



## Al-Anfaal الأَنْفَال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

### Name

The Surah takes its name *Al-Anfaal* (The Bounties) from the first verse.

### The Period of Revelation

It was revealed in 2 A. H. after the battle of Badr, the first battle between Islam and kufr. As it contains a detailed and comprehensive review of the battle, it appears that most probably it was revealed at one and the same time. But it is also possible that some of the verses concerning the problems arising as a result of this battle might have been revealed later and incorporated at the proper places to make it a continuous whole. At any rate, in the entire Surah there is nothing that might show that it is a collection of a couple of discourses, that have been combined together.

### Historical Background

Before reviewing the Surah, it is worthwhile to consider the events that led to the battle of Badr.

During the first decade or so of the Prophethood at Makkah, the message had proved its firmness, and

stability. This was the result of two things. First, the Messenger (peace be upon him), who possessed the highest qualities of character, was performing his mission with wisdom, foresight and magnanimity. He had shown by his conduct that he had made up his mind to carry on the movement to a successful end, and therefore, was ready to face all sorts of dangers and obstacles in the way. Secondly, the message was so charming that it attracted the minds and hearts of the people irresistibly towards it. So much so, that all obstacles of ignorance, superstition and petty prejudices failed to check its advance. That is why the Arab upholders of the ways of ignorance, who looked down upon it in its initial stages, had begun to reckon it as a serious menace during the last period of the stay of the Prophet (peace be upon him) at Makkah, and were bent on crushing it with all the forces at their command. But in spite of the above mentioned strength, the movement still lacked certain things to lead it to victory:

First, it had not yet been fully proved that it had gathered around it a sufficient number of such followers who not only believed in its truth, but also had such an intense devotion to its principles that they were ready to spend all their energies and all that they possessed in the struggle for its success and establishment. So much so, that they were ready to sacrifice their lives in the fight against the entire world even though they should be their own nearest relative. It is true that the followers of Islam had endured the severest persecutions at the hands of the Quraish of Makkah and had given a good proof of the firmness of

their faith and their strong relation with Islam, yet further trials were required to show that Islam had succeeded in acquiring such a band of followers which considered nothing dearer than its ideal and was ready to sacrifice life for it.

Secondly, though the voice of Islam had reached every part of the country, its effects were yet scattered and its acquired strength was spread here and there. It had not yet gathered sufficient force essential for a decisive conflict with the old established order of ignorance.

Thirdly, Islam had yet no home of its own and had not established itself firmly anywhere in the land where it could consolidate its power and make it a base for further action. For the Muslims were scattered all over the country and were living among the unbelievers as aliens whom their bloodthirsty enemies wanted to uproot from their own homes.

Fourthly, the Muslims had not yet had an opportunity to demonstrate practically the blessings of the system of life based on Islam. There was neither any Islamic culture, nor any social, economic or political system; nor were there any established principles of war and peace for their guidance. Therefore the Muslims had no opportunity for demonstrating those moral principles on which they intended to build their entire system of life; nor had it been proved on the touchstone of trial that the Muslims as a community were sincere in their proclamation of the message.

Allah created opportunities for making up these

deficiencies.

During the last four years or so of the Prophet's (peace be upon him) stay at Makkah, the voice of Islam had been proving effective at Yathrab and the people for various reasons had been accepting the message more readily than other clans of Arabia. So much so that in the twelfth year of Prophethood on the occasion of Hajj a deputation of 75 people met the Prophet (peace be upon him) in the darkness of night. These people not only accepted Islam, but also offered to give him and his followers a home. As this was a most epoch making opportunity provided by Allah, the Prophet (peace be upon him) took advantage of it.

The significance of this offer was quite clear to the people of Yathrab, and they fully realized that this was not an invitation to a mere fugitive, but to the Messenger (peace be upon him) of Allah so that he should become their leader and ruler. Likewise they knew that they were not inviting the Muslim refugees to give them shelter from persecution but to assemble them from all over the country for their integration with themselves to form an organized community. Thus the offer of the people of Yathrab was to make Yathrab the city of Islam. Accordingly the Prophet (peace be upon him) accepted their invitation and made it the first city of Islam in Arabia.

And the people of Yathrab were fully aware of the implications of this offer. It was indeed a declaration of war against the whole of Arabia, and an invitation to their own social and economic boycott as well. And when the Ansar

from Yathrab declared their allegiance to the Prophet (peace be upon him) at Aqabah, they knew well its consequences. During the course of the formal declaration of allegiance, Asad bin Zurarah, the youngest of all the delegates from Yathrab, stood up and said, "O people of Yathrab! Just listen to me and consider the matter carefully in all its aspects. Though we have come to him, regarding him only as a Messenger (peace be upon him) of Allah, we should know that we shall be inviting the enmity of the whole of Arabia. For when we take him away to Yathrab, we shall be attacked and our children may be put to the sword. Therefore if you have the courage in your hearts to face it, then and then only, you should declare your allegiance to him and Allah will give you its reward. But if you love your lives more than him and his message, then leave this matter and frankly excuse yourselves, for at this time Allah may accept your excuses."

Abbas bin Ubadah bin Naalah, another member of the delegation, reiterated the same thing, saying, Do you understand the implication of the declaration of your allegiance to this person? People responded, yes we know it. He said, you are challenging the whole world to war by your declaration of allegiance to him. There is every likelihood of a serious menace to your lives and properties, therefore consider it well. If you have any idea lurking in your minds that you will then hand him over to his enemies, it is much better to leave him alone now, because that conduct shall bring shame and disgrace to you in this world and the next. On the other hand, if you have

sincerely resolved that you will endure all kinds of consequences that will follow as a result of this invitation, then it would be the best thing to take the oath of allegiance to him because, by God, this will surely bring good to you in this world as well as in the next world.

At this all the members of the delegation cried with one voice, we are ready and prepared to risk all our wealth and our noble kith and kin for his sake.

It was then that the famous oath of allegiance, which is known as the “Second Oath of Allegiance at Aqabah” was taken.

On the other side, the people of Makkah also understood well the implications of this matter from their own point of view. They realized that Muhammad (peace be upon him), whom, they knew well, had a great personality and possessed extraordinary abilities, was going to gain a strong footing, by this allegiance. For this would help integrate his followers, whose constancy, determination, and unwavering fidelity to the Messenger (peace be upon him) had been tried, into a disciplined community under his wise leadership and guidance. And they knew that this would spell death for their old ways of life. They also realized the strategic importance of Al-Madinah to their trade, which was their chief means of livelihood.

Its geographical position was such that the Muslims could strike with advantage at the caravans traveling on the trade route between Yemen and Syria, and thus strike at the root of their economy and that of other pagan clans very effectively. The value of the trade done by the people

of Makkah alone on this route, not to count that of Taif and other places, amounted to about two hundred thousand dinars annually.

As the Quraish were fully aware of the implications of the oath of allegiance at Aqabah, they were greatly perturbed when they got wind of it the same night. At first they tried to win over the people of Al-Madinah to their side. But when they saw that the Muslims were migrating to Al-Madinah in small groups, they realized that the Prophet (peace be upon him) was also going to emigrate soon from there. Then they decided to adopt an extreme measure to prevent this danger.

A few days before his migration, the Quraish held a council to consider the matter. After a good deal of argument; they decided that one person should be taken from each of the families of Quraish other than that of Banu Hashim to put an end to the life of the Prophet (peace be upon him). This was to make it difficult for the family of the Prophet (peace be upon him) to fight alone with all the other families of the Quraish and thus to force them to accept blood money for his murder instead of taking revenge from them, but by the grace of Allah their plot against the life of the Prophet (peace be upon him) failed because of his admirable foresight and full trust in Allah, and he reached Al-Madinah safe and sound. When they could not prevent his emigration, it occurred to them to exploit Abdullah bin Ubai who had begun to cherish a grievance against the Prophet (peace be upon him) since his arrival at Al-Madinah. He was an influential chief of Al-Madinah and

the people had agreed to make him their king. But when the majority of Aus and Khazraj clans became Muslims and acknowledged the Prophet (peace be upon him) as their leader, guide and ruler, all his hopes of becoming a king came to an end. Therefore the Quraish wrote to him, as you have given shelter to our enemy, we tell you plainly that you should either fight with him yourself or exile him from your city otherwise we swear by God that we will invade your city, kill your males and make your females our slave girls. This letter added fuel to the flames of his jealousy and he was inclined to do some mischief, but the Prophet (peace be upon him) took timely precautions and defeated his evil designs.

The Quraish got another opportunity to hold out a threat. When Saad bin Muaz, another chief of Al-Madinah, went to Makkah to perform Umrah. Abu Jahl interrupted him at the very door of the Kabah, saying, "Do you think we will let you perform Umrah in peace while you give shelter and help to renegades from us? Had you not been a guest of Ummayyah bin Khalf, you would not have gone back alive from here." Saad replied, "By Allah, if you prevent me from this, I will retaliate in a worse manner and block your route near Al-Madinah." This incident virtually led to a declaration from the people of Makkah that they would prevent the Muslims from a pilgrimage to the Kabah, and from the people of Al-Madinah that as a retaliation they would block their trade route to Syria against the opponents of Islam. As a matter of fact there was no other alternative for the Muslims than to keep a strong hold on



this route so as to force the Quraish, and the other clans, whose interests were vitally bound with this route, to reconsider their inimical and antagonistic attitude towards them. That is why the Prophet (peace be upon him) attached a great importance to this problem. As soon as he was free from making the preliminary arrangements for organizing the newly formed Muslim community and settling peace terms with the neighboring Jewish habitations, he adopted two measures in this connection.

First, he entered into negotiations with those clans who lived between the Red Sea and this route so as to make alliances with them or at least to persuade them to make treaties of neutrality with the Muslims. He was successful in doing this, and he entered into a treaty of non-alignment with Juhainah, which was a very important clan of the hilly tract near the sea coast. Then, at the end of the first year of Hijrah, he made a treaty of defensive alliance with Bani Damrah, who lived near Yanbu and Zawal Ushairah. In 2 A. H. Bani Mudlij also joined the alliance, as they were the neighbors and allies of Bani Damrah. Then it so happened that quite a large number of these people were converted to Islam as a result of the missionary work done by the Muslims.

