



## Surah Al-Anfāl

### (THE BOOTY)

This is a Madni Surāh. It is the sequel to Surah Al A'rāf, which highlighted the aftermath of infidelity and polytheism vis-à-vis faith and piety. Al Anfāl reveals the practical demonstration of these consequences. It portrays the way the pride and hostility of the infidels was reduced to ashes in the encounter with the piety and faithfulness of the Companions<sup>-RAU</sup> of the Holy Prophet<sup>-SAW</sup> at Badr. Outwardly it was a struggle by a few hundred men, but in terms of its results the Battle of Badr proved to be a turning point in the history of mankind. It altered the pace and changed the course of events. The Muslims seized booty after the victory at Badr and the question arose how should it be handled, because for all preceding nations booty was prohibited. They would pile it up in the field and a fire from the heavens would consume it as a sign of Divine Approval. If at times the booty was left intact, no one would touch it considering it to be inauspicious. It is amongst the blessings of the Holy Prophet<sup>-SAW</sup> that booty was made lawful. Anfāl is the plural of Nafl which means bonus and that is why Salāt or charity which is not obligatory is called Nafl. The booty seized in Jihād is also called Anfāl because it is not the motive behind the struggle. The motive is to uphold the truth and the booty is only a bonus for the participants and revenue for the State.

This booty is of two categories: Faiy and Anfāl. The former consists of what the enemy leaves behind when he surrenders voluntarily without fight, while the latter is won after fighting a battle. Since the Battle of Badr was the very first clash between the Muslims and the infidels and it was also the first time that booty was allowed, the question of its distribution was natural. It was to be determined who gets what. The Commentators explain that when the infidels deserted the battlefield at Badr, the Companions<sup>-RAU</sup> were regrouped into three contingents. One followed the fleeing; the second collected the booty while the third gathered around the Holy Prophet<sup>-SAW</sup> for protection against an unexpected attack and also to act as an operational reserve for any emergency. All the three forces were important in their own way, so the matter of division of the booty amongst them was placed before the Holy Prophet<sup>-SAW</sup>

### Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. They ask you concerning the booty; say you: the booty is **Allah's** and the Messenger's. So fear **Allah**, and set right the matter among you, and obey **Allah** and **His** Messenger if you are believers.
2. The believers are only those whose hearts quake with awe when **Allah** is mentioned, and when **His** Revelations are rehearsed to them, it increases their faith and they put trust in their **Rabb**.
3. Who establish prayer and who spend of what **We** have provided them.
4. These are they who are the true believers. For them are degrees with their **Rabb** and forgiveness and a provision honourable.
5. As your **Rabb** had caused you to go forth from your houses for a right cause, while a party of the faithful were reluctant.
6. Disputing with you respecting the right cause after it had become manifest, as though they were led forth to death while they looked on.
7. And recall when **Allah** was promising you one of the two parties that it should be yours and you wished that the one not armed should be yours; while **Allah** sought to justify the truth

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

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

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ ﴿٣﴾

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

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا  
مِنَ الْمُؤْمِنِينَ لَكَاذِبُونَ ﴿٥﴾

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَانَمَا يُسَاقُونَ  
إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ  
وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ  
لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ  
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾



by **His** Words and to cut off the root of the infidels.

8. In order that **He** might justify the truth and falsify the false, though the guilty ones were averse to it.
9. And recall when you implored your **Rabb** and **He** answered you: surely **I** am about to succour you with a thousand of angels rank in rank.
10. And **Allah** did not make this promise save as glad tidings and that your minds might be assured; and victory comes only from **Allah**. Verily **Allah** is Mighty, Wise.

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلِتُزَكَّرَ  
الْمُجْرِمُونَ ﴿٨﴾

إِذ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي  
مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

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

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### Secrets of Revelation

The booty was a Divine Favour for Muslims. So far it was forbidden to the preceding nations. The verdict of the Holy Prophet<sup>SAW</sup> had to be obtained about its disposal who issued four ordinances: (1) Anyone killing an opponent would take his belongings, which would not form part of the booty (2) The contingent going on an expedition would distribute the seized booty amongst themselves leaving one fifth for the Bait al Māl (Govt. Treasury) (3) From the share deposited at the Bait al Māl, awards for courage under fire and exceptional performances would be given to the deserving (4) The share of the servants corps was taken from the total recoveries. The general rule laid down for the distribution of the booty was to give one fifth into the Bait al Māl and the rest to go to the troops. It must be added here that these rules had been laid down at Badr, so the assumption that some troops had abandoned their post at Uḥad to collect booty for themselves is absurd.

#### The Real Wealth

The booty will be at the disposal of **Allah**'s Messenger<sup>SAW</sup>, which he will dispense under **His** Guidance. However, the believers must concentrate on

achieving Taqwa and must continuously strive to gain more spiritual elevation. The spiritual states indeed are the real wealth worth aspiring for, as against temporal affluence.

The believers must maintain harmony amongst themselves through self-denial because the temporal wealth is always a source of conflict. Therefore, booty is not the motive behind Jihād; it is only a bonus, a reward. The real purpose is the obedience to **Allah** expressed through the obedience to **His Prophet**<sup>SAW</sup> who alone is given the knowledge of what **Allah** likes or dislikes.

Therefore, the Holy Prophet<sup>SAW</sup> must be obeyed with devotion and sincerity, which indeed is the obedience to **Allah** and a source of attaining Taqwa and spiritual states. Taqwa and obedience are each other's seeds as well as fruits. Faith demands obedience which is also the measure by which the level of faith is determined.

### **The Definition of a Believer**

A believer is defined here as a person whose heart is overawed at the very mention of **Allah**'s Name. This awe does not mean fear of anything harmful. It rather denotes that heartfelt experience of the glory and grandeur of the Magnificent **Being**, which is a superior spiritual state. Thus the recitation of the Qurān, the Word of **Allah**, raises the level of a believer's faith.

### **The Recitation of the Qurān Strengthens Faith**

Although a regular recitation of the text of the Qurān generates inner light and helps to believe firmly in the Hereafter and act piously but if the meanings and the interpretation are also understood, the aforesaid state is attained with excellence and speed. This then creates a natural aversion to disobedience.

### **Tawakkul (Trust in Allah)**

Thirdly the believers put in their best effort to achieve an objective by employing all available resources. However, they neither rely on their resources nor effort but only on **Allah**. The term Tawakkul does not denote a state whereby a person sits idle, but it means to direct one's energy and lawful resources towards the attainment of the desired goal while relying entirely on **Allah** for the results. A mere reliance on one's resources leads to corrupt practices and illegal ways. The main cause behind thefts and bribe is this reliance on money.

The fourth qualification of the believers is that they establish Ṣalāt themselves with devotion observing all the etiquettes and instruct others to do so. The fifth one is that they spend from what **Allah** has given them, in compliance



with **His** Commands. This includes wealth, knowledge and spiritual strength, as well as power and authority, because all these are the blessings of **Allah**. And they dare not defy **Him**. Those who possess the above attributes are indeed the believers.

The very first audience of the Qurān are the Companions<sup>RAU</sup> who are also the exemplary believers. Thus for all times to come till Yaum al Qiyamah, their conduct is like a mirror for every believer to look into and determine his own level of faith. And no one can qualify as a believer by mere proclamation of Islam, while his conduct contradicts his claim. Once Imām Ḥassan Baṣri<sup>RUA</sup> was asked whether he considered himself to be a believer? He said that as far as believing in **Allah**, the Prophets<sup>AS</sup>, the Angels, the Revelations and the Ākhirah was concerned, he certainly was a believer. But if he was to be evaluated in the light of the Āyāt of Al-Anfāl he was not too sure, as only **Allah** knew the best and **His** decision will be announced on the Day of Judgement, when the true believers will be rewarded with honour, forgiveness and provisions.

### **Grades of Honour**

According to Beḥr-e-Muḥeet the qualities of the believers can be classified in three categories. The first type are the qualities of the Qalb, such as faith, Taqwa and Tawakkul etc. The second category is of physiological qualities comprising Ṣalāt, Fasting, Hajj etc. and the third is financial, which includes spending in the Cause of **Allah**. The rewards corresponding to these categories are also of three types. The virtues of heart earn higher spiritual stations, physiological virtues lead to salvation, and financial worship brings more and better provisions. The perfection of these qualities leads to total surrender to the Will and Purpose of **Allah** and its rewards can be seen in the Battle of Badr. What awaits such believers in the Hereafter may well be imagined.

### **The Execution of Command and its Rewards**

**Allah**'s Commands are absolutely true and must be obeyed regardless of how such acts of obedience may outwardly appear. To fight the Makkans at Badr without manpower, weapons and logistics during the scorching summer and the month of fasting was apparently suicidal. It was at this time that the Holy Prophet<sup>SAW</sup> was informed about the trade caravan of the Makkans, headed by Abu Sufyān, returning from Syria richly laden. This caravan was a joint venture of the infidels to raise funds in order to fight the Muslims. So important was this venture that the caravan was escorted by seventy mounted and armed men of which forty were the chieftains of Quraish. **Allah**



Commanded the Holy Prophet<sup>SAW</sup> to go forth and foil the evil plans of Quraish and its accomplices. Thus the Holy Prophet<sup>SAW</sup> announced the departure for the mission assigned by the Almighty. Many did not have any means of travelling, while some had other reasons for not being able to go. Nevertheless the Army of Islam, comprising three hundred and thirteen noble souls, seventy camels, two horses and six armours and approximately eight swords set out, in execution of **Allah's** Command. When they arrived near Badr informers were sent to get an update on the enemy caravan. They found that the situation had radically changed. The caravan, getting a wind of the approaching Muslims, had changed its course and had got away safely by moving along the coastline, while an army of one thousand warriors from Makkah were heading towards Madinah on receiving a request for help from the caravan.

During consultations that followed the new development, some of the Companions<sup>RAU</sup> suggested that since the caravan had escaped, a clash with such a big and powerful army from Makkah should be avoided. They tried to convince and persuade the Holy Prophet<sup>SAW</sup> to avoid fighting not for reasons of their own safety but for the apparent threat to the mission that was held so dearly by the Holy Prophet<sup>SAW</sup>, as well as out of considerations for his personal safety. This apprehension was later endorsed by the Holy Prophet<sup>SAW</sup> when he raised his hands in prayer in his Command Post at Badr. After arraying his ill-equipped and thoroughly outnumbered Army for the battle, he implored: "O **Allah!** I have brought forth with me the entire Islam in **Your** Cause. If today they are routed, there shall never be anyone to bow his forehead in prostration before **You.**" The Holy Prophet<sup>SAW</sup> improvised a flag for his Army from the scarf of his beloved wife 'Āyeshah<sup>RAU</sup> putting his honour at stake in the Cause of **Allah**, with a trust that, **He** would never permit it to be trampled over by the enemy. The Companions<sup>RAU</sup> suggestion to avoid the battle has been criticized by some out of sheer ignorance.

However, the Holy Prophet<sup>SAW</sup> informed his troops that **Allah** had Commanded him to fight. Immediately, Ḥadhrat Abu Bakr Ṣiddiq<sup>RAU</sup> and Ḥadhrat 'Umar Faruq<sup>RAU</sup> announced Jihād. Ḥadhrat Miqdād<sup>RAU</sup> declared that they would never behave like Banī Isrāīl, who when called upon by Prophet Mūsa<sup>AS</sup> to fight had said: "you and your **Rabb** go and fight the enemy, while we sit and wait here" He further assured the Holy Prophet<sup>SAW</sup> that they would accompany him even to Barq al Ghama (a place in Abbysinia) if he so desired. On behalf of the Anṣār, Ḥadhrat S'ad ibn M'āz<sup>RAU</sup> announced that if the Holy Prophet<sup>SAW</sup> intended to plunge into a river they will do the same, displaying such courage and valour as would please him. The Holy Prophet<sup>SAW</sup> was



immensely pleased and declared that **Allah** had given him the glad tidings of victory over one of the two, the trade caravan or the Makkan Army. He swore by **Allah** that he could see the very spots where the infidels would be done to death.

So, the Will of **Allah** was to prevail. It was **His** Will to root out the evil and uphold the truth and to teach the infidels a lesson by punishing them severely on the battlefield. This was the first auspicious day in the history of the world when the oppressed stood up to fight their oppressors for their rights. This great task could only befit the greatest Prophet<sup>-SAW</sup> of **Allah**.

