

Suha Saleem (Hate mail) translation	Arif provided Translation	Explanatory Comments
And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith (Al-baqarah 191) And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practise oppression (Al-baqarah 193)	And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers. But if they desist, then surely Allah is Most Forgiving, Merciful. And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors. (2:192-4)	The subject relating to the attainment of virtue and piety and the incidental mention of Pilgrimage naturally diverts one's attention to the obstacles that were being placed in the way of Muslims by disbelievers who were making them victims of all sorts of wrongs and even prevented them from approaching their <i>Qibla</i> in Mecca. The Quran, therefore fittingly turns to the subject of religious wars. The verse contains the gist of the conditions which should regulate a religious war and which were made binding on Muslims. Four conditions are mentioned in this verse: (1) Such a war should truly be undertaken with the object of removing obstacles placed in the way of God and His religion, i.e. for the establishment of the freedom of religious belief and practice. Any war that is not for the stated purpose, is not a lawful, religious war. (2) Such a war is allowed only against those who first take up arms against Muslims as the word <i>those who fight against you</i> indicate. (3) Great care should be taken that women, children and old men of the belligerent nation who do not take actual part in the war against Islam are spared, for religious war is allowed only against those <i>who fight against you</i> . If, however, an old man or a woman takes actual part in the fighting the responsibility lays on him or her and in such a case he or she loses the concession. Says the Holy Prophet: "Do not kill an old man or a child or a woman, and always try to improve things and reform matter and act kindly towards others, for Allah loves those who act kindly" (Dawud). (4) Muslims should bring the war to an end as soon as the enemy desists from fighting, for in this case further fighting is not permissible, as the words <i>do not transgress; surely Allah loves not the transgressors</i> , clearly prove.
Then fight in the cause of Allah, and know that Allah heareth and knoweth all things (Al-baqarah 244)	And fight in the cause of Allah and know that Allah is All-Hearing, All-Knowing. (2:245)	The clause, <i>and fight in the cause of Allah</i> , is, addressed to Muslims who are warned of the fate which overtook the Israelites when they refused to fight 'the enemy when called upon to do by Moses. God tells Muslims that a people who fear death do not deserve to live. This is the first secret of national progress which the Quran inculcates, viz., that a people can live and prosper only if they shed the fear of death and those who are afraid of death die ignobly. It is hardly necessary to point out here how well Muslims took this lesson to heart. When the well-equipped force of the Quraish came forth from Mecca to destroy the small and ill-equipped Muslim community of Medina, and the Holy Prophet consulted his followers as to whether they were prepared to face and fight the enemy, that told him that they would not like to behave like the companions of Moses who said to him <i>Go thou and thy Lord and fight, and here we sit</i> (5:25) but that they would willingly fight on his right and on his left and in his front and at his back, and the enemy would not reach him except over their corpses and they would unhesitatingly plunge their horses even into the raging sea, if he only wished them to do so. The tradition says that when the Holy Prophet heard these words from his companions, his face beamed with joy and he said to them "Then go forth and trust in Allah Who will be with you" (Tabari and Hisham). The words "All-hearing and All-Knowing" point out that though Muslims were weak and ill-equipped, yet the help of their Lord was with them, Who had heard their prayers and knew their condition.
Fighting is prescribed upon you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. (Al-baqarah 216)	Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allah knows all things, and you know not. (2:17)	In 2:215 God warned Muslims that in order to reach the promised goal they must pass through an ordeal of poverty, affliction, and violent shakings. In conformity with the ordeal of poverty, verse 2:16 called upon them to be prepared to make great monetary sacrifices. Now in the verse under comment, God refers to the ordeal of afflictions and violent shaking by drawing the attention of the Faithful to the menace of war surrounding them. As, however, Muslims are averse to war, the verse also enjoins them to put implicit trust in the guidance of Allah; for, <i>it may be that you dislike a thing while it is good for you</i> . But the aversion of, the Holy Prophet's companions from war was not due to cowardice. They did not dislike war 'because they thought that they were few in number or because they were not properly equipped. History belies such insinuations. Muslims hated the war because they did not like to shed human blood; also they thought that a peaceful atmosphere was more conducive to the propagation of Islam than a state of war, for the obvious reason that the atmosphere of peace gave disbelievers more opportunities for dispassionate consideration of the noble teachings of Islam. But it was too late. The leaders of the disbelievers had gone too far in their evil designs against Islam and were bent upon extirpating the New Faith. It was evidently a war of self-defense and he who shirks a war of self-defense commits an act of suicide (22:40, 41). Thus the verse constitutes an eloquent testimony to the love of peace of the Holy Prophet's Companions and a convincing repudiation of the mischievous accusation that it was for the sake of booty or for spreading their faith by force that the early Muslims resorted to arms. The clause, <i>it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you</i> , points to a very important principle, i.e., that errors of judgement mostly result from two causes: (1) abuse of the sentiment of love; and (2) abuse of the sentiment of dislike or hatred. One should therefore be particularly careful about ones judgement when one is swayed by either of these two sentiments. They undermine dispassionate thinking as nothing else does. Elsewhere the Quran gives a still clearer warning to Muslims to beware of the abuse of the sentiments of love and hatred (64:15-16, & 5:9).
