﴾

«he indeed has drawn upon himself...», and returned with,

﴿يَقْضَىٰ مِنَ اللَّهِ وَمَا وَدَّ﴾

«wrath from Allāh. And his abode...», destination, and dwelling place on the Day of Return,

﴿جَهَنَّمَ وَيَسَّ لِلَّذِينَ تَتَّبِعُوا هُتً﴾

«is Hell, and worst indeed is that destination!»

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَدِيدُ الْكَافِرِينَ ﴿١٨﴾﴾

«17. You killed them not, but Allāh killed them. And you threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-

[1] Fath Al-Bārī 5:462 and Muslim 1:92.

Hearer, All-Knower».

«18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.»

Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allāh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allāh said,

﴿لَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ﴾

«You killed them not, but Allāh killed them.»

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another Āyah,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

«And Allāh has already made you victorious at Badr, when you were a weak little force.» [3:123], and,

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

«Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.» [9:25]

Allāh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

«How often has a small group overcome a mighty host by Allāh's leave?» And Allāh is with the patient.» [2:249]

Allāh then mentioned the handful of sand that His Prophet ﷺ threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet ﷺ

invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

«شَاحَبَ الْوُجُوهُ»

«Humiliated be their faces.» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

«And you threw not when you did throw, but Allāh threw.»

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad) ﷺ.

Muḥammad bin Ishāq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that 'Urwah bin Az-Zubayr said about Allāh's statement,

﴿وَلِيَسْلَى الْمُؤْمِنِينَ مِنْهُ بَلََاءٌ حَسَنًا﴾

«that He might test the believers by a fair trial from Him.»

«So that the believers know Allāh's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them.»^[1] Similar was said by Ibn Jarīr. It is stated in a Ḥadīth,

﴿وَكُلُّ بَلَاءٍ حَسَنٌ أَبْلَانَا﴾

«Every trail (from Allāh) is a favor for us.»^[2]

Allāh said next,

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

«Verily, Allāh is All-Hearer, All-Knower.»

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

﴿ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدَ الْكَافِرِينَ﴾

[1] At-Ṭabari 13:448.

[2] A similar Ḥadīth is recorded by Muslim no. 6900.

﴿This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴾

This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

﴿إِنْ تَسْتَفِیْحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَدُّوا نَعْدَ وَنَ تَنْقُ عَنْكُمْ فَتَنْكُزُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

﴿19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.﴾

The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

﴿إِنْ تَسْتَفِیْحُوا﴾

﴿If you ask for a judgement﴾, you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Ishāq and several others reported from Az-Zuhri from ‘Abdullāh bin Tha‘labah bin Su‘ayr who said that Abu Jahl said on the day of Badr, “O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day.” This Āyah was later on revealed,

﴿إِنْ تَسْتَفِیْحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ﴾

﴿If you ask for a judgement, then now has the judgement come unto you,﴾

until the end of the Āyah.^[1] Imām Aḥmad recorded that ‘Abdullāh bin Tha‘labah said, “Abu Jahl asked for (Allāh’s judgment) when he said upon facing the Muslims, ‘O Allāh!

[1] Aṭ-Ṭabari 13:453.

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.”^[1] This was also recorded by An-Nasā’i in the Book of *Tafsir* (of his *Sunan*) and Al-Hākim in his *Mustadrak*, and he said, “It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs, and they did not record it.”^[2] Similar statements were reported from Ibn ‘Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Yazīd bin Ruwḥmān and several others. As-Suddi commented, “Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka’bah and supplicated to Allāh for victory, ‘O Allāh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.’ Allāh revealed the *Āyah*,

﴿إِنْ تَسْتَفِئُوا فَقَدْ جَاءَكُمْ التَّنَكُّبُ﴾

﴿If you ask for a judgement, then now has the judgement come unto you.﴾

Allāh says here, ‘I accepted your supplication and Muḥammad gained the victory.’”

‘Abdur-Raḥmān bin Zayd bin Aslam said; “This is Allāh the Most High’s answer to their supplication;

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ مِنَّا حَقٌّ مِنْ عِنْدِكَ﴾

﴿And (remember) when they said: “O Allāh! If this is indeed the truth from you...”﴾ [8:32]^[3]

Allāh said next,

﴿وَإِنْ تَنْتَهُرُوا﴾

﴿and if you cease...﴾ from your disbelief and rejection of Allāh and His Messenger ﷺ,

﴿فَهُوَ خَيْرٌ لَكُمْ﴾

﴿it will be better for you﴾, in this life and the Hereafter. Allāh said,

﴿وَإِنْ تُؤَدُّوا نَعْدًا﴾

[1] Aḥmad 5:531

[2] An-Nasā’i in *Al-Kubrā* 6:350 and Al-Hākim 2:328.

[3] Aṭ-Ṭabari 13:453.

﴿and if you return, so shall We return...﴾ This is similar to another Āyah,

﴿وَلَنْ عُدَّتُمْ عَدْنَا﴾

﴿but if you return (to sins), We shall return (to Our punishment).﴾ [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

﴿وَلَنْ تُفْنِيَ عَنَّا فَيْتَكُم مِّنَّا وَلَوْ كَثُرَتْ﴾

﴿and your forces will be of no avail to you, however numerous they be...﴾

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

﴿وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

﴿and verily, Allāh is with the believers.﴾

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ سَرَّ الْأَدْوَابِ عِنْدَ اللَّهِ أَلْسُنُ النَّاسِ ﴿٢٢﴾ لَا يَقُولُونَ ﴿٢٣﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٤﴾﴾

﴿20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.﴾

﴿21. And be not like those who say: "We have heard," but they hear not.﴾

﴿22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.﴾

﴿23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.﴾

The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and

imitating the disbelievers who reject him. Allāh said,

﴿وَلَا تَوَلَّوْا عَنْهُ﴾

﴿and turn not away from him...﴾, neither refrain from obeying him or following his commands nor indulge in what he forbade,

﴿وَأَنْتُمْ تَسْمَعُونَ﴾

﴿while you are hearing.﴾ after you gained knowledge of his Message,

﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾

﴿And be not like those who say: "We have heard," but they hear not.﴾

Ibn Ishāq said that this *Āyah* refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.^[1] Allāh declares that these are the most wicked creatures among the Children of Ādam,

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ﴾

﴿Verily, the worst of living creatures with Allāh are the deaf who do not hear the truth,

﴿الْبُكْمُ﴾

﴿and the dumb﴾ who cannot comprehend it,

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

﴿who understand not.﴾ These indeed are the most wicked creatures, for every creature except them abide by the way that Allāh created in them. These people were created to worship Allāh, but instead disbelieved. This is why Allāh equated them to animals, when He said,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْآدِيِّ يَتَوْعَّى مَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ﴾

﴿And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.﴾ [2:171], and,

﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

[1] At-Ṭabari 13:458.

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾ [7:179]

It was also said that the *Āyah* (8:22) refers to some of the pagans of Quraysh from the tribe of Bani 'Abd Ad-Dār, according to Ibn 'Abbās, Mujāhid and Ibn Jarīr.^[1] Muḥammad bin Ishāq said that this *Āyah* refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

﴿وَلَوْ أَسْمَعَهُمْ﴾

﴿even if He had made them listen...﴾ and allowed them to understand,

﴿لَتَوَلَّوْا﴾

﴿they would but have turned...﴾, intentionally and out of stubbornness, even after they comprehend,

﴿وَهُمْ مُّعْرِضُونَ﴾

﴿with aversion.﴾, to the truth.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ

بَيْنَ الْمَوْتِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾

﴿24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.﴾

^[1] At-Ṭabari 13:460.

The Command to answer and obey Allāh and His Messenger ﷺ

Al-Bukhārī said,

﴿أَسْجِبُوا﴾

“﴿Answer﴾, obey,

﴿لِمَا يُمِيزُكُمْ﴾

﴿that which will give you life﴾ that which will make your affairs good.” Al-Bukhārī went on to narrate that Abu Saʿd bin Al-Muʿallā said, “I was praying when the Prophet ﷺ passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

«What prevented you from answering me? Has not Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْجِبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

«O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life»?’

He then said:

«لَأُعَلِّمَنَّكَ أَكْبَرَ سُورَةِ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ»

«I will teach you the greatest Sūrah in the Qur’ān before I leave.» When he was about to leave, I mentioned what he said to me. He said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«All the praises and thanks are to Allāh, the Lord of all that exists...» [1:1-6].

«هِيَ السَّبْعُ الْمَثَانِي»

«Surely, it is the seven oft-repeated verses.»^[1] Muḥammad bin Ishāq narrated that Muḥammad bin Jaʿfar bin Az-Zubayr said that ‘Urwah bin Az-Zubayr explained this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْجِبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

[1] *Fath Al-Bārī* 8:158.

﴿O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life,﴾

"Answer when called to war (Jihād) with which Allāh gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you." [1]

Allāh comes in between a Person and His Heart

Allāh said,

﴿وَأَعْلَمُوا أَنَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿and know that Allāh comes in between a person and his heart.﴾

Ibn 'Abbās commented, "Allāh prevents the believer from disbelief and the disbeliever from faith." [2] Al-Hākim recorded this in his *Mustadrak* and said, "It is *Ṣaḥīḥ* and they did not record it." [3] Similar was said by Mujāhid, Sa'īd, 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ 'Aṭiyyah, Muqātil bin Ḥayyān and As-Suddi. [4] In another report from Mujāhid, he commented;

﴿يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿...comes in between a person and his heart.﴾

"Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several *Ḥadīths* that conform with the meaning of this *Āyah*. For instance, Imām Aḥmad recorded that Anas bin Mālīk said, "The Prophet ﷺ used to often say these words,

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«O You Who changes the hearts, make my heart firm on Your religion.»

We said, 'O Allāh's Messenger! We believed in you and in what you brought us. Are you afraid for us?' He said,

«نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ تَعَالَى يُقَلِّبُهَا»

[1] *Sīrah Ibn Hishām* 2:324.

[2] *Aṭ-Ṭabari* 13:468.

[3] *Al-Hākim* 2:328.

[4] *Aṭ-Ṭabari* 13:470-471.

«Yes, for the hearts are between two of Allāh's Fingers, He changes them (as He wills).»^[1]

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his *Jāmi'* [Sunan], and he said, "Ḥasan."^[2] Imām Aḥmad recorded that An-Nawwās bin Sam'ān Al-Kilābi said that he heard the Prophet ﷺ saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ وَإِذَا شَاءَ أَنْ يُزَيِّغَهُ أَزَاغَهُ»

«Every heart is between two of the Fingers of the Most Beneficent (Allāh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.»^[3]

And he ﷺ said:

«يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«O You Who changes the hearts! keep my heart firm on Your religion» And he would say;

«وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَخْفِضُهُ وَيَرْفَعُهُ»

«The Balance is in the Hand of Ar-Raḥmān, He raises and lowers it.»^[4]

This was also recorded by An-Nasāi and Ibn Mājah.^[5]

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allāh is severe in punishment.﴾

Warning against an encompassing Fitnah

Allāh warns His believing servants of a *Fitnah*, trial and test, that encompasses the wicked and those around them.

[1] Aḥmad 3:112.

[2] *Tuhfat Al-Aḥwadhī* 6:349-350.

[3] Aḥmad 4:182.

[4] Aḥmad 3:182.

[5] An-Nasāi in *Al-Kubrā* 4:414, and Ibn Mājah 1:72.

Therefore, such *Fitnah* will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imām Aḥmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalifah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

We did not think that this *Āyah* was about us too, until it reached us as it did."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that the *Āyah*,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

refers to the Companions of the Prophet ﷺ in particular.^[2] In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (*Fitnah*)."^[3] This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

"Is for you too!"^[4] Several said similarly, such as Aḍ-Ḍaḥḥāk and Yazīd bin Abi Ḥabīb and several others. Ibn Mas'ūd said, "There is none among you but there is something that represents a *Fitnah* for him, for Allāh said,

[1] Aḥmad 1:165.

[2] Aṭ-Ṭabari 13:474.

[3] Aṭ-Ṭabari 13:474.

[4] Aṭ-Ṭabari 13:475.

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

«Your wealth and your children are only a trial (Fitnah)...»
[64:15].

Therefore, when you seek refuge, seek it with Allāh from the *Fitnah* that causes misguidance." Ibn Jarīr collected this *Ḥadīth*.^[1] The view that the warning in this *Āyah* addresses the Companions and all others is true, even though the speech in the *Āyah* was directed at the Companions. There are *Ḥadīths* that warn against *Fitnah* in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allāh willing, as also is the case with the Imāms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imām Aḥmad from Ḥudhayfah bin Al-Yamān that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُرِيَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.»^[2]

Imām Aḥmad recorded that Abu Ar-Riqād said, "I heard Ḥudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allāh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allāh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'"^[3]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

[1] Aṭ-Ṭabari 13:475.

[2] Aḥmad 5:388.

[3] Aḥmad 5:390.

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا وَالْمُدَّاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلُهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلَاهَا فَتَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقُوا الْمَاءَ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَأَذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمَرُهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا جَمِيعًا»

«The parable of the person abiding by Allāh's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.'^[1]

This was recorded by Al-Bukhārī, but not Muslim, in the Book of Partnerships and the Book of Witnesses.^[2] It was also recorded by At-Tirmidhi through a different route of narration.^[3]

Imām Aḥmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allāh ﷺ saying,

«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ»

«If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.»

