

INTRODUCTION TO SURA VIII (Anfal)

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 spiritual history of man and leading up to the formation of the new Ummat or Community of the Holy Apostle. 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 aim in war. It is only an adventitious circumstance, a sort of windfall. Secondly, no soldier or troop has any inherent right to it. A righteous war is a community affair, and any accessions resulting from it belong to God, or the community or Cause. Thirdly, certain equitable principles of division should be laid down to check human greed and selfishness. A fifth share goes to the Commander, 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.

These principles are followed in the best modern practice of civilised nations. All acquisitions of war belong absolutely to the Sovereign as representing the commonwealth. In the distribution of booty not only the actual captors but also the "joint captors" and the "constructive captors "share. See Sir R. Phillimore's International

Law (1885), vol. 3, pp. 209-10, 221-24.

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, God's help will give the victory if men are fighting not for themselves but for the sacred Cause of God. And directions are given for the treatment of prisoners and for maintaining the solidarity of the Muslim community.

The date of this Sura is shortly after the battle of Badr, which was fought on Friday, the 17th of Ramadhan 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 God's Apostle under directions from God. Men of faith accept and obey these directions with cheerfulness. Victory and the prize of victory come from God, as was proved at Badr (viii. 1-19, and C. 89).

Obedience and intelligent discipline, zeal, faith, and gratitude to God, are the true passports to success and protection from the assaults of eyil. Evil will be piled

up with evil and destroyed (viii. 20-37, and C. 90).

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 God, and His help is all-sufficient (viii. 38-64, and C. 91).

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, and C. 92).

C. 89.—Fight the good fight, but dispute not

(viii, 1-19.) About the prize: that is for God

To give. Men of faith act and obey.

'Tis nobler to fight for Truth

Than to seek worldly gain.

To the pure in faith God will give

The mind and the resources to conquer.

They but fight, with no thought

Of ever turning back: the victory

Should be ascribed to God, not men.

Sura VIII.

Anfāl, or the

In the name

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- 2. For, Beli Who, whe Feel a tre And wher His Signs Their fait And put (In their I
- 3. Who esta And spen The gifts Them for
- 4. Such in t They hav With the And gene

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Sura VIII.

Anfal, or the Spoils of War.

In the name of God, Most Gracious,
Most Merciful.

- 1. Mehey ask thee 1178 concerning (Things taken as) spoils of war. Say: "(Such) spoils are At the disposal of God 1179 And the Apostle: so fear God, and keep straight The relations between yourselves: Obey God and His Apostle, If ye do believe."
- 2. For, Believers are those
 Who, when God is mentioned,
 Feel a tremor in their hearts,
 And when they hear
 His Signs 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: 1120
- 4. Such in truth are the Believers:
 They have grades of dignity
 With their Lord, and forgiveness,
 And generous sustenance:

سعر الله التركين الرحسيم المنتفلؤنك عن الكنفال و قُل الْكَنفال بله والترسول و فَاتَّقُوا الله وَاصْلِحُوا ذَاتَ بَيْنِكُمْ وَ وَاطِيْعُوا الله وَرُسُولَةَ اِنْ صَحَانَهُ مُورِسُولَةَ اِنْ صَحَانَهُ مُورِسُولَةَ وَرَسُولَةَ وَرَسُولَةً وَمِنْ مِنْ وَرَسُولَةً وَمِنْ مِنْ وَرَسُولَةً وَمِنْ مَنْ وَرَسُولَةً وَمِنْ مِنْ وَرَسُولَةً وَمُنْ وَمِنْ مِنْ وَمِنْ مِنْ وَرَسُولُولَةً وَمُنْ وَرَسُولُهُ وَمِنْ وَمِنْ مِنْ وَمِنْ مِنْ وَمِنْ مِنْ وَمِنْ مِنْ وَمِنْ مِنْ وَرَسُولُولَةً وَمُنْ وَمِنْ مِنْ وَمِنْ مِنْ وَمِنْ مِنْ وَمِنْ وَمُنْ وَمِنْ وَمُنْ وَمُونَاقًا وَمُنْ وَمُنْ وَمِنْ وَمُنْ وَمِنْ وَمُنْ وَمُنْ وَلَهُ وَاللَّهُ وَاللَّهُ وَمُنْ وَاللَّهُ وَمُنْ وَمُنْ وَمُنْ وَلِيْ وَمُنْ وَلَكُونُ وَمُنْ وَاللَّهُ وَمُنْ وَمُنْ وَلِيْ وَمُنْ وَلِيْ وَاللَّهُ وَمُنْ وَمُنْ وَمُنْ وَمُنْ وَمِنْ وَلِهُ وَمِنْ وَمُنْ وَلِهُ وَمِنْ وَاللَّهُ وَمِنْ وَمُنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمُنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمِنْ وَالْمُنْ وَالْمُنْ وَ

٣- إِتَّمَا الْمُؤْمِنُوْنَ الْإِنْ مِنْ إِذَا ذُكِرَاللهُ وَحِلَتُ تُلُوُ بُهُمْ وَإِذَا تُلِيتُ عَلَيْهِمْ الْنِتُهُ ذَادَتْهُمْ إِنِمَانًا الْنِتُهُ ذَادَتْهُمْ إِنْمَانًا

> ٣- الذنين يُقِيمُونَ الصّلوةَ وَمِتاً رَزَقُ نَهُمُ مُنْفِقُونَ ٥

مُـُ اُولِيْكَ هُمُ الْنُؤَمِثُونَ حَقًا لَهُمُ دُرِجِكُ عِنْدَ رَبِّهِ مُرَوَمَغْفِيَةً وَرِنِي ثُكْرَبُكُمْ

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 does not belong to any individual. If he fought for such accessory rewards, he fought from wrong motives It belongs to the Cause, in this case the Cause of God, as administered by His Apostle. Any portion given out to individuals are accessory gifts, windfalls from the bounty of the Commander. The chief thing is to remain staunch to the Cause of God, 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: again in both the literal and the metaphorical sense. The object is to warn off from the love of booty and worldly wealth. Why do we want these? To all true Believers God gives generous sustenance in any case, in both senses, but especially in the spiritual sense, for it is coupled with forgiveness and grades of dignity before God, in the next verse.

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- 5. Just as "181 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
 And they (actually) saw it. 1182
- 7. Behold! God promised you One of the two (enemy) parties, ""
 That it should be yours:
 Ye wished that the one
 Unarmed should be yours,
 But God willed
 To justify the Truth
 According to His words,
 And to cut off the roots
 Of the Unbelievers;—
- 8. That He might justify Truth And prove Falsehood false, Distasteful though it be To those in guilt.

ه َكَمَاۤ اَخۡرَجُكَ رَكُكَ مِنۡ بَيۡتِكَ بِالْحُوِّنَ وَإِنَّ وَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكُمْ هُوْنَ ﴿

٤- وَإِذْ يَعِلُكُمُ اللّهُ إِحْدَى الطَّالِفَتَدُنِ
الثَّفَا لَّكُ مُ وَتَوَدُّوْنَ أَنَّ غَدُرُ ذَاتِ
الشَّوْكَة تَكُوْنُ لَكُمْ
الشَّوْكَة تَكُوْنُ لَكُمْ
وَيُونِينُ اللهُ أَنُ يُجُقُ الْحَقَّ بِكَلِمٰتِهِ
وَيُونِينُ اللهُ اَنِ يُجُقَّ الْحَقَّ بِكَلِمٰتِهِ
وَيُقْطَعُ ذَابِرَ الْكُفِرِيْنَ فَ

مِلِيُّحِقُّ الْحُكُّ وَيُبْطِلُ الْبَاطِلُ وَلَوْ كَرِهُ الْمُجْرِمُونَ ٥

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 have, translated "truth" means also. "right," "just," "what is becoming." The true Believers believe in truth and do right in obedience to God's command. So God 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 true and 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 Medina, to save themselves from being overwhelmed by the Meccan 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 Mecca richly laden, and led by Abū Sufyan with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, which was actually adopted on the recommendation of the Apostle by the guidance of God, was to leave the booty alone and march out boldly against the well-armed and well-equipped Quraish army of 1,000 men coming from Mecca. The Muslims had no more than 300 men, ill-armed, to oppose to this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of Mecca. By God's help they won a splendid victory, and the standard of Truth was established, never to be lowered again.

- 9. Remember ye
 The assistance
 And He answe
 "I will assist
 With a thouse
 Ranks on rank
- 10. God made it
 Of hope, and
 To your hear
 There is no h
 Except from (
 And God is E
 Wise.