Secondly, he successively sent small bands of his men on this route to serve as a warning to the Quraish, and himself accompanied some of them. In the first year of Hijrah, four expeditions were sent there, that is, the expedition under Hamzah, the expedition under Ubaidah bin Harith, the expedition under Saad bin Abi Waqqas and the Al-Abwa

expedition under the Prophet (peace be upon him) himself. In the first month of the second year two more incursions were made on the same route. These are known as Buwat expedition and Zawal Ushairah expedition. Two things about all these expeditions are noteworthy. First, no blood was shed and no caravans were plundered in any of these expeditions. This proves that the real object of these expeditions was to show to the Quraish which way the wind was blowing. Secondly, not a single man from the people of Al-Madinah was sent by the Prophet (peace be upon him) on any of these incursions. All the bands consisted purely of the immigrants from Makkah so that the conflict should remain between the people of the Quraish themselves and should not further spread by the involvement of other clans. On the other side, the Quraish of Makkah tried to involve others also in the conflict. When they sent bands towards Al-Madinah, they did not hesitate to plunder the people. For instance, an expedition under the leadership of Kurz bin Jabir al-Fihri plundered the cattle of the people of Al-Madinah from the very vicinity of the city to show what their real intentions were.

This was the state of affairs when, in Shaaban, 2 A.H. (February or March, 623 A. D.) a big trade caravan of the Quraish, carrying a large merchandise with only a guard of thirty to forty men, on its way back from Syria to Makkah, reached the territory from where it could be easily attacked from Al-Madinah. Naturally Abu Sufyan, who was in charge of it, from his past experience feared an attack from the Muslims. Accordingly, as soon as he entered the

dangerous territory, he dispatched a camel rider to Makkah with a frantic appeal for help. When the rider reached Makkah, he, following an old custom of Arabia, tore open the ears of his camel, cut open his nose and overturned the saddle. Then rending his shirt from front and behind, he began to cry aloud at the top of his voice, "O people of Quraish dispatch help to protect your caravan from Syria under the charge of Abu Sufyan, for Muhammad with his followers is in pursuit of it, otherwise I don't think you will ever get your goods. Run, run for help." This caused great excitement and anger in Makkah and all the big chiefs of the Quraish got ready for war. An army, consisting of 600 armored soldiers and cavalry of 100 riders with great pomp and show marched out for a fight. They intended not only to rescue the caravan but also to put to an end, once for all, the new menace from the Muslims who had consolidated themselves at Al-Madinah. They wanted to crush that rising power and overawe the clans surrounding the route so as to make it absolutely secure for future trade.

Now the Prophet (peace be upon him), who always kept himself well informed of the state of affairs, felt that the decisive hour has come and that was the right time when he must take a bold step; otherwise the Islamic movement would become lifeless forever and no chance would be left for it to rise again. For if the Quraish invaded Al-Madinah, the odds would be against the Muslims. The condition of the Muslim community was still very shaky because the immigrants (Muhajirin) had not been able to stabilize their

economy during the short period (less than two years) of their stay at Al-Madinah; their helpers, (the Ansar) had not yet been tried; and the neighboring Jewish clans were antagonistic. Then there was a strong group of hypocrites and mushriks in Al-Madinah itself; above all, the surrounding clans lived in awe of the Quraish and had all their religious sympathies with them. The Prophet (peace be upon him), therefore, felt that the consequences of this possible invasion would not be favorable to the Muslims.

The second possibility was that they would not invade Al-Madinah but try only to escort their caravan safely and securely by a mere show of force. In that case, too, if the Muslim remained inactive, it would affect their reputation adversely. Obviously, this weak stand in the conflict would embolden the other Arabs also and make the position of the Muslims very insecure in the country and the surrounding clans would, at the instance of the Quraish, start hostilities against them, and the Jews, the hypocrites and the mushriks of Al-Madinah would openly rise against them and not only endanger their security of life, property and honor but make it difficult for them even to live there.

The Muslims would not be able to inspire the enemy with awe so as to keep safe from them their life, property and honor. A careful study of the situation led the Prophet (peace be upon him) to make up his mind to take a decisive step and go into the battle with whatever little strength he could muster, for thus and thus only could he show whether the Muslim community had the right to survive or was doomed to perish.

When he arrived at this momentous decision, he called the Muhajirin and the Ansar together and placed the whole position before them, without any reservation. He said, Allah has promised that you will confront one of the two, the trade caravan coming from the north or the army of the Quraish marching from the south. Now tell me which of the two you want to attack. A large majority of the people replied that they wanted to attack the caravan. But the Prophet (peace be upon him) who had something else before him, repeated the same question. At this Miqdad bin Amr, a Muhajir, stood up and said, "O Messenger of Allah, please march to the side to which your Lord commands you, we will accompany you wherever you go. We will not say like the Israelites said, go and let you and your Lord fight and we will wait. In contrast to them we say, let you and your Lord fight; we will fight by your side to our last breath. Even then he did not announce any decision but waited for a reply from the Ansar who had not yet taken any part in any battle of Islam. As this was the first opportunity for them to prove that they were ready to fulfill their promise of fighting for the cause of Islam, he repeated the question without directly addressing them. At this, Saad bin Muaz, an Ansar, stood up and said, it appears that you are putting the question to us. When the Prophet (peace be upon him) said, yes, the Ansar replied, we have believed in you and confirmed that what you have brought is the truth, and have made a solemn pledge with you that we will listen to you and obey you. Therefore, O Messenger of Allah, do whatever you intend to do. We

swear by Allah Who has sent you with the truth that we are ready to accompany you to the sea shore and if you enter it, we will plunge into it. We assure you that not a single one of us will remain behind or forsake you, for we will not hesitate at all to go to fight, even if you should lead us to the battlefield tomorrow. We will remain steadfast in the battle and sacrifice our lives in the fight. We do hope that by the grace of Allah our behavior will gladden your heart. So, trusting in Allah's blessing, take us to the battlefield.

After these speeches, it was decided that they should march towards the army of the Quraish and not towards the trade caravan. But it should be noted that the decision was of an ordinary nature. For the number of people, who came forward to go to the battlefield, was only a little more than three hundred (86 Muhajirs, 62 from Aus and 170 from Khazraj). Then the little army was ill-armed and hardly equipped for battle. Only a couple of them had horses to ride and the others had to take their turn in threes and fours on the back of a camel, out of the 70 they had in all. Above all, they had not got enough weapons for the battle; only 60 of them had armors. It is, therefore, no wonder that with the exception of those who were prepared to sacrifice their lives for the cause of Islam, the majority of those who had joined the expedition, were so filled with fear that they felt as if they were knowingly going into the jaws of death. Then there were people who always looked at things from a selfish point of view. Though they had embraced Islam, they did not realize that their faith would demand the sacrifice of their lives and properties from them; they were

of the opinion that it was a mad expedition prompted by irrational enthusiasm for religion. But the Prophet (peace be upon him) and the true believers had realized the urgency of that critical hour which required the risk of life. Therefore, they marched straight to the south-west, wherefrom the army of the Quraish was coming. This is a clear proof of the fact that from the very beginning they had gone out to fight with the army and not to plunder the caravan. For if they had aimed at plundering the caravan they would have taken the north-westerly direction and not the south-westerly one.

The two parties met in combat at Badr on the seventeenth of Ramadan. When the two armies confronted each other and the Prophet (peace be upon him) noticed that the Quraish army outnumbered the Muslims by three to one and was much better equipped, he raised his hands up in supplication and made this earnest prayer with great humility: “O Allah! Here are the Quraish proud of their war material: they have come to prove that Thy Messenger is false. O Allah! Send now the success that Thou hast promised to give me. O Allah! If this little army of Thy servants is destroyed, then there will be left none in the land to worship Thee.”

In this combat the emigrants from Makkah were put to the hardest test for they had to fight against their own near and dear relatives and put to the sword their fathers, their sons, their paternal and maternal uncles and their brothers. It is obvious that only such people could have come out successful in this hardest of tests as had accepted

the truth sincerely and cut off all relations with falsehood. And in another way the test to which the Ansar were put was not less hard. So far they had only alienated the powerful Quraish and their allies by giving shelter to the Muslims against their wishes but now, for the first time, they were going to fight to them and sow the seeds of a long and bitter war with them. This was indeed a very hard test for it meant that a small town with a population of a few thousand inhabitants was going to wage a war with the whole of Arabia. It is obvious that only such people could take this bold step who believed in the truth of Islam so firmly that they were ready to sacrifice every personal interest for its sake.

So Allah accepted the sacrifices of the Muhajirin and the Ansar because of their true faith, and rewarded them with His success. The proud, well armed Quraish were routed by these ill equipped devotees of Islam. Seventy men of their army were killed and seventy captured as prisoners and their arms and equipment came into the hands of the Muslims as spoils of war. All their big chiefs, who were their best soldiers and who had led the opposition to Islam, were killed in this battle. No wonder that this decisive victory made Islam a power to be reckoned with. A Western research scholar says that before the battle of Badr, Islam was merely a religion and a state but after the battle it became the state religion, nay, the state itself.

### **Topics of Discussion**

It is this great battle that has been reviewed in this Surah. But let it be noted that in some respects this review is quite



different from the reviews that are usually made by the worldly commanders after a great victory.

1. Instead of gloating over the victory, the moral weaknesses that had come to the surface in that expedition have been pointed out so that the Muslims should try their best to reform themselves.

2. It has been impressed upon them that the victory was due to the help of Allah rather than to their own valor and bravery so that the Muslims should learn to rely on Him and obey Allah and His Messenger (peace be upon him) alone.

3. The moral lesson of the conflict between the truth and falsehood has been enunciated and the qualities which lead to success in a conflict have been explained.

4. Then the Surah addresses the mushriks, the hypocrites, the Jews and the prisoners of this war in a very impressive manner that should teach them a good lesson.

5. It also gives instructions in regard to the spoils of war. The Muslims have been told not to regard these as their right but as a bounty from Allah. Therefore they should accept with gratitude the share that is granted to them out of it and willingly accede to the share which Allah sets apart for His cause and for the help of the needy.

6. Then it also gives normal instructions concerning the laws of peace and war for these were urgently needed to be explained at the stage which the Islamic movement had entered. It enjoined that the Muslims should refrain from ways of ignorance in peace and war and thus should establish their moral superiority in the world. It also

meant, to demonstrate to the world in actual practical life the morality which it had been preaching to the world from the very beginning of Islam and had been enjoining that practical life should be based on the same.

7. It also states some articles of the Islamic constitution which help differentiate the status of the Muslims living within the limits of Dar-ul-Islam (the Abode of Islam) from that of the Muslims living beyond its limits.

### Problems of Jihad

This Surah enunciates general principles of war (one aspect of Jihad) and peace while reviewing the battle of Badr and uses them for the moral training of the Muslims.

### Topics and their Interconnection

*Ayats 1-41.* This portion deals with the problems of the spoils of war. The Quran says that these are not the spoils of war but the bounties of Allah and proves this by showing that the victory at Badr (and in all other battles) was won by His succor and not by the efforts of the Muslims. It also declares (in Ayat 40) that the war aim of the Muslims should be to eliminate all unfavorable conditions for the establishment of Islam and not to gain spoils. Moreover, the spoils, being the bounties of God, belong to Allah and His Messenger (peace be upon him) and they alone are entitled to allocate them. Then after conditioning the Muslims to accept these things, the different shares have been allocated in Ayat 41.

