

### INTRODUCTION TO SŪRAT *Al-Anfal*, 8.

In the previous Introductions to the Sūras we have shown how each Sūra is a step or gradation in the teaching of the Qur-ān. The first seven Sūras, comprising a little less than one-third of the Qur-ān, form a gradation, sketching the early religious history of man and leading up to the formation of the new Ummat or Community of the Holy Messenger. Now we begin another gradation, consolidating that Ummat and directing us as to various phases in our new collective life.

In this chapter we have the lessons of the Battle of Badr enforced in their larger aspects: (1) the question of war booty; (2) the true virtues necessary for fighting the good fight; (3) victory against odds; (4) clemency and consideration for one's own and for others in the hour of victory.

As regards booty taken in battle, the first point to note is that that should never be our sole aim in war. It is only an accidental circumstance, a sort of windfall. Secondly, no soldier or troop has any prior right to it. A righteous war is a community affair, and any accessions resulting from it belong to Allah. Thirdly, certain equitable principles of division should be laid down to check human greed and selfishness. A fifth share goes to the Imam; and he can use it at his discretion; for his own expenses, and for the relief of the poor and suffering, and the orphans and widows (viii. 41). The remainder was divided, according to the Prophet's practice, not only among those who were actually in the fight physically, but all who were in the enterprise, young and old, provided they loyally did some duty assigned to them. Fourthly, there should be no disputes, as they interfere with internal discipline and harmony.

As regards the military virtues, which are the types of virtues throughout life, we are shown by an analysis of the incidents of Badr how against the greatest odds, Allah's help will give the victory if men are fighting not for themselves but for the sacred Cause of Allah. And directions are given for the treatment of prisoners and for maintaining the solidarity of the Muslim community.

The date of this Sūra is shortly after the battle of Badr, which was fought on Friday, the 17th of Ramaḍhān in the second year of the Hijra. A short account of the battle is given in n. 352 to iii. 13.

*Summary.*—All booty is really at the disposal of Allah's Messenger under directions from Allah. Men of faith accept and obey these directions with cheerfulness. Victory and the prize of victory come from Allah, as was proved at Badr (viii. 1-19).

Obedience and intelligent discipline, zeal, faith, and gratitude to Allah, are the true passports to success and protection from the assaults of evil. Evil will be *piled up* with evil and destroyed (viii. 20-37).

The battle of Badr was a testing time, and showed how virtue and valour can conquer against odds. Steadfastness and obedience; faith, courage, and fearlessness: due preparation and free expenditure of resources and energy:- these are expected from you by Allah, and His help is all-sufficient (viii. 38-64.)

Even tenfold odds against you do not count if you are fighting for truth and faith against enemies of truth and faith; but remember clemency and consideration in the hour of victory (viii. 65-75.)

*Al-Anfāl, or the Spoils of War.*

*In the name of Allah, Most Gracious,  
Most Merciful.*

1. They ask thee<sup>1178</sup> concerning  
(Things taken as) spoils of war.  
Say: "(Such) spoils are  
At the disposal of Allah<sup>1179</sup>  
And the Messenger: so fear  
Allah, and keep straight  
The relations between yourselves:  
Obey Allah and His Messenger,  
If ye do believe."

2. For, Believers are those  
Who, when Allah is mentioned,  
Fell a tremor in their hearts,  
And when they hear  
His revelations rehearsed, find  
Their faith strengthened,  
And put (all) their trust  
In their Lord;

3. Who establish regular prayers  
And spend (freely) out of  
The gifts We have given  
Them for sustenance:<sup>1180</sup>

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ  
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا  
اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ  
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا  
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمَارِقُونَ  
يُنْفِقُونَ ﴿٣﴾

1178. The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sūra.

1179. Booty taken in a lawful and just war. It belongs to the Cause, in this case the Cause of Allah, as administered by His Messenger. The chief thing is to remain staunch to the Cause of Allah, and have no differences among those who stand for the Cause. Our internal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations.

1180. *Sustenance*: The object is to warn off from the love of booty. To all true Believers Allah gives generous sustenance in any case.

4. Such in truth are the Believers:  
They have grades of dignity  
With their Lord, and forgiveness,  
And generous sustenance:

5. Just as<sup>1181</sup> thy Lord ordered thee  
Out of thy house in truth,  
Even though a party among  
The Believers disliked it,

6. Disputing with thee concerning  
The truth after it was made  
Manifest, as if they were  
Being driven to death  
While they see it.<sup>1182</sup>

7. Behold! Allah promised you  
One of the two parties,<sup>1183</sup>  
That it should be yours:  
Ye wished that the one

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِنْدَ  
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿١﴾

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ ﴿٢﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ  
إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٣﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ  
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ

1181. *Just as*: the comparison takes us back to the first clause in verse 4: "such in truth are the Believers"—just as thy Lord also is just and true in ordering thee out to fight against heavy odds, when the alternative was to fight against the unarmed caravan which would have given thee abundant booty almost without a fight. To appreciate the full meaning, remember that the word *haqq*, translated "truth" means also "right," "just", "what is becoming." The true Believers believe in truth and do right in obedience to Allah's command. So Allah also, in asking them to fight against odds, is not asking them to rush to destruction, but is providing them with an opportunity of vindicating the truth in scorn of worldly advantage. And He made good His promise by giving them victory.