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- 11. Remember With a sort of To give you of Himself, and Rain to desce From heaven Therewith, to The stain of To strengthe And to plant Firmly there
- 12. Remember the The angels (
 "I am with Firmness to

1184. Cf. iii. 123 five thousand at Uh to that of the enem;

1185. All help c heart into us, and t

1186. Cf. iii. 154 danger. If the mir or well-concerted p blustering violence

1187. The rain ablutions: (2) the aggravated their fauto plant their feet

1188. " Stain of the Muslims were p and removed any be impossible in sur ه كَنَا آخُرُو وَإِنَّ فَرِيْقًا ا

٨ يُحَادِلُونَكُ تَبَكِّنُ كَاكُمُ دُهُمْ يَنْظُ ٤- وَإِذْ يَعِلُ الشَّوْكَةِ تَكَ وَيُرِدُنُ اللَّ

؞ڸيُجِقَّ أ وَ لَوْ كَرَهُ '

in truth are the nst heavy odds, ave given thee it that the word a true Believers g them to fight an opportunity omise by giving

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to save themthe rich Syrian booty, was to by Abū Sufyan most lucrative of the Apostle he Well-armed had no more suld shake the lendid victory.

- 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." 1884
- 10. God made it but a message
 Of hope, and an assurance
 To your hearts: (in any case).
 There is no help
 Except from God:
 And God is Exalted in Power,
 Wise.

SECTION 2.

- 11. Remember He covered you With a sort of drowsiness, 1188 To give you calm as from Himself, and he caused Rain to descend on you 1187 From heaven, to clean you Therewith, to remove from you The stain of Satan, 1183 To strengthen your hearts, And to plant your feet Firmly therewith.
- 12. Remember thy Lord inspired
 The angels (with the message):
 "I am with you: give
 Firmness to the Believers:

٩-إذْ تَسَتَغِيْثُونَ رَبُّكُوْ كَاشْتَجَابَ لَكُوْ إِنِّ مُعِينُكُوْ بِٱلْفِقِنَ الْمَلَائِكَةِ مُرْدِفِيْنَ٥

٠٠ وَمَا جَعَلَهُ اللهُ إِلَّا بُشْرَى وَلِتَظْمَـٰ رَّنَّ بِهِ قُلُوْ بَكُنْ وَمَا النَّصْرُ الَّا مِنْ عِنْ بِ اللهِ إِنَّ اللهُ عَزِيْرٌ حَكِيْمٌ ِ

اا اِذْ يُعَشِّ يُكُمُّ النُّعَاسُ آمَنَكُ مِّ مِنْكُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ النُّعَا مَا اَءً لَيْطَهِ تَرَكُمْ بِهِ وَيُنَ هِبَ عَلَكُمْ رِجْزَ الشَّيْطُنِ وَلِيُرْبِطُ عَلَى قُلُوْ بِكُمْ وَيُرْبَعَ عِلَى قُلُوْ بِكُمْ وَيُرْبَعَ مِعَكُمْ فَقَرِبُنُو الْكَافِّلُونِينَ الْمَلَوْكَةِ اَنِّى مَعَكُمُ فَقَرِبُنُوا الْكِنِينَ الْمَلَوْكَةِ اَنِّى مَعَكُمُ فَقَرِبُنُوا الْكِنِينَ الْمَلُولَةِ

1184. Cf. iii. 123, 125, 126. The number of angels, a thousand at Badr and three thousand and five thousand at Uhud, is probably not to be taken literally, but to express a strength at least equal to that of the enemy.

1185. All help comes ultimately from God. 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.

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": both literally and figuratively. 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 One) that victory might be impossible in such adverse circumstances.

I will instil terror Into the hearts of the Unbelievers: Smite ye above their necks And smite all their Finger-tips off them." 1199

- 13. This because they contended
 Against God and His Apostle:
 If any contend against God
 And His Apostle, God
 Is strict in punishment.
- 14. Thus (will it be said): "Taste ye Then of the (punishment):
 For those who resist God,
 Is the penalty of the Fire."
- 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 God,
 And his abode is Hell,—
 An evil refuge (indeed)!
- 17. It is not ye who Slew them; it was God:

سُ الْقِيْ فِي قُلُوبِ الَّذِيْنَ كَفَرُوا الرُّغْبُ ا فَاضِرِنُواْ فَوْقَ الْرَغْنَاقِ وَ اضْرِنُواْ مِنْهُمْ مُنَّاقُوا اللّهَ وَرَسُولُكُ ٣- ذلك بِالنَّهُمُ شَاقُوا اللّهَ وَرَسُولُكُ وَمَنْ يُشَاقِقِ الله وَرَسُولُكَ وَمَنْ يُشَاقِقِ الله وَرَسُولُكَ وَمَنْ يُشَافِقُ الله وَرَسُولُكَ فَانَ لِلْكُفُرِ وَنُكُو قُوهُ وَانَ لِلْكُفِرِ مِنْ مَنَ عَلَى الْكَالِدِهِ

٥- يَأَيُّهُمَا الَّذِيْنَ امْنُوَّا إِذَا لَقِيْنَ ثُمُّ الَّذِيْنَ كَعَمُّوْا زَحْفًا فَلَا ثُوْلُوْهُمُ الْكَذَبَارُ ۚ

١٦- وَمَنْ يُولُوهُ يُومُكِنْ دُبُرُهُ الآمُتَكَةِ وَالْمِقْتَالِ اَوْمُتُكَةِ اللّٰ وَحُتَاقِ فَقَانُ بَاءَ بِغَضَبِ مِّنَ اللّٰهِ فَقَانُ بَاءَ بِغَضَبِ مِّنَ اللّٰهِ وَمِثْمَ الْمُصِنْدُهُ وَبِثْمَ الْمُصِنْدُهُ وَلَكِنَ اللّٰهَ تَتَلَهُمُ

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.

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 seuter, 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 [Orce, 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 this life and his resources to the best advantage for the common cause.

When thou the Of dust, it was Thy act, but In order that Test the Beli By a gracious From Himsels He Who hand knoweth

- 18. That, and als God is He W The plans an Of the Unbel
- 19. (O Unbelieve
 For victory a
 Now hath the
 Come to you
 (From wrong)
 Best for you:
 (To the attac
 Not the least
 Will your for
 Even if they
 For verily Go
 Is with those

C. 90.—B (viii, 20-37.) A

1191. When the ba the enemy, symbolica Every act in the battle by His command.

1192. Numerically a disadvantage: of an were inexperienced, w test, but the test was one in whom they har refreshed them; their test became itself a b

1193. Fath—victo were confident that the play on the word, the they had hoped for the the they had hoped for the the they had hoped for the they had hoped for the they had hoped for the the they had hoped for the the they had hoped for the they had hop

سَأَلِقَ فَ فَكُو عَاضَرِ بُوَا فَوْقَ وَ اضْرِ بُوَا مِنْوَ وَ مَنْ يُشَكَامِنَ وَ مَنْ يُشَكَامِن وَ مَنْ يُشَكَامِن وَ مَنْ يُشَكَامِن مِنَا لِلْكُمْ فَفَا وَ مَنْ يُشِكُمُ اللهِ مِنَا لِلْكُمْ فَفَا وَ مَنْ يُشِكُمُ اللهِ وَ مَنْ يُشِكُمُ اللهِ مِنَا لَمُنْ يَنِيمُ اللهِ وَ مَنْ يُكِمُ فَفَا وَ مَنْ يُكِمُ فَفَا وَ مَنْ يُكِمُ اللهِ وَ مَنْ يُكُولُوهُ وَ مَنْ يُكِمُ اللهِ وَ مَنْ يُكِمُ اللهِ وَ مَنْ يُكِمُ اللهِ وَ مَنْ يُكِمُ اللهِ وَ مَنْ يَكُولُونُهُ اللّهِ اللّهِ مِنْ يَكِولُونُهُ وَ مَنْ يَكُولُونُهُ اللّهِ اللّهِ مِنْ يَكُولُونُهُ وَ مَنْ يَكُولُونُهُ اللّهِ مِنْ يَكُولُونُهُ اللّهِ اللّهِ مِنْ يَكُولُونُهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللللللّهُ الللّهُ اللللّهُ اللل

When thou threwest (a handful 1191 Of dust), it was not Thy act, but God's:
In order that He might
Test the Believers
By a gracious trial 1192
From Himself: for God
Is He Who heareth
And knoweth (all things).

- 18. That, and also because God is He Who makes feeble The plans and stratagems Of the Unbelievers.
- 19. (O Unbelievers!) if ye prayed
 For victory and judgment,
 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 God
 Is with those who believe!

