

Section 10: Believers

Believers enjoined to be always on their guard –Those Who sell this world's life for the life

Hereafter –Reward for those Who endeavour in the way of the Lord.

Surah An-Nisa', Verse 71

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ الْفِرُّ جَمِيعًا

71. "O' you who have Faith! Take your precaution (keep weapon with yourselves), then either advance in parties or march off all together. "

In the previous verse, the subject was upon the obedience of Allah, the leadership of the immaculate ones, and sovereignty of the Prophet (S). In this verse, the words imply of being careful of the necessity of power, intelligence and a martial preparation for the Islamic community and for the divine leadership.

The Arabic word /hi`zr/ means: 'being alert', 'being on the lookout', and 'the means of defence'. The Qur'anic term /`subat/ is the plural form of the term /`subat/ which means: 'separate parts of forces', (including of groups of quick attacking fighters who cause the enemy to become confused so that they cannot think what to do).

Explanations

1. Muslims should be always prepared and alert. They should be cognizant of the plans, number of forces, the sort of weapons, spirit, and internal and external co-operations of the enemy. Thus they should design their affairs and act accordingly.

2. Muslims must be trained in military courses.

"O' you who have Faith! Take your precautions (keep weapons with yourselves) ..."

3. Muslims should be mobilized.

"... or march off all together."

4. Muslims have to utilize the different styles of challenging with enemy.

"... Then either advance in parties or march off all together."

5. Muslims must protect the bounds of their country.

Acting upon the involving message of this verse, is the secret of honour and glory, while neglecting it is the mystery of the fall and failure of Muslims.

Surah An-Nisa', Verse 72

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطِئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ
مَعَهُمْ شَهِيدًا

72. "And verily some of you there are that loiter; if then a misfortune befalls you he says: 'Allah has blessed me in this that I was not present with them'."

Following to the general command of Holy Struggle and trial against enemy, which was stated in the previous verse, in this holy verse, the Qur'an has pointed to some hypocrites and intends to say that these figures and such features, who are among you, vigorously try not to take part in the rows of strivers who struggle in the way of Allah, It says:

"And verily some of you there are that loiter; ..."

But when the strivers return from the battle-field, or when the news of war reaches them that they have suffered a failure or martyrdom, these hypocrites will happily say: what a great bounty Allah has given them that they (hypocrites) did not accompanied them (the strivers) to witness such heart-rending events! It says:

"...if them a misfortune befalls you, he says: Allah has blessed me in this that I was not present with them'."

Surah An-Nisa', Verse 73

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

73. "And if some grace from Allah befalls you, he would certainly say – as if there had not been any friendship between you and him – 'I wish I were with them, So that I had achieved a great achievement!'"

As soon as the hypocrites are informed that the believers have gained the victory, and naturally have obtained some booties, they regret and, like some strangers, as if there have been no connection between them and the believers sorrowfully say:

"... 'I wish I were with them, So that I had achieved a great achievement!'"

It is clear that the person who counts martyrdom in the way of *Allah* a kind of misfortune, and considers the lack of martyrdom a divine bounty, in his view, the victory and great felicity is not anything save physical triumph and the spoils of war.

"And if some grace from Allah befalls you, he would certainly, say – as if there had not been any friendship between you and him –

'I wish I were with them, so that I had achieved a great achievement!'"

Surah An-Nisa', Verse 74

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ
اللَّهِ فَيُقتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

74. "So let those fight in the way of Allah who sell the life of this world for the Hereafter , and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a great reward."

Believers must be prepared for Holy Struggle. In this verse, as well as in a few following verses, the true Muslim believers have logically and excitingly been invited to struggle in the way of *Allah*.

At first, it implies that only those fight in the way of *Allah* who are ready to sell the life of this material world for the eternal life in the Hereafter. That is, only those persons can be counted among the true

strivers that are ready for such a bargain. It says:

"So let those fight in the way of Allah who sell the life of this world for the Hereafter ..."

Then, at the end of the verse, it remarks that the fate of such strivers is quite clear. They either become martyr, or they defeat the enemy for the sake of Allah and gain the victory. In both cases, they will be given a great reward by Allah. The verse says:

"... and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a great reward."

It is certain that such soldiers, with such a spiritual state, have no failure in their minds, because in both cases they know themselves victorious. Even the non-Muslim scholars, who have discussed about the quick triumphs of Muslims at the time of the Prophet (S), and their victories after that, have considered this doctrine as one of the effective factors in the progression of Muslims.

Surah An-Nisa', Verse 75

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا {

75. "And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children who say: 'Our Lord! Take us out of this town whose people are oppressors, and appoint for us from You guardian, and appoint for us from you helper!'"

Seeking Assistance through Human Affections

In the previous verse the believers have been invited to Holy Struggle. The verse has emphasized on the faith in *Allah*; and the Day of Resurrection, with the reasoning of gain and loss But this verse invites them towards Holy Struggle basing on stimulating the humanities.

It inquires why do you not struggle in the way of *Allah*; and for the oppressed and defend less men, women and children who are captured in the grips of tyrants? Do your humanities let you to be silent and watch these pathetic scenes? It says:

"And what has happened to you that you should not fight in the way of Allah and for the weak among men, women and children ..."

Then, to stir the affections of the believers it points to the very oppressed ones and says

".. who say: 'Our Lord! Take us out of this town whose people are oppressors...."

They also ask their Lord to send a guardian from His side to support them; and again they ask Him to appoint a helper from Himself for them.

The verse continues saying:

" and appoint for us from You guardian, and appoint for us from You helper!"

The above-mentioned holy verse, indeed, is a hint to the fact that *Allah* (s.w.t.) has answered to their invocation and He has trusted '**you**' with this great human duty. Then '**you**' are the '**guardian**' and the '**helper**' who have been appointed from the side of *Allah* (s.w.t.) for supporting and saving them.

It should be noted that according to some Islamic narrations, the immaculate Imams have said:

"We are the same oppressed that people should raise for our government." ¹

Surah An-Nisa', Verse 76

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ
فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

76. "Those who believe fight in the way of Allah, and those who disbelieve fight in the way of Taghut (Satan). Fight, therefore, (against) Satans patrons. Satan's plot is certainly weak."

In this holy verse, in order to encourage the strivers to struggle against the enemy, and also to specify the vows and goals of the strivers, it says such:

"Those who believe fight in the way of Allah, and those who disbelieve fight in the way of Taghut (Satan)..."

That is, in any case, the life is not free from struggling, but, some people struggle alongside the path of the truth and some others alongside the path of untruth and Satan.

Following to that, the verse continues saying:

"... Fight, therefore, (against) Satan's patrons..."

False deities, and the disobedient and unjust forces, though outwardly seem great and powerful, they are inwardly weak and feeble. So, do not fear of their arranged and qualified apparent, because they are hollow from inside, and:

"... *'Satan's plot is certainly weak.'*"

It is so, because their plots are founded on the Satanic forces. .

1. At-Tafsir-us-Safi, Vol. 1, P. 371, & Tafsir-ul-Burhan, Vol. 1, 394.

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