

(لَعَلَّهُمْ يَذَّكَّرُونَ)

(so that they may learn a lesson. )

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

(وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ )

(58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.) make a heading, Allah says to His Prophet ,

(وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ)

(If you fear from any people), with whom you have a treaty of peace,

(خِيَانَةً)

(treachery), and betrayal of peace treaties and agreements that you have conducted with them,

(فَانْبِذْ إِلَيْهِمْ)

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

(عَلَى سَوَاءٍ)

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

(إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ)

(Certainly Allah likes not the treacherous. ) This even includes treachery against the disbelievers. Imam Ahmad recorded that Salim bin ` Amir said, "Mu` awiyah was leading an army

in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old man riding on his animal said, `Allahu Akbar (Allah is the Great), Allahu Akbar! Be honest and stay away from betrayal.' The Messenger of Allah said,

«وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلِّنَ عُقْدَةً  
وَلَا يَشُدُّهَا حَتَّى يَنْقُضِيَ أَمْدَهَا، أَوْ يَبْدَأَ إِلَيْهِمْ  
عَلَى سَوَاءٍ»

(Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.) When Mu`awiyah was informed of the Prophet's statement, he retreated. They found that man to be `Amr bin `Anbasah, may Allah be pleased with him." This Hadith was also collected by Abu Dawud At-Tayalisi, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban in his Sahih. At-Tirmidhi said, "Hasan Sahih."

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا  
يُعْجِزُونَ - وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ  
وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ  
وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ )

(59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).)  
(60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides them, whom you may not know but whom Allah does know. And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly.)

### **Making Preparations for War to strike Fear in the Hearts of the Enemies of Allah**

Allah says to His Prophet , in this Ayah,

(الَّذِينَ كَفَرُوا سَبَقُوا)

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

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفِقُونَا  
سَاءَ مَا يَحْكُمُونَ)

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

(لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ  
وَمَا أُولَئِكَ لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ)

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

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ  
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ)

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

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

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ)

(And make ready against them all you can) whatever you can muster,

(مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ)

(of power, including steeds of war). Imam Ahmad recorded that `Uqbah bin `Amir said that he heard the Messenger of Allah saying, while standing on the Minbar;

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

(And make ready against them all you can of power,)

﴿أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ﴾

(Verily, Power is shooting! Power is shooting.)

Muslim collected this Hadith.

Imam Malik recorded that Abu Hurayrah said, "The Messenger of Allah said,

﴿الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أُجْرٌ، وَلِرَجُلٍ سِئْرٌ، وَعَلَى رَجُلٍ وَزْرٌ، فَأَمَّا الَّذِي لَهُ أُجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَتْ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آتَارُهَا وَأَرْوَانُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرَدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ أُجْرٌ، وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّفًا، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ

لَهُ سِئْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً،  
فَهِيَ عَلَى ذَلِكَ وَزْرٌ»

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

When Allah's Messenger was asked about donkeys, he replied,

«مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ  
الْجَامِعَةُ الْفَادَّةُ»

(Nothing has been revealed to me from Allah about them except these unique, comprehensive Ayat:

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

(Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.) 99:7-8 "

Al-Bukhari and Muslim collected this Hadith, this is the wording of Al-Bukhari. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ،  
وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ

فِي سَبِيلِ اللَّهِ، فَعَلْفُهُ وَرَوْتُهُ وَبَوْلُهُ وَذَكَرَ مَا شَاءَ  
اللَّهُ وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ  
عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا  
الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

(There are three reasons why horses are kept: A horse that is kept for Ar-Rahman (the Most Beneficent), a horse kept for Shaytan and a horse kept for the man. As for the horse kept for Ar-Rahman, it is the horse that is being kept for the cause of Allah (for Jihad), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shaytan, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.)  
oAl-Bukhari recorded that `Urwah bin Abi Al-Ja`d Al-Bariqi said that the Messenger of Allah said,

«الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ  
الْقِيَامَةِ، الْأَجْرُ وَالْمَعْنَمُ»

(Good will remain in the forelocks of horses until the Day of Resurrection, (that is) reward, and the spoils of war.)

Allah said next,

(ثُرْهُبُونَ)

(to threaten), or to strike fear,

(بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ)

(the enemy of Allah and your enemy), the disbelievers,

(وَأَخْرَيْنَ مِنْ دُونِهِمْ)

(and others besides them), such as Bani Qurayzah, according to Mujahid, or persians, according to As-Suddi.

Muqatil bin Hayyan and `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to hypocrites, as supported by Allah's statement,

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ  
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ

(And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them.) 9:101 .

Allah said next,

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ

(And whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly.)

Allah says, whatever you spend on Jihad will be repaid to you in full.

We also mentioned Allah's statement,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ  
حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ  
وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ

(The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.) 2:261

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ

فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ  
وَبِالْمُؤْمِنِينَ - وَالْأَفْ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي  
الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ  
أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ )

(61. But if they incline to peace, you also incline to it, and trust in Allah. Verily, He is the All-Hearer, the All-Knower.) (62. And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His help and with the believers.) (63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.)

### **The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution**

Allah says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

(وَإِنْ جَنَحُوا)

(But if they incline), and seek,

(لِلسَّلَامِ)

(to peace), if they resort to reconciliation, and seek a treaty of non-hostility,

(فَاجْنَحْ لَهَا)

(you also incline to it), and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Hdaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allah he accepted this from them, as well as, accepting other terms of peace they brought forth. `Abdullah bin Al-Imam Ahmad recorded that `Ali bin Abi Talib said that the Messenger of Allah said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ  
اسْتَطَعْتَ أَنْ يَكُونَ السَّلْمَ فَاَفْعَلْ»

(There will be disputes after me, so if you have a way to end them in peace, then do so.)

Allah said next,

(وَتَوَكَّلْ عَلَى اللَّهِ)

(and trust in Allah. ) Allah says, conduct a peace treaty with those who incline to peace, and trust in Allah. Verily, Allah will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

(فَإِنَّ حَسْبَكَ اللَّهُ)

(then verily, Allah is All-Sufficient for you).

### Reminding the Believers of Allah's Favor of uniting Them

Allah mentioned His favor on the Prophet , in that He aided him with believers, the Muhajirin and the Ansar,

(هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَيَا الْمُؤْمِنِينَ آوَأَفَ بَيْنَ  
قُلُوبِهِمْ)

(He it is Who has supported you with His help and with the believers. And He has united their hearts.)

