

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surah Al-Anfal Tafsir – Nouman Ali Khan

### Lecture Notes

#### Introduction and Verse 1

The introduction of this Surah is quite long but it is significant and very important to set the stage for what is about to follow.

This is part of a series of surahs – Surah Anfal and Surah Taubah. This surah is related to the previous surah (Surah A'raf) in that they both talk about the 'Sunnah of Allah' (Sunnatillah). It talks about how Allah deals with similar Nations in the same way. It is mentioned in the Qur'an:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ  
تَبْدِيلًا

*[This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change. [33:62]*

In the second half of Surah A'raf, Allah talks about the worldly destruction of nations and people that came before, specially the people of Musa and the destruction and drowning of Fir'awn and in Surah Anfal Allah will talk about the destruction of the people of Makkah (NOT the entire Arabian Peninsula). The Makkans here will be destroyed and defeated by the very swords of the believers – the army behind Rasulallah (s). It is not going to be fire from the skies, not a flood or an earthquake but the companions themselves.

Part of the Sunnah of Allah is that punishments usually come down in two different forms:

1. Smaller punishments are sent as warnings before it is too late for example the nine signs of Musa(as)
2. Eventually the greater and major punishment is sent down for example the drowning of Fir'awn.

The same way, Surah Anfal is post-battle of Badr. This is the second time post-battle commentary is seen in the Qur'an. Surah Al-e-Imran also gives post Uhud commentary and in Surah Baqarah pre-battle commentary is also seen that was sent to prepare the Muslims.

Surah Anfal talks about the victorious battle of Badr. It primarily is one giant speech. It can be divided into sub categories but it mainly talks about Badr in details. It is an incredible chain of events that portray the Sunnah of Allah:

1. Badr – even though it was in favor of the Muslims, it certainly did not end the Quraish, but it was indeed a great blow. So this was a minor punishment.

2. The final and major punishment for the Quraish was the Conquest of Makkah where they didn't go after the Muslims, the Muslims came after them.

This Conquest of Makkah and the final blow to Quraish is mentioned in the first verse of Surah At Taubah where the humiliation of defeat and the Conquest are publicly declared and that their plots and strategies against Allah and his Rasul (s) have failed:

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾

*[This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. [9:1]*

This was in 9 A.H. (After Hijrah), whereas Badr took place about 6 months after Hijrah. So for almost nine years, the Quraish were facing minor punishments.

The Hijrah in itself was a miraculous event. First we need to see why Rasulallah(s) had to migrate? The Hijrah was the turning point in Rasulallah(s)'s life. Everything with regards to the Quraish from Rasulallah(s)'s side – pre Hijrah – was **non violent**. After Hijrah, the dealings with Quraish essentially became violent with a few exceptions such as Hudaibiyah etc. In terms of dealing with Quraish, the first Madani phase was the hirjah and the last was Conquest of of Makkah.

This is what us Muslims need to have a very clear understanding of. The book that we are studying, the Qur'an, is not just a book. It is a book that dictates world history as well as the future of the world. It is not just a way of our life; its understanding dictates the course of an entire nation. Even after all the things that have happened in the Ummah, the Qur'an hasn't fundamentally lost its place in our lives. It is our responsibility to remind ourselves the relationship with this Qur'an. Understanding this book properly will basically dictate what kind of direction this Ummah will take and since we are 1/5<sup>th</sup> of the population, eventually the direction this world will take. It is not a minor thing to study this book. In this era, we should know and learn our Qur'an with clarity so that we can be aware when it is quoted either out of context or it is forced into contexts where it does not belong.

Rasulallah(s) began his message with non violence. For a decade he continued to do it that way until Allah told him to stop. Allah said that these people were not worth it anymore, they were a lost cause and Rasulallah(s) needed to leave that place. Rasulallah(s) could not just pack up and leave because in the Makkan revelations, the story of a prophet was already mentioned who left without the permission of Allah and then got into trouble. So Rasulallah(s) knew that he could not leave until Allah's command came.

