

five categories, to all, or to some, at his discretion.

The clearest proof of this statement lies within the words of the verse and the categories of recipients it mentions. It means that all these categories are not practically separate and detached from each other. In fact, they can be common to each other. For instance, a person who falls under the category of 'kinsmen,' could also be an 'orphan', or 'needy' and 'wayfarer' too. Similarly, the needy and the wayfarer could also be orphans, and kinsmen too. Someone needy could also have the status of a wayfarer. If the purpose was to have spoils distributed equally and separately over all these categories, then, these categories should have been such as would not admit one category of person in the other. Otherwise, it would become necessary that a person who is from kinsmen and who also happens to be an orphan, a needy one and a wayfarer too will have to be given four shares at the rate of one share for each status. Incidentally, this is the governing rule in the distribution of inheritance. Someone who has different kinds of relationship with a deceased person gets a separate share against each such relationship. Nevertheless, giving four shares to one person is something no one in the Muslim community goes by. This tells us that the verse does not aim to put a restriction of the Holy Prophet صلى الله عليه وسلم that he necessarily gives to all these categories and gives equally too. Instead, the aim is that he may give out of the one fifth of spoils to any category from the five categories specified as he deems fit and appropriate. (Tafsīr Mazhārī)

This is illustrated by an incident relating to Sayyidah Fāṭimah رضي الله عنها. When she requested the Holy Prophet صلى الله عليه وسلم that she be given a servant to help her with home chores in view of her physical weakness, he refused to accept her request on the ground that, in his sight, the need of his Companions from the people of Şuffah was more urgent than hers. They were extremely poor and needy and there was no way he could bypass them and give to her. (Şaḥīḥ al-Bukhārī and Muslim)

From here, it becomes very clear that there was no separate right or entitlement for each category, otherwise, who could have been more deserving than Sayyidah Fāṭimah in the category of kinsfolk? In brief, all this is a description of the heads of disbursements, and not a description of entitlements.

The Distribution of One Fifth (*Khums*) after the passing away of the Holy Prophet صلى الله عليه وسلم

According to the majority of Imāms, the share assigned to the Holy Prophet صلى الله عليه وسلم in the one fifth of spoils was, in terms of his august station as a prophet and messenger. This was very similar to the special right given to him that he could pick and take anything from out of the total spoils for his personal use, because of which he had actually taken certain things from out of some spoils. Then, he took care of his expenses and the expenses of his family from the one fifth of spoils. After his passing away, this share ceased to exist automatically - because, there is no messenger or prophet after him.

The *Khums* (one fifth) of *Dhawi 'l-Qurbā* (the kinsmen)

At least, there is no difference of opinion about the precedence of the right of poor kinsmen in the one fifth of spoils as compared to that of other categories of receivers, that is, the orphans, the needy and the wayfarer. The reason is that poor kinsmen cannot be helped with *Zakāh* and *Ṣadaqāt*, while other categories of receivers could also be helped with *Zakāh* and *Ṣadaqāt* (as clarified in *Al-Hidāyah* where precedence is given to poor kins folk over other categories). However, the question remains whether or not the need-free kinsmen would be given from it. Imām Abū Ḥanīfah says: Whatever the Holy Prophet صلى الله عليه وسلم himself used to give to kinsmen was based on two considerations: (1) Their need and poverty and (2) help and support given to him in establishing faith and defending Islām. The second cause came to an end with the passing away of the Prophet. What remained was the consideration of need and poverty. As based on this aspect, every Imām and Amīr of Muslims shall keep granting them precedence over others (*Hidāyah*, *al-Jaṣṣāṣ*). Imām Shāfi'ī has also taken the same position. (Qurtubī)

And according to some Muslim jurists (*fuqahā*), the share of kinsmen in their capacity as being related to the Holy Prophet صلى الله عليه وسلم remains valid for ever. Included there are the poor and the need-free all alike, however, the ruling Muslim authority of the time shall give them a share at his discretion. (Maḥzarī)

The real factor in this matter is the conduct and practice of the rightly-guided *Khulafā'* of Islām in terms of what they did after the passing away of the Holy Prophet صلى الله عليه وسلم. This author of *Hidāyah*

has this to say about it:

ان الخلفاء الاربعة الراشدين قسّموه على ثلاثة اسهم

(After the passing away of the Holy Prophet صلى الله عليه وسلم) the four rightly-guided Khulafā' have distributed the one fifth of spoils over three categories only (that is, orphan, needy, and wayfarer).

However, it stands proved about Sayyidnā 'Umar صلى الله عليه وسلم that he used to give out to poor kinsmen from the one fifth of spoils (deduced by Abū Dāwūd) - and it is obvious that this is not peculiar to Sayyidnā 'Umar alone, other Khulafā' would have also been doing the same.

As for the narrations which prove that Sayyidnā Abū Bakr and Sayyidnā 'Umar رضى الله عنهم اجمعين used to take out the rightful share of kinsmen right through the later period of their Caliphate and had these distributed through Sayyidnā 'Alī as custodian on their behalf (as in a narration of Kitāb al-Kharāj by Imām Abū Yūsuf), it is not contrary to that distribution being particular to poor kinsmen. Allah knows best.

Special Note

The Holy Prophet صلى الله عليه وسلم had himself determined the qualification of kinsmen through his deed when, apart from Banū Hāshim which was his own tribe, he had associated Banū al-Muṭṭalib too with them for the reason that they had never separated themselves from Banū Hāshim whether in Jāhiliyyah or Islām - so much so that at the time the Quraysh of Makkah had cut off food supplies to Banū Hāshim and had confined them to Shi'b Abī Ṭālib, the Banū al-Muṭṭalib were though not included under those boycotted, yet they joined Banū Hāshim in this trial. (Maḏharī)

The Day of the Battle of Badr was the Day of Distinction

In this verse, the day of Badr has been called Yowm al-Furqān (the day of distinction between the true and the false). The reason is that Muslims scored a clear victory at Badr and the disbelievers faced a disgraceful defeat. Though, this happened as a ground reality on that day, yet it was, by extension, a day of decision also, the ultimate decision between disbelief and Islām.

Verses 42 - 44

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكُوبِ اسْفَلَ
مِنْكُمْ ۗ وَلَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ ۗ وَلَكِنَّ لَيْقِضِيَ اللَّهُ

أَمْرًا كَانَ مَفْعُولًا ۗ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ
عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾ إِذْ يُرِيدُكَ اللَّهُ فِي
مَنَامِكَ قَلِيلًا وَلَوْ أَرَادَهُمْ كَثِيرًا لَفَشَلْتُمْ وَتَنَازَعْتُمْ فِي
الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ
يُرِيدُكُمْ هُمْ إِذِ اتَّقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي
أَعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٤٤﴾

And (remember) when you were on the nearest cliff, and they were on the farthest one, and the caravan was downwards from you. And had you re-arranged it with each other, you would have deviated from the appointment. But (it happened like this) so that Allah might accomplish what was destined to be done, so that whoever is going to die may die knowingly, and whoever is going to live may live knowingly. And Allah is indeed All-Hearing, All-Knowing. [42]

And when in your dream, Allah showed them to you few in number. And if He had shown them to you many in number, you would have been demoralized and would have disputed in the matter, but Allah saved (you). Surely, Allah is All-Aware of what lies in the hearts. [43]

And when, at the time you met each other, He showed them to you few in number in your eyes, and reduced your number in their eyes, so that Allah might accomplish what was destined to be done. And to Allah all matters are returned. [44]

Commentary

The battle of Badr was the first confrontation of Kufr and Islām which registered a practical proof of the superiority and veracity of Islām, even visibly and materially. Therefore, the Holy Qur'an has taken special steps to describe its details which appear in the verses cited above. Besides the many considerations of wisdom behind these details, one such consideration is to assert that there was just no possibility, either visibly or technically, that Muslims will win and that the

disbelievers of Makkah will be defeated. But, the unseen power of Allah Ta'ālā overturned all superiority of men and materials as well as its obvious causes. To give a clear picture of this event, the Holy Qur'an has virtually outlined in these verses a whole map of the battlefield at Badr. Now, before we explain these verses, let us glance over the lexical explanation of some words.

The word: *عُدْوَةٌ* ('*udwah*) refers to a side and the word: *دُنْيَا* (*dunya*) is derived from: *أَدْنَى* (*adnā*) which means nearer. When compared to the Hereafter, this world of ours is also called: *دُنْيَا* (*dunya*) because, as related to the universe of the Hereafter, it is closer at hand for human beings. And the word: *قُصْوَى* (*quṣwā*) is a derivation from: *أَقْصَى* (*aqṣā*) which means farther.

In verse 42, death has been mentioned against life. The Arabic words used here do not carry the outward sense of death and life. Instead, meant here is spiritual death and life, or destruction and salvation. Spiritual life is Islām (belief in Allah and the Messenger) and 'Īmān (faith), and spiritual death is Shirk (polytheism) and Kufr (disbelief). The Holy Qur'an has used these words at several places in this very sense. For instance, earlier in Sūrah al-Anfāl, it was said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O those who believe, respond to Allah and the Messenger when He calls you to what gives you life. (8:24).

The life mentioned here is the real and eternal life which one is blessed with in return for 'Īmān and Islām. Now, we can move to a detailed explanation of the cited verses.

Opening with almost a cartographic view of the war front at Badr, verse 42 tells us that Muslims were on the nearest cliff (*عُدْوَةٌ دُنْيَا*) and the disbelievers were on the farthest one (*عُدْوَةٌ قُصْوَى*). The spot occupied by Muslims was on the side of the terrain closer to Madīnah, while the disbelievers had taken the other side of the terrain which was farther from Madīnah. As for the trade caravan of Abū Sufyān, the main cause of waging this Jihād, that too was closer to the army of disbelievers which had come from Makkah but was out of the range of attack by Muslims and moving by the sea shore at a distance of three miles. The purpose of focusing on this battle plan is to say that Muslims were located at a spot totally unsuitable and wrong strategically, a spot from

where they had no chance of overpowering the enemy, in fact, no chance of even saving their own lives - because, the side of the terrain which was closer to Madīnah happened to be a big sandy patch walking through which was hard and heavy. Then, they had no access to water around the spot they were in, while the side farther from Madīnah where the disbelievers had set up their camps was smooth terrain with a supply of water close by.

Then, by pointing out to the two edges of the sides occupied by the two armies, it was made much too clear that the two forces were standing face to face, under which condition, it was not possible to conceal the strength or weakness of one party from the other. In addition to that, it was also indicated that the army of the disbelievers of Makkah was already at peace with the realization that their trade caravan had moved away from the attacking range of Muslims. Now, if they needed them at some stage, they too could come out to help them. As compared to them, Muslims were in trouble in terms of their location where they had no probability of getting support of men and materials from anywhere. Then, it is already settled, and known to every educated Muslim, that the total count of Muslim 'army' was three hundred and thirteen, while that of the disbelievers was one thousand. Muslims did not have sufficient number of mounts, nor did they have enough weapons. Against that, the army of the disbelievers was laced with everything.

Besides, Muslims simply had not embarked on this Jihād as some armed force ready to fight a war. Being an emergency measure to block the passage of a trade caravan and to lower the morale of the enemy, only three hundred and thirteen Muslims had started off ill-prepared, ill-equipped. It was only all of a sudden that there they stood having to confront a thousand-strong force of armed men.

This verse of the Qur'ān tells us that this event, though it came to pass accidentally, with no intention behind it, but the truth is that all that happens in this world, accidentally and involuntarily - though, it looks like some plain accident in terms of its level and form - is, in the sight of the Creator of the universe, nothing but the well-set chain of a formidable system. There is nothing in this system which can be called abrupt or out of place. It will take the whole system to unravel itself to man, only then, man could find out the full range of wisdom hidden be-

hind what was, supposedly, an accidental happening.

Take this event of the battle of Badr as a test case. That it came to pass in an accidental and involuntary manner had its own wise considerations as stated in: *وَلَوْ تَرَاءَعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيْعَادِ* (And had you re-arranged it with each other, you would have deviated from the appointment - 42). It means that, had this battle also been fought like common battles around the world, fought with all possible survey of available options, mutual arguments and crisis resolutions, then, given the dictates of circumstances, this battle would have never been fought. In fact, differences would have crept in one way or the other - either, Muslims themselves would have started thinking otherwise because of their being few and weak against adversaries who were many and strong; or that both parties, the disbelievers and the Muslims, might have not shown up on the battle ground as appointed mutually. As for Muslims, they would have not had the courage to initiate action in view of their being few and weak - and the disbelievers, in whose hearts Allah Ta'ālā had already put the awe of Muslims, would have been scared to come out against them despite their superiority in number and strength.

Therefore, that formidable Divine system created such conditions on both sides as would not allow them time and occasion to think and understand. The people of Makkah were so overwhelmed by the disturbing plaint from the trade caravan of Abū Sufyān that they were ready to march out without much deliberation. The Muslims were prompted by the thought that they were going to take care of an ordinary trade caravan and not a formal armed force arrayed against them. But, Allah, the All-Knowing, the All-Wise, so willed that a war starts between them so that the consequences of the victory of Islām which are to emerge from behind this war become visibly manifest. Therefore, it was said: *وَلَكِنْ يَفْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا* (But [it happened like this] so that Allah might accomplish what was destined to be done - 42). It means that, despite conditions being what they were, the war had to be fought so that Allah might accomplish what was destined to be done. And destined to be done was that arrayed against an army of armed and equipped youngmen a thousand-strong, a motely group of three hundred and thirteen ill-equipped and hunger-stricken Muslims - and that too out of place in terms of the demanding war front - rams

itself against what was a virtual mountain for them, then, the unbelievable happens. The mountain turns into smithereens. This insignificant group of men wins. This is nothing but an all too visible demonstration of the fact that some big power was operating behind them, something that thousand-strong army missed. Then, it is also evident that Muslims were supported because of Islām and the disbelievers remained deprived because of their disbelief, something which gave every sensible human a criterion to distinguish truth from evil and genuine from the fake. Therefore, at the end of the verse, it was said: **رَبُّكَ مَنْ يُهْلِكُ مَنْ يُهْلِكُ عَنْ بَيِّنَةٍ وَيَعْلَى مَنْ حَىٰ عَنْ بَيِّنَةٍ** (so that whoever is going to die may die knowingly, and whoever is going to live may live knowingly - 42). It means that the loud and clear veracity of Islām vis-a-vis the falsity and horror of Kufr and Shirk was exposed for ever so that anyone who opts for destruction should do so while fully realizing the consequences of his or her action, and anyone who goes on to live should also live with full realization of the choice so made. The caveat is: Let nothing be done unknowingly and mistakenly, so be on guard.