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَالْكِنَّ اللهُ رَلِي وَلِيُنْفِى الْمُؤْمِنِيْنَ مِنْهُ بَلَاّةٍ حَسَنًا ۖ إِنَّ اللهُ سَمِيغً عَلِيْمٌ ۞

١٥- ذالِكُو وَأَنَّ اللهُ
 مُؤهِنُ كَيْبِ الْكَفِرِيْنَ ۞

٥- إِنْ أَنْ نَنْ عُنْ أَوْ الْفَكُونِ كَالَّا كُوُ الْفَكْمُ وَ وَإِنْ تَنْتُمُهُوا فَهُو حَنْدُ لَكُونًا وَإِنْ تَعُوْدُوا نَعُلُ وَلَنْ تَعُونُورُ انْعُلُ وَلَنْ تَعُونُونَ عَنْكُو فِعَنْكُو لَمَعَنَّكُو لَهُ يَئَا وَلَنْ اللّهُ مَعَ الْمُؤْمِنِينَ ۚ

C. 90.—Be ready to obey God's call; and to hold

(viii. 20-37.) All else as naught: He will give you

The light, turn away all evil from you,

And forgive you your sins and shortcomings.

Ever keep in remembrance His mercies and grace.

The godless may try to keep men

From God, but they will not thrive:

They will be hurled together to destruction.

اللهُ تَقَا

1191. When the battle began, the Holy Apostle prayed, and threw a handful of dust or sand at the enemy, symbolical of their rushing blindly to their fate. This had a great psychological effect. Every act in the battle is ascribed to God, as it was in His cause, and it was not undertaken except by His command.

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 God's cause. Thus the trial or test became itself a blessing.

1193. Fath-victory, decision, judgment. The Quraish in Mecca 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!

the neck, face, or hands are put out omes a prisoner.

ilitary virtue and ration. Zahjan in cido a hostile army. Death or victory out if he has faith, reculer pour mieux; if an individual ck on his force in lividual must use

SECTION 3.

- 21. Nor be like those who say, "We hear," but listen not: 1194
- 22. For the worst of beasts
 In the sight of God
 Are the deaf and the dumb,—1195
 Those who understand not.
- 23. If God 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 God
 And His Apostle, when He
 Calleth you to that which
 Will give you life;
 And know that God
 Cometh in between a man 1197
 And his heart, and that
 It is He to Whom
 Ye shall (all) be gathered.

٩- يَأْيَّهُ كَالْدُنْ فِي الْمُنْوَا الْطِيْعُوا الله ورُسُولَا
 وَلَا تُوكُونُوا عَنْهُ وَ اَنْ تُحْوَلَا الله عَنْوَنَ الله وَ الله عَنْدَا وَ
 ١٦- وَلَا تَكُونُوا كَالْدِيْنَ قَالُوا سَمِعُنَا وَ هُمْ وَلَا يَسْمِعُنَا وَ هُمْ وَلَى إِنْ الله والصَّعْرَ الله والصَّعْرَ الله والصَّعْرَ الله عَنْدَلَ الله والصَّعْرَ الله عَنْدَلَ الله والصَّعْرَ الله عَنْدَلُ الله والصَّعْمُ الله عُنْدَلُ الله والصَّعْمُ الله عَنْدَلُ الله والصَّعْمَ الله عَنْدُ الله والصَّعْمَ الله عَنْدُونَ الله والصَّعْمَ عَنْهُ الله والصَّعْمَ الله والصَّعْمَ الله والصَّعْمَ الله والصَّعْمَ الله والصَّعْمَ الله والصَّعْمَ الله والصَّمْمُ عَنْ اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا عَلَيْهُ اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَل

٢٠- وَلَوْعَلِمَ اللّٰهُ فِينِهِ مَر خَيْرًا لِإِكْسُمَعَهُمُ * وَلَوَ اسْمَعَهُمُ لَتَوْلُوا وَهُمُ مِثْغُرِضُونَ ○

٢٠- يَأْيُهُا النّهٰ إِنْ امْنُوا
 السُتَحِيْنُ اللّهُ وَ لِلرّسُولِ
 إِذَا ذَكَاكُمْ لِللّهُ وَ لِلرّسُولِ
 أَكُمُ لِللّهُ اللّهُ يَخُولُ بَيْنَ الْمُرْءِ
 وَعُلْمُهُ وَانَهُ اللّهُ يَخُولُ بَيْنَ الْمُرْءِ
 وَعُلْمِهُ وَانَهُ اللّهُ يَخُولُ بَيْنَ الْمُرْءِ

1194. Cf. ii. 93.

1195 Cf. ii. 18.

1196. There are two points to note. (1) Note that after God and His Apostle are mentioned, the pronoun and verb in the next clause are singular: everything that God's Apostle put forward as an injunction came by inspiration from God: the Apostle made his will coincide completely with God'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 God, that is not the end of the matter. God 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 God'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 God. The heart is the innermost seat of man's affections and desires; but between this seat and man himself is the presence of the Omnipresent.

- 25. And fear tu Which affec (Only) those And know t Is strict in
- 26. Call to mine Were a small Despised the And afraid Despoil and But He pro For you, stee With His a Good thing That ye mi
- 27. et the Betray not Of God and Nor misapi Things enti
- 28. And know: That your

1198. Fitnat has 28; (2) an analogous and here; and in v sedition, civil war.

This warning at Islam, and was never

1199. On the ir Mecca; despised an property, and those found a safe asylum for, and how at leng injustice, and oppre

But for every ir he is despised and but God gives him desires are gradual

1200. Trusts n secrets, etc.; (3) kr men. Men may confidence repose when the plans importance, the A scrupulously respiew of us can cli who earned the ti

٨- يَاتِهُا الذ وَلَا تُولُوا عَ ١١- وَلَا تُكُوا ١١- وَلَا تُكُوا ١١- وَلَا تَكُوا ١١- وَلَوْ تَكُوا ١١- وَلَوْ تَكُوا ١١- وَلَوْ تَكُوا ١١- وَلَوْ تَكُوا تَحَارُكُونُ الْكُونُ فَيَرِ

۲۰۰- يَأْيُهُا الْهُ الْمُعْدَدُهُمُ الْمُ الْمُعْدُدُوارُ الْمُعْدُدُوا الْمُؤْدُولُ الْمُؤْدُولُ الْمُؤْدُولُ الْمُؤْدُولُ الْمُؤْدُولُ الْمُؤْدُولُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ الْمُؤْدُدُ اللّهِ مُؤاذُدُ وَالْمُؤْدُدُ اللّهُ مُؤاذُدُ اللّهُ مُؤاذًا اللّهُ مُؤاذُدُ اللّهُ مُؤاذُدُ اللّهُ مُؤاذًا اللّهُ مُؤاذًا اللّهُ مُؤاذًا اللّهُ مُؤاذًا اللّهُ اللّهُ مُؤاذًا اللّهُ مُؤاذًا اللّهُ اللّهُ مُؤاذًا اللّهُ اللّهُ مُؤاذًا اللّهُ اللّهُ اللّهُ اللّهُ مُؤاذًا اللّهُ الللّهُ اللّهُ اللّهُ

ire mentioned, the ut forward as an pletely with God's of duty and conintly mean in this to Jihād, i.e., fightquite clear.

is not the end of some pet human that scheme come but God disposes.

The heart is the self is the presence

- 25. And fear tumult or oppression, 1193
 Which affecteth not in particular
 (Only) those of you who do wrong:
 And know that God
 Is strict in punishment.
- 26. Call to mind when ye
 Were a small (band),
 Despised through the land,
 And afraid that men might
 Despoil and kidnap you;
 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.
- 28. And know ye
 That your possessions

م٠- وَاتَفُوا فِسُنَةً كَانَصِيْبَنَ الذين طَلَمُوا مِثَكُوْ خَاصَةً وَاعْلَنُوا اَنَ اللّٰهُ شَهِ يُهُ الْمِقَالِ ٥ ٢٠- وَاذْكُرُ وَالإذْ اَنْ ثُو وَلِيْلٌ مُسْتَضْعَفُون فِي الْارْضِ مُسْتَضْعَفُون فِي الْارْضِ مُخَافُون اَنْ يَتَخَطَّفَكُمُ النَّاسُ وَرُمْ اللّٰهُ وَ البِّكُ كُوْ بِنَصْرِمْ وَرُمْ المُعْرِمِن الطّيِّبُ وَلَعَلَمُ الثَّامُ لَنَهُمُ لَنَهُمُ رُونَ وَرُمْ المُعْرِمِن الطّيِّبُ وَلَعَلَمُ الثَّامُ لَنَهُمُ لَنَهُمُ لَنَهُمُ رُونَ

٢٠- يَالَيُهُا الْكُنْ يُنَ امْنُوا اللهُ تَعْفُونُوا اللهُ وَاللهُ اللهُ وَاللهُ اللهُ وَاللهُ اللهُ وَالرَّمُونَ وَاللهُ اللهُ اللهُ وَالْمُونَ وَالْمُؤْنَ وَاللهُ اللهُ وَالْمُؤْنَ وَمِا مُؤْنَ وَاللهُ وَاللّهُ وَاللّه

1198. Fitnat 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. 74; (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 Mecca; 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 God they found a safe asylum in Medina, 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.

