

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps) It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils mentioned later in the Ayah . There are similar instances in the Qur'an. Allah knows best.

(أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ - وَلَا
يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ -
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءً عَلَيْكُمْ
أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ - إِنَّ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ - أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ
لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا
أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُوا فَلَا تُنظِرُونَ - إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ
الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ - وَالَّذِينَ تَدْعُونَ
مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ - وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

(191. Do they attribute as partners to Allah those who created nothing but they themselves are created) (192. No help can they give them, nor can they help themselves.) (193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.) (194. Verily, those whom you call upon besides Allah are servants like you. So call upon them and let them answer you if you are truthful.) (195. Have they feet wherewith they walk Or have they hands wherewith they hold Or have they eyes wherewith they see Or have

they ears wherewith they hear Say: "Call your (so-called) partners (of Allah) and then plot against me, and give me no respite!) (196. Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.) (197. And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.) (198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.")

Idols do not create, help, or have Power over Anything

Allah admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allah, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than they are, for they hear see and have strength of their own. Allah said,

(أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ)

(Do they attribute as partners to Allah those who created nothing but they themselves are created) meaning, `Do you associate with Allah others that neither create, nor have power to create anything' Allah said in another Ayah,

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسئَلُهُمُ الذُّبَابُ شَيْئًا لَأَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ)

(O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His rightful estimate. Verily, Allah is All-Strong, Almighty) 22:73-74 . Allah states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid This is why Allah said,

(لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ)

(... who created nothing but they themselves are created) these worshipped objects themselves were created and made. Prophet Ibrahim Al-Khalil proclaimed,

(أَتَعْبُدُونَ مَا تَنْحِتُونَ)

("Worship you that which you (yourselves) carve") 37:95 Allah said next,

(وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا)

(No help can they give them) those who worship them,

(وَلَا أَنْفُسَهُمْ يَنْصُرُونَ)

(nor can they help themselves) nor are they able to aid themselves against those who seek to harm them. For instance, Allah's Khalil, peace be upon him, broke and disgraced the idols of his people, just as Allah said he did,

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand,) 37:93 and,

(فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ)

(So he broke them to pieces, (all) except the biggest of them, that they might turn to it.)
21:58 Mu`adh bin `Amr ibn Al-Jamuh and Mu`adh bin Jabal, may Allah be pleased with both of them, were still young when they embraced Islam after the Messenger of Allah came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. `Amr bin Al-Jamuh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu`adhs used to go to that idol, turn it on its head and tarnish it with animal waste. When `Amr bin Al-Jamuh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When `Amr bin Al-Jamuh saw this, he knew that his religion was false and said, "By Allah! Had you been a god who has might, you would not end up tied to a dog on a rope!" `Amr bin Al-Jamuh embraced Islam, and he was strong in his Islam. He was later martyred during the battle of Uhud, may Allah be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allah said,

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ)

(And if you call them to guidance, they follow you not.) Allah says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrahim, peace be upon said,

(يَأْتِي لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي
عَنكَ شَيْئًا)

("O my father! Why do you worship that which hears not, sees not and cannot avail you in anything") 19:42 Next, Allah states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allah said next,

(قُلْ ادْعُوا شُرَكَاءَكُمْ)

(Say: "Call your (so-called) partners (of Allah)) invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

(إِنَّ وِلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى
الصَّالِحِينَ)

(Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.) Allah's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hud said,

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ
- مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("All that we say is that some of our gods have seized you with evil (madness). " Hud replied: "I call Allah to witness, and bear you witness that I am free from that which you ascribe as partners in worship, with Him (Allah) . So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path that is straight) 11:54-56 . Ibrahim Al-Khalil proclaimed (to his people),

(قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وَعَابَاؤُكُمْ
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ -
الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ)

(Do you observe that which you have been worshipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.") 26:75-78 He also said to his father and his people,

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ -
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ)

("Verily, I am innocent of what you worship. Except Him Who did create me; and verily, He will guide me." And he made it a legacy lasting among his offspring, that they may turn back (to Allah).) 43:26-28 Allah said here,

(إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Verily, those whom you call upon besides Allah) until the end of the Ayah, reiterating what has been said earlier, but He uses direct speech this time,

(لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ)

(cannot help you nor can they help themselves.) The Ayah,

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

(And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.) is similar to another Ayah,

(إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ)

(If you invoke (or call upon) them, they hear not your call.) 35:14 . Allah said next,

(وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

(and you will see them looking at you, yet they see not.) meaning, they have eyes that stare as if they see, although they are solid. Therefore, the Ayah treated them as if they had a mind saying, Tarahum, instead of Taraha , since they are made in the shape of humans with eyes drawn on them.

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ)

(199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).) (200. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.)

