

We will explain this subject in Surah **Bara'h** (9:60), Allah willing, and our reliance and trust is in Him alone.

Allah said,

... **إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا ...**

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

Allah says, 'Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allah, the Last Day and what We have revealed to Our Messenger.'

In the Two **Sahihs**, it is recorded that Abdullah bin Abbas said, - while narrating the lengthy **Hadith** about the delegation of Bani Abdul Qays - that the Messenger of Allah said to them,

وَأْمُرْكُمْ بِأَرْبَعٍ، وَأَنْهَأْكُمْ عَنْ أَرْبَعٍ. أَمْرُكُمْ بِالْإِيمَانِ بِاللَّهِ تَمَّ قَالَ:

هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟

- **شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،**
- **وِإِقَامُ الصَّلَاةِ**
- **وَلِيَتَاءُ الزَّكَاةَ،**
- **وَأَنْ تُؤَدُّوا الْخُمْسَ مِنَ الْمَغْتَنَمِ**

I command you with four and forbid four from you. I command you to believe in Allah.

Do you know what it means to believe in Allah?

- Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah,
- establishing the prayer,
- giving **Zakah** and
- honestly surrendering one-fifth of the war spoils.

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

Allah said next,

... يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

on the Day of Criterion, the Day when the two forces met; and Allah is Able to do all things.

Allah is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of **Badr**. That day was called, '**Al-Furqan**', because Allah raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group.

Ali bin Abi Talhah and Al-Awfi reported that Ibn Abbas said,

"**Badr** is **Yawm Al-Furqan**; during it, Allah separated between truth and falsehood."

Al-Hakim collected this statement.

Similar statements were reported from Mujahid, Miqsam, Ubaydullah bin Abdullah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ
أَسْفَلَ مِنْكُمْ

8:42 (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you.

وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافِئِم فِي الْمِيعَدِ وَلَكِن لِّيَقْضِيَ اللَّهُ
أَمْرًا كَانَ مَفْعُورًا لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ
حَىٰ عَن بَيِّنَةٍ

Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence.

وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

And surely, Allah is All-Hearer, All-Knower.

Some Details of the Battle of Badr

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

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا ...

(And remember) when you (the Muslim army) were on the near side of the valley,

camping in the closest entrance of the valley towards Al-Madinah,

... وَهُمْ ...

and they,

the idolators, who were camped,

... بِالْعُدْوَةِ الْقُصْوَى ...

on the farther side,

from Al-Madinah, towards Makkah.

... وَالرَّكْبُ ...

and the caravan,

that was under the command of Abu Sufyan, with
the wealth that it contained,

... أَسْفَلَ مِنْكُمْ ...

on the ground lower than you,

closer to the sea,

... وَلَوْ تَوَاعَدْتُمْ ...

even if you had made a mutual appointment to meet,

you and the idolators,

... لَأَخْتَلَقْتُمْ فِي الْمِيعَادِ ...

you would certainly have failed in the appointment,

Muhammad bin Ishaq said, "Yahya bin Abbad bin
Abdullah bin Az-Zubayr narrated to me from his father
about this **Ayah**

"Had there been an appointed meeting set
between you and them and you came to know of
their superior numbers and your few forces, you
would not have met them,

... وَلَكِنْ لَيَقْضِيَنَّ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ...

but (you met) that Allah might accomplish a
matter already ordained,

Allah had decreed that He would bring glory to
Islam and its people, while disgracing **Shirk** and
its people. You (the companions) had no
knowledge this would happen, but it was out of
Allah's compassion that He did that."

In a **Hadith**, Ka`b bin Malik said,

"The Messenger of Allah and the Muslims
marched to intercept the Quraysh caravan, but
Allah made them meet their (armed) enemy
without appointment."

Muhammad bin Ishaq said that Yazid bin Ruwman narrated to him that Urwah bin Az-Zubayr said,

"Upon approaching **Badr**, the Messenger of Allah sent Ali bin Abi Talib, Sa`d bin Abi Waqqas, Az-Zubayr bin Al-Awwam and several other Companions to spy the pagans.

They captured two boys, a servant of Bani Sa`id bin Al-`As and a servant of Bani Al-Hajjaj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allah, but found him praying.

The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyan (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyan. Thereupon companions left them alone.

When the Prophet ended the prayer, he said,

إِذَا صَدَقَاكُمْ ضَرِبْتُمُوهُمَا، وَإِذَا كَذَبَاكُمْ تَرَكْتُمُوهُمَا، صَدَقَا وَاللَّهِ
إِنَّهُمَا لِفُرَيْشٍ، أَخْبَرَانِي عَنْ فُرَيْشٍ

When they tell you the truth you beat them, but when they lie you let them go They have said the truth, by Allah! They belong to the Quraysh.

addressing to the boys He said: Tell me the news about Quraysh.

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

The Messenger of Allah asked,

كَمْ الْقَوْمُ؟

How many are they?

They said, `They are many.'

He asked,

مَا عَدْتَهُمْ؟

How many?

They said, 'We do not know the precise number.'

He asked,

كَمْ يَحْتَرُونَ كُلَّ يَوْمٍ؟

How many camels do they slaughter every day?

They said, 'Nine or ten a day.'

The Messenger of Allah said,

الْقَوْمُ مَا بَيْنَ التِّسْعِمِائَةِ إِلَى الثَّلَاثِ

They are between nine-hundred and a thousand.