But for every individual, in some form or other, the lesson applies. His spiritual life begins humbly; he is despised and laughed at, perhaps persecuted and shut out from ordinary privileges open to all; but God gives him strength; friends spring up for him; and he is sustained until his highest spiritual desires are gradually fulfilled.

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 God and His Apostle 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 God's worshippers against annihilation were of special importance, the Apostle's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting 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 man of God, who earned the title of Al-Amīn, the one who was true to every trust reposed in him.

And your progeny Are but a trial; Table And that it is God With whom lies Your highest reward.

SECTION 4

- 29. ye who believe!

 If ye fear God,
 He will grant you a Criterion (To judge between right and wrong),
 Remove from you (all) evil
 (That may afflict) you,
 And forgive you:
 For God 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). 1203 They plot and plan, And God too plans, But the best of planners 1205. A Is God.
- 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." 1204

ۘۮؙٵۏٛڒڒڎؙػڎڔڣؿڹڎؖ ڎٵڽٞٵڵڶۿۼڹ۫ڵ؋ٞٲڿؖڒٞۼڟؚؽٷ۠

٥٠- يَائِيُهَا الذِينَ امَنْوَا اِنْ تَكَعَفُوا اللهُ
يَجْعُلُ ثَكُوْ فَرُكَانًا
وَ يُكَفِّوْرَ عَنْكُوْ سَبِيّا اَتِكُوْ
وَ يُعْفُورُ لَكُوُرُ
وَ يُعْفُورُ لَكُورُ
وَ اللّهُ ذُو الْفَصْلِ الْعَظِيْوِ
وَ اللّهُ ذُو الْفَصْلِ الْعَظِيْوِ
وَ اللّهُ ذُو الْفَصْلِ الْعَظِيْوِ
وَ اللّهُ فَوْ لَا الْفَصْلِ الْعَظِيْوِ
وَيُمْكُونُونَ وَيَعْمُلُوكَ أَوْ يُخْرِجُوكَ وَ وَيَعْمَلُونَا لِلْهُ وَيُخْرِجُوكَ وَ وَيَعْمَلُونَا لِللّهُ وَيَعْمَلُونَا وَيَعْمُلُوكَ أَوْ يُخْرِجُوكَ وَ وَيَعْمَلُونَا لِللّهُ وَيُعْمِدُونَ وَيَعْمَلُونَا لِللّهُ وَاللّهُ وَهُولِكُ اللّهُ وَيَعْمَلُونَا وَيَعْمَلُونَا لِللّهُ وَاللّهُ وَهُولِكُ اللّهُ وَيُعْمَلُونَا وَيَعْمَلُونَا لِللّهُ وَهُولِكُ اللّهُ وَيَعْمَلُونَا وَيَعْمَلُونَا لِللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَهُولِكُ اللّهُ وَلَائِهُ وَلَهُ اللّهُ وَلَائِهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَائِهُ وَلَائِهُ وَلِي اللّهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلِي اللّهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلِي اللّهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَيَعْمُولُونَ وَيَعْمَلُونَا اللّهُ وَلَائُونَا وَيُعْمُونُونَا وَيُعْمَلُونَا اللّهُ وَاللّهُ وَلَوْلُونَا وَيُعْمُلُونَا اللّهُ وَلِي اللّهُ وَلَائِهُ وَلَائِهُ وَلِهُ اللّهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَاللّهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَاللّهُ وَلَائِهُ وَلِهُ وَلَائِهُ وَلَائِهُ وَلِهُ وَلِهُ وَلَائِهُ وَالْمُؤْمِنَ وَيُعِلِهُ وَالْمُؤْمِنَا وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَلَائِهُ وَالْمُؤْمِنُ وَالْمُؤْمِنَا وَلَائِهُ وَالْمُؤْمِدُونَا وَالْمُؤْمِنَا وَالْمُؤْمِنُ وَالْمُؤْمِنَا وَاللّهُ وَالْمُؤْمِنَالِمُ الْمُؤْمِدُونَا وَاللّهُ وَالْمُؤْمِنَا وَالْمُؤْمِنُونَا واللّهُ وَالْمُؤْمِنَا وَالْمُؤْمِنَا وَالْمُؤْمِلُونُ وَالْمُؤْمِ وَالْمُؤْمِولُونُونُ وَالْمُؤْمِولُونُ وَالْمُؤْمِنُونُ وَالْمُ

٣- وَإِذَا تُتُلِى عَلَيْهِمُ النِّنَا قَالُوا قَـَلَ
 سَمِعْنَا لَوْنَشَاءُ لَقُلْنَا مِثْلَ هٰنَآ
 إِنْ هٰنَآ الآآسَا طِئْرُ الْاَوْلِيْنَ ٥

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 girlly, 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 God.

1202. Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqun 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 Mustafa in Mecca aimed at three things. They were not only foiled, but God's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Apostle in subjection in Mecca by putting 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 out of their homes. But they found a new home in Medina, from which they eventually reconquered not only Mecca, but Arabia and the world.

1203-A. Cf. iii. 54, 1204. Cf. vi. 25.

- 32. Remember
 "O God! i
 The Truth
 Rain down
 Of stones f
 Or send us
- 33. But God w To send th Whilst tho Nor was H Whilst the
- 34. But what I That God Them, whe (Men) from And they a No men ca Except the Of them do
- 35. Their pray (Of God) is Whistling (Its only as "Taste ye Because ye
- 36. 周周he U

To hinder Of God, an Continue t In the end (Only) regi

1205. This was as a taunt. The according to the fithem, he—the Me also other Muslim forgiveness open t think that they his warriors were slai Sacred Mosque his were they? Cou and particularly their idolatrous advertises itself to Ka'ba.

وَاوَلِادُكُهُ وَانَّ اللهُ

٢٩-يَآيُهُا يَجْعَلُ أَ وَيُعْفِرُونَ وَيَغْفِرُا وَلِيُهُمُّونُونَ الْمُهُمُّتُولُا وَيُغَكِّرُونُ وَلِيَعْمَوْلُونَ وَلِيْهُمُّتُولُا وَلِيْهُمُّتُولُا وَلِيْهُمُّتُولُا

۳۰- و إذا سَمِعْنَا أ اِنْ هٰنَ

iii. 10, 116. So xvii. 4-5: "As the man that enemies in the nfluence. But to be a source f God.

ogy, because it evil. Evil was had not faith

only foiled, but ase. (1) They relatives, and w in faith and imility, perses out of their iered not only

- 32. Remember how they said:
 "O God! if this is indeed
 The Truth from Thee,
 Rain down on us a shower
 Of stones from the sky,
 Or send us a grievous Penalty." 1205
- 33. But God was not going
 To send them a Penalty
 Whilst thou wast amongst them;
 Nor was He going to send it
 Whilst they could ask for pardon
- 34. But what plea have they
 That God 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.
- 35. Their prayer at the House
 (Of God) is nothing but
 Whistling and clapping of hands:
 (Its only answer can be),
 "Taste ye the Penalty
 Because ye blasphemed."
- 36. Mahe Unbelievers spend their wealth
 To hinder (men) from the path
 Of God, and so will they
 Continue to spend; but
 In the end they will have
 (Only) regrets and sighs;

س- وَإِذْ قَالُوا اللَّهُ مُرانَ كَانَ هَانَ اهُوَ النَّكَ مِنْ عِنْدِاكَ فَامْطِرْ عَلَيْنَا جَعَارَةً مِنْ عِنْدِاكَ فَامْطِرْ عَلَيْنَا جَعَارَةً مِنَ السَّمَا أَو التُبْتَا بِعَنَا الْ الدُيونَ السَّهُ مُعَلِّ بَهُمُ مُ اللَّهُ مُعَلِّ بَهُمُ وَاللَّهُ مُعَلِّ بَهُمُ اللَّهُ مُعَلِّ بَهُمُ وَاللَّهُ مُعَلِّ بَهُمُ وَاللَّهُ مُعَلِّ بَهُمُ اللَّهُ مُعَلِّ بَهُمُ اللَّهُ مُعَلِّ بَهُمُ اللَّهُ مُعَلِّ بَهُمُ اللَّهُ وَهُمُ مَلَ اللَّهُ مُعَلِّ بَهُمُ اللَّهُ وَهُمُ مَلِ المُعْلَقِ اللَّهُ وَهُمُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَهُمُ اللَّهُ وَهُمُ اللَّهُ وَاللَّهُ اللَّهُ وَهُمُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْلِلُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعُلِّلُ اللَّهُ اللَّهُ اللَّهُ

ه٣- وَمَا كَانَ صَلَا ثُهُ مُوعِنُكَ الْبَيْتِ الْامْكَاءُ وْتَصْدِيكَةً فَكُوتُوا الْعَكَ ابَ مِمَا كُنْتُو تَكُفُّرُونَ۞

٣٠- إِنَّ الَّذِيْنَ كَفَهُ وَا يُنْفِقُونَ اَمْوَالَهُمُّ لِيَصُنُّ وَاعْنَ سَبِينِلِ اللّٰهِ فَسَيُنْفِقُونَهُمَّا ثُورً كُونَ عَلَيْهِمْ حَسْرًةً

as a taunt. The answer is in the two following verses. God punishes in His own good time, not according to the foolish and frivolous taunts of the Unbelievers. While the Holy Apostle 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 God 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 Nemesis not long afterwards. They pretended to be its guardians. But were they? Could they be? Only the righteous could be true guardians to God'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.

