

Surah 3. Al-i'Imran

Asad: Nay, but if you are patient in adversity and conscious of Him, and the enemy should fall upon you of a sudden, your Sustainer will aid you with five thousand angels swooping down!"⁹³

Malik: Of course! If you remain patient and on your guard, Allah will send to your aid not three thousand but, five thousand specially marked angels in case of a sudden attack from the enemy.

Mustafa Khattab:

Most certainly, if you ?believers? are firm and mindful ?of Allah? and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated ?for battle?.

Pickthall: Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

Yusuf Ali: "Yea" if ye remain firm and act aright even if the enemy should rush here on you in hot haste your Lord would help you with five thousand angels making a terrific onslaught."⁴⁴⁶

Transliteration: Balā in taṣbiroo watattaqoo wayatookum min fawrihim haṭṭha yumdidkum rabbukum bikhamsati alāfin mina almalāikati musawwimeena

Author Comments

93 - As is evident from the next verse, the Prophet's allusion to God's aiding the believers with thousands of angels signifies, metaphorically, a strengthening of the believers' hearts through spiritual forces coming from God (Manar IV, 112 ff., and IX, 612 ff.). A very similar announcement - relating to the battle of Badr - occurs in {8:9-10}, where "one thousand" angels are mentioned. As regards these varying numbers (one, three and five thousand), they would seem to indicate the unlimited nature of God's aid to those who are "patient in adversity and conscious of Him". It is reasonable to assume that the Prophet thus exhorted his followers immediately before the battle of Uhud, that is, after three hundred men under the leadership of 'Abd Allah ibn Ubayy had deserted him and some of the others "almost lost heart" in the face of the greatly superior enemy forces.

446 - Musawwim: this is the active voice of the verb, not to be confused with the passive voice in iii. 14, which has a different signification.

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