Showing Forgiveness

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

(خُذِ الْعَفْوَ)

(Show forgiveness) "Allah commanded Prophet Muhammad to show forgiveness and turn away from the idolators for ten years. Afterwards Allah ordered him to be harsh with them." And more than one narration from Mujahid says, "From the bad behavior and actions of the people, of those who have not committed espionage." And Hashim bin `Urwah said that his father said, "Allah ordered Allah's Messenger to pardon the people for their behavior." And in one narration, "pardon what I have allowed you of their behavior. In Sahih Al-Bukhari it is recorded that Hisham reported from his father `Urwah from his brother `Abdullah bin Az-Zubayr who said; " The Ayah ;

(خُذِ الْعَفْوَ)

(Show forgiveness) was only revealed about the peoples bad character." There is a narration from Mughirah from Hisham from his father from Ibn `Umar; and another from Hisham from his father from `Aishah, both of whom said similarly. And Allah knows best. Ibn Jarir and Ibn Abi Hatim recorded that Yunus said that Sufyan bin `Uyaynah narrated that Umar said, "When Allah, the Exalted and Most Honored, revealed this Ayah,

(حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
(

(Show forgiveness, enjoin Al-`Urf (what is good), and turn away from the foolish) to His Prophet, the Messenger of Allah asked,

«مَا هَذَا يَا جِبْرِيلُ»

(`What does it mean, O Jibril) Jibril said, `Allah commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you." Al-Bukhari said, "Allah said,

(حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
(

(Show forgiveness, enjoin Al-`Urf and turn away from the ignorant). `Al-`Urf', means, righteousness." Al-Bukhari next recorded from Ibn `Abbas that he said, "Uyaynah bin Hisn bin Hudhayfah stayed with his nephew Al-Hur bin Qays, who was among the people whom `Umar used to have near him, for `Umar used to like to have the reciters of the Qur'an (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. `Uyaynah said to his nephew, `O my nephew! You are close to this chief (`Umar), so ask for permission for me to see him.' Al-Hur said `I will ask him for you,' and he asked `Umar for permission for `Uyaynah to meet him, and `Umar gave him permission. When `Uyaynah entered on `Umar, he said, `O Ibn Al-Khattab! You neither give to us sufficiently nor rule with justice between us.' `Umar became so angry that he almost punished `Uyaynah. However, Al-Hur said, `O Chief of the Faithful! Allah, the Exalted, said to His Prophet ,

(حُذِّ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
(

(Show forgiveness, enjoin Al-`Urf, and turn away from the foolish) Verily this man (`Uyaynah) is one of the fools!' By Allah, `Umar did not do anything after he heard that Ayah being recited, and indeed, he was one who adhered to the Book of Allah, the Exalted and Most Honored." Al-Bukhari recorded this Hadith. Some scholars said that people are of two kinds, a good-doer, so

accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allah said in other instances,

(ادْفَعْ بِالتِّي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ)

(Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). And I seek refuge with You, My Lord! lest they should come near me.") 23:96-98 and,

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالتِّي هِيَ
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا
إِلَّا دُونَ حَظٍّ عَظِيمٍ)

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient -- and none is granted it except the owner of the great portion in this world.) 41:34-35 in reference to the advice contained in these Ayat,

(وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نِزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower) 41:36 . Allah said in this honorable Surah,

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ)

(And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) 7:200 These three instances in the Qur'an, in Surahs Al-A'raf, Al-Mu'minun and As-Sajdah, are unique in the Qur'an. Allah encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allah willing,

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ)

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend) 41:34 . Allah also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you. Ibn Jarir said, while explaining Allah's statement,

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ)

(And if an evil whisper comes to you from Shaytan), "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

فَاسْتَعِذْ بِاللَّهِ)

(then seek refuge with Allah.) Allah commands here to seek refuge with Him from the devil's whispers,

إِنَّهُ سَمِيعٌ عَلِيمٌ)

(Verily, He is All-Hearer, All-Knower.) Allah hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do." We mentioned the Hadiths concerning Isti'adhah (seeking refuge with Allah) in the beginning of this Tafsir, so we do not need to repeat them here.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طِئْفٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ - وَإِخْوَانُهُمْ يَمُدُّونَهُمْ
فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ)

(201. Verily, those who have Taqwa, when an evil thought comes to them from Shaytan, they remember (Allah), and (indeed) they then see (aright).) (202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.)

The Whispering of Shaytan and the People of Taqwa

Allah mentions His servants who have Taqwa, obeying His orders, and avoid what He forbade:

(إِذَا مَسَّهُمْ)

(when comes to them) an evil thought, or anger, or the whispers of Shaytan cross their mind, or intend to err, or commit an error,

(تَذَكَّرُوا)

(they remember) Allah's punishment, as well as, His tremendous reward. They remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

(فَإِذَا هُمْ مُبْصِرُونَ)

(and (indeed) they then see (aright)) they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allah said next,

(وَإِخْوَانُهُمْ يَمُدُّونَهُمْ)

(But (as for) their brothers they plunge them deeper) in reference to the devils' brothers among mankind. Allah said in another Ayah,

(إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ)

(Verily, the spendthrifts are brothers of the Shayatin) 17:27 for they are followers of the Shayatin, who listen to them and obey their orders.

(يَمُدُّونَهُمْ فِي الْغَيِّ)

(They plunge them deeper into error) the devils help them commit sins, making this path easy and appealing to them

(ثُمَّ لَا يُقْصِرُونَ)

(and they never stop short) for the devils never cease inciting mankind to commit errors. `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ)

(But (as for) their brothers they plunge them deeper into error, and they never stop short.) "Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them. " Therefore,

(لَا يُقْصِرُونَ)

(they never stop short) refers to the devils getting tired or stopping their whispering. Allah said in another Ayah,

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تَوَزُّؤُهُمْ أَرْسَالًا)

(See you not that We have sent Shayatin against the disbelievers to push them to do evil) 19:83 persistently luring the disbelievers to commit evil, according to Ibn `Abbas and others.