At length they will be overcome: And the Unbelievers will be Gathered together to Hell;—

37. In order that God may separate 1206
The impure from the pure,
Put the impure, one on another,
Heap them together, and cast them
Into Hell. They will be
The ones to have lost.

ثُوَيُغُكِبُونَ هُ وَالَّذِيْنَ كُفُرُوَ اللَّهِ جَفَتُهُمَ يُحُشُرُونَ ۞ ٤- لِيُمِيْزَ اللَّهُ الْخِينِتَ مِنَ الطَّتِبِ وَيَجُعُلَ الْخِينِثُ بَعُضُهُ عَلَى بَعْضٍ فَيْرَكُمُهُ جَمِيْعًا فَيَجْعَلَمَ فَي جَفَهُمُ أُولَئِكَ هُمُ الْخُسِرُونَ فَيْجُعَلَمَ فِي جَهَنَمُ أُولَئِكَ هُمُ الْخُسِرُونَ

C. 91.—The battle of Badr brought to an issue (viii. 38-64.)

The fight between Truth and Unbelief.

It was the Day of Differentiation.

Not for spoils was it won, nor by numbers;

But by courage and planning, union of wills,

And pooling of strength and resources,—

Above all by the help of God,

Whose help is ever all sufficient.

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 mor
Tumult or oppression,
And there prevail
Justice and faith in God 1207
Altogether and everywhere;
But if they cease, verily God
Doth see all that they do. 1208

40. If they refuse, be sure
That God is your Protector—

9 The Best to protect 30 And the Best to help.

٣٠- قُلْ لِلْذِيْنُ كَفَرُّ وَالْ يَنْتَهُوْ الْغَفْرُ
 لَهُمْ مِنَا قَلْ سُلَفَ وَإِنْ يَعُوْدُوْا فَقَلْ
 مَضَتْ سُنْتُ الْاَوْلِيْنَ ۞

٣٥-ۇ كَاتِلْوَهُ مُركِبِّي لَا كَانُونَ فِتُمَنَّةُ وَ يَكُونَ الدَّيْنُ كُلُّهُ بِلَّهِ كَانِ انْتَهَوْا كَانَ اللهُ بِمَا يَعْمَلُونَ بَصِيْرٌ٥ كَانَ اللهُ بِمَا يَعْمَلُونَ بَصِيْرٌ٥

سم- وَإِنْ تَوَكُوْا فَاعْلَمُوْا اَنَّ اللهُ مَوْللكُوْرُ نِعْمَ الْمُوْلِي وَنِعْمَ النَّصِيرُنَ

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 God's Plan. 1207. Cf. ii. 193 and n.

1208. If they cease from fighting and from the persecution of truth, God 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: God will help and protect them.

41. And ke All the bo May acque A fifth shi To God,—And to ne Orphans, And the ve If ye do the And in the We sent of the Day Of the twe For God Over all the And in the Context of the twe For God Over all the And in the Day Of the twe For God Over all the And in the Day Of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the And I was a sent of the twe For God Over all the I was a sent of the twe For God Over all the I was a sent of the I wa

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To meet,
Have fail

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1210. Testin and unbelief. 7

1211. God's leading to the c

1212. The 1 on the two side sea, about 3 mil

1213. They it could get the The Muslims h they thought w Yet the two for place and the mutual appoin

On the My the battle enj who lived knetion to decide ثُمَّرُ يُغْلَبُوُا وَالْنِيْنَ كَا -- لِيُهِيْزَالِكُ الْخِينِكَ بَعُ فَيْجُعُلَدِ فِي فَيْجُعُلَدِ فِي 41. And know that out of All the booty that ye May acquire (in war), A fifth share is assigned 1209 To God,—and to the Apostle, And to near relatives, Orphans, the needy, And the wayfarer,—
If ye do believe in God And in the revelation We sent down to Our Servant On the Day of Testing,—1210 The Day of the meeting Of the two forces.
For God hath power Over all things. 1211

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

١٩- وَ اعْلَمُ وَ الْهُمَاعَ خِمْتُهُ وَ الْهُ الْهُ وَ الْمُكَاعَ خِمْتُهُ وَ الْهُ الْهُ وَ الْمُكَاعَ خِمْتُهُ وَ الْمُكَاعِ فَالْهُ وَ الْمُكَاعِ وَالْمُسَلِكِيْنِ وَ الْمُنْتُمُ وَالْمَالُهُ فِي وَالْمُسَلِكِيْنِ وَالْمُنْتُمُ وَالْمُلَاءِ وَالْمُنْتُمُ وَاللّهِ وَالْمُنْتُمُ وَاللّهِ وَالْمُنْتُ وَاللّهُ عَلَى عَلَيْمِ اللّهِ وَمُنَا لَكُومُ الْفُرْقَانِ وَمُمَا النّهُ وَلَيْ الْمُنْتُمُ وَاللّهِ عَلَى عَلَيْمِ اللّهُ عَلَى عَلَيْمِ وَاللّهُ عَلَى اللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلَيْمُ وَاللّهُ عَلَى عَلْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلْمُ اللّهُ عَلَى عَلْمُ اللّهُ عَلَى عَلْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَيْمُ اللّهُ عَلَى عَلْمُ اللّهُ عَلَى اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَيْمُ اللّهُ عَلَى عَلَى عَلَيْمُ اللّهُ عَلْمُ اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلْمُ اللّهُ عَلَى عَلْمَ عَلَى ع

٣٠-إذْ أَنْتُمُ بِالْعُكُ وَوْالِّكُ نَيْكَا وَهُمُ بِالْعُلُ وَوْ الْقُصُوبِي وَالرَّكُبُ اَسْفَلَ مِنْكُمُرُ وَكُوْتُواعَلُ لَّهُمْ لَاخْتَكُفْتُمُ فِي الْمِنْعُلِ

۳۸. قُلُ لِ لَهُمْ مِنَّاقً مَخْسَتُ

۳۹-وَ قَالَةِ وَ يَكُوُنَ فَإِنِ اثْنَهُ فَإِنَّ اللهُ

٣٠٠ وَ إِنَّ نِعْمَالَهُ

ictly from the heap. When good should ind pool their in God's Plan.

them by their ther hostility, ect them.

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

1210. Testing: Furgān: 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. God'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 Medina went out to meet the big Meccan 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 Mecca, 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 let the caravan alone but attack the Quraish army from Mecca, which they thought was going to be small, but 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 Meccans. 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 God might accomplish
A matter already enacted;
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 God is He who heareth And knoweth (all things).

- 43. Remember in thy dream
 God 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 God
 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: 1214
 That God might accomplish
 A matter already enacted.
 For to God do all questions
 Go back (for decision).

SECTION 6.