It was proved on the battlefield of Badr that to **Allah** belongs all Glory and Magnificence while all human beings are equal. Their status only varies according to their rights and duties. Therefore, mankind must be governed only by **Allah's** Commands no matter how much the oppressors dislike the idea. If only the Muslims of today could realise the sacrifices and hardships endured by the Holy Prophet<sup>-SAW</sup> and his Companions<sup>-RAU</sup> for the deliverance of the ailing mankind from oppression! And if only they could celebrate the day of Badr as the day of the poor and the down trodden instead of celebrating the May Day in memory of the eight American workers killed in Chicago!

When both the armies confronted each other on the battlefield, the infidels presented an outward display of power and might, while the Muslims only banked on Divine Support and Pleasure.

### **The Holy Prophet's<sup>-SAW</sup> Prayer**

Although victory had already been promised, the Holy Prophet<sup>-SAW</sup> prayed to **Allah** with utmost humility and devotion. Thus it is evident that pleading before **Allah** has its own merit and is essential for its own sake. But the rules thereof must be followed, namely: (1) all means within one's power must be employed and (2) obedience to **Allah** must be thorough. If these rules are followed, the invocation is answered immediately, as in this case. It was revealed to the Holy Prophet<sup>-SAW</sup> that **Allah** would depute a thousand angels for his support, who would descend in formations against the thousand warriors of the infidels, though the deputation of a single angel would have been sufficient, as previously recorded in case of punishment of the people of Prophet Lūṭ<sup>-AS</sup>

### **Sincerity and Devotion to Allah**

The Battle of Badr gives a Divine Law. Whenever a task is undertaken in compliance with **Allah's** Command with utmost sincerity, there is nothing to



worry, as **Allah** assigns that task to **His** Angels whereas the credit for its completion and the rewards go to **His** servants. Here, the descent of a thousand angels took place, while in Surāh Āl-‘Imrān **Allah** promises aid through three and five thousand angels in response to the reinforcements expected by the infidels. **He, Who** is capable of doing everything without having to employ any means, deposes **His** Angels to reassure the Muslims that the victory will be theirs.

### Composure of the Heart

Besides, the descent of the angels was also meant to be a source of satisfaction for the believers. The composure and satisfaction of the Qalb stems from the development of angelic qualities as well as an association with the angels. This is why *Zikr* is said to be a source of satisfaction of the Qalb because perpetual *Zikr* is a quality of the angels. Negligence in *Zikr* paves the way for *Saṭan* to communicate with the heart, causing listlessness and anxiety.

Moreover, it is entirely upto Almighty **Allah**, the Omnipotent, to manifest **His** Succour the way **He** wants to, through the angels or without them. It is **He Who** prevails, the Wisest, Knowing exactly when, where and how succour is to be provided. It also indicates the level of *Fana-fi-Rasūl* enjoyed by the Companions<sup>RAU</sup>; for **Allah** Commanded the angels to accomplish the mission undertaken by them, to an extent that they witnessed the angels mounted on horsebacks with white turbans joining the battle. Many a *Aḥādīth* corroborate this fact.

As a result of this battle seventy chieftains of the enemy were killed in action and seventy were taken prisoners. The Makkans returned in humiliation with their entire leadership almost collapsed.

### Section 2

11. Recall when **He** caused a slumber to cover you as a security from **Himself**, and **He** sent down water on you from heaven that **He** might cleanse you thereby and take away from you the defilement of *Saṭan*, and that **He** might gird up your

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُمُ  
مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمُ  
رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ  
وَيُنشِئَ بِهِ الْأَقْدَامَ ﴿١١﴾



hearts and make your feet firm thereby.

12. And recall when your **Rabb** inspired the angels: verily **I** am with you, so keep firm those who have believed; **I** will cast terror into the hearts of those who have disbelieved; so strike them above the necks and smite of them every fingertip.
13. This, because they defied **Allah** and **His** Messenger and whoever defies **Allah** and **His** Messenger, then surely **Allah** is Severe in chastisement.
14. This! Taste it then, and know that for the infidels is the torment of the Fire.
15. O you who believe! When you face those who disbelieve marching to battle, do not turn your backs to them.
16. And whosoever turns his back to them on such a day, unless it be swerving to a fight or wriggling round to another company, he has surely drawn upon himself wrath from **Allah**, and his resort is Hell – an evil destination.
17. You therefore slew them not, but **Allah** slew them: threw you not when you threw, but **Allah** threw; in order that **He** might try the believers with a goodly trial from **Him**. Surely **Allah** is Hearing, Knowing.

إذ يُوحى رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَثَبِّتُوا  
الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ  
كُلَّ بِنَانٍ ﴿١٢﴾

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ  
اللَّهَ وَرَسُولَهُ فَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَلِكَ كُمْ فَذُوقُوا وَآتِ لِلْكَافِرِينَ  
عَذَابَ النَّارِ ﴿١٤﴾

يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا  
رَحْفًا فَلَا تُولُوهُمْ الْأَذْبَارَ ﴿١٥﴾

وَمَنْ يُولِهِمْ يُوزِدْهُمُ دُجْرًا إِلَّا أَمْتَحَرَفًا لِقِنَالٍ  
أَوْ مَتَحَرَفًا إِلَى الْفِتَنِ فَوَقَدْبَاءَ بَعْضٍ  
مِنَ اللَّهِ وَمَا وَنَهُ جَهَنَّمَ وَيَنْسُ الْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ  
إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَى  
وَلِيَسْتَبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا  
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾



18. Thus! And know that **Allah** weakens the plot of the infidels.

19. If you beseech a judgment then surely a judgement has come to you. If you desist, better it will be for you, and if you revert, **We** will also revert; and your host shall avail you not, numerous though it might be, and know that surely **Allah** is with the believers.

ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوهِنٌ كَيْدِ الْكَافِرِيْنَ ﴿١٨﴾

اِنْ تَسْتَفِيحُوْا فَقَدْ جَآءَكُمْ الْفَتْحُ  
وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ وَاِنْ تَعُوْذُوْا نَعُوْذْ  
وَلَنْ نُّغْنِيَ عَنْكُمْ فِئْتَكُمْ شَيْئًا وَّلَوْ كَثُرَتْ  
وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾

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### Secrets of Revelation

The enemy troops at Badr stationed themselves at the dominating position, which was higher, and the soil was comparatively firm. The Muslims had to camp at a relatively low-lying area. Ḥadhraṭ Khabāb bin Manzar suggested to the Holy Prophet<sup>SAW</sup> that if **Allah** had not predetermined their present location, they should move on and get hold of the spot close to water. The Holy Prophet<sup>SAW</sup> immediately ordered the shifting of the camp as suggested. Ḥadhraṭ S'ad bin M'āz<sup>RAU</sup> suggested that a small hut should be improvised as the Command Post of the Holy Prophet<sup>SAW</sup> at a higher spot, which was done. Ḥadhraṭ Abu Bakr Ṣiddiq<sup>RAU</sup> had the honour to attend to the Holy Prophet<sup>SAW</sup> while Ḥadhraṭ M'āz<sup>RAU</sup> assumed the responsibility of a guard. The falling night at Badr found the infidels on the higher and harder ground and the Muslims on the lower and sandy patch which impeded quick movement. Some of the Muslims needed a bath but there was not enough water. So **Allah**, the Almighty in **His** infinite kindness firstly let a slumber overtake the believers, which provided them with much needed relaxation and peace of mind.

#### What is Slumber?

This state of slumber is normally experienced after a link is established with the exalted stations of Sulūk. Outwardly it is a kind of sleep but in fact it is not, because the person remains in his senses and can understand everything. This sedition is also termed as Jazb or absorption and is the outcome of total concentration towards **Allah**. Then **Allah** helped the believers by sending a heavy downpour at night. This turned the camping area of the infidels into a slippery quagmire and the sandy soil of the Muslim camp into a firm patch.



Moreover an abundant supply of water became available for drinking, ablution and bathing. The third aspect of **Allah's** Favour was the conferment of "Rābṭa-e-Qalb" (a deep hearted connection with **Allah**) on all the believers. This term occurs in Surāh Kahf. In Ṣūfī terminology Rābṭa means a state whereby the Divine Light generated in the heart as a result of Ṣikr **Allah** finds an access to the 'Arsh-e-'Azīm. (The great 'Arsh) The perpetual Ṣikr and Tawajjuh takes the Spirit over this Rābṭa line higher and higher so that when the Qalb says **Allah** the light reaches, unto the 'Arsh-e-'Azīm and beyond. It was **His** Generosity that **He** sent down a ray of Divine Splendour unto the hearts of the believers at Badr directly, the strongest form of Rābṭa. This gave them the steadfastness in the battlefield; driving away any thoughts of cowardice and desertion. And **Allah** announced that **He** had blessed the believers with Rābṭa in order to make them stand fast on their ground in the battle.

Over and above, **He** told the angels that they had **His** Permission to instil steadfastness into the hearts of the believers through Ilqā'. And that **He** shall strike terror into the hearts of the infidels and the believers should chop their heads off and let them be smitten with intense pain in every single pore. It is typical of Divine Punishment that when it touches any part of the body, the whole body rocks with pain. Similarly the Hell-fire will instantly affect the heart as it touches the skin. This is because the infidels had dared to oppose **Allah** and His Prophet<sup>SAW</sup>

### **Opposing His Prophet<sup>SAW</sup> is Opposing Him and Invites Severe Punishment.**

Whoever opts for opposing **Allah** and the Holy Prophet<sup>SAW</sup> must beware that **His** Punishments are dreadfully severe. The Messenger<sup>SAW</sup> does not speak about faith of his own accord but only conveys what is revealed unto him. Therefore, harbouring a hostile attitude towards the Holy Prophet<sup>SAW</sup> is a blatant defiance of **Allah's** Word, inviting **His** Wrath. There are two levels of defiance; the severer form is the disbelief, and the lesser is introducing and promoting innovations in **His** Dīn. The Divine Punishment is commensurate with the level of defiance. The hostility to the Holy Prophet<sup>SAW</sup> invokes instant punishment as well as a long term and eternal doom. At the Battle of Badr, the infidels qualified for both: humiliation and death in this world and blazing fire of Hell in the Hereafter.

Next, **Allah** educates the believers on the etiquettes of battle and lays down some rules (1) They shall not turn their backs on the infidels, for defeat is a word unknown to a believer. If he falls, he will be a Shahīd winning eternal bliss, and if he wins he shall enjoy the rewards of a Ghāzi (victorious) (2)



Movement on the battlefield employing various tactics such as pretending to flee so as to lure the enemy into a trap or to carry out a tactical withdrawal for getting reinforcements are permissible acts, because it is a world of cause and effect (3) To run away merely to save oneself is cowardice, which negates the very claim of being a believer and invokes Divine Punishment. Deserting the battlefield is, however, forbidden to believers.

### **Absolute Submission**

The excellence of faith is the acquisition of absolute submission to the Divine Will. Its highest degree was possessed by the Holy Prophet<sup>-SAW</sup> and his Companions<sup>-RAU</sup>. The Qurān says that on the battlefield of Badr it was not the believers but **Allah** who killed the infidels. In other words, it was a Divine Action, manifested at the hands of the believers and this is the essence of absolute submission that not only the Qalb but also the limbs and other faculties submit completely to the Divine Will. In a Ḥadīth Qudsi, **Allah** declares: "I become the hands of a devout servant by which he holds, and his feet by which he walks, his ears by which he hears and his eyes by which he sees....." This was true to the superlative degree in case of the Holy Prophet<sup>-SAW</sup>, who flung the sand at the enemy while **Allah** declared: "It was not he who did it but it was **I Who** threw it." Praise be to **Allah**, again a Divine Action was manifested at the hands of the Holy Prophet<sup>-SAW</sup>. When the army of the infidels beat the war drums and advanced in assault onto the believers, the Holy Prophet<sup>-SAW</sup> flung a handful of sand each at the heart of the enemy column and at his both flanks. There was not a single enemy soldier who did not get sand into his eyes and was not hurt by the gravel.

In other words, a complete resignation to Divine Will is not only a prerequisite of faith, but also its excellence. In a lesser degree, one must have confidence and trust in the Divine Commandments. If one does not possess even this degree of faith and his actions are guided by his own views, then it is a sign of having no faith at all, like the act of desertion from the battlefield to escape death. This indeed is a yardstick by which every Muslim can measure his own level of sincerity and faith.