I said, 'O Allāh's Messenger! Will they have righteous people among them then?' He said,

«بَلَى»

«Yes.» I asked, 'What will happen to them?' He said,

[1] Aḥmad 4:269.

[2] Faḥ Al-Bāri 5:157 and 345.

[3] Tuhfat Al-Aḥwadhi 6:394.

سورة الانفال

١٨٠

المزلة

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
 أَنْ يَخطفَكُمْ النَّاسُ فَنَاصِبَكُمْ وَأَيِدُكُمْ بِضُرِهِمْ وَرَزَقَكُمْ
 مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٧﴾ يَأَيُّهَا الَّذِينَ آمَنُوا
 لَا تَحْزَنُوا اللَّهَ وَالرَّسُولَ وَتَحْزَنُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ
 ﴿٦٨﴾ وَاعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
 عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٦٩﴾ يَأَيُّهَا الَّذِينَ آمَنُوا إِن تَشَاءُوا
 اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
 لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٠﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ
 كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ
 اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٧١﴾ وَإِذْ أَنْتَ عَلَى عَلَيْهِمْ أَيْدُنَا
 قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا
 أَسْطِيرُ الْأَوَّلِينَ ﴿٧٢﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا
 هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ
 أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٧٣﴾ وَمَا كُنَّا اللَّهُ لِعَذَابِهِمْ
 وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبِهِمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٧٤﴾

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ
 يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنْ اللَّهِ
 وَرِضْوَانٍ»

«They will be stricken as the
 people, but they will end
 up with Allāh's forgiveness
 and pleasure.»^[1]

I m ā m A ḥ m a d
 recorded that Jarīr
 said that the
 Messenger of Allāh ﷺ
 said,

«مَا مِنْ قَوْمٍ يَفْعَلُ فِيهِمْ
 بِالْمَعَاصِي هُمْ أَغْرٌ وَأَكْثَرُ مِمَّنْ
 يَفْعَلُونَ ثُمَّ لَمْ يَغْيَرُوهُ إِلَّا
 عَمَّهُمُ اللَّهُ بِعِقَابٍ»

«Every people among
 whom sins are being
 committed, while they
 are mightier and more
 numerous than those

who do wrong, yet they did nothing to stop them, then Allāh will
 surround them all with punishment.»^[2]

Ibn Mājah collected this Ḥadīth.^[3]

«وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمْ النَّاسُ فَنَاصِبَكُمْ وَأَيِدُكُمْ
 بِضُرِهِمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٧﴾»

﴿26. And remember when you were few and were reckoned
 weak in the land, and were afraid that men might kidnap you,
 but He provided a safe place for you, strengthened you with His
 help, and provided you with good things (for livelihood) so that

[1] Aḥmad 6:304.

[2] Aḥmad 4:364.

[3] Ibn Mājah 2:1329 and Aḥmad 4:366.

you might be grateful.﴾

Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allāh made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di'āmah As-Sadūsi commented,

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ﴾

﴿And remember when you were few and were reckoned weak in the land,﴾

"Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islām, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties

from Him."^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمَانَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ۖ وَأَعْلَمُوا أَنَّكُمْ أَنْتُمْ وَأَوْلَادُكُمْ فَتَنَّا وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

﴿27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you)﴾.

﴿28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.﴾

Reason behind revealing This Āyah, and the prohibition of Betrayal

The Two Ṣaḥīḥs mention the story of Ḥaṭīb bin Abi Balta'ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allāh ﷺ intended to march towards them. Allāh informed His Messenger ﷺ of this, and he sent a Companion to retrieve the letter that Ḥaṭīb sent, and then he summoned him. He admitted to what he did. 'Umar bin Al-Khaṭṭāb stood up and said, "O Allāh's Messenger! Should I cut off his head, for he has betrayed Allāh, His Messenger and the believers?" The Prophet ﷺ said,

«دَعُوهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُذَرِّكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اغْمُلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«Leave him! He participated in Badr. How do you know that Allāh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.»

However, it appears that this Āyah is more general, even if it was revealed about a specific incident.^[2] Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

[1] Aṭ-Ṭabari 13:478.

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Ḥaṭīb, the Āyah revealed was Al-Mumtaḥinah 60:1 as recorded by Al-Ḥākim and others.

﴿وَعَوَّزُوا أَمْوَالَكُمْ﴾

﴿nor betray your Amānāt﴾

"The *Amānah* refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

﴿لَا تَخُونُوا﴾

﴿nor betray...﴾, 'do not abandon the obligations.'^[1] 'Abdur-Raḥmān bin Zayd commented, "Allāh forbade you from betraying Him and His Messenger, as hypocrites do."^[2]

Allāh said,

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

﴿And know that your possessions and your children are but a trial.﴾

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another *Āyah*,

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

﴿Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.﴾ [64:15],

﴿وَبَلَوُكُمْ بِالضَّرِّ وَالْفَقْرِ فِتْنَةً﴾

﴿And We shall make a trial of you with evil and with good.﴾ [21:35],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾ [63:9], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْزَاقِكُمْ وَأَوْلَادِكُمْ عَذَابًا لَكُمْ فَاحْذَرُوهُمْ﴾

[1] Aṭ-Ṭabari 13:485.

[2] Aṭ-Ṭabari 13:483.

«O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them!» [64:14] Allāh said next,

﴿وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

«And that surely with Allāh is a mighty reward.»

Therefore, Allāh's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allāh alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بَيْنَ خَلَاوَةِ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ»

«There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allāh and His Messenger are dearer to him than anyone else, whoever loves a person for Allāh's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allāh has saved him from it.»^[1]

Therefore, loving the Messenger of Allāh ﷺ comes before loving children, wealth and oneself. In the *Ṣaḥīḥ*, it is confirmed that he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ»

«By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.»^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَهَافُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ

[1] Muslim 1 :66.

[2] *Faḥ Al-Bārī* 1 :75.

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

﴿29. O you who believe! If you obey and fear Allāh, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allāh is the Owner of the great bounty.﴾

Ibn 'Abbās, As-Suddi, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others said that,

﴿فُرْقَانًا﴾

﴿Furqān﴾, means, 'a way out'; Mujāhid added, "In this life and the Hereafter." ^[1] In another narration, Ibn 'Abbās is reported to have said, 'Furqān' means 'salvation' or – according to another narration – 'aid'. Muḥammad bin Ishāq said that 'Furqān' means 'criterion between truth and falsehood'. This last explanation from Ibn Ishāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwā of Allāh by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allāh's tremendous rewards,

﴿يَأْتِيَا الَّذِينَ آمَنُوا انْقَرُوا إِلَهُهُ وَمَا يُشْرِكُهُ. يُؤْتِكُمْ كُفْلَيْنِ مِنْ رَحْمَتِهِ. وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ. وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾ [57:28].

﴿إِذْ يَتَكَلَّمُ بِكَ الْكَاذِبُ أَوْ يُلْفِيكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَتَكَبَّرُونَ بِمُكْرِ اللَّهِ وَاللَّهُ خَبِيرٌ
الْمُكَرِمِينَ﴾

﴿30. And (remember) when the disbelievers plotted against you

[1] At-Ṭabari 13:489-490.

to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾

The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn 'Abbās, Mujāhid and Qatādah said,

﴿لِيُثْبِتُوكَ﴾

﴿Liyuthbitūka﴾ means "to imprison you."^[1] As-Suddi said, "Ithbāt is to confine or to shackle."^[2]

Imām Muḥammad bin Ishāq bin Yasār, the author of *Al-Maghāzī*, reported from 'Abdullāh bin Abi Najīḥ, from Mujāhid, from Ibn 'Abbās, "Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblis (*Shayṭān*) met them in the shape of an eminent old man. When they saw him, they asked, 'Who are you?' He said, 'An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, 'Agreed, come in.' He entered with them. Iblis said, 'You have to think about this man (Muḥammad)! By Allāh, he will soon overwhelm you with his matter (religion).' One of them said, 'Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allāh, commented, 'By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, 'This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, 'Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, 'By Allāh! This

[1] Aṭ-Ṭabari 13:492.

[2] Aṭ-Ṭabari 13:491.

is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts? By Allāh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allāh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allāh curse him, spoke next, 'By Allāh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muḥammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hāshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allāh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrīl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allāh ﷺ did not sleep in his house that night, and Allāh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madīnah, Allāh revealed to him *Sūrat Al-Anfāl* reminding him of His favors and the bounties He gave him,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَرَسَّكَ اللَّهُ وَثَبَّلَكَ إِنَّ اللَّهَ هُوَ خَيْرُ الْكَافِرِينَ﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾

Allāh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرْتِصُ بِهِ رَبِّ السَّعِيرِينَ﴾

﴿Or do they say: "He is a poet! We await for him some calamity by time!"﴾ [52:30]^[1]

As-Suddi narrated a similar story.

Muhammad bin Ishāq reported from Muhammad bin Ja'far bin Az-Zubayr, from 'Urwah bin Az-Zubayr who commented on Allāh's statement,

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

﴿...they were plotting and Allāh too was plotting, and Allāh is the best of plotters.﴾

"I (Allāh) plotted against them with My sure planning, and I saved you (O Muhammad) from them."^[2]

﴿وَإِذَا نُنزلُ عَلَيْهِمْ مَا يَتْلُوا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾ وَإِذْ قَالُوا اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جِجَارَةً مِنَ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مَذَابَ الْآلِ الْيَمِينِ ﴿٣١﴾ وَمَا كُنَّا اللَّهُ لِنُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ لِنُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾

﴿31. And when Our Ayāt are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients."﴾

﴿32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

﴿33. And Allāh would not punish them while you (Muhammad ﷺ) are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

The Quraysh claimed They can produce Something similar to the Qur'ān

Allāh describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

[1] *Sīrah Ibn Hishām* 1:480-482. This story as narrated here is not authentic.

[2] *Sīrah Ibn Hishām* 2:325.

utter when they heard Allāh's Āyāt being recited to them,

﴿قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا﴾

﴿“We have heard (the Qur’ān); if we wish we can say the like of this.”﴾

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur’ān, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Naḍr bin Al-Hārith, may Allāh curse him, was the one who said this, according to Sā’id bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Naḍr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allāh and reciting the Qur’ān to the people. Whenever the Prophet ﷺ would leave an audience in which An-Naḍr was sitting, An-Naḍr began narrating to them the stories that he learned in Persia, proclaiming afterwards, “Who, by Allāh, has better tales to narrate, I or Muḥammad?” When Allāh allowed the Muslims to capture An-Naḍr in Badr, the Messenger of Allāh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allāh. The meaning of,

﴿أَسْطِيرُ الْأَوَّلِينَ﴾

﴿...tales of the ancients﴾ meaning that the Prophet ﷺ has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allāh mentioned in another Āyah,

﴿وَقَالُوا أَسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ۚ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبَ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾

﴿And they say: “Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon.” Say: “It (this Qur’ān) has been sent down by Him (Allāh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.”﴾ [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.

The Idolators ask for Allāh's Judgment and Torment!

Allāh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جِجَارَةً مِنْ السَّمَاءِ أَوْ أَتِنَا بِمَذَاقٍ آلِيمٍ ۝٢٣﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allāh! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allāh's judgment on themselves and asked for His punishment. Allāh said in other *Āyāt*,

﴿وَسْتَغْلِبُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝٥٤﴾

﴿And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!﴾ [29:53],

﴿وَقَالُوا رَبَّنَا مَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ۝١٦﴾

﴿They say: "Our Lord! Hasten to us Qittānā (our record of good and bad deeds so that we may see it) before the Day of Reckoning!"﴾ [38:16], and,

﴿سَأَلَ سَائِلٌ بِمَذَاقٍ وَاقِعٍ ۝١٤ لِّلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ۝١٥ مِنْ أَمْرِ اللَّهِ ذِي الْمَعَارِجِ ۝١٦﴾

﴿A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allāh, the Lord of the ways of ascent.﴾ [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu'ayb said to him,

﴿فَأَنْصِفْ عَلَيْنَا كَيْفًا مِنْ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝١٧﴾

﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾ [26:187]

while the pagans of Quraysh said,

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جِسَارَةً مِنَ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا بَمَذَابِ إِلَهِهِ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

Shu'bah said from 'Abdul-Hamīd that Anas bin Mālik said that it was Abu Jahl bin Hishām who uttered this statement,

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جِسَارَةً مِنَ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا بَمَذَابِ إِلَهِهِ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

So Allāh revealed this Āyah,

﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ لِمُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Al-Bukhāri recorded it.^[1]

The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment

Allāh said,

﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ لِمُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Pagans used to go around the House in Ṭawāf and proclaim, 'We rush to Your obedience, O Allāh, there is no partner with You,' and the Prophet ﷺ would tell them,

«قَدْ، قَدْ»

«Enough, enough.» But they would go on, 'We rush to Your

^[1] Fath Al-Bāri 8:160.

obedience, O Allāh, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, 'O Allāh, Your forgiveness, Your forgiveness.' Allāh revealed this verse;

﴿وَمَا كَانَتْ أَلَلَةٌ لَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾

«And Allāh would not punish them while you are among them...»

Ibn 'Abbās commented, "They had two safety shelters: the Prophet ﷺ, and their seeking forgiveness (from Allāh). The Prophet ﷺ went away, and only seeking forgiveness remained."^[1] At-Tirmidhi recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي»

«"Allāh sent down to me two safe shelters for the benefit of my Ummah»

﴿وَمَا كَانَتْ أَلَلَةٌ لَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ أَلَلَةٌ لَّهُ لِيُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

«And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.»