- When ye meet a force,
 Be firm, and call God
 In remembrance much (and often);
 That ye may prosper:
- 46. And obey God and His Apostle; And fall into no disputes,

وَلَكِنُ لِيَفَخِى اللهُ آمُرًا كَانَ مَغْعُولًا هُ لِيَهْ لِكَ مَنْ هَلَكَ عَنْ بَيِنَكَةٍ وَيُعْلِى مَنْ حَى عَنْ بَيِنَكَةٍ وَلِكَ اللهُ لَسَمِيْعٌ عَلِيْعٌ ﴿ وَلِكَ اللهُ لَسَمِيْعٌ عَلِيْعٌ ﴿

٣٠-إذْ يُرِيْكَهُمُ اللهُ فِي مَنَامِكَ قِلْيُلَاّ وُلُوَ الْكُهُمُ كُوْيُكُالُهُ فِي لَتُمُر وَلَتَنَازَعُتُمْ فَي الْكَمْرِ وَلَكِنَّ اللهَ سَلَمَرُّ إِنَّهُ عَلِيْكُمْ بِنَاتِ الصُّكُوْرِ

> ٣٦٠- رَاذُ يُرِنِيكُمُوُهُمُ إِذِ الْتَقَيْتُمُ فَى اَغَيُنِكُمُ وَلَيْلًا وَيُقَلِّلُكُمُ فَى اَغْيُنِهِ مَ لِيَقْضِى اللهُ اَمْرًا كَانَ مَفْعُولًا وَالَى اللهِ تُرْجُمُ الْأُمُورُ أَ

۵۸-يَالَيُّهُمَّ الَّذِيْنَ امْنُوَّ الِذَا لَقِيْنُتُوْفِئَكُ فَاثْبُنُوْا مُاذِّكُرُوا اللهُ كَثِيْبًا لَّعَلَّكُمُوْنُوْلِكُونَ ۚ

٣٧- وَٱطِيْعُوا اللهُ وَرَسُولُهُ وَلَا تَنَازَعُوْا

1214. The Muslim army, though they knew their worldly disadvantage, did not realise the full odds against them. The Meccans 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 mistakes subserved the main Plan, which was to bring the matter to a decisive issue, whether the Pagans of Mecca were to continue their arrogant oppression, or the religion of God was to be established in freedom and honour.

- Lest ye lo And your And be pa For God Who pati
- 47. And be no Who star Insolently And to hi From the For God All that t
- 48. Remember Their (sin Alluring 1 "No one Can over While I a But wher Came in He turne And said Of you; What ye Lo! I fe Is strict:

49. Teo! 1

In whose "These Has mis If any tr God is F

1215. A fin humiliation an 1216 A tr 1217. It is hands of their The are not sterror combir desire to avoithe love of Grand 1218 Crant in 15 the Cherisminds fresh a 1215.

وَلَكِنُ لِيُكَفِّخِهُ كَانَ مَفْعُوْلًا لِيُهْلِكَ مَنْ، وَيَعْيَى مَنْ، وَرِانَ اللهَ لَسَوِ

٣٠٠ إذ يُونِكُونُ وَلَوَ الرَّكَكُمُمُ مَّ وَلَتَكَارُعُتُمُ وَلَكِنَّ اللّهُ مُ إِنَّهُ عَلِيْعًا

٣٣- وَإِذْ يُرِ إِذِ الْتَقَيْنَتُمْ وَيُقَلِّلُكُمْ إِنَّ لِيَقْضِى اللهُ أ وَ إِلَى اللهِ تُرُورُ

مم-يَايَّهُمَّا الَّ كَاثُبُتُوا وَاذَّ لَكُلُّكُوْرُتُفُلِل سم- وَاطْنُو

realise the full odds contemptible little e as great as it was Both these psychoo a decisive issue, the religion of God Lest ye lose heart And your power depart; And be patient and persevering: For God is with those Who patiently persevere. 1115

- 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 God: 1216
 For God compasseth round about
 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;
 Lo! I fear God; for God
 Is strict in punishment." 1217

SECTION 7.

49. Mo! the Hypocrites say, and those In whose hearts is a disease: 1218 "These people,—their religion Has misled them." But If any trust in God, behold! God is Exalted in might, Wise.

٣٥- إذ يَغُولُ الْمُنْفِقُونَ وَالَّذِيْنَ فِنْ قُلُوبِهِ مُرَّمَّرُضٌ غَرُهُوُ كُرِّ دِيْنُهُمُّ وَمَنْ يَتَوَكَّلُ عَلَى اللهِ فَإِنَّ اللهُ عَرِيْزُ حَصِيعَ يُمُّرُ

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 Meccan army which met its doom.

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

Trust in God 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 God keeps our minds fresh and our hearts contented.

^{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. The are not simpletons: they know the consequences of the wrath of God. Satan's "fear" of God is terror combined with hatred, - the very opposite of the feeling which is described in Tagwa, viz., the desire to avoid doing anything against God's will, such desire being founded on trust in God and the love of God.

50. If thou couldst see,
When the angels take the souls
Of the Unbelievers (at death), 12'9
(How) they smite their faces
And their backs, (saying):
"Taste the Penalty of the blazing

51. "Because of (the deeds) which 1220
Your (own) hands sent forth:
For God is never unjust
To His servants:

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

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

54. "(Deeds) after the manner Of the People of Pharaoh And those before them": 122 They treated as false the Signs Of their Lord: so We ٥- وَ لَوْ تَكْرَى إِذْ يَتُوَى الْإِنْ يُنَ كَفَّ وَالْمَالِينَ الْمَالِينَ الْمَالِينِ الْمَالِينِ فَي اللّهَ لَيْسَ إِلَيْ اللّهَ لَيْسَ اللّهِ اللّهَ مَنْ اَيْسِ لِلْعَيْمَ فِي اللّهَ لَيْسَ إِلْمَالِكُ فِي اللّهَ مِنْ اللّهَ لَيْسَ إِلْمَالِكُ فِي اللّهَ اللّهِ اللّهَ لَيْسَ إِلْمَالِكُ فِي اللّهَ اللّهِ مَنْ اللّهُ اللّهِ مِنْ اللّهُ اللّهِ مِنْ اللّهُ اللّهِ اللّهُ اللّهِ اللّهَ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

٥٠-كَنَ أَبِ الْ فِرْعَوْنَ وَالْذِيْنَ مِنْ قَبْلِهِمْ تُكَفَّرُوا بِالْبِ اللهِ فَأَخَنَ هُمُ اللهُ بِثُنْوَبِهِمْ ثَـ إِنَّ اللهَ تَوْقُ شَنِ يُنُ الْعِقَابِ ٥

٥٥- ذلِكَ بِأَنَّ اللهُ لَمْ يَكُ مُغَيِّرًا نِعْمُهُ أَنْعُمُهُمَّا عَلَى قَوْمِ حَتَّى يُغَيِّرُوْا مَا بِأَنْفُشِرِهِمُ وَأَنَّ اللهُ سَعِيْعٌ عَلِيْمٌ ﴿

> مه-ككاأب ال فِرْعَوْنَ (وَالَّذِيْنَ مِنْ قَبُرِلْهِمْ * كَنَّ يُوْا مِآلِتِ رَبِّهِمْ

1219. In contrast to the taunt against those who trust in God, "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 God is never unjust to the least of His servants.

1221. God 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. These words from the address of the angels are quoted again, in order to add the comment that follows. Note that in verse 51, the words were that they rejected the Signs of God 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.

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55. In th Are t They

56. They Thou But 1 Ever The

57. If ye Over Disp Who That

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59. **T**A Thin Get They

1223. It make use o misuse the they are fa

treaties wi Treachery in such a their stand innocent g lesson to principles, ٥٠-وَ لَوُ الْمُلَكِئِكُمُ وَادُبُالُوٰ وَدُوْقُوْ اه-ذالِلاٰ

اه-دلاد و آگ اما

۵۰-گد قئرلھ فَاکَخُنَ اِنَّ الله

۵۳-د نِعْمَهُ مَا بِأَ

مهم-أ والن كُذُو

n has misled

s never unjust

e He changes in their own

the comment iod and were d;—a higher Destroyed them for their crimes, And We drowned the People Of Pharaoh: for they were all Oppressors and wrong-doers.

- 55. For the worst of beasts
 In the sight of God 1223
 Are those who reject Him:
 They will not believe.
- 56. They are those with whom
 Thou didst make a covenant, 1221
 But they break their covenant
 Every time, and they have not
 The fear (of God).
- 57. If ye gain the mastery
 Over them in war,
 Disperse, with them, those
 Who follow them,
 That they may remember.
- 58. If thou fearest treachery
 From any group, throw back
 (Their Covenant) to them, (so as
 To be) on equal terms:
 For God loveth not the treacherous.

SECTION 8.