*Ayats 42-54.* The battle of Badr was ordained by Allah so that Islam should triumph over ignorance. The lesson from this is that the Muslims should trust in God and prepare

themselves for war and should not be beguiled by Satan as the disbelievers were.

*Ayats 55-59.* Sanctity of treaties has been enjoined and the Muslims commanded to observe them as long as the other party does not break them.

*Ayats 60-66.* The Muslims should always be prepared for war on every front, but should be ready to make peace if the other party is inclined towards it.

*Ayats 67-71.* In these verses, instructions about prisoners of war have been given.

*Ayats 72-75.* In order to keep the Muslims joined together against their enemies, they have been taught to have cordial relations with one another.

1. They ask you (O Muhammad) about the bounties of war. Say: "The (decisions about) bounties of war belong to Allah and the Messenger." So fear Allah, and set things right between you, and obey Allah and His Messenger, if you are (true) believers.\*1

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

\*1 A dispute arose among the Muslims concerning the division of the spoils of victory after the battle of Badr, Allah used this opportunity for the benefit of the Muslims and gave instructions for the solution of the problems of peace and war.

As Badr was the first battle fought under the flag of Islam,

naturally the Muslims were unaware of the Islamic laws about war and the problems created by it. Some preliminary instructions had already been given in Surah Al-Baqarah and Surah Muhammad, but more instructions were needed for the humanization of war, because their notions were still the same that they had during the pre-Islamic days. That is why according to the old usage each Muslim claimed to be the rightful owner of the spoils which came in his hand after the victory. But there were others, who had gone in pursuit of the enemy instead of plundering the spoils, They claimed that they, too, were entitled to a share of the spoils, for, they said, “If we had not pursued the enemies to a long distance, they would have come back and by a surprise attack turned the victory into a defeat”. There were still others, who were standing guard for the Prophet (peace be upon him): they also claimed a share, saying that they had rendered the greatest service in the battle by protecting the person of the Prophet (peace be upon him), for, without this, there could have been no victory at all. But the people of the first group who possessed the spoils, were adamant and were not amenable to any reason whatsoever; for them, possession was the strongest of all arguments. By and by, the dispute began to take a very serious turn.

It was at this psychological moment that Allah sent down Surah Al-Anfaal and chose the same thorny problem for the introduction of the review of the battle of Badr. And it is a miracle of the divine Book that it solved the thorny problem in a few words. The very first sentence, “They ask

you about the bounties of war,” contained the solution for the problem. The use of the Arabic word *anfaal* means bounties, instead of *ghanaim*, which means spoils of victory, provided the answer to the problem. The word *anfaal* is the plural of *nafal*. It means something which is in addition to the thing to which one is entitled by right. When that something is from the servant, it denotes the additional service to what is obligatory on the servant, but when it is from the master it denotes the additional reward which is bestowed on the servant as a bounty over and above to what the servant is entitled. The verse, therefore, implies: “Are you having a dispute concerning the bounties of Allah? If these are not the spoils of victory, but the bounties of Allah, who are you to decide about their division? It is for the Giver of the bounties to decide whom to give and how much.”

This conception of the spoils of victory helped to bring about a great moral reform in the attitude towards war. Muslims do not go to war for the sake of material gains but for the sake of reforming the moral and social evils in the world in accordance with the principles of the truth; and that they wage war only when the opposing forces make it impossible for them to carry out the reform work by means of preaching and teaching. Therefore the reformers must keep in view only that aim and object and not the material gains that may be bestowed on them by Allah as His bounties. That is why the Muslims were warned after the very first battle for the cause of Islam to guard themselves against the material gains of the battle lest these should

become the sole aim and object of the fight.

This also brought about a great reform in connection with the division of the spoils of war. Formerly these spoils became the property of anyone who got possession of them, or of the commander or of the king who became the owner of all of them. In the first case, the selfishness of the soldiers of the victorious army led to a bitter competition for the grabbing of spoils and sometimes even brought about a civil war with all its horrible consequences. In the second case, the soldiers would resort to pilfering, which would degrade them to the low level of thieves. The Quran reformed these evils by declaring the spoils of war to be the property of Allah and His Messenger, and then further on in Ayat 41 by laying down equitable shares for its fair division. The first reform demanded that all these spoils, be they worth much or little, should be brought at one place before the chief commander. Then by the second reform, one-fifth of this should be kept for the Islamic State for the cause of Allah and for the help of the poor, and the remaining part should be divided among all those who had taken part in the battle. In this way the evils of the age of ignorance were reformed to the satisfaction of all.

Here this subtle point should also be kept in view: the Quran leaves the problem of the division after declaring that these bounties belong to Allah and the Messenger (peace be upon him), and does not even touch it so that the minds should first be prepared for obedience and its acceptance: Then in Ayat 41 it gives the command for the division of the spoils. That is why these have been called the

bounties here and the spoils of war in Ayat 41.

2. The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith,<sup>\*2</sup> and upon their Lord they trust.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا  
ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا  
تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ  
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

\*2 This implies that a man's faith increases on every occasion he acknowledges the revelations of Allah to be true and submits to them. Most surely his faith increases and grows, whenever he surrenders himself to the Book of Allah and to the teachings of the Prophet (peace be upon him) though they may be against his own desires, his opinions, his conceptions, his theories, his habits, his interests, his desires, his comforts, his affections and his friendships. For, instead of changing the teachings, he changes himself in accordance with the commands of Allah and the instructions of the Prophet (peace be upon him), and accepts them for his guidance. In contrast to this, if a believer hesitates to accept these, his faith begins to decrease and fade away.

This also shows that faith is not something that is incapable of growth and increase and which always remains in one and the same state, but it is capable of both improvement and decay. Every denial of the truth corrupts its quality, and likewise every acknowledgment and acceptance improves it. But as far as the grading of the rights and

ranks of the people, according to the acceptance or denial of the truth, is concerned, all the Muslims shall be placed in one and the same position, and likewise the non-Muslims. In the Islamic society, the legal rights and obligations of all the Muslims shall be the same, irrespective of the differences in the quality of the faith. In the same way, the non-Muslims shall be Zimmis or belligerents or allies of the same rank, irrespective of the quality of their denial of the Islamic faith.

3. Those who establish prayer, and from what We have provided them, they spend.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

4. Those are they who are in truth believers. For them are high ranks with their Lord, and forgiveness,<sup>\*3</sup> and honorable provision.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا  
لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ  
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

\*3 The promise, that the shortcomings of the believers shall be forgiven, gives great solace to them, for everyone, however great and good he may be, is liable to commit offenses and it is not at all possible that a human being will always do such deeds as conform in every case to the highest standard and are absolutely free from defect, deficiency and fault. Allah, however, shows one of His greatest blessings to those who perform obligatory duties, and forgives their shortcomings by His grace, and rewards His servants with a far greater recompense than the one



they deserve. Otherwise, if His rule had been to reward and punish each and every virtue and vice separately, then even the most righteous people could not have escaped punishment.

5. Even as your Lord brought you forth from your home (for the battle of Badr) in truth. And indeed, a party among the believers were averse (to it).

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ  
بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ  
لَكَرِهُونَ ﴿٦﴾

6. Disputing with you about the truth after it had become evident, as if they were being driven toward death while they were looking on.<sup>\*4</sup>

تُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا  
تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى  
الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

\*4 The verse may mean either of the two things: as translated it means at that time the truth required that they should go to the fight but they were afraid of this; and now the truth required that they should not argue concerning the spoils of war and wait for the command, but they did not seem to submit to this for the sake of the truth. The second meaning will be this: "In the battle of Badr, you have seen with your own eyes the good results of following the truth. Although you were afraid of going to the fight as if you were being driven towards death, yet by obeying Allah and His Messenger (peace be upon him), you won a great victory: likewise, if you now abide by the truth in regard to the division of the spoils and submit to the

command of Allah and obey the decision of the Prophet (peace be upon him) instead of yielding to the desires of your hearts, you will see good results with your own eyes”. Incidentally, verses 5-6 refute all those traditions about the battle of Badr that are related in the books on the life of the Prophet (peace be upon him) and his wars. They say that the real plan of the Prophet (peace be upon him) and his followers was to plunder the caravan and accordingly they had marched out of Al-Madinah for the same purpose. But when they had traveled some distance, they learned that an army of the Quraish was coming for the protection of the caravan, and they held a council to decide whether to attack the caravan or the army. The Quran, however, contradicts this. It says that Allah brought forth the Prophet (peace be upon him) from his home with the truth at the very beginning and he had this truth before him that they should meet the army of the Quraish in a decisive battle. For these consultations were held before they had started from Al-Madinah and not after. It was then that some Muslims were arguing with the Prophet (peace be upon him) concerning the truth that they should go to meet the army of the Quraish, though it had become quite evident to them. That was why these people felt as though they were being driven towards death, when they were commanded to march out of Al-Madinah at the very start of the expedition.

7. And when Allah promised you one of the two groups\*<sup>5</sup> (caravan or army of Quresh)

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى  
الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ

that it would be yours, and you wished that the unarmed one should be yours.\*<sup>6</sup> And Allah intended that He should establish the truth by His words, and cut the root of the disbelievers.

أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ  
تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ  
الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ  
الْكَافِرِينَ



\*<sup>5</sup> That is, the trade caravan, or the army of the Quraish.

\*<sup>6</sup> That is, the trade caravan, that was accompanied by a guard band numbering between thirty and forty.

8. That He should establish the truth to be true and the falsehood to be false, even if the criminals might dislike.\*<sup>7</sup>

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ  
وَلَوْ كَرِهَ الْمُجْرِمُونَ



\*<sup>7</sup> This makes it clear that the march of the army of the Quraish towards Al-Madinah amounted to a challenge from the system of ignorance to the system of Islam, as stated in the introduction to this Surah. Allah willed that the Muslims should accept that challenge and fight a decisive battle for the survival of Islam in Arabia. If the Muslims had not marched out boldly on that occasion, they would have lost all chances of their survival. Their bold march and victory at Badr in the very first battle crushed the power of the Quraish and created such favorable conditions for Islam that after this it went on defeating the system of ignorance.

9. When you asked your Lord for help, and He

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ

responded to you: “Indeed I will help you with a thousand of angels, rank on rank.”