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا
أَتَّبِعُ مَا يوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ
رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

(203. And if you do not bring them a miracle, they say: "Why have you not brought it" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.")

Idolators ask to witness Miracles

Ali bin Abi Talhah reported that Ibn ` Abbas commented on Allah's statement,

(قَالُوا لَوْلَا اجْتَبَيْتَهَا)

(they say, "Why have you not brought it") "They say, ` Why have you not received a miracle", or, "Why have you not initiated or made it" Ibn Jarir reported that, ` Abdullah bin Kathir said that Mujahid said about Allah's statement,

(وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا)

(And if you do not bring them a miracle, they say: "Why have you not brought it") "They say, ` Produce a miracle of your own." Qatadah, As-Suddi, ` Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir agreed with this. Allah said next,

(وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ)

(And if you do not bring them an Ayah) a miracle or a sign. Similarly, Allah said,

(إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ)

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) 26:4 The pagans asked the Prophet, why did you not strive hard to bring us an Ayah (miracle) from Allah so that we witness it and believe in it. Allah said to him,

(قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي)

(Say: "I but follow what is revealed to me from my Lord.") I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower. Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

(هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ
يُؤْمِنُونَ)

(This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.)

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ)

(204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.)

The Order to listen to the Qur'an

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an. This is to the contrary of the practice of the pagans of Quraysh, who said,

(لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ)

("Listen not to this Qur'an, and make noise in the midst of its (recitation)") 41:26 . Ibn Jarir reported that Ibn Mas'ud said; "We would give Salams to each other during Salah. So the Ayah of Qur'an was revealed;

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ)

(When the Qur'an is recited, then listen to it.)

(وَأَذْكُرُ رَبِّي فِي نَفْسِي تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ
الْغَافِلِينَ - إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ)

(205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful). (206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.)

Remembering Allah in the Mornings and Afternoons

Allah ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ)

(And glorify the praises of your Lord, before the rising of the sun and before (its) setting.)
50:39 Before the night of Isra', when the five daily prayers were ordained, this Ayah was revealed in Makkah ordering that Allah be worshipped at these times, Allah said next,

(تَضَرُّعًا وَخِيفَةً)

(humbly and with fear) meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allah said next,

(وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ)

(and without loudness in words). Therefore, it is recommended that remembering Allah in Dhikr is not performed in a loud voice. When the Companions asked the Messenger of Allah, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices" Allah sent down the verse,

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ)

(And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).) 2:186 In the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The people raised their voices with Du`a' (invoking Allah) while travelling. The Prophet said to them,

«يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا
تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ
قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ»

(O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.)" These texts encourage the servants to invoke Allah in Dhikr often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allah praised the angels who praise Him night and day without tiring,

(إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ)

(Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him) Allah reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allah. Prostration, here, upon the mention that the angels prostrate to Allah is legitimate. A Hadith reads;

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا
يُتِمُّونَ الصُّفُوفَ الْأُولَى فَالْأُولَى وَيَتَرَاصُّونَ فِي
الصُّفِّ»

(Why not you stand in line (for the prayer) like the angels stand in line before their Lord They continue the first then the next lines and they stand close to each other in line.) This is the first place in the Qur'an where it has been legitimized -- according to the agreement of the scholars -- for the readers of the Qur'an, and those listening to its recitation, to perform prostration.

The Tafsir of Surat Al-Anfal

(Chapter - 8)

Which was revealed in Al-Madinah

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

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ
وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ-)

(1. They ask you about Al-Anfal (the spoils of war). Say: "Al-Anfal are for Allah and the Messenger." So have Taqwa of Allah and settle all matters of difference among you, and obey Allah and His Messenger, if you are believers.)

Meaning of Anfal

Al-Bukhari recorded that Ibn `Abbas said, "Al-Anfal are the spoils of war." Al-Bukhari also recorded that Sa`id bin Jubayr said, "I said to Ibn `Abbas, `Surat Al-Anfal' He said, `It was revealed concerning (the battle of) Badr.'" `Ali bin Abi Talhah reported, as Al-Bukhari recorded from Ibn `Abbas without a chain of narration, that Ibn `Abbas said, "Al-Anfal are the spoils of war; they were for the Messenger of Allah, and none had a share in them." Similar was said by Mujahid, `Ikrimah, `Ata', Ad-Dahhak, Qatadah, `Ata' Al-Khurasani, Muqatil bin Hayyan, `Abdur-Rahman bin Zayd bin Aslam and several others. It was also said that the Nafil (singular for Anfal) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that Anfal refers to the Khumus; one-fifth of the captured goods after four-fifths are divided between the fighters. It was also said that the Anfal refers to the Fay', the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarir recorded that `Ali bin Salih bin Hay said: "It has reached me that,

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ)

(They ask you about Al-Anfal) is about the divisions. This refer to what the Imam gives to some squads in addition to what is divided among the rest of the soldiers."

