

DAY 16

ANSWER: Badr

SŪRAH AL-ANFĀL: VERSES 7-10

And when Allah was promising you that one of the two groups was for you, and you were wishing that the unarmed one be for you. And Allah wanted to establish the truth through His words and to cut off the very root of the disbelievers, [7]

so that He proves the truth to be true and falsehood to be false, even to the dislike of the sinners. [8]

When you were calling your Lord for help, so He responded to you (saying): “I am going to support you with one thousand of the angels, one following the other.” [9]

And Allah has made it (the promise) just to give you a good news, and so that your hearts might be at rest thereby. And the help is from none but Allah. Surely, Allah is Mighty, Wise. [10]

COMMENTARY

The verses cited above describe the event of Badr and point out to blessings which descended upon Muslims in the form of Divine help and support during the Battle. In the first (7) and the second (8) verses, it has been stated that at the time the Holy Prophet ﷺ and the noble Companions got the information that a virtual army of the Quraysh has already left Makkah to give a security cover to their trade caravan, Muslims found that they now have two groups to deal with. One of the two was the trade caravan which has been called: (*ʿīr*) in relevant narrations. The other one was this very armed group which had dashed out from Makkah and which has been called: (*naḡīr*). According to the statement given in the verse, that was the time when Allah Taʿālā had made a promise to His Messenger ﷺ - and to all Muslims through him - to the effect that they will totally overcome one of the two groups so much so that they would be able to deal with it as they wished.

Now, it is obvious that overcoming a trade caravan was easy and danger-free while dealing with an armed force was fraught with all sorts of difficulties and dangers. Therefore, after hearing this seemingly ambiguous promise, it occurred to many Companions, that it would be convenient if the Divine promise, made to Muslims that they would overcome one of the two groups, were to be about the group which was simply an unarmed trading caravan. But, the Holy Prophet ﷺ and many of his leading Companions intended otherwise as Divinely guided and settled for overcoming an armed force as the better choice.

In this verse, Muslims seeking to overcome an unarmed group have been warned that they, on their part, preferred to overcome an unarmed trading caravan in view of their tilt towards personal convenience and a danger-free option. But, Allah Taʿālā intended it to be otherwise so that the real objective of Islām stands

DAY 16

achieved, that is, truth gets to be established as the ultimate truth and the very root of disbelievers is cut off. It is obvious that this objective could be achieved only when the confrontation is against an armed force and Muslims overwhelm and overpower them.

In substance, what Muslims are being chastised for is their choice of an option which was laced with timidity, desire to relax, and was a thing of temporal benefit. Contrary to that, the intention made by Allah Ta'ālā was based on high determination, great objectives and benefits which were perfect and eternal. Then, in the second **verse (8)**, it was further clarified by saying that there was nothing outside the power and control of Allah Ta'ālā. If He had so willed, Muslims would have triumphed over the trading caravan, but He deemed it compatible with the station and majesty of the Messenger of Allah ﷺ, and his noble Companions raḍī'allāhu 'anhum 'ajma'īn that the confrontation should be against the armed force which should result in their conquest, so that it becomes all too clear that truth is, after all, the truth and that falsehood is, after all, nothing but falsehood.

Noteworthy at this point is the question that Allah Ta'ālā is All-Knowing, All-Aware and certainly cognizant of the beginning and the end of everything. What then was the expedient consideration behind this ambiguous promise - that Muslims will overcome any one of the two groups? It seems possible that He could have pinpointed one group precisely and said that such and such group will be overtaken.

The reason for this ambiguity - and Allah knows best - seems to be that this was designed to be a test of the noble Companions to determine whether they opt for the easy, or the difficult. Then, this was part of their moral training as well - through which they were taught a lesson in high determination, in the struggle for great objectives and in how not to be scared of impending dangers.