59. Deet not the Unbelievers
Think that they can
Get the better (of the godly):
They will never frustrate (them)

ۗ فَٱهُكُمُنْهُ مُرِيثُ ثُوْدِهِ مُروَا غُرَقُنَا الَ فِرْعَوْنَ وَكُلُّ كَانُوْ الْطِلِمِيْنَ ۞

٥٥- إِنَّ شَرَّ النَّ وَآتِ عِنْكَ اللهِ اللهِ اللهِ اللهُ عَنْكَ اللهِ اللهِ اللهُ عَنْكَ اللهِ اللهُ اللهُ ا

٧٥- اكذين عَاهَن قَ مِنْهُمُ شُكُرُ المُنْفُضُون عَهَن هُمُ إِنْ كُلِّ مَرَّةٍ وَهُمُ لَا يَتَقَوْنَ ٥ ٤٥- فَإِمَّا تَتُنْفَعُنَّهُمُ فِي الْحُرْبِ 1 فَشَرِدُ بِهِمُ مِّنَ خَلْفَهُمُ لَعُلَّهُمُ يَنْ كُرُونَ ٥ ١٤ وَإِمَّا ثَيْافَنَ مِنْ تَوْمِر خِيانَةً إِنَّ اللهُ لَا يُحِبُ الْفَاكِيْنِ مِنْ الْمُورِ فِيانَةً إِنَّ اللهُ لَا يُحِبُ الْفَاكِيْنِ مِنْ الْمُورِ فِي الْمُورِ فِي الْمُورِ فَيْ اللهُ لَا يُحِبُ الْفَاكِيْنِ فَيْنَ فَيْ اللهُ اللهُ لَا يُحِبُ الْفَاكَ يُعِنِينَ فَيْ اللهُ اللهُ لَا يُحِبُ الْفَاكَ يُعِنْدُنَ فَيْ اللهُ اللهُ لَا يُحِبُ الْفَاكَ يُعْمِدُ الْمُنْ اللهُ اللهُ لَا يُحِبُ الْفَاكَ يُعْمِنُ فَيْ اللهُ اللهُ اللهُ لَا يُحِبُ الْفَاكَ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ

٥٥-وَلَا يُحْسَبُنَّ الَّذِيْنِ كُفُهُوْ اسَبَقُوْا ۗ اِنْهُ مُلَا يُعِّحِزُونَ ۞

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

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.

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C. 9 (viii. 65-7

64. O Apostl

- Go. Against them make ready
 Your strength to the utmost.
 Of your power, including 1225
 Steeds of war, to strike terror
 Into (the hearts of) the enemies,
 Of God and your enemies,
 And others besides, whom
 Ye may not know, but whom 1226
 God doth know. Whatever
 Ye shall spend in the Cause
 Of God, shall be repaid
 Unto you, and ye shall not
 Be treated unjustly. 1227
- Incline towards peace,
 Do thou (also) incline
 Towards peace, and trust
 In God: for He is the One
 That heareth and knoweth
 (All things). 1228
- 62. Should they intend
 To deceive thee,—verily God
 Sufficeth thee: He it is
 That hath strengthened thee
 With his aid and
 With (the company of)
 The Believers;
- 63. And (moreover) He hath put Affection between their hearts:

٠٠- وَ اَعِنْ وَ الْهُمْ مِنَا اسْتَطَعْتُمُ وَنِهِ وَ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَمُ وَ اللهِ وَعَلُ وَكُمُ عَمَا اللهِ وَعَلُ وَكُمُ وَ اللهِ عَلَيْهُمْ اللهِ وَعَلَى اللهِ وَعَلَى اللهِ وَعَلَى اللهِ وَمَا ثَنْ فَعُوا مِنْ شَيْءٍ فِي سَبِيلِ اللهِ وَمَا ثَنْ فَعُوا مِنْ شَيْءٍ فِي سَبِيلِ اللهِ وَمَا ثَنْ فَعُوا مِنْ شَيْءٍ فِي سَبِيلِ اللهِ وَمَا ثَنْ فَعُوا مِنْ شَيْءً وَلَا للهَ اللهِ وَاللهُ مَعْمُوا اللهِ اللهِ وَمَعْمُوا اللهِ اللهِ وَمَعْمُونِ اللهِ وَمَعْمُوا اللهِ وَمَعْمَوْمُ اللهُ هُوا اللهُ مِنْ اللهُ اللهُ اللهُ اللهُ اللهُ وَمِنْ مِنْ مُنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مُنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مِنْ اللهُ وَمُنْ اللهُ وَمِنْ مُنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مُنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مِنْ اللهُ وَمِنْ مُنْ اللهُ وَمُنْ اللهُ وَمِنْ مُنْ اللهُ وَمِنْ مُنْ اللهُ وَمُنْ اللهُ وَمُنْ اللهُ وَمُنْ اللهُ وَاللّهُ وَمُنْ اللهُ مُنْ اللهُ وَمُنْ اللهُ وَاللّهُ وَمُنْ اللهُ وَمُنْ اللهُ وَاللّهُ مُنَا اللهُ مُنْ

65. Ar To the fi Twenty: And pers Vanquish

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1230. On the grace was the u under the gentle, pray to God for those who take (slavery, and m reconciliation ca

1231. The Be action, is not en in fearless actio is enough for th

1232. In a f men of faith, because (1) they truth and rights

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.

1226. There are always lurking enemies whom you may not know, but whom God 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. God's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly deserve.

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 God'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 man of God has God's aid to count upon and the strength of the united body of the righteous.

المرد و أعلى والمرد و أخر و أكثر و أ

d appointments

7, so as to instil

d knows. It is ghting.

l do so in vain.

in the midst of e on the other r itself, but to

de. We must

Not if thou hadst spent All that is in the earth, Couldst thou have produced That affection, but God Hath done it: for He Is Exalted in might, Wise.¹²³⁹

64. O Apostle! Sufficient Unto thee is God,— (Unto thee) and unto those Who follow thee Among the Believers.¹²³¹ لُوَّانَفَقَتُ مَا فِي الْأَرْضِ جَمِيْعًا مُلَا ٱلْفَتَ بَيْنَ قُلُوْبِهِمْ وَلَاكَ اللّٰهَ الْفَ بَيْنَهُمُ ۚ إِنَّهُ عَرِيْرُكُو كَكِيْمٌ ۞

م. يَاكِنُّهُ الدِّيثُ حَسْبُكَ اللهُ وَمُنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ خَ

C. 92.—No man of heart, spirit, or constancy
(viii. 65-75.) Can ever be cowed down by odds
Against him. We fight not for spoils
Or for captives, but for the glory
Of God, and for truth and faith.
We must be kind to all, but specially
Regard the needs of our comrades,
Linked to us by ties of duty and affection.
Our highest reward-will be forgiveness
And grace from the Giver of all.

SECTION 9.

65. Apostle! 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.1232

٥٧- يَايَّهُا النَّبِئُ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنُ مِّنْكُمْ عِشْرُوْنَ صَائِمُوْنَ يَغْلِبُوْا وَائْتَيْنِ ۚ وَإِنْ يَكُنُ مِنْكُمُ قَافَةً يَغْلِبُوَ الْفَاصِّنَ الْهَائِينَ كَفَرُوْا وَانْهُمُ مُوْتُوَمَّ لَا يَفْقَهُونَ ۚ ٥

1230. On the immediate occasion, the greatest miracle and most wonderful working of God'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 Apostle of God. At all times we must pray to God for this gift above all,—union, understanding, and pure and sincere affection among those who take God'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 God.

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 God and in fearless action in His service, the consequences on this earth do not matter. God'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.

- Hath lightened your (task),
 For He knoweth that there is
 A weak spot in you:
 But (evel. so), if there are
 A hundred you, patient
 And persevering, they will
 Vanquish two hundred, and if
 A thousand, they will vanquish
 Two thousand, with the leave
 Of God: for God is with those
 Who patiently persevere.
- 67. It is not fitting
 For an Apostle
 That he should have
 Prisoners of war until
 He hath thoroughly subdued
 The land. Ye look
 For the temporal goods
 Of this world; but God
 Looketh to the Hereafter:
 And God is Exalted in might, Wise
- 68. Had it not been for A previous ordainment 1235

٢٢- أَنْنَ حَفَّفَ اللهُ عَنْكُمْ
وَعَلِمُ إِنْ خَفْفَ اللهُ عَنْكُمْ
وَعَلِمُ إِنْ يَكُمُ وَمَعْفًا *
وَإِنْ يَكُنُ مِنْكُمُ مِنْكُمُ مِنْ اللهُ مَا اللهُ مَا اللهُ مَعَ الصَّرِرِيُنَ
وَاللّٰهُ مَعَ الصَّرِرِيُنَ
وَاللّٰهُ مَعَ الصَّرِرِيُنَ

4- مَمَا كَانَ لِنَهِي آنَ يَكُوْنَ لَكَ آسُرِي حَتَى يُنْغِنَ فِي الْأَرْضِ تُويْدُونَ عَرَضَ اللَّهُ ثَيَا * وَاللّهُ يُويْدُ الْاٰخِرَةَ * وَاللّهُ عَرْبُرُ مَعَ صِكِيْدً ۞

٨٧- لؤلاكِتْكِ

1233. Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organisation 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 Jihad is fought under strict conditions under a righteous Imam, purely for the defence of faith and God's Law. All baser motives, therefore are strictly excluded. The greed of 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 Muhammad, 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.