The Reason behind revealing Ayah 8:1

Imam Ahmad recorded that Sa`d bin Malik said, "I said, `O Allah's Messenger, Allah has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفَ لَأَنَّكَ وَلَا لِي، ضَعَّهُ»

(This sword is neither yours nor mine; put it down.) So I put it down, but said to myself, `The Prophet might give this sword to another man who did not fight as fiercely as I did.' I heard a man calling me from behind and I said, `Has Allah revealed something in my case' The Prophet said,

«كُنْتَ سَأَلْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ
وُهِبَ لِي، فَهُوَ لَكَ»

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

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ)

(They ask you about Al-Anfal. Say: "Al-Anfal are for Allah and the Messenger").

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith, At-Tirmidhi said, "Hasan Sahih".

Another Reason behind revealing the Ayah 8:1

Imam Ahmad recorded that Abu Umamah said, "I asked `Ubadah about Al-Anfal and he said, `It was revealed about us, those who participated in (the battle of) Badr, when we disputed about An-Nafil and our dispute was not appealing. So Allah took Al-Anfal from us and gave it to the Messenger of Allah . The Messenger divided it equally among Muslims."

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

defeated them.' Those who surrounded the Messenger of Allah to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allah for fear that the enemy might conduct a surprise attack against him, so we were busy.' The Ayah,

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)

(They ask you about Al-Anfal (the spoils of war). Say: "Al-Anfal are for Allah and the Messenger." So fear Allah and settle all matters of difference among you.) was revealed and the Messenger of Allah divided the Anfal equally between Muslims."

«وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُغَارَ
فِي أَرْضِ الْعَدُوِّ نَقَلَ الرَّبْعَ، فَإِذَا أُقْبِلَ وَكَلَّ
النَّاسَ رَاجِعًا نَقَلَ الثُّلُثَ»

(And Allah's Messenger would give a fourth for Anfal when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned).

The Prophet used to dislike the Anfal and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Majah collected a similar narration for this Hadith, and At-Tirmidhi said, "Hasan".

Allah said,

(فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)

(So have Taqwa of Allah and settle all matters of difference among you,)

The Ayah commands, have Taqwa of Allah in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allah has granted you is better than what you are disputing about such as Al-Anfal ,

(وَأَطِيعُوا اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger,) in the division that the Messenger makes according to Allah's order. The Prophet only divided according to what Allah ordained, which is perfectly just and fair. Ibn `Abbas commented on this Ayah, "This is a command from Allah and His

Messenger to the believers, that they should have Taqwa of Allah and settle all matters of differences between them." A similar statement was reported from Mujahid. As-Suddi also commented on Allah's statement,

(فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)

(So have Taqwa of Allah and settle all matters of difference among you), meaning "Do not curse each other."

**(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى
رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)**

(2. The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord;) (3. Who perform the Salah and spend out of what We have provided them.) (4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).)

Qualities of the Faithful and Truthful Believers

Ali bin Abi Talhah reported that Ibn Abbas said about the Ayah,

**(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ)**

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts)

"None of Allah's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They neither believe in any of Allah's Ayat nor trust (in Allah) nor pray if they are alone nor pay the Zakah due on their wealth. Allah stated that they are not believers. He then described the believers by saying,

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ)

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts) and they perform what He has ordained,

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا)

(and when His Ayat are recited unto them, they increase their faith) and conviction,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and they put their trust in their Lord), having hope in none except Him. " Mujahid commented on,

(وَجِلَتْ قُلُوبُهُمْ)

(their hearts Wajilat), "Their hearts become afraid and fearful." Smilar was said by As-Suddi and several others. The quality of a true believer is that when Allah is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allah said in a similar Ayah,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ)

(And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; -- and none can forgive sins but Allah -- and do not persist in what (wrong) they have done, while they know) 3:135 , and,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ
الْهَوَىٰ - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ)

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

Sufyan Ath-Thawri narrated that As-Suddi commented,

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ)

**(The believers are only those who, when Allah is mentioned, feel a
fear in their hearts)**

A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have Taqwa of Allah', and his heart becomes fearful."

Faith increases when the Qur'an is recited

Allah's statement,

(وَإِذَا تُلِيتَ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا)

(And when His Ayat are recited unto them, they increase their faith;) is similar to His statement,

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ
زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ)

(And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice) 9:124 .

Al-Bukhari and other scholars relied on this Ayah (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafi`i, Ahmad bin Hanbal and Abu `Ubayd to declare that this is the consensus of the Ummah, as we mentioned in the beginning of the explanation of Sahih Al-Bukhari. All the thanks and praises are due to Allah.

The Reality of Tawakkul

Allah said,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(And they put their trust in their Lord.)

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

Deeds of Faithful Believers

Allah said next,

(الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Who perform the Salah and spend out of what We have provided them.)

Allah describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allah's right. Qatadah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." Muqatil bin Hayyan said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'an during it, sitting for Tashahhud and reciting the Salah (invoking Allah's blessings) for the benefit of the Prophet."

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

The Reality of Faith

Allah's statement,

(أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا)

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

The Fruits of Perfect Faith

Allah said,

(لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ)

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

(هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ)

(They are in varying grades with Allah, and Allah is All-Seer of what they do.) 3:163

Next, Allah said,

(وَمَغْفِرَةٌ)

(and forgiveness), therefore, Allah will forgive them their sins and reward them for their good deeds. In the Two Sahih, it is recorded that the Messenger of Allah said,

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

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

They said, "O Allah's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet said,

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

(Rather, by He in Whose Hand is my soul! They are for men who have faith in Allah and believed in the Messengers.)