He asked again,

فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ؟

Which chiefs of Quraysh are accompanying the army?

They said,

Utbah bin Rabiah,

Shaybah bin Rabiah,

Abu Al-Bakhtari bin Hisham,

Hakim bin Hizam,

Nawfal bin Khuwaylid,

Al-Harith bin Amir bin Nawfal,

Tu`aymah bin Adi bin Nawfal,

An-Nadr bin Al-Harith,

Zam`ah bin Al-Aswad,

Abu Jahl bin Hisham,

Umayyah bin Khalaf,

Nabih and Munabbih sons of Al-Hajjaj,

Suhayl bin Amr and

Amr bin Abd Wadd.

The Messenger of Allah said to the people,

هَذِهِ مَكَّةُ قَدْ أَلَقَتْ إِلَيْكُمْ أَقْلَادَ كَبِدِهَا

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

Allah said,

... لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ...

So that those who were to be destroyed might be destroyed after a clear evidence.

Muhammad bin Ishaq commented,

"So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."

This is a sound explanation.

Allah says,

He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them, وَيَحْيَىٰ مَنْ حَيَّ (and those who were to live might live), those who wish to believe do so, عَن بَيِّنَةٍ (after a clear evidence), and proof. Verily, faith is the life of the heart, as Allah said,

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي
النَّاسِ كَمَن

Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ... (6:122)

Allah said next,

... وَإِنَّ اللَّهَ لَسَمِيعٌ ...

And surely, Allah is All-Hearer,

of your invocation, humility and requests for His help,

... عَلِيمٌ (٤٢)

All-Knower.

meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا

8:43 (And remember) when Allah showed them to you as few in your dream;

وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَشَشْتَهُمْ وَلَتَنَزَعَنَّ فِي الْأَمْرِ

if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision.

وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

But Allah saved (you). Certainly, He is the All-Knower of that is in the breasts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّوَقُّيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَالُ لَكُمْ فِي
أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ

8:44 And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).

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

Allah said,

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ...

(And remember) when Allah showed them to you as few in your dream;

Mujahid said,

"In a dream, Allah showed the Prophet the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened."

Similar was said by Ibn Ishaq and several others.

Allah said,

... وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَشَشْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ ...

If He had shown them to you as many, you would surely, have been discouraged, and you would surely have disputed in making a decision.

you would have cowardly abstained from meeting them and fell in dispute among yourselves,

... وَلَكِنَّ اللَّهَ سَلَّمَ ...

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

... إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤٣)

Certainly, He is the All-Knower of that is in the breasts.

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

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

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

Allah's statement,

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتُمْ فِي آعْيُنِكُمْ قَلِيلًا ...

And (remember) when you met, He showed them to you as few in your eyes,

demonstrates Allah's compassion towards the believers. Allah made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them.

Abu Ishaq As-Subai`i said, that Abu Ubaydah said that Abdullah bin Mas`ud said,

"They were made to seem few in our eyes during **Badr**, so that I said to a man who was next to me, `Do you think they are seventy?'

He said, `Rather, they are a hundred.'

However, when we captured one of them, we asked him and he said, `We were a thousand.'"

Ibn Abi Hatim and Ibn Jarir recorded it.

Allah said next,

... وَيَقَالُكُمْ فِي آعْيُنِهِمْ

and He made you appear as few in their eyes,

According to Ikrimah, as recorded by Ibn Abi Hatim,

Allah said, **وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ** (And (remember) when you met. He showed them to you...),

He encouraged each of the two groups against the other.

This statement has a **Sahih** chain of narrators.

.. لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٤٤)

so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).

Muhammad bin Ishaq said that Yahya bin Abbad bin Abdullah bin Az-Zubayr narrated to him that his father said about Allah's statement, **لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا**, (so that Allah might accomplish a matter already ordained),

"In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters."

The meaning of this, is that Allah encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allah supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number.

Allah said,

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

There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of **Badr**). One was fighting in the cause of Allah, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their own eyes twice their number. And Allah

supports with His aid whom He wills. Verily, in this is a lesson for those who understand. (3:13)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ
كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

8:45 O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَاصْبِرُوا

8:46 And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Surely, Allah is with the patients.

Manners of War

Allah says;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ
(٤٥)

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.

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

In the Two **Sahihs**, it is recorded that;

Abdullah bin Abi Awfa said that during one battle, Allah's Messenger waited until the sun declined, then stood among the people and said,

يَا أَيُّهَا النَّاسُ لَا تَتَمَتَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلِّالِ السُّيُوفِ

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

He then stood and said,

اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْنَا وَأَنْصِرْنَا عَلَيْنَا

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

The Command for Endurance when the Enemy Engaging

Allah commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle.

They are commanded to remember Allah while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allah and His Messenger in such circumstances adhering to what He commanded them, and abstaining from what He forbade them.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ...

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs,

They are required to avoid disputing with each other, for this might lead to their defeat and

failure, **وَتَذَهَبَ رِيحُكُمْ.** (lest your strength departs), so that your strength, endurance and courage do not depart from you,

... **وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (٤٦)**

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

In their courage, and obedience to Allah and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come.

Through the blessing of the Messenger and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Adam. They defeated all of these nations, until Allah's Word became the highest and His religion became dominant above all religions.

The Islamic state spread over the eastern and western parts of the world in less than thirty years. May Allah grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

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

8:47 And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhit (eneompassing and thoroughly comprehending) all that they do.

