

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

«وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَخْفِضُهُ وَيَرْفَعُهُ»

(The Balance is in the Hand of Ar-Rahman, He raises and lowers it.)

This was also recorded by An-Nasai and Ibn Majah.

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

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

### Warning against an encompassing Fitnah

Allah warns His believing servants of a Fitnah, trial and test, that encompasses the wicked and those around them. Therefore, such Fitnah will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imam Ahmad recorded that Mutarrif said, "We asked Az-Zubayr, `O Abu `Abdullah! What brought you here (for the battle of Al-Jamal) You abandoned the Khalifah who was assassinated ( `Uthman, may Allah be pleased with him) and then came asking for revenge for his blood' He said, `We recited at the time of the Messenger of Allah , and Abu Bakr, `Umar and `Uthman,

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
خَاصَّةً)

(And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,) We did not think that this Ayah was about us too, until it reached us as it did." `Ali bin Abi Talhah reported that Ibn `Abbas said that the Ayah,

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
خَاصَّةً)

(And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,) refers to the Companions of the Prophet in particular. In another narration from Ibn `Abbas, he said, "Allah commanded the believers to stop evil from flourishing among them, so

that Allah does not encompass them all in the torment (Fitnah). " This, indeed, is a very good explanation, prompting Mujahid to comment about Allah's statement,

(وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً)

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

"Is for you too!" Several said similarly, such as Ad-Dahhak and Yazid bin Abi Habib and several others. Ibn Mas`ud said, "There is none among you but there is something that represents a Fitnah for him, for Allah said,

(إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ)

(Your wealth and your children are only a trial (Fitnah)... ) 64:15 . Therefore, when you seek refuge, seek it with Allah from the Fitnah that causes misguidance." Ibn Jarir collected this Hadith. The view that the warning in this Ayah addresses the Companions and all others is true, even though the speech in the Ayah was directed at the Companions. There are Hadiths that warn against Fitnah in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allah willing, as also is the case with the Imams, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imam Ahmad from Hudhayfah bin Al-Yaman that the Messenger of Allah said,

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

(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.)

Imam Ahmad recorded that Abu Ar-Riqad said, "I heard Hudhayfah saying, `A person used to utter one word during the time of the Messenger of Allah and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allah will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'" Imam Ahmad recorded that An-Nu`man bin Bashir said that the Prophet gave a speech in which he said, while pointing to his ears with two of his fingers,

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا  
 وَالْمُدَّاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ  
 بَعْضُهُمْ أَسْفَلُهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ  
 بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا  
 الْمَاءَ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَأَدَّوهُمْ فَقَالُوا: لَوْ  
 خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ  
 فَوْقَنَا: فَإِنْ تَرَكَوهُمْ وَأَمْرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ  
 أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا»

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

This was recorded by Al-Bukhari, but not Muslim, in the Book of Partnerships and the Book of Witnesses. It was also recorded by At-Tirmidhi through a different route of narration.

Imam Ahmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allah saying,

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

(If sins become apparent in my Ummah, Allah will surround them with punishment from Him.) I said, `O Allah's Messenger! Will they have righteous people among them then' He said,

«بَلَى»

(Yes.) I asked, `What will happen to them' He said,

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى  
مَعْفَرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ»

(They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.)"

Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعْزُّ  
وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ  
بِعِقَابٍ»

(Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.)

Ibn Majah collected this Hadith.

(وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ  
تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ  
بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ )

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

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

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

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various

parts of Allah's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allah permitted the believers to migrate to Al-Madinah, where He allowed them to settle in a safe resort. Allah made the people of Al-Madinah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allah and His Messenger . Qatadah bin Di`amah As-Sadusi commented,

(وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ)

(And remember when you were few and were reckoned weak in the land,)

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

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ - وَاعْلَمُوا أَنَّمَا  
أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ  
(

(27. O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you)). (28. And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.)

### **Reason behind revealing This Ayah, and the prohibition of Betrayal**

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

«دَعَا فَاتَّهَ قَدْ شَهَدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ  
اطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ  
غَفَرْتُ لَكُمْ»

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

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

Betrayal includes both minor and major sins, as well those that affect others. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(وَتَخُونُوا أَمَانَتِكُمْ)

(nor betray your Amanat) "The Amanah refers to the actions that Allah has entrusted the servants with, such as and including what He ordained. Therefore, Allah says here,

(لَا تَخُونُوا)

(nor betray...), `do not abandon the obligations.'" `Abdur-Rahman bin Zayd commented, "Allah forbade you from betraying Him and His Messenger, as hypocrites do."

Allah said,

(وَأَعْلَمُوا أَنَّ مَا أَمْوَالِكُمْ وَأَوْلَادِكُمْ فِتْنَةٌ)

(And know that your possessions and your children are but a trial.) from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allah said in another Ayah,

(إِنَّمَا أَمْوَالِكُمْ وَأَوْلَادِكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ)

(Your wealth and your children are only a trial, whereas Allah! With Him is a great reward.)

(وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً)

(And We shall make a trial of you with evil and with good.) 21:35 ,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ )

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) 63:9 , and,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ)

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

(وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ)

(And that surely with Allah is a mighty reward.) Therefore, Allah's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allah alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the Sahih, there is a Hadith in which the Messenger of Allah said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ  
كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ  
كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ أَنْ

يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ  
بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ»

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

Therefore, loving the Messenger of Allah comes before loving children, wealth and oneself. In the Sahih, it is confirmed that he said,

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

(By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ دُو  
الْفَضْلِ الْعَظِيمِ )

(29. O you who believe! If you obey and fear Allah, He will grant you Furqan, and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty.)

Ibn `Abbas, As-Suddi, Mujahid, `Ikrimah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others said that,

(فُرْقَانًا)

(Furqan), means, `a way out'; Mujahid added, "In this life and the Hereafter." In another narration, Ibn `Abbas is reported to have said, `Furqan' means `salvation' or -- according to another narration -- `aid'. Muhammad bin Ishaq said that `Furqan' means `criterion between truth and falsehood'. This last explanation from Ibn Ishaq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwa of Allah by obeying what He ordained and abstaining from what he forbade, will be guided to

differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allah's tremendous rewards,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ )

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

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ )

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

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

Ibn ` Abbas, Mujahid and Qatadah said,

(لِيُبْنِتُوكَ)

(Liyuthbituka) means "to imprison you." As-Suddi said, "lthbat is to confine or to shackle."

Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghazi, reported from `Abdullah bin Abi Najih, from Mujahid, from Ibn ` Abbas, "Some of the chiefs of the various tribes of Quraysh gathered in Dar An-Nadwah (their conference area) and Iblis (Shaytan) met them in the shape of an eminent old man. When they saw him, they asked, `Who are you' He said, `An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, `Agreed, come in.' He entered with them.

Iblis said, `You have to think about this man (Muhammad)! By Allah, he will soon overwhelm you with his matter (religion).' One of them said, `Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nabighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allah, commented, `By Allah! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, `This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, `Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, `By Allah! This is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts By Allah! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, `He has said the truth, by Allah! Therefore, seek an opinion other than this one.' hAbu Jahl, may Allah curse him, spoke next, `By Allah! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muhammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hashim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

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

Jibril came to the Prophet and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allah did not sleep in his house that night, and Allah gave him permission to migrate. After the Messenger migrated to Al-Madinah, Allah revealed to him Surat Al-Anfal reminding him of His favors and the bounties He gave him,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ )

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

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

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ )

(Or do they say: "He is a poet! We await for him some calamity by time!") 52:30

As-Suddi narrated a similar story.

Muhammad bin Ishaq reported from Muhammad bin Ja`far bin Az-Zubayr, from `Urwah bin Az-Zubayr who commented on Allah's statement,

(وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(...they were plotting and Allah too was plotting, and Allah is the best of plotters.) "I (Allah) plotted against them with My sure planning, and I saved you (O Muhammad) from them."

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ - وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ - وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

(31. And when Our Ayat are recited to them, they say: "We have heard (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients.") (32. And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.") (33. And Allah would not punish them while you (Muhammad ) are among them, nor will He punish them while they seek (Allah's) forgiveness.)

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

Allah describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to utter when they heard Allah's Ayat being recited to them,

(قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا)

("We have heard (the Qur'an); if we wish we can say the like of this.")

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

## (أَسْطِيرُ الْأَوَّلِينَ)

(. ..tales of the ancients) meaning that the Prophet has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allah mentioned in another Ayah,

وَقَالُوا أَسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي  
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا )

(And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." Say: "It (this Qur'an) has been sent down by Him (Allah) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.") 25:5-6 for those who repent and return to Him, He accepts repentance from them and forgives them.

### **The Idolators ask for Allah's Judgment and Torment!**

Allah said,

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ )

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

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

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ  
)

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

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ )

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

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
- مِّنَ اللَّهِ ذِي الْمَعَارِجِ )

(A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allah, the Lord of the ways of ascent.) 70:1-3

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

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتَ مِنَ  
الصَّادِقِينَ )

("So cause a piece of the heaven to fall on us, if you are of the truthful!") 26:187 while the pagans of Quraysh said,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ)

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

Shu` bah said from `Abdul-Hamid that Anas bin Malik said that it was Abu Jahl bin Hisham who uttered this statement,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ)

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

So Allah revealed this Ayah,

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ  
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

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

Al-Bukhari recorded it.

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

Allah said,

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ  
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

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

Ibn Abi Hatim recorded that Ibn `Abbas said, "Pagans used to go around the House in Tawaf and proclaim, `We rush to Your obedience, O Allah, there is no partner with You,' and the Prophet would tell them,

«قَدِ، قَدِ»

(Enough, enough.) But they would go on, `We rush to Your obedience, O Allah, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, `O Allah, Your forgiveness, Your forgiveness.' Allah revealed this verse;

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are among them...)"

Ibn `Abbas commented, "They had two safety shelters: the Prophet , and their seeking forgiveness (from Allah). The Prophet went away, and only seeking forgiveness remained." At-Tirmidhi recorded that Abu Musa said that the Messenger of Allah said,

«أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي»

("Allah sent down to me two safe shelters for the benefit of my Ummah)

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

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

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ السَّيِّئَاتِ إِلَى يَوْمِ الْقِيَامَةِ»

(When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.)