In a legacy, the closest prophet to Rasulallah(s) is Musa(as). He also took his people and left a land of oppression and they too survived in miraculous conditions with the help of Allah.

Let's talk from the perspective of International Laws, apart from the seerah and try and understand three different kinds of violence:

### **1. SELF DEFENSE**

When someone is about to attack you, you start to defend yourself - not because you hate that person, but because you want to protect yourself.

### **2. RETALIATION**

When someone comes, punches you and leaves then you go over and punch him, tit for tat. Basically it is an act of revenge.

### **3. PRE-EMPTIVE**

You see someone and you 'feel' that he is about to attack you. You have no proof, just a hunch that he might attack you and you go and punch him.

When individual people as well as nations are involved in violence, it is either one of these categories.

Now, self defense, in any constitution even in our Sharee'ah is the right of a human being. In our Deen it is in fact mandated. It is like a body reflex. If someone comes to hit you, automatically your hand will go up in defense. You need serious training Not to react that way as it comes so naturally to us!

In the beginning of the seerah, Rasulallah(s) and the Muslims were denied the right to self defense (Surah Nisa). Allah revealed that In a given time Muslims should either do da'wah or jihad, not both together. So the Makkan phase was all about da'wah. There was no jihad except for the jihad of sabr (patience). In surah Ankabut also it was told to the Muslims that it was difficult to hold back. It is a late Makkan surah which talks about the struggle and persecution of Muslims.

Now the question arises - who initiated the violence? In historical sense the Makkans started the violence and the Muslims held back at a time when any nation would find it justifiable to fight back. In modern terms, it is known as 'non violent protest'. What are the benefits of non violent protest? When both parties engage in violence, it turns into an endless conflict.

Rasulallah(s) established his credibility as non-violent by not lifting even a finger when he and the Muslims were being persecuted. It went on to the point when they even wanted to assassinate the Messenger of Allah (s) but the only thing stopping them was their sense of tribalism. They didn't want to kill one their 'own', this sense of tribalism and nation was what bound them all together. They were unified only for this idea, not religion. But when it came to dealing with Islam, they were willing to even sacrifice this one principle they believed in.

Today, the only way Islam haters can turn an entire nation against Islam is by proving that Muslims are violent or that Islam preaches violence no matter How Much da'wah you do!

RA, by not engaging in violence, created a silent sympathy in Makkah for the Muslims. So the Muslims at that point were facing such terrible situation - to the point where Rasulallah(s) was almost killed - they could not even live there anymore. Thus the hijrah took place.

So now they are in Madinah. Almost the entire first six months passed in setting up three major administrative matters:

1. The masjid was established. It was the community center, the government house and the darul ilm (university) of the city
2. Brotherhood was established between the Ansar and the Muhajiroon
3. Treaties with the Jewish tribes around were formed. These were mainly to defend Madinah if attacked, not religious treaties

Immediately after this, Rasulallah(s) started to send out small military groups (4 people to 20 people maximum) to the trade routes that the Makkans used to usually take. Allah mentions in surah Quraish:



*(And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north) without any fear) [106:2]*

Makkans used to trade all year long. So basically Rasulallah(s) started to launch small economic attacks at Makkah. As he himself was a successful trader, he knew all the ins and outs of their business. So he used to send groups of Sahabas to attack them and bring back the goods/assets to Madinah.

One of the most successful tradesmen in Makkah was Abu Sufiyan and he used to regularly take a shorter route to Sham which was through the fields of Badr and Rasulallah(s) knew that so he sent a group of Muslims to capture his caravan as he was taking a lot of goods with him. The Muslims however were late in catching up to him and Abu Sufiyan was able to reach Sham unharmed. However, because he was so smart he immediately sent a horseman back to Makkah to tell the leaders that Mohammed (s) had come after him, the biggest economic trade, because Abu Sufiyan's trade helped the economy of the entire city.