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ أَلِاسْتَغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ»

«When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.»^[2]

What testifies to this *Hadīth*, is the *Hadīth* that Aḥmad recorded in his *Musnad* and Al-Ḥākim in his *Mustadrak*, that Abu Saʿīd narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتْكَ يَا رَبِّ! لَا أَبْرَحُ أَعْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ. فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي! لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي»

«Shayṭān said, 'By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, 'By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'»^[3]

[1] Aṭ-Ṭabari 13:511.

[2] *Tuhfat Al-Aḥwadhi* 8:472

[3] Aḥmad 3:29.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨١

الْحَرَامِ

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الَّذِينَ
وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ
عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا يُسِفِقُونَ
أَمْوَالَهُمْ لِيَصُدَّوْا عَنْ سَبِيلِ اللَّهِ فَسَيُفْسِقُونَهَا ثُمَّ تَكُونُ
عَلَيْهِمْ حَسْرَةٌ ثُمَّ يَغْلِبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ
الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ
فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ قُلْ لِلَّذِينَ
كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَآذُ سَلَفٍ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقِيلُوا لَهُمْ حَتَّىٰ
لَا تَكُونُ فِتْنَةٌ وَيَكُونَ الَّذِينَ كَفَرُوا لِلَّهِ قَاتِلًا
أَنْتَهُوا قَاتِلُوا اللَّهَ يَمَّا يَمْلِكُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا
فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

Al-Hākim, "Its chain is *Ṣaḥīḥ* and they did not record it."^[1]

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الَّذِينَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

﴿34. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know

not.﴾

﴿35. Their Ṣalāh at the House was nothing but Mukā' and Taṣḍiyah. Therefore taste the punishment because you used to disbelieve.﴾

The Idolators deserved Allāh's Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

[1] Al-Hākim 4:261.

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allāh for His forgiveness, Allāh would have sent down to them the torment that could never be averted. Allāh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Ḥudaybiyyah,

﴿هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَاللَّذَىٰ مَعَكُمْ أَلَّا يَبْلُغَ بِكُمْ بَلَاءٌ يُؤْذِنُكُمْ لِلَّهِ لَعَلَّكُمْ تَعْلَمُونَ ۚ وَلَوْ أَنَّهُمْ كَانُوا أَزْوَاجًا مِّن دُونِ الَّذِينَ كَفَرُوا لَآتَيْنَهُم مِّن دُونِ اللَّهِ إِلَهًا مَّا يُغْنِي عَنْهُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾ [48:25]

«They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.» [48:25]

Allāh said here,

﴿وَمَا لَهُمْ آلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سُدُورَهُمْ وَأَنَّهُمْ يُصَدِّقُونَ ۚ وَلَوْ أَنَّهُمْ كَانُوا أَزْوَاجًا مِّن دُونِ الَّذِينَ كَفَرُوا لَآتَيْنَهُم مِّن دُونِ اللَّهِ إِلَهًا مَّا يُغْنِي عَنْهُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾ [48:25]

«And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have *Taqwā*, but most of them know not.»

Allāh asks, 'why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Ḥarām, thus hindering the believers, its own people, from praying and performing *Tawāf* in it?' Allāh said,

﴿وَمَا كَانَ لَهُمْ آلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ سُدُورَهُمْ وَأَنَّهُمْ يُصَدِّقُونَ ۚ وَلَوْ أَنَّهُمْ كَانُوا أَزْوَاجًا مِّن دُونِ الَّذِينَ كَفَرُوا لَآتَيْنَهُم مِّن دُونِ اللَّهِ إِلَهًا مَّا يُغْنِي عَنْهُمْ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾ [48:25]

«And they are not its guardians? None can be its guardians except those who have *Taqwā*,»

meaning, the Prophet ﷺ and his Companions are the true

dwellers (or worthy maintainers) of Al-Masjid Al-Ḥarām, not the pagans. Allāh said in other Āyah,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَصْرِفُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حِطَّتْ
أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَصْرُفُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَغْتَرْ إِلَّا اللَّهَ فَمَنْ أُولَئِكَ أَنْ يَكُونُوا مِنَ
الْمُهْتَدِينَ ﴿١٨﴾﴾

﴿It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.﴾ [9:17-18], and,

﴿وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكَفَرُوا بِهِ. وَالْمَسْجِدَ الْحَرَامَ لِإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Ḥarām (at Makkah), and to drive out its inhabitants,﴾ [2:217].

‘Urwah, As-Suddi and Muḥammad bin Ishāq said that Allāh’s statement,

﴿إِنْ أَوْلِيَاؤُهُ إِلَّا النَّسْتُونَ﴾

﴿None can be its guardians except those who have Taqwā,﴾

refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this Āyah is about the Mujāhidīn [in Allāh’s cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to Al-Masjid Al-Ḥarām and the respect they observed in its vicinity,

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَضِيدَةٌ﴾

﴿Their Ṣalāh (prayer) at the House was nothing but Mukā’ and Taṣḍiyah.﴾

‘Abdullāh bin ‘Umar, Ibn ‘Abbās, Mujāhid, Ikrimah, Sa‘īd bin Jubayr, Abu Rajā’ Al-Uṭardi, Muḥammad bin Ka‘b Al-Quraṣī,

Hujr bin 'Anbas, Nubayt bin Sharit, Qatadah and 'Abdur-Rahman bin Zayd bin Aslam said that this part of the *Āyah* refers to whistling.^[1] Mujahid added that the pagans used to place their fingers in their mouth (while whistling).^[2] Sa'id bin Jubayr said that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدٌ﴾

«Their *Salāt* at the House was nothing but *Mukā'* and *Taṣḍiyah*.»

"The Quraysh used to perform *Tawāf* (encircling the Ka'bah) while naked, whistling and clapping their hands, for *Mukā'* means 'whistling', while, *Taṣḍiyah* means 'clapping the hands.'" This meaning was also reported from Ibn 'Abbās, by 'Ali bin Abi Talḥah and Al-'Awfi. Similar was recorded from Ibn 'Umar, Mujahid, Muḥammad bin Ka'b, Abu Salamah bin 'Abdur-Rahmān, Aḍ-Ḍaḥḥāk, Qatadah, 'Aṭiyyah Al-'Awfi, Hujr bin 'Anbas and Ibn Abzā. Ibn Jarir recorded that Ibn 'Umar explained the *Āyah*,

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدٌ﴾

«Their *Salāt* at the House was nothing but *Mukā'* and *Taṣḍiyah*.»

"*Mukā'* means 'whistling', while, '*Taṣḍiyah*' means 'clapping the hands.'" Sa'id bin Jubayr and 'Abdur-Rahmān bin Zayd said that,

﴿وَتَصْدِيدٌ﴾

«and *Taṣḍiyah*», means, they hindered from the path of Allāh, the Exalted and Most Honored.^[3] Allāh said,

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

«Therefore taste the punishment because you used to disbelieve.»

This refers to the death and capture that they suffered during the battle of Badr, according to Aḍ-Ḍaḥḥāk, Ibn Jurayj and Muḥammad bin Ishāq.^[4]

[1] Aṭ-Ṭabari 13:522, 526.

[2] Aṭ-Ṭabari 13:525.

[3] Aṭ-Ṭabari 13:527.

[4] Aṭ-Ṭabari 13:528.

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْعِلُهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُخْتَلِفُونَ ﴿٣٦﴾ لِيُجْزَىٰ اللَّهُ الْخَبِيثَ مِنَ الْخَبِيثِ وَيَتَعَمَلُ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُكُمْ جَمِيعًا فَيَجْعَلُكُمْ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾﴾

﴿36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾

﴿37. In order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.﴾

The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief

Muḥammad bin Ishāq narrated that Az-Zuhri, Muḥammad bin Yahyā bin Hibbān, 'Āsim bin 'Umar bin Qatādah, and Al-Ḥuṣayn bin 'Abdur-Raḥmān bin 'Amr bin Sa'īd bin Mu'ādh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when 'Abdullāh bin Abi Rabī'ah, 'Ikrimah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, 'O people of Quraysh! Muḥammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muḥammad bin Ishāq said, "This Āyah was revealed about them, according to Ibn 'Abbās,

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ﴾

﴿Verily, those who disbelieve spend their wealth...﴾ until,

﴿هُمُ الْخَاسِرُونَ﴾

﴿they who are the losers.﴾^[1] Mujāhid, Sa'īd bin Jubayr, Al-

[1] Aṭ-Ṭabari 13:532.

Ḥakam bin 'Uyaynah, Qatādah, As-Suddi and Ibn Abzā said that this *Āyah* was revealed about Abu Sufyān and his spending money in Uḥud to fight the Messenger of Allāh ﷺ.^[1] Aḍ-Ḍaḥḥāk said that this *Āyah* was revealed about the idolators of Badr.^[2] In any case, the *Āyah* is general, even though there was a specific incident that accompanied its revelation. Allāh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allāh and make their word higher than the word of truth. However, Allāh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allāh said,

﴿سَيَبْئُرُنَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُخْرَجُونَ ۖ﴾

﴿And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾

Allāh said,

﴿يَعْرِفُ اللَّهُ الْعَمِيَّتَ مِنَ الطَّيِّبِ﴾

﴿In order that Allāh may distinguish the wicked from the good.﴾,

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn 'Abbās, as 'Ali bin Abi Ṭalḥah reported from him.^[3] Allāh

[1] Aṭ-Ṭabari 13:530-531.

[2] Aṭ-Ṭabari 13:533.

[3] Aṭ-Ṭabari 13:534.

distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allāh said in another Āyah,

﴿مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ عَلَىٰ الظُّلُمِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Ghayb (Unseen).﴾ [3:179], and,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَلَمْ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الْغُيُوبِ﴾

﴿Do you think that you will enter Paradise before Allāh (tests) those of you who fought (in His cause) and (also) tests those who are the patient?﴾ [3:142].

Therefore, the Āyah (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

﴿يُمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُمْ﴾

﴿in order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together﴾

put in a pile on top of each other,

﴿يَجْعَلُهُمْ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿and cast them into Hell. Those! It is they who are the losers.﴾ [8:37], in this life and the Hereafter.

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يُوَدُّوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ ﴿٣٨﴾ ﴿وَقُلُوبُهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونُوا مِنَ الَّذِينَ كُفُّوا عَنْ قِبَلِ اللَّهِ أَتَاهَا قُلْتُ اللَّهُ بِمَا يَمْلِكُونَ بِصِيرَةٍ﴾ ﴿٣٩﴾ ﴿وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مُوَلِّكُمْ يَوْمَ الْفَتْحِ﴾ ﴿٤٠﴾ ﴿وَيَعْلَمُ الْغُيُوبِ﴾ ﴿٤١﴾

﴿38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).﴾

﴿39. And fight them until there is no more Fitnah, and the

religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.﴾

﴿40. And if they turn away, then know that Allāh is your protector – (what) an excellent protector and (what) an excellent helper!﴾

Encouraging the Disbelievers to seek Allāh's Forgiveness, warning Them against Disbelief

Allāh commands His Prophet Muḥammad ﷺ,

﴿قُلْ لِلَّهِ كُفْرُوا إِن يَنْتَهُوا﴾

﴿Say to those who have disbelieved, if they cease...﴾

the disbelief, defiance and stubbornness they indulge in, and embrace Islām, obedience and repentance.

﴿يَغْفِرَ لَهُمْ مَا قَدْ سَلَفَ﴾

﴿their past will be forgiven.﴾ along with their sins and errors. It is recorded in the Ṣaḥīḥ Al-Bukhari that Abu Wā'il said that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُجِزَ بِالْأَوَّلِ وَالْآخِرِ»

«He who becomes good in his Islām, will not be punished for what he has committed during Jāhiliyyah (before Islām). He who becomes bad in his Islām, will face a punishment for his previous and latter deeds.»^[1]

It is also recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«إِسْلَامٌ يَجُوبُ مَا قَبْلَهُ وَالتَّوْبَةُ تَجُوبُ مَا كَانَ قَبْلَهَا»

«“Islām erases what occurred before it, and repentance erases what occurs before it.”»^[2]

Allāh said,

﴿وَإِنْ يَوَدُّوا﴾

^[1] Fath Al-Bāri 12:277.

^[2] Muslim, no. 5121, and Aḥmad 4:205.

﴿But if they return,﴾ and remain on their ways,

﴿فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾

﴿then the examples of those (punished) before them have already preceded.﴾ [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

The Order to fight to eradicate *Shirk* and *Kufr*

Allāh said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴿And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.﴾

Al-Bukhārī recorded that a man came to Ibn 'Umar and said to him, "O Abu 'Abdur-Raḥmān! Why do you not implement what Allāh said in His Book,

﴿وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾

﴿And if two parties (or groups) among the believers fall to fighting...﴾[49:9].

What prevents you from fighting as Allāh mentioned in His Book?" Ibn 'Umar said, "O my nephew! I prefer that I be reminded with this *Āyah* rather than fighting, for in the latter case, I will be reminded by the *Āyah* in which Allāh, the Exalted and Most Honored, said,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾

﴿And whoever kills a believer intentionally...﴾ [4:93]"

The man said, "Allāh, the Exalted, said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

﴿And fight them until there is no more Fitnah...﴾."