What testifies to this Hadith, is the Hadith that Ahmad recorded in his Musnad and Al-Hakim in his Mustadrak, that Abu Sa`id narrated that the Messenger of Allah said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبُّ لَا أُبْرَحُ  
أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ.  
فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي لَا أزالُ أُغْفِرُ لَهُمْ  
مَا اسْتَغْفَرُونِي»

(Shaytan said, `By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, `By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.)

Al-Hakim, "Its chain is Sahih and they did not record it."

(وَمَا لَهُمْ إِلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُوهُ إِلَّا  
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - وَمَا كَانَ  
صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَتَصَدِيَةً فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ )

(34. 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 who have Taqwa, but most of them know not.) (35. Their Salah at the House was nothing but Muka' and Tasdiyah. Therefore taste the punishment because you used to disbelieve.)

## The Idolators deserved Allah's Torment after Their Atrocities

Allah states that the idolators deserved the torment, but He did not torment them in honor of the Prophet residing among them. After Allah allowed the Prophet to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allah also directed them to seek forgiveness for the sins, Shirk and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allah for His forgiveness, Allah would have sent down to them the torment that could never be averted. Allah did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Hudaybiyah,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ  
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ  
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي  
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا  
مِنْهُمْ عَذَابًا أَلِيمًا )

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

Allah said here,

(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 who have Taqwa, but most of them know not.)

Allah asks, ` why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Haram, thus hindering the believers, its own people, from praying and performing Tawaf in it' Allah said,

(وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

T(And they are not its guardians None can be its guardians except those who have Taqwa,) meaning, the Prophet and his Companions are the true dwellers (or worthy maintainers) of Al-Masjid Al-Haram, not the pagans. Allah said in other Ayah,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ  
أَعْمَلُهُمْ 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 )

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

(وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ)

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

Urwah, As-Suddi and Muhammad bin Ishaq said that Allah's statement,

(إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ)

(None can be its guardians except those who have Taqwa,) refers to Muhammad and his Companions, may Allah be pleased with them all. Mujahid explained that this Ayah is about the Mujahidin in Allah's cause , whomever and wherever they may be.

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

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً)

(Their Salah (prayer) at the House was nothing but Muka' and Tasdiyah. )

ʿAbdullah bin ʿUmar, Ibn ʿAbbas, Mujahid, ʿIkrimah, Saʿid bin Jubayr, Abu Rajaʿ Al-Utardi, Muhammad bin Kaʿb Al-Qurazi, Hujr bin ʿAnbas, Nubayt bin Sharit, Qatadah and ʿAbdur-Rahman bin Zayd bin Aslam said that this part of the Ayah refers to whistling. Mujahid added that the pagans used to place their fingers in their mouth (while whistling). Saʿid bin Jubayr said that Ibn ʿAbbas commented on Allah's statement,

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً)

(Their Salat at the House was nothing but Muka' and Tasdiyah.)

"The Quraysh used to perform Tawaf (encircling the Kaʿbah) while naked, whistling and clapping their hands, for Muka' means 'whistling', while, Tasdiyah means 'clapping the hands.'" This meaning was also reported from Ibn ʿAbbas, by ʿAli bin Abi Talhah and Al-ʿAwfi. Similar was recorded from Ibn ʿUmar, Mujahid, Muhammad bin Kaʿb, Abu Salamah bin ʿAbdur-Rahman, Ad-Dahhak, Qatadah, ʿAtiyah Al-ʿAwfi, Hujr bin ʿAnbas and Ibn Abza. Ibn Jarir recorded that Ibn ʿUmar explained the Ayah,

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً)

(Their Salat at the House was nothing but Muka' and Tasdiyah.) "Muka' means 'whistling', while, 'Tasdiyah' means 'clapping the hands.'" Saʿid bin Jubayr and ʿAbdur-Rahman bin Zayd said that,

(وَتَصْدِيَةً)

(and Tasdiyah), means, they hindered from the path of Allah, the Exalted and Most Honored. Allah said,

(فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(Therefore taste the punishment because you used to disbelieve.)

This refers to the death and capture that they suffered during the battle of Badr, according to Ad-Dahhak, Ibn Jurayj and Muhammad bin Ishaq.

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ -

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ  
بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي  
جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ )

(36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.) (37. In order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.)

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

Muhammad bin Ishaq narrated that Az-Zuhri, Muhammad bin Yahya bin Hibban, `Asim bin `Umar bin Qatadah, and Al-Husayn bin `Abdur-Rahman bin `Amr bin Sa`id bin Mu`adh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyan went back with the caravan intact. This is when `Abdullah bin Abi Rabi`ah, `Ikrimah bin Abi Jahl, Safwan bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyan bin Harb. They said to him, and to those among the Quraysh who had wealth in that caravan, `O people of Quraysh! Muhammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muhammad bin Ishaq said, "This Ayah was revealed about them, according to Ibn `Abbas,

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ)

(Verily, those who disbelieve spend their wealth...) until,

(هُمُ الْخَاسِرُونَ)

(they who are the losers. )" Mujahid, Sa`id bin Jubayr, Al-Hakam bin `Uyaynah, Qatadah, As-Suddi and Ibn Abza said that this Ayah was revealed about Abu Sufyan and his spending money in Uhud to fight the Messenger of Allah . Ad-Dahhak said that this Ayah was revealed about the idolators of Badr. In any case, the Ayah is general, even though there was a specific incident that accompanied its revelation. Allah states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allah and make their word higher than the word of truth. However,

Allah will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allah said,

(فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ  
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ)

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

Allah said,

(لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ)

(In order that Allah may distinguish the wicked from the good.), meaning recognize the difference between the people of happiness and the people of misery, according to Ibn ` Abbas, as ` Ali bin Abi Talhah reported from him. Allah distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allah said in another Ayah,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

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

(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 the patient) 3:142 .