Let those fight in the cause of Allah who sell the life of this world for the Hereafter, To him who fighteth in the cause of Allah - whether he is slain or gets victory - soon shall We give him a reward of great (value). (An-nisaa 74)	Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And whoso fights in the cause of Allah, be he slain or be he victorious, We shall soon give him a great reward. (4:75)	
	And what is the matter with you that you fight not in the cause of Allah and of the weak — men, women and children — who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?' (4:76)	This verse is clear proof of the fact that Muslims were not the first to open hostilities. They only fought a war of defense with a view to protecting their religion and saving their weaker co-religionists.
Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. (An-nisaa 76)	Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak! (4:77)	
Then fight in Allah's cause - thou art held responsible only for thyself - and rouse the Believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment (An-nisaa 84)	Fight, therefore, in the cause of Allah — thou art not made responsible except for thyself — and urge on the believers. It may be that Allah will restrain the might of those that disbelieve; and Allah is stronger in might and stronger in inflicting punishment. (4:85)	The words, Fight therefore in the cause of Allah, do not mean that the command to fight related to the Holy Prophet alone. If that had been the case, the second clause in the verse would read as: none is made responsible except thyself and not as: Thou art not made responsible except for thyself, as is in the verse. What the verse means is that every Muslim, not excluding the Prophet, was individually answerable to God. But the duty of the Holy Prophet was twofold: (1) to fight and (2) to urge his followers to fight. He was however, not answerable for them. He was only to communicate to them the divine behests, and if they disobeyed they themselves were answerable for it. The commandment for making Jihad obligatory on Muslims had already been revealed (4:78). The clause, <i>It may be that Allah will restrain the might of those that disbelieve</i> , means that God will bring into existence such circumstances as will make war cease of itself, or that the enemy will fail to exert fully exert his power and will finally collapse. Thus we see that at the Battle of the Ditch and at the fall of Mecca providential circumstances helped the Muslims.

<p>They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): so take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. (Al-nisaa 89)</p>	<p>They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allah. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them; (4:90)</p>	<p>The word disbelief, as used in this verse stands for hypocrisy, as a hypocrite is none but a disbeliever at heart. The hypocrites belonging to the Bedouin tribes of the desert, referred to in the preceding verse, claimed to be believers but rendered no help to Islam. Believers are enjoined to have nothing to do with them. The words, until they emigrate in the way of Allah shows that the hypocrites referred to in this verse did not belong to the town of Medina but had come from outside of Medina. They attached no value to faith and through cowardice wished that all should become like themselves, making friends with the enemies of Islam and mixing with them as they liked. The Quran forbids Muslims to take such men as friends, or to seek help from them unless they emigrate in the way of God and sever all connection with the enemy. As the word Qital (murder) is also used in the sense of boycotting (see 2:62), the word kill them may also mean boycott them, i.e. have nothing to do with them, treating them in the same manner in which you treat those with whom they have made common cause. This meaning finds support in the fact that the expression kill them is followed by the words, take no friends nor helpers from among them.</p>
<p>The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; (Al-maidah 33)</p>	<p>On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land. The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is only this that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment; (5:33-34; and 5:39)</p>	<p>What is hinted at in the verse is that an incident similar to that of the two sons of Abraham mentioned here but of much greater import was to take place later. There was to appear among the brethren of the Israelites a Prophet. This fact was to enrage the Israelites against that Prophet and they were to become thirsty for his blood on account of envy, even as Cain had become thirsty for the blood of his brother Abel. The Prophet was to be no ordinary soul. He was to be a World Reformer, ordained to bring the eternal Law for all mankind whose entire future depended on him, and therefore slaying him was equivalent to slaying the whole of mankind and the preservation of his life was, as it were, the preservation of the whole of mankind. Islam does not hesitate to take extreme measures when the interests of the State or society at large so demand to uproot a dangerous