The word: **هَلَكَتْ** (*halākah* : death, destruction) in this verse means Kufr or disbelief while **حَيَاتٍ** (*ḥayāt* : life) denotes Islām. In other words, once the truth has come out in the open, the probability and excuse of misunderstanding stand eliminated. Now, whoever takes to disbelief as his or her life style is going towards destruction with open eyes. And whoever takes to Islām takes to eternal life knowingly, consciously and deliberately. Then, it was said: **وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ** (And Allah is indeed All-Hearing, All-Knowing - 42) that is, He knows the secrets in everyone's heart, even the nature of everyone's belief and disbelief, as well as the due reward and punishment for it.

Mentioned in verses 43 and 44, there is particular marvel of Divine power which was designed to take place at the battle of Badr for the express purpose of making sure that none of the two armies were to put an end to the war itself by deserting the battlefield - because, it was as a result of this very war that the manifestation of the veracity of Islām was destined even as a ground reality, all earthy, material.

Such was the nature of this Divine marvel that the army of the disbelievers which was though three times larger than that of Muslims, yet Allah Ta'ālā, by His perfect power alone, made their number appear much less to Muslims so that it may not cause any difference of

opinion or sense of weakness to affect them. This event took place twice. Once, it was shown to the Holy Prophet صلى الله عليه وسلم in a dream which he related to all of them and which renewed their courage and resolve. The second time, when the two groups stood facing each other on the battlefield itself, their number was shown to Muslims as being small. The event mentioned in verse 43 relates to the dream and that in verse 44 to a state when they were wide awake.

Sayyidnā ‘Abdullāh ibn Mas‘ūd رضى الله عنه says: In our sight, the army facing us looked as if - as I said to the man next to me - these people would be ninety in number. That man said: No, they must be a hundred.

In the last verse, along with this, it has also been mentioned: **يَغْلِبْكُمْ** **فِي أَعْيُنِهِمْ** (and reduced your number in their eyes - 44). This could also mean that Muslims were, in reality, already few in number, thus, what was shown to disbelievers was their number as it was. And it could also mean that the number shown to them was much reduced than it really was - as it appears in many narrations that Abū Jahl on seeing the Muslim 'army' said to his compatriots: The number of these people does not seem to be any more than the number who would eat a camel as their daily ration. In Arabia of those days, the measure used to find out the number of men in an army was to first guess the number of animals slaughtered for their meals. One camel was understood to be sufficient to feed one hundred people. Right here on this battle site of Badr, the Holy Prophet صلى الله عليه وسلم, in his effort to find out the number of men in the army of the Quraysh of Makkah, had asked some local people: How many camels are slaughtered in their army camp every day? The answer given to him was: Ten camels daily. This led him to estimate the number of men in their army as being one thousand. In short, the total number of Muslims was shown as being one hundred in the sight of Abū Jahl. Here too, the wisdom of showing them in a reduced number was that the awe of Muslims may not so adversely affect the hearts of disbelievers ahead of the actual confrontation that they bolt from the battlefield itself.

Special Note

From this verse, we also find out that there are occasions when, as a matter of miracle and supernatural happening, optical observation may prove incorrect - as it transpired here.

For this very reason, the statement: *لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا* (so that Allah might accomplish what was destined to be done - 44) was repeated here. It means that the Divine marvel and the phenomenon of superimposition on optical observation was manifested for the reason that the will of Allah stands accomplished right upto the end, that is, by giving Muslims victory despite their lack of numbers and materials, the central objectives of this war, that is, the veracity of Islām and the expression of unseen Divine support, should be fully achieved and established for ever.

At the end of the verse, it was said: *وَإِلَى اللَّهِ رُجُوعُ الْأُمُورِ* (And to Allah all matters are returned - 44). It means that He does what He wills and He commands as He wills. He can make a minority overcome a majority and weakness overtake strength. He may make less become more and more become less.

Verses 45 - 47

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

O those who believe, when you face a group (in battle), stand firm and remember Allah much, so that you may be successful. [45]

And obey Allah and His Messenger, and do not dispute, lest you should show weakness and should lose your predominance, and be patient. Surely, Allah is with the patient. [46]

And do not be like those who set forth from their homes waxing proud and showing off to people, preventing (people) from the way of Allah. And Allah is All-Encompassing of what they do. [47]

Commentary

Qur'anic Instructions for Success in Jihād

Given in the first two verses cited above is a special set of instructions for Muslims when they confront enemies on the battlefield. These instructions from Allah Ta'ālā are for them the master prescrip-

tion of success and ascendancy in the present world as well as that of salvation and prosperity in the eternal life to come. In fact, the secret of unusual successes and victories achieved by Muslims in all wars fought by them during the early period lies hidden behind their adherence to these very golden guidelines - and they are:

1. Be Steadfast

The Arabic word used by the Qur'an is *thibāt* which means to stand firm, hold the ground, be steadfast. This includes firmness of the feet and firmness of the heart both because a person whose heart is not strong and firm can hardly be expected to have the rest of his body hold the ground. This is something everyone knows and understands, believer or disbeliever. Every nation of the world gives high priority to this strength in its wars because all experienced people know it well that the first and foremost weapon in the theater of war is nothing but the firmness of heart and feet. Without these, all weapons are rendered useless.

2. Remember Allah

The second principle is the *Dhikr* of Allah which is a weapon in its own right, special and spiritual, something known to Muslims only and not known to or neglected by the rest of the world. The world as we know it today would do anything to get together state-of-the-art weapon systems for their war plans, the latest in logistics and morale boosting sessions to inculcate combat firmness among forces - but, strangely enough, it is unaware and unexposed to this spiritual weapon of Muslims. This is the reason why Muslims, wherever they had to confront some other nation while following these instructions precisely as given, they were able to demolish superior forces of the adversary laced with men, weapons and war materials. As for the inherent spiritual benediction of the *Dhikr* of Allah, they have a place of their own in our lives, nevertheless, it is also difficult to deny its efficacy in enabling one to continue to hold on and remain standing firm on his feet. To remember Allah and to be confident about it is like a highly charged electronic energy which makes a weak person run through mountains. No matter what the odds be against, personal discomfort or emotional anxiety, this remembrance of Allah shoos all that into thin air making the heart of man strong and his feet firm.

At this stage, let us keep in mind that the time of a raging battle is

usually a terrible time when no one remembers anyone and everyone is consumed with the thought of self-preservation. Therefore, the poets of pagan Arabia take great pride in insisting that they remember their beloved even during the heat of the battlefield. To them, this was a proof of the power of heart and the firmness of love. A pagan poet has said: ذكرك والخطى يخطر بيننا (I remembered you even at a time when spears were swinging dangerously between us).

The Holy Qur'an has prompted Muslims to engage in the Dhikr of Allah even in this dangerous situation, and that too with the emphasis on : كَثِيرًا (*kathīra* : much).

Also worth pondering over at this point is the fact that no other act of worship (*'Ibādah*), except the Dhikr of Allah, has been commanded in the entire Qur'an with the instruction that it be done abundantly and profusely. Expressions like : صَلَاةٌ كَثِيرًا (making Ṣalāh much) and: صِيَامًا كَثِيرًا (fasting much) have not been mentioned anywhere. The reason is that the Dhikr of Allah is easy to do, a convenient act of worship indeed. You do not have to spend a lot of time and labour doing it, nor does it stop you from doing something else on hand. On top of that, this is an exclusive grace from Allah Ta'ālā who has not placed any pre-condition or restriction of Wudū (ablution), Ṭahārah (state of purity from major or minor impurities), dress and orientation to Qiblah (facing the direction of Ka'bah) etc. in its performance. This can be done by anyone under all states, with Wudū or without, standing, sitting or lying down. And if we were to add to it the higher investigative approach of Imām al-Jazrī appearing in the famous collection of authentic Islāmic prayers, Ḥiṣn Ḥaṣīn, where he states that the Dhikr of Allah is not limited to the act of remembering Allah only verbally or by heart, instead of which, any permissible act which is performed by remaining within the parameters of obedience to the Holy Prophet صلى الله عليه وسلم shall also be counted as the Dhikr of Allah, then, given this approach, the sense of Dhikr of Allah becomes so common and easy that we could call even a man in sleep a Dhākir (one who remembers Allah). This is supported by what is said in some narrations: نوم العالم عبادة (The sleep of the 'Ālim is included under 'Ibādah) because an 'Ālim or scholar of Islām who lives and acts in accordance with the demands of his 'Ilm or knowledge of Islām is duty-bound to see that all his states of sleeping and waking must remain within nothing but the boundries

of obedience to Allah Ta'ālā.

In the present context, the command to remember Allah abundantly while on the battlefield may give the impression of being an addition of one more duty assigned to the *mujāhidīn*, something which may usually demand concentrated hard work. But, certainly unique is the property of the Dhikr of Allah. It does not subject its performer to what would be hard labour. Instead, it brings in a kind of pleasure, energy and taste which actually goes on to help one accomplish a lot of things one does in life. For that matter, there is nothing unusual about it as we commonly notice that people who handle hard labour would habitually take to a set of words or some beat or jingle or song and are heard humming it while working. The Holy Qur'an has blessed Muslims with an alternate for it, something which is based on countless advantages and wise considerations. Therefore, towards the end of the verse, it was said: *لَعَلَّكُمْ تَتَلَحَّضُونَ* (so that you may be successful - 45). It means if you went on to master these two tested techniques of standing firm and remembering Allah - and used it on the battlefield - then, you can be sure that prosperity and success are all yours.

One method of remembering Allah on the battlefield is what we generally recognize as the well-known battle cry of 'Allāhu-Akbar' (the *Na'rah* or cry of *Takbīr* which is a positively voiced statement of belief in the greatness of Allah in the setting of a battlefield). Thus, saying: 'Allāhu-Akbar' is also a form of Dhikr or remembrance of Allah. In addition to this, it also includes the attitude of keeping the thought of Allah always in sight, having confidence and trust in Him and remembering Him with all your heart in it. As such, the term Dhikr of Allah includes all that.

Moving to verse 46, we see that believers have been prompted to follow a third instruction and that is: *أَطِيعُوا اللَّهَ وَرَسُولَهُ* (obey Allah and His Messenger) - because, help and support from Allah Ta'ālā can be expected to come only through obedience to Him. Negligence and disobedience can only be the causes of the displeasure of Allah and a certain deprivation from whatever grace could come from Him. Thus, we have before us three articles of the Qur'anic code of conduct for the battlefield: (1) Firmness (2) Dhikr of Allah (3) Obedience. After that, it was said: *وَلَا تَنَازَعُوا فَعَفَا غُيُوبُكُمْ وَأَنْتُمْ بِأَعْيُنِكُمْ رَاضِينَ* (and do not dispute, lest you should show weakness and should lose your predominance, and be patient - 46).

Given here is a warning against negative aspects of conduct which must be avoided. As for the negative conduct which impedes successful war effort, it is nothing but mutual difference and disputation. Therefore, it was said: وَلَا تَنَازَعُوا (and do not dispute - 46) for mutual dissension and discord would breed cowardice among them and they would soon lose their image of dominance.

The verse points out to two end-products of this mutual dissension: (1) That you would become personally weak and cowardly and (2) that you would lose your predominance and turn low in the sight of the enemy. The fact that mutual disputation would make disputants appear low in the sight of others is obvious, but how does it affect one's own strength to the limit that it turns into weakness and cowardice? The reason is that, given mutual unity and trust, everyone is backed up by the strength of a whole group. Therefore, one individual feels the relative strength of his whole group in himself and once that mutual unity and trust is gone what remains behind is no more than his own solitary strength - which, obviously, means nothing in a killing field.

After that, it was said: وَاصْبِرُوا (and be patient - 46). Looking at the context of the statement, this appears to have been suggested as a successful prescription of remaining safe from getting involved in dissension and disputes. To elucidate, it can be said that no matter how united in thinking and objectives a group may be, but physical traits of human individuals remain different after all. Then, the divergence of opinion among the informed and experienced in the process of achieving a certain purpose is also inevitable. Therefore, in order to go along with others and to keep them together, there is no alternative but that one should be used to remaining patient over counter-temperamental matters of concern and being accustomed to ignoring them when necessary. In other words, one should not be so rigid and uncompromising over his personal opinion that, in the event it was not accepted, he would explode and fight. *Sabr* or patience is just another name for this quality of resilience. These days everyone knows and says that mutual dispute is very bad, but the master stroke of remaining safe from it - that one trains himself to become used to remaining patient over what does not match his physical temperament and that he does not worry about making people say yes to his view and see that they go by it - is something very few people have learnt to employ successfully. As a re-

sult, all sermons of unity and harmony are rendered useless. So, it can be conceded that one does not normally have the capability to make the other person surrender to his view, but two things still remain possible: (1) That he himself accepts what the other person has to say (2) and should the dictate of his reason and justice goad him not to accept it, then, the least he could still do is to say nothing for the sake of averting a possible dispute. This much is, after all, within one's power and control. Therefore, alongwith the instruction to avoid dissension and dispute, the Holy Qur'an has also exhorted every individual of a group to observe patience so that avoiding disputes becomes easy in practice.