In a Hadith recorded by Imam Ahmad and the collectors of Sunan, Abu `Atiyyah said that Ibn Abu Sa`id said that the Messenger of Allah said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَى
كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَايِرَ فِي أَفْقِ السَّمَاءِ وَإِنَّ
أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمًا»

(Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and `Umar are among them (in the highest grades), and how excellent they are.)

(كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا
مِّنَ الْمُؤْمِنِينَ لَكَرَّهُونَ - يُجَادِلُونَكَ فِي الْحَقِّ
بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ
يَنْظُرُونَ - وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَائِرَ
الْكَافِرِينَ - لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ)

(5. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.) (6. Disputing with you concerning the truth after it was made

manifest, as if they were being driven to death, while they were looking (at it.) (7. And (remember) when Allah promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers.) (8. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.)

Following the Messenger is Better for the Believers

Allah said,

(كَمَا أَخْرَجَكَ رَبُّكَ)

(As your Lord caused you to go out...) After Allah described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allah and His Messenger, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allah took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle, who marched in support of their religion and to protect their caravan. You disliked fighting, so Allah decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allah said;

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Jihad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allah knows but you do not know.)
2:216

As-Suddi commented,

(وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرَّهُونَ)

(And verily, a party among the believers disliked) to meet the armed idolators. "

(يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ)

(Disputing with you concerning the truth after it was made manifest,)

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

(وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ)

(but Allah willed to justify the truth by His Words)

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

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا
شَيْئًا وَهُوَ شَرٌّ لَّكُمْ)

(Jihad (fighting in Allah's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you) 2:216 .

Muhammad bin Ishaq reported that `Abdullah bin `Abbas said, "When the Messenger of Allah heard that Abu Sufyan had left the Sham area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هَذِهِ عِيرٌ قَرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَأَخْرَجُوا إِلَيْهَا
لَعَلَّ اللَّهَ أَنْ يَنْقَلِبَ لَكُمْ هَا»

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

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet would not have to fight. Abu Sufyan was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muhammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin `Amr Al-Ghifari to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad had mobilized his Companions to intercept the caravan. Damdam bin `Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allah marched with his companions until he reached a valley called Dhafiran. When he left the valley, he camped and was informed that the Quraysh

had marched to protect their caravan. The Messenger of Allah consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did `Umar. Al-Miqdad bin `Amr stood up and said, `O Allah's Messenger! March to what Allah has commanded you, for we are with you. By Allah! We will not say to you what the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

("So go you and your Lord and fight you two, we are sitting right here") 5:24 . Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimad, we will fight along with you until you reach it.' The Messenger of Allah said good words to Al-Miqdad and invoked Allah for his benefit. The Messenger of Allah again said,

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

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

«سِيرُوا عَلَى بَرَكَةِ اللَّهِ وَأَبْشِرُوا فَإِنَّ اللَّهَ قَدْ
وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللَّهُ لَكَأَنِّي الْآنَ أَنْظُرُ
إِلَى مَصَارِعِ الْقَوْمِ»

(March with the blessing of Allah and receive the good news. For Allah has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allah! It is as if I am now looking at the demise of the people (the Quraysh).)"

Al-`Awfi reported similar from Ibn `Abbas. As-Suddi, Qatadah, `Abdur-Rahman bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly, We have just summarized the story as Muhammad bin Ishaq briefed it.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ - وَمَا جَعَلَهُ اللَّهُ إِلَّا
بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ
عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin.") (10. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise.)

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

Al-Bukhari wrote in the book of battles (in his Sahih) under "Chapter; Allah's statement,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ)

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

(فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

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

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's face beaming with pleasure because of what Al-Miqdad said to him." Al-Bukhari next narrated from Ibn `Abbas that on the day of Badr, the Prophet said,

«اللَّهُمَّ أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنَّ شَيْتَانَ لَمْ
تُعْبَدَ»

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

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

«سِيَهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ»

(Their multitude will be put to flight, and they will show their backs.)

An-Nasa'i also collected this Hadith. Allah's statement,

(بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ)

(with a thousand of the angels Murdifin) means, they follow each other in succession, according to Harun bin Hubayrah who narrated this from Ibn `Abbas about,

(مُرْدِفِينَ)

(Murdifin), meaning each behind the other in succession. `Ali bin Abi Talhah Al-Walibi reported that Ibn `Abbas said, "Allah supported His Prophet and the believers with a thousand angels, five hundred under the leadership of Jibril on one side and five hundred under the leadership of Mika'il on another side." Imams Abu Ja`far bin Jarir At-Tabari and Muslim recorded that Ibn `Abbas said that `Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, `Come, O Hayzum!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Ansari man came to the Messenger of Allah and told him what had happened and the Messenger replied,

«صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّلَاثَةِ»

(You have said the truth, that was from the reinforcements from the third heaven.)

The Muslims killed seventy (pagans) in that battle and captured another seventy.

