

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا فَتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ
غُلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

At-Tauba (The Repentance) 9:123

O You Who Believe!

- Fight the unbelievers who gird you about.
- And let them find firmness in you.
- And know that Allah is with those who fear Him.

Commentary

Allamah Taba Tabai (AR)

“O you who believe! Fight those infidels near to you and let them find firmness in you, and know that God is with the pious.”

A general order for jihad is being given in this verse so that Islam may be spread everywhere. When it says that the believers should fight the disbelievers who stay or reside close to them then it means it orders the Muslim to help spread the rule Islam wherever they exist.

The words “God is with the pious” means that God will be with the Muslims if they adapt piety. They should always be wary and never forget God for a moment and should know that God is with them and their leaders. If they do so and adapt piety then God has promised that they will always be successful and rule the world.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

When conflict becomes inevitable, the first thing is to clear our surroundings of all evil and destroy its power base. The last portion of this verse refers to taqwa-to safeguard oneself against evil with full awareness of Allah's laws. Generally it applies to all the pious believers but in view of that which has been stated in the commentary of al Baqarah: 2 and 177 and Ali Imran: 138 and verse 119 of this surah a particular group of muttaqin has been singled out in this verse. The Quran is a guidance only for the pious, and for others it is a narration as has been said in verse 2 of al Baqarah and 138 of Ali Imran.

Ayatullah Sayyid Kamal Faqih Imani and a Group of Muslim Scholars

In the life of the Prophet of Islam, the Muslims had many enemies. Some of those enemies lived in a long distance from the Muslims, like the Romans who were in Syria, Palestine, and Tabuk. But, some of other enemies of the Muslims were not so far from the center of Islam.

For, example, the tribes of Hawāzin and Thaqif were in a little distance from the Muslims and they were a danger in ambush. It was necessary that at first the near enemies should be crushed, and then the far distanced enemies might be dealt with, because their danger was greater and they could be aware of the secrets and martial abilities of the Muslims.

In this holy verse, the Qur'ān notifies to the Muslims of this very matter. It says:
“ O ' you who have Faith! Fight those of the infidels who are near to you, and let them find severity in you, and know that Allah is with the pious ones. ”

To show violence of action in front of an enemy the strivers may make him both frightened and disappointed. He understands that the Muslims are not penetrable, and they may not be deceived by some mere promises, nor that they can get the martial secrets from them.

A believer should have the ultimate humility and modesty in front of his religious brethren, but he must be severe, firm and violent in front of enemies, as the Qur'ān says:

“ Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves, ... ” (Sura Al-Fath, No.48, verse 29)