To sum it up, **Allah** blessed the believers with Rābṭa of Qalb as explained, and showered the much needed rain over them. He deputed angels for their support and blessed them with absolute submission. The Makkan period was the era of trials and tribulations, whereas from Badr began a series of Divine Rewards and Favours. All this was done to manifest and establish the truth before the mankind and to deliver a deadly blow to the pride of the infidels, reducing all their plans to dust. The infidels had prayed on the eve of their departure from



Makkah, holding on to the drapes of the K'abah, that **Allah** may grant victory to the superior and the truthful. In their opinion, they were on the right path while the believers were wrong; their decisive defeat at Badr highlighted the truth in no uncertain terms. It would always be better for the infidels to refrain from hostility and disbelief and to mend their ways. However, if they continue to be adamant, **Allah** will debase them in similar manner. Moreover, they should not count on their numerical strength and superior weaponry, for it will never be of any use against firm faith and devotion to **Allah**.

### Section 3

20. O you who believe! Obey **Allah** and **His** Messenger, and do not turn away while you are hearing.
21. And do not be like those who say: we hear; whereas they do not hear.
22. Verily the vilest of beasts in **Allah**'s Sight are the deaf and the dumb who do not understand.
23. And had **Allah** known in them any good **He** would surely have made them hear; and even if **He** had made them hear, they would surely turn away as backsliders.
24. O you who believe! Answer **Allah** and the Messenger when he calls on you to what gives you life; and know that **Allah** interposes between man and his heart, and know that verily to **Him** you all shall be gathered.
25. And fear the tribulation that shall afflict not those alone who among you do wrong; and know
- يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ وَرَسُوْلَهُ  
وَلَا تَوَلَّوْا عَنۡهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢٠﴾
- وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ  
لَا يَسْمَعُوْنَ ﴿٢١﴾
- ۞ اِنَّ شَرَّ الدَّوَابِّ عِنۡدَ اللّٰهِ الصُّمُّ الْبُكْمُ  
الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿٢٢﴾
- وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاسْمَعَهُمْ وَلَوْ اَسْمَعَهُمْ  
لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٢٣﴾
- يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَجِبُوْا لِلّٰهِ وَلِلرَّسُوْلِ  
اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ وَاَعْلَمُوْا اَنَّ اللّٰهَ  
يُحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗ اِلَيْهِ  
تُحْشَرُوْنَ ﴿٢٤﴾
- وَاتَّقُوا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ  
خَاصَّةً وَاَعْلَمُوْا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢٥﴾



verily that **Allah** is Severe in chastising.

26. And remember when you were few and downtrodden in the land and fearing that the people would snatch you away; then **He** gave you refuge and strengthened you with **His** Help and provided you with good things that haply you might be grateful.

27. O you who believe: do not defraud **Allah** and the Messenger, and do not defraud your trusts while you know.

28. And know that your riches and your offspring are but a temptation, and that verily with **Him** is a mighty wage.

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ  
تَخَافُونَ أَنْ يَخَطَفَكُمْ الْبَاطِلُ فَتَأْوِنَكُمْ  
وَأَيْدِيكُمْ يَنْصُرُ وَيُورِثُكُمْ مِنَ الطَّيِّبَاتِ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَخُونُوا اللَّهَ وَالرَّسُولَ  
وَيَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾

وَأَعْلَمُوا أَنَّ مَا أَمْوَالِكُمْ وَأَوْلَادِكُمْ فَتْنَةٌ  
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٦٨﴾

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## Secrets of Revelation

### Allah's Company (Ma'iyat)

It is a spiritual state in which a believer feels that **Allah** is with him. It has been mentioned conditionally to the level of the faith, hence the believers are being educated here on the reality of faith so that they constantly experience this exalted state. A weakening of the faith will lead to deprivation from the blessings of Divine Company, like in case of the Muslims of today, who no longer practise Islam and are facing hardships and degradation world wide. May **Allah** forgive us! The prescription and cure being suggested here is that the believers must obey **Allah** by obeying **His** Prophet<sup>SAW</sup> and never turn away from Divine Commands. To listen and admire **Allah**'s Words without abiding by them is the same as if nothing has been heard at all. So the believers must not adopt this attitude.



## Degrees of Listening

Firstly, the Divine Commandments are heard and disregarded. Secondly, these are heard and understood but not adopted. Thirdly, these are heard, understood and accepted but not practised. The fourth and the perfect degree of listening is whereby the Divine Commandments are heard, understood, accepted and practised in detail. This is typical of the true believers. To the third category belong the erring Muslims, while hypocrites fall in the second. The first category is of the non believers. The people in the first two categories are as if they have not heard anything. Thus it does not befit a Muslim to copy any of them else they will surely be deprived of the Divine Support and Company. This is because with **Allah**, the worst amongst all creations are the people who neither listen nor understand, just like the deaf and the dumb. And neither do they ever try to contemplate as if they have no intellect. They are inferior to the average class of animals, rather the worst kind of living creatures, because an animal is at least fulfilling the purpose of its creation. According to Rūḥ-Al-Bayān, man by virtue of its creation is superior to all the living beings, but lesser in rank to the angels. However, through piety and righteousness, he excels the angels, and by disobedience he falls below the category of the most inferior animals.

## The Spiritual Countenance

The effect of misdeeds is so ravaging that it distorts a person's spiritual countenance, although the physical appearance remains human. It is a special honour conferred upon the Holy Prophet<sup>SAW</sup> that his Ummah will not be punished with a physical and outward distortion as were the earlier nations. Although isolated cases have been seen whereby the guilty have been outwardly distorted, yet collectively the Ummah will not be awarded this punishment. However, the Spirit does become distorted and a person blessed with insight, can witness the phenomenon through a Meditation called Ruait-e-Ashkāl. This Meditation is practised by the Şūfī saints, and reveals the appearances assumed by the Spirits. So much is the degeneration today that at a spiritual glance, cities and towns appear as if infested with beasts.

Had these people possessed an iota of desire for guidance, **Allah** the Merciful would have certainly blessed them with the capacity to listen and the opportunity to act accordingly. But those who have sold off the capacity for guidance in exchange for temporal pleasures only come up with objections even if they are given the opportunity to listen.



It is not because of any shortcomings in the Message but the root cause of these objections and defiant attitude is the lack of desire for guidance, whereas a true seeker will always try to attain knowledge and guidance from all possible sources he can get to.

### **Lack of Desire for Guidance Gives way to Objections.**

Being devoid of the urge to be rightly guided leads to an attitude of raising pointless objections and impairs the capacity to do good. Such attitude itself is a sign of deprivation. Here, the urge to seek guidance and truth has been appreciated as a virtue. Anyone who lacks this desire indeed lacks virtue and goodness.

### **The Real Life**

The believers are being ordered to accept the Commands of **Allah** and the Holy Prophet<sup>SAW</sup> and to execute them immediately. This unstinted compliance is indeed the real life for believers. The Holy Prophet<sup>SAW</sup> does not issue any order for his personal benefit, rather in the execution of his commands lies the enlightenment of the heart and the saturation of the Spirit with Divine Splendour. This is an indication of the eternal bliss while a deprivation from these blessings is worse than death. Those condemned to the Fire will not die there but will yearn for death because life in Hell is worse than death. Therefore, whatever the Holy Prophet<sup>SAW</sup> commands the believers must strive with their lives to fulfil in every detail, because in it lies their real life.

Similarly, the instructions of a Shaikh in conformity with the Shari'ah must be obeyed without delay lest the negligent do not benefit from him. This is because an accomplished Shaikh is far above any selfish motives and only conveys the word of the Holy Prophet<sup>SAW</sup>

The believers are being cautioned not to slack in the compliance of the Holy Prophet's<sup>SAW</sup> instructions, otherwise **Allah** shall seal their hearts. In other words, a careless and lukewarm attitude in the execution of commands amounts to disbelief. It invokes the Annoyance of **Allah** whereby **He** deprives the guilty of the capacity to do good. Consequently, obedience becomes impossible. Scholars have also interpreted this **Āyah** that if sincere efforts are made in the execution of Divine Commands, **Allah** protects **His** servants from evil and sin. While the Prophets<sup>AS</sup> are innocent and chaste, the saints and noble people enjoy the Divine Protection against sin. Both the interpretation are valid. However, the most certain and inevitable event is that everyone will be gathered before **Allah** in the end.



## Not Opposing Transgression Invites Punishment

Efforts must be made to ward off punishment meant for transgressors. It must be remembered that a transgressor invokes Divine Fury both in this as well as in the eternal life and those who tolerate and compromise with transgression are not spared either. Therefore, not only should the believers readily comply with the commands of the Holy Prophet<sup>SAW</sup> but must also try their level best to enforce virtue and curb evil. Let there be absolutely no compromise on any disobedience to him. Otherwise, letting disobedience thrive would drive the believers to similar turmoils as are the lot of the disobedient.

These instructions ought to be followed at every level, whether personal, public or in the battlefield and no compromise is to be made under any circumstances. In short, the obedience to the Holy Prophet<sup>SAW</sup> demands from a believer that he must not tolerate any violation of his teachings, nor does **Allah** approve of those pious people who overlook the wrongdoers. And **Allah's** Punishment is indeed severe.

## Barakah of the Prophethood

The Barakah of obeying the Holy Prophet<sup>SAW</sup> are evident as daylight. The believers were once weak, fewer in number and impoverished, with no resources to fight a battle. They were at a fair risk of being vanquished by the enemy. **Allah** blessed them with Madinah as the base of an Islamic State, provided them succour, turned them into a mighty force and gave them prosperity so that they may be grateful.

On the contrary, a deliberate negligence in obeying the Holy Prophet<sup>SAW</sup> is a violation of his rights which tantamounts to violation of Divine Rights. While infringement of the rights of any human being is an extremely abominable act, violation of the trust of the Holy Prophet<sup>SAW</sup> deprives one of all the blessings and rewards like honour, prosperity and peace. And such a lapse, whether in mutual matters or honour, and in obedience to **Allah** and **His** Prophet is lethal.

Moreover, it must be remembered that wealth and affluence are all sources of trial. Sometimes lust for power and wealth or the love of offspring creates such situations whereby negligence in obedience becomes imminent. But the finest and the greatest rewards are with **Allah**. Everything else is vain and temporal be it ties of blood or prosperity. Even in this world everything does not go according to one's desires, whereas in the eternal life one needs the Divine Rewards most. These worldly means will be of no avail there, while it



is certain that whoever overcomes dictates of his soul and adheres to the Holy Prophet's <sup>-SAW</sup> commands shall be amply rewarded.

#### Section 4

29. O you who believe! if you fear **Allah** He will make for you a distinction and will expiate for you your misdeeds and forgive you; and **Allah** is the Owner of Mighty Grace.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ  
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

30. And recall when those who disbelieved were plotting against you to confine you or to slay you or to drive you forth: they were plotting and **Allah** was plotting, and **Allah** is the Best of plotters.

وَإِذ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

31. And when **Our** revelations are rehearsed to them, they say: we have heard, we could, if only we willed, say the like of this: nothing is this but fables of the ancients.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا  
لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَآءِ أَتِ هَٰذَا  
إِلَّا أَصْطَبِيرُ الْأَوَّلِينَ ﴿٣١﴾

32. And recall when they said: O **Allah**, if this be indeed the truth from **You**, rain down stones upon us from the heaven or bring on us a torment afflictive.

وَإِذ قَالُوا اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ الْحَقُّ  
مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ  
أَوْ آتِنَا بَعْدَآءَ الْيَمْرِ ﴿٣٢﴾

33. And **Allah** is not one to chastise them while you are in their midst; nor was **Allah** going to chastise them while they were asking forgiveness.

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

34. And what ails them that **Allah** should not chastise them when they are hindering people from the Sacred Mosque, whereas

وَمَا لَهُمْ ءَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ  
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَآءَهُ



they are not even its guardians – its guardians are none but the God-fearing – yet most of them do not know.

35. And nothing was their Ṣalāt at the House but whistling and hand clapping. Taste then the torment for you were used to disbelieve.
36. Those who disbelieve are spending their riches in order to hinder people from the way of **Allah**; so they will go on spending them. Thereafter they will become anguish to them; then they shall be overcome. And those who disbelieve shall be gathered for Hell.
37. In order that **Allah** may distinguish the vile from the good, and the vile **He** shall put one upon another, and shall pile them all together, and shall place them into Hell. Those: it is they who are the losers.