Described in the third **(9)** and fourth **(10) verses** is what happened after Muslims stood combat ready against their armed opponents. When the Holy Prophet ﷺ saw that he has only three hundred and thirteen Companions by his side - and that too being mostly unarmed - and arrayed against them there was an armed force composed of one thousand strong men, then, he raised his hands of prayer before Allah Jalla sha'nuhu seeking his help and support. As he prayed, the noble Companions, may Allah be pleased with them all, said: 'Amīn' (Amen: So be it). Sayyidnā 'Abdullāh ibn 'Abbās raḍī'allāhu anhu has reported the words of this du'ā (prayer) made by the Holy Prophet ﷺ as given below in its translation: *“O Allah, let the promise You have made to me come true now. O Allah, if this modest group of Muslims were to perish, then, on Your earth, there shall remain no one to worship You. (because, the earth is full of kufr and shirk and left here are these few Muslims who worship Allah as due).”*

The Holy Prophet ﷺ kept busy with his *du'ā* beseeching earnestly and plaintively so much so that the sheet wrap around his shoulders slid down. Sayyidnā Abū Bakr raḍī'allāhu 'anhu stepped forward and

DAY 16

put the sheet back on his blessed body and said to him: *'Ya Rasūl Allah, please worry no more. Allah Ta'ālā will surely respond to your prayer and fulfil His promise.'*

This is the event referred to in the opening statement: **(when you were calling your Lord for help) of verse 9**. It means that 'worth remembering is the time when you were calling your Lord and appealing for His help and support.' This appeal for help was though from the Holy Prophet ﷺ in fact but, since all Companions by his side were saying 'Amīn' (So be it), therefore, the statement was attributed to the whole group.

Immediately after, there appears the statement which describes how this prayer has been answered. The words are: **(so he responded to you [saying]: 'I am going to support you with one thousand of the angels, one following the other' - 9)**

The unmatched power with which Allah Ta'ālā has blessed angels can be gauged from the event which transpired at the time the part of earth on which the people of Sayyidnā Lūṭ 'alayhis salām lived was overturned upside down. This was done by Angel Jibra'īl with just one flick of his feather. So, there was no need to send such a large number of angels to participate in the combat - even one would have been more than enough. But, Allah Ta'ālā knows the nature of His servants as they also get impressed with numbers. Therefore, the promise of sending angels was kept synchronized with the numbers of the adversary in the combat, so that their hearts are put at rest fully and comprehensively.

The fourth **verse (10)** restates this aspect explicitly by saying: It means: 'Allah has done it only to give you glad tidings and so that your hearts might be at rest thereby.'

The number of angels sent to support Muslims in the battle of Badr has been given as one thousand at this place, while in **Sūrah 'Al-'Imrān (3: 124)** the number mentioned is three thousand and five thousand. The reason for this lies in three different promises made under different circumstances. The first promise was that of one thousand angels, the reason for which was the prayer of the Holy Prophet ﷺ and the supporting plaint of common Muslims with him. The second promise of three thousand angels which appears first in **Sūrah 'Al-'Imrān** was made at a time when Muslims heard about the additional forces coming to join the Quraysh army. It has been reported in Rūḥ al-Ma'ānī as based on a narration of Al-Sha'bī from Ibn Abī Shaybah, Ibn al-Mundhir and others that on the day of the battle of Badr when Muslims heard that Kurz ibn Jābir Muḥāribī was coming with additional armed support for the disbelievers, they were disturbed and agitated. Thereupon, the **verse of 'Al-'Imrān: "Shall it not suffice you that your Lord should help you with three thousand of the angels sent down (for you)?" - 3:124)** was revealed and referred to wherein is the promise of sending a force of three thousand angels from the heavens in order to support believers.