Ibn 'Umar said, "We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more *Fitnah*." When the man realized that Ibn 'Umar would not

agree to what he is saying, he asked him, "What do you say about 'Ali and 'Uthmān?" Ibn 'Umar replied, "What do I say about 'Ali and 'Uthmān! As for 'Uthmān, Allāh has forgiven him, but you hate that Allāh forgives him. As for 'Ali, he is the cousin of the Messenger of Allāh ﷺ and his son-in-law,"^[1] and he pointed with his hand saying, "And this is his house over there." Sa'īd bin Jubayr said, "Ibn 'Umar came to us and was asked, "What do you say about fighting during *Fitnah*?" Ibn 'Umar said, "Do you know what *Fitnah* refers to? Muḥammad ﷺ was fighting against the idolators, and at that time, attending (or residing with) the idolators was a *Fitnah* (trial in religion). It is nothing like what you are doing, fighting to gain leadership!"^[2] All these narrations were collected by Al-Bukhārī, may Allāh the Exalted grant him His mercy. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about the *Āyah*,

﴿وَتَبْلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more *Fitnah*...﴾

"So that there is no more *Shirk*."^[3] Similar was said by Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddī, Muqātil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Ishāq said that he was informed from Az-Zuhri, from 'Urwah bin Az-Zubayr and other scholars that

﴿حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿until there is no more *Fitnah*﴾ the *Fitnah* mentioned here means, until no Muslim is persecuted so that he abandons his religion.^[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about Allāh's statement,

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴿and the religion (worship) will all be for Allāh alone.﴾

"So that *Tawhīd* is practiced in sincerity with Allāh."^[5] Al-Ḥasan, Qatādah and Ibn Jurayj said,

[1] *Fath Al-Bārī* 8:160.

[2] *Fath Al-Bārī* 8:160.

[3] *Aṭ-Ṭabari* 13:538.

[4] *Ibn Abi Ḥātim* 5:1701.

[5] *Ibn Abi Ḥātim* 5:1701.

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

«and the religion will all be for Allāh alone» “So that *Lā ilāha illāllāh* is proclaimed.”^[1] Muḥammad bin Ishāq also commented on this *Āyah*, “So that *Tawḥīd* is practiced in sincerity towards Allāh, without *Shirk*, all the while shunning all rivals who (are being worshipped) besides Him.”^[2]

‘Abdur-Raḥmān bin Zayd bin Aslam said about,

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

«and the religion will all be for Allāh alone»

“So that there is no more *Kufr* (disbelief) with your religion remains.”^[3] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that testifies to this explanation. The Messenger of Allāh ﷺ said,

«أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

‘I was commanded to fight against the people until they proclaim, ‘There is no deity worthy of worship except Allāh.’ If and when they say it, they will preserve their blood and wealth from me, except for its right (Islāmic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.’^[4]

Also, in the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash‘ari said, “The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

«مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

‘Whoever fights so that Allāh’s Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.’^[5]

Allāh said next,

[1] Aṭ-Ṭabari 13:538-539.

[2] *Sīrah Ibn Hishām* 2:327.

[3] Aṭ-Ṭabari 13:539.

[4] *Fath Al-Bārī* 1:95 and *Muslim* 1:53.

[5] *Al-Bukhārī* nos: 123, 2810, 3126 and 7458

﴿فَإِنْ انْتَهَوْا﴾

﴿But if they cease﴾, and desist from their *Kufr* as a result of your fighting them, even though you do not know the true reasons why they did so,

﴿فَلَا تَكُنْ لِلَّهِ بِمَا يَمْكُرُونَ بِصِيرٌ﴾

﴿then certainly, Allāh is All-Seer of what they do.﴾

Allāh said in similar *Āyah*,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾

﴿But if they repent and perform the *Ṣalāh*, and give *Zakāh*, then leave their way free.﴾ [9:5],

﴿فَالْخَوَنُكُمُ فِي الَّذِينَ﴾

﴿...then they are your brethren in religion.﴾ [9:11], and,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى الظَّالِمِينَ﴾

﴿And fight them until there is no more *Fitnah* and the religion (worship) is for Allāh (alone). But if they cease, let there be no transgression except against the wrongdoers.﴾ [2:193]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Usāmah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allāh;

«أَقْتَلْتُهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

«Have you killed him after he proclaimed, 'Lā ilāha illallāh'? What would you do with regard to 'Lā ilāha illallāh' on the Day of Resurrection.»

Usāmah said, "O Allāh's Messenger! He only said it to save himself." The Messenger ﷺ replied,

«هَلَّا شَقَّقْتُ عَنْ قَلْبِهِ؟»

«Did you cut his heart open?». .

The Messenger ﷺ kept repeating,

«مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

«What would you do with regard to 'Lā ilāha illallāh' on the Day

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٢

الْمُرَّةِ الْخَامَةِ

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَلِالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَفَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١﴾ إِذْ أَنْتُمْ بِالْمُدَوِّهِ الَّذِينَ وَهُمْ بِالْمُدَوِّهِ الْقُصُوفِ وَالرَّكِبِ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خِلَافَ لَكُمْ فِي الْمِيعَدِ وَلَكِنْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۝٤٢﴾ إِذْ يُرِيكُمُ اللَّهُ فِي مَنَايِكَ نَبِيًّا وَلَوْ أَنَّكُمْ كُنْتُمْ كَثِيرًا فَفُتِلْتُمْ وَلَتَنْتَزِعَنَّ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلَيْهِ يُدَاتِ الصُّدُورَ ۝٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَيْلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝٤٤﴾ يَتَأَيَّهَا الَّذِينَ آمَنُوا إِذَا الْقِيَمَةُ فَكَفَّ قَاتِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝٤٥﴾

of Resurrection?﴾

until Usāmah said, "I wished I had embraced Islām only that day."^[1] Allāh said next,

﴿وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ يَغْنَمُ الْمُتَوَلَّى وَيَغْنَمُ الْغَنِيُّ ۝٤٦﴾

﴿And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper!﴾

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent

protector and what an excellent supporter.

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَلِالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَفَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١﴾

﴿41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things.﴾

[1] Muslim 1:96.

Ruling on the Spoils of War (*Ghanimah* and *Fai*)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable *Ummah* over all others. We should mention that the '*Ghanimah*' refers to war spoils captured from the disbelievers, using armies and instruments of war. As for '*Fai*', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the *Jizyah* (tribute tax) and *Khirāj* (property tax). Allāh said,

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ﴾

﴿And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh﴾

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾ [3:161]

Allāh's statement,

﴿فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ﴾

﴿verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴾

was explained by Ibn 'Abbās, as Aḍ-Ḍaḥḥāk reported from him, "Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ﴾

﴿And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴾

Ibn Abbās said, "Allāh's statement,

﴿فَإِنَّ لِلَّهِ حُصْمَةً﴾

﴿verily, one-fifth of it is assigned to Allāh﴾ is inclusive [of the Messenger's share], just as the following *Āyah* is inclusive [of Allāh owning whatever is on the earth also],

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Allāh belongs all that is in the heavens and on the earth﴾[2:284].^[1] So He addressed the share of Allāh and the share of His Messenger ﷺ in the same statement.

Ibrāhīm An-Nakha'i, Al-Ḥasan bin Muḥammad bin Al-Ḥanifiyyah, Al-Ḥasan Al-Baṣri, Ash-Sha'bi, 'Aṭā' bin Abi Rabāḥ, 'Abdullāh bin Buraydah, Qatādah, Mughīrah and several others, all said that the share designated for Allāh and the Messenger is one and the same.^[2] Supporting this is what Imām Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, with a *Ṣaḥīḥ* chain of narrators, that 'Abdullāh bin Shaqīq said that a man from Bilqīn said, "I came to the Prophet ﷺ when he was in Wādi Al-Qurā inspecting a horse. I asked, 'O Allāh's Messenger! What about the *Ghanīmah*?' He said,

﴿لِلَّهِ حُصْمُهَا وَأَرْبَعَةُ أَخْمَاسِهَا لِلْجَيْشِ﴾

«Allāh's share is one fifth and four-fifths are for the army.»

I asked, 'None of them has more right to it than anyone else?' He said,

﴿لَا، وَلَا السَّهْمُ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقُّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ﴾

«No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.»^[3]

Imām Aḥmad recorded that Al-Miqdām bin Ma'dikarib Al-Kindi sat with 'Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā' and Al-Ḥārith bin Mu'āwiyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh ﷺ. Abu Ad-Dardā' said to 'Ubādah, "O 'Ubādah! What about the words of the Messenger of Allāh ﷺ during such and such battle, about the fifth (of the war

[1] Aṭ-Ṭabari 13:549.

[2] Aṭ-Ṭabari 13:548, 550.

[3] *As-Sunan Al-Kubra*, by Al-Bayhaqi 6:324.

booty)?” Ubādah said, “The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمْسُ، وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ، فَأَذُوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبَرِ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَغْلُوا فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تَبَالُوا فِي اللَّهِ لَوْمَةً لَأَيِّمٍ، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْحَضَرِ وَالشَّرِّ، وَجَاهِدُوا فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللَّهُ مِنَ الْهَمِّ وَالْغَمِّ»

«This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh's cause. Establish Allāh's rules while in your area and while traveling. Perform Jihād in Allāh's cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief.»^[1]

This is a tremendous *Ḥadīth*, but I did not find it in any of the six collections of *Ḥadīth* through this chain of narration. However, Imām Aḥmad, Abu Dāwud and An-Nasā'ī recorded a *Ḥadīth* from 'Amr bin Shu'ayb, from his father, from his grandfather 'Abdullāh bin 'Amr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above^[2], and a version from 'Amr bin 'Anbasah was recorded by Abu Dāwud and An-Nasā'ī.^[3] The Prophet ﷺ used to choose some types of

[1] Aḥmad 5:316.

[2] Aḥmad 2:184 and Abu Dāwud: 2694.

[3] Abu Dāwud: 2755.

the war booty for himself; a servant, a horse, or a sword, according to the reports from Muḥammad bin Sīrīn, 'Āmir Ash-Sha'bi and many scholars. For instance, Imām Aḥmad and At-Tirmidhi – who graded it *Ḥasan* – recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ chose a sword called 'Dhūl-Fiḡār' on the day of Badr.^[1] 'Ā'ishah narrated that Ṣafīyyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the *Sunan*.^[2] As for the share of the Prophet's relatives, it is paid to Bani Hāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Hāshim in *Jāhiliyyah* after Islām. They also went to the mountain pass of Abu Ṭālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Ṭālib, the Messenger's uncle.

Allāh said next,

﴿وَالْيَتَامَىٰ﴾

﴿the orphans﴾, in reference to Muslim orphans,

﴿وَابْنَ الْكَفْلِ﴾

﴿and the wayfarer﴾, the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in *Sūrah Barā'h* [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

﴿إِنْ كُنْتُمْ ءَامَنُمْ بِاللّٰهِ وَمَا أُنزِلْنَا عَلٰٓى عَبْدِنَا﴾

﴿If you have believed in Allāh and in that which We sent down to Our servant﴾

Allāh says, 'Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

[1] Aḥmad 1:271 and At-Tirmidhi: 1561.

[2] Abu Dāwud: 2994.

Messenger ﷺ.' In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy *Ḥadīth* about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

«وَأَمَرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ. أَمَرُكُمْ بِالْإِيمَانِ بِاللَّهِ ثُمَّ قَالَ: هَلْ تَذَرُونَ مَا
الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ
وَأِيْتَاءُ الزَّكَاةِ، وَأَنْ تُؤْذِرُوا الْخُمْسَ مِنَ الْمَغْنَمِ»

«I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.»^[1]

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhārī wrote a chapter in his *Ṣaḥīḥ* entitled, "Chapter: Paying the *Khumus* (one-fifth) is Part of Faith." He then narrated the above *Ḥadīth* from Ibn 'Abbās. Allāh said next,

﴿يَوْمَ الْفُرْقَانِ يَوْمَ آتَيْنَا الْجَنَمَانَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿on the Day of Criterion, the Day when the two forces met;
and Allāh is Able to do all things.﴾

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, 'Al-Furqān', because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. 'Ali bin Abi Ṭalḥah and Al-'Awfī reported that Ibn 'Abbās said, "Badr is *Yawm Al-Furqān*; during it, Allāh separated between truth and falsehood."^[2] Al-Ḥākim collected this statement. Similar statements were reported from Mujāhid, Miqsām, 'Ubaydullāh bin 'Abdullāh, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others.^[3]

[1] *Faṭḥ Al-Bārī* 1:157 and Muslim 1:46.

[2] *Aṭ-Ṭabari* 13:561.

[3] *Aṭ-Ṭabari* 13:561, 563.

﴿إِذْ أَنْتُمْ بِالْمُدُّوَةِ الدُّنْيَا وَهُمْ بِالْمُدُّوَةِ الْفُصُورَى وَالرَّكْبُ أَهْلَ يَسْكُنُ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْيَمِينِ وَلَكِنْ لَيَقْفَى اللَّهُ أَمْرًا كَانَتْ مَقْغُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ
بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾

﴿42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.﴾

Some Details of the Battle of Badr

Allāh describes *Yawm Al-Furqān*, (i.e. the day of Badr),

﴿إِذْ أَنْتُمْ بِالْمُدُّوَةِ الدُّنْيَا﴾

﴿(And remember) when you (the Muslim army) were on the near side of the valley,﴾

camping in the closest entrance of the valley towards Al-Madīnah,

﴿وَهُمْ﴾

﴿and they﴾, the idolators, who were camped,

﴿بِالْمُدُّوَةِ الْفُصُورَى﴾

﴿on the farther side﴾, from Al-Madīnah, towards Makkah.