The Ayah says, `it is Allah who gathered the believers' hearts, believing, obeying, aiding and supporting you -- O Muhammad,'

(لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ  
قُلُوبِهِمْ)

(If you had spent all that is in the earth, you could not have united their hearts.) because of the enmity and hatred that existed between them. Before Islam, there were many wars between the Ansar tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلْفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى  
شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And remember Allah's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.)  
3:103

In the Two Sahihs, it is recorded that when the Messenger of Allah gave a speech to the Ansar about the division of war booty collected in the battle of Hunayn, he said to them,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ  
بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ  
فَأَلَّفَكُمُ اللَّهُ بِي»

(O Ansar! Did I not find you misguided and Allah guided you by me, poor and Allah enriched you by me, and divided and Allah united you by me) Every question the Prophet asked them, they said, "Truly, the favor is from Allah and His Messenger." Allah said,

(وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ)

(But Allah has united them. Certainly He is All-Mighty, All-Wise.)

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allah is All-Wise in all of His decisions and actions.

(يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ  
 الْمُؤْمِنِينَ - يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى  
 الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا  
 مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ  
 كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ - أَلَمْ يَخَفَ اللَّهُ  
 عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
 صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا  
 أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ )

(64. O Prophet! Allah is sufficient for you and for the believers who follow you.) (65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.) (66. Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allah. And Allah is with the patient.)

### **Encouraging Believers to fight in Jihad; the Good News that a Few Muslims can overcome a Superior Enemy Force**

Allah encourages His Prophet and the believers to fight and struggle against the enemy, and wage war against their forces. Allah affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allah said,

(يَا أَيُّهَا النَّبِيُّ حَرِّضْ الْمُؤْمِنِينَ عَلَى الْقِتَالِ)

(O Prophet! Urge the believers to fight), encouraged and called them to fight. The Messenger of Allah used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies, he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

(Get ready and march forth towards a Paradise as wide as the heavens and earth.)

`Umayr bin Al-Humam said, "As wide as the heavens and earth" The Messenger said,

«نَعَمْ»

(Yes) `Umayr said, "Excellent! Excellent!" The Messenger asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

(What makes you say, `Excellent! Excellent!') He said, "The hope that I might be one of its dwellers." The Prophet said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

(You are one of its people.) Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, may Allah be pleased with him.

Allah said next, commanding the believers and conveying good news to them,

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ  
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا

(If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.)

The Ayah says, one Muslim should endure ten disbelievers. Allah abrogated this part later on, but the good news remained. `Abdullah bin Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from `Ikrimah, from Ibn `Abbas, "When this verse was revealed,

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

(If there are twenty steadfast persons among you, they will overcome two hundred...) it became difficult for the Muslims, when Allah commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

(الآن خَفَّفَ اللَّهُ عَنْكُمْ)

(Now Allah has lightened your (task)), until,

(يَغْلِبُوا مِائَتَيْنِ)

(they shall overcome two hundred. ..)

Allah lowered the number of adversaries that Muslims are required to endure, and thus, made the required patience less, compatible to the decrease in numbers." Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn `Abbas said, "When this Ayah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allah made this ruling easy for them and abrogated this Ayah with another Ayah,

(الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا)

(Now Allah has lightened your (task), for He knows that there is weakness in you...)

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."

(مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ لَهُ حَتَّىٰ يُبَاحَ فِي  
الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ  
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَوْلَا كِتَابٌ مِّنَ اللَّهِ  
سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ - فَكُلُوا مِمَّا  
غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ)

(67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.) (68. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.) (69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwa of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.)

Imam Ahmad recorded that Anas said, "The Prophet asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ»

(Allah has made you prevail above them.) `Umar bin Al-Khattab stood up and said, `O Allah's Messenger! Cut off their necks,' but the Prophet turned away from him. The Messenger of Allah again asked,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ  
إِخْوَانُكُمْ بِالْأَمْسِ»

(O people! Allah has made you prevail over them, and only yesterday, they were your brothers.) `Umar again stood up and said, `O Allah's Messenger! Cut off their necks.' The Prophet ignored him and asked the same question again and he repeated the same answer. Abu Bakr As-Siddiq stood up and said, `O Allah's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allah's Messenger vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse,

(لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ  
عَذَابٌ عَظِيمٌ)

(Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took)."

`Ali bin Abi Talhah narrated that Ibn `Abbas said about Allah's statement,

(لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ)

(Were it not a previous ordainment from Allah...),

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

(لَمَسَّكُمْ فِيمَا أَخَذْتُمْ)

(would have touched you for what you took), because of the captives.

## (عَذَابٌ عَظِيمٌ)

(a severe torment.) Allah, the Exalted said next,

## (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا)

(So enjoy what you have gotten of booty in war, lawful and good)." eAl-`Awfi also reported this statement from Ibn `Abbas. A similar statement was collected from Abu Hurayrah, Ibn Mas`ud, Sa`id bin Jubayr, `Ata', Al-Hasan Al-Basri, Qatadah and Al-A`mash. They all stated that,

## (لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ)

(Were it not a previous ordainment from Allah. .) refers to allowing the spoils of war for this Ummah.

Supporting this view is what the Two Sahihs recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I have been given five things which were not given to any Prophet before me. (They are:) Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it = was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind.)

Al-A`mash narrated that Abu Salih said that Abu Hurayrah said that the Messenger of Allah said,

«لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا»

(War booty was never allowed for any among mankind except us.) Abu Hurayrah said; This is why Allah the Most High said,

(فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا)

(So enjoy what you have gotten of booty in war, lawful and good.)

The Muslims then took the ransom for their captives. In his Sunan, Imam Abu Dawud recorded that Ibn `Abbas said that the Messenger of Allah fixed four hundred (Dirhams) in ransom from the people of Jahiliyyah in the aftermath of Badr. The majority of the scholars say that the matter of prisoners of war is up to the Imam. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa`, for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

(يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يََعْلَمْ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ - وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(70. O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.") (71. But if they intend to betray you, they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.)