إِنْ أَوْلِيَاؤُهُمْ إِلَّا الْمُنَافِقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣١﴾

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

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

لِيُعِزَّ اللَّهُ الْهَبِيثَاتِ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٣٧﴾

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## Secrets of Revelation

### The Fruits of Taqwa

Obedience to the Holy Prophet<sup>SAW</sup> blesses the heart with an affinity and a spiritual state known as Taqwa, which acts as a barrier against disobedience and leads to further Divine Favours. One of these is Furqān i.e. the criterion to discriminate between the truth and falsehood making the former to dominate the latter. This Divine Favour was manifested at Badr and that is why the Day of Badr is also called Day of Furqān. Besides, if a sincere effort is made to obey **Allah**, He blesses such faithful with the company of noble and



accomplished souls, wherefrom is attained enlightenment of the heart and spiritual insight. These gifts then become barriers against wrong doings, and facilitate steadfastness on the right path. This indeed is a great succour from **Allah**. The second reward on Taqwa or perseverance is that **Allah** forgives the errors unwittingly committed by the believers out of their human weakness. Thirdly, they will be blessed with eternal salvation and Mercy, and would be spared the mortifying terror on the Day of Reckoning. And not to be forgotten is the fact that **His** Grace and Generosity is unlimited; only **He** knows what **He** shall give to **His** truly devoted servants.

Take note how the infidels of Makkah planned to harm the Holy Prophet<sup>-SAW</sup>. They plotted to banish him from the city or to imprison him or too assassinate him. This was before the Holy Prophet's<sup>-SAW</sup> migration flight to Madinah. Earlier, when the Companions<sup>-RAU</sup> began to migrate and the natives of Madinah started to convert to Islam, the news quickly spread. This made the infidels at Makkah extremely apprehensive and they thought of a permanent solution. They convened a meeting at Dar-an-Nadwa, which was attended by almost all the chieftains of Makkah. Iblīs, the accursed, disguised as an old man, stood by the entrance and identified himself as a person from Najd who wanted to participate in this discussion of great importance. He was formally inducted in the assembly. They first came up with the idea that the Holy Prophet<sup>-SAW</sup> be enchained and kept in a solitary confinement and left to perish. This was rejected by Iblīs because such a confinement would not remain concealed for long and he could be rescued by his loyal Companions<sup>-RAU</sup> who would naturally be infuriated. Everyone agreed that the Shaikh from Najd was right. Then it was suggested that the Holy Prophet<sup>-SAW</sup> must be forced to leave the city and never allowed to return to Makkah.

This was again turned down by the old wizard on the ground that the Holy Prophet<sup>-SAW</sup> might become much more powerful and return to conquer the city one day. Finally, Abū Jahl suggested that each tribe should provide a strong young man and all together should strike and kill the Holy Prophet<sup>-SAW</sup>, putting an end to the whole conflict. Thus the tribe of the Holy Prophet<sup>-SAW</sup> would not be able to avenge his murder, because it will be impossible to determine the real assassin and the blood-money will be jointly shared. This suggestion was readily supported by Iblīs and it was decided that the Holy Prophet's<sup>-SAW</sup> house be besieged at night and he would be assassinated by a sudden and joint attack. This diabolic plan was revealed at dawn to the Holy Prophet<sup>-SAW</sup> by Angel Jibrīl<sup>-AS</sup>, who also conveyed the Divine Permission for migration. Ḥadhrat Abu Bakr Ṣiddiq<sup>-RAU</sup> was to accompany the Holy Prophet<sup>-SAW</sup>, and **Allah** willed the time of departure to be the same when the infidels would



have taken the Holy Prophet's<sup>-SAW</sup> house under siege. Ḥadhrat 'Ali<sup>-RAU</sup> was to sleep on the Holy Prophet's<sup>-SAW</sup> bed. At the appointed hour of departure the Holy Prophet<sup>-SAW</sup> threw a handful of dust at the enemy and safely passed by them reciting Surāh Yāsīn. The serpentine assassins stood blinded. The Holy Prophet<sup>-SAW</sup> paid a farewell visit to the House of **Allah** first, then moved to Ḥadhrat Abu Bakr's<sup>-RAU</sup> house, where from both left for Madinah.

Early next morning, the infidels were flabbergasted to see Ḥadhrat 'Ali<sup>-RAU</sup> coming out of the Holy Prophet's<sup>-SAW</sup> house. They enquired where their target was and were told that they should have known better for they had kept vigilance all night. They returned disappointed and humiliated. **Allah** recounts this favour in these Āyāt, that **He** has been extremely generous unto the Muslims by conducting **His** Prophet<sup>-SAW</sup> safely out of danger, for it is indeed his noble and blessed personage, which is the fountainhead of all blessings. **Allah** countered the evil designs of the infidels, supported by Saṭan, in the same coin. Certainly, the plan of **Allah** is the most superior and bound to prevail over the rest. In this world of causes and effects, it is **Allah** Who creates the causes and their effects. Thus the schemes of the infidels never succeed against the true believers.

### **The Effects of Opposing the Holy Prophet<sup>-SAW</sup>**

The Qulūb and the souls of the infidels were perverted due to their malice against the Holy Prophet<sup>-SAW</sup>, and they were thrown into a state of compounded misery. Their plans were foiled and their hearts were darkened thus losing the capability of comprehending the truth. Thus when they hear the Quranic Āyāt all they can think of is to raise absurd objections. They argue that they have heard similar fables before, which can also be found in the Scriptures of the Jews and the Christians. They say that these anecdotes cannot be validated, and might as well be fabrications. If they want, they say, they can also coin similar tales without any difficulty.

On the contrary, the Qurān has not discussed even a single event in its historical context or merely to tell a tale. It rather highlights each event with relevance to its logical outcome. That is why it recounts small episodes from a single event on different occasions in order to draw pertinent lessons from them, in order to forewarn the listeners and readers that a similar attitude shall meet similar fate.

The Qurānic challenge looked them straight in their faces; it invited them to produce a single Āyah similar to its text if they could. Had they been capable of doing so they would have certainly tried. So their allegation that the Qurān



is a fabrication stem from sheer malice and perversion of their hearts, and they senselessly depend on their dumb intellect to draw conclusions.

They pray to **Allah** for a downpour of rocks from the heavens or a tormenting doom if the claim and Message of the Holy Prophet<sup>-SAW</sup> be truly Divine. Logically they should have prayed: "O' **Allah** if this was the truth from **You** then give us the wisdom to accept it, otherwise grant us **Your** Protection." But unfortunately their reasoning had capsized, hence they were begging for their own destruction while clinging to the K'abah. However, in the very presence of the Holy Prophet<sup>-SAW</sup>, **Allah** will never send a doom unto people.

### **The Barakah of Prophethood**

It is a Divine Way that **His** Messengers<sup>-SAW</sup> are safely pulled out from the premises destined to perish. And the Barakah of the Holy Prophet<sup>-SAW</sup> is so ubiquitous that his very presence provides shelter even to the non believers against Divine Punishment and collective extinction, although individually they are taken to task for their sins. The reason presented by the Commentators is that since the Prophethood of Prophet Muhammad<sup>-SAW</sup> is universal and for all times to come, it is as if he is physically present amidst the mankind. Therefore, the whole mankind has been spared decree of collective annihilation unlike the nations before him. And the beneficence and the Divine Lights radiating from his bosom provide the believers a shield against sin, which is also a form of protection from punishment. The second reason why havoc does not strike the Makkan is the presence of those who could not migrate to Madinah either due to poverty or ill health and continue to remember **Allah** while living in Makkah. Moreover, the infidels also used to chant prayers for forgiveness while doing Ṭawāf of K'abah and according to the scholars noble deeds of a non believer do bear fruit in this world, though they will be of no consequence in the Hereafter. Anyway, the presence of the Holy Prophet<sup>-SAW</sup> or his beneficence and his lights constitute a barrier to Divine Punishment. His life inside the Sacred Tomb, and the permanence of his Prophethood are established facts. To discuss the state of this life inside the Sacred Tomb is not relevant here, though in terms of realms he abides in Barzakh and is alive in the same way as he was in this world. Rather, this state of life is far more stronger than his worldly life. His benevolence will continue till the end of time and is received by the universe as a whole.

### **Result of Disconnection from the Holy Prophet's<sup>-SAW</sup> Barakah**

However, if a person opposes the Holy Prophet<sup>-SAW</sup> thereby disconnecting himself from his Barakah, it will certainly invoke Divine Wrath and a terrible



fate. The infidels have indeed pushed their luck too far because they have now begun to bar the believers from entering K'abah. While the idolaters and the infidels have the freedom to do Ṭawāf, the symbol of Divine Mercy, the Holy Prophet<sup>SAW</sup> is being prohibited to enter therein. Thus when people line up against the Holy Prophet<sup>SAW</sup> they cannot escape punishment and misfortune. Hence it marked the beginning of the end of the infidels, towards which they plunged further at an accelerating pace with the passage of time. It was highly unjust of them to deny entry to the Holy Prophet<sup>SAW</sup> in K'abah as they were not the custodians of the House. The rightful custodians of K'abah are those who are righteous and can acquire beneficence and spiritual states from the Holy Prophet<sup>SAW</sup>.

### **The Heir of a Saint**

Likewise, sainthood is also not merely based on lineage but depends on the acquisition of the necessary distinction. The rule observed by the followers of the Ṣūfi saints was that a son could not inherit sainthood if he lacked the requisite spiritual excellence. But gradually, spiritual standing was abandoned in favour of heredity and lineage with the result that incompetent persons got into the seats of their accomplished ancestors, bringing disrepute to these schools of guidance and causing serious damage.

Whatever the infidels of Makkah practise inside K'abah is nothing but mindless rituals. All they do is clap and whistle as worship and they certainly deserve to be driven out of the sacred place.

Hence the infidels were punished repeatedly in the battles they fought against Islam and at last were expelled from Makkah forever. It was a form of punishment which they had to endure in this world while eternal doom awaits them in the Hereafter. The same goes for the incompetent heirs to sainthood. They also indulge in innovations and foolish rituals instead of concentrating on Ṣikr and spiritual states. As a result they are themselves destroyed while leading all those following them astray.

### **Disbelief Never Succeeds**

Disbelief blinds reasoning and as a result the non-believers spend their wealth and resources against the Cause of Allah. They diverted heavy resources towards preparations to fight the believers at Badr and Uḥad. It is strange that Allah continues to give them all the physical, mental and material capabilities, which are being used against the Message of Allah itself. The final outcome will always be that their striving and their affluence will avail them naught. On the contrary it will cause them much anguish, because they are destined to fail.



Besides, they will lament over the loss of their wealth, time and effort. Glory be to **Allah** that **He** continuously foils all their conspiracies against Islam while sustaining Islam, which will Insha' **Allah** always be preserved in its pristine purity.

After being disgraced in this world, the eternal fate of the non believers will be even more agonizing. They shall be condemned to Hell forever, because every action has a logical outcome. It is obvious that an evil endeavour will never bear noble fruits. Similarly, **Allah** will never let the sincere and pure efforts of **His** devotees bear the impure fruits of failure. **He** shall do justice and will separate evil from good and the profane from the pious. It will be the sinners, who will be at a total loss, to be piled up and condemned to Hell. Therefore, it is important to critically analyse ourselves, our sources of income, our intentions and our actions constantly. The wrongdoers and the righteous will never be the same. Baseless rituals can never be a source of attaining spiritual states. Rather, these may well render futile one's life-long endeavours at being righteous. May **Allah** protect us from such an unfortunate situation!

### Section 5

38. Say you to those who have disbelieved if they now desist, what in past will be forgiven them, and if they revert, then already has gone forth the dispensation for the ancients.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ  
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ  
الْأَوَّلِينَ ﴿٢٨﴾

39. Fight them until there be no persecution and religion be wholly **Allah**'s. So if they now desist, then **Allah** is the Beholder of what they are doing.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ  
الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتَهُمْ آفَاتٍ اللَّهُ  
بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٢٩﴾

40. And if they turn away, then know that **Allah** is your Patron, Excellent Patron, and Excellent Helper!

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعْمَ الْمَوْلَى  
وَنِعْمَ النَّصِيرُ ﴿٣٠﴾

41. And know that whatever of booty you get then verily to **Allah** belongs one-fifth thereof and to the Messenger and to his

﴿٣١﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ



kindred and the orphans and the needy and the wayfarer, if you have believed in **Allah** and what **We** sent down upon **Our** bondman on the day of distinction, the day when the two hosts met. And **Allah** is over everything Potent.