لَكُمْ أَنِّي مُدِّدُكُمْ بِأَلْفٍ مِّنَ  
الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

**10.** And Allah made it not but glad tidings, and that your hearts may be assured therewith. And there is no victory except from Allah. Indeed, Allah is All Mighty, All Wise.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ  
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا  
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ  
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

**11.** When He covered you with a slumber as a security from Him,<sup>\*8</sup> and He sent down rain upon you from the sky that He might cleanse you through it, and take away from you the pollution of Satan and strengthen your hearts, and make your feet firm through it.<sup>\*9</sup>

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ  
وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً  
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ  
رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ  
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ  
﴿١١﴾

**\*8** The Muslims experienced the same thing during the battle of Uhd. (Surah Aal-Imran, Ayat 154). On both these critical occasions, Allah filled the hearts of the Muslims with such peace and security that they were overpowered by drowsiness.

**\*9** On the eve of the battle of Badr, there was a rainfall,

which helped the Muslims in three ways. First, they got an opportunity of storing water in reservoirs. Secondly, it made the sandy ground hard in the upper part of the valley where the Muslims were camping and they could move about with steady footsteps. Thirdly, it created difficulties for the army of the disbelievers who were camping in the lower part of the valley for the rain-water gathered there and made the ground marshy and their feet sank into the mud.

“The defilement (pollution) caused by Satan” was the fear and confusion he had imbued in their minds because of the coming battle. The God sent rainfall and slumber at that critical occasion helped to remove that fear and confusion.

**12.** When your Lord inspired to the angels, I am certainly with you, so keep firm those who believed. I will cast terror into the hearts of those who disbelieved, so smite at the necks and smite over all their fingers.\*10

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلِقَى فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

\*10 From what we have learned about the basic principles from the Quran, we are of the opinion that the angels were not employed directly to take part in fighting and killing but probably they were used to help the Muslims in making their strokes hard and effective. But the true knowledge is with Allah.

**13.** That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger, then indeed Allah is severe in punishment.\*11

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ  
وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ  
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

**\*11** Up to this place references have been made one by one to some events in connection with the battle of Badr: this is to show the real significance of the Arabic word *anfaal*. At the very beginning of the Surah, it is decreed that bounties belong to Allah and the Messenger (peace be upon him) and not to you because the spoils are not the fruit of your efforts. As a proof of this, these events have been enumerated for the consideration of the believers and they have been asked to judge for themselves how much they contributed to the spoils by their courage and bravery and how these owed to the bounty of Allah.

**14.** That\*12 is your (punishment) so taste it, and indeed for the disbelievers is the punishment of the Fire.

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ  
لِلْكَافِرِينَ عَذَابَ النَّارِ

**\*12** The address has been suddenly turned to the disbelievers because of the mention of the punishment they deserved.

**15.** O those (of you) who believe, when you meet

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ

those who disbelieve, in battle, so do not turn your backs to them.

الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ  
الْأَدْبَارَ



**16.** And whoever turns his back to them on that day, unless maneuvering for war or intent to join to the company, he certainly has incurred wrath from Allah, and his abode is hell, and worst is that destination.\*13

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا  
مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى  
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ  
وَمَا أُولَئِكَ بِمُصِيرٍ



**\*13** The Quran does not forbid an orderly retreat if necessitated by military strategy. It is lawful to retreat if there is a hard pressure of the enemy, and the fighting troops retreat to get re-enforcements or to join another pan of the army in the rear. However, what has been forbidden is a rout in utter defeat, involving disorderly and cowardly flight for safety. Such a retreat is obviously a heinous sin, because it is to save one's own life and it deserves the most painful retreat in Hell. Anyone, who runs away in disorder from the battlefield, does so because he loves his own life more than the cause for which he professed to fight. Accordingly the Prophet (peace be upon him) condemns this emphatically, saying, "There are three sins which make virtue vain, shirk, violation of the rights of parents, and flight from the battlefield when fighting in the way of

Allah.” Likewise in another tradition, he mentions seven sins that are ruinous and destructive for the life-after-death. One of these is that one should turn his back to the disbelievers and run away from the conflict between Islam and kufr. Such a rout is condemned because, besides being a cowardly act, it leads to serious consequences: the flight of one soldier may cause the rout of a platoon and that in turn of a regiment or of the whole army. Then it is also possible that the rout of the army might ruin the whole country.

17. So you did not kill them, but Allah killed them, and you (O Muhammad) threw not when you did throw, but Allah threw.\*14 And that He might test the believers by a fair test from Him. Indeed, Allah is All Hearing, All Knowing.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ



\*14 This refers to an event that happened during the battle of Badr. After single bouts, when a general fight was going to ensue, the Prophet (peace be upon him) took a handful of sand and threw it towards the army of the disbelievers, saying, “May their faces be scorched.” At the same time he made a gesture and the Muslims attacked the disbelievers in a body.

18. That is (the case), and that Allah weakens the plot of the disbelievers.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ





**19.** If you sought a judgment, then surely a judgment has come to you.\*<sup>15</sup> And if you desist (from hostilities), so it is better for you. And if you return (to war), so shall We return. And never will avail you your forces at all, even if it be numerous, and indeed Allah is with the believers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ  
الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ  
لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ  
تُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ  
كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ



**\*15** This refers to the prayer that was offered by the Quraish at the Kaabah before they marched for the fight. The mushriks held the curtains of the Kaabah and prayed: “O Allah, grant victory to the better of the two parties.” Abu Jahl particularly invoked Allah’s decision, saying, “O God, grant victory to that party which is in the right, and disgrace that one which is the aggressor.” Accordingly Allah gave His decision and granted their prayer to the letter by giving a signal victory to the Muslims to show that they were the better of the two parties and they were in the right.

**20.** O those (of you) who believe, obey Allah and His Messenger and do not turn away from him, while you are hearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا  
اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ  
وَأَنْتُمْ تَسْمَعُونَ



21. And do not be like those who say: "We have heard," while they do not hear.\*16

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا  
سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

\*16 This exposes the attitude of the hypocrites, who heard the truth with their ears, yet did not accept and believe in it: they professed to believe but did not obey the commands.

22. Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb,\*17 those who do not understand.

﴿٢٢﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ  
الصُّمُّ الْبُكْمُ الَّذِينَ لَا  
يَعْقِلُونَ ﴿٢٢﴾

\*17 That is, those who do not listen to the truth and do not utter it with their tongues, are deaf and dumb concerning the truth.

23. And if Allah had known in them any good, He would have made them hear. And even if He had made them hear, they would have turned away, while they were refusing.\*18

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا  
لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ  
لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

\*18 As those hypocrites had no love for the truth and no desire to work in its cause, they would have turned their backs from the battle at the first critical juncture, even if Allah had helped them to obey the command and march to the battlefield. Thus their company would have proved to

be harmful rather than useful.

**24.** O those (of you) who believe, respond to Allah and to the Messenger when He calls you to that which will give you life. And know that Allah intervenes between a man and his heart, and that He it is unto whom you will be gathered.\*19

يَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا  
لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا  
تُحْيِيكُمْ وَاَعْلَمُوا أَنَّ اللَّهَ  
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ  
وَأَنَّهُ رَاجِعٌ إِلَىٰ إِلَهِ يُحْشِرُونَ

\*19 In Ayats 21-23, the believers were warned to guard against behaving like the hypocrites and here the remedy is being prescribed for it. The most effective antidote against hypocritical behavior is the belief in Allah and the life in the Hereafter. If a person sincerely believes that he has to deal with that Allah Who knows everything, even the intentions, desires, designs, thoughts hidden in the hearts, etc. are known to Him and that one has ultimately to return to Him, he will try his best to refrain from such a behavior. That is why the Quran mentions these two articles of faith over and over again as a remedy to cure the evil of hypocrisy.

**25.** And fear a mischief that will not strike those who have wronged among you exclusively.\*20 And know that Allah is severe in punishment.

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

**\*20** “That mischief” refers to those collective evils that are not confined to individuals but are so widespread that a large number of persons in a locality become addicted to these at the same time. In such a case, it is not the wrongdoers alone who are seized by the scourge of Allah but also those few people who are involved in those evils. This is because they put up with life in such evil surroundings.

In order to illustrate this, let us consider the case of a town from the point of view of its sanitary conditions. If filth lies scattered at a few places, its evil effects remain confined to that particular locality or localities and only those people who keep their houses or persons dirty suffer from the consequent diseases. But if filth gets scattered all over the town and there is no one to prevent it and restore sanitary conditions, then the air, the water and the soil will all be contaminated and become so poisonous as to cause the outbreak of an epidemic in the whole town. Obviously, it will not discriminate between those who scattered the filth and those who refrained from it, but will affect all the people who live in those surroundings. The same is the case of moral impurity, corruption and obscenity. If these evils are found in some persons individually but the fear of the good people of the society keeps them under check, the evil effects remain confined to the wrongdoers alone. On the other hand, if the collective conscience of the society becomes so weak that it cannot keep the evil suppressed, and the wrongdoers, the indecent and the immoral people become so bold that they begin to commit their filthy acts

openly, that mischief takes the form of an epidemic of immorality. Then even those good people who remain content with their own individual goodness and adopt a passive attitude towards the widespread evils, fall victims to the consequent scourge because they did nothing to prevent the spread of the epidemic.

In this way Allah impresses upon the Muslims the importance of the mission of reform and guidance for which the Messenger (peace be upon him) had risen and to which he was inviting them, as if to say, "There is life for you as individuals and as a community in this work. If you do not sincerely exert for its achievement and for the eradication of evils, an epidemic of evils will break out which will involve in its scourge all of you, even though there may be some among you who might not have been guilty of either the commission of those evils or of their spread; nay, they might have been leading good lives as individuals". The same thing has already been enunciated in Surah Al-Aaraf, Ayat 164. And this may be regarded as the fundamental principle of that war which has been permitted by Islam for the reform of the people in general.

**26.** And remember when you were few and deemed weak in the land, fearing that people might abduct you. Then He provided you refuge, and strengthened you with His help, and provided you

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ  
مُسْتَضْعَفُونَ فِي الْأَرْضِ  
تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ  
النَّاسُ فَعَاوَنَكُمُ وَأَيَّدَكُمُ

with good things that you might be grateful.\*21

بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
لَعَلَّكُمْ تَشْكُرُونَ

\*21 The words “That you might be grateful” are very significant in the context in which they occur. They require that the Muslims should not merely acknowledge the kindness of Allah that He brought them out of their weak position in Makkah to the security of Al-Madinah and provided them with pure and good things of life. They should also show their gratitude in a practical manner and obey Allah and His Messenger and work sincerely and devotedly for the success of his mission, facing bravely, with trust in God, the dangers, hardships, obstacles and misfortunes that come in the way. They should firmly believe that if they sincerely exert in the way of Allah, He will most surely become their Guardian and Helper as before and bring them out safely from all sorts of dangers. Thus gratitude does not mean mere acknowledgment; it has to be given a practical shape as well. It is not gratitude if one acknowledges the kindness of a benefactor but does nothing to please him or serve him sincerely or entertains doubts about the kindness of the benefactor in future; it is ingratitude.