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

(لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ  
بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ)

(in order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together) put in a pile on top of each other,

(فَيَجْعَلُهُ فِي جَهَنَّمَ أَوْلِيَّكَ هُمُ الْخَسِرُونَ)

(and cast them into Hell. Those! It is they who are the losers.) 8:37 , in this life and the Hereafter.

(قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ  
وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ )

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ - وَإِن  
تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ  
النَّصِيرُ )

(38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).) (39. And fight them until there is no more Fitnah, and the religion (worship) will all be for Allah alone. But if they cease, then certainly, Allah is All-Seer of what they do.) (40. And if they turn away, then know that Allah is your protector -- (what) an excellent protector and (what) an excellent helper!)

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

Allah commands His Prophet Muhammad ,

(قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا)

(Say to those who have disbelieved, if they cease...) the disbelief, defiance and stubbornness they indulge in, and embrace Islam, obedience and repentance.

(يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ)

(their past will be forgiven.) along with their sins and errors. It is recorded in the Sahih Al-Bukhari that Abu Wa'il said that Ibn Mas'ud said that the Messenger of Allah said,

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

(He who becomes good in his Islam, will not be punished for what he has committed during Jahiliyyah (before Islam). He who becomes bad in his Islam, will face a punishment for his previous and latter deeds.)

It is also recorded in the Sahih that the Messenger of Allah said,

«الْإِسْلَامُ يَجُبُّ مَا قَبْلَهُ وَالتَّوْبَةُ تَجُبُّ مَا كَانَ  
قَبْلَهَا»

("Islam erases what occurred before it, and repentance erases what occurs before it.")

Allah said,

(وَإِنْ يَعُودُوا)

(But if they return, ) and remain on their ways,

(فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ)

(then the examples of those (punished) before them have already preceded.) 8:38 meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

## The Order to fight to eradicate Shirk and Kufr

Allah said,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ)

(And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Al-Bukhari recorded that a man came to Ibn `Umar and said to him, "O Abu `Abdur-Rahman! Why do you not implement what Allah said in His Book,

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا)

(And if two parties (or groups) among the believers fall to fighting...) 49:9 . What prevents you from fighting as Allah mentioned in His Book" Ibn `Umar said, "O my nephew! I prefer that I be reminded with this Ayah rather than fighting, for in the latter case, I will be reminded by the Ayah in which Allah, the Exalted and Most Honored, said,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally...) 4:93 "

The man said, "Allah, the Exalted, said,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةٌ)

(And fight them until there is no more Fitnah...)." Ibn `Umar said, "We did that during the time of the Messenger of Allah, when Islam was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islam became stronger and widespread, there was no more Fitnah." When the man realized that Ibn `Umar would not agree to what he is saying, he asked him, "What do you say about `Ali and `Uthman" Ibn `Umar replied, "What do I say about `Ali and `Uthman! As for `Uthman, Allah has forgiven him, but you hate that Allah forgives him. As for `Ali, he is the cousin of the Messenger of Allah and his son-in-law," and he pointed with his hand saying, "And this is his house over there." Sa`id bin Jubayr said, "Ibn `Umar came to us and was asked, "What do you say about fighting during Fitnah" Ibn `Umar

said, "Do you know what Fitnah refers to Muhammad was fighting against the idolators, and at that time, attending (or residing with) the idolators was a Fitnah (trial in religion). It is nothing like what you are doing, fighting to gain leadership!" All these narrations were collected by Al-Bukhari, may Allah the Exalted grant him His mercy. Ad-Dahhak reported that Ibn `Abbas said about the Ayah,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah...) "So that there is no more Shirk." Similar was said by Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, As-Suddi, Muqatil bin Hayyan and Zayd bin Aslam. Muhammad bin Ishaq said that he was informed from Az-Zuhri, from `Urwah bin Az-Zubayr and other scholars that

(حَتَّى لَا تَكُونَ فِئْتَةً)

(until there is no more Fitnah) the Fitnah mentioned here means, until no Muslim is persecuted so that he abandons his religion. Ad-Dahhak reported that Ibn `Abbas said about Allah's statement,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion (worship) will all be for Allah alone.) "So that Tawhid is practiced in sincerity with Allah." Al-Hasan, Qatadah and Ibn Jurayj said,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion will all be for Allah alone) "So that La ilaha illa-Allah is proclaimed." Muhammad bin Ishaq also commented on this Ayah, "So that Tawhid is practiced in sincerity towards Allah, without Shirk, all the while shunning all rivals who (are being worshipped) besides Him."