### **Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future**

Muhammad bin Ishaq reported that `Abdullah bin `Abbas said that before the battle of Badr, the Messenger of Allah said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أَنْاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أَخْرَجُوا كَرَاهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ

مِنْكُمْ أَحَدًا مِنْهُمْ أَيُّ مَنْ بَنِي هَاشِمٍ فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِي بْنِ هِشَامٍ مُسْتَكْرَهًا»

(I have come to know that some people from Bani Hashim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hisham, should not kill him. Whoever meets Al-` Abbas bin ` Abdul-Muttalib, let him not kill him, for he was forced to come (with the pagan army).) Abu Hudhayfah bin ` Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-` Abbas By Allah! If I meet him, I will kill him with the sword." When this reached the Messenger of Allah , he said to ` Umar bin Al-Khattab,

«يَا أَبَا حَفْصٍ»

(O Abu Hafs!), and ` Umar said, "By Allah that was the first time that the Messenger of Allah called me Abu Hafs."

«أَيْضْرَبُ وَجْهَهُ عَمَّ رَسُولِ اللَّهِ بِالسَّيْفِ»

(Will the face of the Messenger of Allah's uncle be struck with the sword) ` Umar said, "O Allah's Messenger! Give me permission to cut off his neck (meaning Abu Hudhayfah) for he has fallen into hypocrisy, by Allah!" Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allah, the Exalted, forgives me for it through martyrdom." Abu Hudhayfah was martyred during the battle of Al-Yamamah, may Allah be pleased with him.

Ibn ` Abbas said, "On the eve after Badr, the Messenger of Allah spent the first part of the night awake, while the prisoners were bound. His Companions said to him, ` O Allah's Messenger! Why do you not sleep' Al-` Abbas had been captured by a man from Al-Ansar, and the Messenger of Allah said to them,

«سَمِعْتُ أُنِينَ عَمِّي الْعَبَّاسِ فِي وَتَأْقِهِ فَأَطْلِقُوهُ»

(I heard the cries of pain from my uncle Al-` Abbas, because of his shackles, so untie him.) When his uncle stopped crying from pain, Allah's Messenger went to sleep." In his Sahih, Al-Bukhari recorded a Hadith from Musa bin ` Uqbah who said that Ibn Shihab said that Anas bin Malik said that some men from Al-Ansar said to the Messenger of Allah , "O Allah's Messenger! Give us permission and we will set free our maternal cousin Al-` Abbas without taking ransom from him." He said,

«لَا وَاللَّهِ لَأُتَدْرُونَ مِنْهُ دِرْهَمًا»

(No, by Allah! Do not leave any Dirham of it.) And from Yunus Bikkir, from Muhammad bin Ishaq, from Yazid bin Ruwman, from `Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allah concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-` Abbas said, `O Allah's Messenger! I became a Muslim before.' The Messenger of Allah said,

«اللَّهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللَّهَ  
يُجْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَأَقْتَدِ نَفْسَكَ  
وَأَبْنِي أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ  
وَعَقِيلَ بْنَ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ ، وَحَلِيفَكَ ،  
عُتْبَةَ بْنَ عَمْرٍو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

(Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Harith bin `Abdul-Muttalib and `Aqil bin Abu Talib bin `Abdul-Muttalib, and also your ally `Utbah bin `Amr, from Bani Al-Harith bin Fihr.) Al-` Abbas said, `I do not have that (money), O Allah's Messenger!' The Messenger said,

«فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ  
لَهَا: إِنَّ أَصَبْتُ فِي سَفَرِي هَذَا، فَهَذَا الْمَالُ الَّذِي  
دَفَنْتَهُ لِبَنِي الْفَضْلِ وَعَبْدِ اللَّهِ وَقَتْمٍ؟»

(What about the wealth that you and Umm Al-Fadl buried, and you said to her, `If I am killed in this battle, then this money that I buried is for my children Al-Fadl, `Abdullah and Quthm) Al-` Abbas said, `By Allah, O Allah's Messenger! I know that you are Allah's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allah's Messenger! Could you count towards my ransom the twenty Uwqiyah (pertaining to a weight) that you took from me (in the battle)' The Messenger of Allah said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ تَعَالَى مِنْكَ»

(No, for that was money that Allah made as war spoils for us from you).

So Al-` Abbas ransomed himself, his two nephews and an ally, and Allah revealed this verse,

(يَأْيُهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ  
يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ  
مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ )

(O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.") 8:70 Al-`Abbas commented, `After I became Muslim, Allah gave me twenty servants in place of the twenty Uwqiyah I lost. And I hope for Allah's forgiveness."

Al-Hafiz Abu Bakr Al-Bayhaqi recorded, that Anas bin Malik said, "The Prophet was brought some wealth from Bahrain and said;

«انثروهُ فِي مَسْجِدِي»

(Distribute it in my Masjid) and it was the biggest amount of goods Allah's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-`Abbas came to him and said, `O Allah's Messenger! give me (something) too, because I gave ransom for myself and `Aqil. ' Allah's Messenger told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, `Order someone to help me in lifting it.' The Prophet refused. He then said to the Prophet , `Will you please help me to lift it' Allah's Messenger refused. Then Al-`Abbas dropped some of it and lifted it on his shoulders and went away. Allah's Messenger kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger did not get up until the last coin was distributed." Al-Bukhari also collected this Hadith in several places of his Sahih with an abridged chain, in a manner indicating his approval of it.

Allah said,

(وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ)

(But if they intend to betray you, they indeed betrayed Allah before) meaning,

(وَإِنْ يُرِيدُوا خِيَانَتَكَ)

(But if they intend to betray you) in contradiction to what they declare to you by words.

(فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ)

(they indeed betrayed Allah before), the battle of Badr by committing disbelief in Him,

(فَأَمَّكَانَ مِنْهُمْ)

(So He gave (you) power over them), causing them to be captured in Badr,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise.)

He is Ever Aware of his actions and All-Wise in what He decides.

(إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا  
أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ  
يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّنْ شَيْءٍ حَتَّى  
يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ  
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ)

(72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do.)