DAY 16

As for the third promise of five thousand, it was made subject to the condition that should the enemy launch a sudden offensive, a supporting force of five thousand angels will be sent down. That promise appears in the verse which follows **verse 124 of Sūrah 'Al- 'Imrān (3)** cited immediately above. Given here are the words in which it has been mentioned: **“Why not? If you stay patient and fear Allah and they come upon you even in this heat of theirs, your Lord will reinforce you with five thousand of the angels having distinct marks” (3:125).**

Some Commentators have said that this promise had three conditions: (1) Fortitude, (2) Taqwā or fear of Allah and (3) Sudden and all-out attack by the opposing forces. Out of these, the first two conditions were already fulfilled by the noble Companions for no departure from these was witnessed in this battlefield from the beginning to the end.

But, what did not take place was the third condition of a sudden attack. Therefore, things did not reach the point where the army of five thousand angels was to be inducted.

So, this matter remained revolving between one and three thousand which also lends to the probability that the figure of three thousand may mean the one thousand sent earlier to which an additional force of two thousand was added and made to be three thousand - and it is also probable that these three thousand were in addition to the first one thousand.

At this stage, it is also interesting to note that the promise of sending three groups of angels in these three **verses (8:9; 3:124; 3:125)** mentions a quality particular to each group. In the present verse, **verse 9 of Sūrah al-Anfāl**, where the promise is for one thousand, the word used to describe the quality of these angels is (*murdifīn*: translated here as 'one following the other'). Perhaps, the indication already given within the text is that there are others too coming behind these angels. Then, in the first verse of **Sūrah 'Al-'Imrān (3:124)** quoted above, the quality of the angels has been given as: (*munzalīn* : translated as 'sent down [for you]'). The sense is that these angels will be made to descend from the heavens. In this, there is a hint towards the special arrangement made in this connection - that the angels already present on the earth will not be employed for this mission, instead of which, it will be by special appointment and despatch that these angels will be sent down from the heavens to fulfil the assignment they have been sent to carry out. After that, we have the second **verse (3:125) of Sūrah 'al-'Imrān** where the figure of five thousand has been mentioned. There, the quality of the angels has been stated to be: (*musawwimīn*: translated as 'having distinct marks') that is, they shall be appearing in a particular dress and distinctive signs and marks. This is corroborated by Ḥadīth narrations which report that the headgear of angels that descended during the battle of Badr was white and that of the angels who were sent down to help believers in the battle of Ḥunayn was red.

Finally, towards the end of the **verse (10)**, it was said: **(And the help is from none but Allah. Surely,**

DAY 16

Allah is Mighty, Wise). Here, Muslims have been warned that all help, whatever and from wherever it may be, open or secret, is from Allah Ta'ālā alone and issues forth through His power and control only. The help and support of angels is also subject to nothing but His command. Therefore, all believers must look up to none but the most pristine Being of Allah who is One and with Whom there is no partner or associate - because, He is the possessor of Power and Wisdom at its greatest.

SŪRAH AL-ANFĀL: VERSES 11-14

When He covered you with drowsiness, as tranquillity (descending) from Him and sent down upon you water from the heavens, so that He might purify you with it, and remove from you the impurity of Satan, and so that He might strengthen your hearts and make (your) feet firm therewith. [11]

When your Lord revealed to the angels: “I am with you. So, make those who believe firm. I shall cast terror into the hearts of those who disbelieve. So, strike over the necks, and smite them (so as to even reach) every finger-joint of theirs.” [12]

That is because they were hostile to Allah and His Messenger. And whoever becomes hostile to Allah and His Messenger, then, Allah is severe at punishment. [13]

That is what you have to taste and for the disbelievers there is the punishment of the Fire. [14]

COMMENTARY

Being enumerated from the very beginning are blessings of Allah Ta'ālā which descended upon His obedient servants. The events of the battle of Badr are parts of the same chain. Out of the many blessings bestowed by Allah Ta'ālā during the battle of Badr, the very first blessing is the bringing out of Muslims for this Jihād, which finds mention in: **(When your Lord made you leave your home - 5)**. The second blessing is the promise of providing the support of angels which has been made in: **(And when Allah was promising you - 7)**. The third blessing is the answer to the prayer made and the fulfillment of the promise of support given, which has been mentioned in: **(When you were calling your Lord for help - 9)**. The fourth blessing finds its description in the first of the set of four verses cited immediately above **(11)**. Mentioned here are two blessings for the believers: (1) The removal of anxiety and fatigue through a mass descension of drowsiness; and (2) the provision of water for them through rains which also made the battlefield smooth for them and muddy for the enemy.