1182. In verse 6 we have again the word "truth": some of the Believers disputed concerning "the truth": they did not feel sure that the course recommended was the right course. They thought it would be certain destruction: they saw death almost staring them in the face.

1183. Just before Badr there were two alternatives before the Muslims in Madinah to save themselves from being overwhelmed by the Makkian Quraish with all their resources from the rich Syrian trade. One, which had least danger for the time being, and also promised much booty, was to fall upon the Quraish caravan returning from Syria to Makkah richly laden, and led by Abū Sufyān with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, was to leave the booty out boldly against the well-armed and well-equipped Quraish army of 1,000 men coming from Makkah. The Muslims had no more than 300 men, ill-armed, to oppose this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of Makkah. By Allah's help they won a splendid victory, and the standard of Truth was established, never to be lowered again.

Unarmed should be yours,  
But Allah willed  
To establish the Truth  
According to His words,  
And to cut off the roots  
Of the Unbelievers;-

8. That He might establish Truth  
And prove Falsehood false,  
Distasteful though it be  
To those in guilt.
9. Remember ye implored  
The assistance of your Lord.  
And He answered you:  
"I will assist you  
With a thousand of the angels,  
Ranks on ranks."<sup>1184</sup>
10. Allah made it but a message  
Of hope, and an assurance  
To your hearts: (in any case)<sup>1185</sup>  
There is no help  
Except from Allah:  
And Allah is Exalted in Power,  
Wise.

## SECTION 2.

11. Remember He covered you  
With drowsiness,<sup>1186</sup>  
To give you calm as from  
Himself, and he caused

لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ  
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ ﴿٨﴾

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي  
مُمِدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

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

إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ  
مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ. وَيُذْهِبَ عَنْكُمْ

1184. Cf. iii. 123, 125, 126. The number of angels, a thousand at Badr and three thousand and five thousand at Uhud, is equal to the strength of the enemy.

1185. All help comes ultimately from Allah. In special cases it may take special forms to put heart into us, and to fit in with our feelings and our psychology.

1186. Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in all posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish.

Rain to descend on you<sup>1187</sup>  
 From heaven, to clean you  
 Therewith, to remove from you  
 The stain of Satan,<sup>1188</sup>  
 To strengthen your hearts,  
 And to plant your feet  
 Firmly therewith.

رَجَر الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ  
 وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

12. Remember thy Lord inspired  
 The angels (with the message):  
 "I am with you: give  
 Firmness to the Believers:  
 I will instil terror  
 Into the hearts of the Unbelievers:  
 Smite ye above their necks  
 And smite all their  
 Finger-tips off them."<sup>1189</sup>

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْي مَعَكُمْ فَثَبِّتُوا  
 الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
 الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ  
 كُلَّ بَنَانٍ ﴿١٢﴾

13. This because they contended  
 Against Allah and His Messenger:  
 If any contend against Allah  
 And His Messenger, Allah  
 Is strict in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ  
 اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

14. Thus (will it be said): "Taste ye  
 Then of the (punishment):  
 For those who reject  
 Is the chastisement of the Fire."

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ  
 عَذَابَ النَّارِ ﴿١٤﴾

1187. The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly."

1188. "*Stain of Satan*". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances.

1189. The vulnerable parts of an armed man are above the neck. A blow on the neck, face or head, finishes him off. If he has armour it is difficult to get at his heart. But if his hands are put out of action, he is unable to wield his sword or lance or other weapon, and easily becomes a prisoner.

15. O ye who believe!

When ye meet

The Unbelievers

In hostile array,<sup>1190</sup>

Never turn your backs

To them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا  
زَحَفًا فَلَا تُولُوهُمُ الْاَدْبَارَ ﴿١٥﴾

16. If any do turn his back  
To them on such a day—  
Unless it be in a stratagem  
Of war, or to retreat  
To a troop (of his own)—  
He draws on himself  
The wrath of Allah,  
And his abode is Hell,—  
An evil refuge (indeed)!

وَمَنْ يُولِهِمْ يُوزِنُ بِهِ ءِثْمُهُ ۚ إِلَّا مَتَحَرِّفًا لِّقِنَالٍ  
أَوْ مَتَحَرِّفًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ  
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

17. It is not ye who  
Slew them; it was Allah:  
When thou threwest (a handful)<sup>1191</sup>  
Of dust), it was not  
Thy act, but Allah's:  
In order that He might  
Confer on the Believers

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ  
إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ  
وَلِيَسْبِي الْمُؤْمِنِينَ مِنهُ بَلَاءٌ حَسَنًا  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

1190. The laws of Jihād are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. *Zahfan* in the text (*meeting in hostile array*) implies a slow and well-planned proceeding towards a hostile army. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but if he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) *reculer pour mieux sauter*, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no virtue in mere single-handedness. Each individual must use his life and his resources to the best advantage for the common cause.

1191. When the battle began, the Holy Prophet prayed, and threw a handful of dust or sand at the enemy, which, as described in traditions, struck the eyes of the enemy. This had a great psychological effect.

A gracious benefit<sup>1192</sup>  
From Himself: for Allah  
Is He Who heareth  
And knoweth (all things).

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

18. That, and also because  
Allah is He Who makes feeble  
The Plans and stratagems  
Of the Unbelievers.

19. (O Unbelievers!) if ye prayed  
For victory and judgment,<sup>1193</sup>  
Now hath the judgment  
Come to you: if ye desist  
(From wrong), it will be  
Best for you: if ye return  
(To the attack), so shall We.  
Not the least good  
Will your forces be to you  
Even if they were multiplied:  
For verily Allah  
Is with those who believe!