27. O those (of you) who believe, do not betray Allah and the Messenger, nor betray your trusts while you know.\*22

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا  
اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ  
وَأَنْتُمْ تَعْلَمُونَ

**\*22** “Your trusts” is a very comprehensive term and includes all those things that are entrusted to anyone for fulfillment, whether they concern individuals or communities. For instance, one should not violate treaties and agreements or betray secrets of community or misappropriate property and office entrusted to his care. (Refer to E.N. 88 of Surah An-Nisa).

**28.** And know that your possessions and your children are but a trial,<sup>\*23</sup> and that Allah has with Him an immense reward.

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ  
وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ  
عِنْدَهُ أَجْرٌ عَظِيمٌ

**\*23** Worldly goods and children generally prove to be the greatest temptations that lead a person to the ways of hypocrisy, treachery and dishonesty. That is why Allah has warned the believers to be on their guard against indulging in too much love of money and children, as if to say, “This world is a big examination hall, and your wealth and your children are two of its tests. These have been given to you only to test whether you fulfill their prescribed rights and keep the prescribed limits; whether you walk straight on the right way while carrying the burden of responsibilities or swerve from it because of the attractions of allurements and temptations; and whether you control yourself which is liable to become their slave in a way that it remains the slave of Allah, and at the same time renders their rights in the way He has prescribed.

29. O those (of you) who believe, if you fear Allah, He will grant you a criterion\*24 and will remove from you your evil deeds and will forgive you. And Allah is possessor of great bounty.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا  
 اللَّهُ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ  
 عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

\*24 The believers have been assured that if they behave in a God fearing way, Allah will provide them with the criterion (that is, the true knowledge and the right understanding of all affairs), to enable them to discern between right and wrong. Thus, if they so intend, they will be able to do the Will of God and follow the way He approves of. That criterion will serve as a signal at every turning, every crossing, every up and down and show them the right way, the Way of God, and warn them of the false ways, the ways of Satan.

30. And when those who disbelieve plotted against you (O Muhammad) to restrain you, or kill you, or drive you out.\*25 And they plotted, and Allah did plan. And Allah is the best of those who plan.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا  
 لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ  
 وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ  
 خَيْرُ الْمَكْرِينَ

\*25 This plot was made at the time when the Quraish realized that the Prophet (peace be upon him) was also going to migrate to Al-Madinah. They felt that if he



succeeded in emigrating from Makkah, he would be out of their reach and become formidable. Accordingly, they held an urgent meeting of their chiefs in Dar-un-Nadvah (council house) to discuss the matter and come to a final decision in regard to him. Some were of the opinion that he should be chained and imprisoned for life. But this plan was not approved for it was feared that his companions would go on working for the mission and would do their best to get him released, even at the risk of their own lives, as soon as they would gain some power. The others proposed that he should be exiled from Makkah for that would at least relieve them of the disorder he was creating among them. Then it would not matter for them where he lived and what he did. But the chiefs rejected this plan, saying, this man possesses the art of a charming speech and of winning hearts. If he leaves this place, he may go to the other Arab clans and win them over to his side, and then after gaining power, he may attack Makkah. At last Abu Jahl, putting forward his plan, said, let us select from each of our families one strong, stout and smart young man of high rank. They should all attack Muhammad (peace be upon him) at one and the same time and kill him. In this way, the responsibility for his blood will be divided equally among all the families of the Quraish, and it will not be possible for Banu Abd Manaf, the family of Muhammad (peace be upon him), to fight with all of them and they will be forced to accept blood money for him. They approved this plan unanimously and nominated young men to kill him at the appointed time. Accordingly, the would be

murderers reached their places on the night fixed for the crime, but the Prophet (peace be upon him), throwing dust in their eyes, escaped safely from Makkah. Thus their plot ended in utter failure at the eleventh hour.

**31.** And when Our verses are recited to them, they say: “We have heard. if we willed, we could say the like of it. This is not but legends of the ancients.”

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا  
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ  
هَذَا إِنْ هَذَا إِلَّا أَسْطِيرُ  
الْأَوَّلِينَ ﴿٣١﴾

**32.** And when they said: “O Allah if this be that which is the truth from You, then rain down upon us stones from heaven, or bring upon us a painful punishment.”\*26

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ  
هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ  
السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ  
﴿٣٢﴾

**\*26** These words were not uttered as a prayer but as a challenge. What they really meant was this: Had this been really the truth sent down by God, He would have rained down stones on us from heaven or sent down some other painful torment on us, in consequence of its rejection by us. But as nothing of the sort has happened, it means that it is neither the truth nor has it been sent down by Allah.

33. And Allah was not to punish them while you are in their midst, nor was Allah going to punish them while they seek forgiveness.\*27

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

\*27 This is the answer to their challenge that was implied in their seeming prayer. They have been told that a torment was not sent down during the Makkan period because of the presence of the Messenger (peace be upon him) in their midst. For, Allah gives respite to the people to reform themselves as long as the Messenger (peace be upon him) continues to invite them to the truth, as He does not deprive them of the opportunity of reforming themselves by sending down a scourge before the expiry of the term. The second reason is that Allah does not send down a scourge on an habitation as long as there remain in it any people, who may ask His forgiveness for their past negligence and deviations and mend their ways. However, a scourge is sent down on the habitation when the Messenger considers that he has done all he could to admonish its people and emigrates from it or is expelled from it or is murdered by its people. This is because that habitation proves practically that it cannot tolerate in it even the presence of any good element.

34. And what have they that Allah should not punish them, and they obstruct (others) from Al-Masjid

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ  
يَصُدُّونَ عَنِ الْمَسْجِدِ

al-Haram, and they are not its guardians. Its (true) guardians are not but those who are righteous. But most of them do not know.

الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ<sup>٢٨</sup>  
إِنَّ أَوْلِيَاءَهُ<sup>٢٩</sup> إِلَّا الْمُتَّقُونَ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ



**35.** And their prayer at the House (Kabah) was not except whistling and handclapping.\*<sup>28</sup> So taste the punishment because you used to disbelieve.\*<sup>29</sup>

وَمَا كَانَ صَلَاتِهِمْ عِنْدَ الْبَيْتِ  
إِلَّا مُمُكَّاتٍ وَتَصَدِيَةً<sup>٣٠</sup> فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ



**\*28** They have been further warned to this effect: Now that you have incurred a torment, you should be ready for it for nothing will save you now from it. The Quraish were under the delusion that they would not be visited by any torment because they were the guardians and keepers of the House of God. This misunderstanding has been removed by declaring, so as to say: They are not its lawful guardians for mere inheritance does not entitle them to its guardianship. The pious people alone are the rightful guardians of this sacred place. The people of the Quraish have forfeited that right now if they had any right to it, because they were barring the way of the really pious people to this House, which is dedicated to the exclusive worship of Allah. The Quraish were behaving not as the

guardians and keepers and servants of the House but as its masters, and prevented anyone they liked from visiting it. As regards their worship in the House, it was nothing more than making meaningless noises by whistling and clapping of hands: it was void of devotion towards Allah and of His remembrance and of all its requirements. How could they, then, expect any favor from Allah or any guarantee of immunity from His scourge?

\*29 They have been told that the scourge of Allah had visited them in the shape of utter defeat in the battle of Badr, which had given life to the Islamic way and brought death to their way of ignorance. This was necessary to remove their wrong notion that the scourge of Allah came only in the shape of rain or storm from the heavens or the like.

36. Indeed, those who disbelieve, they spend their wealth to hinder (people) from the way of Allah. So they will spend it, then it will become for them an anguish, then they will be overcome. And those who disbelieve will be gathered to Hell.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ  
 أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ  
 اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ  
 عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ  
 وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
 يُحْشَرُونَ ﴿٣٦﴾

37. So that Allah may separate the wicked from

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ

the good, and place wicked one upon another, then heap them together, then cast them into Hell. They, it is they who are the losers.\*30

وَجَعَلَ الْخَبِيثَ بَعْضُهُ عَلَى  
بَعْضٍ فَيَرْكُمُهُ جَمِيعًا  
فَيَجْعَلُهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ  
هُمُ الْخٰسِرُونَ ﴿٣٧﴾

\*30 “It is they who are the losers”, for all their efforts, abilities, time and wealth ultimately proved to be absolutely worthless. It not only failed to earn any interest or profit for them but has also driven them to utter ruin.

38. Say to those who disbelieve, if they desist, what has been the past shall be forgiven for them. And if they return, then indeed the example of those before has already preceded.

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوْا  
يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ  
يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ  
الْأَوَّلِينَ ﴿٣٨﴾

39. And fight them until there is no more persecution, and the religion is for Allah, all of it.\*31 So if they cease, then indeed Allah is Seer of what they do.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ  
فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ ۗ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ  
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

\*31 Here the war aim of Islam, which had previously been

declared in Surah Al-Baqarah, Ayat 193, has been repeated. This aim has two aspects, one negative and one positive. On the negative side, the aim of war is to abolish *fitnah*, and on the positive, it is to establish Allah's Way completely and in its entirety. This is the only objective for which it is lawful, nay, obligatory for the believers to fight. There is no other object for which fighting is lawful, and it does not behoove the believers to resort to fighting for any other objective. (See E.Ns 204-205 of Surah Al-Baqarah).

**40.** And if they turn away, then know that Allah is your Protector, an excellent Protector and an excellent Helper.

وَإِنْ تَوَلَّوْا فَعَلِمُوا أَنَّ اللَّهَ  
مَوْلَانِكُمْ ۚ نِعْمَ الْمَوْلَىٰ وَنِعْمَ  
النَّصِيرُ

**41.** And know that whatever of any thing you obtain as the spoils of war, then indeed, for Allah is one fifth of it, and for the Messenger, and for the near of kin, and the orphans, and the needy, and the wayfarer.<sup>\*32</sup> If you believe in Allah and that what We sent down to Our servant on the day of criterion,<sup>\*33</sup> the day when the two armies met. And Allah has power over all

۞ وَعَلِمُوا أَنَّمَا غَنِمْتُمْ مِّنْ  
شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ  
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ  
كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا  
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ  
التَّقَىٰ أَجْمَعِينَ ۗ وَاللَّهُ عَلَىٰ

things.

كُلِّ شَيْءٍ قَدِيرٌ

**\*32** This verse contains the answer to the question which was asked about the division of spoils at the very beginning of the Surah. There it was merely said that these are the bounties of Allah and belong to Him and His Messenger, and the authority to divide these belongs to them. In this verse, the verdict on the spoils has been given. After the battle is over, the fighters should bring all the spoils to the leader and hide nothing of these. Then one fifth should be set apart for the requirements stated in this verse, and the remaining four fifths should be divided among those who took part in the fighting. That is why the Prophet (peace be upon him) used to announce after every fight, “These spoils belong to you, and I have no share in these for my own person except only one-fifth and that, too, is spent for your common good. Therefore bring here everything, even a needle and its thread. Do not hide anything, big or small, for this is a shameful thing and leads to Hell.”