`Abdur-Rahman bin Zayd bin Aslam said about,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion will all be for Allah alone) "So that there is no more Kufr (disbelief) with your religion remains." There is a Hadith collected in the Two Sahihs that testifies to this explanation. The Messenger of Allah said,

«أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

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

Also, in the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The Messenger of Allah was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allah He said,

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

(Whoever fights so that Allah's Word is the supreme, is in the cause of Allah, the Exalted and Most Honored.)"

Allah said next,

(فَإِنْ انْتَهَوْا)

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

(فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ)

(then certainly, Allah is All-Seer of what they do.)

Allah said in similar Ayah,

(فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ)

(But if they repent and perform the Salah, and give Zakah, then leave their way free.) 9:5 ,

(فَاخِرًا فِي الدِّينِ)

(...then they are your brethren in religion.) 9:11 , and,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ  
فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ )

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

It is recorded in the Sahih that the Messenger of Allah said to Usamah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allah;

«أَقْتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ وَكَيْفَ تَصْنَعُ  
بِذَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

(Have you killed him after he proclaimed, `La Ilaha Illallah' What would you do with regard to `La Ilaha Illallah' on the Day of Resurrection.)

Usamah said, "O Allah's Messenger! He only said it to save himself." The Messenger replied,

«هَلَّا شَقَّ قَلْبُهُ؟»

(Did you cut his heart open)

The Messenger kept repeating,

«مَنْ لَكَ بِذَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

(What would you do with regard to `La Ilaha Illallah' on the Day of Resurrection) until Usamah said, "I wished I had embraced Islam only that day." Allah said next,

(وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ  
وَنِعْمَ النَّصِيرُ )

(And if they turn away, then know that Allah is your protector, an excellent protector, and an excellent helper!)

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

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا  
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانَ وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

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

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

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

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ)

(And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah) indicating that the one-fifth should be reserved and paid in full to Muslim leaders whether it was little or substantial, even a yarn and needle.

(وَمَنْ يَعْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَقَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

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

Allah's statement,

(فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ)

(verily, one-fifth of it is assigned to Allah, and to the Messenger, ) was explained by Ibn `Abbas, as Ad-Dahhak reported from him, "Whenever the Messenger of Allah sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ)

(And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger,)

Ibn Abbas said, "Allah's statement,

(فَأَنَّ لِلَّهِ خُمُسَهُ)

(verily, one-fifth of it is assigned to Allah) is inclusive of the Messenger's share , just as the following Ayah is inclusive of Allah owning whatever is on the earth also ,

(لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Allah belongs all that is in the heavens and on the earth) 2:284 ." So He addressed the share of Allah and the share of His Messenger in the same statement.

Ibrahim An-Nakha`i, Al-Hasan bin Muhammad bin Al-Hanifiyyah, Al-Hasan Al-Basri, Ash-Sha`bi, `Ata' bin Abi Rabah, `Abdullah bin Buraydah, Qatadah, Mughirah and several others, all said that the share designated for Allah and the Messenger is one and the same. Supporting this is what Imam Al-Hafiz Abu Bakr Al-Bayhaqi recorded, with a Sahih chain of narrators, that `Abdullah bin Shaiq said that a man from Bilqin said, "I came to the Prophet when he was in

Wadi Al-Qura inspecting a horse. I asked, `O Allah's Messenger! What about the Ghanimah' He said,

«لِلَّهِ خُمُسُهَا وَأَرْبَعَةٌ أَخْمَاسُهَا لِلجَيْشِ»

(Allah's share is one fifth and four-fifths are for the army.)

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

«لَا، وَلَا السَّهْمُ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقُّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

(No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.)"

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib Al-Kindi sat with `Ubadah bin As-Samit, Abu Ad-Darda' and Al-Harith bin Mu`awiyah Al-Kindi, may Allah be pleased with them, reminding each other of the statements of the Messenger of Allah . Abu Ad-Darda' said to `Ubadah, "O `Ubadah! What about the words of the Messenger of Allah during such and such battle, about the fifth (of the war booty)" `Ubadah said, "The Messenger of Allah led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِمِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمْسُ، وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُّوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبِرَ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَعْلُوا فَإِنَّ الْعُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تُبَالُوا فِي اللَّهِ لَوْمَةً لَائِمًا، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْحَضَرِ وَالسَّفَرِ، وَجَاهِدُوا

# فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللَّهُ مِنَ الْهَمِّ وَالْغَمِّ»

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

This is a tremendous Hadith, but I did not find it in any of the six collections of Hadith through this chain of narration. However, Imam Ahmad, Abu Dawud and An-Nasa'i recorded a Hadith from `Amr bin Shu`ayb, from his father, from his grandfather `Abdullah bin `Amr, from the Messenger of Allah , and this narration is similar to the one above, and a version from `Amr bin `Anbasah was recorded by Abu Dawud and An-Nasa'i. The Prophet used to choose some types of the war booty for himself; a servant, a horse, or a sword, according to the reports from Muhammad bin Srin, `Amir Ash-Sha`bi and many scholars. For instance, Imam Ahmad and At-Tirmidhi -- who graded it Hasan -- recorded from Ibn `Abbas that the Messenger of Allah chose a sword called `Dhul-Fiqar' on the day of Badr. `Aishah narrated that Safiyyah was among the captured women, and the Prophet chose and married her (upon his own choice and before distribution of war booty), as Abu Dawud narrated in the Sunan. As for the share of the Prophet's relatives, it is paid to Bani Hashim and Bani Al-Muttalib, because the children of Al-Muttalib supported Bani Hashim in Jahiliyyah after Islam. They also went to the mountain pass of Abu Talib in support of the Messenger of Allah and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muttalib) did all this in obedience to Allah and His Messenger , while the disbelievers among them did so in support of their tribe and in obedience to Abu Talib, the Messenger's uncle.