### **The Muhajirin and Al-Ansar are the Supporters of One Another**

Here Allah mentions the types of believers, dividing them into the Muhajirin, who left their homes and estates, emigrating to give support to Allah and His Messenger to establish His religion. They gave up their wealth and themselves in this cause. There are also the Ansar, the Muslims of Al-Madinah, who gave asylum to their Muhajirin brethren in their own homes and comforted them with their wealth. They also gave aid to Allah and His Messenger by fighting alongside the Muhajirin. Certainly they are,

## (بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

(allies to one another), for each one of them has more right to the other than anyone else. This is why Allah's Messenger forged ties of brotherhood between the Muhajirin and Ansar, as Al-Bukhari recorded from Ibn ` Abbas. They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allah abrogated that practice with the fixed share for near relatives. Imam Ahmad recorded that Jarir bin ` Abdullah Al-Bajali said that the Messenger of Allah said,

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ،  
وَالطُّلُقَاءُ مِنْ قُرَيْشٍ، وَالْعَتَقَاءُ مِنْ تَقِيفٍ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

(The Muhajirin and Al-Ansar are the supporters of each other, while the Tulaqa' of Quraysh (whom the Prophet set free after conquering Makkah) and `Utaqa' from Thaqif (whom the Prophet set free from captivity after the battle of Hunayn) are supporters of each other until the Day of Resurrection. )

Only Ahmad collected this Hadith.

Allah praised the Muhajirin and the Ansar in several Ayat of His Book and His Messenger (also praised them too). Allah said,

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ

(And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).) 9:100 , k

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress.) 9:117 , and,

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ  
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ  
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً  
مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ)

((And there is also a share in this booty) for the poor Muhajirin, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madinah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that) 59:8-9 .

The best comment on Allah's statement,

(وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا)

(...and have no jealousy in their breasts for that which they have been given) is that it means, they do not envy the Muhajirin for the rewards that Allah gave them for their emigration. These Ayat indicate that the Muhajirin are better in grade than the Ansar, and there is a consensus on this ruling among the scholars.

### **The Believers Who did not emigrate did not yet receive the Benefits of Wilayah**

Allah said,

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم  
مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا

(And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,) 8:72 .

This is the third category of believers, those who believed, but did not perform Hijrah and instead remained in their areas. They do not have any share in the war booty or in the fifth designated for Allah and His Messenger, the relatives of the Prophet , the orphans, the poor and the wayfarer , unless they attend battle.

Imam Ahmad recorded that Buraydah bin Al-Hasib Al-Aslami said, "When the Messenger of Allah would send a commander with an expedition force or an army, he would advise him to have Taqwa of Allah and be kind to the Muslims under his command. He used to say,

«اغزوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ  
بِاللَّهِ، إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى  
إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيُّهُنَّ مَا أَجَابُوكَ  
إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى  
الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ  
ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ  
الْمُهَاجِرِينَ، وَأَعْلِمُهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا  
لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ،  
فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمُهُمْ أَنَّهُمْ يَكُونُونَ  
كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي  
يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ  
وَالْغَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ،

فَإِنْ هُمْ أَبَوْا، فَأَدْعُهُمْ إِلَىٰ إِعْطَاءِ الْجِزْيَةِ. فَإِنْ  
أَجَابُوا فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِنْ  
بِاللَّهِ ثُمَّ قَاتِلْهُمْ»

(Fight in the Name of Allah, in the cause of Allah. Fight those who disbelieve in Allah. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree to, then accept it and turn away from them. Call them to embrace Islam, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhajirin reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhajirin. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allah's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Fai' (booty without war), unless they perform Jihad along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these three options, then trust in Allah and fight them.)

Muslim collected this Hadith.

Allah said next,

(وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ)

(But if they seek your help in religion, it is your duty to help them.)

Allah commands, if these bedouins, who did not perform Hijrah, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islam, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn ` Abbas.

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.)

**The Disbelievers are Allies of Each Other; the Muslims are not their  
Allies**

After Allah mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his Mustadrak, Al-Hakim recorded that Usamah said that the Prophet said,

«لَا يَتَّوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا،  
وَلَا كَافِرٌ مُسْلِمًا»

(No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.)

The Prophet recited this Ayah,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.) Al-Hakim said, "Its chain is Sahih, and they did not record it." However, the following, from Usamah bin Zayd, is in the Two Sahih; the Messenger of Allah said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

(Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.)

Allah said next,

(إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption), meaning, if you do not shun the idolators and offer your loyalty to the believers, Fitnah will overcome the people. Then confusion polytheism and corruption will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials corruption and mischief between people.

(وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ)

حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ - وَالَّذِينَ ءَامَنُوا مِن  
بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ  
اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ )

(74. And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.) (75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.)

### Believers in Truth

After Allah affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allah also affirmed the faith of the believers, just as mentioned in the beginning of this Surah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allah then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allah said,

(وَالسَّيِّقُونَ الْأَوْلُونَ)

(And the foremost to embrace Islam...) 9:100 , until the end of the Ayah. He also said,

(وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ)

(And those who came after them ...) 59:10 .

A Hadith that is in the Two Sahih, which is Mutawatir and has several authentic chains of narrations, mentions that the Messenger of Allah said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

(One will be in the company of those whom he loves.) Another Hadith states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

(He who loves a people is one of them), and in another narration, he said,

«حُشِرَ مَعَهُمْ»

(...will be gathered with them (on the Day of Resurrection).)

### Inheritance is for Designated Degrees of Relatives

Allah said,

وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ  
اللَّهِ

(But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah), meaning, in Allah's decision. This Ayah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Ayah to argue. According to Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah and several others, this Ayah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islam. So it applies to all relatives, and as for those who do not inherit, then this is supported by the Hadith,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ  
لِوَارِثٍ»

(Indeed Allah had allotted every right to the one who deserves it, so there may be no will for an heir.)

Therefore, this Ayah also includes those who have a fixed share of inheritance. Allah knows best.

This is the end of the Tafsir of Surat Al-Anfal, all praise and thanks are for Allah, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

## The Tafsir of Surat At-Tawbah

(Chapter - 9)

Which Was Revealed in Al-Madinah

بِرَاءةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ  
الْمُشْرِكِينَ - فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ  
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي  
الْكَافِرِينَ )

(1. Freedom from (all) obligations (is declared) from Allah and His Messenger () to those of the Mushrikin (idolaters), with whom you made a treaty.) (2. So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.)