42. And recall when you were on the hither side and they were on the yonder side and the caravan below you. And if you were mutually to make the appointment you would have surely failed the appointment. But the action was so brought about in order that **Allah** may accomplish a decree already ordered, so that he who was to perish might perish after an evidence and he who was to survive may survive after an evidence. And verily **Allah** is Hearing, Knowing.

43. And recall when **Allah** showed them few to you in your dream. Had **He** shown them numerous to you, surely you would have flagged and surely you would have wrangled over the affair, but **Allah** spared you. Verily **He** is the Knower of what is in the breasts.

44. And recall when **He** showed them few in your eyes when you met, and lessened you in their eyes in order that **Allah** might accomplish an affair already

وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِٱللَّهِ وَمَا أُنزَلْنَا  
عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلتَّقَىٰ ٱلْجَمْعَانِ  
وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١﴾

إِذْ أَنْتُمْ بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُمْ بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ  
وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدْتُمْ  
لَا خْتَلَفْتُمْ فِي ٱلْمِيعَادِ وَلَكِن لِّيَقْضَىٰ ٱللَّهُ  
أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَن هَلَكَ  
عَنْ بَيْنَتِهِ وَيُحْيَىٰ مَن حَيَّ عَنْ بَيْنَتِهِ وَإِنَّ ٱللَّهَ  
لَسَمِيعٌ عَلِيمٌ ﴿١٢﴾

إِذْ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا  
وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَشَرْتَهُمْ وَلَشَرَعْتَهُمْ  
فِي ٱلْأَمْرِ وَلَكِن لَّا يَكِنُ ٱللَّهُ سَكْمًا إِنَّهُ عَلِيمٌ  
بِذَاتِ ٱلسُّدُورِ ﴿١٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلتَّقَاتُمْ فِي أَعْيُنِكُمْ قَلِيلًا  
وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضَىٰ ٱللَّهُ أَمْرًا  
كَانَ مَفْعُولًا وَإِلَىٰ ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿١٤﴾



ordained; and to **Allah** are all  
affairs returned.

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## Secrets of Revelation

The Mercy of **Allah** is fathomless and can embrace the non believers if they give up their defiant attitude and obey the Holy Prophet<sup>SAW</sup>, who is being told to convey to the infidels that if they regret their past follies, **Allah** will forgive all that they had done. If a non-believer accepts Islam, it erases all his past sins. But the embracing of Islam calls for a complete rejection of infidelity; for faith is not considered as valid when a person claims to have accepted Islam yet practises idolatry. Thus if a non-believer repents and mends his ways he will certainly be forgiven.

### Repentance

A believer's repentance is readily accepted. The essence of repentance calls for a positive change in conduct while seeking forgiveness of past sins. Lack of expiation will lead to the same consequences as befell the preceding nations. If the infidels persist in their hostility, the believers cannot give up resistance. And if the infidels intend to obliterate the righteous and the true faith through bloodshed, it is obligatory for the believers to fight back until they are vanquished and **Allah**'s Dīn prevails.

### Jihād an Obligation

The learned Commentators explain that Jihād is an obligation for all times. If the infidels try to harm or massacre the believers, they must be fought back. Similarly, it is the duty of every believer to uphold Islam countering the infidels in speech, writing and in every sphere of life. It is obligatory for Muslims to compete with the non-believers and establish the supremacy of Islam in every field rather than imitating them in their life styles. For example, adopting their eating habits or a physical appearance or dress is forbidden. However, to acquire modern knowledge to give an edge to the Muslim community over the non-believing nations and to compete with them in every field are the marks of a believer.

If the non-believers refrain from harming the believers or the Cause of Islam, their vexation will be an un-Islamic attitude. And if they hide behind the mask of hypocrisy, **Allah** is well Aware of everything and can never be deceived. Thus if the infidels try to harm the Muslims under the cover of making peace,



and breach their treaties, it should not be a cause of much concern for the believers for they must have a firm belief that they enjoy Divine Protection and **Allah** indeed is the Best of Helpers. If the non-believers are well-equipped, let them be, for the Divine Succour is only available to the believers, and is the sole guarantee to victory.

While Jihād is under discussion, the rules for the distribution of booty are also being laid down. Booty is the fortune seized by the believers as a result of their victory over the infidels. It is natural that the vanquished loses much of his possessions, which are captured by the victorious. In the ages gone by, whenever the Messengers<sup>-AS</sup> of **Allah** captured the booty, they used to pile it up in the open. A flame from the heavens would reduce it to ashes as a token of Divine Acceptance of Jihād. Otherwise the pile would remain intact.

The Battle of Badr was the very first Jihād waged by the Muslims as an organised army on **Allah**'s Command. Along with many other blessings of Badr the booty was also allowed to the believers and its distribution was spelled out. It was declared to be a reward purely from **Allah** for the Holy Prophet<sup>-SAW</sup> and his Ummah. It was to be divided into five equal portions, of which one will go to him and the remaining four to the participants. The portion dedicated to **Allah** will go to the Govt Treasury (Bait-al-Māl) while its distribution will be at the discretion of the Holy Prophet<sup>-SAW</sup>. **Allah** specified the heads for the expense of this portion. Staying within these heads, the Holy Prophet<sup>-SAW</sup> could spend it as he liked on the affairs of the State, for his personal needs or on his relatives.

Zakāt termed as “grime of the people”, was forbidden to the Holy Prophet<sup>-SAW</sup> and his relatives. In comparison, the booty was termed as the “purest of the provisions,” and in its division the needs of the Holy Prophet<sup>-SAW</sup> and his relatives were given priority. Moreover, the orphans, the poor and the wayfarers would be granted whatever they deserve on merit. Once, the Holy Prophet's<sup>-SAW</sup> beloved daughter Ḥadhrat Faṭimah<sup>-RAU</sup> requested him to allocate her a servant. He refused to give her one saying that the Companions<sup>-RAU</sup> of Ṣuffah were more deserving. It must be remembered that this rule of giving away one-fifth (Khams) is applicable only to the booty attained through Jihād, whereas the Shi'ites have mixed it up with Zakāt payable over all forms of possessions. The practice of the Holy Prophet<sup>-SAW</sup> was strictly followed by the Righteous Caliphs<sup>-RAU</sup>, in as much as the Caliph 'Umar<sup>-RAU</sup> had appointed Ḥadhrat 'Ali<sup>-RAU</sup> as the custodian of the Khams for its distribution amongst the deserving. The remaining four portions went to the participants of the battles who were no longer poor and had rather become quite affluent.



The Battle of Badr has been declared as the Day of Distinction, which clearly separated the truth from falsehood. It was a Day of the supremacy of truth and the downfall of falsehood. The expedition of Badr laid down the foundation on which the Message of Allah was destined to stand forever. It was the Day when the foundation stone was laid for a real and eternal revolution for all times to come. It was the Day of a decisive victory for those who fought for the truth, supported directly by the Almighty Allah.

The victory at Badr brought about through Divine Succour was indeed the first wave of a great revolution. It was not possible by mere human and material resources. The booty the Battle of Badr yielded, and the rules of its distribution were also amongst the blessings of Allah.

### **Booty and Allah's Support**

The era of the four Righteous Caliphs<sup>-RAU</sup> was marked with victories of Islam, which was a proof that Allah's Support was with them. It was also an evidence of their honesty in disposing off the booty in accordance with the instructions of the Holy Prophet<sup>-SAW</sup>. Had they not complied, they would have certainly lost Divine Help. The Shi'ites propagate that the rights of the kin of the Holy Prophet<sup>-SAW</sup> were usurped in this era, which is nothing but mendacity. Rather, they themselves have created new precepts changing the very basics of Islam. Still they not only claim to be Muslims, but also raise objection against the Companions<sup>-RAU</sup>.

The description of the events of Badr reveal that the believers were stationed at one end of the battlefield, while the infidels were on the farther end. Meanwhile the trade caravan crossed them both approximately three miles down the hill along the coastline. At this stage none of the two armies were positioned for the battle. The Muslims were less in number and provisions. To make matters worse the area where they had camped had no water nearby and the ground was soft and sandy, making movement extremely difficult. When the caravan had escaped safely, there was no obvious reason to fight.

On the other end, the infidels though having no problems with supplies and manpower had basically come to protect the caravan, which had escaped unharmed. They also saw no reason for an encounter. Moreover they had witnessed many miracles of the Holy Prophet<sup>-SAW</sup> in Makkah. The memory of the humiliation they had faced on the night of the Holy Prophet's<sup>-SAW</sup> migration to Madinah was still fresh. They did not really see any reason to fight. Going back safely and planning something better was their obvious preference. The situation was such that even if the twain had vowed to fight one another, they



would still have changed their plans as apparently none of them expected to gain anything from the battle.

### **Allah's Decision Provides the Cause**

But **Allah** had decided that the battle was to be fought in such a way that the truth would prevail and the falsehood would perish. The battle was predestined, notwithstanding the fact that there was no apparent edge, which the Muslims had over the infidels. The important fact highlighted here is that the victory at Badr was purely by Divine Succour and Support, which, in turn, was a proof of the authenticity of Prophethood and the Divinity of Islam. The only reason behind the Makkans' defeat was **Allah's** Rage for their waywardness. The truth was distinctly distinguished from falsehood so that whoever wished to continue with his infidelity and self-destruction may not have any misconceptions.

### **Life and Death**

If in spite of the glaring evidence someone opts for eternal mortification and doom does so at his own free will. The word death here also refers to infidelity and a deprivation from a cognizant heart. The Qurān has occasionally termed this condition as death. The manifestations of **Allah's** Support at Badr are also a source of reassurance for those who seek life i.e. the guided ones. Here, life refers to the light of faith and the spiritual states. Those who wish to seek these qualities can attain them easily, as the righteous and the truthful have become distinct on the Day of Distinction.

### **The Cause and His Help of the Aulia in Temporal Life**

**Allah** knows and hears all that people say. Whenever two people confer, it is known to **Allah**. The intentions of the hearts cannot be concealed from **Him**, and it is on these intentions that **Allah** determines the results. The nefarious designs of the Makkans were known to **Him** and so were the sincere motives of the believers. Hence **He** helped the righteous and created such circumstances, which established their supremacy over the world. The intelligence about the trade caravan, the decision of the Muslims to intercept it, the Makkans despatch of troops for its protection, the escape of the caravan and finally the clash of both the forces were all causes that **He** created in order to help the truthful.

The Holy Prophet<sup>SAW</sup> dreamt that the enemy's army was heavily outnumbered by the Muslims. This was a token from **Allah**, indicating the enemy's impending defeat, which not only raised the morale of the Muslims but also



drove out any possible difference of opinion about whether to fight the battle or not.

### **Allah's Friends have Human Instincts**

Nevertheless, **Allah** protected the Companions<sup>-RAU</sup> against any conflict by making the Holy Prophet's<sup>-SAW</sup> dream a source of reassurance. This is because **He** knows the secrets buried deep in the hearts. **He** accepted their deep-rooted sincerity and created such circumstances, which spared the believers a trial. This proves that **Allah's** Friends are not supernatural people and possess similar emotions and feelings as other human beings. However, **Allah** creates circumstances conducive to their temperaments or grants them the strength to tolerate and withstand hardships. These rewards were showered at Badr because of the sincerity and devotion of their Qulūb.

As the events unfolded after the Holy Prophet's<sup>-SAW</sup> dream, and when the troops came face to face, **Allah** made the enemy appear scant in number to the believers, to the extent that Ḥadhrat 'Abdullah ibn Mas'ūd<sup>-RAU</sup> confided to a fellow Companion<sup>-RAU</sup> that the Makkans seem to be no more than ninety in number. The latter estimated them to be one hundred, whereas the Makkans were one thousand. Similarly **Allah** made the already small Army of the believers appear even smaller to the infidels as is evident from the remarks of Abū Jahl, who said that their number did not seem to exceed those that can consume a single camel. The Arabs believed that a camel was sufficient for a hundred people. **Allah** the Omnipotent, **Who** can do whatever **He** likes without any visible causes, created so many causes for the believer's reassurance and victory. A quick review of these events; the descent of angels, the avoidable clash of two armies totally un-equal in number and armament etc validates the Divine Law that in this world of causes and effects one should not fail to employ all the available resources without a lawful excuse.