Also worth pondering at this stage is the statement made in the Qur'an when it has said: لَا تَنَازَعُوا (and do not dispute - 46). Here, it has stopped mutual disputation, not any difference of opinion or its expression. Difference of opinion which is prompted by honesty and sincerity never develops into disputation. Quarrels and disputations are generated when things go beyond ordinary difference of opinion, particularly when gripped by the emotional attitude of making the other person accept what one says and not to accept what the other person does. And this emotional attitude is what the Holy Qur'an has eliminated by saying: وَاصْبِرُوا (and be patient - 46). Then, at the end, by pointing out to the most sublime gain to be made from the observance of patience, it removes whatever unpalatable there may be about it. It was said: إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (Allah is with the patient - 46). That they have the company of Allah Ta'ālā all the time and under all conditions is so great a wealth that wealths of the world and beyond, as we do or do not know, are just nothing as compared to that honour.

It was to make these very instructions become their ever-present response, the Holy Prophet صلى الله عليه وسلم delivered the following sermon right there on the site of combat during many a battles of Islām:

"O my people, do not look forward to fight the enemy in a combat. Rather, pray that Allah keeps you in a state of peace and well-being. However, when the inevitable happens and you have to confront them, then, stand firm and be patient and be assured that Paradise lies under the shade of swords."

[Muslim]

Another negative and detrimental aspect of conduct against which

warning has been given in verse 47 and from which abstinence has been advised is that believers should not wax proud over their strength and numbers nor should they be guilty of nursing some personal interest of theirs rather than remaining sincere to their mission at hand, because these two approaches would usually bring down great powers of the world on their knees.

Embedded in this verse, there is an allusion to the circumstances under which the Quraysh of Makkah who had marched off from their city to give military cover to their trade caravan with the heavy backing of men and materials and waxing proud over their number and strength. And even when the trade caravan had passed far beyond the range of any possible attack by Muslims, they elected not to return even then - because, they had other axes to grind by giving a little demonstration of their valour on the site of combat.

According to authentic reports, when Abū Sufyān succeeded in getting past the range of Muslim attack with his trade caravan, he sent a courier to Abū Jahl bearing the message that there was no need for him to go any further and that he should better return. Many other Quraysh chiefs had also concurred with this advice. But, driven by his pride, arrogance and the desire for recognition, Abū Jahl declared on oath that they would not return until they reach the site of Badr and celebrate their victory there for a few days.

The outcome was that he and his well-known accomplices found themselves dumped there for ever. Muslims have been instructed to abstain from the methods adopted by them.

Verses 48 - 49

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ
النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتِ الْفِئْتَانَ نَكَصَ عَلَىٰ عَقَبَيْهِ
وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ
وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ غَرَّهُمْ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

And when the Satan beautified their deeds for them

and said, "None of the people is to overpower you today, and I am a protector for you." But, when the two groups saw each other, he turned back on his heels and said, "I have nothing to do with you. I am seeing what you do not see. I am scared of Allah, and Allah is severe in punishment." [48]

When the hypocrites and those who have a malady in their hearts said, "The belief of these people has deluded them." And whoever places his trust in Allah, then, Allah is Mighty, Wise. [49]

Commentary

Since its beginning, Sūrah al-Anfāl has been dealing with the actual events and attending circumstances of the battle of Badr along with subsequent lessons learnt and related injunctions given.

One such event from here relates to the Satan who misled the disbelievers of Makkah, exhorted them to go to battle against Muslims and then he disengaged, and left them all by themselves right there in the middle of the battlefield. This event has been mentioned at the beginning of verse 48.

Did this deception of the Satan take the form of scruples put into the hearts of the Quraysh? Or, did the Satan come to them in human form and talked to the Quraysh face to face? Both probabilities exist here. But, the words of the Qur'an seem to support the second eventuality - that the Satan misled them by appearing in a human form before them.

According to a narration of Sayyidnā 'Abdullāh ibn 'Abbās رضى الله عنهما reported by Imām ibn Jarīr, when the army of the Quraysh of Makkah marched out from the city, they were terribly worried about a possible danger from their neighbouring tribe of Banū Bakr, also an enemy. They apprehended that once they went out to confront Muslims, this tribe hostile to them may find an opportunity to attack their homes and hurt their women and children there. No doubt, they had demonstrated their readiness to respond to the plaintive appeal for help made by Abū Sufyān, the leader of their trade caravan, but they were dragging their feet because of this danger. In this perplexing situation, all of a sudden, the Satan appeared in the form and guise of Surāqah ibn Mālīk holding a flag in his hand and flanked by a regiment of tough fighting men. Surāqah ibn Mālīk was a big chief who

controlled the tribal area from where that danger of attack was expected. He stepped forward and addressed the army of Quraysh youngmen through which he misled them in two ways. First, he said: لَا غَالِبَ لَكُمْ الْيَوْمَ مِنْ النَّاسِ (None of the people is to overpower you today - 48). By this, he meant that he had a good idea of the strength of their adversary and he could also see their own physical and numerical superiority, therefore, he assured them that they should stop worrying, march ahead and prevail, for no one is going to prevail against them.

Then, he said: إِنِّي جَارٌ لَكُمْ (I am a protector for you - 48). By saying this, he was referring to their apprehensions against the tribe of Banū Bakr who might attack their homes and families in Makkah during their absence. Here, he was taking the responsibility that nothing of this sort was going to happen as he was their supporter and caretaker. The Quraysh of Makkah already knew about Surāqah ibn Mālīk being a known and influential personality of the area. Hearing this assurance from him, they became emotionally stable. They dismissed the threat from the tribe of Banū Bakr from their hearts and became all set to go and confront Muslims.

Thus, by employing this dual deception, the Satan drove these people to their killing field and what he did for himself is described by the Holy Qur'an in the following words: فَلَمَّا تَرَأَتِ الْقُرَيْشُ نَكَصَ عَلَى عَقَبَيْهِ (So, when the two groups [the disbelievers of Makkah and Muslims] saw each other [at Badr], he turned back on his heels - 48).

Since a force of satans had also assembled in support of the disbelievers of Makkah at the battle of Badr, therefore, Allah Ta'ālā sent a force of angels under the command of Jibra'īl and Mikā'īl to meet their challenge. According to a narration of Sayyidnā 'Abdullāh ibn 'Abbās رضي الله عنه reported by Imām Ibn Jarīr and others, when the Satan who was commanding his force in the human guise of Surāqah ibn Mālīk at that time saw Archangel Jibra'īl and the force of angels with him, he lost his nerves. At that time, he was standing hand in hand with a Qurayshī warrior, Ḥārith ibn Hishām. All of a sudden, he tried to free his hand clasped into the hand of Ḥārith. When Ḥārith asked him as to why he was doing that, he whacked his chest with a blow and threw him down. Now unchecked, he bolted out from the battlefield. Ḥārith - under the impression that he was Surāqah - shouted at him: O Surāqah, chief of Arabia, you had said that you will support us and here

you are doing this to us in the middle of a battle! The Satan - in the guise of Surāqah - replied: **إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ** (I have nothing to do with you. I am seeing what you do not see. I am scared of Allah - 48). Thus, he disengaged himself from the earlier compact because he was seeing a force of angels and parted ways with the disbelievers on the plea that he feared Allah.

When the Satan saw the force of angels, he virtually saw trouble for him as he knew their power. As for his statement that he was scared of Allah, says Tafsīr authority Qatādah, this was a lie forged by him. Had he feared Allah, why would he disobey Him? But, other Commentators have suggested that his fear is justified in its own place because he is fully aware of the perfect power of Allah Ta'ālā and that He is severe at punishment. Therefore, there is no reason for not fearing. However, bland fear without faith and obedience is useless.

Abū Jahl, when he noticed signs of weakness showing up in his army because of the withdrawal of Surāqah and his force, he tried to avert the awkward situation by appealing that they should not feel being affected by the sudden retreat of Surāqah for he had a secret understanding with Muḥammad صلى الله عليه وسلم to do that. In short, after the retreat of the Satan, what was due to happen to them did. It was on their return to Makkah that one of them met Surāqah ibn Mālik. This person scolded Surāqah telling him that he was responsible for their defeat in the battale of Badr and certainly for all the losses that followed in its wake because he had broken the backs of their fighting men by retreating from the action on the battlefield. Surāqah said: I never went with you, nor did I ever take part in anything you were doing there. In fact, I heard of your defeat only after you had reached Makkah.

After having reported all these narrations in his Tafsīr, Imām Ibn Kathīr said: It is the customary practice of Satan, the accursed, that he would cause man to become involved with evil and then leave him off in the middle of it. The Qur'an has mentioned this habit of the Satan repeatedly. One such verse says:

**كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ
اللَّهَ رَبَّ الْعَالَمِينَ**

It is like the Satan when he tells man: "Disbelieve." Then, af-

ter he becomes a disbeliever, he says: "I have nothing to do with you. I am scared of Allah, the Lord of all the worlds".

(59:16)

The Anatomy of Satanic Deception and Personal Defence

There are some elements of guidance we receive from what has been mentioned in this verse:

(1) That the '*Shaiṭān*' is man's enemy who employs all sorts of tricks, guises and stratagems to bring loss to him. There are occasions when he would simply inject a scruple in the heart and harass his victim and there are times when he would deceive man by appearing before him.

(2) That Allah Ta'ālā has given him the ability to appear before man in various guises. There is a well-known book of Ḥanafī jurisprudence called *آكام المرجان فى أحكام الجنان* : '*Ākām al-Marjān fi Āḥkām al-Jān*' where it has been proved in detail. Therefore, authorities among mystic scholars who are recognized as masters in illumination (*kashf*) and eye-witness (*shuhūd*) have warned people that it is dangerous to start following a person simply by seeing him or hearing him say something without taking the trouble of finding out his antecedents and circumstantial conditions. There could be couched Satanic inputs even in what is known as illumination (*kashf*) and inspiration (*ilhām*). So, the ideal method of remaining safe against satanic deceptions is to follow Divine Revelation faithfully.

Success Comes By Actually Being on the Straight Path and Not By Simply Having Sincere Intentions

(3) That the most frequent reason why people get involved in disbelief, polytheism or other impermissible doings is no other but that the Satan, by making their evil deeds appear handsome, desirable and beneficial, turns their hearts away from truth, as it is, and its consequences, as they would be. Once so brain-washed, they would start taking their false as the epitome of truth and their loss as the ultimate gain, so much so that, very much like the votaries of truth, they would be all set to lay down even their lives for the sake of their false notions. It was for this reason that the army and the chiefs of Quraysh, when they were departing from the Baytullah, had already supplicated before it by saying: اللهم انصر اهدى الطائفتين (O Allah, help the better-guided group between the two of us) (See pages 183-184). Such was the

level of their unawareness that they simply walked into the snare of the Satan and started taking themselves to be the ones better-guided and truth-oriented and, unbelievably enough, they would go to the outer limits of sacrificing their lives and possessions in support of their false stand - and that too with all 'sincerity' at their command!

From here we find out that bland sincerity is never sufficient unless the direction of deeds is correct.

In the verse which follows (49), mentioned there is a common saying of the hypocrites of Madīnah and the polytheists of Makkah. It was almost in a strain of combined sympathy and contempt that it was said about Muslims: غَرَّبُوا آلَهُ دِينَهُمْ (The belief of these people has deluded them). It means that those handful of Muslims had come all the way to the battlefield of Badr to challenge an army so powerful and well-equipped as if those poor people have been deluded by their faith which seems to have thrown them into the jaws of death. Responding to them, Allah Ta'ālā said: وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (And whoever places his trust in Allah, then, Allah is Mighty, Wise). The sense of the statement is that one who places his total trust in Allah never runs into disgrace because Allah is all-dominating and when it comes to wisdom, there is no plan or intelligence or insight into the future which can hold before it. In other words, those who know no more than what is material would only place their trust in nothing but the material. How would they know the secret power which lies in the treasures of the One who has created everything material. This power accompanies those who believe in Allah Ta'ālā and place their total trust in Him.

Even in our day, there are those religiously-observing and innocent-looking Muslims who would become ready targets for those who claim to have advanced rationally and intellectually and who would benignly dismiss them as old-timers who might as well be left alone. But, should such people be armed with perfect faith and trust in Allah, no harm can touch them - even if intended and tried.

Verses 50 - 53

وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرِعُونَ وَجُوهُهُمْ
وَأَدْبَارُهُمْ وَاذْهَبُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمْت

أَيِّدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٥١﴾ كَذَّابِ الْفِرْعَوْنَ
 وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
 إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ
 مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۖ وَأَنَّ
 اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

And only if you were to see (them) when the angels take out the souls of those who disbelieve, beating their faces and their backs, and (saying) "Taste the punishment of the flaming Fire. [50] That is due to what your hands sent ahead, and that Allah is not cruel to the slaves." [51]

(Their way is) like the way of the people of Pharaoh and of those before them. They disbelieved the signs of Allah. So Allah seized them for their sins. Surely, Allah is strong, severe in punishment. [52]

All this because Allah is not to change a favour He has conferred on a people unless they change their own selves, and that Allah is All-Hearing, All-Knowing. [53]

Commentary

Mentioned in the first two of the verses cited above is the punishment of disbelievers at the time of their death and the warnings given to them by the angels. Here, addressing the Holy Prophet صلى الله عليه وسلم, it has been said that had he seen the condition of the disbelievers at that time when the angels of Allah were beating their faces and backs as they extracted their souls and telling them to have a taste of the punishment of burning in the Fire, then, he would have seen something awesome.

Some of the leading Commentators have declared this statement to be about the particular disbelievers from among the Quraysh who had come out to confront Muslims at the site of Badr where Allah Ta'ālā had sent an army of angels to help Muslims. Thus, the meaning comes to be that the Quraysh chiefs who were killed in the battle of Badr were killed at the hands of the angels who were hitting them from the front on their faces and from the rear on their backs and were killing them in this manner while giving them the dark tidings of the punish-

ment of Hell in the Hereafter.