### Why there is no Basmalah in the Beginning of This Surah

This honorable Surah (chapter 9) was one of the last Surahs to be revealed to the Messenger of Allah . Al-Bukhari recorded that Al-Bara' said, "The last Ayah to be revealed was,

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُقْتِيكُمْ فِي الْكَلَالَةِ)

(They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.") 4:176(, while the last Surah to be revealed was Bara'ah." The Basmalah was not mentioned in the beginning of this Surah because the Companions did not write it in the complete copy of the Qur'an (Mushaf) they collected, following the Commander of the faithful, `Uthman bin `Affan, may Allah be pleased with him. The first part of this honorable Surah was revealed to the Messenger of Allah when he returned from the battle of Tabuk, during the Hajj season, which the Prophet thought about attending. But he remembered that the idolaters would still attend that Hajj, as was usual in past years, and that they perform Tawaf around the House while naked. He disliked to associate with them and sent Abu Bakr As-Siddiq, may Allah be pleased with him, to lead Hajj that year and show the people their rituals, commanding him to inform the idolaters that they would not be allowed to participate in Hajj after that season. He commanded him to proclaim,

(بِرَاءةٍ مِّنَ اللَّهِ وَرَسُولِهِ)

(Freedom from (all) obligations (is declared) from Allah and His Messenger (...), to the people. When Abu Bakr had left, the Messenger sent `Ali bin Abu Talib to be the one to deliver this news to the idolaters on behalf of the Messenger , for he was the Messenger's cousin. We will mention this story later.

## Publicizing the Disavowal of the Idolators

Allah said,

(بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ)

(Freedom from obligations from Allah and His Messenger ()), is a declaration of freedom from all obligations from Allah and His Messenger ,

(إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ فَسِيحُوا فِي  
الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ)

(to those of the Mushrikin, with whom you made a treaty. So travel freely (Mushrikin) for four months (as you will) throughout the land) 9:1-2(. This Ayah refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allah said,

(فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ)

(So fulfill their treaty for them until the end of their term))9:4(. So whoever had a covenant with Allah's Messenger then it would last until its period expired, this was reported from Muhammad bin Ka`b Al-Qurazi and others. We will also mention a Hadith on this matter. Abu Ma`shar Al-Madani said that Muhammad bin Ka`b Al-Qurazi and several others said, "The Messenger of Allah sent Abu Bakr to lead the Hajj rituals on the ninth year (of Hijrah). He also sent `Ali bin Abi Talib with thirty or forty Ayat from Bara'ah (At-Tawbah), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these Ayat on the day of `Arafah (ninth of Dhul-Hijjah). The idolators were given twenty more days (till the end) of Dhul-Hijjah, Muharram, Safar, Rabi` Al-Awwal and ten days from Rabi` Ath-Thani. He proclaimed to them in their camping areas, `No Mushrik will be allowed to perform Hajj after this year, nor a naked person to perform Tawaf around the House.'" So Allah said,

(وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ  
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ  
فَإِنْ تَبِيتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ

غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ  
(

(3. And a declaration from Allah and His Messenger to mankind on the greatest day of Hajj that Allah is free from obligations to the Mushrikin and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allah. And give tidings of a painful torment for those who disbelieve. )

**Allah says, this is a declaration,**

(مِّنَ اللَّهِ وَرَسُولِهِ)

(from Allah and His Messenger), and a preface warning to the people,

(يَوْمَ الْحَجِّ الْأَكْبَرِ)

(on the greatest day of Hajj), the day of Sacrifice, the best and most apparent day of the Hajj rituals, during which the largest gathering confers.

(أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ)

(that Allah is free from (all) obligations to the Mushrikin and so is His Messenger.) also free from all obligations to them. Allah next invites the idolators to repent,

(فَإِنْ تَابْتُمْ)

(So if you repent), from the misguidance and Shirk you indulge in,

(فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ)

(it is better for you, but if you turn away), and persist on your ways,

(فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ)

(then know that you cannot escape Allah) Rather, Allah is capable over you, and you are all in His grasp, under His power and will,

## (وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ)

(And give tidings of a painful torment for those who disbelieve) earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhari recorded that Abu Hurayrah said, "Abu Bakr sent me during that Hajj with those dispatched on the day of Sacrifice to declare in Mina that no Mushrik will be allowed to attend Hajj after that year, nor will a naked person be allowed to perform Tawaf." Humayd said, "The Prophet then sent `Ali bin Abi Talib and commanded him to announce Bara'ah." Abu Hurayrah said, "Ali publicized Bara'ah with us to the gathering in Mina on the day of Sacrifice, declaring that no Mushrik shall perform Hajj after that year, nor shall a naked person perform Tawaf around the House." Al-Bukhari also collected this Hadith the this narration of which, Abu Hurayrah said, "On the day of Nahr, Abu Bakr sent me along with other announcers to Mina to make a public announcement that `No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform the Tawaf around the Ka`bah.' Abu Bakr was leading the people in that Hajj season, and in the year of `The Farewell Hajj' when the Prophet performed Hajj, no Mushrik performed Hajj." This is the narration that Al-Bukhari recorded in the Book on Jihad. Muhammad bin Ishaq reported a narration from Abu Ja`far Muhammad bin `Ali bin Al-Husayn who said, "When Bara'ah was revealed to Allah's Messenger, and he had sent Abu Bakr to oversee the Hajj rites for the people, he was asked, `O Messenger of Allah! Why not send this message( to Abu Bakr' So he said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

(It will not be accepted to have been from me if it is not from a man from my family.) Then he called for `Ali and said to him,

«اخْرُجْ بِهَذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةِ وَأَدِّنْ فِي  
النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمَنِّي، أَنَّهُ لَا يَدْخُلُ  
الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا  
يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِهِ»

(Take this section from the beginning of Bara'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Mina that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Tawaf while naked, and whoever has a covenant with Allah's Messenger, then it shall be valid until the time of its expiration.) `Ali rode the camel of Allah's Messenger named Al-`Adba' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, `Are you here as a commander or a follower.' `Ali replied, `A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jahiliyyah. On the day of Sacrifice, `Ali bin Abi Talib stood and proclaimed, `O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Tawaf while naked,

and whoever has a covenant with Allah's Messenger , then it shall be valid until its time of expiration.' So no idolator performed Hajj after that year, Tawaf around the House while naked ceased. Then they returned to Allah's Messenger . So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."

(إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَاهِدَهُمْ إِلَىٰ مِدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ )

(4. Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allah loves those who have Taqwa.)

### Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months. They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date. Hadiths in this regard preceded. So anyone who had a treaty with Allah's Messenger , it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allah encouraged honoring such peace treaties, saying,

(إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ)

(Surely, Allah loves those who have Taqwa) 9:4(, who keep their promises.

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ )

(5. So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if

they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.)

### **This is the Ayah of the Sword**

Mujahid, `Amr bin Shu`ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and `Abdur-Fahman bin Zayd bin Aslam said that the four months mentioned in this Ayah are the four-month grace period mentioned in the earlier Ayah,

**(فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ)**

(So travel freely for four months throughout the land.) Allah said next,

**(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ)**

(So when the Sacred Months have passed...), meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next,

**(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)**

(then fight the Mushrikin wherever you find them), means, on the earth in general, except for the Sacred Area, for Allah said,

**(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ)**

(And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them. )2:191( Allah said here,

**(وَخُذُوهُمْ)**

(and capture them), executing some and keeping some as prisoners,

**(وَاحْصِرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ)**

(and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam,

(فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.) Abu Bakr As-Siddiq used this and other honorable Ayat as proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials, are the prayer, which is the right of Allah, the Exalted and Ever High, then the Zakah, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and Zakah together. In the Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said,

«أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ»

(I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-`Awfi said that Ibn `Abbas commented: "No idolator had any more treaty or promise of safety ever since Surah Bara'ah was revealed. The four months, in addition to, all peace treaties conducted before Bara'ah was revealed and announced had ended by the tenth of the month of Rabi` Al-Akhir."

(وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ )

(6. And if anyone of the Mushrikin seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not.)

### **Idolators are granted Safe Passage if They seek It**

Allah said to His Prophet, peace be upon him,

(وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ)

(And if anyone of the Mushrikin), whom you were commanded to fight and We allowed you their blood and property,'

(اسْتَجَارَكَ)

(seeks your protection), asked you for safe passage, then accept his request until he hears the Words of Allah, the Qur'an. Recite the Qur'an to him and mention a good part of the religion with which you establish Allah's proof against him,

(ثُمَّ أْبَلِغْهُ مَأْمَنَهُ)

(and then escort him to where he can be secure) and safe, until he goes back to his land, his home, and area of safety,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ)

(that is because they are men who know not.) The Ayah says, ` We legislated giving such people safe passage so that they may learn about the religion of Allah, so that Allah's call will spread among His servants. Ibn Abi Najih narrated that Mujahid said that this Ayah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muhammad). Therefore, he is safe until he comes to you, hears Allah's Words and then proceeds to the safe area where he came from." The Messenger of Allah used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Hudaibiyah, several emissaries from Quraysh came to him, such as `Urwah bin Mas`ud, Mikraz bin Hafs, Suhayl bin `Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the great respect the Muslims had for the Prophet , which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allah, he asked him, "Do you testify that Musaylimah is a messenger from Allah" He said, "Yes." The Messenger of Allah said,

«لَوْ لَأَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَكَ»

(I would have cut off your head, if it was not that emissaries are not killed.) That man, Ibn An-Nawwahah, was later beheaded when `Abdullah bin Mas`ud was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allah, Ibn Mas`ud summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwahah be decapitated, may Allah curse him and deprive him of His mercy. In summary, those who come from a land at war with Muslims to the area of Islam, delivering a message, for business transactions, to negotiate a peace treaty, to pay the Jizyah, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

(كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ  
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا  
اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ  
(

(7. How can there be a covenant with Allah and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Haram (at Makkah) So long as they are true to you, stand you true to them. Verily, Allah loves those who have Taqwa.)

### Affirming the Disavowel of the Idolators

Allah mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

(كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ)

(How can there be a covenant for the Mushrikin), a safe resort and refuge, while they persist in Shirk with Allah, and disbelief in Him and His Messenger,

(إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ)

(except those with whom you made a covenant near Al-Masjid Al-Haram), on the day of Hdaybiyyah. Allah said in another Ayah )concerning the day of Hdaybiyyah(,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(They are the ones who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice.) 48:25( Allah said next,

(فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ)

(So long as they are true to you, stand you true to them.), if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,

## فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

(then stand you true to them. Verily, Allah loves those who have Taqwa.) The Messenger of Allah and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhul-Qa`dah in the sixth year )of Hijrah(, until the Quraysh broke it and helped their allies, Banu Bakr, against Khuza`ah, the allies of Allah's Messenger . Aided by the Quraysh, Banu Bakr killed some of Bani Khuza`ah in the Sacred Area! The Messenger of Allah led an invasion army in the month of Ramadan, of the eighth year, and Allah opened the Sacred Area for him to rule over them, all thanks are due to Allah. The Messenger of Allah freed the Quraysh who embraced Islam after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name `Tulaqa' afterwards. Those among them who remained in disbelief and ran away from Allah's Messenger were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Safwan bin Umayyah, `Ikrimah bin Abi Jahl and many others. Allah later on guided them to Islam, and they became excellent believers. Surely, Allah is worthy of all praise for all His actions and decrees.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا  
ذِمَّةَ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ  
فَاسِقُونَ )

(8. How When if you are overpowered by them, they regard not the ties, either of kinship, (III) or of covenant (Dhimmah) With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.)

**Allah encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shirk in Allah and disbelief in Allah's Messenger .**

If these disbelievers have a chance to defeat Muslims, they will cause great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. `Ali bin Abi Talhah, `Ikrimah and Al-`Awfi narrated that Ibn `Abbas said, "III means kinship, while, Dhimmah means covenant." Ad-Dahhak and As-Suddi said similarly.

اشْتَرَوْا بِآيَةِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ  
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - لَا يَرْقُبُونَ فِي  
مُؤْمِنٍ إِلَّا وَلَا ذِمَّةَ وَأُولَئِكَ هُمُ الْمُعْتَدُونَ - فَإِنْ

تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ  
فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ )

(9. They have purchased with the Ayat of Allah a little gain, and they hindered men from His way; evil indeed is that which they used to do.) (10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.) (11. But if they repent, perform the Salah and give the Zakah, then they are your brethren in religion. (In this way) We explain the Ayat in detail for a people who know.) Allah admonishes the idolators and encourages the believers to fight against them because,

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا )

(They have purchased with the Ayat of Allah a little gain,) idolators exchanged following the Ayat of Allah with the lower affairs of life that they indulged in,

فَصَدُّوا عَنْ سَبِيلِهِ )

(and they hindered men from His way), trying to prevent the believers from following the truth,

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ لَا يَرْقُبُونَ فِي مُؤْمِنٍ  
إِلَّا وَلَا ذِمَّةً )

(evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!) )9:9-10(. We explained these meanings before, as well as, the meaning of,

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ )

(But if they repent, perform the Salah...)

