

**DARUL ULOOM TRINIDAD AND TOBAGO  
A CONCISE COMMENTARY COURSE OF  
THE HOLY QURAAAN (2001-2020)**

Surah Muhammad states in verse 4:

**4. So, when you meet (in fighting Jihâd in Allah's Cause), those who disbelieve, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allah], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost,**

In this verse, Allah instructs the Muslims to fight with strength and determination, having firm faith and trust in Allah. These instructions were given to them when they were confronted by those who wanted to fight them and attack their religion. It was in such circumstances, Allah allowed the Muslims to wage Jihad (holy battle) against the unbelievers who attacked them. This was also allowed for the previous prophets when they were confronted with opposition from their enemies.

With respect to the permission to fight in Jihad which was granted to the Prophet (ﷺ) and the Muslims, the Holy Quran states in Surah Hajj (Verses 39 – 41):

***39. Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory***

***40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.***

***41. Those (Muslim rulers) who, if We give them power in the land, (they) establish the Salaah and pay the Zakat and they enjoin Al-Ma'ruf (belief, goodness and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden). And with Allah rests the end of (all) matters.***

In these verses, Allah outlines briefly some reasons for which Jihad (holy war) was allowed. The verses mention that the permission to fight was given because the Muslims were being oppressed and persecuted for believing in Allah and accepting Islam. They were expelled from their homes in an unjust manner, and their wealth and properties were taken. Places in which worship was done, were being destroyed by those who opposed them from the unbelievers. The Muslims were persecuted and tortured, and had fallen prey to a host of brutalities and violence. They were ejected (forcefully) from their homes and land, simply because they accepted Islam. They were constantly attacked and beaten, and so, Allah granted them the permission to retaliate by fighting in Jihad.

Another verse makes it clear that fighting was against those who fought them. About this, Allah revealed:

***"And fight in the path of Allah those who fight against you, but transgress not the limits. Truly, Allah likes not the transgressors"* (Surah Baqara Verse 190)**

Therefore, having been allowed to fight against those who fight them, the Muslims were instructed by Allah in verse 4 (of Surah Muhammad), to smite these unbelievers who have come to destroy them.

Allah then said to them, **'then when you have killed and wounded many of them, then bind a bond firmly'**. It means when the Muslims have defeated the unbelievers and have killed and wounded many of them, and they have lost all strength and ability to fight, then they (the Muslims) should imprison the remaining unbelievers on the battlefield and refrain from fighting.

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The verse further states, **‘Thereafter, either for generosity or ransom, until the war lays down its burden’**. It means that after holding the unbelievers as prisoners, the leader of the Muslims is given the choice to:

- 1) Release them unconditionally without paying a ransom.
- 2) Exchange them for Muslim prisoners of war being held by the unbelievers.
- 3) Release them in exchange for monetary ransom.

This will continue ‘until the war lays down its burden’. It means that the above instructions will be carried out until the war comes to an end and the Muslims gain victory over the unbelievers. In this state, honour comes to Islam and shirk ends, with the polytheists dropping their weapons and humbling to Islam. (Safwah At Tafaseer vol.3 pg. 191, 192 Dar As Sabooni; Tafseer Ibn Katheer vol.5 pg. 533, 534 Dar Al Kitab Al Arabi, Beirut 2013)

The verse further states, **‘This is it. But if it had been Allah’s will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others’**. It means that the matter is, as it has been ordered by Allah. However, if Allah wanted, He could have punished the unbelievers and destroyed them in another way instead of subjecting them to death and captivity at the hands of the Muslims through Jihad (holy war). But He instituted the law of fighting in Jihad (holy war) so that He would test the believers in their faith and steadfastness. From this, those true in faith would be distinguished from those who are not truthful in their faith.

The verse ends with the statement, **‘But those who are killed in the way of Allah, He will never let their deeds get lost’**. It means that those who are true in faith and are killed while fighting in the way of Allah, all their good deeds shall be accepted by Allah and they shall be rewarded immensely for them. These good deeds shall never be lost or go in vain.

Surah Muhammad states in verse 5:

### **5. He will guide them and set right their state.**

This verse speaks of the virtues of those who are martyred in the path of Allah, and states that ‘Allah will guide them and set right their state’. It means that Allah will carry them to the path of Jannah (Paradise) and will make all their affairs in the grave, on the Day of Judgement, and in the hereafter good for them.

Verse 6 of Surah Muhammad states:

### **6. And admit them to Paradise which He has made known to them.**

It means that eventually, Allah will admit these believers into Paradise about which they would have firm knowledge of. Each person will know his exact place/residence in Jannah and will not be doubtful regarding it.

The great exegete, Mujahid (A.R) states, ‘The people of Jannah will be guided to their places in Jannah and they will make no mistake in identifying their abodes. It is as though they were living in it from the time they were created.

It is narrated in a hadith that the Prophet (ﷺ) said, ‘By Him in whose hand is my soul, one of the dwellers of Paradise will be more guided to his palace in Paradise than he is guided to his house on the earth’. (Sahih Al Bukhari)