Then, there are other Commentators who have kept the sense of this verse general in view of the generality of the words used in it. According to them, the verse means: When a disbeliever dies, the angel of death beats his face and back while taking out his soul. In some narrations, it appears that they have lashes of fire and maces of iron in their hands which they use to strike at the disbeliever condemned to death. But, as this punishment is not related to this world of elements, rather, is related to the universe of the grave which is known as *Barzakh* (the post-death---pre-ressurrection state), therefore, this punishment is not generally seen optically.

Therefore, the modality used to address the Holy Prophet صلى الله عليه وسلم was: 'And only if you were to see,' you would have seen a scene full of sobering lessons. This tells us that, after death, punishment is given to disbelievers while they are in the state of *Barzakh*, but that phenomenon is related to the universe of the Unseen (*'alam al-ghayb*), therefore, it is not seen usually. The punishment of the grave finds mention in several other verses of the Holy Qur'an as well, while Ḥadīth narrations on this subject just abound.

Addressing the disbelievers in the second verse (51), it was said that the punishment of this world and that of the Hereafter was nothing but what they had earned with their own hands. Since things done usually take their shape through the work of hands, therefore, mention was made of hands. The sense is that the punishment coming to them was a direct outcome of their own deeds. And as for Allah Ta'ālā, He was not the kind of authority who would bring injustice upon His servants and go about subjecting someone to punishment just for no reason.

The third verse (52) tells us that the punishment of Allah visiting these criminals is not something totally unprecedented. In fact, it is nothing but the customary practice of Allah that He would give reason and understanding to His servants so that they could act as guided. Then, all around them, they have countless things they can think about and go on to know Allah Ta'ālā and recognize His great power, and then do not stoop to the level of taking the weak ones from among His creation as His partners, associates or equals and, after that, He sends His Books and Messengers for additional warning. When the

Messengers of Allah come, they leave no stone unturned in making people understand the message. They even go to the outer limits of demonstrating the manifestations of the inalienable subdueing power of Allah Ta'ālā in the form of miracles. Now, if a person or a people were to close their eyes to all these things, give no ear to any of these Divine warnings, then, for such people, there is the inevitable practice of Allah Ta'ālā: That they are visited by punishment in this world too, and that they are subjected to the everlasting punishment of the Hereafter as well. It was said: كَذَابٍ اِلٰ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ (Their way is) like the way of the people of Pharaoh and of those before them - 52.' The Arabic word: دَاب (da'b) used in the text means habit or way. Thus, the sense is that the world already knows the customary practice of Allah Ta'ālā vis-a-vis the haughty and the contumacious like Pharaoh and his people and has seen its manifestation when Pharaoh was made to drown in the sea with all his power and people, and similar was the fate of those before him, the people of 'Ād and Thamūd, who were hit by many kinds of punishment which eliminated them totally. Then, it was said: كَفَرُوا (52) which means when these people belied the verses and signs of Allah Ta'ālā, He seized them with His punishment because of their sins. After that, the verse ends with the statement: اِنَّ اللّٰهَ (52) which gives the reason why it happened the way it did - that Allah Ta'ālā is Strong. No one claiming any kind of strength and valour can, on that basis alone, get away from His punishment. And then, certainly very severe is the punishment which comes from Allah Ta'ālā Himself.

Stated in the fourth verse (53) there is a standing rule which spells out the condition under which Allah Ta'ālā allows a people to continue enjoying blessings bestowed by Him. It was said: اِنَّ اللّٰهَ لَمْ يَكُ مَغْفِرًا بَعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ (because Allah is not to change a favour He has conferred on a people unless they change their own selves - 53).

The first thing worth pondering about at this place is that Allah Ta'ālā has not set forth any rule as to the bestowal of blessing and favour, nor has He put any restriction and condition for it, nor has He made it to be dependent on some good deed - because, had this been so, then, the foremost favour bestowed on us is our very existence. Placed in this marvelous menagerie of the power of Allah are thousands and thousands of additional blessings which, it is all too obvious, were conferred on us at a time when we did not exist nor any of our deed did.

If blessings and favours from Allah Ta'ālā were to wait for good deeds from His servants, our being itself would have not materialized.

The blessing and the mercy of Allah Ta'ālā is there all by itself as an outcome of His being the Lord of all the worlds and the One who is All-Merciful and Very-Merciful. However, what has been described in this verse is a rule which governs the continuity of this favour and mercy. According to this rule, when Allah Ta'ālā favours a people with His blessing, He does not take it back until such time that the people themselves bring about changes in their conditions of living and ways of doing things and thus become the very agency which invites the punishment of Allah.

The change of conditions referred to here means a shift or change from good deeds to bad deeds and from good states of being to bad states of being, or that a person who, at the time of the coming of blessings, was involved in certain sins and evils, then, once he had received those blessings, he stoops lower and gets involved in deeds far more evil.

It becomes evident from the details given above that peoples mentioned in previous verses, that is, the Quraysh disbelievers and the people of Pharaoh, have their relevance to the present verse on the grounds that these people were not all that good in their states of living even at the time the blessings came. They were still the polytheists and disbelievers they were. But, after having been blessed with favours, these people became far more dauntless in their evil deeds and acts of wickedness.

The people of Pharaoh started inflicting all sorts of injustices against the Banī Isrā'il. Then they rose in hostility against Sayyidnā Mūsā عليه السلام which was a grave addition to their past crimes. Through these doings, they brought changes in their living conditions which led them to more evils and when this happened, Allah Ta'ālā too brought a change in His blessing by changing it into retribution and punishment. Similarly, the Quraysh of Makkah were though involved in polytheism and other evil practices, yet they did have a few good deeds to their credit, such as, regard for kinship, hospitality, service of Ḥajj pilgrims, respect for Baytullah etc. Allah Ta'ālā showered on them many material and spiritual blessings. On the material plane, great impetus was given to their trading activities. In a country where no trading

caravan belonging to anyone could pass through safely, their trade caravans would go to Syria in the north and Yemen in the south and return in safety and with success - something mentioned by the Qur'an in Sūrah al-Quraysh (106) under: *رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ* (they used to make alternate trading visits in winter and summer -106:2).

Then, on the spiritual plane in terms of their religion, they were blessed with a favour so great as was never conferred upon any of the past peoples - that the foremost among prophets, the last of the line, *ṣallallāhu 'alaihi wa sallam*, was destined to rise among them, and Qur'an, the last, the comprehensive Book of Allah Ta'ālā was sent to them through him.

But, these people, rather than correct themselves through gratitude and appreciation for these blessings of Allah Ta'ālā, went on to make a mess of their moral condition, making it far worse than it already was. They stopped treating their near relations well and started inflicting savage injustices against their own brothers and nephews who chose to embrace Islām. Rather than keep to their tradition of hospitality, pledges were written and promulgated that a total boycott of such Muslims be made, even to the limit of holding back the supply of food and water to them. Instead of providing essential services for Ḥajj pilgrims which they once considered to be their duty, they started preventing Muslims from entering the Ḥaram. These were the standing conditions on the ground which brought about a change in the disbelievers of Quraysh - as a result of which came the counter-change from Allah Ta'ālā. He transformed His favours and blessings into retribution and punishment, thus making them have a taste of disgrace in the mortal world too, and then, it was through the noble person sent as mercy for all the worlds that they invited their own destruction.

As based on trustworthy books of history, it has been said in Tafsīr Maḥzarī that Kilāb ibn Murrah, who is the grandfather of the third grandfather of the Holy Prophet *صلى الله عليه وسلم* geneologically, was a staunch adherent of the faith of Sayyidnā Ibrāhīm and Ismā'īl *عليهما السلام* right from the beginning, and he retained the role of leadership in this faith, generations after generation. It was during the period of Quṣayy ibn Kilāb that idol-worship started as a practice among people. Before him, Ka'b ibn Lu'aiyy was their religious leader. He used to deliver a sermon before everyone on the day of Jumu'ah which was called

'Arūbah in their dialect and tell his audience that the last among prophets صلى الله عليه وسلم would rise from among their progeny. Everyone will be bound to follow him. Whoever fails to have faith in him, no deed of his shall be acceptable with Allah. Well-known are his poetic compositions about the coming of the Holy Prophet صلى الله عليه وسلم as part of pagan poetry. Then, Qūṣayy ibn Kilāb used to make arrangements of food and water for all Ḥajj pilgrims, so much so, that these things continued to be within the family of the Holy Prophet صلى الله عليه وسلم until his blessed period. Given this historical perspective, it could also be said that the change which affected the mass behaviour of the Quraysh may as well mean that they had forsaken the faith of Sayyid-nā Ibrāhīm عليه السلام and taken to idol-worship.

However, a return to the subject of the verse tells us that there are occasions when Allah Ta'ālā would bestow His favour also on people who do not seem to be deserving of it in view of their deeds. But, should they start, after having received that favour, committing excesses and indulging in evil deeds more frequently, rather than turn the direction of their deeds towards correction and betterment, then, this favour is taken away from them and they become deserving of Divine punishment.

At the end of the verse, it was said: *وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ* (and that Allah is All-Hearing, All-Knowing - 53). It means that Allah Ta'ālā is the one who hears everything they say and knows everything they do, therefore, there is no probability of some error or misunderstanding in the decision He finally takes.

Verses 54 - 58

كَذَابٍ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ
فَآهَلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۖ وَكُلٌّ كَانُوا ظَالِمِينَ
﴿٥٤﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ
﴿٥٥﴾ الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾ فَمَا تَتَّقِنَهُمْ فِي الْحَرْبِ فَشَرُّ بِهِمْ مَنْ
خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾ وَإِنَّمَا تَخَافَنْ مِنْ قَوْمٍ خِيَانَةَ

فَأَنذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

(It is) like what did the people of Pharaoh and those before them. They belied the signs of their Lord. So, We destroyed them for their sins and drowned the people of Pharaoh, and they all were unjust. [54]

Surely, the worst of all the living, in the sight of Allah, are those who reject Faith, so they do not believe [55] - those from whom you have taken a pledge, then they break their pledge each time, and they do not fear Allah. [56]

So, if you find them in war, make them an example (deterrent) for those behind them, so that they take a lesson. [57] And if you apprehend a breach from a people, then, throw (the treaty) towards them being right forward. Surely, Allah does not like those who breach trust. [58]

Commentary

The words used in the first of the verses cited above are almost the same as have appeared a verse earlier in: كَذَابٍ أَلْفُ فَرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ (Their way is) like the way of the people of Pharaoh and of those before them - 52.' But, the purpose behind these two statements differs in both. The purpose in the first verse (52) was to state that the disbelief of those people became the cause of their punishment while, in the present verse (54), the purpose is to state that, according to the common law of Allah Ta'ālā - when the blessings of Allah Ta'ālā descend upon a people and they fail to recognize their worth and value and refuse to bow down before Him - then, His blessings are transformed into misfortunes and punishments. When the people of Pharaoh and the peoples before them failed to appreciate the blessings of Allah Ta'ālā as due, blessings were taken away from them and they were seized by punishment instead. Apart from this difference in purpose, changes have also been introduced in words used at some places which serve to release particular hints in the text. For example, in the first verse (52), the words used were: كَفَرُوا بِآيَاتِ اللَّهِ (They disbelieved the signs of Allah) while here, the words used are: بِآيَاتِ رَبِّهِمْ (... the signs of their Lord - 54). Thus, by mentioning the attribute: رَبِّ (Rabb: Lord) instead of the name, 'Allah,' hint was given that these people were terribly unjust and insensate against truth, people who would just go

ahead and start belying the signs of the very Being who was their *Rabb* (sustainer, nourisher, cherisher) under whose blessings they all, from their dawn of existence to their present condition, have been brought up.

In addition to that, in the first verse (52), said there was: **فَأَخَذَهُمُ اللَّهُ** (so, Allah seized them for their sins) while what has been said here is: **فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ** (so, We destroyed them for their sins - 54). This explains the brevity in the first statement because, in the first verse, mentioned there was their being seized in punishment which could take different forms. May be, they are overtaken by misfortunes within their lifetime on this earth, or that their very existence in eliminated outright. In the present verse (54), by saying: **أَهْلَكْنَاهُمْ** (We destroyed them), it was made clear that the punishment all those peoples deserved was the punishment of death, therefore, they were destroyed. The destruction of every set of such people took different forms. Since the Pharaoh from among them claimed godhood and his people attested to his claim, therefore, he was mentioned particularly: **وَأَغْرَقْنَاهُ آلَ فِرْعَوْنَ** (and drowned the people of Pharaoh - 54). As for the forms in which destruction came upon other peoples, it has not been described here. However, details pertaining to these too have appeared in other verses where it has been said that some of them were overrun by an earthquake, some others were made to sink into the earth, or transformed into animals, or seized by wind storms - and finally, came the punishment for the disbelievers of Makkah at the hands of Muslims in the battle of Badr.

In the verse which follows immediately, it was said about the same disbelievers: **إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا** (Surely, the worst of all the living, in the sight of Allah, are those who reject Faith - 55). Here, the word: **دَوَابِّ** (*dawābb*) is the plural form of *dābbah* which literally means creatures who walk on the earth. Therefore, this word covers human beings and whatever of the animals walk on the earth. But, in common usage, this word is used particularly for quadruped animals. Since they were far below animals in their state of insensitiveness, they were identified with that expression in the language. Thus, the meaning of the verse is clear - that these people were the worst of animals from among all animals and human beings. At the end of the verse, it was said: **فَهُمْ لَا يُؤْمِنُونَ** (so they do not believe - 55). The sense is that these

people have allowed their God-given abilities to go waste by making the satisfaction of their physical needs the very purpose of their life, therefore, having access to the refinements of Faith was just not possible for them.