This one-fifth share of Allah and His Messenger has been reserved for the cause of Allah and for the establishment of His Way.

During his lifetime, by the relatives were meant the relatives of the Prophet (peace be upon him). A share from the one fifth of the spoils was to be given to those relatives of the Prophet (peace be upon him) who were dependent on him for now he had to devote the whole of his time to the cause of Allah’s religion and it was not possible for him to earn for the maintenance of the members of his own family



and of the relatives who were dependent on him. But there has been a difference of opinion regarding this share of the relatives after his death. Some are of the opinion that this share was abolished after the death of the Prophet (peace be upon him), others say that this share should go to the relatives of his successor. But there are still others who hold that this share should be spent for the needy persons from among his offspring. According to my research, this share was given to the needy ones of his offspring during the time of his rightly guided successors.

**\*33** "What We sent down to Our servant" means His timely succor that brought about the victory in the battle of Badr.

**42.** When you were at the nearer end (of the valley of Badr), and they were at the farther end, and the caravan below you (along the seaside). And if you had made a mutual appointment, you would certainly have failed in the appointment. But (it was) so that Allah might accomplish a matter that was to be ordained. That he should perish, who was to perish upon a clear evidence. And he should survive, who was to survive upon a clear

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

evidence.<sup>\*34</sup> And indeed,  
Allah is All Hearing, All  
Knowing.<sup>\*35</sup>



**\*34** That is, it should be proved that whichever (Islam or ignorance) survived in the battle, really deserved to live, and whichever perished, ought to have perished. It should be noted that here the conflict for survival was not between different persons as such but between Islam and ignorance as represented by the believers and the disbelievers.

**\*35** As Allah hears everything and sees everything and knows everything, He is running His universe with wisdom and justice and will allow the right alone to survive.

**43.** When Allah showed them to you in your dream as few.<sup>\*36</sup> And if He had shown them to you as numerous, you would have lost courage and disputed with one another in the matter. But Allah saved you. Certainly, He is the All Knower of what is within the breasts.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكُمْ  
قَلِيلًا وَلَوْ أَرَأَيْتُمْ كَثِيرًا  
لَفَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأُمُورِ  
وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ  
بِذَاتِ الصُّدُورِ



**\*36** This happened when the Prophet (peace be upon him) was marching from Al Madinah towards the battlefield and it was not then known how large the army of the disbelievers was. In this dream, he saw the army and concluded from what he saw that it was not large. He related what he saw in his dream to the Muslims, and this filled them with courage and they marched on boldly

towards the enemy.

44. And when He showed them to you, when you met (enemy in Badr), as few in your eyes. And He made you (appear) as few in their eyes, so that Allah might accomplish a matter that was (already) ordained. And to Allah all matters return.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقَاتُمْ فِي  
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي  
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا  
كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

45. O those (of you) who believe, when you encounter an army, hold firm and remember Allah much that you may be successful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا  
لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا  
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

46. And obey Allah and His Messenger, and do not dispute (one with another), lest you should lose courage and your strength depart, and be patient (practice fortitude).<sup>\*37</sup> Indeed, Allah is with those who are patient.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا  
تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ  
رِيحُكُمْ وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ ﴿٤٦﴾

**\*37** As the Arabic word *sabr* which has been translated into fortitude is very comprehensive in meaning, “practice

fortitude” implies: Keep your feelings and passions under control; avoid rashness, bewilderment, despair, and greediness: keep cool and calm and make considered decisions; remain firm and steadfast in the face of dangers and difficulties; don’t take any wrong step even under the greatest provocations; don’t lose your senses even when you are attacked by afflictions and are in a sad plight; don’t take any hasty action in your impatience to achieve your objective without delay with the help of some seeming effective device and don’t be enticed by the temptation of some worldly interest or gain or lust. Allah helps those who practice fortitude (*sabr*) in accordance with the above implications.

47. And do not be like those who came forth from their homes exulting, and to be seen by people, and hindering others from the way of Allah.\*<sup>38</sup> And Allah encompasses of what they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ  
دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

\*38 The Muslims have been forewarned never to behave like the disbelievers of Makkah, who had marched arrogantly out of their homes and who were debarring the Muslims from the Way of Allah. They had singing girls with them and they held singing, dancing and drinking parties at many halting places. Moreover, they made a great display of their power, grandeur, numerical strength and equipment before the clans and habitations which

came in their way and freely bragged that none could have the courage to fight with them. This was the state of their morality but the objective for which they were marching out was even worse than this. They had not marched out to raise the standard of truth, righteousness and justice, but to prevent it from rising up. Their objective was to annihilate the only people who were exerting to raise up that standard. This bad example was held out before the Muslims so that they should guard against such behavior for their faith required that their conduct should be righteous and their war aim should be pure and noble.

It may also be noted that this guidance was not needed only at that time but it is equally needed even today and will be needed in future as well, for the moral condition of the armies of the modern civilized nations is the same as of the disbelievers of Makkah. Prostitutes, indecent recreations, and wine constitute their essential parts, and they do not ask for these things secretly but openly and brazen facedly. More than that, their soldiers openly demand from their own people that they should present their own daughters to them for the gratification of their lusts. How can, then, any other people expect from them that they would spare their women and will not make them the plaything of their passions? As regards their arrogance, suffice it to say that each and every soldier and officer of their army is an embodiment of pride and vanity. Then their politicians are never tired of bragging like this: None is able to defeat us today for none is more powerful than us. And their war aims are still wicked. Whereas everyone of their leaders

most solemnly and cunningly assure the world that they have nothing but the good of humanity before them, they might have, in fact, all other aims but this. They wage war in order to capture all the resources of the earth that God has created for all mankind, and to monopolize these for the benefit of their own country and nation, and make all other people their servants and dependents. That is why the Quran forbids the Muslims to follow the evil ways of those wicked people and enjoins them to refrain from expending their wealth and life for the achievement of the objective for which the wicked people fight.

48. And when Satan made their deeds seem fair to them and said: "No one can overcome you this day from among the people. And indeed, I am your protector." Then when the two armies came in sight of one another, he turned on his heels, and said: "Indeed I am dissociated from you. Indeed, I see what you do not see. Indeed, I fear Allah. And Allah is severe in punishment."

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ  
أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ  
لَكُمْ الْيَوْمَ مِنَ النَّاسِ  
وَإِنِّي جَارٌ لَكُمْ فَلَمَّا  
تَرَأْتِ الْفِئْتَانِ نَكَصَ عَلَى  
عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ  
إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي  
أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ

**49.** When the hypocrites and those in whose hearts is a disease said: “These people (Muslims) are deceived by their religion.”\*39 And he who puts his trust in Allah, then indeed, Allah is All Mighty, All Wise.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

**\*39** This was the opinion of the hypocrites and the worldly wise people of Al-Madinah. When they saw that the small band of Muslims was going to fight with the large and superior force of the Quraish, they said to one another, “Over enthusiasm for their religion has made these people mad and they are going to meet with utter destruction. As they have been blinded by their Prophet (peace be upon him), they cannot see that they are going into the very mouth of death”.

**50.** And if you could see when the angels take away the souls of those who disbelieve, striking on their faces and their backs. (Saying): “And taste the punishment of burning.”

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

**51.** “That is for what your hands have sent before. And that Allah is not unjust to His slaves.”

ذَٰلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥١﴾

**52.** (Theirs is) as the way of the people of Pharaoh and those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is All Powerful, Stern in retribution.

كَذَابِ ءَالِ فِرْعَوْنَ وَالَّذِينَ  
مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ  
قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

**53.** That is because Allah would not change the favor which He had bestowed upon a people, until they change that which is within their selves.<sup>\*40</sup> And indeed, Allah is All Hearing, All Knowing.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا  
نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ  
يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

**\*40** That is, Allah does not withdraw His favor from any people until they themselves prove by their conduct that they have become unworthy of it.

**54.** (Theirs is) as the way of the people of Pharaoh and those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all were wrong doers.

كَذَابِ ءَالِ فِرْعَوْنَ  
وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا  
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ  
بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ  
فِرْعَوْنَ وَكُلٌّ كَانُوا  
ظَالِمِينَ ﴿٥٤﴾



55. Surely, the worst of living creatures in the sight of Allah are those who disbelieved, so they shall not believe.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

56. They are those with whom you made a treaty, then they violate their treaty every time and they do not fear (Allah).<sup>\*41</sup>

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

**\*41** “Violate their treaty” were the Jews. On his migration to Al-Madinah, they were the first people with whom the Prophet (peace be upon him) had entered into an alliance to cooperate for mutual good. He did his very best to establish good relations with them, for he considered them to be nearer to Islam than the mushriks, and he preferred their way to those of the mushriks whenever a choice had to be made between the two. But their scholars and rabbis did not at all like the pure doctrine of *Tauhid*, taught by him, and the high standard of morality presented by him, and the exertions put in by him for the establishment of the right way. Therefore, in spite of the treaties they were persistently trying to defeat the new movement. Accordingly, they adopted several measures: they conspired with the hypocrites of Al-Madinah against the true Muslims: they incited the clans of Aus and Khazraj against each other in order to kindle the fire of the old enmity that existed between the two before the advent of Islam and had led to bloody feuds, and they contrived plots

with the Quraish and other hostile clans to ruin the Muslims. Though the Jews had all along been violating the written treaty the Prophet (peace be upon him) had made with them. After the victory at Badr their enmity and jealousy had become even more furious than before. For they had expected that the movement would receive a crushing blow at the hands of the Quraish, but the result had been quite the reverse of it. Therefore they increased their inimical activities all the more in order to prevent Islam from becoming a formidable force. So much so that on hearing the news of the defeat of the Quraish, one of their leaders, Kaab bin Ashraf, cried out in anguish, "Today the bowels of the earth are far better for us than its surface". Accordingly, he himself went to Makkah and recited exciting elegies to incite the people of Quraish to wreak their vengeance. More than that: the people of one of their clans, Bani Qainqa, setting aside the good neighborly manners, began to tease the Muslim women who used to go to their habitations for business. When the Prophet (peace be upon him) reproved them, they gave an impudent reply and said, "We are not weak like the Quraish: we are a people who know how to fight even to the death: you will have an experience of our courage when you encounter us."

57. So if you gain dominance over them in the war, (punish them in order) to disperse those who are behind them, so perhaps

فِيمَا تَتَّقَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ  
بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ

they may be reminded.\*42

يَذَكِّرُونَ

\*42 That is, if we have made a treaty with a certain people and they disregard its obligations and take part in a fight against us we shall also be absolved from the obligations of the treaty and fight against them. Likewise if we are fighting against any people and find any of our allies among the enemies we should not hesitate to kill them and treat them as enemies. For by discarding the obligations of the alliance as individuals, they forfeit all the rights of an ally in regard to the security of life and property.