According to the details of what happened there, when this first ever confrontation between *kufr* (disbelief, infidelity) and Islām turned into a certain battle, the army of the disbelievers of Makkah had already reached and set up camp at a place which was located on high grounds with water close to them. When the Holy Prophet ﷺ and the Companions arrived at that place, the lower part of valley fell to their

DAY 16

lot. The Holy Qur'an has portrayed the lay-out of this battlefield in **verse 42 of this very Sūrah** by saying: **(When you were on the nearest cliff, and they were on the farthestone-8:42)** a detailed description of which shall appear later.

The spot reaching where the Holy Prophet ﷺ had first camped was considered strategically inappropriate by Sayyidnā Ḥubāb ibn al-Mundhīr raḍī'allāhu 'anhu who knew this territory well. Keeping this in view, he respectfully inquired: *'Yā Rasūlallah! Does this place you have selected happen to be in compliance to a command from Allah Ta'ālā in which we have no say, or it has been taken to as simply based on opinion and expedience?'* He said: *'No, this is not something Divinely ordained. This can be changed or re-located.'* After that, Sayyidnā Ḥubāb ibn al-Mundhīr raḍī'allāhu 'anhu submitted: *'If so, it is better to move forward from this spot, reach a water source close to the armed force of Makkan chiefs and take it over. We are sure to have an abundant supply of water there.'* The Holy Prophet ﷺ accepted his proposal, marched ahead, took over the spot with water, had a water tank built there and saw to it that an ample supply of water has been stored in it.

After he had taken care of this strategic need, Sayyidnā Sa'd ibn Mu'ādh raḍī'allāhu 'anhu said: *"Yā Rasūlallah! We would like to put up a shaded structure for you at a secure place where you could stay and where your riding animals could be nearby you. The plan behind this arrangement is that we shall wage our Jihad against the enemy and if Allah were to bless us with victory, then, our plan is well-served for this is what we like for you. But, God forbid, should things turn out otherwise, then, you would be in a position to ride your camel and go back to join the rest of your Companions left behind in Madīnah - because, I am strongly inclined to believe that they are no less than us in terms of sacrifice for the cause and love for you. In fact, if they had any idea of the eventuality that you will have to fight against this armed force, then, none of them would have chosen to stay behind. I am sure when you are back in Madīnah, they will continue to be your companions in the mission."* On this gallant and noble offer, the Holy Prophet ﷺ prayed for them. So, a ragtag awning of some modest sort was set up for him in which there was no one but he himself and Sayyidnā Abū Bakr raḍī'allāhu anhu. Sayyidnā Mu'ādh raḍī'allāhu 'anhu, sword in hand, stood on the door, guarding.

This was the first night of confrontation. A bunch of three hundred and thirteen mostly unarmed souls stood against a thousand strong armed force, being three times more in numbers. They had already occupied the better spot of the battlefield. The lower part of the valley which was sandy and difficult to move around had fallen to the lot of Muslims. Everyone was concerned. Anxiety was natural. The Satan also started instigating some people: Here you are, claiming to be on the path of truth and at a time so crucial you are busy making Tahajjud prayers rather than go and take some rest. But, cast a look at the ground reality - you will see your enemy casting his heavy shadows on you being far superior to you from all angles. Under these conditions, Allah Ta'ālā cast a unique kind of drowsiness on Muslims which made

DAY 16

every Muslim, whether or not he intended to sleep, go to sleep compulsively.