إِنْ تَسْتَغِيثُوا فَقَدْ جَاءَكُمْ الْفَتْحُ  
وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعَذِّبْكُمْ  
وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ  
وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

### SECTION 3.

20. O ye who believe!  
Obey Allah and His Messenger,  
And turn not away from him  
When ye hear (him speak).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَلَا تَوَلَّوْا عُنْفَهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

1192. Numerically the odds against the Muslims were three to one. In other ways they were at a disadvantage: of arms and equipment they had but little, while the enemy were well-found: they were inexperienced, while the Quraish had brought their foremost warriors. In all this there was a test, but the test was accompanied by gracious favours of countless value: their Commander was one in whom they had perfect faith, and for whom they were ready to lay down their lives; the rain refreshed them; their spirit was unshaken; and they were fighting in Allah's cause. Thus the trial or test became itself a blessing.

1193. *Fath* = victory, decision, judgment. The Quraish in Makkah had prayed for victory: they were confident that their superior numbers, equipment, and experience would be decisive. With a play on the word, they are told that the decision had come, and the victory—but not in the sense they had hoped for!



21. Nor be like those who say,  
"We hear," but listen not:<sup>1194</sup>
22. For the worst of beasts  
In the sight of Allah  
Are the deaf and the dumb,<sup>1195</sup>  
Those who understand not.
23. If Allah had found in them  
Any good, He would indeed  
Have made them listen:  
(As it is), if He had made them  
Listen, they would but have  
Turned back and declined (faith).
24. O ye who believe!  
Give your response to Allah  
And His Messenger, when He  
Calleth you to that which  
Will give you life;<sup>1196</sup>  
And know that Allah  
Cometh in between a man<sup>1197</sup>  
And his heart, and that  
It is He to Whom  
Ye shall (all) be gathered.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَاوَهُمْ  
لَا يَسْمَعُونَ ﴿٢١﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ  
الَّذِينَ لَا يَفْقَهُونَ ﴿٢٢﴾

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ  
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ  
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ  
تُحْشَرُونَ ﴿٢٤﴾

1194. Cf. ii. 93.

1195. Cf. ii. 18.

1196. There are two points to note. (1) Note that after Allah and His Messenger are mentioned, the pronoun and verb in the next clause are singular: everything that Allah's Messenger put forward as an injunction came by inspiration from Allah: the Messenger made his will coincide completely with Allah's will. (2) We are asked actively to give our response in deed and life to the call of duty and conscience, for that call leads to real life, the life eternal, even though it may apparently mean in this world the loss of things that make life dear or the loss of life itself. If we refer this to Jihād, i.e., fighting in and for the Cause, both literally and metaphorically, the meaning becomes quite clear.

1197. If the human heart is refractory and refuses to obey the call of Allah, that is not the end of the matter. Allah has to be reckoned with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for Allah's Cause. Will that scheme come to fruition by refusing to serve the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from Allah. The heart is the innermost seat of man's affections and desires: but Allah intervenes between man and his heart.

25. And fear the trial<sup>1198</sup>

Which affecteth not in particular  
(Only) those of you who do wrong:  
And know that Allah  
Is strict in punishment.

وَأَتَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
خَاصَّةً وَعَلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

## 26. Call to mind when ye

Were a small (band),  
Deemed weak through the land,  
And afraid that men might  
Despoil and kidnap you;<sup>1199</sup>  
But He provided a safe asylum  
For you, strengthened you  
With His aid, and gave you  
Good things for sustenance:  
That ye might be grateful.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ  
تَخَافُونَ أَنْ يَخْطِفَكُمْ النَّاسُ فَأَوْنَكُمْ  
وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

## 27. O ye that believe!

Betray not the trust  
Of Allah and the Messenger,  
Nor misappropriate knowingly  
Things entrusted to you.<sup>1200</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
وَتَحُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

1198. *Fitna* has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 28; (2) an analogous meaning is trial or punishment, as in v. 71; (3) tumult or oppression, as in ii. 193, and here: and in viii. 39 (4) there is here (viii. 25) the further shade of meaning suggested, discord, sedition, civil war.

This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike.

1199. On the immediate occasion the Muslims were reminded that they were a small band in Makkah despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependants, persecuted and exiled and how by the grace of Allah they found a safe asylum in Madinah how they found friends and helpers, how their many needs were cared for, and how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice, and oppression.

1200. Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of Allah and His Prophet by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of Allah's worshippers against annihilation were of special importance, the Prophet's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting =

28. And know ye  
That your possessions  
And your progeny  
Are but a trial:<sup>1201</sup>  
And that it is Allah  
With whom lies  
Your highest reward.

## SECTION 4.

29. O ye who believe!  
If ye fear Allah,  
He will grant you a Criterion<sup>1202</sup>  
(To judge between right and wrong),  
Remove from you (all) evil deeds  
And forgive you:  
For Allah is the Lord  
Of grace unbounded.
30. Remember how the Unbelievers  
Plotted against thee, to keep  
Thee in bonds, or slay thee,  
Or get thee out (of thy home).<sup>1203</sup>

وَأَعْلَمُوا أَنَّمَا آمَلَكُم مِّنْهُنَّ وَأُولَدُكُمْ فَتَنَةٌ  
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَقُوا اللَّهَ يَجْعَلْ لَّكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ  
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

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

= the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the Prophet of Allah, who earned the title of *Al-Amin*, the one who was true to every trust reposed in him.