﴿وَالرَّكْبُ﴾

﴿and the caravan﴾, that was under the command of Abu Sufyān, with the wealth that it contained,

﴿أَسْفَلَ يَسْكُنُ﴾

﴿on the ground lower than you﴾, closer to the sea,

﴿وَلَوْ تَوَاعَدْتُمْ﴾

﴿even if you had made a mutual appointment to meet,﴾ you and the idolators,

﴿لَاخْتَلَفْتُمْ فِي الْمِيعَةِ﴾

﴿you would certainly have failed in the appointment﴾

Muḥammad bin Ishāq said, "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to me from his father about this *Āyah* "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

﴿وَلَكِنْ يَقْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

﴿but (you met) that Allāh might accomplish a matter already ordained,﴾

Allāh had decreed that He would bring glory to Islām and its people, while disgracing *Shirk* and its people. You [the companions] had no knowledge this would happen, but it was out of Allāh's compassion that He did that."^[1] In a *Ḥadīth*, Ka'b bin Mālik said, "The Messenger of Allāh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allāh made them meet their (armed) enemy without appointment."^[2] Muḥammad bin Ishāq said that Yazīd bin Ruwḥan narrated to him that 'Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allāh ﷺ sent 'Alī bin Abī Ṭālib, Sa'd bin Abī Waqqās, Az-Zubayr bin Al-'Awwām and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa'd bin Al-'Āṣ and a servant of Bani Al-Ḥajjāj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allāh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyān (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyān. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

[1] Ibn Hishām 2:328.

[2] Aṭ-Ṭabari 13:566.

«إِذَا صَدَقَّاكُمْ صُرَّتْهُمْ مَوَماً، وَإِذَا كَذَبَاكُمْ تَرَكْتُمُوهُمْ، صَدَقَ وَاللهُ! إِنَّهُمْ لِقُرَيْشٍ ،
أَخْبِرَانِي عَنْ قُرَيْشٍ»

«When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allāh! They belong to the Quraysh. (addressing to the boys He said :) Tell me the news about Quraysh. »

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allāh ﷺ asked,

«كَمْ الْقَوْمُ؟»

«How many are they? »

They said, 'They are many.' He asked,

«مَا عَدْتُهُمْ؟»

«How many?» They said, 'We do not know the precise number.' He asked,

«كَمْ يَنْحَرُونَ كُلَّ يَوْمٍ؟»

«How many camels do they slaughter every day? »

They said, 'Nine or ten a day.' The Messenger of Allāh ﷺ said,

«الْقَوْمُ مَا بَيْنَ السَّعِمَاءِ إِلَى الْأَلْفِ»

«They are between nine-hundred and a thousand.» He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ؟»

«Which chiefs of Quraysh are accompanying the army?» They said, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah, Abu Al-Bakhtari bin Hishām, Ḥakīm bin Ḥizām, Nawfal bin Khuwaylid, Al-Ḥārith bin 'Āmir bin Nawfal, Ṭu'aymah bin Adi bin Nawfal, An-Naḍr bin Al-Ḥārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Ḥajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allāh ﷺ said to the people,

«هَذِهِ مَكَّةُ قَدْ أَتَيْتُكُمْ أَفْلَادَ كَبِدْمَا»

«This is Makkah! She has brought you her most precious sons

(its chiefs)!»^[1]

Allāh said,

﴿إِنِّي لَمِّنْ هَلَاكَ عَنْ بَيِّنَةٍ وَرَيْبٍ مِّنْ حَوْمٍ عَنْ بَيِّنَةٍ﴾

«So that those who were to be destroyed might be destroyed after a clear evidence.» [8:42]

Muḥammad bin Ishāq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."^[2] This is a sound explanation. Allāh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

﴿وَيَعْنِي مِّنْ حَوْمٍ﴾

«and those who were to live might live», those who wish to believe do so,

﴿عَنْ بَيِّنَةٍ﴾

«after a clear evidence», and proof. Verily, faith is the life of the heart, as Allāh said,

﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

«Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...» [6:122].

Allāh said next,

﴿وَإِلَٰهَ اللَّهِ لَسْمِيعٌ﴾

«And surely, Allāh is All-Hearer», of your invocation, humility and requests for His help,

^[1] Ibn Hishām 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of Musnad Aḥmad are witnesses for it.

^[2] Aṭ-Ṭabari 13:568.

﴿عَلِيمٌ﴾

﴿All-Knower﴾ meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

﴿إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتُمْ كَثِيرًا لَّفَئِلْتُمْ وَلَتَنَزَعَنَّ فِي الْأُمُورِ وَلَئِكَ اللَّهُ سَكَنٌ ۖ إِنَّكُمْ عَلَيْهِمْ بِبَنَاتٍ الضُّمُورِ ۚ وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّفَقْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا ۖ وَقُلْتُ لَكُمْ فِي أَعْيُنِهِمْ يَقِينُ ۖ اللَّهُ أَمْرًا ۖ كَاتٍ مَّقْضُوعًا ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

43. (And remember) when Allāh showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of that is in the breasts. ﴿

44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained, and to Allāh return all matters (for decision). ﴿

Allāh made each Group look few in the Eye of the Other

Mujāhid said, "In a dream, Allāh showed the Prophet ﷺ the enemy as few. The Prophet ﷺ conveyed this news to his Companions and their resolve strengthened."^[1] Similar was said by Ibn Ishāq and several others.^[2] Allāh said,

﴿وَلَوْ أَرَأَيْتُمْ كَثِيرًا لَّفَئِلْتُمْ﴾

﴿If He had shown them to you as many, you would surely, have been discouraged,﴾

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

﴿وَلَئِكَ اللَّهُ سَكَنٌ﴾

﴿But Allāh saved﴾, from all this, when He made you see them as few,

[1] Aṭ-Ṭabari 13:570.

[2] Aṭ-Ṭabari 13:570.

﴿إِنَّمَا عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Certainly, He is the All-Knower of that is in the breasts.﴾
[8:43].

Allāh knows what the heart and the inner-self conceal,

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal﴾ [40:19].

Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِيَ أَعْيُنِكُمْ قَلِيلًا﴾

﴿And (remember) when you met, He showed them to you as few in your eyes﴾

demonstrates Allāh's compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishāq As-Subai'ī said, that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, 'Do you think they are seventy?' He said, 'Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, 'We were a thousand.'"^[1] Ibn Abi Ḥātim and Ibn Jarīr recorded it. Allāh said next,

﴿وَيَقْلِلُكُمْ فِيَ أَعْيُنِهِمْ﴾

﴿and He made you appear as few in their eyes,﴾ Allāh said,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ﴾

﴿And (remember) when you met. He showed them to you...﴾, He encouraged each of the two groups against the other, according to 'Ikrimah, as recorded by Ibn Abi Ḥātim.^[2] This statement has a *Ṣaḥīḥ* chain of narrators. Muḥammad bin Ishāq said that Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh's statement,

﴿لَيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

^[1] Aṭ-Ṭabari 13:572.

^[2] Ibn Abi Ḥātim 5:1710.

سُورَةُ الْاَنْفَالِ

١٨٣

الْاَنْفَالِ

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فِيهِ فَنَفَشُوا فَوَاقِدَ ذُنُوبِهِمْ وَأَنزَلَ اللَّهُ ذُلًّا بَعْضَهُمْ إِلَى بَعْضِهِمْ وَأَصْبَحُوا كَالَّذِينَ
خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَازِي عَمَلَهُمْ خِيَاطًا (١٧) وَإِذْ زَيْنَ لَهُمُ
الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَأَغَالِبَ لَكُمْ يَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَ آيَةَ الْفِتْنَةِ تَكَصَّ
عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيٌّ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ (١٨) إِذْ يَقُولُ
الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّهُمْ ذَلِكَ لَيَحْضُرُنَّ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَابْتَغِ اللَّهَ عَزَّ وَجَلَّ حَكِيمٌ (١٩)
وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ (٢٠) ذَلِكَ
بِمَا قَدَّمْتُمْ أَبْدَانَكُمْ وَأَنَّهُ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ (٢١)
كَذَٰبُ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ (٢٢)

«so that Allāh might accomplish a matter already ordained.»

“In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters.”^[1] The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but

when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتِيهِمُ الْغَتَمَاءُ فَفَتَقْنَاهُمْ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ
يَرَوْنَهُمْ مِّنْ جِهَتِهِمْ وَالَّذِينَ بَطَلُوهُمْ فِي سَبِيلِ اللَّهِ يَبْصُرُونَهُمْ مِنْ جِهَةٍ أُخْرَىٰ أُولَٰئِكَ لَئِيْزٌ
الْأَبْصَارِ﴾

«There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their

[1] Ibn Hishām 2:328 and Ibn Abi Hātim 5:1710.

own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand. ﴿3:13﴾

This is how we combine these two *Āyāt*, and certainly, each one of them is true, all the thanks are due to Allāh and all the favors are from Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قُوَّةً فَاقْبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِعَاظُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

﴿45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much, so that you may be successful.﴾

﴿46. And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with the patients.﴾

Manners of War

Allāh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قُوَّةً فَاقْبُوا﴾

﴿O you who believe! When you meet (an enemy) force, take a firm stand against them﴾

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Abi Awfa said that during one battle, Allāh's Messenger ﷺ waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَاقِبَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا
وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.»

He then stood and said,

«اللَّهُمَّ مَثْرَلِ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَمَا زِمَ الْأَخْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا
عَلَيْهِمْ»

«O Allāh! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»^[1]

The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

﴿وَتَذَكَّرَ﴾

«lest your strength departs», so that your strength, endurance and courage do not depart from you,

﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

«and be patient. Surely, Allāh is with the patients.»

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādam. They defeated all of these nations, until Allāh's Word became the highest and His religion became dominant above all religions. The Islāmic state spread

[1] Faṭḥ Al-Bārī 6:140 and Muslim 3:1362.

over the eastern and western parts of the world in less than thirty years. May Allāh grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (٤٧) وَإِذْ رَفَعَ لَهُمُ السَّيْفَ الْأَيْمَنَ وَأَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنْ جَاءَ لَكُمْ فَلَنَا قَرَارٌ الْفَتَانِ نَكْمَرُ عَلَى عَقَبَيْهِ وَقَالَ إِنْ بَرِئْتُ مِنْكُمْ إِنْ أَرَى مَا لَا تَرَوْنَ إِنْ أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ (٤٨) إِذْ يَقُولُ الْمُتَفِئِفُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَمُزٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٤٩)

447. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.﴾

448. And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment."﴾

449. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴾

The Idolators leave Makkah, heading for Badr

After Allāh commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

﴿بَطَرًا﴾

﴿boastfully﴾ to suppress the truth,

﴿وَرِئَاءَ النَّاسِ﴾

﴿and to be seen of men﴾, boasting arrogantly with people. When

Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

﴿وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

﴿and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.﴾

He knows how and what they came for, and this is why He made them taste the worst punishment.^[1] Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi commented on Allāh's statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِيقًا أَلْيَسَ﴾

﴿And be not like those who come out of their homes boastfully and to be seen of men,﴾

"They were the idolators who fought against the Messenger of Allāh ﷺ at Badr."^[2] Muḥammad bin Ka'b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِيقًا أَلْيَسَ اللَّهُ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

﴿And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.﴾

[1] Ibn Hishām 2:329.

[2] Aṭ-Ṭabari 14:8-9.

Shayṭān makes Evil seem fair and deceives the Idolators

Allāh said next,

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ الْقَائِمِ وَإِنِّي جَارٌ لَّكُمْ﴾

﴿And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor."﴾

Shayṭān, may Allāh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day.^[1] He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." Shayṭān appeared to them in the shape of Surāqah bin Mālik bin Ju'shum, the chief of Bani Mudlij, so that, as Allāh described them,

﴿يَعِدُّهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

﴿He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions﴾[4:120].

Ibn Jurayj said that Ibn 'Abbās commented on this Āyah, (8:48) "On the day of Badr, Shayṭān, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and Shayṭān witnessed the angels coming to their aid,

﴿نَكَصَ عَلَىٰ عَقِبَيْهِ﴾

﴿he ran away﴾, he went away in flight while proclaiming,

﴿إِنِّي أَرَىٰ مَا لَا تَرَوْنَ﴾

﴿Verily, I see what you see not.﴾"^[2]

'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said about this Āyah,

[1] Aṭ-Ṭabari 14:11.

[2] Aṭ-Ṭabari 14:9.