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ

8:48 And (remember) when Shaytan made their (evil) deeds seem fair to them and said,

لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ

"No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)."

فَلَمَّا تَرَ آتِ الْفَيْتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ

But when the two forces came in sight of each other, he ran away and said:

إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ
وَاللَّهُ شَدِيدُ الْعِقَابِ

"Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment."

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ
هُؤُلَاءِ دِينُهُمْ

8:49 When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion."

وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.

The Idolators leave Makkah, heading for Badr

Allah says;

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ ...

And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah;

After Allah commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes **بَطْرًا** (boastfully) to suppress the truth, **وَرِئَاءَ النَّاسِ** (and to be seen of men), boasting arrogantly with people.

When Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allah! We will not go back until we proceed to the well of **Badr**, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day."

However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of **Badr**, they brought themselves to death; and in the aftermath of **Badr**, they were thrown in the well of **Badr**, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allah said here,

... وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ (٤٧)

and Allah is **Muhit** (encompassing and thoroughly comprehending) all that they do.

He knows how and what they came for, and this is why He made them taste the worst punishment.

Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and As-Suddi commented on Allah's statement, **وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ** (And be not like those who come out of their homes boastfully and to be seen of men),

"They were the idolators who fought against the Messenger of Allah at **Badr**."

Muhammad bin Ka`b said,

"When the Quraysh left Makkah towards **Badr**, they brought female singers and drums along. Allah revealed this verse,

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

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

Shaytan makes Evil seem fair and deceives the Idolators

Allah said next,

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

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

Shaytan, may Allah curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day. He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor."

Shaytan appeared to them in the shape of Suraqah bin Malik bin Ju`shum, the chief of Bani Mudlij, so that, as Allah described them,

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا

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

... فَلَمَّا تَرَأَتِ الْفِئْتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ ...

But when the two forces came in sight of each other, he ran away and said: "Verily, I have nothing to do with you.

Ibn Jurayj said that Ibn Abbas commented on this **Ayah**,

"On the day of **Badr**, **Shaytan**, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and **Shaytan** witnessed the angels coming to their aid, **نَكَصَ عَلَى عَقَبَيْهِ** (he ran away), he went away in flight while proclaiming, **إِنِّي أَرَى مَا لَا تَرَوْنَ** (Verily, I see what you see not)."

Ali bin Abi Talhah said, that Ibn Abbas said about this **Ayah**, **لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ** (No one of mankind can overcome you today and verily, I am your neighbor),

"Shaytan, as well as, his devil army and flag holders, came on the day of **Badr** in the shape of a Suraqah bin Malik bin Ju`shum, man from Bani Mudlij, **Shaytan** said to idolators, 'None will defeat you this day, and I will help you.'

When the two armies stood face to face, the Messenger of Allah took a handful of sand and threw it at the faces of the idolators, causing them to retreat.

Jibril, peace be upon him, came towards **Shaytan**, but when **Shaytan**, while holding the hand of a **Mushrik** man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, 'O Suraqah! You claimed that you are our neighbor!' He said,

... إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ
(٤٨)

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

Shaytan said this when he saw the angels."

The Position of the Hypocrites in Badr

Allah said next,

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ...

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

Ali bin Abi Talhah said that Ibn Abbas commented,

"When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said, **غَرَّ هَؤُلَاءِ دِينُهُمْ** (These people (Muslims) are deceived by their religion), because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said, **وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ** (But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise).

Qatadah commented,

"They saw a group of believers who came in defense of Allah's religion. We were informed that when he saw Muhammad and his Companions, Abu Jahl said, 'By Allah! After this day, they will never worship Allah!' He said this in viciousness and transgression."

Amir Ash-Sha`bi said,

"Some people from Makkah were considering embracing Islam, but when they went with the idolators to **Badr** and saw how few the Muslims were, they said, **غَرَّ هَؤُلَاءِ دِينُهُمْ** (These people (Muslims) are deceived by their religion)."

Allah said next,

... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ ...

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

... فَإِنَّ اللَّهَ عَزِيزٌ ...

then surely, Allah is All-Mighty,

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

... حَكِيمٌ (٤٩)

All-Wise.

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

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ

8:50 And if you could see when the angels take away the souls of those who disbelieve (at death);

يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبِرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

**they smite their faces and their backs, (saying):
"Taste the punishment of the blazing Fire. "**

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ

8:51 "This is because of that which your hands forwarded. And verily, Allah is not unjust to His servants."

The Angels smite the Disbelievers upon capturing Their Souls

Allah says,

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ ...

And if you could see when the angels take away the souls of those who disbelieve (at death);

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

... يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ...

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

... وَذُوقُوا عَذَابَ الْحَرِيقِ (٥٠)

"Taste the punishment of the blazing Fire."

Ibn Jurayj said that Mujahid said that,

وَأَدْبَارَهُمْ (and their backs), refers to their back sides, as happened on the day of **Badr**.

Ibn Jurayj also reported from Ibn Abbas,

"When the idolators faced the Muslims (in **Badr**), the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends."

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

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ ...

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

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

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ

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

The angels stretch their hands and smite the disbelievers by Allah's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allah's anger.

There is a **Hadith** narrated from Al-Bara' that;

when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke."

The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.

Allah states here that angels bring news of the torment of the Fire to the disbelievers.

Allah said next,

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ ...

This is because of that which your hands forwarded.