**Allah** gathered all these causes to highlight what **He** had willed i.e. **His** Approval of the believers and **His** Wrath for the infidels who opposed the Companions<sup>-RAU</sup>, so that the righteous till Yaum al Qiyamah, may follow in the footsteps of the Companions<sup>-RAU</sup> at Badr, while those who opt for destruction may have no excuse for their ignorance. And it must be clearly understood that whether it is the acquisition of spiritual states or the attainment of material effects all matters have to be ultimately presented before Him.



45. O you who believe! When you encounter a party, stand firm and remember **Allah** fervently, that perchance you may fare well.
46. And obey **Allah** and **His** Messenger, and do not dispute, with an emotion, lest you flag and your predominance depart, and be steadfast. Verily **Allah** is with the steadfast.
47. And do not be like those who came forth from their homes vaunting and to be seen of men and debarring others from the way of **Allah**. **Allah** is the Encompasser of what they work.
48. And recall when Satan made their works fair seeming to them, and said: there is none of mankind to overcome you today, and surely I am your neighbour. Then when the two parties faced each other, he turned on his heels, and said: verily I am quit of you, verily I can see what you cannot; verily I fear **Allah**; and **Allah** is Severe in chastising.

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

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

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بِطَرَا  
وَرِثَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَأَغْلِبَنَّ  
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَّكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ  
وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ  
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

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## Secrets of Revelation

### War and Jihād

Islam replaced the concept of war with Jihād, which is a unique philosophy. War was a phenomenon commonly known to the world before Islam. It involved efforts to destroy the rival, crippling and humiliating him.



Plundering, abasing and setting the enemy settlements ablaze were common features of wars. Islam replaced the term war with Jihād, which is derived from the word 'Juhd' meaning struggle and hard work. Jihād also means an effort to reform the opponent for the sake of his own welfare. The armies of Islam always carried the instructions: (1) No unarmed person would be harmed (2) No crops would be destroyed (3) No trees would be cut down and (4) Neither the places of worship nor the worshippers would be disturbed. If an adversary embraces Islam his rights as a Muslim will be granted. If he chooses to retain his religion peacefully he must pay Jizyah. In other words, wars were waged merely to disgrace individuals or nations whereby their honour was trampled over and their lands were seized. Whereas Jihād is an armed endeavour, explicitly bounded by limits undertaken to save the wrongdoer from Divine Punishment or to protect **Allah's** servants and **His** Dīn from the mischief. This endeavour has been referred to as a great act of worship. Those who argue that it is no longer valid are ignorant of its reality.

The rules and regulations of Jihād dictate that should the circumstances make an encounter with the enemy inevitable, the believers must stand fast in the battlefield. This is what every nation expects from its armed forces, which indeed is the main strength while the weaponry is only of secondary importance.

### **The Sources of Steadfastness**

Whereas the infidel nations boost the morale of their troops through emotional speeches, armaments, national honour and manpower, the Qurān ordains constant Ṣikr as the source of steadfastness in the battlefield. It must be understood that Ṣikr refers to all those actions performed in compliance with the tenets of Islam, which may also be termed as practical Ṣikr. Inviting to the truth by word of mouth, persuading others to remain steadfast and raising slogans of **Allah's** Glory are all facets of oral Ṣikr, which is a common practice of Muslim forces in combat anyway. The best and the most meritorious deed is to present one's life in the battlefield, and the best form of oral Ṣikr is to inculcate vigour, spirit and discipline amongst the ranks. Over and above, constant Ṣikr is achieved through Ṣikr-e-Qalbī, which continues even amidst the blazing gunfire. It is indeed the best source of steadfastness because when the hearts gain strength, feet stand fast automatically. And on the other hand it is also the stepping stone to eternal salvation, hence a constant Ṣikr has been enjoined.

### **Ṣikr-e-Qalbi Provides the Basic Motivation**



In fact it is **Ẓikr-e-Qalbi** that provides the basis for sincere actions and enhances the capacity to work in those who practise it. Sadly enough, the Muslims have either given up **Ẓikr Qalbi** altogether or have fallen prey to impostors and fake **Şūfis**, wasting their time and energy. Very few fortunate ones may have been blessed with this invaluable gift in its pristine form. May **Allah** confer it upon the entire Muslim world once again! The believers must obey **Allah** and the Holy Prophet<sup>SAW</sup> under all circumstances, be it **Jihād**, **Ẓikr** or any other form of worship. Any effort whether **Jihād** or **Ẓikr** which takes a person away from **Allah**'s obedience, will be futile. Because the sole aim of all actions is to attain excellence in submission to the Will and Purpose of **Allah**. This, in turn, is based on obedience to **His Prophet**<sup>SAW</sup>. Hence the basic difference between **Jihād** and war is that of motive. **Jihād** and war are poles apart because the former is motivated by a fervent desire to please and obey **Allah**.

### **Difference of Opinion**

The believers must not get into mutual disputes. Whenever different people get together they are bound to have diverse opinions. But if they try to impose their opinions on one another, it becomes a dispute. In other words, a difference in opinion is natural, whereas every one gives his opinion the leader decides the matter, after which his orders must be followed. No one should then feel offended or create a rift that his opinion was rejected. This is important because such disputes will undermine mutual confidence amongst the believers, reducing their power and impact upon the infidels. Therefore, the believers are being instructed to remain calm and patient even if a decision or action is taken against their personal preference. It indeed demands extraordinary patience to be tolerant and stick to the obedience of **Allah** under such circumstances. This is the virtue of the highest order, worthy of Divine Friendship. Obviously, anyone having **Allah** on his side will always be successful.

The believers must keep their intentions clean and pure for **Allah**, and must not imitate the Quraish of Makkah, who mindlessly plunged into misguidance. They had always been actively involved in creating hurdles for Islam. When they heard of the caravan's safety being threatened, they rushed to its rescue. But once it had safely escaped, there was no point in fighting. In fact some of the chieftains of Quraish pointed out that an engagement was no longer necessary. But **Abū Jahl** insisted on fighting. He had the false notion that they could wipe out the believers once and for all. The Day of Badr saw that



whatever they had planned was overshadowed by the Omnipotence of Allah, which prevails over every matter.

### Satan's Tactics

Speaking of the Satan's tactics Allah apprises that when arrogance and false pretence develop in a person he diverts his efforts to the opposition of truth. Such a person falls prey to Satanic whispers, who makes his evil deeds appear noble to him. Like the Makkans, who were convinced that the opposition of the Holy Prophet<sup>SAW</sup> and Islam were acts of great piety. So much so that before leaving for Badr they prayed inside K'abah for the one on the right path to be victorious.

Secondly, Satan not only misguides and deceives in Kashf but also disguises as a human being to fulfil his evil designs. For instance, when contingent of the Quraish coming to the rescue of the caravan came to know of its safe escape, their prime concern was to return to Makkah. This was because they feared an attack on Makkah by their rival tribe Banū Bakr. Strangely enough, they saw Sarāqah bin Mālik, the leader of Banū Bakr joining them at Badr with a party of his men, declaring that he had put aside all personal vendetta and had come to help them as a neighbour in this crusade. He also assured them that the Muslims Army, in his view, was incapable of resisting their might. Thus he practically motivated them into fighting. But when the battle broke out and Satan, disguised as Sarāqah, saw the Divine Lights and the angels descending in ranks, he began to retreat. The Quraish reminded him of his promise to fight by their side, but he regretted that he could no longer keep it. It was simply because what he had seen was not visible to them and he was fully aware of the severity of Allah's Punishments. Thus he ran away and the Quraish always believed that he was real Sarāqah. Much later when the Quraish met him at an occasion and formally complained of his desertion which had led to their defeat, he clarified that he had never come to the Battle of Badr. He had indeed learnt about the battle and their defeat only after their return to Makkah.

### Section 7

49. And recall when the hypocrites and those in whose hearts was a disease said: their religion has deluded them. And whoever

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ غَرَّهُمْ هُوَ آيَةٌ مِنْ تَوَكَّلْ عَلَى اللَّهِ  
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٩﴾



relies on **Allah**, then verily **Allah** is Mighty, Wise.

50. And could you see when the angels take away the life of those who disbelieve striking their faces and their backs: taste the torment of burning.

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

51. This, because of what your hands had forwarded and **Allah** is never unjust to **His** creatures.

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

52. Like the wont of the house of Fir'awn and those before them, they disbelieved in the Signs of **Allah**; so **Allah** seized them for their sins. Verily **Allah** is Strong, Severe in chastising.

كَذَّابِ ءَالَ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا  
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ  
قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. This, because **Allah** is not one to change **His** favour once conferred on a people until they changed what was in themselves. Verily **Allah** is Hearing, Knowing.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ  
حَتَّىٰ يَغْيِرُوا مَا بِنَفْسِهِمْ ۖ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

54. Like the wont of the house of Fir'awn and those before them, they belied the Signs of their **Rabb**, so **We** destroyed them for their sins, and drowned the house of Fir'awn and all of them were wrong-doers.

كَذَّابِ ءَالَ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ  
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ  
وَأَغْرَقْنَاهُ ءَالَ فِرْعَوْنَ ۗ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾

55. Verily the vilest of moving creatures with **Allah** are those who disbelieve – wherefore they shall not believe.

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

56. They with whom you covenanted, then they break

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ



their covenant every time, and they do not fear.

57. Wherefore if you come upon them in war, deal with them so as to scatter them, and then who are behind them haply they may be admonished.

58. And should you fear treachery from any people cast then back to them their covenant to be equal. Verily **Allah** does not approve the treacherous.

﴿٥٦﴾ فِي كُلِّ مِرَّةٍ وَهُمْ لَا يَتَّقُونَ

فَإِمَّا تَثَقَفْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ

لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٧﴾

وَإِمَّا تَخَافُكَ مِنْ قَوْمٍ خِيَانَةٌ فَانذِرْ إِلَيْهِمْ

عَلَىٰ سَوَاءٍ إِنْ أَرَادَ اللَّهُ لَا يَجِبُ الْخَائِبِينَ ﴿٥٨﴾

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### Secrets of Revelation

The hearts devoid of the light of faith failed to see beyond the material resources at Badr, because they did not believe in the Omnipotence of **Allah**. Although they claimed to be Muslims, yet they had neither recognition of **Allah's** Powers, nor faith in **Him**. This was because their hearts were diseased.

#### Ailment of the Heart

When the hearts are not pure the declaration of faith stems merely out of worldly considerations. This condition is termed as hypocrisy. Thus the reformation of the heart is a task of top priority. It is the foundation of faith; otherwise despite being called a Muslim, a person's mentality is no different from that of the infidels. For at Badr, the hypocrites and the infidels shared similar notions. They believed that the believers had become over-confident and over-optimistic because of their religion and were, therefore, daring to fight such a mighty army. In their view it meant nothing but destruction for the believers. The echoes of this intellectual opinion can be heard even today. However, the hypocrites and infidels were forgetting that whoever trusts **Allah**, the Omnipotent and Mighty, is blessed with supremacy in this world, too. **He** is the Wisest and even if a devotee is slain it is because **His** Wisdom plans to confer martyrdom on him; in other words, an outward loss carries countless blessings in disguise.



## Death of the Infidels

Every living souls has to taste death. In case of the infidels, the angels descending to escort their Spirits strike them on their faces and backs, informing them of the fire that awaits them in Barzakh and of their eternal abode in Hell after the Day of Judgement. This exactly was the fate of the infidels at Badr. Those who were put to sword underwent the same horrific experience before they were piled up for burial in an abandoned well called Qaleeb-e-Badr.

With the battle won over, the Holy Prophet<sup>SAW</sup> stood beside this mass grave and enquired from each one of the dead by their names: "We have found the Divine Promise to be true, what about you?" Ḥadhrat 'Umar Faruq<sup>RAU</sup> asked, "O' Allah's Prophet<sup>SAW</sup>! Can they hear you while they lie dead?" The Holy Prophet<sup>SAW</sup> replied: "By Allah, the Supreme Ruler! You are hearing no better than them, it is only that they cannot reply back."