1201. A big family—many sons—was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah.

1202. Cf. ii. 53 and ii. 185. The battle of Badr is called the *Furqan* in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210.

1203. The plots against Al-Muṣṭafā in Makkah aimed at three things. They were not only foiled, but Allah's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Prophet in subjection in Makkah by putting =

They plot and plan,  
And Allah too plans,  
But the best of planners<sup>1203-A</sup>  
Is Allah.

31. When Our Signs are rehearsed  
To them, they say: "We  
Have heard this (before):  
If we wished, we could  
Say (words) like these:  
These are nothing  
But tales of the ancients."<sup>1204</sup>

32. Remember how they said:  
"O Allah! if this is indeed  
The Truth from Thee,  
Rain down on us a shower  
Of stones from the sky,  
Or send us a grievous  
chastisement."<sup>1205</sup>

وَاللَّهُ خَيْرُ الْمُنْكَرِينَ ﴿٣٠﴾

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

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا  
مِنْ عِنْدِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ  
أَوْ أَتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

= pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his followers out of their homes. But they found a new home in Madinah from which they eventually reconquered not only Makkah but Arabia and the world.

1203-A. Cf. iii. 54.

1204. Cf. vi. 25.

1205. This was actually a challenge thrown out by the Infidels in Makkah not seriously but as a taunt. The answer is in the two following verses. Allah punishes in His own good time, not according to the foolish and frivolous taunts of the Unbelievers. While the Holy Prophet was with them, he—the Mercy of the Worlds—conferred a certain amount of immunity to them. There were also other Muslims, just men who asked for forgiveness. And Allah keeps the door of repentance and forgiveness open to all as long as they make it possible. But let them not be puffed up with pride, or think that they have lasting immunity. What became of Abū Jahl? He and some of his greatest warriors were slain at Badr. The little autocratic clique that prevented Muslims from access to the Sacred Mosque had their punishment not long afterwards. They pretended to be its guardians. But were they? Could they be? Only the righteous could be true guardians to Allah's places of worship, and particularly to the Central House of the Ka'ba. It was to be a place of pure worship, while their idolatrous worship was mere mummery,—whistling and clapping of hands. All false worship advertises itself by noise and unseemly riot: it is said that the Pagans used to go naked round the Ka'ba.

33. But Allah was not going  
To send them a Chastisement:  
Whilst thou wast amongst them;  
Nor was He going to send it  
Whilst they could ask for pardon.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ  
وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

34. But what plea have they  
That Allah should not punish  
Them, when they keep out  
(Men) from the Sacred Mosque—  
And they are not its guardians?  
No men can be its guardians  
Except the righteous; but most  
Of them do not understand.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ  
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ  
إِنْ أَوْلِيَائِهِمْ إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ  
لَا يَعْلَمُونَ ﴿٣٤﴾

35. Their prayer at the House  
(Of Allah) is nothing but  
Whistling and clapping of hands:  
(Its only answer can be),  
"Taste ye the Chastisement  
Because ye blasphemed."

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ  
وَتَصْدِيهٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿٣٥﴾

36. The Unbelievers spend their wealth  
To hinder (men) from the path  
Of Allah, and so will they  
Continue to spend; but  
In the end they will have  
(Only) regrets and sighs;  
At length they will be overcome:  
And the Unbelievers will be  
Gathered together to Hell;—

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

37. In order that Allah may separate<sup>1206</sup>  
The impure from the pure.  
Put the impure, one on another,  
Heap them together, and cast them

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ  
بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ  
إِثْمًا

1206. It is only when matters are brought to an issue that evil is separated distinctly from the good. Then evil consorts with evil, and good with good. The evil will be piled into a heap. When the cup is full, the punishment will come. There will be no mistake about it. The good should not be discouraged, because in fighting against them, all forces of evil join together and pool their resources together. The more they do so, the easier is the final arbitrament. It is all in Allah's Plan.

Into Hell. They will be  
The ones to have lost.

### SECTION 5.

38. Say to the Unbelievers,  
If (now) they desist (from Unbelief),  
Their past would be forgiven them;  
But if they persist, the punishment  
Of those before them is already  
(A matter of warning for them).
39. And fight them on  
Until there is no more  
Persecution,  
And religion becomes  
Allah's in its entirety<sup>1207</sup>  
But if they cease, verily Allah  
Doth see all that they do.<sup>1208</sup>
40. If they refuse, be sure  
That Allah is your Protector—  
The Best to protect  
And the Best to help.
41. And know that out of  
All the booty that ye  
May acquire (in war),  
A fifth share is assigned<sup>1209</sup>

فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ  
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ  
الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ  
الَّذِينَ كَفَرُوا فَايَةً لِّلَّهِ فَإِنَّ اللَّهَ  
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نَعَمْ الْمَوْلَى  
وَنَعَمْ النَّصِيرُ ﴿٤٠﴾

﴿٤١﴾ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

1207. Cf. ii. 193 and n.

1208. If they cease from fighting and from the persecution of truth, Allah judges them by their actions and their motives, and would not wish that they should be harassed with further hostility. But if they refuse all terms, the righteous have nothing to fear: Allah will help and protect them.