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

... وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (٥١)

And verily, Allah is not unjust to His servants.

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

Muslim recorded that Abu Dharr said that the Messenger of Allah said;

إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي
وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا،

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ
اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Allah, the Exalted, said, `O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other. Therefore, do not commit injustice against each other.

O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allah for it. Whoever found other than that, has only himself to blame.

This is why Allah said,

كَذَّابِ عَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

8:52 Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the Ayat of Allah, so Allah punished them for their sins.

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

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

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى
يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

8:53 That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves.

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And verily, Allah is All-Hearer, All-Knower.

كَذَّبُوا آيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَكُلُّ كَاذِبٍ سَلِيمٌ

8:54 Similar to the behavior of the people of Fir`awn, and those before them.

كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَكُلُّ كَاذِبٍ سَلِيمٌ

They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.

Allah says,

كَذَّبُوا آيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَاذِبٍ سَلِيمٌ ...

Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the **Ayat** of Allah,

Allah says, `The behavior of these rebellious disbelievers against what I sent you with, O Muhammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our **Da'b**, that is, Our behavior (or

custom) and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir`awn and the earlier nations who rejected the Messengers and disbelieved in Our **Ayat**,

... فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ...

so Allah punished them for their sins.

Because of their sins, Allah destroyed them

... إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ (٥٢)

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

none can resist Him or escape His grasp.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (٥٣)

That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allah is All-Hearer, All-Knower.

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

Allah said in another **Ayah**,

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا
أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن
وَالٍ

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

Allah said next,

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَا هُم بِدُنُوبِهِمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَاثِرٍ ظَالِمِينَ (٥٤)

Similar to the behavior of the people of Fir`awn, and those before them. They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.

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

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

8:55 Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَاهِدَهُمْ فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ

8:56 They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwa.

فَإِمَّا يَنْفِقَتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ
يَدَّكَّرُونَ

8:57 So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.

Striking Hard against Those Who disbelieve and break the Covenants

Allah says;

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (٥٥)

الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْفُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ (٥٦)

Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.

They are those with whom you made a covenant, but they break their covenant every time and they do not have **Taqwa**.

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

... وَهُمْ لَا يَتَّقُونَ

and they do not have **Taqwa**.

meaning they do not fear Allah regarding any of the sins they commit.

فَإِمَّا تَنْفِقْتَهُمْ فِي الْحَرْبِ ...

So if you gain the mastery over them in war,

if you defeat them and have victory over them in war,

... فَتَسْرِدْ بِهِمْ مَنْ خَلْفَهُمْ ...

then disperse those who are behind them,

According to Ibn Abbas, Al-Hasan Al-Basri, Ad-Dahhak, As-Suddi, Ata' Al-Khurasani and Ibn Uyaynah,

by severely punishing (the captured people).

This **Ayah** commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

... لَعَلَّهُمْ يَتَذَكَّرُونَ (٥٧)

so that they may learn a lesson.

As-Suddi commented,

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

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانِيدِ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ
اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

8:58 If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.

Allah says to His Prophet,

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ ...

If you fear from any people,

with whom you have a treaty of peace,

... خِيَانَةً ...

treachery,

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

... فَانِيدِ إِلَيْهِمْ ...

then throw back (their covenant) to them,

meaning their treaty of peace.

on equal terms,

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

... إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ (٥٨)

Certainly Allah likes not the treacherous.

This even includes treachery against the disbelievers.

Imam Ahmad recorded that Salim bin `Amir said,

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

وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحْتَنُّ عَهْدَهُ وَلَا يَسُدُّهَا حَتَّى
يَقْضِيَ أَمْدَهَا، أَوْ يَنْبُدَّ إِلَيْهِمْ عَلَى سَوَاءٍ

Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.

When Mu`awiyah was informed of the Prophet's statement, he retreated.

They found that man to be Amr bin Anbasah, may Allah be pleased with him."

This **Hadith** was also collected by Abu Dawud At-Tayalisi, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban in his **Sahih**. At-Tirmidhi said, "**Hasan Sahih**."

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

8:59 And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا
تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

8:60 And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides them, whom you may not know but whom Allah does know.

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

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

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

Allah says to His Prophet,

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ (٥٩)

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).

And let not those who disbelieve think that they can outstrip, Do not think that such disbelievers

have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.'

Allah also said,

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

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

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

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

and,

لَا يَغْرَتَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ
مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

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

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

Allah said,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ ...

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

... مِّنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ ...

of power, including steeds of war.

Imam Ahmad recorded that Uqbah bin Amir said that;

he heard the Messenger of Allah saying, while standing on the **Minbar**; **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ** (And make ready against them all you can of power),

أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ

Verily, Power is shooting! Power is shooting.

Muslim collected this **Hadith**.

Imam Malik recorded that Abu Hurayrah said,

"The Messenger of Allah said,

الْخَيْلُ لثَلَاثَةٍ،

- لِرَجُلٍ أَجْرٌ،
- وَلِرَجُلٍ سِتْرٌ،
- وَعَلَى رَجُلٍ وِزْرٌ،

Horses are kept for one of three purposes;

- for some people they are a source of reward,
- for some others they are a means of shelter, and
- for some others they are a source of sin.

فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأُطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرِّوَضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرَدَّ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ،

The one for whom they are a source of reward, is he who keeps a horse for Allah's cause (**Jihad**) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him.