Al-Bukhari also wrote a chapter in his Sahih about the participation of the angels in Badr. He collected a Hadith from Rifa`h bin Rafi `Az-Zuraqi, who participated in Badr, Jibril came to the Prophet and asked him, "How honored are those who participated in Badr among you" The Prophet said,

«مِنَ أَفْضَلِ الْمُسْلِمِينَ»

(Among the best Muslims.) Jibril said, "This is the case with the angels who participated in Badr." Al-Bukhari recorded this Hadith. At-Tabarani also collected it in Al-Mu`jam Al-Kabir, but from Rafi` bin Khadij, which is an apparent mistake. The correct narration is from Rifa`h, as Al-Bukhari recorded it. In the Two Sahihs, it is recorded that the Messenger of Allah said to `Umar, when `Umar suggested that the Prophet have Hatib bin Abi Balta`ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطَّلَعَ
عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ
لَكُمْ»

(He Hatib participated in Badr. How do you know that Allah has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.')

Allah said next,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى)

(Allah made it only as glad tidings. ..)

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

(وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ)

(and that your hearts be at rest therewith.)

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

(وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ)

(And there is no victory except from Allah.)

Allah said in another Ayah,

(فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا
أُخِّنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً

حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ
لَأَنْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ -
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَافًا
لَهُمْ)

(So, when you meet (in fight in Allah's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islam), until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.) 47:4-6

and,

(إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ
الْأَيَّامُ نُدَّأُولُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ -
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ)

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

These are points of wisdom for which Allah has legislated performing Jihad, by the hands of the believers against the disbelievers. Allah used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allah destroyed the people of Nuh with the flood, `Ad with the wind, Thamud with the scream, the people of Lut with an earthquake and the people of Shu`ayb by the Day of the Shadow. After Allah sent Musa and destroyed his enemy Fir`awn and his soldiers by drowning, He sent down the Tawrah to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allah said,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونَ الْأُولَى بِصَآئِرٍ

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment.) 28:43

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

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

(Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.) 9:14

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

(أَنَّ اللَّهَ عَزِيزٌ)

(Verily, Allah is All-Mighty,) the might is His, His Messengers and the believers, both in this life and the Hereafter. Allah said in another Ayah,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

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

Allah said next,

(حَكِيمٌ)

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

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ
الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ -
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ ءَامَنُوا سَأَلِقَى فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ
كُلَّ بَنَانٍ - ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ
يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ -
ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ)

(11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytan, and to strengthen your hearts, and make your feet firm thereby.) (12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.") (13. This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.) (14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.)

Slumber overcomes Muslims

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

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ)

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

Abu Talhah said, "I was among those who were overcome by slumber during (the battle of) Uhud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hafiz Abu Ya`la narrated that `Ali said, "Only Al-Miqdad had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allah . He was praying under a tree and crying until dawn." `Abdullah bin Mas`ud said, "Slumber during battle is security from Allah, but during prayer, it is from Shaytan." Qatadah said, "Slumber affects the head, while sleep affects the heart."

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

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا)

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) 94:5-6

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

«أُبَشِّرُ يَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى تَنَائِيهِ النَّقْعُ»

("Good news, O Abu Bakr! This is Jibril with dust on his shoulders."

He left the shade while reciting Allah's statement,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ)

(Their multitude will be put to flight, and they will show their backs.) 54:45

Rain falls on the Eve of Badr

Allah said next,

(وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً)

(and He caused rain to descend on you from the sky.)

`Ali bin Abi Talhah reported that Ibn `Abbas said, "When the Prophet arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the Shaytan cast frustration into their hearts. He whispered to them, 'You claim that you are Allah's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allah sent down heavy rain, allowing the Muslims to drink and use it for purity. Allah also removed Shaytan's whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allah supported His Prophet and the believers with a thousand angels on one side, five hundred under the command of Jibril and another five hundred under the command of Mika'il on another side."

An even a better narration is that collected by Imam Muhammad bin Ishaq bin Yasar, author of Al-Maghazi, may Allah have mercy upon him. Ibn Ishaq narrated that, Yazid bin Ruwman narrated to him that, `Urwah bin Az-Zubayr said, "Allah sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allah and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in." Mujahid said, "Allah sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer." Allah said next,

(لِيُطَهِّرَكُمْ بِهِ)

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

(وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ)

(and to remove from you the Rijz of Shaytan,) such as his whispers and evil thoughts, this involves sinner purification, whereas Allah's statement about the residents of Paradise,

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓآ
أَسَاوِرَ مِنْ فِضَّةٍ)

(Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver) 76:21 involves outer appearance,

(وَسَقَّهْمُ رَبُّهُمْ شَرَابًا طَهُورًا)

(and their Lord will give them a pure drink.) 76:21 that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allah said,

(وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ)

(and to strengthen your hearts,) with patience and to encourage you to fight the enemies, and this is inner courage,

(وَيُثَبِّتَ بِهِ الْأَقْدَامَ)

(and make your feet firm thereby). this involves outer courage. Allah know best.

Allah commands the Angels to fight and support the Believers

Allah said next,

(إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ ءَامَنُوا)

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

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

(سَأَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ)

(I will cast terror into the hearts of those who have disbelieved.) means, `you -- angels -- support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger, f

(فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(so strike them over the necks, and smite over all their fingers and toes.) strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

(فَوْقَ الْأَعْنَاقِ)

(over the necks) refers to striking the forehead, or the neck, according to Ad-Dahhak and `Atiyah Al-`Awfi. In support of the latter, Allah commanded the believers,

(فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَعْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ)

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

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

(وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(and smite over all their fingers and toes.)