Sa'īd ibn Jubayr said that this verse was revealed about six men from the Jews about whom Allah Ta'ālā has declared in advance that they will never enter the fold of Faith.

In addition to that, through this word, the aim is to grant an exemption from punishment for people who were though engaged at that time, in tandem with disbelievers, in their struggle against Muslims and Islām but the likelihood was that, in future, a time will come when they will repent their past mistakes and embrace Islām. The fact is that this is how it came to be. A very large group from among them became, by embracing Islām, not only personally pious and righteous, but rose to be - in word and deed alike - leaders among men and women of the world as heralds of moral betterment and paradigms of responsible conduct of life before the Creator.

The third verse (56):

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

(those from whom you have taken a pledge, then they break their pledge each time, and they do not fear Allah)

is about the Jews of Madīnah and those of Banū Qurayzah and Banū Naḍīr. Mentioned in the previous verses was the descent of Divine punishment on the disbelievers of Makkah in the battle of Badr at the hands of Muslims, as well as their resemblance with disbelievers of past communities. In this verse, mention has been made of the particular group of unjust people who became like serpents in the sleeves of Muslims soon after their migration to Madīnah. On the one hand, they claimed to be at peace with Muslims while, on the other, they used to conspire with the disbelievers of Makkah against Muslims. These people were Jews by religion and the way Abū Jahl was the top leader of the disbelievers of Makkah against Islām, similarly, the top anti-Islām leader of the Jews of Madīnah was called Ka'b ibn Ashraf.

When the Holy Prophet صلى الله عليه وسلم graced the blessed city of Madīnah after Hijrah, they saw the rise of Muslim power, were impressed, even somewhat overawed by it, but the fire of their anti-

Muslim feelings kept burning in their hearts all the time.

Islāmic political wisdom demanded that, as far as possible, the Jews of Madīnah should be engaged to go along with Muslims under some sort of bilateral treaty, so that they would not come to the assistance of Makkān disbelievers. Because of their awe of Muslims, the Jews too wished to have this very arrangement.

Towards Islāmic Nationality: The First Step

After reaching Madīnah, the Holy Prophet صلى الله عليه وسلم laid the initial foundation of political theory in Islām. The first step he took was to eliminate prejudices of country and tribe from the Muhājirīn (Emigrants: those who had migrated from Makkah) and Anṣār (Residents of Madīnah who helped the Muhājirīn). In its place, he established a new nationality in the name of Islām. This turned different tribes from the Muhājirīn and Anṣār into brothers to each other. Then, it was through him that Allah Ta'ālā helped remove mutual differences among Anṣārs themselves which had been continuing for centuries. Thus, not only did the Anṣārs enter a new era of brotherhood among themselves, they became brothers to the Muhājirīn as well.

Treaty with Jews: The Second Step

The background in which the second political step was taken was marked by two adversaries of Muslims. The first were the disbelievers of Makkah whose tortures had compelled them to leave Makkah. The second were the Jews of Madīnah who had then become the neighbours of Muslims.

Out of these two, a treaty was concluded with the Jews and was duly documented in details. The compliance of this treaty was made incumbent on all Jews living in and around Madīnah as well as on all Muhājirīn and Anṣār. The full text of this treaty can be seen in البداية والنهاية; Al-Bidāyah wa an-Nihāyah of Ibn Kathīr and Sīrah of Ibn Hishām and elsewhere. The most significant article of this treaty was that, in the event of a mutual difference, the decision of the Holy Prophet صلى الله عليه وسلم shall be binding for all. There was another article there which stipulated that the Jews of Madīnah shall not provide any assistance to any enemy against Muslims, either overtly or covertly. But, at the time of the battle of Badr, these people committed a breach of trust and supported the disbelievers of Makkah by supplying weapons and other war materials to them. However, when the outcome of

the battle of Badr appeared in the form of a clear victory for Muslims and a disgraceful defeat for the disbelievers, they felt cowed down once again. They presented themselves before the Holy Prophet صلى الله عليه وسلم and apologized for the mistake they had committed at that time and sought his forgiveness for it on the promise that they would commit no breach of trust in the future.

Because Islāmic forbearance and generosity was his way, the Holy Prophet صلى الله عليه وسلم accepted to renew the treaty once again. But, these people were captives of their peculiar instinctive reflexes. When they heard about the initial defeat and loss of Muslims in the battle of Uḥud, their ambitions went high. Their chief, Ka'b ibn Ashraf, himself travelled to Makkah and exhorted the disbelievers of Makkah to mount another attack on Muslims with fresh and full preparation in which the Jews of Madīnah will be with them.

This was the second breach of trust they committed against Islām. In the present verse, by mentioning this repeated breach of trust, brought into focus is the wickedness of these people, for they were the people who themselves made a treaty with the Holy Prophet صلى الله عليه وسلم, yet they were the ones who, each time, kept breaking their pledge to abide by the treaty. At the end of the verse, it was said: وهم لا يتقون (and they do not fear Allah - 56). This could also mean that, since these ill-fated people are drunk with worldly greed having no concern for the life to come, therefore, they do not fear the punishment of the Hereafter. Then, it could also mean that such characterless people who break pledges do meet their evil end in this world, yet these are the kind of people who, because of their negligence and ignorance, do not fear it.

Then, came the time when the whole world saw that these people tasted the punishment for the evil role they played. Like Abū Jahl, the chief of the disbelievers, Ka'b ibn Ashraf, the chief of the Jews, was killed and the rest of the Jews of Madīnah were expelled from the city.

In the fourth verse (57), Allah Ta'ālā has given a standing instruction to His *Rasūl* صلى الله عليه وسلم about such evil breakers of solemn pledges in the following words:

فَمَا تَتَّقَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَن حَلَفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ

So, if you find them in war, make them an example (deterrent) for those behind them, so that they take a lesson.

Here, the word: *تَثَقَّفَانَهُمْ* (*tathqafannahum*) means to get the upper hand against them and the word: *شَرَّدَ* (*sharrada*) is a derivation from the infinitive noun: *تَشْرِيدٌ* (*tashrīd*) which essentially means to drive out or scatter away. So, the verse means: 'If you overpower such people in a war, give them a drastic punishment which becomes an instant lesson for others - so that those who are busy bashing Islām behind the cover of such people serving as their agent provocateurs should understand clearly that there remains no alternative for them but to run for their lives. The drive of the instruction is that these people should be punished in a manner which makes an impression on the disbelievers of Makkah and other hostile tribes and sucks away any courage they may have to come back and confront Muslims in the future.

By saying: *كَلَّمَهُمْ بِذِكْرِهِمْ* (so that they take a lesson - 57) at the end of the verse, a hint has been given towards the universal mercy of the Lord of all the worlds. This treatment makes it clear that the real purpose of this exemplary punishment was not to take revenge or release personal anger, in fact, this was being awarded in their own interest and expedient gain whereby they may, perhaps, review conditions before them, regain some of their sanity, feel ashamed of what they did and go on to correct themselves.

The Option to Cancel a Peace Treaty

In the fifth verse (58), the Holy Prophet *صلى الله عليه وسلم* has been told about an important article which forms part of the law of war and peace. Here, after placing due stress on the importance of complying with the terms of a treaty, an alternative has also been laid out to cover a situation in which there may arise a danger of breach of trust from the other party to the treaty any time during its legal tenure. Given this situation, it remains no more necessary that Muslims should continue to abide by their allegiance to the treaty. But, also not permissible for Muslims is the taking of any initiative (pre-emptive action of any kind) against the other party - before the treaty has been clearly terminated. In fact, the correct approach is to pick up a peaceful and convenient occasion and let them know that their ill intentions or treaty contraventions are no secrets to them, or their dealings appear to be dubious, for which reason, Muslims shall not consider themselves bound by the treaty. Consequently, they too were free to take any action they wished to take. The words of the verse are:

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

And if you apprehend a breach from a people, then, throw (the treaty) towards them being right forward. Surely, Allah does not like those who breach trust - 58.

The sense of the verse is that taking any military initiative against a people with whom a peace treaty has been signed is included under breach of trust and Allah Ta'ālā does not like those who are guilty of *Khiyānah*, that is, those who commit breach of trust - even if this *Khiyānah* were to cause loss to hostile disbelievers, something also impermissible. However, should there be the danger of a breach of trust from the other party, it is possible to go ahead and openly proclaim before them that Muslims shall not remain bound by the treaty in future. But, this proclamation has to be in a manner which makes Muslims and the other party like-wise, on the same footing. It means that nothing should be done to create a situation in which preparations are made to confront the other party in advance of this proclamation and warning while they are caught unawares and remain unable to make counter preparations for their defence. In short, the message given is: Make whatever preparations have to be made, but do it only after the proclamation and warning.

This, then, is the justice of Islām - that the rights of its enemies who commit breach of trust are also guarded and that restrictions are placed on Muslims - not on their adversaries - that they should not make any aggressive preparations against them before having declared that they have nothing to do with the treaty anymore. (Mazharī and others)

Fulfillment of Trust Obligations: A Significant Episode

Based on a narration of Salīm ibn 'Āmir, it has been reported by Abū Dāwūd, Tirmidhī, Al-Nasā'ī and Imām Aḥmad ibn Hanbal that Sayyidnā Mu'āwiyah رضى الله عنه had a no-war pact with a group of people for a specified period of time. It occurred to Sayyidnā Mu'āwiyah that he should move his army and equipment close to those people so that his forces could pounce on the enemy immediately on the expiry of the period of their peace pact. But, exactly at the time when the army of Sayyidnā Mu'āwiyah was getting ready to march ahead in the desired direction, it was noticed that an aged person riding on a horse was shouting a slogan very loudly. He was saying: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَفَاءٌ لَأَعْدَاءِ

(*Allāhu Akbar, Allāhu Akbar* - Allah is Great, Allah is Great - we should fulfill the pledge, we should not contravene it). He was saying that with the famous cry of *Allāhu Akbar* (which increased the religious gravity of the matter). The Holy Prophet صلى الله عليه وسلم has said: When a cease-fire agreement or a peace pact with a people comes into effect, it is necessary that no knot be opened or tied against their provisions. Sayyidnā Mu'āwiyah رضى الله عنه was informed about it. When he saw the herald of the saying, he recognized him. He was Sayyidnā 'Amr ibn 'Anbasah, a Ṣahābī. Sayyidnā Mu'āwiyah lost no time and ordered his army to march back so that he does not become one of those who had committed a breach of trust by initiating war action while being within the time frame of a no-war pact. (Ibn Kathīr)

Verses 59 - 62

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾
 وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِمُونَ
 بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
 يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ
 وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْعَلْ لَهَا وَتَوَكَّلْ
 عَلَى اللَّهِ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾ وَإِنْ يُرِيدُوا أَنْ
 يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَ
 بِالْمُؤْمِنِينَ ﴿٦٢﴾

And the disbelievers should never think that they have surpassed. Surely, they will not frustrate (the Divine will). [59]

And make ready against them whatever you can of the power and of the trained horses whereby you frighten the enemy of Allah and your own enemy and others besides them whom you do not know. Allah knows them. And whatever thing you spend in the way of Allah, it will be paid to you in full, and you shall not be wronged. [60]

And if they tilt towards peace, you tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing,

the All-Knowing. [61]

And if they intend to deceive you, then, Allah is all-sufficient for you. He is the One who supported you with His help and with the believers ... [62]

Commentary

Mentioned in the first of the four verses cited above are disbelievers who had not participated in the battle of Badr, therefore, they survived or there were those of them who deserted the battlefield after showing up as participants and were thus able to save their lives. It is about these people that it was said in this verse that these people should not think that they have made their escape good because the battle of Badr was Divine punishment for disbelievers and escaping from its grip was not possible for anyone. Therefore, it was said: **إِنَّهُمْ لَا يُعْجِزُونَ** : 'Surely, they will not frustrate [the Divine will] - 59'. It means that these people cannot outsmart the will and power of Allah by their cleverness. If He decides to seize them, they would be unable to move even one step. May be, they are seized right here in this mortal world, otherwise, their detention in the Hereafter is all too obvious.

This verse has given a clear indication that a sinner who finds himself delivered from some hardship or pain, yet he fails to repent and make amends, rather stands adamant and obstinate over his sin, then, one should never take this to be a sign of success and everlasting deliverance. In fact, such a person is in the grip of Allah Ta'ālā all the time and this respite given to him is actually adding on to his punishment and distress - though, he may not realize it as such.

Production and Supply of Military Hardware for Jihād is a Religious Obligation

Given in the second verse (60), there are injunctions relating to preparations for the defence of Islām against disbelievers. It was said: **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ** (And make ready against them whatever you can - 60). Here, by placing the restriction of: **مَا اسْتَطَعْتُمْ** (whatever you can) with the need to produce and supply war materials, the hint given is that it is not necessary for your success that you go about acquiring the same quantity and quality of military equipment as is available to your adversary. Instead of that, it is quite sufficient that you put together whatever supplies you can possibly acquire. If so, the help and support of Allah Ta'ālā shall be with you.

After that, some details about the direction of these preparations were stated tersely. It was said: مِنْ قُوَّةٍ (*min quwwah* : of power). It means: Collect and keep ready the power to fight. Included here is everything in the form of military equipment, weapons, means of transportation and other relevant support - and also learning to stay physically fit and training in fighting skills and strategy. The Qur'an, however, does not mention the weapons commonly used during those days at this place. Instead, by using the general word, '*quwwah*' or power, it has pointed out in the direction that this power could be different in terms of every age, country or area. The weapons of those days were arrows, swords and spears. Then came the age of guns and cannons and now is the time of bombs and rockets (and what not). The word: '*Quwwah*' or power used here covers everything. Therefore, Muslims of today should acquire nuclear capability as far as they can - and tanks and fighter planes and submarines - because all these are included within the sense of this very '*Quwwah*' or power. It should also be borne in mind that should we need to learn any art or science to achieve this end and if such effort be made with the intention that it will be employed to defend Islām and Muslims and to meet any aggressive challenges from the disbelievers - then, that too will fall under the procedure of Jihād and will carry reward.