وَرَجُلٌ رَبَطَهَا تَعَنِّيًّا وَتَعَفُّقًا، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ،

As for the man who tied his horse maintaining self - sufficiency and abstinence from begging, all the while not forgetting Allah's right concerning the neck and back of his horse, then it is a means of shelter for him.

وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً، فَهِيَ عَلَى ذَلِكَ وَزُرٌ

And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.

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

مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ النَّايَةُ الْجَامِعَةُ الْفَادَةَ

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

Ayat:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Then anyone who does an atom's weight of good, shall see it. And anyone who does

an atom's weight of evil, shall see it.
(99:7-8)"

Al-Bukhari and Muslim collected this Hadith, this is the wording of Al-Bukhari.

Imam Ahmad recorded that Abdullah bin Mas`ud said that the Prophet said,

الْخَيْلُ ثَلَاثَةٌ:

- فَفَرَسٌ لِلرَّحْمَنِ،
- وَفَرَسٌ لِلشَّيْطَانِ،
- وَفَرَسٌ لِلْإِنْسَانِ،

There are three reasons why horses are kept:

- A horse that is kept for **Ar-Rahman** (the Most Beneficent),
- a horse kept for **Shaytan** and
- a horse kept for the man.

فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ فِي سَبِيلِ اللَّهِ، فَعَلْفُهُ وَرَوْتُهُ وَبَوْلُهُ وَذَكَرَ مَا شَاءَ اللَّهُ وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يَقَامِرُ أَوْ يُرَاهِنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يُرْبِطُهَا الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ

As for the horse kept for **Ar-Rahman**, it is the horse that is being kept for the cause of Allah (for **Jihad**), and as such, its food, dung and urine, etc., (he made mention of many things).

As for the horse that is for **Shaytan**, it is one that is being used for gambling.

As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.

Al-Bukhari recorded that Urwah bin Abi Al-Ja`d Al-Bariqi said that the Messenger of Allah said,

الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَعْنَمُ

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

Allah said next,

... تُرْهِبُونَ ...

to threaten, (or to strike fear),

... بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ...

the enemy of Allah and your enemy,

the disbelievers,

... وَأَخْرِينَ مِنْ دُونِهِمْ ...

and others besides them,

According to Mujahid, such as Bani Qurayzah, or Persians, according to As-Suddi.

... لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ...

whom you may not know but whom Allah does know.

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

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا
عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

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

Allah said next,

... وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٦٠)

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

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

We also mentioned Allah's statement,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

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

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

8:61 But if they incline to peace, you also incline to it, and trust in Allah. Verily, He is the All-Hearer, the All-Knower.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ

8:62 And if they intend to deceive you, then verily, Allah is All-Sufficient for you.

هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

He it is Who has supported you with His help and with the believers.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ

8:63 And He has united their (believers') hearts.

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ
وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ

If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them.

إِنَّهُ عَزِيزٌ حَكِيمٌ

Certainly He is All-Mighty, All-Wise.

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

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

وَلِنْ جَنَحُوا ...

But if they incline,
and seek,

... لِلسَّلَامِ ...

to peace,

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

... فَأَجْتَنِحْ لَهَا ...

you also incline to it,

and accept offers of peace from them.

This is why when the pagans inclined to peace in the year of Hudaibiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allah he accepted this from them, as well as, accepting other terms of peace they brought forth.

Abdullah bin Al-Imam Ahmad recorded that Ali bin Abi Talib said that the Messenger of Allah said,

إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ السَّلْمَ
فَأَفْعَلْ

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

Allah said next,

... وَتَوَكَّلْ عَلَى اللَّهِ ...

and trust in Allah.

Allah says, conduct a peace treaty with those who incline to peace, and trust in Allah.

... إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦١)

Verily, He is the All-Hearer, the All-Knower.

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ ...

And if they intend to deceive you,

Verily, Allah will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

... فَإِنَّ حَسْبَكَ اللَّهُ ...

then verily, Allah is All-Sufficient for you.

Reminding the Believers of Allah's Favor of uniting Them

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

... هُوَ الَّذِي آيَدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ...

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

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

... لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ ...

If you had spent all that is in the earth, you could not have united their hearts.

because of the enmity and hatred that existed between them.

Before Islam, there were many wars between the **Ansar** tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

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

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

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

يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أُجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي، وَعَالَةً فَأَعَانَكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمْ اللَّهُ بِي

O Ansar! Did I not find you misguided and Allah guided you by me, poor and Allah enriched you by me, and divided and Allah united you by me.

Every question the Prophet asked them, they said, "Truly, the favor is from Allah and His Messenger."

Allah said,

... وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (٦٣)

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

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

يَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

8:64 O Prophet! Allah is sufficient for you and for the believers who follow you.

يَأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

8:65 O Prophet! Urge the believers to fight.

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

لَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا

8:66 Now Allah has lightened your (task), for He knows that there is weakness in you.

فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ
مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ

So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allah.

وَاللَّهُ مَعَ الصَّابِرِينَ

And Allah is with the patient.

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

Allah says;

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٦٤)

O Prophet! Allah is sufficient for you and for the believers who follow you.

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

Allah said,

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ...

O Prophet! Urge the believers to fight,

encouraged and called them to fight.

The Messenger of Allah used to encourage the Companions to fight when they faced the enemy. On the day of **Badr** when the idolators came with their forces and supplies, he said to his Companions,

فُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ

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

Umayr bin Al-Humam said, "As wide as the heavens and earth!"