58. And if you fear treachery from any people, then throw (their covenant) at them on equal terms.\*43  
Indeed, Allah does not love the treacherous.

وَأِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً  
فَأَنْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ  
لَا يُحِبُّ الْخَائِبِينَ

\*43 This verse lays down a very clear and strict rule for the breaking of a treaty when necessary, and enjoins the Muslims to throw their treaty openly before them. According to this verse, it is unlawful to make a unilateral decision of its termination, even if the Muslims felt that the other party with whom they had entered into an alliance, was not observing the treaty strictly and properly, or if they were afraid that the other party would turn treacherous on the first opportunity. Therefore it forbids them to treat the other party in a way as if there had been no treaty with it at all. On the other hand, this verse binds the Muslims to inform the other party in clear words,

before taking any step against it, that the treaty with it had been terminated. This is essential so that the other party should have no misunderstanding whatsoever that the treaty was still in force. The Prophet (peace be upon him) based the international policy of Islam on this verse. He decreed, "The one that has made a treaty with another party is bound by it until the expiry of its term. Or if obliged, then one should throw it before the other party so that both may be set on equal footing". Then he extended the same principle to all other affairs, saying, "Behave not treacherously even towards those who are treacherous to you". And he had impressed the same so deeply on the minds that this principle was observed most strictly both in letter and in spirit. That is why when Amir Muaviyah assembled his army near the frontiers of the Roman Empire with the intention that he would invade their territory immediately after the expiry of the term of the treaty, Amar bin Anbasah, a companion of the Prophet (peace be upon him), strongly protested against this and recited the same tradition before him according to which even concentration of army was a piece of treachery. The Amir had to submit to this, and he gave up the concentration of army.

It may also be noted that the practice of unilateral abrogation of treaties and invading the enemy without any declaration of war was common during the time of ignorance in the ancient times and is also in vogue in the civilized ignorance of today. For example, during World War II, Germany invaded Russia, and Britain and Russia

took military action against Iran without any formal declaration of war. It may be noted that the pleas put forward for such breaches and violations are very flimsy: it is argued that if a declaration of war had been made beforehand, the other party would take precautionary measures and give a tough fight; or that if they had not taken action, their enemy would have forestalled them. But they seem to forget that if moral responsibilities were to be set aside on such lame excuses, then there remains no crime and no sin that cannot be justified on one plea or the other, and every thief, every robber, every adulterer and every murderer can put forward a justification for his crime or sin. But it is strange that the modern leaders have two standards of judgment. While they justify the acts of treachery in the international sphere, they condemn the same when these are committed in their own national sphere.

There is, however, an exception to the above principle. The Islamic law allows the Muslims to attack the other party, if it violates the treaty openly and takes some specific inimical action against them. In such a clear case, this verse does not bind them to give a due notice of the termination of the treaty, but grants them the right to take military action against such a treacherous party without giving any ultimatum. The Muslim jurists have deduced this exception from a precedent set by the Prophet (peace be upon him). When the Quraish openly broke the treaty of Hudaibiyah, in regard to Bani Khuzaah, he did not consider it obligatory to give them a notice that he, too, had

terminated the same. He, therefore, invaded Makkah without giving them any notice. But here we must strike a note of warning. In order to take advantage of this exception, we must consider all the circumstances under which the Prophet (peace be upon him) thought it right to invade Makkah. In that case, and in that alone, it is lawful for us to follow the precedent set by him; otherwise we are liable to take undue advantage of it. We learn from the books of Hadith and Seerat that the following circumstances led him to take this step:

(1) The violation of the treaty by the Quraish was so glaring that there was absolutely no doubt that there had been a breach and they themselves confessed that the treaty had come to an end. That is why they sent Abu Sufyan to Al-Madinah for its renewal. Though that was a proof that they also knew that the treaty had come to an end, it does not mean that this exception will be justifiable only if those who violate the treaty also know it and confess it. The exception will be only justifiable if the violation would be quite clear and beyond any doubt.

(2) After the violation of the treaty, the Prophet (peace be upon him) did not indicate in any way whatever by word or by deed or by implication that in spite of the violation of the treaty by them he regarded the treaty to be still in force; nor did he continue such relations with them as might indicate the same. All the traditions show that he rejected the offer of the renewal of the treaty made by Abu Sufyan.

(3) He openly took the military action against the Quraish

and did nothing at all to show an outward display of peace while harboring secret intentions of war.

This is the excellent precedent set by the Prophet (peace be upon him) in this matter. An exception to the injunction contained in this verse can, therefore, be made under such specific circumstances that existed on the occasion, and that, too, in the same straightforward noble way.

Besides, it is lawful for the Muslims to use force for the settlement of an issue if and when they find that the other party is neither willing to solve it by mutual talk nor by international arbitration, but is bent upon using force. In such a case, this verse makes it incumbent on the Muslims to make a clear and open declaration to this effect before taking any action. Islam considers a secret military action as immoral and does not allow it if the Muslims are not prepared to make an open declaration of war.

**59.** And let not those who disbelieve suppose they can outstrip (Allah's Purpose). Surely they can not escape.

وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبِقُوا  
إِنَّهُمْ لَا يُعْجِزُونَ

**60.** And prepare against them whatever you can, of the forces and of well-readied horses,<sup>\*44</sup> that thereby you may dismay the enemy of Allah and your enemy, and others besides them, of whom you do not know. Allah

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ  
قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ  
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ  
دُونِهِمْ لَا تَعْلَمُونَهُمْ اللَّهُ

knows them. And whatever you spend of anything in the cause of Allah shall be fully repaid to you, and you shall not be wronged.

يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ  
فِي سَبِيلِ اللَّهِ يُوفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦١﴾

**\*44** This means, you should always keep in readiness the necessary military equipment and an organized standing army so that you may be able to take military action immediately without the least delay, should the enemy attack you suddenly. These precautionary measures should be taken so that there should be no confusion and no hurry to urge you to enlist semi trained and ill equipped volunteers; nor would there be any fear that the enemy would take you unawares and inflict irreparable losses on you before you could get ready for the defense.

**61.** And if they incline to peace, then incline you to it, and trust in Allah. Surely it is He who is All Hearing, All Knowing.

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ  
لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

**62.** And if they intend to deceive you, then indeed Allah is sufficient for you.<sup>\*45</sup> He it is who strengthened you with His help and with the believers.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ  
فَأِنَّكَ حَسْبُكَ اللَّهُ هُوَ الَّذِي  
أَيَّدَكَ بِالنَّبِيِّينَ  
وَبِالْمُؤْمِنِينَ ﴿٦٢﴾



**\*45** That is, your relations with other nations should be based on your trust in God for He is sufficient for you. Therefore you should boldly face the enemy both in war and in peace. When the enemy desires to have a talk with you for peace, you should be willing and ready to negotiate with the other party without any hesitation. Do not reject the offer on the assumption that the other party is not sincere and has treacherous intentions. For no one can have correct knowledge of the intentions of others. If the other party is sincere in its offer, then it will be wrong to reject it and continue the bloodshed. And if the enemy has treacherous intentions, then Allah will protect you from them because of your courage and moral superiority. In that case, fight bravely with the treacherous enemy so as to teach them such a lesson as may prove a deterrent.

**63.** And He has put affection between their hearts. If you had spent all that is in the earth, you could not have put affection between their hearts, but Allah has put affection between them.<sup>\*46</sup> Certainly He is All Mighty, All Wise.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ  
مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ  
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ  
أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

**\*46** This refers to the blessing of Islam which led to the union of the hearts of the different Arab clans and integrated them into a strong community, although before this there had been permanent enmities between them for

centuries. This favor of God had been very conspicuous in the case of Aus and Khazraj clans of Al-Madinah. These two clans had been mortal enemies, and the bloody war of Buath had taken place between them only two years before this. It was really a miracle that such enmities had been changed into such a union as was witnessed by the Islamic community during the time of the Prophet (peace be upon him). It was quite obvious that this thing could not have been accomplished through any human powers or resources, for whatever had been accomplished, it had been accomplished by His grace and whatever will be accomplished, it will be accomplished by His grace.

64. O Prophet, Allah is sufficient for you and those who follow you of the believers.

يَتَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ  
اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

65. O Prophet, urge the believers to battle. If there are among you twenty steadfast (persons), they will overcome two hundred. And if there are among you one hundred, they will overcome a thousand of those who disbelieve, because they are a people who do not understand.\*47

يَتَأَيُّهَا النَّبِيُّ حَرِّضِ  
الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ  
يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ  
يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ  
مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ  
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا  
يَفْقَهُونَ

**\*47** Here the word “understanding” has been used in the same sense as morale is used now-a-days. Understanding is a better scientific term than morale: the moral and mental condition which enables a person to keep up courage and enthusiasm, etc. For, it is obvious that the one who understands clearly the objective for which he is fighting would realize that it is more precious than his own life which would be meaningless if that object was lost. He will possess a fighting power far greater than of the one who has no clear understanding of the object for which he is fighting, even though the two may be equal in their physical powers. Above all, the one who has the right understanding of the reality, of the existence of Allah, of his own position in the universe, of his relation with Allah, of the life and death in this world, of the life in the next world, of the distinction between truth and falsehood, of the consequences of the victory of falsehood over truth, has much more power even than those who fight for their country, their nation or for the sake of a class, even if the latter had the right understanding of their cause. Thus it is clear that the power of the believers, who have full understanding of their object, is ten times more than that of disbelievers of the same capability. But along with this understanding, the practice of fortitude is also essential for gaining and maintaining that power.

**66.** Now, Allah has lightened (hardship) for you, and He knows that among you is weakness. So if there are of

أَلَّنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ  
أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ

you a hundred steadfast, they will overcome two hundred. And if there are of you a thousand, they will overcome two thousand, by the permission of Allah.\*48 And Allah is with those who are steadfast.

مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا  
مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ  
يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ  
الصَّابِرِينَ



\*48 This reduction of the ratio of the power of a Muslim to that of a non-Muslim from ten-to-one to two-to-one does not mean that this was due to some deterioration in the morale of the Muslims. It simply means that in Ayat 65 the general principle of the ratio of the power of the believers and the disbelievers was enunciated and in Ayat 66 that principle was applied in accordance with the then existing condition of their morale. At that time (A.H. 2) the morale of the Muslims had not attained perfection, for many of them had only recently entered the fold of Islam and were still under preliminary training. Afterwards when their morale reached the desired standard under the guidance of the Prophet (peace be upon him), the ratio of ten-to-one was actually established, and was demonstrated practically in the battles during his last years and during the time of his rightly guided successors.