Ibn Jarir commented that this Ayah commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." Al-`Awfi reported, that Ibn `Abbas said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lat and Al-`Uzza (two idols)." Allah than sent down to the angels,

(أَنِّي مَعَكُمْ فَتَبَّتُوا الَّذِينَ ءَامَنُوا سَالِقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرَّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

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

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

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ

(This is because they defied and disobeyed Allah and His Messenger.) joining the camp that defied Allah and His Messenger not including themselves in the camp of Allah's Law and faith in Him. Allah said,

وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

(And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.) for He will crush whoever defies and disobeys Him. Nothing ever escapes Allah's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا
فَلَا تُؤَلُّوهُمْ الْاَذْبَارَ - وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا
مُتَّحِرًا لِقِتَالٍ أَوْ مُتَحِيزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

(15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.) (16. And whoever turns his back to them on such a day -- unless it be a stratagem of war, or to retreat to a troop (of his own) -- he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!)

Fleeing from Battle is prohibited, and its Punishment

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

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا)

(O you who believe! When you meet those who disbelieve, in a battlefield,) when you get near the enemy and march towards them,

(فَلَا تُؤَلُّوهُمُ الْأُدْبَارَ)

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

(وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ)

(And whoever turns his back to them on such a day -- unless it be a stratagem of war...)

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

(أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ)

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

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

This is how it was reported by Muhammad bin Srin from `Umar. In the report of Abu `Uthman An-Nahdi from `Umar, he said: When Abu `Ubayd was fighting, `Umar said, "O people! We are your troop." Mujahid said that `Umar said, "We are the troop of every Muslim." Abdul-Malik bin `Umayr reported from `Umar, "O people! Don't be confused over this Ayah, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Hatim recorded that Nafi` questioned Ibn `Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imam or our army."

So he replied, "The troop is Allah's Messenger ." I said but Allah said,

(إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفَ النَّارِ)

(when you meet those who disbelieve in the battlefield) to the end of the Ayah . So he said; "This Ayah was about Badr, not before it nor after it."

Ad-Dahhak commented that Allah's statement,

(أَوْ مُتَحِيزًا إِلَىٰ فِئَةٍ)

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

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

("Shun the seven great destructive sins.")

The people inquired, "O Allah's Messenger! What are they" He said,

«الشِّرْكَ بِاللَّهِ وَالسَّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالنَّوْءِي
يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ»

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

This is why Allah said here,

(فَقَدْ بَاءَ)

(he indeed has drawn upon himself...), and returned with,

(بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ)

(wrath from Allah. And his abode...), destination, and dwelling place on the Day of Return,

(جَهَنَّمَ وَيَسَّ الْمَصِيرُ)

(is Hell, and worst indeed is that destination!)

(قَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ
رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ
بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ - ذَلِكُمْ وَأَنَّ اللَّهَ
مُوْهِنٌ كَيْدِ الْكَافِرِينَ)

(17. You killed them not, but Allah killed them. And you threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower). (18. This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.)

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

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

(قَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ)

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

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force.)
3:123 , and,

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ)

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

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

كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ)

(How often has a small group overcome a mighty host by Allah's leave" And Allah is with the patient.) 2:249

Allah then mentioned the handful of sand that His Prophet threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet invoked Allah humbly and expressing his neediness before Allah. He then threw a handful of sand at the disbelievers and said,

«شَاهَتِ الْوُجُوهُ»

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

(وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى)

(And you threw not when you did throw, but Allah threw.)

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

Muhammad bin Ishaq said that Muhammad bin Ja'far bin Az-Zubayr narrated to him that `Urwah bin Az-Zubayr said about Allah's statement,

(وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا)

(that He might test the believers by a fair trial from Him.) "So that the believers know Allah's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them." Similar was said by Ibn Jarir. It is stated in a Hadith,

«وَكُلُّ بَلَاءٍ حَسَنٍ أَبْلَانَا»

(Every trail (from Allah) is a favor for us.)

Allah said next,

(إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)

(Verily, Allah is All-Hearer, All-Knower.)

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

(ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ)

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

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ نُغْنِيَ عَنْكُمْ فِئَتَكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ)

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

The Response to the Disbelievers Who ask for a Judgement

Allah says to the disbeliever,

(إِنْ تَسْتَفْتِحُوا)

(If you ask for a judgement), you invoked Allah for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muhammad bin Ishaq and several others reported from Az-Zuhri from `Abdullah bin Tha`labah bin Su`ayr who said that Abu Jahl said on the day of Badr, "O Allah! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day." This Ayah was later on revealed,

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, then now has the judgement come unto you,) until the end of the Ayah. Imam Ahmad recorded that `Abdullah bin Tha`labah said, "Abu Jahl asked for (Allah's judgment) when he said upon facing the Muslims, `O Allah! Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.'" This was also recorded by An-Nasa'i in the Book of Tafsir (of his Sunan) and Al-Hakim in his Mustadrak, and he said, "It is Sahih according to the criteria of the Two Shaykhs, and they did not record it. ". Similar statements were reported from Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, Yazid bin Ruwman and several others. As-Suddi commented, "Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka`bah and supplicated to Allah for victory, `O Allah! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.' Allah revealed the Ayah, F

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, then now has the judgement come unto you.) Allah says here, `I accepted your supplication and Muhammad gained the victory."