The Messenger said, نَعَمْ (Yes).

Umayr said, "Excellent! Excellent!"

The Messenger asked him,

مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ

What makes you say, `Excellent! Excellent!'

He said, "The hope that I might be one of its dwellers."

The Prophet said,

فَأِنَّكَ مِنْ أَهْلِهَا

You are one of its people.

Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life."

He went ahead, fought and was killed, may Allah be pleased with him.

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

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

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

The **Ayah** says, one Muslim should endure ten disbelievers.

Allah abrogated this part later on, but the good news remained.

... يَا أَيُّهَا قَوْمٌ لَا يَفْقَهُونَ (٦٥)

because they (the disbelievers) are people who do not understand.

Abdullah bin Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from Ikrimah, from Ibn Abbas,

"When this verse was revealed, **إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ** **صَابِرُونَ** **يَغْلِبُوا مِائَتِينَ** (If there are twenty steadfast persons among you, they will overcome two hundred...) it became difficult for the Muslims, when Allah commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِئَتِينَ...

Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred....

Allah lowered the number (of adversaries that Muslims are required to endure), and thus, made the required patience less, compatible to the decrease in numbers."

Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn Abbas said,

"When this **Ayah** was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a

hundred against a thousand. Allah made this ruling easy for them and abrogated this **Ayah** with another Ayah,

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ...

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

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

... وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَعْلَبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ...

and if there are a thousand of you, they shall overcome two thousand by the leave of Allah.

... وَاللَّهُ مَعَ الصَّابِرِينَ (٦٦)

And Allah is with the patient.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي
الْأَرْضِ

8:67 It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land.

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ
حَكِيمٌ

You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

8:68 Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ

8:69 So enjoy what you have gotten of booty in war, lawful and good, and have Taqwa of Allah.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Certainly, Allah is Oft-Forgiving, Most Merciful.

Allah says;

مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَى حَتَّى يُبْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٦٧)

It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

Imam Ahmad recorded that Anas said,

"The Prophet asked the people for their opinion about the prisoners of war of Badr, saying,

إِنَّ اللَّهَ قَدْ أَمَكَتْكُمْ مِنْهُمْ

Allah has made you prevail above them.

Umar bin Al-Khattab stood up and said, 'O Allah's Messenger! Cut off their necks,' but the Prophet turned away from him.

The Messenger of Allah again asked,

يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَمَكَتْكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْسِ

O people! Allah has made you prevail over them, and only yesterday, they were your brothers.

Umar again stood up and said, 'O Allah's Messenger! Cut off their necks.'

The Prophet ignored him and asked the same question again and he repeated the same answer.

Abu Bakr As-Siddiq stood up and said, 'O Allah's Messenger! I think you should pardon them and set them free in return for ransom.'

Thereupon the grief on the face of Allah's Messenger vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse,

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨)

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

Ali bin Abi Talhah narrated that Ibn Abbas said about Allah's statement, **لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ** (Were it not a previous ordainment from Allah...),

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you, **لَمَسَّكُمْ فِيمَا أَخَذْتُمْ** (would have touched you for what you took), because of the captives. **عَذَابٌ عَظِيمٌ** (a severe torment).

Allah, the Exalted said next, **فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا** (So enjoy what you have gotten of booty in war, lawful and good)."

Al-Awfi also reported this statement from Ibn Abbas.

A similar statement was collected from Abu Hurayrah, Ibn Mas`ud, Sa`id bin Jubayr, Ata', Al-Hasan Al-Basri, Qatadah and Al-A`mash.

They all stated that, **لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ** (Were it not a previous ordainment from Allah...),

refers to allowing the spoils of war for this **Ummah**.

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

أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،
- وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا،
- وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي،
- وَأَعْطَيْتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I have been given five things which were not given to any Prophet before me. (They are:)

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

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

لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا

War booty was never allowed for any among mankind except us.

Abu Hurayrah said; This is why Allah the Most High said,

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ...

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

The Muslims then took the ransom for their captives.

... وَآتُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٦٩)

and have **Taqwa** of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.

In his **Sunan**, Imam Abu Dawud recorded that Ibn Abbas said that;

the Messenger of Allah fixed four hundred (**Dirhams**) in ransom from the people of **Jahiliyyah** in the aftermath of **Badr**.

The majority of the scholars say that;

the matter of prisoners of war is up to the **Imam**. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he decides, he can accept a ransom for them, as in the case of the prisoners of **Badr**, or exchange them for Muslim prisoners. The Messenger exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa, for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَعْفُورُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

8:70 O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful."

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

8:71 But if they intend to betray you, they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.

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

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

إِنِّي قَدْ عَرَفْتُ أَنَّ أَنْاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَنَا
حَاجَةً لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ أَيَّ مَنْ بَنِي هَاشِمٍ فَلَا يَقْتُلْهُ،
وَمَنْ لَقِيَ أَبَا الْبُخْتَرِيِّ بْنِ هِشَامٍ مُسْتَكْرَهًا

I have come to know that some people from Bani Hashim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hisham, should not kill him. Whoever meets Al-Abbas bin Abdul-Muttalib, let him not kill him, for he was forced to come (with the pagan army).

Abu Hudhayfah bin Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-Abbas By Allah! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allah, he said to Umar bin Al-Khattab, O Abu Hafs!

and Umar said, "By Allah that was the first time that the Messenger of Allah called me Abu Hafs."