Ḥafīẓ al-Ḥadīth, Abū Ya'lā reports that Sayyidnā 'Alī al-Murtaḍā raḍī'allāhu anhu said: On that night of the battle of Badr, there remained no one from among us who did not go to sleep. Only the Holy Prophet ﷺ remained awake throughout the night and kept busy with the Ṣalāḥ of Tahajjud right through dawn.

Quoting the Ṣaḥīḥ, Ibn Kathīr reports that, on that night, when the Holy Prophet ﷺ was busy with the Ṣalāḥ of Tahajjud in his 'Arīsh, the twig-roofed hutment set up for him, he too was somewhat affected by drowsiness. But, immediately coming out of it with a smile, he said: *“O Abū Bakr, here comes good news for you. This is Jibra'il 'alayhis salām standing near the cliff”* and saying this, he walked out of the hutment reciting the **verse** which follows: **(Soon the gathered group of the enemy will be defeated and they will turn [their] backs - 54:45)**. According to some narrations, when he came out, he pointed towards various spots and said: *'This is the spot where Abu Jahl will be killed, and this is for so and so, and this is for so and so.'* Then, events turned out to be precisely as he had indicated. (Tafsīr Maẓharī)

And as it happened during the battle of Badr where Allah Ta'ālā cast a particular kind of drowsiness on all Companions of the Prophet in order to remove their fatigue and tension, so it did during the battle of 'Uhud.

Sufyān al-Thawrī raḥimahullāh reports on the authority of Sayyidnā 'Abdullah ibn Mas'ūd raḍī'allāhu 'anhu that sleep during the state of war is a sign of peace and tranquillity from Allah Ta'ālā - and sleep during the state of Ṣalāḥ is from the Satan. (Ibn Kathīr)

The second blessing Muslims received that night was that rains came and totally overturned all battle plans. The spot occupied by the Quraysh army was hit by heavy rains which made it muddy and difficult to walk through. Then, the spot where the Holy Prophet ﷺ and his Companions were camped was sandy and difficult to walk through at the very outset. When rains came, this spot received the lighter part of it which helped firm up the sandy surface making the ground nice and easy to walk on.

The first of the four verses appearing above **(11)** mentions these very two blessings - sleep and rain - which, by upturning the blueprint of the battlefield, washed off the Satanic scruples which were bothering some weak combatants, scruples like: 'Here we are, on the side of truth, yet appear to be all subdued and overshadowed while there stands our enemy who is, despite being on the side of falsehood, basking in the sunshine of power, majesty and confidence!'

So, Muslims are being told in this verse to remember the time when Allah was covering them up with drowsiness to make tranquillity from Him descend upon them, and He was sending down rains upon them

DAY 16

so that He purifies them with that water - and removes from them the impurity of Satanic instigations and scruples, and strengthens their hearts, and makes their feet firm.

Mentioned in the second **verse (12)** is the fifth blessing which was beamed at Muslims in this battlefield of Badr. That came through the command addressed to the angels sent by Allah Ta'ālā to help Muslims, in which He said: 'I am with you. So, you make believers firm. I am going to cast terror into the hearts of disbelievers. So, strike over their necks, and smite them [so as to even reach] every finger- joint of theirs.'

Here, the angels have been charged with two duties: (1) That they should encourage, exhort and empower Muslims with steadfastness which can be done either by appearing on the battlefield, increase their group strength and participate with them in fighting, or also by using their unobserved ability to dispose matters (taṣarruf) they would make the hearts of Muslims firm and empower them to operate more effectively. (2) The second duty entrusted with them was that the angels should themselves engage in fighting and attack disbelievers. From this verse (at least for the purpose on hand), it is apparent that the angels did both. They acted upon the hearts of Muslims, increased their courage and strength, and took part in the actual fighting as well. This is also confirmed by some Hadith narrations which have been reported in details in Tafsīr Al-Durr Al-Manthīr and Maḥḥarī and where eye witnesses to the participation of angels in actual fighting have been documented on the authority of the noble Ṣaḥābah.