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 God, which was pre-ordained. Among the prisoners taken were the Prophet's uncle 'Abbās and Badhrat 'Alt's brother 'Aqil, who afterwards became Muslims. 'Abbās was an ancestor of the founder of the celebrated 'Abbāst 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 God's Plan work in a mārvellous way, and evolve good out of seeming evil.

- From God, Would hav For the (ra
- 69. But (now)
 In war, lav
 But fear C
 Is Oft-forg
- 70. Who are c
 "If God fi
 In your he
 Give you
 Than wha
 From you
 Forgive y
 Is Oft-for
- 71. But if the Treacher (O Apost) Been in t And so h (Thee) pc And God (Full) kn
- 72. MAhose

1236. Enjoy 1237. This forgive them in gift than any Islam, but ever 'Abbās (see n.

Note how time condemn of war and pro to those who who have help

1238. If the is not a mattereachery she and sought to of some of the wisdom will elemency as

٢٠- اَلْئُرُ وَعَلَمُ اَ وَإِنْ يَكِمُ يَعَلَمُوا مِ يَعَلَمُوا مِ وَاللّهُ مَ

٧٤-مَا ُ حَتِّى يُن تُرِيْكُ وَر وَاللّٰهُ يُم وَاللّٰهُ مُ

JJ-70

nst odds of ten bout the time to one against to one.

-all "temporal rict conditions lives, therefore place in such

: taken, and it sase them, and estruction and ble where evil : "Think not tt. x. 34). m. While the eir ransom is

f some among ally happened iken were the islims. Abbas a notable part the case of all their capture iy, and evolve From God, a severe penalty Would have reached you For the (ransom) that ye took.

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

SECTION 10.

- 70. Apostle! say to those
 Who are captives in your hands:
 "If God findeth any good 1237
 In your hearts, He will
 Give you something better
 Than what has been taken
 From you, and He will
 Forgive you: for God
 Is Oft-forgiving, Most Merciful."
- 71. But if they have
 Treacherous designs against thee,
 (O Apostle!), they have already
 Been in treason against God,
 And so hath He given
 (Thee) power over them.
 And God is He who hath
 (Full) knowledge and wisdom.
- 72. And adopted exile,

مِّنَ اللهِ سَبَقَ لَمُسَّكُمُّهُ فِهُمَّا أَخَلْ تُعْرَعُكَ اكْ عَظِيْمُ ٢٠- فَكُلُوْا مِمَّا غَهِمْ تُعْرِحُلُلا طَبِبًا ۗ وَ اتَّقُوا اللهُ * إِنَّ اللهُ غَفُوْلَا تَحِيْمُ ۚ

. - يَاكُهُا النَّبِيُّ قُلْ لِمَنْ فِيَ اَيْدِ يَكُومِّنَ الْاَسْمَى الْاَسْمَى الْ يَعْلَمُ اللَّهِ فِي قُلُوبِكُمْ هَا اللَّهِ فَيُ اللَّهِ فَيَالُمُ اللَّهِ فِي اللَّهِ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُونَ وَيَحْدُمُ اللَّهُ عَلَمُونَ وَحِيْمَ اللَّهُ عَلَمُ اللَّهُ مِنْ قَبُلُ اللَّهُ عَلَيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلَيْمُ حَلَيْمَ اللَّهُ عَلَيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمُ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيْمُ حَلَيْمَ اللَّهُ عَلِيمُ عَلَيْمُ حَلَيْمَ اللَّهُ عَلِيمُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلِيمُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمَ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ حَلَيْمُ اللَّهُ عَلَيْمُ اللَّهُ عَلَيْمُ عَلِيمُ اللَّهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ عَلَيْمُ اللْعُلِيمُ اللْعِلْمُ عَلَيْمُ عَلِي عَلَيْمُ عَل

22- إِنَّ الَّذِيْنَ امَنُوا وَهَاجُرُوا

1236. Enjoy: literally, eat. See vii. 19, n. 1004, and v. 69, n. 776.

1237. This is a consolation to the prisoners of war. In spite of their previous hostility; God 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, e.g., in the case of 'Abbās (see n. 1235).

Note how comprehensive is God'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.

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 God, in that they took up arms against God's Apostle, and sought to blot out the pure worship of God. The punishment of defeat, which opened the eyes of some of their comrades, evidently did not open their eyes. But God 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 "God sufficient" (viii, 62).

And fought for the Faith, With their property And their persons, In the cause of God, As well as those Who gave (them) asylum 1239 And aid,—these are (all) Friends and protectors, One of another. As to those who believed But came not into exile, Ye owe no duty Of protection to them Until they come into exile; 1240 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.1241 And (remember) God Seeth all that ye do.

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. 1242

وَجَاهَنُ وَالْمُوالِهِ وَ وَانْفُسِهِ هُ فَيْ سَبِيْلِ اللهِ وَالْهَانِينَ اوْوَا وَّنَكُرُوَّا وَالْهَانِينَ امْنُوْا وَلَوْيَكَاءُ بِعَضِ وَالْهَانِينَ امْنُوْا وَلَوْيَكِمْ مِنْ شَىٰ اللهِ مِنْ شَيْءٍ مَا لَكُوُ مِّنَ وُلَايَكِمْ مِنْ شَيْءٍ مَا لَكُوُ مِنْ الْمَنْوَا وَلَوْيَكِمْ مِنْ شَيْءٍ مَا لَكُو مِنْ اللهِ عَلَى اللهِ مِنْ شَيْءٍ وَإِن السَّتَنْصَارُونَ وَلَايِمَ مِنْ اللهِ مِنْ اللهِ مَن وَكُنُّ يُنِكُونُ اللّهُ مِنْ اللهِ مَنْ اللهِ مِنْ اللهِ مَنْ اللهِ مُنْ اللهِ مِنْ اللهِ مَنْ اللهِ مَنْ اللهُ مِنْ اللهِ مَنْ اللهُ مُنْ وَاللهِ مِنْ اللهِ مُنْ اللهُ مُنْ وَاللهِ مِنْ اللهِ اللهُ مُنْ وَاللّهُ مِنْ اللهِ مُنْ اللهِ مُنْ اللهِ مُنْ اللهُ مُنْ وَاللّهُ مِنْ اللّهُ مُنْ اللهِ مُنْ اللّهُ مِنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللّهُ مُنْ اللهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللهُ مُنْ اللّهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللّهُ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ اللّهُ مُنْ اللّهُ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ اللّهُ اللّهُ مُنْ اللّهُ اللّهُ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ اللّهُ اللّهُ اللّهُ مُنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللْمُ الللّهُ اللللّهُ الللّهُ الللّهُ اللللللللللْمُ الللّهُ الللّهُ الللّهُ الللّه 74. Those who And adopt And fight! In the cau As well as Who give And aid,— In very tru For them Of sins an Most gene

75. And those
Accept Fa
And adopt
And fight
In your co
They are
But kindr
Have prio
Against ea
In the Boo
Verily Go
With all t

1239. The reference is to the Muhājirīn and the Ansār, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Mecca in company with their beloved Leader, and their good friends in Medina, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Apostle 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.

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 cyil. 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 God's Peace and to strengthen all the forces of truth and righteousness.

1243. Believ of their Faith by they sacrificed mated by the p reward in the or for ever, and is

1244. Thos the term. But Cause will not have ceased to

1245. The 22). Blood-rel rary nature. and Helpers circumstances 74. Those who believe,
And adopt exile,
And fight for the Faith,
In the cause of God,
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.¹²⁴³

75. And those who
Accept Faith subsequently, 1244
And adopt exile,
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 God. 1245
Verily God is well-acquainted
With all things.

المن والدنين امتنوا وها بحرفا وبحاهد وكالمن والدنين اودا وتحكون الله والدنين اودا وتحكون الله والدنين اودا وتحكون حقال الله والدني كريم والمنوا من والدنين المنوا من والدنين المنوا من وها وكون والمناور والمناور

435

s, the people leir beloved assistance, ups became I when they

But if they he personal for political

n, and some ter sacrifice, es, being at State. But nity cannot nce implies not honour-

er and not Otherwise ail in their 1243. Believers who make all sacrifices in the cause of God have given the best possible proof of their Faith by their actions. They have loved God 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 lasts 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 acceptation 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 God, i.e., the Universal Plan, the Eternal Decree, the Preserved Tablet (Ixxxv. 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 to later recruits, who would come under entirely different circumstances.