1209. The rule is that a fifth share is set apart for the Imâm (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for Allah and the Prophet, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of Allah and His Prophet: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imâm has discretion as to the mode of division. In the Prophet's life-time a certain portion was assigned to him and his near relatives.

To Allah,—and to the Messenger,  
 And to near relatives,  
 Orphans, the needy,  
 And the wayfarer,—  
 If ye do believe in Allah  
 And in the revelation  
 We sent down to our Servant  
 On the Day of Discrimination—<sup>1210</sup>  
 The Day of the meeting  
 Of the two forces.  
 For Allah hath power  
 Over all things.<sup>1211</sup>

42. Remember ye were  
 On the hither side  
 Of the valley, and they  
 On the farther side,  
 And the caravan<sup>1212</sup>  
 On lower ground than ye.  
 Even if ye had made  
 A mutual appointment  
 To meet, ye would certainly  
 Have failed in the appointment.<sup>1213</sup>

وَأَنْتَ السَّبِيلُ إِنْ كُنْتُمْ بِاللهِ وَمَا أُنزِلْنَا  
 عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النِّقْيِ الْجَمْعَانِ  
 وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدَّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى  
 وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ  
 لَا خِلَافَ لَكُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللهُ  
 أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ

1210. *Testing: Furqān*: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name. See viii. 29 and n. 1202.

1211. Allah's power is shown in the events detailed in the three verses following (vv. 42-44), leading to the complete victory of the Muslims over the pagan Quraish.

1212. The little Islamic force from Madinah went out to meet the big Makkan army, and they met on the two sides of a valley at Badr, while the Quraish caravan was on lower ground towards the sea, about 3 miles from Badr.

1213. They were all at cross purposes. The caravan was making for Makkah, but scarcely thought it could get there. The Quraish force was trying to save the caravan and then annihilate the Muslims. The Muslims had decided to attack the Quraish army from Makkah which turned out to be big, more than three times their number. Yet the two forces met, precisely at the spot and at the time when a decisive battle should take place and the Muslims dispose of the pretensions of the Makkans. If they had carefully planned a mutual appointment, they could not have carried it out more precisely.

On the Muslim side the few martyrs knew that the victory was theirs and those who survived the battle enjoyed the fruits of the victory. On the pagan side, both those who died and those who lived knew fully the issue joined. Even psychologically both sides went in with full determination to decide the issue.

But (thus ye met),  
That Allah might accomplish  
A matter already decided;  
That those who died might  
Die after a clear Sign  
(Had been given), and those who  
lived

Might live after a Clear Sign  
(Had been given). And verily  
Allah is He who heareth  
And knoweth (all things).

43. Remember in thy dream  
Allah showed them to thee  
As few: if He had shown  
Them to thee as many,  
Ye would surely have been  
Discouraged, and ye would  
Surely have disputed  
In (your) decision: but Allah  
Saved (you): for He knoweth  
Well the (secrets) of (all) hearts.

44. And remember when ye met,  
He showed them to you  
As few in your eyes,  
And He made you appear  
As contemptible in their eyes:<sup>1214</sup>  
That Allah might accomplish  
A matter already decided  
And unto Allah  
Are all matters returned.

عَنْ بَيْتَةٍ وَيَخِي مَنْ حَيٍّ عَنْ بَيْتَةٍ وَإِنَّ اللَّهَ  
لَسَمِيعٌ عَلِيمٌ ﴿١٢﴾

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا  
وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا لَفَشَلْتُمْ وَلَتَنزَعْتُمْ  
فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ  
بِذَاتِ الصُّدُورِ ﴿١٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا  
وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا  
كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٤﴾

1214. The Muslim army though they knew their worldly disadvantage, did not realise the full odds against them. The Makkans came exulting in any case, and they despised the contemptible little force, opposed to them. Even though they thought the Muslim force was twice as great as it was (iii. 13), still that number was contemptible, when taken with its poor equipment. Both these psychological visions subverted the main Plan, which was to bring the matter to a decisive issue, whether the Pagans of Makkah were to continue their arrogant oppression, or the religion of Allah was to be established in freedom and honour.



## SECTION 6.

45. O ye who believe!  
When ye meet a force,  
Be firm, and call Allah  
In remembrance much (and often);  
That ye may prosper:
46. And obey Allah and His Messenger;  
And fall into no disputes,  
Lest ye lose heart  
And your power depart;  
And be patient and persevering:  
For Allah is with those  
Who patiently persevere:<sup>1215</sup>
47. And be not like those  
Who started from their homes  
Insolently and to be seen of men,  
And to hinder (men)  
From the path of Allah:<sup>1216</sup>  
For Allah compasseth  
All that they do.
48. Remember Satan made  
Their (sinful) acts seem  
Alluring to them, and said:  
"No one among men  
Can overcome you this day,  
While I am near to you":  
But when the two forces  
Came in sight of each other,  
He turned on his heels,  
And said: "Lo! I am clear  
Of you; lo! I see  
What ye see not;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا  
وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَنفَشَلُوا  
وَتَذْهَبَ رِيحُكُمْ وَأَصِيرُوا إِنَّا اللَّهُ  
مَعَ الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا  
وَرِشَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَغَالِبَ  
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ فَلَمَّا تَرَأَتْهُ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ  
وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَنَا لَآتِرُونَ  
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

1215. A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure. "Power": literally, "wind", -the favourable wind for a sailing ship.