وَإِنْ تَكْفُرُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي  
دِينِكُمْ فَقَتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ  
يَنْتَهُونَ )

(12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop (evil actions).)

## The Oaths of the Leaders of Disbelief mean nothing to Them

Allah says, if the idolators with whom you conducted peace treaties for an appointed term break

(أَيْمَانِهِمْ)

(their oaths) meaning, terms of their treaties, and covenants

(وَطَعْنُوا فِي دِينِكُمْ)

(and attack your religion...) with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islam by way of criticism and disapproval, they are to be fought. This is why Allah said afterwards,

(فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّكُمْ  
يَنْتَهُونَ)

(then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop.) so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatadah and others said that the leaders of disbelief were Abu Jahl, `Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A`mash narrated from Zayd bin Wahb from Hudhayfah; "The people of this Ayah were never fought again." A similar statement was reported from `Ali bin Abi Talib, may Allah be pleased with him. However, this Ayah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Ayah generally applies to them and others as well, Allah knows best. Al-Walid bin Muslim said that Safwan bin `Amr narrated that `Abdur-Rahman bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Sham, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allah, it is better to me to kill one of these people than to kill seventy other men. This is because Allah said,

(فَقَاتِلُوا أئِمَّةَ الْكُفْرِ)

(then fight (you) against the leaders of disbelief.)" Ibn Abi Hatim collected it.

(أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ  
الرَّسُولِ وَهُمْ بَدَأُوكُمْ أَوْلَٰ مَرَّةٍ اتَّخَشَوْنَهُمْ فَأَلَّهٗ  
أَحَقُّ أَنْ تَخْشَوْهُ إِن كُنْتُمْ مُؤْمِنِينَ - قَاتِلُوهُمْ  
يُعَذِّبُهُمُ اللّٰهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ  
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ - وَيَذْهَبُ غَيْظُ  
قُلُوبِهِمْ وَيَتُوبُ اللّٰهُ عَلَىٰ مَنْ يَشَاءُ وَاللّٰهُ عَلِيمٌ  
حَكِيمٌ )

(13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first Do you fear them Allah has more right that you should fear Him if you are believers.) (14. 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,) (15. And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.)

### Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These Ayat encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger from Makkah. Allah said in other Ayat,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِتُوا أَوْ يَقْتُلُوا  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ  
الْمَكْرِينَ )

(And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allah too was plotting; and Allah is the best of those who plot.) )8:30(,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)

(...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord!) 60:1(, and,

(وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا)

(And verily, they were about to frighten you so much as to drive you out from the land.) 17:76(Allah's statement,

(وَهُمْ بَدَأُوكُمْ أَوْلَ مَرَّةٍ)

(while they did attack you first), refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Ayat refer to the idolators breaking the peace agreement with Muslims and aiding Bani Bakr, their allies, against Khuza`ah, the ally of the Messenger of Allah . This is why the Messenger of Allah marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allah. Allah said,

(أَتَخَشَوْنَهُمْ قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(Do you fear them Allah has more right that you should fear Him if you are believers.) Allah says here, `Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.' Allah next said, while ordering the believers and explaining the wisdom of ordaining Jihad against them, all the while able to destroy their enemies with a command from Him,

(قَاتِلُوهُمْ يُعَذِّبَهُمُ 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.) This Ayah includes all believers, even though Mujahid, `Ikrimah and As-Suddi said that it refers to Khuza`ah. Concerning the believers, Allah said;

(وَيَذْهَبُ غَيْظَ قُلُوبِهِمْ)

(and remove the anger of their hearts), then

(وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ)

(Allah accepts the repentance of whom He wills), from His servants,

(وَاللَّهُ عَلِيمٌ)

(Allah is All-Knowing), in what benefits His servants,

(حَكِيمٌ)

(All-Wise), in His actions and statements, whether narrative or legislative. Allah does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

(أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ)

(16. Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought, and have not taken Walijah besides Allah and His Messenger, and the believers. Allah is well-acquainted with what you do.)

### Among the Wisdom of Jihad is to test the Muslims

Allah said,

(أَمْ حَسِبْتُمْ)

(Do you think), O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent This is why Allah said next,

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا  
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ

(while Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah besides Allah and His Messenger, and the believers...), meaning, supporters and confidants. Rather, they are sincere for Allah and His Messenger inwardly and outwardly. Allah also said;

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ )

(Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make known those who are true, and will certainly make known those who are liars...) )29:1-3(

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are patient))3: 142(, and,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good))3:179(. In summary, since Allah legislated Jihad for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allah, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allah knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah's judgment and decision.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ  
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ - إِنَّمَا يَعْمُرُ  
مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ )

(17. It is not for the Mushrikin, to maintain the Masjids of Allah, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.) (18. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give Zakah and fear none but Allah. It is they who are on true guidance.)

### It is not for Idolators to maintain the Masjids of Allah

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the Masjids of Allah that were built in His Name alone without partners. Those who read the Ayah, "Masjid Allah", said that it refers to Al-Masjid Al-Haram, the most honored Masjid on the earth, which was built, from the first day, for the purpose of worshipping Allah alone without partners. It was built by Khalil Ar-Rahman (the Prophet Ibrahim) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a Sabi' and a Mushrik!"

(أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ)

(The works of such are in vain), because of their Shirk,

(وَفِي النَّارِ هُمْ خَالِدُونَ)

(and in Fire shall they abide.) Allah said in another Ayah,

(وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا  
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except those with Taqwa, but most of them know not.)8:34(.