`Abdur-Rahman bin Zayd bin Aslam said; "This is Allah the Most High's answer to their supplication;

(وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ
عِنْدِكَ)

(And (remember) when they said: "O Allah! If this is indeed the truth from you..)" 8:32

Allah said next,

(وَإِنْ تَنْتَهُوا)

(and if you cease...) from your disbelief and rejection of Allah and His Messenger ,

(فَهُوَ خَيْرٌ لَّكُمْ)

(it will be better for you), in this life and the Hereafter. Allah said,

(وَإِنْ تَعُودُوا نَعُدْ)

(and if you return, so shall We return...) This is similar to another Ayah,

(وَإِنْ عُدْتُمْ عُدْنَا)

(but if you return (to sins), We shall return (to Our punishment).) 17:8 meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

(وَلَنْ نُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ)

(and your forces will be of no avail to you, however numerous they be...) for even if you gather whatever forces you can, then know that those whom Allah is with cannot be defeated,

(وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ)

(and verily, Allah is with the believers.) in reference to the Prophet's group, the side of the chosen Messenger .

(يَأْيُهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا
تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ - وَلَا تَكُونُوا كَالَّذِينَ
قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ - إِنَّ شَرَّ الدَّوَابِّ
عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يُعْقِلُونَ - وَلَوْ عَلِمَ

اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ
مُغْرَضُونَ)

(20. O you who believe! Obey Allah and His Messenger, and turn not away from him while you are hearing.) (21. And be not like those who say: "We have heard," but they hear not.) (22. Verily, the worst of living creatures with Allah are the deaf and the dumb (the disbelievers), who understand not.) (23. Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.)

The Command to obey Allah and His Messenger

Allah commands His believing servants to obey Him and His Messenger and warns them against defying him and imitating the disbelievers who reject him. Allah said,

(وَلَا تَوَلَّوْا عَنْهُ)

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

(وَأَنْتُمْ تَسْمَعُونَ)

(while you are hearing.) after you gained knowledge of his Message,

(وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ
(

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

Ibn Ishaq said that this Ayah refers to the hypocrites, who pretend to hear and obey, while in fact they do neither. Allah declares that these are the most wicked creatures among the Children of Adam,

(إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ)

(Verily, the worst of living creatures with Allah are the deaf) who do not hear the truth,

(الْبُكْمُ)

(and the dumb) who cannot comprehend it,

(الَّذِينَ لَا يَعْقِلُونَ)

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

(وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً)

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

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless ones.) 7:179

It was also said that the Ayah (8:22) refers to some of the pagans of Quraysh from the tribe of Bani ` Abd Ad-Dar, according to Ibn ` Abbas, Mujahid and Ibn Jarir. Muhammad bin Ishaq said that this Ayah refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allah states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.)

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

(وَلَوْ أَسْمَعَهُمْ)

(even if He had made them listen...) and allowed them to understand,

(لَتَوَلَّوْا)

(they would but have turned...), intentionally and out of stubbornness, even after they comprehend,

(وَهُمْ مُّعْرِضُونَ)

(with aversion.), to the truth.

يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ)

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

The Command to answer and obey Allah and His Messenger

Al-Bukhari said,

(اسْتَجِيبُوا)

"(Answer), obey,

(لِمَا يُحْيِيكُمْ)

(that which will give you life) that which will make your affairs good." Al-Bukhari went on to narrate that Abu Sa`id bin Al-Mu`alla said, "I was praying when the Prophet passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

(What prevented you from answering me Has not Allah said:

يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life)' He then said:

«لَأُعَلِّمَنَّكَ أَكْبَرَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ
أُخْرَجَ»

(I will teach you the greatest Surah in the Qur'an before I leave.) When he was about to leave, I mentioned what he said to me. He said,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(All the praises and thanks are to Allah, the Lord of all that exists...) 1:1-6 .

«هِيَ السَّبْعُ الْمَثَانِي»

(Surely, it is the seven oft-repeated verses.)" Muhammad bin Ishaq narrated that Muhammad bin Ja`far bin Az-Zubayr said that `Urwah bin Az-Zubayr explained this Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life,) "Answer when called to war (Jihad) with which Allah gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you."

Allah comes in between a Person and His Heart

Allah said,

(وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(and know that Allah comes in between a person and his heart.)

Ibn `Abbas commented, "Allah prevents the believer from disbelief and the disbeliever from faith." Al-Hakim recorded this in his Mustadrak and said, "It is Sahih and they did not record it." . Smilar was said by Mujahid, Sa`id, `Ikrimah, Ad-Dahhak, Abu Salih `Atiyyah, Muqatil bin Hayyan and As-Suddi. In another report from Mujahid, he commented;

(يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(...comes in between a person and his heart.) "Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several Hadiths that conform with the meaning of this Ayah. For instance, Imam Ahmad recorded that Anas bin Malik said, "The Prophet used to often say these words,

«يَا مُقَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.) We said, `O Allah's Messenger! We believed in you and in what you brought us. Are you afraid for us' He said,

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

(Yes, for the hearts are between two of Allah's Fingers, He changes them (as He wills).)"

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his Jami' Sunan , and he said, "Hasan." Imam Ahmad recorded that An-Nawwas bin Sam`an Al-Kilabi said that he heard the Prophet saying,

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

(Every heart is between two of the Fingers of the Most Beneficent (Allah), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.)

And he said:

«يَا مُقَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»