## Hearing by the Dead

This implies that they cannot reply in the usual sense of the word. Just as the questions asked by the Holy Prophet<sup>SAW</sup> were audible to the Companions<sup>RAU</sup> so were they being heard by the infidels lying dead. However, getting an answer through Kashf from the deceased is not being negated here. According to Kashf-al-Asrār, the dead can hear and recognise the living and is so well aware of his family affairs that he even knows whether his widow got remarried after him or not.

Anyway, the angels strike the disbelievers, which is just the beginning of their punishment. They have themselves earned it by their false beliefs and misdeeds, and now they have to endure it eternally. It is not befitting for the Mercy of Allah to punish humble human beings without any reason. It is they who wrong themselves. All actions have been designed to yield a logical result. The Pharaoh and his nation or other infidels gone past were also blessed with power and wealth, yet when Divine Mercy was conferred upon them, they disdainfully rejected it. They were seized for their misconduct and had to bear the consequences of their doings. This is because Allah is the Almighty Sovereign and His Punishments are indeed severe.

## The Reason for Decline of a Blessing

It is purely by His Grace that unlimited blessings are conferred upon man, such as physical abilities, wealth, children and power etc. and His Favour is not conditional to whether the recipient deserves it or not. It is out of sheer



generosity that **He** blesses everyone with these bounties for a limited period. Obviously, **He** does not grant blessings only to take them back one day thereby abasing a person. However, when people themselves change their attitudes to arrogance and ingratitude, they are punished by **Allah**. For instance, the infidels of Arabia enjoyed all the mundane blessings even as non-believers, but when the Holy Prophet<sup>-SAW</sup> conveyed to them the Divine Message, instead of readily accepting it they defied it and eventually perished.

The Makkans ruled the entire Arabia but instead of believing in the Holy Prophet<sup>-SAW</sup> they encountered and pestered him and were ruined as a result. This is because **Allah** is well Aware of the actions and intentions of people. Similarly the nation of the Pharaoh and the by-gone infidels also defied the Commandments of their Merciful Provider, **Who** was providing for them inspite of their infidelity. And **He** was considerate enough to send **His** Messengers<sup>-AS</sup> with miracles unto them. But these unfortunate people became heedless of their Sustainer and as a result met destruction. Thus, nations were wiped out with catastrophes sudden and wide spread. Some were punished with leashing flames from the heavens, while others with a hailstorm of stones, yet others sank in the earth, or were blown away by mighty winds. All this was because of their wickedness.

### **The Worst Amongst Animals**

The worst amongst the living creatures on earth is that person whose heart is devoid of the light of faith and who opts for such a path, which further impedes him from ever becoming a believer. Just as the Jews of Madinah, who backed out of their pledge to the Holy Prophet<sup>-SAW</sup> after they had signed a Treaty for joint defence of the city in case of an external attack. There were other clauses too in the Treaty, but they failed to honour the very clause of joint defence.

On the contrary, they helped the Makkans at Badr. After the victory of the believers they apologized to the Holy Prophet<sup>-SAW</sup> but broke their promise once again at Uḥad. Thus the people who break their promises repeatedly do not fear **Allah**, because their hearts become too corrupted to maintain any ties with **Him**. The taking of Shahadah is but a promise to submit to the Will and Purpose of **Allah** and if after making this covenant, one submits to his vain desires, paying only a lip service to **His** Allegiance, it is indeed a grave sin. Beware of this attitude and take pain to avoid it because **Allah** Commands the believers to seize and punish such people and make them a token of admonition for others.



## The Reason for Punishing

Once the infidels have earned their punishment no relaxation must be given. Any leniency may provoke others to engage in crime. And the punishments must be exemplary so that it would be an eye opener for others as well as a deterrent. That explains the wisdom of Ḥadūd, (penal laws of Islam) which are designed as a deterrent against sin, and cannot be termed as cruel or barbaric. It is amazing that today people claim to be Muslims while indulging in blatant criticism of Allah's Penal Laws.

## The Islamic Rules of Governing

If a treaty has been signed with a nation and the Muslims fear a breach it is not proper to punish or attack them until the pact is absolved. The Muslims must cancel the Treaty and make it clear to the other side that this action is taken because of their expected disloyalty. Now if they transgress they shall be severely dealt with. Islam does not allow dishonesty even towards the non believers, because Allah does not approve of it. If this is not allowed even towards the non believers, pronounced as the lowest form of creation by Allah, then how can a claim of Allah's Greatness be accepted from some one associating his hopes with others? How can an acceptance of the Prophethood of Ḥadhrat Muḥammad<sup>SAW</sup> be justified when one indulges in his disobedience? And on individual level take note that misappropriation and treachery in mutual dealings involving wealth, honour and life can only yield evil results, because Allah does not like those who are dishonest and treacherous.

## Section 8

59. Let not those who disbelieve deem that they have escaped Me; assuredly they cannot frustrate Allah's Purpose.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ  
لَا يُعْجِزُونَ ﴿٥٩﴾

60. And get ready against them whatever you can of force and well-fed horses with which you may overpower Allah's enemy and your enemy and others besides them whom you do not know; Allah Knows them. And whatever you spend in the way

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ  
وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ، عَدُوَّ اللَّهِ  
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمْ  
اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ  
اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾



of **Allah** shall be repaid to you in full, and you shall not be wronged.

61. And if they incline to peace, then do you incline to it; and rely you on **Allah**. Verily **He!** **He** is Hearing; Knowing.
62. And if they seek to deceive you, then **Allah** is sufficient for them. **He** it is **Who** has confirmed you with **His** help and with the believers.
63. And **He** united their hearts. Had you spent all that is on the earth you could not have united their hearts. But **Allah** united them; Verily **He** is Mighty, Wise.
64. O Prophet! Sufficient for you is **Allah** and those who follow you of the believers.

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

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ  
هُوَ الَّذِي أَيْدِكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ  
جَمِيعًا مَا أَلْفَتْ بِئِنَّ قُلُوبِهِمْ وَلَكِنَّ  
اللَّهَ أَلْفَ بَيْنِهِمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ  
مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

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### Secrets of Revelation

The infidels who escaped death at Badr should not assume that they have been spared the Divine Reprobation. They too, will bear the consequences of their wickedness in this life as well as in the Hereafter. In spite of modern inventions and discoveries the infidels of today can be seen suffering from all sorts of mysterious afflictions. The Western society, much coveted by our ignorant folk, is plagued by various forms of Divine Punishments.

The lack of morality and values is the hallmark of their culture and they suffer from the most humiliating diseases. Tornadoes, earthquakes and natural calamities often add to their misery. So is the case of the Far Eastern non believing nations whose food itself is a form of punishment. Is it not a curse to eat dogs, snakes, monkeys, rats and frogs? Their moral degradation and the natural calamities that hit them every now and then only add to their humiliation. Thus there is only one safe haven against the turmoils of both the



worlds, and that is the sincere allegiance to the Prophet<sup>SAW</sup> of Islam. Otherwise no one can escape **His** Wrath while in a state of disbelief.

### **Jihād Alert**

The Muslims are being directed to be prepared for Jihād as a deterrent against aggression as far as possible. The term “Mā Astaṭ‘atum” means “as much as can be possibly done or is within one’s power.” This also means that the resources beyond the reach of the believers need not be bothered about. Therefore, the Muslims States need not enter into arm deals with the non believers under terms and conditions, which are mean and harmful to their broader interests. However, they must fully explore whatever is available, placing their trust in **Allah**, for **He** is the Sovereign **Himself**. The era of the Holy Prophet<sup>SAW</sup> was the most blessed time in the history of mankind. It was the focus of unlimited Divine Succour. Even today the ill-equipped Afghan Mujāhidīn have crippled a superpower of the non believers, proving beyond an iota of doubt that there can be no weapon better than faith while fighting in the Cause of **Allah**.

**Allah** Commands the Muslims to acquire the best possible military hardware, symbolized here by well-bred horses. In those days, the best possession in a battle was the horse. Remember that the means and methods continue to change, but never the aims and objectives that **Allah** has laid down. Today, tanks and armoured personnel carriers have replaced horses, and the sword, the shield, the bow and the arrows have become obsolete. Nevertheless, all the modern equipment serves the purpose of this Commandment.

Not only should the Muslims be well equipped in terms of weaponry but must also carry out military exercises, so that the armies of Islam are always prepared to fulfil the obligation of Jihād. According to a saying of the Holy Prophet<sup>SAW</sup> any preparations for Jihād, be it archery or other military exercises, or the maintenance of weaponry, is the highest form of worship. This will not only ensure prompt retaliation when needed but will also demoralize the enemy and impose caution on him.

All these directions are being given to the Holy Prophet<sup>SAW</sup> because the believers had yet to face many unseen and unfamiliar enemies, known only to **Allah**. The era of the Righteous Caliphs<sup>RAU</sup> bears testimony that the Muslims had to encounter many nations of the world, from Rome and Persia to Spain, Africa and China. And the believers emerged victorious on every front by **His** Help. Moreover, anything spent in **Allah**’s Cause, be it money, effort, hard work or time, never goes waste. Jihād for the establishment of truth is an act of



excellence and whatever is spent on it shall be duly returned. **Allah** does not remain indebted to anyone.

### **Islam and War**

If the non believers offer to make peace, the believers may also opt for a truce at reasonable conditions. Islam is not a religion of war. However, the circumstances must be carefully evaluated and no compromise ought to be made on anything wrong. If the non believers give up mischief and hostility, a truce may be made; otherwise the believers must not try to make peace, as this will amount to weakness and would encourage the infidels to mischief. The Muslims need not fear any furtive intentions or treachery. They must place their trust in **Allah**, because **He** is well Aware of all that the infidels conspire and all that is within their hearts. Odds need not scare a believer. If the infidels plan to deceive the Holy Prophet<sup>-SAW</sup>, **Allah** suffices for him; **He** helped him earlier with angels and succour and blessed him with sincere Companions<sup>-RAU</sup>

### **The Status of the Companions<sup>-RAU</sup>**

The chivalrous Companions<sup>-RAU</sup> were so devoted in their service to the Holy Prophet<sup>-SAW</sup> that **Allah** has listed them amongst the many favours **He** conferred upon the Prophet<sup>-SAW</sup>. Praise be to **Him**!

### **One of the Barakah of Prophethood**

Above all, **Allah** inculcated love in the hearts of the believers. This was one of the greatest Barakah of the Holy Prophet<sup>-SAW</sup> that hatred and malice in the bosoms got replaced by love and mutual affection. Whereas it was a society obsessed by hostility and it was an impossible task to transform the centuries old bloodshed and enmity into love and friendship, even if the riches of the whole world were spent in this cause. But **Allah** did it by making the very presence of Holy Prophet<sup>-SAW</sup> so auspicious that all those around him automatically developed love for **Allah**, for **His** Prophet<sup>-SAW</sup>, for Islam and all the fellow Muslims as well for the life of the Hereafter. Treasures of love were let loose upon mankind and love began to suffuse the hearts.

### **The Eras of the First Two Caliphs<sup>-RAU</sup>**

The same blessings of love and affection continued during the rule of Ḥadhrat Abu Bakr Ṣiddiq<sup>-RAU</sup> and ‘Umar Faruq<sup>-RAU</sup>. This is why scholars have termed their tenure as “Al Minhāj un Nabuwah” (the Path of Prophethood) because in this period the Barakah of the Holy Prophet<sup>-SAW</sup> persisted in full swing. Differences arose later. And this love and mutual affection continues to be the criterion of truth even today. If association with a Shaikh generates this



firmness and devotion in a seeker, it is a worthwhile endeavour; otherwise it will only lead to sectarianism which is certainly not a symbol of excellence.

And "O My Beloved<sup>-SAW</sup>! **Allah** suffices you, though apparently the group of loyal Companions<sup>-RAU</sup> is there to stand by you. Indeed it is **Allah Whose Support** is enough. Therefore, the shortfall of supplies and manpower need not be paid any heed. And this becomes a rule for the believers for all times to come to sincerely love **Allah** and the Holy Prophet<sup>-SAW</sup> so that they may be blessed with mutual love and affection. If they stand united against the disbelievers, the Islamic States of today shall constitute the greatest military power. And a consensus can never be arrived over personal opinions but only over the Divine Commandments and the teachings of the Holy Prophet<sup>-SAW</sup>. This unity, mutual love, and devotion to **Allah** and the Holy Prophet<sup>-SAW</sup>, is sufficient to counter all the evil designs of the non believers.