### Believers are the True Maintainers of the Masjids

Allah said,

(إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ)

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day.)  
Therefore, Allah testifies to the faith of those who maintain the Masjids. `Abdur-Razzaq  
narrated that `Amr bin Maymun Al-Awdi said, "I met the Companions of the Prophet and they  
were saying, `The Masjids are the Houses of Allah on the earth. It is a promise from Allah that  
He is generous to those who visit Him in the Masjids.," Allah said next,

(وَأَقَامَ الصَّلَاةَ)

(perform the Salah), one of the major acts of worship practiced by the body,

(وَأَتَى الزَّكَاةَ)

(and give the Zakah), which is the best act that benefits other people,

(وَلَمْ يَخْشَ إِلَّا اللَّهَ)

(and fear none but Allah), they fear only Allah, the Exalted, and none else,

(فَعَسَىٰ أَوْلِيٰكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ)

(It is they who are on true guidance.) `Ali bin Abi Talhah said that Ibn `Abbas said about Allah's  
statement,

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day;) "He who singles out Allah (in worship), has faith in the Last Day." )And he said(; "He who believes in what Allah has revealed,

وَأَقَامَ الصَّلَاةَ

(perform the Salah), establishes the five daily prayers,

وَلَمْ يَخْشَ إِلَّا اللَّهَ

(and fear none but Allah.), worships Allah alone,

فَعَسَىٰ أَوْلِيَاكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

(it may be they who are on true guidance.) Allah says, `It is they who are the successful ones in truth.' Similarly, Allah said to His Prophet ,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

(It may be that your Lord will raise you to Maqam Mahmud))17:79(. Allah says here, `Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).` Every `might' in the Qur'an means `shall'."

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ  
كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ  
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ - الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ  
اللَّهِ وَأَوْلِيَاكَ هُمُ الْفَائِزُونَ - يُبَشِّرُهُمْ رَبُّهُمْ

بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَبَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ  
- خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ )

(19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah They are not equal before Allah. And Allah guides not those people who are the wrongdoers.) (20. Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.) (21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.) (22. They will dwell therein forever. Verily, with Allah is a great reward.)

### Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihad

his Tafsir, Al-`Awfi reported that Ibn `Abbas explained this Ayah: "The idolators said, 'Maintaining Al-Masjid Al-Haram and providing water for pilgrims are better than embracing the faith and performing Jihad.' They used to boast and show off among the people because they claimed, they were the people and maintainers of Al-Masjid Al-Haram. Allah mentioned their arrogance and rejection (of the faith), saying to 'the people of Al-Haram', who were idolators,

(قَدْ كَانَتْ ءَايَاتِي تُنذِرُكُمْ عَلَيْكُمْ فُكْنُكُمْ عَلَىٰ أَعْقَابِكُمْ  
تَنكِبُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'an) by night.) )23:66-67(. They used to boast about being those who maintained the Sacred Sanctuary,

(بِهِ سَمِرًا)

(talking about it by night). They used to talk about this by night while shunning the Qur'an and the Prophet . Allah declared that faith and Jihad with the Prophet are better than the idolators' maintaining Al-Masjid Al-Haram and providing water for pilgrims. These actions -- maintaining and serving Allah's House -- will not benefit them with Allah because they associate others with Him. Allah the Exalted said,

(لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ)

(They are not equal before Allah. And Allah guides not those people who are the wrongdoers.) those who claimed they are the maintainers of the House. Allah described them with injustice, on account of their Shirk, and thus, their maintaining the Masjid will not avail them." `Ali bin Abi Talhah reported that Ibn `Abbas said, "This Ayah was revealed about Al-`Abbas bin `Abdul-Muttalib, for when he was captured in the battle of Badr, he said, `If you rushed before us to embrace Islam, perform Hijrah and Jihad, we were maintaining Al-Masjid Al-Haram, providing water for the pilgrims and setting the indebted free.' Allah, the Exalted and Ever High, said,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ)

(Do you consider the providing of drinking water to the pilgrims), until,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(and Allah guides not those people who are the wrongdoers). Allah says, `All these actions were performed while committing Shirk, and I do not accept the (good deeds) that are performed while in a state of Shirk.'" Ad-Dahhak bin Muzahim said, "Muslims came to Al-`Abbas and his friends who were captured during the battle of Badr and admonished them for their Shirk. Al-`Abbas said, `By Allah! We used to maintain Al-Masjid Al-Haram, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allah revealed this verse,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ)

(Do you consider the providing of drinking water to the pilgrims...)" There is a Hadith (from the Prophet ( about the Tafsir of this Ayah that we should mention. `Abdur-Razzaq recorded that An-Nu`man bin Bashir said that a man said, "I do not care if I do not perform an action after embracing Islam other than providing drinking water for pilgrims )who visit the Ka`bah at Makkah." Another man said, "I do not care if I do not perform an action after embracing Islam other than maintaining Al-Masjid Al-Haram." A third man said, "Jihad in the cause of Allah is more righteous than what you have said." `Umar admonished them, "Do not raise your voices next to the Minbar of the Messenger of Allah," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet and ask him." This verse was revealed,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ)

(Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram), until,

(لَا يَسْتَوُونَ عِنْدَ اللَّهِ)

(They are not equal before Allah. )

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ  
 أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الكُفْرَ عَلَى الإِيمَانِ وَمَنْ  
 يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ - قُلْ إِن كَانَ  
 ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
 وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا  
 وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُولِهِ  
 وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللّٰهُ بِأَمْرِهِ  
 وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ )

(23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.) (24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are rebellious.)

### The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allah warns,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ  
 مَنْ حَادَّ اللّٰهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ  
 أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي  
 قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأنْهَارُ)

i(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Ruh (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.) 58:22( Al-Hafiz Al-Bayhaqi recorded that `Abdullah bin Shawdhab said, "The father of Abu `Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of Badr, and Abu `Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu `Ubaydah headed towards him and killed him. Allah revealed this Ayah in his case,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ  
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ)

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.")58:22( Allah commanded His Messenger to warn those who prefer their family, relatives or tribe to Allah, His Messenger and Jihad in His cause,

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ  
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا)

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained), amassed and collected,

(وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا)

(the commerce in which you fear a decline, and the dwellings in which you delight), and prefer and love because they are comfortable and good. If all these things,

(أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ  
فَتَرَبَّصُوا)

(are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait...) for what will befall you of Allah's punishment and torment,

(حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ)

(until Allah brings about His decision. And Allah guides not the people who are rebellious.) Imam Ahmad recorded that Zuhrah bin Ma`bad said that his grandfather said, "We were with