1216. A true description of the Makkan army which met its doom.

Lo! I fear Allah; for Allah  
Is strict in punishment.<sup>1217</sup>

## SECTION 7.

49. Lo! the Hypocrites and those  
In whose hearts is a disease:<sup>1218</sup>  
Say: "these people,—their religion  
Has misled them." But  
If any trust in Allah, behold!  
Allah is Exalted in might, Wise.

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

50. If thou couldst see,  
When the angels take the souls  
Of the Unbelievers (at death),<sup>1219</sup>  
(How) they smite their faces  
And their backs, (saying):  
"Taste the chastisement of the blazing  
Fire—

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ  
وَذُفُّوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

51. This is "because of (the deeds)  
which<sup>1220</sup>  
Your (own) hands sent forth.  
For Allah is never unjust  
To His servants."

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ  
بِظَلِيمٍ لِّلْعَبِيدِ ﴿٥١﴾

1217. It is the way with the leaders of evil, when they find their cause lost, that they wash their hands of their followers and leave them in the lurch. They see more clearly than their dupes. They are not simpletons: they know the consequences of the wrath of Allah. Satan's "fear" of Allah is terror combined with hatred,—the very opposite of the feeling which is described in *Taqwā*, viz., the desire to avoid doing anything against Allah's will, such desire being founded on trust in Allah and the love of Allah.

1218. Cf. ii. 10 "disease in the heart."

Trust in Allah brings its own reward: our eyes are opened, and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise. But the blessing of Allah keeps our minds fresh and our hearts contented.

1219. In contrast to the taunt against those who trust in Allah, "that their religion has misled them," is shown the terrible punishment, after death, of those who laughed at Faith.

1220. The punishment is shown to be due to their own deeds of wrong, because Allah is never unjust to the least of His servants.

52. "(Deeds) after the manner  
Of the People of Pharaoh  
And of those before them:  
They rejected the Signs of Allah,  
And Allah punished them  
For their crimes: for Allah  
Is Strong, and Strict in punishment:

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

53. "Because Allah will never change<sup>1221</sup>  
The Grace which He hath bestowed  
On a people until they change  
What is in their (own) souls:  
And verily Allah is He  
Who heareth and knoweth (all  
things)."

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ  
حَتَّىٰ يَتُوبُوا ۖ وَأَمَّا يُغْيِسُ سَمِيعٌ عَلَيْهِمُ ﴿٥٣﴾

54. "(Deeds) after the manner  
Of the People of Pharaoh  
And those before them":<sup>1222</sup>  
They treated as false the Signs  
Of their Lord so We  
Destroyed them for their crimes,  
And We drowned the People  
Of Pharaoh: for they were all  
Oppressors and wrong-doers.

كَذَابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ  
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ  
وَأَغْرَقْنَاهُمْ ۖ آلِ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

55. For the worst of beasts  
In the sight of Allah<sup>1223</sup>  
Are those who reject Him:  
They will not believe.

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

1221. Allah bestows His grace freely, but He never withdraws it arbitrarily. Before He changes their state and circumstances, an actual state of rebellion and contumacy has arisen in their own souls, which brings about its inevitable punishment.

1222. Note that in verse 51, the words were that they *rejected* the Signs of Allah and were *punished*: here the words are that they *treated* the Signs as false and were *destroyed*:—a higher degree of guilt deserved a severer punishment.

1223. In viii. 22 we were warned against "the worst of beasts in the sight of Allah", who do not make use of their faculties of hearing, speaking and understanding, in the service of Allah, and in fact misuse their faculties to blaspheme Allah. The same brute creatures are shone here in another light: they are faithless both to Allah and man.

56. They are those with whom  
Thou didst make a covenant,<sup>1224</sup>  
But they break their covenant  
Every time, and they have not  
The fear (of Allah).

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

57. If ye gain the mastery  
Over them in war,  
Disperse, with them, those  
Who follow them,  
That they may remember.<sup>1224-A</sup>

فَإِذَا تَشَفَّعْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلَفَهُمْ  
لَعَلَّهُمْ يَذْكُرُونَ ﴿٥٧﴾

58. If thou fearest treachery  
From any group, throw back  
(Their Covenant) to them, (so as  
To be) on equal terms:  
For Allah loveth not the treacherous.

وَأِذَا تَخَافُ مِنَ قَوْمٍ خِيَانَةً فَانْزِلْ إِلَيْهِمْ  
عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

#### SECTION 8.

59. Let not the Unbelievers  
Think that they have escaped,  
They will never frustrate (them).

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ  
لَا يُعْجِزُونَ ﴿٥٩﴾

60. Against them make ready  
Your strength to the utmost  
Of your power, including<sup>1225</sup>

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

1224. The immediate occasion was the repeated treachery of the Banū Quraiza after their treaties with the Muslims. But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party can at least fight on equal terms. From actual physical warfare we can carry the same lesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness.

1224-A. The purpose of the verse is to urge Muslims to act against their enemies described above with a severity and resoluteness which would serve as a deterrent to other enemies of Islam who might be inclined to follow their example and act treacherously towards Muslims.

1225. The immediate occasion of this injunction was the weakness of cavalry and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral, or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instil wholesome respect into him for you and the Cause you stand for.