evil. It refuses to pander to the false sentiments of emotional visionaries but follows the dictates of reason and sound judgment while prescribing punishment for public offences. The punishment prescribed here is of four categories, the form of the punishment to be inflicted in a particular case would depend upon the attending circumstances. Awarding or imposition of punishment is the concern of Government and not that of any individual. The words "expelled from the land," according to Imam Abu. Hanifah signify imprisonment. This and the preceding verse refer not to ordinary dacoits and robbers but to rebels and those miscreants who make aggressive war upon the Muslim State, (as is clear from the words. who wage war against Allah and His Messenger. The inference finds further support from the fact that the present verse promise amnesty to offenders if they repent. But obviously those who commit heinous offences against individuals or society, such as dacoits, robbers and thieves cannot, in ordinary circumstances, be pardoned by the State even if they repent. They must suffer the penalty of their evil deeds as prescribed by the Law. Surely, repentance may secure for them pardon from God, but the powers of the State are limited in this respect. Political offenders, however, may be forgiven if they repent and desist from further acts of rebellion and other offences against the State. Wasilah signifies a means of access to a thing; honorable rank with a king; degree; affinity, a tie or connection (Lane). The word does not mean an "intermediary between God and man." This latter meaning is not only unsupported by the usage of the Arabic language, but is also opposed to the Qur'an and the sayings of the Holy Prophet. The prayer after the usual "Call to Prayer" includes the words, "O God! give Muhammad Wasilah, meaning that God may vouchsafe to the Prophet increasing nearness to Himself, and not that the Prophet may have someone to act as an intermediary between him and God. Whereas in this verse the words the man who steals have been put before the words the woman who steals because stealing is more common among men than among women, in 24:3 the word fornicator precedes the word fornicator because the guilt of fornication can more easily be proved against women than against men. This arrangement of words shows that there exists not only all intelligent order in the verses of the Qur'an, as shown elsewhere, but also an intelligent order in its words. The punishment prescribed for stealing may appear to be too severe. But human experience shows that punishment, if it is to be deterrent, should be exemplary. It is better to be severely one and save a thousand than to be indulgent to all and ruin many. He certainly is a good surgeon who does not hesitate to amputate a rotten limb to save the whole body. In the heyday of Islam there were extremely rare cases of the cutting of hands of thieves because the punishment prescribed was deterrent and was enforced. Even today incidents of theft are very rare in Arabia where punishment for theft prescribed by the Qur'an is enforced. In order to arrive at the right understanding of the nature of this punishment, it is necessary to know both the literal and metaphorical use of the two words used here, viz., Qat and Yad. The Arabic expression Qata'a-hu bi'l Hujjati, means, he silenced him with argument (Lane). And Yad among other things means, the power and capacity to do certain thing. Thus the phrase, Qata'a Yada-hu, metaphorically means, he deprived him of the power to do the thing, or he restrained him from doing it. See also 12:32. In view of this signification of the two words the Arabic expression used in the verse may mean, "deprive them of the power to commit theft or employ any practical means calculated to restrain them from committing theft" Taking the verse literally, the punishment prescribed in the verse is maximum punishment, and maximum punishment is awarded in extreme cases only, the lesser punishment being the adoption of any practical means by which the offender is deprived of the capacity of, or restrained from, committing the offence. In awarding the punishment the nature and scope of all the attending circumstances are also to be taken into consideration. Moreover, the use of the word al-Sariq which is a noun (instead of the verb Saraqa – he stole) implying the sense of intensiveness signifies a habitual thief or one addicted to theft, is worth of special consideration. Scholars differ as to the amount of money or property stolen for which the prescribed punishment is to be imposed. Whereas according to some traditions it is three dirhams or a quarter of a dinar, according to others the hand is not to be cut off for stealing fruit on a tree or when theft is committed in the course of journey (Dawud). Imam Abu Hanifah holds it to be ten dirhams, while Imam Malik and Imam Shafi consider three dirhams to be the least amount. This disagreement among theologians shows that much discretion is left to the judge who awards the punishment regarding its form and scope.</p>