Allah said next,

(وَالْيَتَامَى)

(the orphans), in reference to Muslim orphans,

(وَأَبْنِ السَّبِيلِ)

(and the wayfarer), the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in Surah Bara'h 9:60 , Allah willing, and our reliance and trust is in Him alone.

Allah said,

## (إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا)

(If you have believed in Allah and in that which We sent down to Our servant)

Allah says, `Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allah, the Last Day and what We have revealed to Our Messenger .' In the Two Sahihs, it is recorded that `Abdullah bin `Abbas said, - while narrating the lengthy Hadith about the delegation of Bani Abdul Qays - that the Messenger of Allah said to them, s

«وَأْمُرْكُمْ بِأَرْبَعٍ، وَأَنْهَافَكُمْ عَنْ أَرْبَعٍ. أَمْرُكُمْ  
بِالْإِيمَانِ بِاللَّهِ ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ  
بِاللَّهِ؟ شَهَادَةٌ أَنْ لَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَأَنْ  
تُؤَدُّوا الْخُمْسَ مِنَ الْمَعْنَمِ»

I command you with four and forbid four from you. I command you to believe in Allah. Do you know what it means to believe in Allah Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving Zakah and honestly surrendering one-fifth of the war spoils.)

Therefore, the Messenger listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhari wrote a chapter in his Sahih entitled, "Chapter: Paying the Khumus (one-fifth) is Part of Faith." He then narrated the above Hadith from Ibn `Abbas. Allah said next,

(يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ)

(on the Day of Criterion, the Day when the two forces met; and Allah is Able to do all things.) Allah is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, `Al-Furqan', because Allah raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. `Ali bin Abi Talhah and Al-`Awfi reported that Ibn `Abbas said, "Badr is YawmAl-Furqan; during it, Allah separated between truth and falsehood." Al-Hakim collected this statement. Similar statements were reported from Mujahid, Miqsam, `Ubaydullah bin `Abdullah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى  
وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاجْتِماعِكُمْ فِي  
المِيعَدِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا  
لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن  
بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ )

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

### Some Details of the Battle of Badr

Allah describes Yawm Al-Furqan, (i.e. the day of Badr),

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا

((And remember) when you (the Muslim army) were on the near side of the valley,) camping in the closest entrance of the valley towards Al-Madinah,

وَهُمْ

(and they), the idolators, who were camped,

بِالْعُدْوَةِ الْقُصْوَى

(on the farther side), from Al-Madinah, towards Makkah.

وَالرَّكْبُ

(and the caravan), that was under the command of Abu Sufyan, with the wealth that it contained,

(أَسْفَلَ مِنْكُمْ)

(on the ground lower than you), closer to the sea,

(وَلَوْ تَوَاعَدْتُمْ)

(even if you had made a mutual appointment to meet,) you and the idolators,

(لَا خْتَلَقْتُمْ فِي الْمِيعَدِ)

(you would certainly have failed in the appointment)

Muhammad bin Ishaq said, "Yahya bin `Abbad bin `Abdullah bin Az-Zubayr narrated to me from his father about this Ayah "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

(وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)

(but (you met) that Allah might accomplish a matter already ordained,) Allah had decreed that He would bring glory to Islam and its people, while disgracing Shirk and its people. You the companions had no knowledge this would happen, but it was out of Allah's compassion that He did that." In a Hadith, Ka`b bin Malik said, "The Messenger of Allah and the Muslims marched to intercept the Quraysh caravan, but Allah made them meet their (armed) enemy without appointment." Muhammad bin Ishaq said that Yazid bin Ruwman narrated to him that `Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allah sent `Ali bin Abi Talib, Sa`d bin Abi Waqqas, Az-Zubayr bin Al-`Awwam and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa`id bin Al-`As and a servant of Bani Al-Hajjaj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allah, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyan (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyan. Thereupon companions left them alone. When the Prophet ended the prayer, he said,

«إِذَا صَدَقَّاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَبَّاكُمْ  
تَرَكَتُمُوهُمَا، صَدَقَا وَاللَّهِ إِنَّهُمَا لِقَرَيْشٌ ، أَخْبِرَانِي  
عَنْ قَرَيْشٍ»

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

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

«كَمْ الْقَوْمُ؟»

(How many are they)

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

«مَا عَدْتَهُمْ؟»

(How many) They said, `We do not know the precise number.' He asked,

«كَمْ يَحْرُونَ كُلَّ يَوْمٍ؟»

(How many camels do they slaughter every day)

They said, `Nine or ten a day.' The Messenger of Allah said,

«الْقَوْمُ مَا بَيْنَ التِّسْعِمِائَةِ إِلَى الأَلْفِ»

(They are between nine-hundred and a thousand.) He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قَرَيْشٍ؟»