أَيُضْرَبُ وَجْهَ عَمِّ رَسُولِ اللَّهِ بِالسَّيْفِ

Will the face of the Messenger of Allah's uncle be struck with the sword!

Umar said, "O Allah's Messenger! Give me permission to cut off his neck (meaning Abu Hudhayfah) for he has fallen into hypocrisy, by Allah!"

Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allah, the Exalted, forgives me for it through martyrdom."

Abu Hudhayfah was martyred during the battle of Al-Yamamah, may Allah be pleased with him.

Ibn Abbas said,

"On the eve after **Badr**, the Messenger of Allah spent the first part of the night awake, while the prisoners were bound. His Companions said to him, 'O Allah's Messenger! Why do you not sleep!'

Al-Abbas had been captured by a man from Al-Ansar, and the Messenger of Allah said to them,

سَمِعْتُ أَنبِينَ عَمِّي الْعَبَّاسَ فِي وَتَائِهِ فَأَطْلُوه

I heard the cries of pain from my uncle Al-Abbas, because of his shackles, so untie him.

When his uncle stopped crying from pain, Allah's Messenger went to sleep."

In his **Sahih**, Al-Bukhari recorded a **Hadith** from Musa bin Uqbah who said that Ibn Shihab said that Anas bin Malik said that;

some men from Al-Ansar said to the Messenger of Allah, "O Allah's Messenger! Give us permission and we will set free our maternal cousin Al-Abbas without taking ransom from him."

He said,

لَا وَاللَّهِ لَا تَذْرُونَ مِنَّهُ دِرْهَمًا

No, by Allah! Do not leave any Dirham of it.

And from Yunus Bikkir, from Muhammad bin Ishaq, from Yazid bin Ruwman, from Urwah, from Az-Zuhri that several people said to him,

"The Quraysh sent to the Messenger of Allah concerning ransoming their prisoners, and each tribe paid what was required for their prisoners.

Al-Abbas said, `O Allah's Messenger! I became a Muslim before.'

The Messenger of Allah said,

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

Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Harith bin Abdul-Muttalib and Aqil bin Abu Talib bin Abdul-Muttalib, and also your ally Utbah bin `Amr, from Bani Al-Harith bin Fihr.

Al-Abbas said, `I do not have that (money), O Allah's Messenger!'

The Messenger said,

فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ لَهَا: إِنْ أَصَبْتُ فِي سَفْرِي هَذَا، فَهَذَا الْمَالُ الَّذِي دَفَنْتَهُ لِبَنِي الْفَضْلِ وَعَبْدِ اللَّهِ وَقُثْمِ؟

What about the wealth that you and Umm Al-Fadl buried, and you said to her, `If I am killed in this battle, then this money that I buried is for my children Al-Fadl, Abdullah and Quthm.

Al-Abbas said, `By Allah, O Allah's Messenger! I know that you are Allah's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allah's Messenger! Could you count towards my ransom

the twenty Uwqiyah (pertaining to a weight) that you took from me (in the battle)'

The Messenger of Allah said,

لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ تَعَالَى مِنْكَ

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

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

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَعْفُورُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ (٧٠)

O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful." (8:70)

Al-Abbas commented, `After I became Muslim, Allah gave me twenty servants in place of the twenty Uwqiyah I lost. And I hope for Allah's forgiveness."

Al-Hafiz Abu Bakr Al-Bayhaqi recorded, that Anas bin Malik said,

"The Prophet was brought some wealth from Bahrain and said;

انثروهُ فِي مَسْجِدِي

Distribute it in my **Masjid**,

and it was the biggest amount of goods Allah's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-Abbas came to him and said, `O Allah's Messenger! give me (something) too, because I gave ransom for myself and Aqil.'

Allah's Messenger told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so.

He said, `Order someone to help me in lifting it.'

The Prophet refused.

He then said to the Prophet, `Will you please help me to lift it!'

Allah's Messenger refused.

Then Al-Abbas dropped some of it and lifted it on his shoulders and went away.

Allah's Messenger kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger did not get up until the last coin was distributed."

Al-Bukhari also collected this **Hadith** in several places of his **Sahih** with an abridged chain, in a manner indicating his approval of it.

Allah said,

وَأَن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ ...

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

meaning, وَأَن يُرِيدُوا خِيَانَتَكَ (But if they intend to betray you) in contradiction to what they declare to you by words. فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ (they indeed betrayed Allah before), the battle of **Badr** by committing disbelief in Him,

... فَأَمْكَنَ مِنْهُمْ ...

So He gave (you) power over them,

causing them to be captured in **Badr**,

... وَاللَّهُ عَلِيمٌ حَكِيمٌ (٧١)

And Allah is All-Knower, All-Wise.

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

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٌ

8:72 Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another.

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَرَثَةٍ مِنْ
شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance;

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

and Allah is the All-Seer of what you do.

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

Allah says;

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَتَصَرَّوْا أَوْلِيَاءَ بَعْضُهُمْ ...

8:72 Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another.

Here Allah mentions the types of believers, dividing them into the **Muhajirin**, who left their homes and estates,

emigrating to give support to Allah and His Messenger to establish His religion. They gave up their wealth and themselves in this cause. There are also the **Ansar**, the Muslims of Al-Madinah, who gave asylum to their **Muhajirin** brethren in their own homes and comforted them with their wealth. They also gave aid to Allah and His Messenger by fighting alongside the **Muhajirun**. Certainly they are, **بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ** (allies to one another), for each one of them has more right to the other than anyone else.