﴿لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ﴾

﴿“No one of mankind can overcome you today and verily, I am your neighbor”﴾

“Shayṭān, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju’shum, man from Bani Mudlij, Shayṭān said to idolators, ‘None will defeat you this day, and I will help you.’ When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibrīl, peace be upon him, came towards Shayṭān, but when Shayṭān, while holding the hand of a Mushrik man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, ‘O Surāqah! You claimed that you are our neighbor?’ He said,

﴿إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

﴿Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment﴾

Shayṭān said this when he saw the angels.”^[1]

The Position of the Hypocrites in Badr

Allāh said next,

﴿إِذْ يَكْفُرُ الْمُنَافِقُونَ وَأَلَّذِينَ فِي قُلُوبِهِم مَّرَمٌ غَرَّ هَؤُلَاءِ دِينُهُمْ﴾

﴿When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.”﴾

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented, “When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

﴿غَرَّ هَؤُلَاءِ دِينُهُمْ﴾

﴿These people (Muslims) are deceived by their religion.﴾

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allāh said,

^[1] Aṭ-Ṭabari 14:7.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴾^[1]

Qatādah commented, "They saw a group of believers who came in defense of Allāh's religion. We were informed that when he saw Muḥammad ﷺ and his Companions, Abu Jahl said, 'By Allāh! After this day, they will never worship Allāh!' He said this in viciousness and transgression."^[2] 'Amir Ash-Sha'bi said, "Some people from Makkah were considering embracing Islām, but when they went with the idolators to Badr and saw how few the Muslims were, they said,^[3]

﴿عَرَّ هَؤُلَاءِ دِينَهُمْ﴾

﴿These people (Muslims) are deceived by their religion.﴾

Allāh said next,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿But whoever puts his trust in Allāh﴾, and relies on His grace,

﴿فَإِنَّ اللَّهَ عَزِيزٌ﴾

﴿then surely, Allāh is All-Mighty﴾, and verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

﴿وَلَوْ شَاءَ رَبِّي لَذَرَأْتُ مِنَ الْفَكَّارِ الْفَكْرَ لِيَدْرِكَكُمْ بِمُزْمِعِ الْبَصَرِ لِيَبْصُرَكُمْ وَرَبِّي عَلِيمٌ بِذُنُوبِكُمْ﴾

﴿وَلَوْ شَاءَ رَبِّي لَذَرَأْتُ مِنَ الْفَكَّارِ الْفَكْرَ لِيَدْرِكَكُمْ بِمُزْمِعِ الْبَصَرِ لِيَبْصُرَكُمْ وَرَبِّي عَلِيمٌ بِذُنُوبِكُمْ﴾

﴿50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and

[1] Ad-Durr Al-Manthūr 4:78.

[2] At-Ṭabari 14:14.

[3] At-Ṭabari 14:13.

their backs, (saying): "Taste the punishment of the blazing Fire."﴿

﴿51. "This is because of that which your hands forwarded. And verily, Allāh is not unjust to His servants."﴾

The Angels smite the Disbelievers upon capturing Their Souls

Allāh says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

﴿يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿they smite their faces and their backs﴾, saying to them,

﴿وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿"Taste the punishment of the blazing Fire."﴾

Ibn Jurayj said that Mujāhid said that,

﴿وَأَدْبَارَهُمْ﴾

﴿and their backs﴾, refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn 'Abbās, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends." [1]

Although these Āyāt are describing Badr, they are general in the case of every disbeliever. This is why Allāh did not make His statement here restrictive to the disbelievers at Badr,

﴿وَلَوْ نَرَىٰ إِذْ يَتَوَلَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,﴾

In Sūrat Al-Qitāl (or Muḥammad chapter 47) there is a similar Āyah, as well as in Sūrat Al-An'ām,

﴿وَلَوْ نَرَىٰ إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَهُمْ﴾

﴿And if you could but see when the wrongdoers are in the

[1] Aṭ-Ṭabari 14:16.

agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!" ﴿6:93﴾

The angels stretch their hands and smite the disbelievers by Allāh's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allāh's anger. There is a *Ḥadīth* narrated from Al-Barā' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.^[1] Allāh states here that angels bring news of the torment of the Fire to the disbelievers. Allāh said next,

﴿ذَلِكَ بِمَا قَدَّمْتْ أَيْدِيكُمْ﴾

﴿This is because of that which your hands forwarded.﴾

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allāh for your deeds,

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَمِيدِ﴾

﴿And verily, Allāh is not unjust to His servants.﴾

Certainly, Allāh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَغْمَالُكُمْ أُخْصِيهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيُخَمِدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ»

«Allāh, the Exalted, said, 'O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.

[1] Aḥmad 4:287-288.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٤

الْأَنْفَالِ

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعَمَهُ أَنْتُمْ عَلَيْهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرَ مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٢﴾ كَذَابٌ عَلَىٰ أَلْفِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۖ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٣﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٤﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٥﴾ فَإِنَّا نُنَقِّصُهُمْ فِي الْحَرْبِ وَفَرَدْنَاهُمْ مِّنْ خَلْفِهِمْ يُغْلَبُونَ ۖ يَدْعُرُوكَ ﴿٥٦﴾ وَإِنَّا نَخَافُكَ مِن قَوْمٍ خِيَانَةٌ ۖ فَانذِرْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۖ إِنَّهُمْ لَا يَعْلَمُونَ ﴿٥٨﴾ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِن قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ ۖ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٥٩﴾ وَإِنْ جُنَحُوا لِلْسَّلَامِ فَأَجْزَحْ لَهُا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allāh for it. Whoever found other than that, has only himself to blame. ﴿١﴾

This is why Allāh said,

﴿كَذَابٌ عَلَىٰ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ ۖ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ لِّلْعِقَابِ ۖ﴾ ﴿٥٢﴾

﴿52. Similar to the behavior of the people of Fir'awn, and of those before them - they rejected the Āyāt of Allāh, so Allāh punished them

for their sins. Verily, Allāh is All-Strong, severe in punishment.﴾

Allāh says, The behavior of these rebellious disbelievers against what I sent you with, O Muḥammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our *Da'b*, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'awn and the earlier nations who rejected the Messengers and disbelieved in Our Āyāt,

﴿فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ﴾

﴿so Allāh punished them for their sins.﴾

[1] Muslim 4:1994.

Because of their sins, Allāh destroyed them

﴿إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ﴾

﴿Verily, Allāh is All-Strong, severe in punishment.﴾

none can resist Him or escape His grasp.

﴿ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ كَذَٰبٌ مَّا لَإِلَٰهِ فِرْعَوْنُ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا مَالَ فِرْعَوْنَ ۖ وَكُلٌّ كَانُوا ظَالِمِينَ﴾

﴿53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allāh is All-Hearer, All-Knower.﴾

﴿54. Similar to the behavior of the people of Fir'aun, and those before them. They belied the Āyāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun for they were all wrongdoers.﴾

Allāh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ آلٍ ۚ﴾

﴿Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾ [13:11]

Allāh said next,

﴿كَذَٰبٌ مَّا لَإِلَٰهِ فِرْعَوْنُ﴾

﴿Similar to the behavior of the people of Fir'aun,﴾

meaning, He punished Fir'aun and his kind, those who denied His Āyāt. Allāh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allāh did not wrong them,

but it is they who wronged themselves.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرْزٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَإِنَّمَا تَنفِقُ فِي الْحَرْبِ فَنُزِذَ بِهِمْ مِّنْ خَلْفِهِمْ أَلَمْ تَعْلَمْ بِذِكْرٍ ۝٥٧﴾

﴿55. Verily, the worst of living creatures before Allāh are those who disbelieve, – so they shall not believe.﴾

﴿56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwā.﴾

﴿57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.﴾

Striking Hard against Those Who disbelieve and break the Covenants

Allāh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

﴿وَهُمْ لَا يَتَّقُونَ﴾

﴿and they do not have Taqwā﴾ meaning they do not fear Allāh regarding any of the sins they commit.

﴿فَإِنَّمَا تَنفِقُ فِي الْحَرْبِ﴾

﴿So if you gain the mastery over them in war﴾, if you defeat them and have victory over them in war,

﴿نُزِذَ بِهِمْ مِّنْ خَلْفِهِمْ﴾

﴿then disperse those who are behind them,﴾

by severely punishing [the captured people] according to Ibn 'Abbās, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, As-Suddi, 'Aṭā' Al-Khurāsāni and Ibn 'Uyaynah.^[1] This Āyah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

^[1] Aṭ-Ṭabari 14:23-24.

﴿لَعَلَّهُمْ يَذْكُرُونَ﴾

﴿so that they may learn a lesson.﴾

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."^[1]

﴿وَأِنَّا نَخَافُ مِنْ قَوْمٍ خِيَانَةٍ فَنَأْتِيهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ ۝٥٨﴾

﴿58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous.﴾

make a heading, Allāh says to His Prophet ﷺ,

﴿وَأِنَّا نَخَافُ مِنْ قَوْمٍ﴾

﴿If you fear from any people﴾, with whom you have a treaty of peace,

﴿خِيَانَةٍ﴾

﴿treachery﴾, and betrayal of peace treaties and agreements that you have conducted with them,

﴿فَنَأْتِيهِمْ عَلَىٰ سَوَاءٍ﴾

﴿then throw back (their covenant) to them﴾, meaning their treaty of peace.

﴿عَلَىٰ سَوَاءٍ﴾

﴿on equal terms﴾, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ﴾

﴿Certainly Allāh likes not the treacherous.﴾

This even includes treachery against the disbelievers. Imām Aḥmad recorded that Sālim bin 'Āmir said, "Mu'āwiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

[1] Aṭ-Ṭabari 14:24.

man riding on his animal said, 'Allāhu Akbar (Allāh is the Great), Allāhu Akbar! Be honest and stay away from betrayal.' The Messenger of Allāh ﷺ said,

«وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلُّنْ عُقْدَهُ وَلَا يَشُدَّهُا حَتَّى يَنْقَضِيَ أَمدُهَا، أَوْ يَنْتَدِيَ إِلَيْهِمْ عَلَى سَوَاءٍ»

«Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.»

When Mu'āwiyah was informed of the Prophet's statement, he retreated. They found that man to be 'Amr bin 'Anbasah, may Allāh be pleased with him.^[1] This Ḥadīth was also collected by Abu Dāwud Aṭ-Ṭayālisi, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Ḥibbān in his Ṣaḥīḥ. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2]

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ﴾ ۝ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرهَبُونَ ۝ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَقْلُمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

﴿59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).﴾

﴿60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides them, whom you may not know but whom Allāh does know. And whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.﴾

Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh

Allāh says to His Prophet ﷺ, in this Āyah,

[1] Aḥmad 4:111.

[2] Abu Dāwud Aṭ-Ṭayālisi: 157, Abu Dāwud 3:190, At-Tirmidhi 5:203, An-Nasā'ī 5:223 and Ibn Ḥibbān 7:182.

﴿الَّذِينَ كَفَرُوا سَبَقُوا﴾

«those who disbelieve think that they can outstrip», Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ﴾

«Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!» [29:4],

﴿لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُنْجِيْنَ فِي الْأَرْضِ وَمَاؤُنْهُمْ النَّارُ وَلَيْسَ الْمَصِيرُ﴾

«Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.» [24:57], and,

﴿لَا يَغْنَصُكَ أَفُولَةٌ لِّلَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَّعٌ قَلِيلٌ ثُمَّ مَاؤُنْهُمْ جَهَنَّمُ وَلَيْسَ إِلْهَادُ﴾

«Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.» [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ﴾

«And make ready against them all you can» whatever you can muster,

﴿بَيْنَ قُوَّةٍ وَمِنْ رِبَاطِ الْغَيْلِ﴾

«of power, including steeds of war». Imām Aḥmad recorded that 'Uqbah bin 'Āmir said that he heard the Messenger of Allāh ﷺ saying, while standing on the *Minbar*,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ بَيْنَ قُوَّةٍ﴾

«And make ready against them all you can of power,»

«أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ»

«Verily, Power is shooting! Power is shooting.»^[1]

Muslim collected this Ḥadīth.^[2]

Imām Mālik recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said,

«الْخَيْلُ لثَلَاثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَاعَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ كَانَتْ أَثَارُهَا وَأَزْوَائُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغْيًا وَتَعَفُّفًا، وَلَمْ يَنْسَخْ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظَهْرِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً، فَهِيَ عَلَى ذَلِكَ وَزْرٌ»

«Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh's cause (Jihād) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self-sufficiency and abstinence from begging, all the while not forgetting Allāh's right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.»

[1] Aḥmad 4:156.

[2] Muslim 3:1522.

When Allāh's Messenger ﷺ was asked about donkeys, he replied,

«مَا أُنْزِلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْقَادَةُ»

«Nothing has been revealed to me from Allāh about them except these unique, comprehensive Āyāt:

﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

«Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.» [99:7-8]^[1]

Al-Bukhārī and Muslim collected this Ḥadīth, this is the wording of Al-Bukhārī.^[2] Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Prophet ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ، وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرَبِّطُ فِي سَبِيلِ اللَّهِ، فَعَلَقَهُ وَرَوْتُهُ وَبَوْلُهُ - وَذَكَرَ مَا شَاءَ اللَّهُ - وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَعَثَهَا، فِيهِ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

«There are three reasons why horses are kept: A horse that is kept for Ar-Raḥmān (the Most Beneficent), a horse kept for Shayṭān and a horse kept for the man. As for the horse kept for Ar-Raḥmān, it is the horse that is being kept for the cause of Allāh (for Jihād), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shayṭān, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.»^[3]

Al-Bukhārī recorded that 'Urwah bin Abi Al-Ja'd Al-Bāriqī said that the Messenger of Allāh ﷺ said,

«الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ»

«Good will remain in the forelocks of horses until the Day of

[1] Al-Muwatta' 2:414.

[2] Al-Bukhārī: 2860 and Muslim: 987.

[3] Aḥmad 1:395.