(Which chiefs of Quraysh are accompanying the army) They said, `Utbah bin Rabi` ah, Shaybah bin Rabi` ah, Abu Al-Bakhtari bin Hisham, Hakim bin Hizam, Nawfal bin Khuwaylid, Al-Harith bin `Amir bin Nawfal, Tu` aymah bin Adi bin Nawfal, An-Nadr bin Al-Harith, Zam` ah bin Al-Aswad,

Abu Jahl bin Hisham, Umayyah bin Khalaf, Nabih and Munabbih sons of Al-Hajjaj, Suhayl bin `Amr and `Amr bin `Abd Wadd.' The Messenger of Allah said to the people,

«هَذِهِ مَكَّةُ قَدْ أَلَقَتْ إِلَيْكُمْ أَفْئَادَ كَبِدِهَا»

(This is Makkah! She has brought you her most precious sons (its chiefs)!)"

Allah said,

(لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىٰ عَن بَيِّنَةٍ)

(So that those who were to be destroyed might be destroyed after a clear evidence.) 8:42

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

(وَيَحْيَىٰ مَنْ حَىٰ)

(and those who were to live might live), those who wish to believe do so,

(عَن بَيِّنَةٍ)

(after a clear evidence), and proof. Verily, faith is the life of the heart, as Allah said,

(أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ)

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

6:122 .

Allah said next,

(وَإِنَّ اللَّهَ لَسَمِيعٌ)

(And surely, Allah is All-Hearer), of your invocation, humility and requests for His help,

(عَلِيمٌ)

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

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَكَّهُمْ  
كَثِيرًا لَفَشَلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - وَإِذْ يُرِيكُمُوهُمْ إِذِ  
التَّيِّبِيْنَ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ  
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(43. (And remember) when Allah showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of that is in the breasts.) (44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).)

### Allah made each Group look few in the Eye of the Other

Mujahid said, "In a dream, Allah showed the Prophet the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened." Similar was said by Ibn Ishaq and several others. Allah said,

(وَلَوْ أَرَأَكَّهُمْ كَثِيرًا لَفَشَلْتُمْ)

(If He had shown them to you as many, you would surely, have been discouraged,) you would have cowardly abstained from meeting them and fell in dispute among yourselves,

(وَلَكِنَّ اللَّهَ سَلَّمَ)

(But Allah saved), from all this, when He made you see them as few,

(إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Certainly, He is the All-Knower of that is in the breasts.) 8:43 .

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

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal) 40:19 .

Allah's statement,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ فِيَ أَعْيُنِكُمْ قَلِيلًا)

(And (remember) when you met, He showed them to you as few in your eyes) demonstrates Allah's compassion towards the believers. Allah made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishaq As-Subai`i said, that Abu `Ubaydah said that `Abdullah bin Mas`ud said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, `Do you think they are seventy' He said, `Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, `We were a thousand.'" Ibn Abi Hatim and Ibn Jarir recorded it. Allah said next,

(وَيَقَلِّكُمُ فِيَ أَعْيُنِهِمْ)

(and He made you appear as few in their eyes,) Allah said,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ)

(And (remember) when you met. He showed them to you...), He encouraged each of the two groups against the other, according to `Ikrimah, as recorded by Ibn Abi Hatim. This statement has a Sahih chain of narrators. Muhammad bin Ishaq said that Yahya bin `Abbad bin `Abdullah bin Az-Zubayr narrated to him that his father said about Allah's statement,

(لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)

(so that Allah might accomplish a matter already ordained, ) "In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters." The meaning of this, is that Allah encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allah supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allah said,

(قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّائِمَاتِ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلِهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ )

(There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allah, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.) 3:13

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

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ - وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ )

(45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.) (46. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with the patients.)

## Manners of War

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا

(O you who believe! When you meet (an enemy) force, take a firm stand against them) In the Two Sahihs, it is recorded that `Abdullah bin Abi Awfa said that during one battle, Allah's Messenger waited until the sun declined, then stood among the people and said,

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

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

He then stood and said,

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَازِمَ  
الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصِرْنَا عَلَيْهِمْ»

(O Allah! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.)

### **The Command for Endurance when the Enemy Engaging**

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

(وَتَذَهَبَ رِيحُكُمْ)

(lest your strength departs), so that your strength, endurance and courage do not depart from you,

## (وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

(and be patient. Surely, Allah is with the patients.)

In their courage, and obedience to Allah and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Adam. They defeated all of these nations, until Allah's Word became the highest and His religion became dominant above all religions. The Islamic state spread over the eastern and western parts of the world in less than thirty years. May Allah grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا  
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا  
يَعْمَلُونَ مُحِيطٌ - وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ  
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ فَلَمَّا تَرَأَتِ الْفِئْتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ  
إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي  
أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ - إِذْ يَقُولُ  
الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ  
دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
(

(47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhit (encompassing and thoroughly comprehending) all that they do.) (48. And (remember) when Shaytan made their (evil) deeds

seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment." (49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.)