After having mentioned the word: '*Quwwah*' (power) in a general sense, also mentioned there was a particular form of power in clear terms by saying: مِنْ رِبَاطِ الْخَيْلِ (and of the trained horses). The word: رِبَاط (*Ribāt*) is used in its sense as a verbal noun as well as in the sense of: مَرْبُوط (*marbūt*). Taken in the first sense, it would mean to tie horses and in the second, tied horses. The outcome of both is the same, that is, to breed, break and train horses and hold them tied in readiness with the intention of using them in Jihād, or to assemble together a collection of such trained horses. Out of the supplies needed in a war, horses were mentioned particularly for the reason that those were times when the most effective mode of winning a war against countries and peoples of that period was no other but horses. Even today, there are inaccessible areas which cannot be overtaken without horses. Therefore, the Holy Prophet صلى الله عليه وسلم said: Allah Ta'ālā has placed *barakah* on the forehead of horses.

There are other sound Ahādīth in which the Holy Prophet صلى الله عليه وسلم

رسلم, has declared the efforts to procure and assemble war materials and the learning of the ability to use them efficiently to be a great act of 'Ibādah deserving supreme rewards from Allah. Similarly, equally great returns have been promised for making and shooting arrows.

And since the real purpose of Jihād is to protect and defend Islām and Muslims - and defence as conceived in every period of time and by every set of people remains different - therefore, the Holy Prophet صلى الله عليه وسلم said: جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ (Carry out Jihād against the Mushriks with your belongings, and your ownselves and your eloquence (of speech or writing). (Hadīth reported by Abū Dāwūd and An-Nasā'ī and Ad-Dārimī from Sayyidnā Anas رضى الله عنه)

This Ḥadīth tells us that the way Jihād - defensive or initiated - is waged with weapons, it is also carried out at times with the power of speech, and the Jihād carried out with the power of pen or writing is governed by the same injunction which governs speech. When Islām and Qur'ān are defended through the medium of speech or writing against attacks from the forces of disbelief and atheism, or from agents of disinformation, distortion and interpolation, that too is included in Jihād as based on this clear and definitive textual authority of the Qur'ān (Naṣṣ).

After having given the command to make war materials ready for use, also described there was the wisdom of assembling these materials together - and its real purpose - in the following words: تَرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ (whereby you frighten the enemy of Allah and your own enemy - 60). It means that the real purpose of acquiring and storing military hardware, whether for initiated action or defence, is not to indulge in an exercise of killing and being killed. The purpose, in fact, is to bring down the force of Kufr and Shirk and fill the hearts of their protagonists with awe so that they stay suppressed. On occasions, that can be done by the power of the spoken or the written word only. Then, there are other occasions when fighting and killing become necessary. So, defence is obligatory (*farḍ*) as dictated by the prevailing condition.

Then it was said that Muslims do know some of those people who are to be impressed with preparations and readiness for combat - and these are people engaged in an ongoing confrontation with Muslims, that is, the disbelievers of Makkah and the Jews of Madīnah. Then, there were other people too, those whom the Muslims did not know

yet. The reference here is to the disbelievers and polytheists of the whole world who had not come up against Muslims, yet in future, they too were to clash against them. This verse of the Holy Qur'ān has told Muslims clearly that, in case they do make full preparations to fight against their present adversary, it will not only cow them down but will also cast its shadows over disbelievers living in distant lands, as it did happen in the case of Cyrus and Ceaser and others of those days. They all were deterred and suppressed during the age of the rightly-guided *Khulafā'* of Islām.

It goes without saying that the process of putting war materials together and fighting a war has to be backed financially and when it comes to actual production or procurement of military support, that too can be made available through investment of money. Therefore, at the end of the verse, the great merit and reward of spending wealth in the way of Allah has been described by saying that 'the return for whatever you spend in the way of Allah shall be given to you in full.' There are times when this return is received in the form of war spoils right here in this mortal world as well, otherwise, the return to be received in the Hereafter stands already determined - and, as obvious, that is more praiseworthy.

The third verse (61) takes up injunctions of peace and aspects related to it. It was said: وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا (And if they tilt towards peace, you tilt towards it). The word: سلم (*salm*) with *fatha* on *sīn*, or: سلم (*silm*) with *kasrah* on *sīn* are both used in the sense of peace. The meaning of the verse - as fairly evident from the translation - is that should the disbelievers incline towards peace on some occasion, you too should incline towards it. At this point, it should be borne in mind that the imperative form has been used here to carry the sense of choice. Thus, the intended sense is that at a time when disbelievers are inclined towards peace, the Holy Prophet صلى الله عليه وسلم also has the choice of making peace, if he feels peace is in the best interest of Muslims.

And the restriction of: إِنْ جَنَحُوا (if they tilt) tells us that peace can be made only when the desire to have peace comes from the disbelievers - because, should Muslims themselves start proposing peace without their desire to have it, then, this would be taken as a sign of their weakness.

However, should there arise a situation in which Muslims are to-

tally encircled and find no way out except a peace for security deal, then, initiating a peace proposal is also permissible as ruled by Muslim jurists and as proved through hints given in the directives of the Holy Qur'an and Sunnah (*nuṣūṣ*).

And since the proposal of peace initiated by the enemy does have the probability that they might use it as a strategy of deceit, make them negligent and then make a surprise attack, therefore, at the end of the verse, the instruction given to the Holy Prophet صلى الله عليه وسلم was: *وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ* (and place your trust in Allah. Surely, He is the All-Hearing, All-Knowing - 61). It means that Allah Ta'ālā hears what they say and also knows the intentions and designs concealed in their hearts. He is sufficient to help you, therefore, do not base your decisions to do things on such probabilities which cannot be proved. The safest policy was to entrust all such apprehensions and scruples with Allah.

After that, in the fourth verse (62), the same subject has been taken up with added clarity where it was said:

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

And if they intend to deceive you, then, Allah is all-sufficient for you. He is the One who supported you with His help and with the believers.

It means that should this very probability turn out to be the reality on the ground - that their intention is bad and they stop at nothing short of a deceptive strike against you - even then, you do not have to bother about it because Allah is sufficient as your supporter. This has been true earlier too. Things have worked for the Holy Prophet ﷺ with nothing but the help and support of Allah Ta'ālā. He was always there behind him, a fact which is the very basis of his victory and success. Then, it was for everyone to witness that He made a group of Muslims rise around him who became his helping hands in the mission. All these arrangements were the outward causes of the phenomena. The thing to believe is that the real and absolute Master who fused together all causes of victory and success in a visible form shall never leave him alone to be deceived by the enemy even today. It was under this Divine promise when, after the revelation of this verse, it never happened throughout the entire span of his life that any deceit or ambush from his enemies brought any harm to him. Therefore, the scholars of

Tafsīr have said that this promise for the Holy Prophet صلى الله عليه وسلم is very much like the promise made in: وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ (and Allah shall keep you protected from the people - 5:67) when, after the revelation of this verse, the Holy Prophet صلى الله عليه وسلم had asked his noble Companions who guarded him against any such dangers that they should now feel relieved and forget about their security concerns regarding his person. This tells us that this promise was special to the Holy Prophet صلى الله عليه وسلم. (Bayān al-Qur'ān) As for others, they should do things in terms of formal arrangements after assessing prevailing conditions.

Verses 63 - 66

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ط لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ
 بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ط إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾
 يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾
 يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ط إِنْ يَكُنْ مِنْكُمْ
 عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ط وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا
 أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ حَقَفَ
 اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
 صَابِرَةٌ يَغْلِبُوا مِائَتِينَ ط وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفِينَ
 ط بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

... and united their hearts. Had you spent all that is on earth, you would have not united their hearts. But Allah did unite their hearts. Surely, He is Mighty, Wise.

[63]

O Prophet, Allah is sufficient for you, and the believers who followed you. [64]

O Prophet, rouse the believers to fight. If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve, for they are a people who do not understand. [65]

And Allah has made it easy on you and He knew that there is weakness in you. So, if there are one hundred

among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah. And Allah is with the patient. [66]

Commentary

The first (63) of the four verses from Sūrah Al-Anfāl cited above describes the cause of Muslim victory and the method through which it was achieved. In the verse appearing previous to it (62), the address was to the Holy Prophet صلى الله عليه وسلم where he was told that it was but Allah who had helped him in His own special way, and through the community of Muslims with him. This verse is telling us that help from the community of Muslims can only be made available when this community is mutually in agreement with each other and united as one. Thus, the power and weight it carries emerges to the measure of cohesion and unity it has. If relationship based on mutual unity is strong, the whole community is strong and if this mesh of relationships is loose, the whole community turns incoherent and weak. In this verse, Allah Ta'ālā has mentioned his particular blessing which was bestowed on common Muslims for their help and support to the Holy Prophet صلى الله عليه وسلم whereby their hearts were filled with perfect unity and love. Though, before the migration of the Holy Prophet صلى الله عليه وسلم to Madīnah, deadly wars had been fought between two of their tribes, Aws and Khazraj. As for mutual disputes, they were a regular feature of their lives. But, it was the *barakah* of the Holy Prophet صلى الله عليه وسلم that Allah Ta'ālā made sworn enemies loving brothers to each other. So, the real cause of the establishment and survival of the new Islāmic state at Madīnah and that of its dominance over enemies was nothing but the help and support given by Allah Ta'ālā - and the apparent cause was the mutual love and unity among Muslims.

Alongwith it, also made clear in this verse is the fact that uniting the hearts of different people and infusing them with love and concern for each other is something beyond human control. This can be done only by Him who has created all. If someone were to spend the entire wealth of the world to make this happen by creating love in the hearts of people who hate each other, even then, this feat shall remain beyond his reach and control.

Real and Lasting Unity among Muslims depends on Obedience to Allah Ta'ālā

This also tells us that uniting the hearts of people and making them mutually filled with love for each other is a blessing from Allah and it is also obvious that this blessing cannot be hoped for in the presence of disobedience to Allah Ta'ālā, in fact, for any hope to have His blessing, obedience to Him and the seeking of His pleasure are binding conditions.

No sensible person from any religion or community would differ about unity among individual and social groups as being commendable and beneficial. Therefore, everyone who is concerned about reforming people puts stress on uniting them together. But, the world at large (as we have found it and fashioned it) is unaware of the reality of things - that full and lasting unity cannot be forged and received on an assembly line through pragmatic designs. This can be achieved only through obedience to Allah Ta'ālā and the seeking of His pleasure. The Holy Qur'an has pointed out to this reality in several verses. For instance, at one such place, it was said: *وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا* (Hold the cord of Allah firmly, all of you, and do not be divided - 3:103). Given here is the method of avoiding differences and dissensions. The method is that everyone should firmly hold on to the cord of Allah - the Qur'an or the Shari'ah of Islām - and, as a result, everyone shall stand united together all by themselves and all mutual differences would evaporate from the scene. As for the normal difference of opinion, that is something else. If it remains within its limits, it never becomes the cause of dissensions and disputes. Dispute and disorder erupt only when the limits of Shari'ah are crossed. In our day, everyone loves to harp on unity. But, the meaning of unity everyone is fond of taking is: If people agree to what I say, everyone will stand united. And others too who are equally concerned about unity would very much like them to agree to what they say, and thus claim that this is the only way for all to be united. Although, when a normal difference of opinion is inevitable, even necessary, among reasonable and honest people, then, it is evident that should everyone make his or her agreement with the other person depend on the eventuality that the other person agrees to what he or she says, then, mutual unity cannot materialize until the Day of Doom. Instead of all that, there is just no sound and natural format of unity other than that which has been given by the Holy

Qur'an - that both parties sit together and agree to what a third party has to say, and this third party has to be the one about whom it is certain that the decision of this party will be free of error. It goes without saying that Allah alone can be such a decision-maker. It is for this reason that, in the present verse, it has been advised that everyone should hold on to the cord of Allah firmly and jointly whereby mutual disputes will evaporate in thin air and perfect unity shall prevail.

In Sūrah Maryam, it was said: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا** (Surely, among those who believe and do good deeds, the All-Merciful [Allah] generates love - 19:96). This verse makes it clear that the real method through which hearts shall be filled with genuine love and intense fellow feeling is adherence to the dictates of Faith and insistence on doing what is good and right. Without it, even if some kind of unity could be artificially arrived at, that 'unity' will be simply baseless and weak making it disintegrate at the slightest provocation or pressure - something commonly noticed in the experiences of peoples around the whole world. In short, for our instant purpose, this verse explains how the blessing which was bestowed by Allah Ta'ālā on the Holy Prophet صلى الله عليه وسلم - a blessing which was to generate mutual love into the hearts of all tribes of Madīnah making them all set to help and support the Holy Prophet صلى الله عليه وسلم - went on to turn his supporters into an iron wall for him.

In the second verse (64) as well, by stating the same subject briefly, the Holy Prophet صلى الله عليه وسلم has been comforted by telling him that sufficient for him is Allah Ta'ālā in the real sense, and the group of believers in the physical sense. So, he should have no fear of an enemy, no matter how big, strong, numerous or well-equipped. Commentators have said that this verse was revealed before actual fighting started in the battle of Badr so that Muslims, small in numbers and virtually un-equipped, would not be overawed by the heavy numerical and technical superiority of their adversary.

Mentioned for Muslims in the fourth (65) and fifth (66) verse, there is a law of war which stipulates the limit to which it was obligatory (*farḍ*) for them to stand resolutely against their adversary - and any retreat from which was a sin. In previous verses and events, it has been mentioned in detail that the unseen help of Allah Ta'ālā is with Muslims for their matter is different, not like that of the peoples of the

world at large. They, even if small in numbers, can overcome a lot more of their challengers as stated in the Holy Qur'an:

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

There are many smaller groups which overcome larger groups with the will of Allah - 2:249).