Resurrection, (that is) reward, and the spoils of war.^[1]

Allāh said next,

﴿تَهَيَّبُوا﴾

﴿to threaten﴾, or to strike fear,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَدُوُّكُمْ﴾

﴿the enemy of Allāh and your enemy﴾, the disbelievers,

﴿وَالْآخَرِينَ مِنْ دُونِهِمْ﴾

﴿and others besides them﴾, such as Bani Qurayzah, according to Mujāhid,^[2] or persians, according to As-Suddi.^[3]

Muqātil bin Hayyān and 'Abdur-Raḥmān bin Zayd bin Aslam said that this Āyah refers to hypocrites,^[4] as supported by Allāh's statement,

﴿وَمِنْ حَوْلِكَ مِنَ الْأَعْرَابِ مُتَيْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَى الْإِغْثَايِ لَا يَفْقَهُونَ
عَنْ نَفْسِهِمْ﴾

﴿And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them.﴾[9:101].

Allāh said next,

﴿وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظْلَمُونَ﴾

﴿And whatever you shall spend in the cause of Allāh shall be repaid to you, and you shall not be treated unjustly.﴾

Allāh says, whatever you spend on Jihād will be repaid to you in full.

We also mentioned Allāh's statement,

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَفًا فَفِيهَا سَكَابِلٌ فِي كُلِّ سُكُورَةٍ
يَأْتِي حَبُّهَا وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿The parable of those who spend their wealth in the way of Allāh, is

[1] Fath Al-Bārī 6:66.

[2] Aṭ-Ṭabari 14:36.

[3] Aṭ-Ṭabari 14:36.

[4] Aṭ-Ṭabari 14:36.

سُورَةُ الْأَنْعَامِ

١٨٥

الْأَنْعَامِ

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ
بِضْرِهِ. ﴿٦١﴾ وَاللَّهُ بَيْنَ يَدَيْ قُلُوبِهِمْ لَوْ أَنْفَقْتَ
مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ
اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُ غَزِيرٌ حَكِيمٌ ﴿٦٢﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ
اللَّهُ وَمَنْ آتَبَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٣﴾ يَأْتِيهَا النَّبِيُّ حَرَضَ
الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ
يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنْ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٤﴾ أَلَنْ خَفَفَ
اللَّهُ عَنْكُمْ وَعَلَّمَ آتَ فِيكُمْ ضَعْفًا إِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ
يَا ذِينَ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٥﴾ مَا كَانَتْ لِنَبِيِّ أَنْ يُكُونَ
لَهُ أَشْرَى حَقٍّ يُنْخَفِ فِي الْأَرْضِ تَرِيدُوتَ عَرْضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ غَزِيرٌ حَكِيمٌ ﴿٦٦﴾ لَوْلَا كُتِبَ مِنْ
اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٧﴾ فَكُلُوا مِمَّا
غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٨﴾

that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. ﴿2:261﴾

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاتَّبِعْ
لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّجَّعُ
الْعَلِيمُ ﴿٦٢﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ
فَأِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ
بِضْرِهِ. ﴿٦٣﴾ وَاللَّهُ بَيْنَ يَدَيْ
قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ
جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ
وَلَكِنَّ اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُ
غَزِيرٌ حَكِيمٌ ﴿٦٤﴾

﴿61. But if they incline to peace, you also incline to it, and trust in Allāh.

Verily, He is the All-Hearer, the All-Knower.﴾

﴿62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers.﴾

﴿63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.﴾

The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allāh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

﴿وَإِنْ جَنَحُوا﴾

﴿But if they incline﴾, and seek,

﴿إِلَلسَلَمِ﴾

﴿to peace﴾, if they resort to reconciliation, and seek a treaty of non-hostility,

﴿فَاتَجَنَّحْ لَهَا﴾

﴿you also incline to it﴾, and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Ḥudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh ﷺ he accepted this from them, as well as, accepting other terms of peace they brought forth. ‘Abdullāh bin Al-Imām Aḥmad recorded that ‘Ali bin Abi Ṭālib said that the Messenger of Allāh ﷺ said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ السَّلْمُ فَافْعَلْ»

«There will be disputes after me, so if you have a way to end them in peace, then do so.»^[1]

Allāh said next,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

﴿and trust in Allāh.﴾ Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

﴿فَإِنَّ حَسْبَكَ اللَّهُ﴾

﴿then verily, Allāh is All-Sufficient for you﴾.

Reminding the Believers of Allāh's Favor of uniting Them

Allāh mentioned His favor on the Prophet ﷺ, in that He aided him with believers, the Muhājirīn and the Anṣār,

﴿هُوَ الَّذِي أَنفَكَ يَتَصَرُّو. وَالْمُؤْمِنِينَ ﴿١٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ﴾

^[1] Aḥmad 1 :90.

﴿He it is Who has supported you with His help and with the believers. And He has united their hearts.﴾

The Āyah says, 'it is Allāh who gathered the believers' hearts, believing, obeying, aiding and supporting you - O Muḥammad,'

﴿لَوْ أَشَقَّتْ مَا فِي الْأَرْضِ جَمِيعًا مَا أَكَلَتْ بَيْنَ قُلُوبِهِمْ﴾

﴿If you had spent all that is in the earth, you could not have united their hearts.﴾

because of the enmity and hatred that existed between them. Before Islām, there were many wars between the Anṣār tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allāh ended all that evil with the light of faith,

﴿وَاذْكُرُوا أَنَّ اللَّهَ عَلَّيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ

عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَٰلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿٣١٠﴾﴾

﴿And remember Allāh's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.﴾ [3:103]

In the Two Ṣaḥīḥs, it is recorded that when the Messenger of Allāh ﷺ gave a speech to the Anṣār about the division of war booty collected in the battle of Ḥunayn, he said to them,

«يَا مَنْشَرِ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمُ اللَّهُ بِِي، وَعَالَةً فَأَغْنَاكُمُ اللَّهُ بِِي،

وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِِي»

«O Anṣār! Did I not find you misguided and Allāh guided you by me, poor and Allāh enriched you by me, and divided and Allāh united you by me?»

Every question the Prophet ﷺ asked them, they said, "Truly, the favor is from Allāh and His Messenger."^[1] Allāh said,

﴿وَلَا يَكُنْ اللَّهُ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿But Allāh has united them. Certainly He is All-Mighty, All-Wise.﴾

[1] Faṭḥ Al-Bāri 7:644 and Muslim 2:738.

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allāh is All-Wise in all of His decisions and actions.

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ يَأْتِيَا أَلْفٌ مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ يَأْتِيَا صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾﴾

﴿64. O Prophet! Allāh is sufficient for you and for the believers who follow you.﴾

﴿65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴾

﴿66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allāh. And Allāh is with the patient.﴾

Encouraging Believers to fight in Jihād; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allāh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allāh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allāh said,

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

﴿O Prophet! Urge the believers to fight﴾, encouraged and called them to fight. The Messenger of Allāh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,

he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ»

«Get ready and march forth towards a Paradise as wide as the heavens and earth.»

‘Umayr bin Al-Ḥumām said, “As wide as the heavens and earth?” The Messenger ﷺ said,

«نَعَمْ»

«Yes» ‘Umayr said, “Excellent! Excellent!” The Messenger ﷺ asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

«What makes you say, ‘Excellent! Excellent!’?» He said, “The hope that I might be one of its dwellers.” The Prophet ﷺ said,

«فَأَنْتَ مِنْ أَهْلِهَا»

«You are one of its people.» Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, “Verily, if I lived until I finished eating these dates, then it is indeed a long life.” He went ahead, fought and was killed, may Allāh be pleased with him.^[1]

Allāh said next, commanding the believers and conveying good news to them,

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا﴾

«If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.»

The Āyah says, one Muslim should endure ten disbelievers. Allāh abrogated this part later on, but the good news remained. ‘Abdullāh bin Al-Mubārak said that Jarir bin Ḥazim narrated to them that, Az-Zubayr bin Al-Khirrī narrated to him, from ‘Ikrimah, from Ibn ‘Abbās, “When this verse was

[1] Muslim 3:1511.

revealed,

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾

«If there are twenty steadfast persons among you, they will overcome two hundred...»

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ﴾

«Now Allāh has lightened your (task)», until,

﴿يَغْلِبُوا مِائَتِينَ﴾

«they shall overcome two hundred...»

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers.”^[1] Al-Bukhārī recorded a similar narration from Ibn Al-Mubārak.^[2] Muḥammad bin Ishāq recorded that Ibn ‘Abbās said, “When this Āyah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this Āyah with another Āyah,

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

«Now Allāh has lightened your (task), for He knows that there is weakness in you...»

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities.”^[3]

﴿مَا كَانَتْ لِيُنْفِيَ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يَنْفِرَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدِّينَارِ وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧﴾ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٨﴾
فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩﴾﴾

[1] Abu Dāwud 3:105.

[2] Faṭḥ Al-Bārī 8:163.

[3] Al-Bukhārī: 4652-4653.

﴿67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.﴾

﴿68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.﴾

﴿69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwā of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴾

Imām Aḥmad recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ»

«Allāh has made you prevail above them.» ‘Umar bin Al-Khaṭṭāb stood up and said, ‘O Allāh’s Messenger! Cut off their necks,’ but the Prophet ﷺ turned away from him. The Messenger of Allāh ﷺ again asked,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْسِ»

«O people! Allāh has made you prevail over them, and only yesterday, they were your brothers.»

‘Umar again stood up and said, ‘O Allāh’s Messenger! Cut off their necks.’ The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr Aṣ-Ṣiddīq stood up and said, ‘O Allāh’s Messenger! I think you should pardon them and set them free in return for ransom.’ Thereupon the grief on the face of Allāh’s Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allāh, the Exalted and Most Honored, revealed this verse,

﴿لَوْلَا كِتَابٌ مِنْ اللَّهِ سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾

«Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took». ^[1]

‘Ali bin Abi Ṭalḥah narrated that Ibn ‘Abbās said about Allāh’s statement,

[1] Aḥmad 3:243.

﴿لَوْلَا كَتَبَ مِنَّا اللَّهُ سَبَقَ﴾

﴿Were it not a previous ordainment from Allāh...﴾,

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

﴿لَسَنَّا مِنَّا أَخَذْتُمْ﴾

﴿would have touched you for what you took﴾, because of the captives.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a severe torment.﴾ Allāh, the Exalted said next,

﴿كُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

﴿So enjoy what you have gotten of booty in war, lawful and good﴾."

Al-'Awfi also reported this statement from Ibn 'Abbās.^[1] A similar statement was collected from Abu Hurayrah, Ibn Mas'ūd, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣri, Qatādah and Al-A'mash.^[2] They all stated that,

﴿لَوْلَا كَتَبَ مِنَّا اللَّهُ سَبَقَ﴾

﴿Were it not a previous ordainment from Allāh...﴾ refers to allowing the spoils of war for this Ummah.

Supporting this view is what the Two Ṣaḥīḥs recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنِ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُجِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحُلْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُعْتَقُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to any Prophet before me. (They are :) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it =

[1] Aṭ-Ṭabari 14:65.

[2] Aṭ-Ṭabari 14:65-69.

يَأْتِيهَا النَّبِيُّ قُلُوبًا لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيَكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۚ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۚ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٧١﴾ إِنَّا الَّذِينَ آمَنُوا وَهَاجَرُوا وَجْهَهُدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُم مِّن وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يَهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّمْتَقٌ ۚ وَاللَّهُ يَمْتَعِلُونَ بِصِيرٍ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بِبَعْضِهِمْ أَوْلِيَاءُ بَعْضٌ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجْهَهُدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجْهَهُدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِكَ الْأَرْحَابُ ۚ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind. »^[1]

Al-A'mash narrated that Abu Ṣāliḥ said that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا»

«War booty was never allowed for any among mankind except us.»

[Abu Hurayrah said;] This is why Allāh the Most High said,

﴿تَكُونُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا﴾

«So enjoy what you have gotten of booty in war, lawful and good.»^[2]

The Muslims then took the ransom for their captives. In his *Sunan*, Imām Abu Dāwud recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ fixed four hundred (*Dirhams*) in ransom from the people of *Jāhiliyyah* in the aftermath of Badr.^[3] The majority of the scholars say that the matter of prisoners of war is up to the Imām. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he

[1] *Fath Al-Bārī* 1:519 and *Muslim* 1:370.

[2] *Tuhfat Al-Aḥwadhī* 8:474, *An-Nasā'ī* in *Al-Kubrā* 6:352.

[3] *Abu Dāwud* 3:139.

decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger ﷺ exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa', for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَنْسَارِ إِن يَسْلَمْ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُوَفِّقُكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

﴿70. O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."﴾

﴿71. But if they intend to betray you, they indeed betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.﴾

Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muḥammad bin Ishāq reported that 'Abdullāh bin 'Abbās said that before the battle of Badr, the Messenger of Allāh ﷺ said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أَنَا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ - أَيْ مِنْ بَنِي هَاشِمٍ - فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبَخْتَرِيِّ بْنَ هِشَامٍ مُسْتَكْرِهًا»

«I have come to know that some people from Bani Hāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-'Abbās bin 'Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).»

Abu Ḥudhayfah bin 'Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-'Abbās? By Allāh! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allāh ﷺ, he said to 'Umar bin Al-Khaṭṭāb,

«يَا أَبَا حَنْصَلٍ»

«O Abu Ḥaṣṣ!», and 'Umar said, “By Allāh that was the first time that the Messenger of Allāh ﷺ called me Abu Ḥaṣṣ.”