In the third **verse (13)**, it was said that the reason for whatever happened during this confrontation between kufr and Islam was that those disbelievers were hostile to Allah and His Messenger and whoever becomes hostile to Allah and His Messenger, then, for him the punishment of Allah is customarily severe. This tells us that, on the one hand, Muslims were the blessed ones in the battle of Badr for victory became theirs. On the other hand, by sending punishment on disbelievers through Muslims, they were chastised a little for their evil doings - while, the much heavier punishment awaits them in the Here- after - both of which have been described in the fourth **verse (14)** by saying: **(That is what you have to taste, and for the disbelievers there is the punishment of the Fire).**

In other words, what is being said here is: This is a little punishment from Us. So, taste it and better realize that, after this, the punishment of the fire of Jahannam is due to come for disbelievers, a punishment which is severe, lasting, and unimaginable.

SŪRAH AL-ANFĀL: VERSES 17-19

So, you did not kill them, but Allah killed them. And you did not throw when you threw but Allah did throw, so that He may bless the believers with a good favour. Surely, Allah is All-Hearing, All-Knowing. [17]

DAY 16

Apart from that, Allah is the One who frustrates the device of the disbelievers. [18]

If you pray for victory, 'victory' has come upon you. And if you give up, it is better for you. And if you repeat, We shall repeat. And your people shall not suffice you at all, even though they are many in number; and Allah is with the believers. [19]

COMMENTARY

In the third **verse (17)**, after recounting the rest of the event which transpired at the battle of Badr, Muslims have been instructed that they should not take the defeat of many by some and of the strong by the weak in the miraculous victory of the battle of Badr to be the outcome of their own effort and deed. In fact, they should be looking towards the most sacred Being of Allah whose help and support totally re-wrote all plans in this Battle.

The details of this event mentioned in the verse have been reported by Ibn Jarīr, Al-Ṭabarī, Al-Baihaqī and others as based on narrations from Sayyidnā 'Abdullāh ibn 'Abbās raḍī'allāhu 'anhu and others.

On the day of the confrontation at Badr, says the report, when the armed force of one thousand men of Makkah entered into the valley from behind the cliff, it did not hide its contempt for Muslims being low in numbers and weak in combat fitness. And on top of it, it came waxing proud over its numbers and strength, betraying great arrogance. At that time, the Holy Prophet ﷺ raised his hands of prayer saying: *'Yā Allah! Here come Your beliers, the Quraysh of Makkah, all proud and arrogant. The promise of victory You have made to me, let that promise be fulfilled soon.'* (Rūḥ al-Bayān) Thereupon, angel Jibra'il came and said: *'You take a handful of dust and throw it towards the army of the enemy.'* He did what he was asked to do. And according to a report of Ibn Abī Ḥātim based on a narration of Ibn Zayd, the Holy Prophet ﷺ picked up a handful of dust and pebbles thrice; the first he threw towards the right of the army, the second towards the left, and the third towards the center. The outcome was that these one to three handfuls of dust and pebbles were Divinely spread out miraculously all over them, so much so that not one man from the force was left without having received part of this dust and these pebbles over his eyes and face. Naturally, this caused a rampage in the army. Muslims pursued them. The angels were with them, fighting and killing. (Mazḥarī, Rūḥ)

Finally, some fighting men from the opposing side were killed, some were taken prisoners, the rest ran away and the battle was won by the Muslims.

This great victory was achieved by Muslims in the background which was initially full of dismay and hopelessness. So, when they returned from the battlefield, they started talking about it. The Companions got busy relating their deeds on the battlefield. Revealed thereupon was this verse: **(So, you did not kill**

DAY 16

them, but Allah killed them - 17) through which they were instructed not to wax proud over their effort and deed, for that which happened there was not simply the outcome of their personal effort and deed. In fact, it was purely and simply the fruit of the help and support given by Allah Ta'ālā - and the enemies killed at their hands were not really killed by them, rather, they were killed by Allah Ta'ālā.