<p>Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger tips off them." (Al-anfal 12)</p>	<p>When thy Lord revealed to the angels, saying, 'I am with you; so give firmness to those who believe. I will cast terror into the hearts of those who disbelieve. Smite, then, the upper parts of their necks, and smite off all finger-tips.' (8:13)</p>	<p>This verse shows that the angels are, as it were, intermediaries between God and men. It is through them that God's assistance comes to men. The verse also hints that there are some angels whose function is to strengthen the hearts of good men and make them firm, while there are others who are deputed to cast terror into the hearts of wicked men. So God bade the former class of angels to strengthen the hearts of the believers and told them that He would cast terror into the hearts of the disbelievers through the other class of angels. God instructed the believers to strike the disbelievers at "the upper parts of their necks" because the upper part of the neck, i.e. that which is just below the head; is considered to be the best point for dealing an effective blow with the sword. This order related to such of the enemy as deserved to be killed and without killing whom the Muslims could not defend themselves. The striking on the "finger-tips" was meant to incapacitate the enemy and make them unfit for fighting. This order thus related to those of the enemy who, so far as possible, were to be spared with the infliction or minimum injury. Both these orders were faithfully carried out, for although the Muslims were very weak at [the battle of] Badr, they were able to kill 70 of the disbelievers, mostly leaders, and take as many prisoners, while the enemy could</p>
<p>It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things). (Al-anfal 17)</p>	<p>So you killed them not, but it was Allah Who killed them. And thou threwest not when thou didst throw, but it was Allah Who threw, that He might overthrow the disbelievers and that He might confer on the believers a great favour from Himself. Surely, Allah is All-Hearing, All-Knowing. (8:18)</p>	<p>The victory at [the battle of] Badr really was not due to any skill or prowess on the part of the Muslims. They were too few, too weak and too ill-equipped to win a victory against a numerically vastly superior and much better equipped and trained army. The throwing of a handful of pebbles and sand by the Holy Prophet bears a remarkable resemblance to the striking of the waters of the sea by Moses with the rod. Just as in the latter case the act of Moses was, as it were, a signal for the wind to blow and the tide to return which led to the drowning of Pharaoh and his hosts in the sea, so was the throwing of a handful of pebbles by the Holy Prophet a signal for a Strong wind to blow, which led to the destruction of Abu Jahl [the leader of the enemy to whom the Holy Prophet had referred to as the Pharaoh of his people] and his host in the desert. In both cases the operation of the forces of nature coincided with the acts of the two Prophets under special Divine decree.</p>
<p>And fight them on until there is no more tumult or oppression, and there prevails justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. (Al-anfal 39)</p>	<p>And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. (8:40)</p>	<p>Muslims were enjoined to fight till religious persecution had ceased and men were free to practice the religion of their choice. Islam undoubtedly is the greatest upholder of the freedom of conscience.</p>
<p>Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the Cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (Al-anfal 60)</p>	<p>And if thou fearest treachery from a people, throw back to them their covenant with equity. Surely, Allah loves not the treacherous. And let not those who disbelieve think that they have outstripped Us. Surely, they cannot frustrate God's purpose. And make ready for them whatever you can of armed force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allah and your enemy and others besides them whom you know not, but Allah knows them. And whatever you spend in the way of Allah, it shall be repaid to you in full and you shall not be wronged. (8:59-61)</p>	<p>If a people with whom Muslims have entered into covenant dishonor it, they should be plainly told that the covenant has come to an end and Muslim, if attacked, would fight back with all the force at their command. But under no circumstances are Muslims permitted to make a surprise attack, without giving prior notice. Ala Sawa-in means, on terms of equality, i.e., in such a manner that each party should know that it is free of its obligations. Quwwah signifies all forces at the command of Muslims, including all sorts of implements of war, etc. These verses tell Muslims that efficient preparation is the best means of preventing war and enjoins them that they should not only keep sufficient force inside the country but should also Station adequate troops on the frontiers and should conduct themselves with such wisdom, faith, and energy that the enemy in areas far away from the site of fighting should be so impressed as to give up all idea of fighting them. The verse also points to the necessity of spending freely in war. It seems to contain also a warning and a prophecy for believers. The prophecy is that the pagan Arabs is not their only enemies. There are other people who would attack them in the near future. The prophecy referred to the Byzantine and the Persian Empires with whom Muslims had to fight soon after the death of the Holy Prophet.</p>