«أَيُضْرَبُ وَجْهُ عَمِّ رَسُولِ اللَّهِ بِالسَّيْفِ»

«Will the face of the Messenger of Allāh's uncle be struck with the sword?» 'Umar said, “O Allāh's Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allāh!” Ever since that happened, Abu Ḥudhayfah used to say, “By Allāh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allāh, the Exalted, forgives me for it through martyrdom.” Abu Ḥudhayfah was martyred during the battle of Al-Yamāmah, may Allāh be pleased with him.^[1]

Ibn 'Abbās said, “On the eve after Badr, the Messenger of Allāh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, ‘O Allāh's Messenger! Why do you not sleep?’ Al-'Abbās had been captured by a man from Al-Ansar, and the Messenger of Allāh ﷺ said to them,

«سَمِعْتُ أَيْنَ عَمِّي الْعَبَّاسِ فِي رِثَاوِهِ فَأَطْلُقُوهُ»

«I heard the cries of pain from my uncle Al-'Abbās, because of his shackles, so untie him.»

When his uncle stopped crying from pain, Allāh's Messenger ﷺ went to sleep.^[2] In his *Ṣaḥīḥ*, Al-Bukhārī recorded a *Ḥadīth* from Mūsā bin 'Uqbah who said that Ibn Shihāb said that Anas bin Mālīk said that some men from Al-Anṣār said to the Messenger of Allāh ﷺ, “O Allāh's Messenger! Give us permission and we will set free our maternal cousin Al-'Abbās without taking ransom from him.” He said,

[1] At-Ṭabaqāt, by Ibn Sa'd 4:10. This *Ḥadīth* is not authentic.

[2] At-Ṭabaqāt, by Ibn Sa'd 4:13. There are two chains for this *Ḥadīth* one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is *Mursal*.

لَا وَاللَّهِ لَا تَذَرُونَّ مِنْهُ دِرْهَمًا

«No, by Allāh! Do not leave any Dirham of it.»^[1] And from Yūnus Bikkīr, from Muḥammad bin Ishāq, from Yazīd bin Ruwmān, from 'Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allāh ﷺ concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-'Abbās said, 'O Allāh's Messenger! I became a Muslims before.' The Messenger of Allāh said,

«اللَّهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللَّهَ يُخْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا
فَاقْتَدِرْ نَفْسَكَ وَابْنِي أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَعَقِيلَ بْنَ أَبِي طَالِبٍ
بْنَ عَبْدِ الْمُطَّلِبِ، وَخَلِيفَتَكَ عُتْبَةَ بْنَ عَمْرِو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

«Allāh knows if you are Muslim! If what you are claiming is true, then Allāh will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Hārith bin 'Abdul-Muṭṭalib and 'Aqīl bin Abu Ṭālib bin 'Abdul-Muṭṭalib, and also your ally 'Utbah bin 'Amr, from Bani Al-Hārith bin Fihir.»

Al-'Abbās said, 'I do not have that (money), O Allāh's Messenger!' The Messenger ﷺ said,

«فَإِنَّ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْقُضَلِ قُتِلَتْ لَهَا: إِنْ أَصَبْتُ فِي سَفَرِي هَذَا،
فَهَذَا الْمَالُ الَّذِي دَفَنْتَهُ لِبَنِي الْقُضَلِ وَعَبْدِ اللَّهِ وَقُتْمٍ؟»

«What about the wealth that you and Umm Al-Faḍl buried, and you said to her, 'If I am killed in this battle, then this money that I buried is for my children Al-Faḍl, 'Abdullāh and Quthm?»

Al-'Abbās said, 'By Allāh, O Allāh's Messenger! I know that you are Allāh's Messenger, for this is a thing that none except Umm Al-Faḍl and I knew. However, O Allāh's Messenger! Could you count towards my ransom the twenty *Uwqiyah* (pertaining to a weight) that you took from me (in the battle)?' The Messenger of Allāh ﷺ said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ تَعَالَى مِنْكَ»

^[1] *Faṭḥ Al-Bārī* 7:373.

«No, for that was money that Allāh made as war spoils for us from you».

So Al-'Abbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّإِنَّ فِي أَيْدِيكُمْ يُزَكِّ الْأَنْسَرِيُّ إِنَّ يَلْمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيَكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٧٠﴾

«O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."»
[8:70]

Al-'Abbās commented, 'After I became Muslim, Allāh gave me twenty servants in place of the twenty *Uwqiyah* I lost. And I hope for Allāh's forgiveness.'^[1]

Al-Hāfiẓ Abu Bakr Al-Bayhaqī recorded, that Anas bin Mālīk said, "The Prophet ﷺ was brought some wealth from Bahrain and said;

«انْتَرَوْهُ فِي مَسْجِدِي»

«Distribute it in my Masjid» and it was the biggest amount of goods Allāh's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-'Abbās came to him and said, 'O Allāh's Messenger! give me (something) too, because I gave ransom for myself and 'Aqīl.' Allāh's Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet ﷺ refused. He then said to the Prophet ﷺ, 'Will you please help me to lift it?' Allāh's Messenger ﷺ refused. Then Al-'Abbās dropped some of it and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger did not get up until the last coin

^[1] Al-Qurṭubī 8:52. This *Ḥadīth* is not authentic. Some of the information in it is supported by a *Ḥadīth* recorded by Aṭ-Ṭabarānī and others, see *Majma' Az-Zawā'id* no. 11033 and *Majma' Al-Bahrayn* no. 3318.

was distributed.”^[1] Al-Bukhārī also collected this *Hadīth* in several places of his *Ṣaḥīḥ*^[2] with an abridged chain, in a manner indicating his aproral of it.

Allāh said,

﴿وَأِنْ يُرِيدُوا يُخَانَنَّكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ﴾

«But if they intend to betray you, they indeed betrayed Allāh before» meaning,

﴿وَأِنْ يُرِيدُوا يُخَانَنَّكَ﴾

«But if they intend to betray you» in contradiction to what they declare to you by words.

﴿فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ﴾

«they indeed betrayed Allāh before», the battle of Badr by committing disbelief in Him,

﴿فَأَمَّا أَنْتُمْ﴾

«So He gave (you) power over them», causing them to be captured in Badr,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

«And Allāh is All-Knower, All-Wise.»

He is Ever Aware of his actions and All-Wise in what He decides.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بِمَنْهُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَكِيلٍ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَفْزَعُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ الظُّمَرُ إِلَّا عَلَى قَوْمٍ يَبِينُكُمْ وَيُنْفِقُ اللَّهُ بِمَا تَعْمَلُونَ

بَصِيرَةً ﴿٧٧﴾﴾

«72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, -

[1] Al-Bayhaqi 6:356.

[2] Al-Bukhārī: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqi, that chain is itself used by Al-Bukhari in other places of his *Ṣaḥīḥ*.

these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.﴾

The Muhājirīn and Al-Anṣār are the Supporters of One Another

Here Allāh mentions the types of believers, dividing them into the Muhājirīn, who left their homes and estates, emigrating to give support to Allāh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Anṣār, the Muslims of Al-Madīnah, who gave asylum to their Muhājirīn brethren in their own homes and comforted them with their wealth. They also gave aid to Allāh and His Messenger ﷺ by fighting alongside the Muhājirūn. Certainly they are,

﴿بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

«allies to one another», for each one of them has more right to the other than anyone else. This is why Allāh's Messenger ﷺ forged ties of brotherhood between the Muhājirīn and Anṣār, as Al-Bukhārī recorded from Ibn 'Abbās.^[1] They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allāh abrogated that practice with the fixed share for near relatives. Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said that the Messenger of Allāh ﷺ said,

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالطُّلَقَاءُ مِنْ قُرَيْشٍ، وَالْعَتَقَاءُ مِنْ نَفِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

«The Muhājirūn and Al-Anṣār are the supporters of each other, while the Ṭulaqā' of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and 'Utaqā' from Thaqīf (whom the Prophet ﷺ set free from captivity after the battle of Hunayn) are supporters of each other until the Day of Resurrection.»

[1] *Faṭḥ Al-Bāri* 12:30.

Only Aḥmad collected this Ḥadīth.^[1]

Allāh praised the Muhājirīn and the Anṣār in several Āyāt of His Book and His Messenger ﷺ (also praised them too). Allāh said,

﴿وَالسَّابِقُونَ السَّابِقُونَ يَنِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ﴾

﴿And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).﴾ [9:100],

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْحُسْرَى﴾

﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress.﴾ [9:117], and,

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَسْتَغْنُونَ فَضَلَّ مِنَ اللَّهِ وَرِضْوَانًا
وَيَرْضَوْنَ اللَّهَ وَرَسُولَهُ أَوْلَىٰ لَكَ لِمُ الْمُصَدِّقِينَ ﴿٩٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ
عِنْدَ حَاجَتِهِمْ﴾

﴿(And there is also a share in this booty) for the poor Muhājirīn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madīnah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that﴾ [59:8-9].

The best comment on Allāh's statement,

﴿وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا﴾

﴿...and have no jealousy in their breasts for that which they have been given﴾

[1] Aḥmad 4:363.

is that it means, they do not envy the Muhājirīn for the rewards that Allāh gave them for their emigration. These *Āyāt* indicate that the Muhājirīn are better in grade than the Anṣār, and there is a consensus on this ruling among the scholars.

The Believers Who did not emigrate did not yet receive the Benefits of Wilāyah

Allāh said,

﴿وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُم مِّنْ وَلَدَيْنَا مَن شَأْنٍ حَتَّى يَهَاجِرُوا﴾

﴿And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,﴾ [8:72].

This is the third category of believers, those who believed, but did not perform *Hijrah* and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allāh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imām Aḥmad recorded that Buraydah bin Al-Ḥaṣīb Al-Aslami said, "When the Messenger of Allāh ﷺ would send a commander with an expedition force or an army, he would advise him to have *Taqwā* of Allāh and be kind to the Muslims under his command. He used to say,

«اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، فَابْتَلُوا مَنْ كَفَرَ بِاللَّهِ، إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى اخْدَى ثَلَاثَ خِصَالٍ - أَوْ خِلَالٍ - فَأَيُّتَهُمْ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. اذْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ اذْعُهُمْ إِلَى التَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِنَهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنْ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِنَهُمْ أَنََّّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَنَاءِ وَالْغَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا، فَادْعُهُمْ إِلَى إِعْطَاءِ الْجَزْيَةِ. فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِزْ بِاللَّهِ ثُمَّ قَاتِلْهُمْ»

«Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree

to, then accept it and turn away from them. Call them to embrace Islām, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhājirīn reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhājirīn. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allāh's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Faī' (booty without war), unless they perform Jihād along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allāh and fight them. ^[1]

Muslim collected this *Hadīth*.^[2]

Allāh said next,

﴿وَإِنْ أَسْتَضَرُّكُمُ فِي الدِّينِ فَمَلِّكُمْ النَّصْرُ﴾

﴿But if they seek your help in religion. it is your duty to help them.﴾

Allāh commands, if these bedouins, who did not perform *Hijrah*, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islām, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn 'Abbās.^[3]

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا نَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ

كَبِيرٌ﴾

﴿73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.﴾

[1] Aḥmad 5:352.

[2] Muslim 3:1357.

[3] Aṭ-Ṭabari 14:83.

The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allāh mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his *Mustadrak*, Al-Hākim recorded that Usāmah said that the Prophet ﷺ said,

«لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا»

«No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.»

The Prophet ﷺ recited this Āyah,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا تَتَّقَلَوْهُمْ فَتَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

«And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

Al-Hākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."^[1] However, the following, from Usāmah bin Zayd, is in the Two *Ṣaḥīḥ*s; the Messenger of Allāh ﷺ said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

«Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.»^[2]

Allāh said next,

﴿إِلَّا تَتَّقَلَوْهُمْ فَتَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

«If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption»,

meaning, if you do not shun the idolators and offer your loyalty to the believers, *Fitnah* will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

^[1] Al-Hākim 2:240.

^[2] *Fath Al-Bāri* 12:51 and Muslim 3:1233.

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ وَأُولَئِكَ الْأَصْحَابُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

﴿74. And those who believed, and emigrated and strove hard in the cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision.﴾

﴿75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.﴾

Believers in Truth

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this Sūrah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allāh then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

﴿وَالسَّابِقُونَ السَّابِقُونَ﴾

﴿And the foremost to embrace Islām...﴾ [9:100], until the end of the Āyah. He also said,

﴿وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ﴾

﴿And those who came after them ...﴾ [59:10].

A Ḥadīth that is in the Two Ṣaḥīḥs, which is Mutawātir and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«One will be in the company of those whom he loves.»^[1]
Another Ḥadīth states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

«He who loves a people is one of them», and in another narration, he ﷺ said,

«خَيْرَ مَعَهُمْ»

«...will be gathered with them (on the Day of Resurrection).»^[2]

Inheritance is for Designated Degrees of Relatives

Allāh said,

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

«But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh»,

meaning, in Allāh's decision. This Āyah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Āyah to argue. According to Ibn 'Abbās, Mujāhid, Ikrimah, Al-Ḥasan, Qatādah and several others,^[3] this Āyah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islām. So it applies to all relatives, and as for those who do not inherit, then this is supported by the Ḥadīth,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِبَوَارِثٍ»

«Indeed Allāh had allotted every right to the one who deserves it, so there may be no will for an heir.»^[4]

Therefore, this Āyah also includes those who have a fixed share of inheritance. Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-Anfāl, all praise and thanks are for Allāh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

[1] Faḥḥ Al-Bārī 10:573.

[2] Aṭ-Ṭabarānī 3:19.

[3] Aṭ-Ṭabarī 14:90.

[4] Abu Dāwūd 3:291.