Therefore, ten Muslims were declared to be equal to one hundred men in the first Jihād of Islām at the famous battle of Badr where the command given was:

وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ .

If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve - 8:65

The style of expression used here is that of a welcome news flash - that one hundred Muslims shall overcome one thousand disbelievers. But, the purpose is to order that it is not permissible for one hundred Muslims to run against one thousand disbelievers. The wisdom behind using the style of news is to make the hearts of Muslims become strong with this glad tidings telling them that Allah is promising their safety and victory. Had this order been announced in the imperative mood as a law, it would have naturally weighed heavy on temperaments.

The encounter at Badr was the very first battle Muslims had ever fought. At that time, they were in a terrible condition. The total number of Muslims itself was insignificant. Then, all of them had not gone to the war front. The hard fact was that only those who could get ready on the spot were the ones who became the 'army' of this war. Therefore, in this Jihād, one hundred Muslims were commanded to confront one thousand disbelievers in a style which carried the promise of Divine help and support.

In the fourth verse (66), by abrogating this injunction for future, the second injunction given was:

الَّذِي خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ .

Now Allah has made it easy on you and He knew that there is

weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred - 8:66.

Here too, the purpose is to order that it is not permissible for one hundred Muslims to avoid fighting against two hundred disbelievers. It will be recalled that, in the first verse (65), the avoidance of one Muslim to fight against ten was declared to be forbidden. Here, in this verse (66), the avoidance of one against two was all that remained forbidden. And this is the last and final injunction which is operative for ever and shall continue as such.

Here too, the command does not appear in the usual style of a command. Instead, the manner used is that of glad tidings which indicates that asking one Muslim to go out and stand firm against two disbelievers was, God forbid, no injustice or coercion. To be honest, Allah Ta'ālā has Himself placed in a Muslim person - because of his 'Īmān or Faith - a special power that one of them turns out to be equal to two.

But, at both places, the glad tidings about this support and victory has been made subject to the condition that these Muslims should be observers of patience and fortitude. It is obvious that standing steadfast while endangering one's dear life in fighting and killing on a battlefield is a feat which can be performed only by a person whose 'Īmān is perfect - because, perfect 'Īmān generates enthusiasm for surrendering one's life in the way of Allah and this enthusiasm multiplies his combat strength a lot more.

Towards the end of the verse, it was in the manner of a general principle that it was stated: وَاللَّهُ مَعَ الصَّابِرِينَ (And Allah is with the patient - 66). Included here, there are those who remain steadfast in the battlefield as well as those who keep following the usual injunctions of the Shari'ah strictly. The promise of Divine company stands good for all of them and in this state of His being with one and all of them lies the real secret of their victory - because, whoever has the good fortune of having the company of the Absolute Master simply cannot be moved away from the station of duty by anyone, not even by the whole world in unison.

Verses 67 - 69

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يَشُخِّنَ فِي الْأَرْضِ ط

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ
 ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ
 عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبَاتٍ وَاتَّقُوا اللَّهَ إِنَّ
 اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

It is not for a prophet that there remain prisoners with him until he has had a thorough blood-shed in the land. You want things of this world while Allah wants the Hereafter (for you). And Allah is Mighty, Wise. [67] Had there not been a writ from Allah which came earlier, there would have reached you, for what you took, a great punishment. [68]

So, eat of the spoils you have got, lawful and pure, and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful. [69]

Commentary

The verses cited above relate to a particular event of the battle of Badr. Therefore, prior to an explanation, it is necessary to describe this event on the authority of sound and authentic narrations appearing in Ḥadīth.

The scenario of the event is the battle of Badr. It was the first Jihād in Islām, and it had come up all of a sudden. Until then, the detail of injunctions pertaining to Jihād was not revealed. There were questions. If spoils come on hand during Jihād, what should be done with it? If enemy soldiers fall under your control, whether or not it is permissible to arrest them? And if they are arrested, what should be done with them?

The law of spoils operative in the religious codes of past prophets was that it was not lawful for Muslims to use them for their benefit. Instead, the injunction was that the entire spoils be collected and placed in some open field. According to a Divine practice, a fire would come from the skies and burn the whole thing. This was taken to be a sign that the particular Jihād was approved of. If the fire from the skies did not come to burn the spoils, it was taken to be a sign that there was some shortcoming in the Jihād effort because of which it was considered unacceptable with Allah.

According to narrations in the Ṣaḥīḥ of Al-Bukhārī and Muslim, the Holy Prophet صلى الله عليه وسلم said: 'I have been blessed with five things which were not bestowed on any prophet before me.' One of these was that spoils acquired from disbelievers was not lawful for anyone, but it was made lawful for the Muslim Ummah, the traditional recipient of mercy from Allah. That the property of spoils was particularly lawful for this Ummah already existed in the infinite knowledge of Allah Ta'ālā, but no revelation attesting to its being lawful had been sent to the Holy Prophet صلى الله عليه وسلم until the event of the battle of Badr referred to above. And what happened in the battle of Badr was that Allah Ta'ālā blessed Muslims with an extraordinary victory which was totally beyond their imagination. The enemy also left behind its belongings which fell into the hands of Muslims as spoils. Then they took seventy of their big chiefs as prisoners. But, the necessary clarification of whether or not the later two actions were permissible was yet to come through a Divine revelation.

Therefore, this hasty action taken by the noble Companions was censured. This censure and displeasure was demonstrated through a revelation in which Muslims were given a choice between two courses of action in the case of the prisoners of war. But, when giving this choice, it was also pointed out to them that, out of the two aspects of the case, one was desirable while the other was undesirable. Based on a narration from Sayyidnā 'Alī al-Murtaḍā رضى الله عنه , it has been reported in Jāmi' Tirmidhī, Sunan al-Nasā'ī and Ṣaḥīḥ Ibn Ḥibbān that on this occasion Sayyidnā Jibrā'īl al-Amīn came to the Holy Prophet صلى الله عليه وسلم and communicated to him the command that he should give his Companions a choice between two courses of action: (1) That they either kill these prisoners and destroy the image of enemy power for ever; (2) or, that they are released against some payment of *fidyah* (ransom). However, should this second option be taken, it has to be borne in mind that it stands Divinely ordained that, in return for this next year, the number of Muslims who will fall as martyrs will match the number of prisoners who will be released today on payment of ransom. Though, the two courses of action did have the element of choice and the Companions did have the option of going by any one of the two, but, in the second option where mention was made of the eventuality of the martyrdom of seventy Muslims, there did exist a delicate indication towards the undesirability of the second option in the sight

of Allah Ta'ālā - because, had it been desirable, the killing of seventy Muslims would have not been binding as a result.

When these two alternatives were presented before the Companions as a matter of choice for them, some of them thought if these people were released against payment of ransom, it was quite possible that they all, or some of them, may become Muslims at some later stage which would, then, be the real gain, and the very objective of Jihād itself. They also thought that Muslims were poor at that time and should they make some financial gain through ransom for seventy men, that would not only help remove their hardship but also contribute towards their preparations for Jihād in future. As for the martyrdom of seventy Muslims, it was a standing blessing and good fortune for Muslims themselves. Why should they worry about something so welcome, they thought. It was in view of these thoughts that Sayyidnā Abū Bakr رضى الله عنه and most of the Companions tilted towards the option of releasing the prisoners against ransom. Only Sayyidnā 'Umar, Sayyidnā Sa'd ibn Mu'ādh and some other Companions رضى الله عنهم differed with this opinion and recommended the option of killing them all on the ground that it was a good chance as all Quraysh chiefs, who sponsor and supply the entire striking force arrayed against Muslims, had fallen into their hands at one given time. That they would embrace Islām in the near future was a figment of their imagination. However, what was more likely to happen was that these people, once they return, will become the cause of enhanced hostility against Muslims, much too pronounced than ever before.

As for the Holy Prophet صلى الله عليه وسلم, he had come to grace this mortal world as the universal messenger of mercy - and was himself mercy personified - he looked at the two opinions from the Ṣaḥābah and accepted the one which provided mercy and ease for prisoners - that they be released against ransom. Addressing Sayyidnā Abū Bakr and Sayyidnā 'Umar رضى الله عنه, he said: لو اتفقتما ما خالفتكما (Had you two agreed upon any one opinion, I would have not acted against the opinion given by you two). (Maḥzarī) Faced with a difference of opinion at that time, it was but the dictate of his inherent mercy and affection he had for the creation of Allah that the course of ease and convenience was taken to in their case. So, that was what was done. And the outcome was that next year, at the time of the battle of 'Uḥūd,

the event of the martyrdom of seventy Muslims came to pass as Divinely indicated.

In the words: *تُرِيدُونَ عَرَصَ الدُّنْيَا* (You want things of this world - 67), the address is to the noble Companions who had suggested release for ransom. This verse tells them that they had given improper advice to the *Rasūl* of Allah because it did not match with the august station of any prophet that he would not, once he overpowers the enemies, go on to demolish their power and its image, instead, would opt for granting relief to a wicked and conspiratorial enemy only to commit Muslims to everlasting trouble.

The words used in this verse are: *حَتَّى يُشْحِنَ فِي الْأَرْضِ* (until he has had a thorough blood-shed in the land - 67). Lexically, the word: *اِثْكَانَ* (*ithkhan*) means to demolish someone's might and power exhaustively and conclusively. The words: *فِي الْأَرْضِ* (*fi 'l-ard* : in the land) have been made to follow in order to intensify this very sense of total termination.

As for the *Ṣaḥābah* who had recommended release against ransom, part of their view was, no doubt, purely religious - they hoped that, once free, these people may embrace Islām. But, alongwith it, part of it was motivated by personal interest as well - that they will have spoils to bring back - although, until that time, there was no decisive textual authority which proved spoils as permissible property for Muslims. Therefore, in view of the high standards being set for the society of men and women under the education, training and guidance of the Holy Prophet *صلى الله عليه وسلم* - standards which aimed to take them to ranks even higher than angels - the slightest turn of thought towards material acquisitions was considered a kind of disobedience. Thus, it goes without saying that the sum total of what is a potpurri of deeds which are both permissible and impermissible will, after all, be called impermissible. Therefore, such conduct from the *Ṣaḥābah* met with displeasure and it was said: *تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ* : 'You want things of this world while Allah wants the Hereafter (for you) - 67,' that is, Allah wants you to seek the Hereafter. Mentioned here as reprimand was a particular act of theirs which was the cause of displeasure. The other cause, that of the hope of released prisoners becoming Muslims, was not mentioned here. This indicates that a special group like the group of righteous, sincere and noble *Ṣaḥābah* would accommodate such mixed up intention as would combine some faith and

some personal interest was something not acceptable even in that degree. Worth noticing here is the fact that the admonition and warning in this verse are being addressed to the noble Ṣaḥābah. Though, the Holy Prophet صلى الله عليه وسلم too, by accepting their opinion, had gone along with them in a certain way, but, this act of the Holy Prophet صلى الله عليه وسلم was purely a demonstration of his being universally merciful when he, subsequent to a difference of opinion among the Ṣaḥābah, had gone by a course of action which promised grace and convenience for the prisoners.

At the end of the verse, by saying: وَاللَّهُ عَزِيزٌ حَكِيمٌ (And Allah is Mighty, Wise - 67), it was pointed out that Allah Ta'ālā, being the source of all might and wisdom, would have - only if they had not acted in a hurry - provided for them wealth and properties as well in their future victories through His infinite grace.

The second verse (68) is also a supplement to this admonition where it has been said that had it not been for a Divine writ already established, the course of action which you opted for - that of releasing the prisoners against ransom - would have brought upon you some grave punishment.

What is this writ and what does it mean? According to a narration from Sayyidnā Abū Hurairah رضى الله عنه reported in Tirmidhī, the Holy Prophet صلى الله عليه وسلم said: Spoils were not lawful for any community before you. When, on the occasion of Badr, Muslims went after collecting spoils - though, spoils were not made lawful for them until that time - this verse was revealed. It emphasized that this initiative taken by Muslims, before the injunction making spoils lawful for them was revealed, was a sin which deserved instant punishment. But, since the writ of Allah that spoils shall be made lawful for this community was already there in the Preserved Tablet, therefore, punishment was not sent over Muslims for this misconduct. (Maḏharī)

It appears in Ḥadīth narrations that, subsequent to the revelation of this verse, the Holy Prophet صلى الله عليه وسلم said: The Divine punishment was almost about to descend when Allah, in His grace, held it back and had this punishment come, no one except 'Umar ibn al-Khaṭṭāb and Sa'd ibn Mu'adh رضى الله عنهما would have remained safe from it. This tells us that the cause of Divine admonition was the act of releasing prisoners against ransom - and, in the light of the narra-

tion from Tirmidhī mentioned earlier, the reason seems to be the act of collecting spoils. But, there appears to be no contradiction between the two. Taking ransom from prisoners is also nothing but a part of spoils.

Ruling 1: In the verse under discussion, admonition came upon releasing prisoners against ransom or collecting spoils, warning of Divine punishment was given, then came forgiveness. But, what remained still not clear was the future course Muslims would be required to take in such matters. Therefore, in the next verse (69), the matter relating to spoils was made all too clear by saying: **تَكُلُوا مِمَّا غَنِمْتُمْ** (So, eat of the spoils you have got), that is, it has been made lawful for you in the future. But, even now, there remains a doubt to the effect that the injunction making spoils lawful had come at the present stage, however, spoils which had been collected in error before the coming of this injunction may contain some element of undesirability in it. Therefore, by saying: **عَلَاً طَيِّبًا** (lawful and pure - 69) soon after it, even this doubt was removed. It means: Though, taking the initiative in collecting spoils, before the revelation of Divine guideline, was not correct - but now that the injunction making spoils lawful has been revealed, all that has been collected earlier is also lawful without any shade of repugnance or reprehensibility (*karāhah*) in it.