Steeds of war, to strike terror  
Into (the hearts of) the enemies,  
Of Allah and your enemies,  
And others besides, whom  
Ye may not know, but whom<sup>1226</sup>  
Allah doth know. Whatever  
Ye shall spend in the Cause  
Of Allah, shall be repaid  
Unto you, and ye shall not  
Be treated unjustly.<sup>1227</sup>

61. But if the enemy  
Incline towards peace,  
Do thou (also) incline  
Towards peace, and trust  
In Allah: for He is the One  
That heareth and knoweth  
(All things).<sup>1228</sup>
62. Should they intend  
To deceive thee,—verily Allah  
Sufficeth thee: He it is  
That hath strengthened thee  
With His aid and  
With (the company of)  
The Believers,<sup>1229</sup>
63. And (moreover) He hath put  
Affection between their hearts:

وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمْ  
اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ  
اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿١٠﴾

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١١﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ  
هُوَ الَّذِي أَيْدَكَ بِصُرُوفِهِ وَيَأْلَمُ الْمُؤْمِنِينَ ﴿١٢﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ

1226. There are always lurking enemies whom you may not know, but whom Allah knows. It is your duty to be ready against all, for the sacred Cause under whose banner you are fighting.

1227. Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of.

1228. While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and Allah's Law.

1229. In working for peace there may be a certain risk of treachery on the other side. We must take that risk: because the men of Faith have Allah's aid to count upon and the strength of the united body of the righteous.

Not if thou hadst spent  
All that is in the earth,  
Couldst thou have produced  
That affection, but Allah  
Hath done it: for He  
Is Exalted in might, Wise.<sup>1230</sup>

جَمِيعًا مَا آَلَفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ  
اللَّهَ آَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

64. O Prophet! Sufficient  
Unto thee is Allah,—  
And unto those  
Who follow thee  
Among the Believers.<sup>1231</sup>

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ  
مِنَ الْمُؤْمِنِينَ ﴿١٤﴾

#### SECTION 9.

65. O Prophet! rouse the Believers  
To the fight. If there are  
Twenty amongst you, patient  
And persevering, they will  
Vanquish two hundred: if a hundred.  
They will vanquish a thousand  
Of the Unbelievers: for these  
Are a people without  
understanding.<sup>1232</sup>

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ  
إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ  
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا  
مِنَ الَّذِينَ كَفَرُوا يَا أَيُّهَا قَوْمٌ لَا يَفْقَهُونَ ﴿١٥﴾

1230. On the immediate occasion, the greatest miracle and most wonderful working of Allah's grace was the union of hearts produced among the jarring, war-like, excitable elements of Arabia under the gentle, firm, and wise guidance of Muhammad, the Messenger of Allah. At all times we must pray to Allah for this gift above all,—union, understanding, and pure and sincere affection among those who take Allah's name. With it there is strength and success. Without it there is humiliation, slavery, and moral degradation. There may be many causes of difference and dispute. The reconciliation can only come from the glory and wisdom of Allah.

1231. *The Believers*: mere lip-profession of belief, or even the kind of belief that does not result in action, is not enough. To those whose belief is so sincere that it results in complete trust in Allah and in fearless action in His service, the consequences on this earth do not matter. Allah's good pleasure is enough for them.

1232. In a fight, odds of ten to one against any one are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed.

66. For the present, Allah  
Hath lightened your (burden),  
For He knoweth that there is  
A weak spot in you:<sup>1233</sup>  
But (even so), if there are  
A hundred of you, patient  
And persevering, they will  
Vanquish two hundred, and if  
A thousand, they will vanquish  
Two thousand, with the leave  
Of Allah: for Allah is with those  
Who patiently persevere.

67. It is not fitting  
For a Prophet  
That he should have  
Prisoners of war until  
He hath thoroughly subdued<sup>1234</sup>  
The land. Ye look  
For the temporal goods  
Of this world; but Allah  
Looketh to the Hereafter:  
And Allah is Exalted in might, Wise.

الْفَن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا  
فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ  
وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٦﴾

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَشْرَى حَتَّى يُشْخِصَ  
فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ  
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

1233. Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organization and equipment are weak, as was the case about the time of Badr, they were set a lighter task, and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one.

1234. An ordinary war may be for territory or trade, revenge or military glory, -all "temporal goods of this world." Such a war is condemned. But a Jihād is fought under strict conditions laid down by Islam, and solely for the cause of Allah. All baser motives, therefore are strictly excluded. The gain in the shape of ransom from captives has no place in such warfare.

At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imām to exercise his discretion as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muḥammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. x. 34).

Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in vv. 68-71.

68. Had it not been for  
A previous ordainment<sup>1235</sup>  
From Allah, a severe punishment  
Would have reached you  
For the (ransom) that ye took.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ  
عَذَابٌ عَظِيمٌ ﴿١٨﴾

69. But (now) enjoy<sup>1236</sup> what ye took  
In war, lawful and good:  
But fear Allah: for Allah  
Is Oft-forgiving, Most Merciful.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩﴾

#### SECTION 10.

70. O Prophet! say to those  
Who are captives in your hands:  
"If Allah findeth any good<sup>1237</sup>  
In your hearts, He will  
Give you something better  
Than what has been taken  
From you, and He will  
Forgive you: for Allah  
Is Oft-forgiving, Most Merciful."