<p>O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding. (Al-Anfal 65)</p>	<p>O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand. (8:65)</p>	<p>The verse seems to recommend 20 as the minimum number that makes a fighting party [in those circumstances]. Because they are mercenaries, and do not realize the righteousness of the cause they fight for, they feel no real interest for it. Or the meaning may be that they have no higher ideals which they seek to pursue and serve.</p>
<p>But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful. (Al-Touba 5)</p>	<p>And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, Allah is Most Forgiving, Merciful. (9:5)</p>	<p>These tribes were Banu Khuza'ah, Banu Mudlij, Banu Bakr, Banu Damrah and some of the Banu Sulaim tribes. The verse incidentally throws interesting light on the sanctity that Islam attaches to treaties and agreements. "The forbidden months" are the four months of Dhu'l-Qa'dah, Dhu'l-Hajjah, Muharram and Rajab, the first three being the months of the Greater Pilgrimage, while in the last, the Arabs generally performed the Lesser Pilgrimage or Umrah (2:195 & 2:218). The term Ashhur al-Hurum does not signify the "sacred months" but "forbidden months" and refers to the four months mentioned in 9:2 above. In these months, the above-mentioned idolaters were granted "protection to travel through the land and see for themselves whether Islam had not triumphed and whether the word of God had not been fulfilled. At the end of this period, during which all hostilities were to remain suspended, war was to be resumed against such avowed enemies of Islam as had themselves started hostilities and had repeatedly broken their pledged word. The reason for this ultimatum is given in verses 9:8-13. As for those idolaters who had not been guilty of faithlessness and treachery, they were to be protected (9:4, 7). Those idolaters who had fought with the Muslims and had not yet asked for a fresh treaty with them. Even those enemies of Islam at whose hands Muslims had suffered very grievous losses were to be forgiven if they repented and accepted Islam on their own free will. In fact there were a large number of men among the idolaters who, in their hearts of hearts, had been convinced of the truth of Islam, but who, either through pride or for fear of persecution or other considerations had refrained from making open confession of truth. This verse assured such people that if anyone of them declared his faith in Islam even during the war, his confession would not be taken as hypocritical or as having been made to save his skin. The next verse (9:6) clearly establishes the fact that war with idolaters was not undertaken in order to force them to embrace Islam, because, according to it, even when a state of war existed, idolaters were to be permitted to come to the Muslims' camp or Headquarters if they desired to investigate the truth. Then, after the truth had been preached to them and they had been acquainted with the teachings of Islam, they were to be safely conducted to their place of security, if they did not feel inclined to embrace the new Faith. In the face of such clear teachings, it is the height of injustice to accuse Islam of intolerance or of using or conniving at force, for its propagation.</p>
<p>But if they violate their oaths after their covenant, and taunt you for your Faith, fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained. (Al-Touba 12)</p>	<p>And if they break their oaths after their covenant, and attack your religion, then fight these leaders of disbelief — surely, they have no regard for their oaths — that they may desist. (9:12)</p>	<p>The words attack your religion do not refer to mere verbal taunts and reproaches but to actual attacks meant to injure the vital interests of Islam; the word Ta'ma literally meaning to pierce with a spear. The words these leaders of disbelief are here applied to a few leading individuals but not to the whole people to whom this commandment to fight refers to. They are called leaders because they were among the first to clash with the Muslims and their examples encouraged others; and because also their hostility towards Islam was so inveterate and implacable that they served, as it were, evil models in this respect. The tribes in or about Medina who, when the Holy Prophet went on an expedition to Tabuk, plotted to bring about his downfall by inciting the various tribes of Arabia to stand up against him. These words also do not refer to the pagan Meccans but to those infidels, whether open or secret, who lived in and around Medina. They provided ample proof of the fact that, far from being the transgressor, Islam was transgressed against rather than being the aggressor.</p>