67. It is not for a Prophet that he should have prisoners of war until he has sufficiently suppressed (the enemies) in the land. You

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ  
أَسْرَى حَتَّى يُثْخِنَ فِي  
الْأَرْضِ تُرِيدُونَ عَرَضَ

desire the gains of the world, and Allah desires (for you) the Hereafter. And Allah is All Mighty, All Wise.

الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ

68. If there had not been a decree from Allah that preceded, you would have been afflicted for what you have taken by a great punishment.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ  
لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ  
عَظِيمٌ

69. So eat of what you have as booty in war, lawful and clean, and fear Allah.\*<sup>49</sup> Indeed, Allah is Ever Forgiving, Most Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ

\*<sup>49</sup> As regards to the question why Allah rebuked the Muslims in Ayat 68 for taking ransom. The commentators have cited some traditions. According to these, after the battle of Badr, a consultation was held in regard to the prisoners taken from the army of the Quraish. Abu Bakr was of the opinion that they should be set at liberty after the payment of ransom but Umar opined that they should be slain. The Prophet (peace be upon him) agreed to the opinion of Abu Bakr and set them at liberty after the payment of their ransom. At this, Allah sent down this verse as a rebuke. But this interpretation is open to some objections.

The first difficulty of these interpreters is that they are

unable to give a satisfactory explanation that might fit into the words: “If there had not been a decree from Allah that preceded”. They say that it refers to the decree that was predestined by Allah or it means that Allah had already decreed to make spoils of war lawful though He had not sent down this decree to the Prophet (peace be upon him). But it is obvious that a thing does not become lawful unless it is made so by an explicit command. The second difficulty is that according to this explanation, the Prophet (peace be upon him) himself and his followers become guilty of the sin of taking ransom for prisoners. Therefore one would think many times before accepting an explanation that is based on traditions emanating from a single source.

In my opinion, Allah rebuked the Muslims for not complying fully with the condition laid down in the ordinance in Surah Muhammad, Ayat 4: “Then when you meet (in battle) those who disbelieve, strike (their) necks until, when you have crushed them, then secure their bonds. Then whether you show favor afterwards or accept ransom until the war lays down its arms. According to this previous ordinance, there was nothing wrong in taking prisoners of war and charging ransom for them, but what was wrong was that they did not fully comply with the prior condition, that is, “when you have crushed them”. For we learn that, when after the battle of Badr, the army of the Quraish was put to rout, many Muslims began to gather spoils or to take prisoners and only a few of them went in pursuit of the enemy to crush them. Had all the Muslims gone in pursuit of them, they would have crushed

down their power then and there. Therefore Allah rebuked the Muslims (and not the Prophet) as if to say, “O Muslims, you have not yet fully understood the meaning of the mission of the Prophet (peace be upon him). He is not sent to take prisoners and charge ransoms or gather spoils. The main objective of his mission is to crush down the powers of disbelief. But you are overwhelmed by the worldly greed over and again. During the course of this campaign, you at first desired to attack the trade caravan instead of the army of the Quraish. Then you began to gather spoils and take prisoners, and afterwards entered into a dispute regarding the division of spoils. Had We not previously given you permission for taking ransom (Surah Muhammad, Ayat 4), We would have inflicted a severe chastisement on you. Very well, now you may enjoy what you have taken, but you should, in future, fear Us and refrain from incurring Our displeasure.”

Imam Jassas also is of the same opinion (as expressed in his book Ahkamul-Quran), and therefore the above interpretation is worth considering. This view is also supported by a tradition related in Seerat by Ibn Hisham. According to this, the Prophet (peace be upon him) noticed signs of disapproval on the face of Saad bin Muaz on the occasion when the Muslims were gathering the spoils and taking prisoners. So the Prophet said, “O Saad, it appears that you do not approve this conduct of the Muslims”. Saad replied, “It is so, O Messenger of Allah. This is the first victory that Allah has given us over the mushriks. Therefore it would have been much better for us to crush

down their power completely than to save their lives by taking them prisoners”. (Volume II, pp. 280-281).

**70.** O Prophet, say to whoever is in your hands of the captives: “If Allah knows any goodness in your hearts, He will give you better than what has been taken from you, and He will forgive you. And Allah is Ever Forgiving, Most Merciful.”

يَأَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ  
مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي  
قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا  
أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ  
غَفُورٌ رَّحِيمٌ

**71.** And if they intend to betray you, then they have indeed betrayed Allah before, so He made you prevail over them. And Allah is All Knowing, All Wise.

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ  
خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ  
ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**72.** Indeed, those who have believed and emigrated and strove with their wealth and their lives in the cause of Allah, and those who sheltered and helped (them), they are the true allies of one another. And those who believed and did not emigrate, for you there is no (obligation) of alliance to

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا  
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا  
وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ ۗ وَالَّذِينَ ءَامَنُوا وَلَمْ  
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ



them at all unless they emigrate.<sup>\*50</sup> And if they seek help from you in (the matter of) religion, then it is (incumbent) on you to provide help, except it be against a people between you and whom is a treaty.<sup>\*51</sup> And Allah is Seer of what you do.

شَيْءٍ حَتَّىٰ يَهَاجِرُوا وَإِنِ  
 اسْتَنْصَرُوكُمْ فِي الدِّينِ  
 فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ  
 بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ  
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

**\*50** This verse contains a very important article of the Islamic constitution and lays down the terms of the relationship (*vilayat*-guardianship) between the Muslims. According to it, “Those Muslims only shall be bound by the relationship of *vilayat* who are either the inhabitants of Dar-ul-Islam or emigrate to it. As for the Muslims living outside the territorial borders of the Islamic State, there shall be the relationship of Islamic brotherhood only, but there shall be no relationship of *vilayat* with them. Likewise there shall be no relationship of *vilayat* with those Muslims who visit the Dar-ul-Islam as foreigners in the capacity of the subjects of Dar-ul-Kufr, without emigrating to it permanently.”

The Arabic word *vilayat* is very comprehensive in meaning and guardianship does not convey its full significance. It denotes the relationship of help, succor, protection, support, friendship, guardianship and the like between the citizens and the state and vice versa, and between the citizens themselves. Thus it is clear that this verse confines the limits of the Islamic, political and constitutional

citizenship to its territorial boundaries only and excludes from this particular relationship the other Muslims who live beyond its territorial boundaries.

The legal implications of this negation of guardianship are very extensive, but this is not the occasion for their statement. Here it will suffice to say that according to this, the Muslims of Dar-ul-Kufr cannot become the inheritors of the Muslims of Dar-ul-Islam and vice versa, nor can they be the legal guardians of one another, nor can there be inter-marriages between them; nor can the Islamic State appoint a citizen of Dar-ul-Kufr on any responsible post, until that one renounces the relationship of citizenship with Dar-ul-Kufr. Moreover, this verse affects also the foreign policy of the Islamic State and frees it from the responsibility of the Muslims living outside its territorial borders by restricting it only to the Muslims living within its territory. The Prophet (peace be upon him) also declared the same thing, saying, "I owe no responsibility for the protection of any Muslim who resides among the mushriks."

This foreign policy of Islam cuts at the very roots of such disputes as are generally responsible for creating international crises. For it is obvious that if states refuse to shoulder any responsibilities for the protection, etc. of the minorities living outside their territorial borders, there cannot arise such disputes concerning them as lead to wars over and over again.

\*51 Though the Muslims living outside the territorial borders of the Islamic State have been excluded from

political protection in the preceding verse, this fact does not deprive them of the brotherly relationship of faith. Therefore it is obligatory on the Islamic State and its inhabitants to help their wronged and oppressed brethren if they ask for help. But even in this case, they should observe the international law and the universally accepted moral code. If Dar-ul-Islam has made a treaty with the persecuting people of Dar-ul-Kufr, the Muslims of Dar-ul-Islam are forbidden to give any help to the oppressed Muslims in Dar-ul-Kufr if that is against the moral obligations of the treaty.

In this verse the word *mithaq* has been used for treaty. It implies everything that gives the guarantee of peace in the known sense to the parties concerned even though there might not be any explicit mention of a no war agreement. Moreover, the original words of the Arabic text, “between you and whom is a treaty,” clearly show that a treaty of the Islamic State with a non-Islamic State is not merely a treaty between the two states but between the two nations. Therefore it is morally binding on both the Islamic State and the Muslims living in the Islamic State. The Islamic code does not tolerate that the Muslim subjects should be left free from the obligations of the treaty which a Muslim government makes with other countries or nations. Of course, those Muslims who reside outside the territorial borders of the State that makes a treaty are free from this obligation. That is why Abu Busair, Abu Jandal and other Muslims who were not the subjects of Dar-ul-Islam were not bound by the terms of the Treaty of Hudaibiyah, which

the Prophet (peace be upon him) made with the disbelievers of Makkah.

**73.** And those who disbelieve, they are allies of one another. Unless you act likewise, there will be oppression on the earth and great corruption.\*52

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً  
فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ



**\*52** The sentence, “Unless you act likewise,” has two meanings:

(1) If it is considered in connection with the previous sentence, “And those who disbelieve, they are allies of one another”, it means: “If you, the believers, will not help one another just as the disbelievers help one another, there will be mischief and great disorder on the earth”.

(2) But if it is considered in connection with the instructions given in Ayat 72, it will mean: if the people living in Dar-ul-Islam;

(a) Do not become the guardians and protectors of one another,

(b) Do not consider the Muslims, who have not migrated to Dar-ul-Islam and live in Dar-ul-Kufr, outside their political protection,

(c) Do not give help to the persecuted Muslims, living outside Dar-ul-Islam, when they ask for it, and if at the same time, they do not observe the law that the Muslims living in Dar-ul-Islam would not help those Muslims living in Dar-ul-Kufr among the people with whom they made a

treaty of peace, and,

(d) Do not break all their friendly relations with the disbelievers, then there will be mischief and great chaos in the world.

**74.** And those who believed and have emigrated and strove in the cause of Allah, and those who gave shelter and helped (them), it is they who are the believers in truth. For them is forgiveness and honorable provision.

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ  
ءَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ  
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

**75.** And those who believed afterwards and emigrated and strove along with you. They are of you. And those related by blood are nearer to one another in the decree of Allah.<sup>\*53</sup> Indeed, Allah has knowledge of all things.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ  
وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ  
فَأُولَئِكَ مِنْكُمْ وَأُولُوا  
الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ

**\*53** This is to remove a misunderstanding. After migration to Al-Madinah, the Prophet (peace be upon him) had established the relationship of brotherhood between the Muhajirin and the Ansar, which gave rise to the misunderstanding that they had become the inheritors of

one another. This verse says that inheritance shall be determined by the blood relationship and not by the relationship of brotherhood in the faith.