Ruling 2: At this point, worth notice and retention is a principle of Islāmic jurisprudence: When some impermissible initiative is regularized through a standing verse, no effect of the previous initiative remains operative therein. The property becomes lawful and pure - as it happened here. But, there is a corresponding instance relevant to what has been stated above. Take a case in which there was an injunction already revealed, but its revelation did not seem to affect the initiators of an action, based on which they went on to contravene it. It was later on that they found out that the particular deed of theirs was contrary to such and such injunction of the Qur'ān and Sunnah. Then, in such a situation, after the coming of the injunction, that property does not remain lawful - even though the previous error is forgiven. (Nūru 'l-Anwār, Mullā Jīwan) However, in the present verse, spoils have, no doubt, been declared to be lawful and pure, but the restriction imposed at the end of the verse was: **وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** (and fear Allah. Surely, Allah is Most-Forgiving, Very-Merciful - 69). The hint given here is that, though spoils have been made lawful, but that too has been made

lawful under a particular law. Taking against that law or taking more than due shall not still be permissible.

There were two matters in question here: (1) Spoils (2) Release of prisoners against ransom. The first problem was resolved clearly by the present verse, but the other matter was yet to be cleared. Regarding this, the following verse of Sūrah Muḥammad was revealed:

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَشْخَطْتُمُوهُمْ فَسُدُّوا أَلْوَتَاقَ
فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا .

So, when you confront those who disbelieve at war, then keep beheading them until when you have had a thorough bloodshed to break their power, then shackle them tight. After that, either free them as favour without any return or release them against ransom - until the war lays down its arms - (47:4)

Sayyidnā ‘Abdullāh ibn ‘Abbās رضى الله عنه says: Divine admonition came upon releasing prisoners against ransom in the battle of Badr. This was the first Jihād of Islām. That was a time when the might and power of disbelievers was yet to break apart. It was by chance that they had run into trouble. Finally, when Islām and Muslims went on to achieve total ascendancy, Allah Ta‘ālā abrogated the earlier injunction and revealed the verse of the Sūrah Muḥammad quoted above in which the Holy Prophet صلى الله عليه وسلم and Muslims have been given four options about prisoners. These are:

ان شاءوا قتلوهم وان شاءوا استعبدوهم وان شاءوا افادوهم وان شاءوا
اعتقوهم .

If they wish, they can kill them all; or if they wish, they can put them in bondage; or if they wish, they can release them against ransom; or if they wish, they can (just) free them (without taking any ransom). (Maḥzarī)

There is a consensus of the entire Muslim Ummah on the first two of the four options mentioned above that the Amir of Muslims has the dual right of killing the prisoners and holding them in bondage, but there is a difference of opinion among Muslim jurists about setting them free without compensation or releasing them against it.

The position taken by Imām Mālik, Shāfi‘ī, Aḥmad ibn Ḥanbal, Thawrī, Ishāq, and Ḥasan al-Baṣrī and ‘Aṭā’ from among the Ṭabi‘īn, is

that both these forms are permissible for the Amir of Muslims - that he may release the prisoners against compensation, or set them free without compensation, or exchange them for Muslim prisoners.

But Imām Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Awzā'ī, and Qatādah, Ḍaḥḥāk, Suddiyy and Ibn Jurayj say that setting them free is just not permissible without compenstion. Even releasing them against ransom is not permissible in the well-known creed of Imām Abū Ḥanīfah. However, it appears in a report of al-Siyar al-Kabir that, should Muslims be in need of financial support, they can release prisoners against ransom. However, releasing them in exchange for Muslim prisoners is permissible with Imām Abū Hanifah and the two Jurists, Imāms Abū Yūsuf and Muḥammad. (As evident from the two reports from them - Mazharī).

Those who have permitted release against ransom or without ransom, they - as said by Sayyidnā Ibn 'Abbās - regard the verse of Sūrah Muḥammad to be the abrogator (*nāsikh*) of the verse of Sūrah Al-Anfāl and take the later as abrogated (*mansūkh*). According to Ḥanafī jurists, what stands abrogated (*mansūkh*) is the verse of Sūrah Muḥammad, while the verses of Sūrah Al-Anfāl: فَسَرِّدْهُمْ مِّنْ خَلْفِهِمْ (make them an example for those behind them -57) and Sūrah Al-Taubah: أَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ (kill the Mushriks wherever you find them -9:5) are its abrogator (*nāsikh*). Therefore, according to them, it is not permissible to release the prisoners, whether against ransom or without it. (Mazharī)

But, a careful deliberation into the respective words of the verses of Sūrah Al-Anfāl and Sūrah Muḥammad leaves us with the impression that none of these two can be called the abrogator or the abrogated. In fact, they are two injunctions for two different situations.

It can be seen that the pivotal injunction of breaking the power of disbelievers (اِثْخَانِ فِي الْاَرْضِ) has been taken up in the verse of Sūrah Al-Anfāl, then, the option of releasing prisoners without compensation or against it (in the form of: مَنْ وَّعَدَا) has been given in Sūrah Muḥammad too, but the main objective has already been stated in the former - that of *'ithkḥān fi 'l-arḍ'*. Thus, it means that once the power facade of the disbelievers has been broken through a thorough blood-shed, Muslims have the option of releasing prisoners against ransom, or setting them free without any ransom.

The report of al-Siyar al-Kabīr from Imām Abū Ḥanīfah could also be intended to establish that both kinds of injunctions can be given keeping in view the conditions and needs Muslims are faced with. وَاللَّهُ أَكْبَرُ .¹ سُبْحَانَ وَتَعَالَىٰ أَعْلَمُ

Verses 70 - 71

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا فَلْيَأْتُوا بِالْحَيِّ خَيْرًا يُؤْتِيكُم خَيْرًا مِّمَّا أَخَذَ مِنْكُم وَيَغْفِرْ لَكُمْ ط وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ط وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾

O Prophet, say to the prisoners in your hands, 'If Allah knows of any good in your hearts, He will give you something better than what has been taken from you, and will forgive you. And Allah is Most-Forgiving, Very-Merciful. [70]

And if they intend to commit treachery against you, then, they have already committed treachery against Allah, so Allah has given (you) power over them. And Allah is All-Knowing, Wise. [71]

Commentary

The prisoners taken in the battle of Badr were released against ransom. These were sworn enemies of Islām and Muslims who had left nothing undone when it came to harassing, torturing, beating and killing them, anytime, anywhere. The slightest opportunity on hand would make them inflict their savagery on them. Now that they were prisoners in the hands of Muslims, granting them a lease of life was no mean feat. In fact, it was much more than adequate for them, virtually touching the outside limits of kindness under given circumstances. Then, the amount of ransom taken from them was far too ordinary.

Certainly great is the kindness of Allah Ta'ālā. Imagine the consideration shown for the discomfort caused to them in paying that paltry sum for freedom and see how it is removed. It has been said in verse 70: If Allah shall find any good in your hearts, then, He shall give you

1. Some more detail about the war-prisoners will appear in the commentary of Sūrah Muḥammad *insha-allah*. (Editor)

what is better than what has been taken from you - and in addition to that, He shall forgive your past sins. The word: خَيْر (khayr: good) used here means 'Imān (faith) and Ikhlāṣ (sincerity). The sense of the statement is that prisoners who, once they are free, were to take to 'Imān and Islām with sincerity, then, they shall be receiving more and better than what they have given in ransom. Thus, made free and independent, the prisoners have been invited to consider their profit and loss as free individuals. In consequence, events prove that those from among them who embraced Islām were so heavily rewarded by Allah Ta'ālā right here in this mortal world with wealth and property which was way higher than what they had paid as ransom - not to mention the forgiveness they were blessed with and the high ranks of Paradise they received in the Hereafter.

Most commentators have said that this verse was revealed about Sayyidnā 'Abbās رضى الله عنه, the uncle of the Holy Prophet صلى الله عليه وسلم because he too was one of the prisoners of Badr and ransom was taken from him too. His case was special in that he had left Makkah to participate in the battle of Badr with almost seven hundred guineas of gold on his person which was meant to be spent on the army of the disbelievers. However, before this could be spent, he was taken a prisoner with the gold.

When came the time to pay ransom, he said to the Holy Prophet صلى الله عليه وسلم that the gold he had with him should be applied to cover the amount of his ransom. The Holy Prophet صلى الله عليه وسلم said: The wealth you brought to support disbelief became war spoils for Muslims. Ransom has to be in addition to that. Alongwith it, he also said: You should also pay the ransom for your two nephews, 'Aqīl ibn Abī Ṭālib and Nawfil ibn Ḥārith. Thereupon, Sayyidnā 'Abbās said: If so much financial burden was placed on me, I shall have to beg before the Quraysh like a pauper. The Holy Prophet صلى الله عليه وسلم said: Why? What about the wealth you had entrusted with your wife, Umm al-Faḍl while leaving Makkah? Sayyidnā 'Abbās asked: How did you know this when I had entrusted it with my wife in the darkness of night, personally and in private. There is no third person who knows about it. He said: My Rabb has told me everything about it. When Sayyidnā 'Abbās heard these words, his heart became certain that the Holy Prophet صلى الله عليه وسلم was a true messenger of Allah. In fact,

Sayyidnā ‘Abbās رضى الله عنه had held the Holy Prophet in esteem even before this happened, but there were some doubts as well - which Allah Ta‘ālā removed at this moment. So, in reality, he had become a Muslim right then. But, he had a lot of money he had loaned out to the Quraysh of Makkah. If he were to declare his conversion to Islām immediately at that time, all that money would have gone waste. Therefore, he did not make a public announcement of it and the Holy Prophet صلى الله عليه وسلم too said nothing about it to anyone. Before the Conquest of Makkah, he requested the Holy Prophet صلى الله عليه وسلم for his permission to migrate from Makkah to Madīnah. But, the Holy Prophet صلى الله عليه وسلم advised him not to do that yet.

Following this conversation with Sayyidnā ‘Abbās رضى الله عنه, the Holy Prophet صلى الله عليه وسلم also told him about the promise appearing in the present verse which says that should he embrace Islām and become a Muslim with unalloyed sincerity of heart, then, the money he has spent in ransom shall be returned to him by Allah Ta‘ālā making it much more and much better for him. Hence, it was after his adherence to Islām had become public knowledge, he used to say: As for me, I am seeing the manifestation of this promise with my own eyes - because the amount of gold taken from me in ransom at that time was seven hundred guineas (20 *Uqiyah*). Now, at present, twenty of my slaves are running businesses at several places and no business venture being run by them is worth any less than twenty thousand dirhams each. And on top of all this, I have been blessed with the opportunity to serve Ḥujjāj, the visiting pilgrims, by providing to them drinking water from the sacred well of Zamzam - a service I consider to be so valuable as would pale out the possession of the entire wealth of the people of Makkah.

About some prisoners of the battle of Badr who had become Muslims, there remained a doubt that they, once back in Makkah, may turn away from Islām and start hurting them thereafter. In the next verse (71), Allah Ta‘ālā has removed this apprehension by saying: *إِنْ يُرِيدُوا* خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (And if they intend to commit treachery against you, then, they have already committed treachery against Allah, so Allah has given [you] power over them. And Allah is All-Knowing, Wise). It means that should these people decide to commit a breach of trust with you, it will not bring any hurt or loss to you.

They were the same people who had already committed a breach of trust with Allah. They had admitted of Allah being the Lord of all the worlds at the time of the original Covenant, then they became hostile to it. But, this breach of trust turned out to be fatal for none but them when, finally, they were disgraced and detained. As for Allah Ta'ālā, He is the knower of secrets hidden in hearts, and He is the possessor of great wisdom. If these people start opposing you even now, there is nowhere they can go, certainly not anywhere outside the range of the power and control of Allah Ta'ālā. Inevitably, He shall seize them as before. To sum up, it can be said that, in verse 70, the *da'wah* of Islām was given to the released prisoners in the mode of persuasion - while in verse 71, it was in the mode of warning that they were told that success in their worldly life and in their life to come depends on Islām and 'Īmān.

Upto this point, the text was dealing with injunctions relating to fighting and killing disbelievers, taking them prisoners, setting them free and carrying on peace negotiations with them. In verses which follow right upto the end of the Sūrah itself, a particular related chapter has been taken up alongwith some details of its injunctions. They are the injunctions of Hijrah (Emigration) - because, situations can arise during a confrontation with disbelievers wherein neither the Muslims have the power to launch an attack against them and kill them off, nor are they willing to go for peace. In such a state of weakness, the only course through which Islām and Muslims can be salvaged is Hijrah (Emigration) which means that Muslims should leave that city or country and go to stay in some other land where acting freely in accordance with Islāmic injunctions is possible.

Verses 72 - 75

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلَا يَتِيهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِلَّا تَفْعَلُوهُ
 تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ آمَنُوا
 وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ
 هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ
 آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۗ
 وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

Surely those who believed and emigrated and carried out Jihād in the way of Allah with their wealth and lives, and those who give refuge and help --- those are friends to each other. And those who believed and did not emigrate, with them you have no friendship at all unless they emigrate. And if they seek your help in the matter of faith, then, you are bound to help except against a people who have a treaty between you and them. And Allah is watchful over what you do. [72]

And those who disbelieve are friends to each other. If you do not do so, there shall be disorder on the earth, and a great corruption. [73]

And those who have believed and emigrated and carried out Jihād in the way of Allah, and those who gave refuge and help --- those are the believers in truth. For them there is forgiveness and a respectful provision. [74]

And those who believed later on and emigrated and participated with you in Jihād, then, they are one of you. As for the womb-relatives, some of them are closer to some as in the Book of Allah. Surely, Allah is aware of every thing. [75]

Commentary

These are the last four verses of Sūrah Al-Anfal. The real objective therein is to describe the injunctions of Hijrah (Emigration) which relate to the inheritance of Muhājir (Emigrant) Muslims. In contrast, also mentioned there is the inheritance of non-Muhājir Muslims and non-Muslims.