<p>Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers, (Al-Touba 14)</p>	<p>Fight them, that Allah may punish them at your hands, and humiliate them, and help you to victory over them, and relieve the minds of a people who believe; (9:14)</p>	<p>The expression An Yadin means: (1) Willingly and in acknowledgement of the superior power of the Muslims, (2) in ready money and not in the form of deferred payment, (3) Considering it as a favor from Muslims; the particle An meaning, on account of and Yad denoting power and favor (Lane). The verse refers to those People of the Book who lived in Arabia. Like the idolaters they too had been actively hostile to Islam and had planned and plotted to exterminate it. Muslims were therefore, ordered to fight them unless they agreed to live as loyal and peaceful subjects. The Jizyah was a tax which these non-Muslims had to pay as free subjects on the Muslim State in return for the protection they enjoyed under it. It may be noted that as against Jizya which was imposed on non-Muslims, a much heavier tax — Zakat was levied on the Muslims, and in addition to Zakat, they had to perform military service from which non-Muslims were exempt. Thus the latter, in a way, fared better, for they had to pay a lighter tax and were also free from military duty. The word Saghirun expresses their subordinate political status; otherwise they enjoyed all social rights equally with Muslims. The idolaters of Arabia and Jews and Christians who lived in their neighborhood were the principal adversaries of Islam. After having dealt with the believers' relations with the idolaters, the sura with this verse proceeds to deal with their relations with the People of the Book, especially with their religious beliefs and doctrines.</p>
<p>The number of months in the sight of Allah is twelve (in a year), so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (Al-Touba 36)</p>	<p>The reckoning of months with Allah has been twelve months by Allah's ordinance since the day when He created the heavens and the earth. Of these, four are sacred. That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight you all together; and know that Allah is with the righteous. (9:36)</p>	<p>This has already been described in Chapter 9 Verse 5 above. Both lunar and solar years have 12 months.</p>
<p>O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed. (Al-Touba 73)</p> <p>Therefore, when ye meet the Unbelievers (in fight), smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah, He will never let their deeds be lost. (Muhammad 4)</p>	<p>O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is. (9:73)</p> <p>And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, bind fast the fetters — then afterwards either release them as a favour or by taking ransom — until the war lays down its burdens. That is the ordinance. And if Allah had so pleased, He could have punished them Himself, but He has willed that He may try some of you by others. And those who are killed in the way of Allah — He will never render their works vain. (47:5)</p>	<p><i>Jihad</i> (infinitive noun from <i>Jahada</i> meaning he strove hard or with the utmost of his power with an object) has been generally used in this sense in the Qur'an. How the prophet should strive against the hypocrites is not mentioned. But there is nothing to indicate that the sense of fighting with the sword. In fact, the Holy Prophet never waged war against the hypocrites.</p> <p>Atkhana fi' Ardi means, he caused much slaughter in the land. The -verse, in a nutshell, lays down some important rules about the ethics of war and its conduct and incidentally deals a death blow to slavery. Briefly, these are: (a) When they are engaged in regular battle in defense of their faith, honor, lives or property, Muslims are enjoined to fight bravely and relentlessly (8:13-17). (b) When war has started, it should continue till peace is established and freedom of conscience secured (8:40). (c) Prisoners are to be taken from the enemy only after regular and pitched battle has been fought, and the enemy is decidedly and positively beaten. Thus regular war is declared to be the only reason for taking prisoners; for no other reason free men can be deprived of their liberty. (d) When war is over, prisoners should be released, either as an act of favor, or on taking ransom from them or by negotiating mutual exchange. They should not be held permanently in captivity or treated as slaves. The Holy Prophet set at liberty about a hundred families of Banu Mustaliq and several thousand prisoners of Hawazin after both these tribes had been decisively beaten in battle. After the Battle of Badr ransom was accepted from the prisoners, and those who could not pay but were literate, were required to teach reading and writing to Muslims. The verse thus has struck very effectively at the root of slavery, abolishing it completely and forever.</p>
<p>Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds. (Muhammad 35)</p>	<p>So be not slack and sue not for peace; for you will certainly have the upper hand. And Allah is with you, and He will not deprive you of the reward of your actions. (47:36)</p>	<p>Refers to the verse above. Muslims are enjoined here that once fighting has started, that should never sue for peace, whatever form or shape the fortunes of the war may take. They are to win either victory or martyrdom.</p>