## The Idolators leave Makkah, heading for Badr

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

(بَطْرًا)

(boastfully) to suppress the truth,

(وَرِنَاءَ النَّاسِ)

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

(وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ)

(and Allah is Muhit (encompassing and thoroughly comprehending) all that they do.) He knows how and what they came for, and this is why He made them taste the worst punishment. Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and As-Suddi commented on Allah's statement,

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطْرًا  
وَرِنَاءَ النَّاسِ)

(And be not like those who come out of their homes boastfully and to be seen of men,) "They were the idolators who fought against the Messenger of Allah at Badr." Muhammad bin Ka`b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allah revealed this verse,

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطْرًا  
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا  
يَعْمَلُونَ مُحِيطٌ )

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

### Shaytan makes Evil seem fair and deceives the Idolators

Allah said next,

(وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ  
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ)

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

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

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا  
(

(He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions) 4:120 .

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

(نَكَصَ عَلَىٰ عَقَبَيْهِ)

(he ran away), he went away in flight while proclaiming,

(إِنِّي أَرَى مَا لَا تَرَوْنَ)

(Verily, I see what you see not.)"

`Ali bin Abi Talhah said, that Ibn `Abbas said about this Ayah,

(لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ)

("No one of mankind can overcome you today and verily, I am your neighbor")

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

(إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ  
شَدِيدُ الْعِقَابِ)

(Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment)

Shaytan said this when he saw the angels."

### The Position of the Hypocrites in Badr

Allah said next,

(إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
غُرٌّ هُوَ لَاءِ دِينِهِمْ)

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

`Ali bin Abi Talhah said that Ibn `Abbas commented, "When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

(غَرَّ هَوُلَاءِ دِينُهُمْ)

(These people (Muslims) are deceived by their religion.) because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.) Qatadah commented, "They saw a group of believers who came in defense of Allah's religion. We were informed that when he saw Muhammad and his Companions, Abu Jahl said, `By Allah! After this day, they will never worship Allah!' He said this in viciousness and transgression." `Amir Ash-Sha`bi said, "Some people from Makkah were considering embracing Islam, but when they went with the idolators to Badr and saw how few the Muslims were, they said,

(غَرَّ هَوُلَاءِ دِينُهُمْ)

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

Allah said next,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ)

(But whoever puts his trust in Allah), and relies on His grace,

(فَإِنَّ اللَّهَ عَزِيزٌ)

(then surely, Allah is All-Mighty), and verily, those who take His side in the dispute are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

(حَكِيمٌ)

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

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَ هُمْ وَدُوفُوا عَذَابَ

الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ  
بِظَلَمٍ لِلْعَبِيدِ )

(50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire. ") (51. "This is because of that which your hands forwarded. And verily, Allah is not unjust to His servants.")

### The Angels smite the Disbelievers upon capturing Their Souls

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

(يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبَرَ هُمْ)

(they smite their faces and their backs), saying to them,

(وَذُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the punishment of the blazing Fire.")

Ibn Jurayj said that Mujahid said that,

(وَأَدْبَرَ هُمْ)

(and their backs), refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn `Abbas, "When the idolators faced the Muslims in Badr , the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends."

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

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ  
يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبَرَ هُمْ)

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

In Surat Al-Qital (or Muhammad chapter 47) there is a similar Ayah, as well as in Surat Al-An`am,

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ

(And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!") 6:93

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

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ

(This is because of that which your hands forwarded.) meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allah for your deeds,

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ

a(And verily, Allah is not unjust to His servants.)

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

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَمْتُ  
الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا  
تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا

لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ  
ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

(Allah, the Exalted, said, `O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other. Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allah for it. Whoever found other than that, has only himself to blame.)

This is why Allah said,

(كَذَّابِ عَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا  
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ  
شَدِيدُ الْعِقَابِ )

(52. Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the Ayat of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, severe in punishment.)

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

(فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ)

(so Allah punished them for their sins.)

Because of their sins, Allah destroyed them

(إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ)

(Verily, Allah is All-Strong, severe in punishment.)

none can resist Him or escape His grasp.

(ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى  
قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
- كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا  
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ  
فِرْعَوْنَ وَكُلُّ كَاثِرٍ ظَلِيمٍ )

(53. That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allah is All-Hearer, All-Knower.) (54. Similar to the behavior of the people of Fir`awn, and those before them. They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.)

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

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ  
دُونِهِ مِنْ وَّالٍ)

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

Allah said next,

(كَذَّابِ آلِ فِرْعَوْنَ)

(Similar to the behavior of the people of Fir`awn,) meaning, He punished Fir`awn and his kind, those who denied His Ayat. Allah destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allah did not wrong them, but it is they who wronged themselves.

(إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ - الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ - فَمَا تَتَّقَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ )

(55. Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.) (56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwa.) (57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.)

### Striking Hard against Those Who disbelieve and break the Covenants

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

(وَهُمْ لَا يَتَّقُونَ)

(and they do not have Taqwa) meaning they do not fear Allah regarding any of the sins they commit.

(فَمَا تَتَّقَهُمْ فِي الْحَرْبِ)

(So if you gain the mastery over them in war), if you defeat them and have victory over them in war,

(فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ)

(then disperse those who are behind them,) by severely punishing the captured people according to Ibn `Abbas, Al-Hasan Al-Basri, Ad-Dahhak, As-Suddi, `Ata' Al-Khurasani and Ibn `Uyaynah. This Ayah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,