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَى  
إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا  
أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ  
وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٠﴾

1235. Though any motive of worldly gain, which may have been in the minds of some among the victorious Muslim army, is condemned as worthy of a severe penalty, what actually happened is ascribed to the Plan of Allah, which was pre-ordained. Among the prisoners taken were the Prophet's uncle 'Abbās and Ḥaḍhrat 'Alī's brother, Aqil, who afterwards became Muslims. 'Abbās was an ancestor of the founder of the celebrated 'Abbāsi Dynasty which played such a notable part in Islamic history. In his case the promise made in verse 70 was amply fulfilled. In the case of all prisoners, if there was any good in their hearts, their very fight against Islam and their capture led to their being blessed with Islam. Thus does Allah's Plan work in a marvellous way, and evolve good out of seeming evil.

1236. *Enjoy*: literally, *eat*. See vii. 19. n. 1004, and v. 66, n. 776.

1237. This is a consolation to the prisoners of war. In spite of their previous hostility, Allah will forgive them in His mercy if there was any good in their hearts, and confer upon them a far higher gift than anything they have ever lost. This gift in its highest sense would be the blessing of Islam, but even in a material sense, there was great good fortune awaiting them.

Note how comprehensive is Allah's care. He encourages and strengthens the Muslims, at the same time condemning any baser motives that may have entered their minds. He consoles the prisoners of war and promises them better things if there is any good in them at all. And He offers comfort to those who have left their homes in His Cause, and knits them into closer fellowship with those who have helped them and sympathised with them.



71. But if they have  
Treacherous designs against thee,  
(O Messenger!), they have already  
Been in treason against Allah,<sup>1238</sup>  
And so hath He given  
(Thee) power over them.  
And Allah is He who hath  
(Full) knowledge and wisdom.

72. Those who believed,  
And emigrated  
And fought for the Faith,  
With their property  
And their persons,  
In the Cause of Allah,  
As well as those  
Who gave (them) asylum<sup>1239</sup>  
And aid,—these are (all)  
Friends and protectors,  
One of another.  
As to those who believed  
But did not emigrate  
Ye owe no duty  
Of protection to them

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ  
فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٧١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا  
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا  
وَلَمْ يَهَاجِرُوا مَا لَكُم مِّن وَلِيَّتِهِم مِّن شَيْءٍ  
حَتَّى يَهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ

1238. If the kindness shown to them is abused by the prisoners of war when they are released, it is not a matter for discouragement to those who showed the kindness. Such persons have in their treachery shown already their treason to Allah, in that they took up arms against Allah's Prophet, and sought to blot out the pure worship of Allah. The punishment of defeat, which opened the eyes of some of their comrades, evidently did not open their eyes. But Allah knows all, and in His wisdom will order all things for the best. The Believers have done their duty in showing such clemency as they could in the circumstances of war. For them "Allah sufficeth" (viii. 62).

1239. The reference is to the *Muhājirin* and the *Ansār*, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin.

Until they emigrate,<sup>1240</sup>  
 But if they seek  
 Your aid in religion,  
 It is your duty  
 To help them,  
 Except against a people  
 With whom ye have  
 A treaty of mutual alliance.<sup>1241</sup>  
 And (remember) Allah  
 Seeth all that ye do.

فَعَلَيْكُمْ النَّصْرُ إِلاَّ عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ  
 مِيثَاقٌ وَاللَّهُ يَمَانَعُهُمْ بَصِيرٌ ﴿٧٢﴾

73. The Unbelievers are  
 Protectors, one of another:  
 Unless ye do this.  
 (Protect each other),  
 There would be  
 Tumult and oppression  
 On earth, and great mischief.<sup>1242</sup>

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلاَّ تَفْعَلُوا  
 تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. Those who believe,  
 And emigrate,  
 And fight for the Faith,  
 In the Cause of Allah,

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ  
 اللَّهِ وَالَّذِينَ آمَنُوا وَنَصَرُوا أُولَئِكَ هُمْ

1240. The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection.

1241. If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally.

1242. Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allah's Peace and to strengthen all the forces of truth and righteousness.

As well as those  
Who give (them) asylum  
And aid,—these are (all)  
In very truth the Believers:  
For them is the forgiveness  
Of sins and a provision  
Most generous.<sup>1243</sup>

75. And those who  
Accept Faith subsequently,<sup>1244</sup>  
And emigrate,  
And fight for the Faith  
In your company,—  
They are of you.  
But kindred by blood  
Have prior rights  
Against each other  
In the Book of Allah.<sup>1245</sup>  
Verily Allah is well-acquainted  
With all things.

الْمُؤْمِنُونَ حَقَّ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٦﴾

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ  
فَأُولَٰئِكَ مِنكُمْ وَأُولَٰئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

1243. Believers who make all sacrifices in the Cause of Allah have given the best possible proof of their Faith by their actions. They have loved Allah much, and much will be forgiven them. What they sacrificed was, perhaps, judged by universal standards, of small value, but its value will be estimated by the precious love behind it, and its reward will be of no ordinary kind. It will not be a reward in the ordinary sense at all, for a reward is given once for all. It will be a provision which last for ever, and is on the most generous scale.

1244. Those who come into the fold last are none the less brethren in the fullest acceptance of the term. But any special provisions made in the special circumstances of the first martyrs for the Cause will not of course apply to them as the special circumstances which made them necessary have ceased to exist. See next note.

1245. *The Book of Allah*, i.e., the Eternal Decree, the Preserved Tablet (lxxxv. 22). Blood-relationship and its rights and duties do not depend on special circumstances of a temporary nature. Any temporary rights of mutual inheritance established between the early Emigrants and Helpers (n. 1239) would not apply after the revelation of this verse any more.