This is why Allah's Messenger forged ties of brotherhood between the **Muhajirin** and Ansar, as Al-Bukhari recorded from Ibn Abbas.

They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allah abrogated that practice with the fixed share for near relatives.

Imam Ahmad recorded that Jarir bin Abdullah Al-Bajali said that the Messenger of Allah said,

الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالطَّلَاقُ مِنْ
 فُرَيْشٍ، وَالْعَنْقَاءُ مِنْ تَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ
 الْقِيَامَةِ

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

Only Ahmad collected this **Hadith**.

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

Allah said,

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

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

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

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

and,

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ
بِهِمْ حَصَاصَةٌ

(And there is also a share in this booty) for the poor **Muhajirun**, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.

And those who, before them, had homes (in Al-Madinah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that. (59:8-9)

The best comment on Allah's statement, **وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا** (...and have no jealousy in their breasts for that which they have been given) is that it means,

they do not envy the **Muhajirun** for the rewards that Allah gave them for their emigration.

These Ayat indicate that the **Muhajirin** are better in grade than the **Ansar**, and there is a consensus on this ruling among the scholars.

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

Allah said,

... وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا ...

And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,

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

Imam Ahmad recorded that Buraydah bin Al-Hasib Al-Aslami said,

"When the Messenger of Allah would send a commander with an expedition force or an army, he would advise him to have **Taqwa** of Allah and be kind to the Muslims under his command.

He used to say,

• اغزُوا بِاسْمِ اللَّهِ

• فِي سَبِيلِ اللَّهِ،

• قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ،

- Fight in the Name of Allah,
- in the cause of Allah.
- Fight those who disbelieve in Allah.

إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيُّنَهُنَّ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ.

When you meet your **Mushrik** enemy, then call them to one of three choices, and whichever they agree to, then accept it and turn away from them.

ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَأَقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ.

Call them to embrace Islam, and if they agree, accept it from them and turn away from them.

ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَعْلِمَهُمْ
إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى
الْمُهَاجِرِينَ،

Then call them to leave their area and come to areas in which the **Muhajirin** reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the **Muhajirin**.

فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمَهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ
الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ،
وَلَا يَكُونُ لَهُمْ فِي الْقِيَاءِ وَالْعَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ
الْمُسْلِمِينَ،

If they refuse and decide to remain in their area, make known to them that they will be just like Muslim Bedouins, and that Allah's law applies to them just as it does to all believers. However, they will not have a share in the war booty or **Fai'** (booty without war), unless they perform **Jihad** along with Muslims.

فَإِنْ هُمْ أَبَوْا، فَادْعُهُمْ إِلَى إِعْطَاءِ الْجَزْيَةِ. فَإِنْ أَجَابُوا فَأَقْبَلْ
مِنْهُمْ وَكُفَّ عَنْهُمْ،

If they refuse all of this, then call them to pay the **Jizyah**, and if they accept, then take it from them and turn away from them.

فَإِنْ أَبَوْا فَاسْتَعِينْ بِاللَّهِ ثُمَّ قَاتِلْهُمْ

If they refuse all these (three) options, then trust in Allah and fight them.

Muslim collected this **Hadith**.

Allah said next,

... وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ ...

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

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

... إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ...

except against a people with whom you have a treaty of mutual alliance;

This was reported from Ibn Abbas.

... وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٧٢)

and Allah is the All-Seer of what you do.

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

8:73 And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.

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

Allah says;

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ...

And those who disbelieve are allies of one another,

After Allah mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers.

In his **Mustadrak**, Al-Hakim recorded that Usamah said that the Prophet said,

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

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

The Prophet recited this **Ayah**,

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

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

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

However, the following, from Usamah bin Zayd, is in the Two **Sahih**s; the Messenger of Allah said,

لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

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

Allah said next,

... إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (٧٣)

If you do not do so, there will be **Fitnah** and oppression on the earth, and a great corruption,

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

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

8:74 And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ

8:75 And those who believed afterwards, and emigrated and strove hard along with you, they are of you.

وَأُولَئِىَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Verily, Allah is the All-Knower of everything.

Believers in Truth

Allah says;

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَا وَتَصَرَّوْا
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٧٤)

And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.

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

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ...

And those who believed afterwards, and emigrated and strove hard along with you, they are of you.

Allah then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter.

Just as Allah said,

وَالسَّابِقُونَ السَّابِقُونَ

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

He also said,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ

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

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

الْمَرْءُ مَعَ مَنْ أَحَبَّ

One will be in the company of those whom he loves.

Another **Hadith** states,

مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ

He who loves a people is one of them,

and in another narration, he said,

حُشِرَ مَعَهُمْ

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

Inheritance is for Designated Degrees of Relatives

Allah said,

... وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ...

But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah,

meaning, in Allah's decision.

This **Ayah** encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this **Ayah** to argue.

According to Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qatadah and several others, this **Ayah** abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islam. So it applies to all relatives, and as for those who do not inherit, then this is supported by the **Hadith**,

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِمَوَارِثِ

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

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

... إِنَّ اللَّهَ يَكُلُّ شَيْءٍ عَالِمٌ (٧٥)

Verily, Allah is the All-Knower of everything.

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

