

## **A+i-Nisa (The Women) [4:76]**

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

Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight against the friends of Satan: feeble indeed is the cunning of Satan.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

**QUR'AN:** *Those who believe fight in the way of Allah ... Satan:* It is a comparison between the believers and the unbelievers in their respective styles of fighting; or more precisely, in the two groups' motives of fighting. This comparison clearly shows the excellent of the believers' way over that of the unbelievers. The way of the believers leads to, and relies on Allah, in sharp contrast to the unbelievers' way. This provides another motivation for the believers to fight.

**QUR'AN:** *Fight therefore against the friends of the Satan, surely the strategy of the Satan is weak:* The unbelievers by following the Satan's way have gone out from the guardianship of Allah. Now they have no guardian or friend except the Satan who is the friend of polytheists and of those who worship other than Allah. So, he is their friend and they are his friends.

The strategy of the Satan is weak, because it is the way of *taghut* which is against the way of Allah, and all power and strength belongs to Allah alone. Now, nothing is left for the way of *taghut*, that is, for the strategy of the Satan, except weakness. Allah by exposing the weakness of the unbelievers' way, encourages the believers to fight against them. Obviously, the statement that the Satan's strategy is weak *vis-a-vis* the power of Allah, is not a denial of its hold on those who follow their desires.

[At-Tabrisi] has written under the verse, *O you who believe! take your precaution ...:* "Arms have been called 'precaution', because it is the instrument with which one guards oneself from danger." He has further written that this meaning is narrated from Abu Ja'far (a.s.). again he writes: " It has been narrated from Abu Ja'far (a.s.) that *in detachments* means (small) expeditions, and *in a body* refers to the army." (*Majmaul-bayan*).

Sulayman ibn Khalid has narrated from Abu Abdillah (a.s.) that he said: “*O you who believe!* He has called them believers, but they were not believers, it is no honor (for them).” (Then) he recited: *O you who believe! take your precaution, ... then I should have attained a mighty good reward*; then he said “If (all) the inhabitants of the heaven and the earth had said, ‘surely Allah conferred a benefit on me that I was not with the Messenger of Allah (S), they would have become polytheists; and when a grace from Allah comes to the believers, he says: ‘Would that I had been with them, then I would have fought in the way of Allah.’” (*at-Tafsir*, al-Ayyashi)

(Verse 71) The preceding verse, as you may see, had prepared the ground for the central theme contained in these verses which stimulate and exhort the believers to fight in the way of Allah.

The believers spent their days under very perilous circumstances, when these verses were revealed, probably during the second spring of the Prophet’s stay in Madina. Arabs had risen against them from all around in order to extinguish the light of Allah and demolish the slowly rising edifice of Islam. The Messenger of Allah (S) was busy in fighting the Makkan idol-worshippers and Qurayshite friends, sending precautionary expeditions to various directions and raising structure of religion in the society. But that society was honeycombed with groups of hypocrites, and those internal enemies enjoyed great power and influence.

On the day of Uhud it was clearly seen that their number was not much less than half of the believers’ number. Those hypocrites used to upset the plans of the Messenger of Allah (S) and waited for him to meet with some disaster. They hindered the believers from carrying out their duties, while some of the believers too were not free from spiritual disease, and who used to give various information to their enemies.

All around, Madina was ringed with Jewish tribes who deceived and misguided the believer. From old days, Arabs of Madina respected those Jews and accorded them honor. Taking its advantage, the Jews misled them with false statement and wrong advice, in order to weaken their will and nullify all their endeavors. On the other hand, they used to instigate the polytheists against the Muslims, and encourage the idol-worshippers in their struggle, telling them to remain firm in their denial and disbelief, and to harass and torture the believers who were still in Makkah.

The order to go forth is based on the order to “take your precaution”, as the conjunctive *fa* (then) shows. Apparently it strengthens the view that ‘precaution’ refers to means of precaution. That is, it alludes to fully-fledged preparation for jihad. The meaning: Take your arms, make full preparation and go forth to your enemy either in separate detachments (for minor expeditions) or all together (for major battles).

Understandably, preparation and equipments would differ from one operation to another, depending on number and power of enemy. The alternatives of going forth in detachments or all together are not meant to give option or choice to the fighters; rather it looks at the strength and number of enemies – if they are few in number, go in small detachments, but if they are numerous, then go all together.

The verse, specially in the context of the next one, And surely among you is he who would certainly hang back, is a warning to the believers not to let down their arms, not to slacken their efforts and not to show any laxity in the conduct of jihad; otherwise, their morale will go down, their zeal for raising the standard of truth will be inflicted by inertia, holding back from fighting the enemies of Allah. In this way, they will lose the opportunity to cleanse the earth from uncleanness of disbelief and polytheism.

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#### **MIR AHMED ALI (AR)**

The disbelievers were the soldiers of Shaytan, and as the craft of Shaytan was rendered ineffective, they were defeated and destroyed.

#### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

In this 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, it continues saying:

*"... Fight Therefore, (against ) the friends of Satan's patrons..."*

False deities and disobedient and unjust forces, though apparently seem great and powerful, apparents, 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.