### Section 9

65. O Prophet! Urge the believers unto fighting. If there be twenty of you steadfast, they will overcome two hundred and if there be of you a hundred, they will overcome a thousand of those who disbelieve, for they are a people who do not understand.

يَأْتِيهَا النَّبِيُّ حَرَضٍ الْمُؤْمِنِينَ عَلَى الْقِتَالِ  
 إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ  
 وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا  
 مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٥﴾

66. Now **Allah** has lightened your burden, and **He** Knows that there is in you a weakness. So if there be a hundred of you steadfast, they will overcome two hundred, and if there be a thousand of you they will overcome two thousand by the Will of **Allah**; and **Allah** is with the steadfast.

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

67. It does not behove a Prophet that he should have captives until he has greatly slaughtered in the

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْحَنَ  
 فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ



land. You seek the gains of this world, while **Allah** seeks the Hereafter; and **Allah** is Mighty, Wise.

68. Were it not that a writ had already gone forth from **Allah** that would surely have touched you a mighty torment for what you took.

69. Enjoy you then of what you have obtained of booty, lawful and clean, and fear **Allah**. Verily **Allah** is Forgiving, Merciful.

الْآخِرَةُ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

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

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

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### Secrets of Revelation

The Holy Prophet<sup>SAW</sup> is being instructed to urge upon the believers to undertake Jihād and to explain the blessings and the benefits associated with it. Islam fundamentally is a promoter of peace not only in this world but also in the Hereafter. However, all the negative forces which pose a threat to peace and which not only disrupt the harmony of a society but also try to deprive it of eternal bliss must be dealt with an iron hand.

Jihād is the only deterrent which guarantees peace for mankind. And it is such a noble deed that whenever the Muslims enter the arena for this purpose, **Allah** will make them overpower an enemy ten times their number. This means that twenty believers fighting in the Cause of **Allah** will overcome two hundred non believers and a hundred will be able to repulse the attack of a thousand. This is because the non believers are oblivious of **Allah**'s Greatness and have no sense of **His** Cognition. So the question of **Allah** helping them does not arise, while the believers enter the battlefield without any personal interests only to obey **Allah**. Hence they will be blessed with Divine Succour.

### The Basis of Trust in Allah

The Āyah being discussed makes it as if mandatory for every believer to fight against at least ten non believers. But this inner strength will not be the same always, because Trust in **Allah** is directly based on one's level of **Allah**'s Cognition. It is directly proportionate to the spiritual status in terms of



Cognition and Nearness to **Allah** and attracts the Divine Succour correspondingly. Since with the passage of time, the spiritual level would not be the same as was in the Holy Prophet's<sup>-SAW</sup> era, **Allah** has lightened the burden of the believers. As time passes by the level of courage will decline too. Therefore, **Allah** lowers the high standards of one believer against ten infidels to one against two, a hundred against two hundred, and a thousand against two thousand infidels, provided the believers stand fast and persevere.

In daily life, abstaining from the forbidden and adhering to what is permitted by **Allah** is also perseverance. Whereas bearing the hardships of war on the battlefield and standing fast against all odds is the highest degree of perseverance. This decree is now universal that the believers will overcome an enemy twice their size because of the exclusive Divine Succour they are promised. In fact perseverance is a quality, which leads to **Allah**'s Company, and whoever is blessed with it cannot be harmed by any number of enemies.

In this context, the proposal put forward by the Companions<sup>-RAU</sup> to expiate the captives of Badr was not appropriate because majority of them were the chieftains of Makkah. Seventy of the infidels had already been killed; had these seventy prisoners been put to sword too the polytheists of Makkah would have lost all their leadership and so this mischief would have been eradicated forever.

### **The Leadership of a Nation is its Destiny**

It is also a strange fact that the leadership of a nation is a reflection of its destiny. I was wondering as I stood by the Parliament House in London, how Britain being a small island once ruled the entire world. At that time it was inhabited by few hundred thousand people but it conquered and ruled so many. In this Parliament House was decided the destiny of so many nations. Whereas today they have progressed in terms of technology as well as manpower, the perimeters of their rule have shrunk to this island once again. After all there has to be a reason for this. A friend of mine standing close by said that the people are still the same, the difference is in the leadership. And he was absolutely right. I have never been an admirer of the British leadership because they have always manipulated the facts. Their history is marked with wickedness and treachery but it has to be admitted that they proved their supremacy over the other nations of the world in contrast to the failures of the present leadership, who cannot control the Northern frontier of their own country.



This is also true of the Arab countries. I always felt the anguish for the Arabs who have been so weakened that a few hundred thousand Jews are driving them mad. But the Jihād of Afghanistan recorded such deeds of valour by the Arab warriors, who have revived the heroic memories of the Companions<sup>-RAU</sup>, proving beyond doubt that it is not the Arabs who have changed, but it is their leadership, which has degenerated. The same conditions prevail in our country where the ineptitude of the leadership becomes apparent by having a close look at the contradictions in the society.

The Holy Prophet<sup>-SAW</sup> is being directed to cripple the might of disbelief, and the prisoners who are mischief mongers with no hope of reformation, should be put to the sword. This execution of a few will ensure the safety of thousands, because if they are spared they will certainly be the cause of more battles and mischief. Although human beings are myopic in their approach, the Almighty **Allah** decrees what is eternally beneficial for the mankind because **He** is the All Knowing, the Prudent.

Since the booty had been permitted to the believers already, the Fidyah received from the captives will also fall in the same category. Had it not been permitted, the believers would have been taken to task for releasing the prisoners in return for Fidyah. Badr was the very first formal battle when the rules of war were revealed for all times to come. When the Holy Prophet<sup>-SAW</sup> sought advice of his Companions<sup>-RAU</sup> about the prisoners of war, Ḥadhrat ‘Umar<sup>-RAU</sup> and S‘ad ibn M‘az<sup>-RAU</sup> suggested that they should be executed by their own relatives amongst the believers.

All the other Companions<sup>-RAU</sup> suggested that they should be released on payment of Fidyah as it will provide finances to the Muslims, while the possibility of their embracing Islam could not be ruled out. The Holy Prophet<sup>-SAW</sup> accepted the latter advice. Those incapable of making the payment were to teach the believers’ children how to read and write. This decision was followed by a Divine Revelation that it does not befit a Prophet<sup>-AS</sup> to spare the person who is the root cause of evil and mischief. Rather it is most appropriate to eradicate this evil. But since booty had already been made permissible, and letting the captives go did involve some monetary benefit for the believers, the Companions<sup>-RAU</sup> who had proposed this were also forgiven. Now what has been acquired maybe enjoyed by the believers as booty is permissible as well as pure. And the Muslims must constantly fear **Allah** and seek **His** Pleasure for **He** is the Most Merciful and Forgiving.



70. O Prophet! Say to the captives that are in your hands: if **Allah** Knows any good in your hearts **He** shall give you better than what has been taken away from you, and shall forgive you; and **Allah** is Forgiving, Merciful.

يَأْتِيهَا النَّبِيُّ قُلٌّ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى  
إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيَكُمْ خَيْرًا مِمَّا  
أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾

71. And if they seek tricking you, they have tricked **Allah** before, yet **Allah** gave you power over them; and **Allah** is Knowing, Wise.

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

72. Surely those who believed and emigrated and strove hard in the way of **Allah** with their riches and lives; and those who gave refuge and succoured: those shall be heirs one unto another. And those who believed and did not emigrate, you have nothing of inheritance to do with them unless they emigrate. And should they seek succour except against a people with whom you have a Treaty. And **Allah** is the Beholder of what you work.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا  
أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا  
وَلَمْ يُهَاجِرُوا مَا لَكُم مِّنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ  
حَتَّى يُهَاجِرُوا وَإِنْ أَسْتَنْصَرُوكُمْ فِي الدِّينِ  
فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ  
مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾

73. And those who disbelieve: they shall be heirs one unto another. If you do not do this, persecution there will be in the land and great corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. And those who have believed and emigrated and striven hard in the way of **Allah**, and those who gave refuge and succoured – these! They are the believers

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ  
اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَّكَ هُمُ  
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾



in very truth; for them shall be forgiveness and a provision honourable.

75. And those who believed afterwards and emigrated and strove hard along with you: these also are of you: and the kindred by blood are nearer unto one another in **Allah's** decree. Verily **Allah** is of everything the Knower.

وَالَّذِينَ آمَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ  
فَأُولَئِكَ مِنكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

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### Secrets of Revelation

**Allah** is so kind that **He** has not ignored the prisoners, who have been released by the believers. The Holy Prophet<sup>SAW</sup> is being told to inform them not to be disheartened by the defeat and humiliation they had to face, because the door of repentance is open and should they sincerely accept Islam, **Allah** will compensate them with material gains which may extend beyond the Fidyah they had to pay and moreover their wrong deeds of the past shall be forgiven. This, of course, will depend on the state of their hearts. The true acceptance of the light of faith shall entitle them to all of **Allah's** bounties because **Allah** is the Most Gracious and Forgiving. However, if they try to deceive the Holy Prophet<sup>SAW</sup>, it will be a breach of trust with **Allah**, a crime which they had committed before and had seen for themselves the outcome. And if they still wish to repeat their performance they shall be punished once again, for **Allah** is all Knowing and Wise.

### The Status of Muhājirīn and Anṣār

All those who believed and migrated in the Cause of **Allah** forsaking their home and hearth, and those who welcomed and hosted them, extending to them every possible help, are indeed true friends. It is amongst such people alone that a deep hearted relationship seems appropriate. Those who accepted Islam but did not migrate must not be taken as friends until they do so.

Migration has two aspects; firstly the act of leaving a native place and moving to another land. This was practically no longer required after the Conquest of



Makkah. However, if ever again similar circumstances arise then this form of migration shall become obligatory.

The second aspect of migration refers to bringing a positive change in one's conduct and actions. It implies migration from disobedience to submission, a journey from wrong to right. So whoever accommodates the immigrants who have given up their native land in **Allah's** Cause and whoever cooperates with those who renounce their bad traits and the path of evil, are bound together by true and cordial love. The best example of this were the Companions<sup>RAU</sup>, the Muhājirīn and the Anṣār. Some scholars have interpreted 'Wilayat' as inheritance here and deduce that the Muhājirīn and Anṣār were so closely knit that they were initially entitled to each other's inheritance, which was later annulled. But this deduction does not seem appropriate because the Āyāt under discussion lays down an everlasting principle of friendship, (Wilayat) while the matter of inheritance has been discussed in the Āyāt to follow. Thus the close relationship between the Muhājirīn and Anṣār indeed signifies the closeness of their hearts, for it is only proper that a practising believer will be inclined towards another similar in character.

And those who claim to be believers but do not practise Islam are unworthy of friendship. Yet if they need help for breaking the shackles of infidels, they must be helped. Those who fail to migrate must be helped against the infidels, except when the believers have signed a No War Treaty with the infidels of that region in which case the Treaty has to be honoured. If the relationship described in these Āyāt is interpreted as 'inheritance', it will mean that all the believers who migrated from Makkah and all those who welcomed them in Madinah shall be heirs to one another. And those who did not migrate but claim faith will not have a share in the heritage of the Muhājirīn, unless they migrate. Yet if they call for aid against the infidels, it will be extended with the exception mentioned before. The infidels will be heirs to one another, meaning thereby that a separate law of inheritance will be enforced for infidels, and they are only to make friends with their own kind. If this injunction is not complied with, it will unleash awesome trouble upon mankind. Good and evil will become indiscernible, and the whole world will be given to catastrophe. Today, one can get accomplices who care least for good or evil, and no one fears social isolation on evil actions. Consequently, unrest and turmoil spread unchecked.

Those who embraced Islam in Makkah, migrated to Madinah and continued to strive in the Cause of **Allah**, and those who welcomed and helped them according to **Allah's** Decree, are indeed the exemplary and true believers. If



they make a mistake **Allah** will forgive them and for them are the rewards and honours in both the worlds. Thus the honour and eminence granted to them has no parallel in human history. The Qurān also spells the eternal law that until the Last Day, all those who strive and sacrifice in **Allah**'s Cause like them, will be similarly rewarded. They were the pioneers. Those who embraced faith later, i.e. after the migration though they cannot reach their level, yet will be included in the category of believers along with them.

Coming to the question of inheritance, the heir should not only be a believer but also be a blood relative. This is because relatives rightfully deserve to inherit from one another according to the Divine Law, and **Allah** certainly knows everything.

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