Similarly, addressing the Holy Prophet ﷺ, it was said: **(And you did not throw when you threw, but Allah did throw)**. It means that the specific outcome of the act of throwing, whereby it would reach the eyes of every fighting man in the enemy force and frighten them all, was not the direct effect of 'his' throwing. It was, in fact, the perfect power of Allah Ta'ālā which generated the format of this situation. To quote Rumī for a chic poetic explanation:

'And you did not throw when you did,' said Allah, 'Our Act precedes all other acts.'

Certainly valuable for Muslims - more valuable than their victory in Jihād - was this instruction which disengaged their minds from means and tied it up with the master-provider of all means, and through it, saved them from falling into the trap of pride and arrogance which generally intoxicates victorious nations. After that it was said that victory and defeat are subservient to the command of Allah and that His support is with those who are obedient: **(so that He may bless the believers with a good favour)**. It means that Allah blessed the believers with this great victory in order to give them the best of return for their obedience and struggle. The literal meaning of the word: (*balā'*) is test or trial. As for the test taken by Allah Ta'ālā, it sometimes comes when someone is put to distress or hardship - and there are occasions when this is done by giving someone comfort and wealth. Here, the name of *ḥasan* (good) *bala'* (trial) has been given to a test which is taken by giving comfort, wealth, support and victory to find out if people who are so blessed take it to be a favour from Allah and are grateful for it, or take it to be the outcome of their personal excellence, become proud and arrogant and undo what they did - because, there is no room for pride from anyone before Allah Ta'ālā.

In contrast to this, yet another benefit which came out of this victory has been described in the fourth verse as: **(Apart from that, Allah is the One who frustrates the device of the disbelievers - 18)**. In other words, it can be said that Muslims were blessed with this victory for yet another reason, that is, the plans of the disbelievers should be rendered ineffective through it, something which would make them understand that Divine support is not with them - and no plan can succeed without it.

The fifth **verse (19)** carries an address to the defeated disbelievers from the tribe of Quraysh and refers to an event which came to pass when the Quraysh army was about to depart Makkah on their mission to confront Muslims.

According to the report of that event, when the army of Qurayshi disbelievers was ready to march against

DAY 16

Muslims, the commander of the army, Abū Jahl and other chiefs had made earnest prayers holding the covering drapes of the Baytullah in their hands before leaving Makkah. Strange as it would seem, they did not specifically pray for their own victory. Rather, the prayer they made was in general terms and its words were: *“O Allah, let victory come to the superior-most out of the two armies, and to the better-guided out of the two groups, and to the nobler out of the two parties, and to the religion and faith which is more sublime out of the two.”* (Mazharī)

It is interesting that these dim-witted people were under the impression that they were the ones higher and superior and better-guided as compared to Muslims, therefore, they surmised that the prayer they were making was in their own favour. They actually wanted that Allah would, through their prayer, give His verdict as to who was true and who was false. Thus, when they win, their victory would become the Divine verdict on their being on the side of truth.

But, they did not know that the prayer they were making was really a curse for their own selves, and that it was a supplication for the good of Muslims. After the end of the battle came, the Qur'ān told them: **(If you pray for victory, "victory" has come upon you)** that is, 'if you are looking for a Divine verdict, that is before you - truth has triumphed and falsehood has been defeated. Then: **(if you give up it is better for you)** that is, 'now is the time when, if you abandon your disbelief and hostility, it will turn out to be better for you.' And, if you still decide to revert back to your wickedness and the threat of armed aggression, then, Allah too will revert back and support Muslims: **(And if you repeat, We shall repeat)**. In that case, the consequence would be: **(And your people shall not suffice you at all, even though they are many in number)** that is, 'your numerical superiority and group strength shall be of no avail against the help and support given by Allah.' As for the help and support of Allah: **(Allah is with the believers)** that is, 'how can any group or power work for you when Allah Ta'ālā, the very possessor of absolute power, is with the Muslims?'

This concludes the commentary for Day 16.