Rasulallah(s) sent another group to Nakhlah – a place between the cities of Makkah and Taif, to scout and keep an eye on the people of Makkah. However, they got spotted and a fight broke out during which the Muslims killed one of the men, captured another one and brought all the goods back to Madinah. A few of them however, escaped back to Makkah. Rasulallah(s) was not at all pleased with this incident and the Muslims were only supposed to scout and remain undetected. So the horseman from Sham and the few runaways from Nakhlah reached Makkah and both broke the news that the Muslims had come after them. Incidentally, during this time the Makkans were having a debate. Some said that because Mohammed (s) had set up a new city it was good for them and it was just like an expansion of their own city while the other group said that he had broken all ties, defied the religion of their forefathers so they needed to eliminate him completely. So when they received the news, they immediately decided that it was time to finish the Muslims and they started preparing for battle. Meanwhile Abu Sufiyan sent a quick message to Quraish

saying that the Muslims would probably try to attack him again on his way back so the Quraish army should head to Badr while Abu Sufiyan himself would take the longer route along the coast.

The Muslims were not aware of this so about 300 men, barely prepared to attack a caravan came out of Madinah with only about 8 swords in the entire group and just daggers and sticks as their weapons. They were not mentally prepared to take on a battle. On the other hand, a thousand Makkans were heading to Badr as well. They had 900 camel riders and 100 horse riders and were fully armed and loaded with weapons and drum beaters.

Once the Muslims were out of Madinah and on their way to Badr revelation came down to Rasulallah(s) about the actual scenario (some reports say scouts came and informed him). He was informed that the Makkans were heading towards Badr and that they had taken charge of the water holes there. In a battlefield, especially in the desert, water is the most valuable asset! At that moment Rasulallah(s) received the beautiful revelation where Allah gave him a choice between the two and Allah also said whichever group they decided to go after, the Muslims would win. Even though Abu Sufiyan's caravan was the easier and more lucrative opposition, the Muslims still decided to go after the Quraish. Since Allah promised them victory, why not go after the bigger fish, Subhanallah!

So, the Surah Anfal is translated as Spoils of War. The word Anfal comes from the word Nafil or Nafala which means extra. Ganeema also means spoils of war, but Anfal is used here because all these spoils of war were in fact extra, it was a bonus. Their main motive to fight was not to gain the booty.

Now the Arabs in general had engaged in battles before in the pre Islamic era and their rule was whatever booty a person could grab after the battle was his. So a disagreement broke out among the Muslims regarding who would get how much and they all began to give different reasons to prove that they deserved more.

This is the Surah that talks about the rules of war. It tells us how much of the wealth/booty acquired should go to treasury and how much would the Muslims get etc. So while the Muslims were arguing Rasulallah(s) walked in and the **first verse** of this Surah was revealed:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَّقُوا اللَّهَ  
وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ  
مُؤْمِنِينَ

*They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers. [8:1]*

The Muslims got a big scolding from Allah. First they were reminded why they were fighting and what their priorities were. They were told directly that the spoils were for Allah and his Rasul (s)

and then **forty** verses later, Allah revealed that Rasulallah(s) would get 1/5<sup>th</sup> of the booty and the rest would be equally divided among the rest (Rasulallah(s) decided that the horsemen would get twice the share of the pedestrian as he had twice the expense).

Why this 40 verse gap – Because the Muslims were being taught their priorities in life. The extras – the Anfal – should be treated as extra and they should not become the main purpose.

So that was the introduction and the explanation of the first verse of the Surah. Again, the introduction is long because it is important to set the stage for what is to follow.

## سُورَةُ الْأَنْفَالِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Ayah 2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Innama almu'minoona allatheena itha thukira Allahu wajilat quloobuhum wa-itha tuliyaat 3alayhim ayatuhu zatat-hum eemanan wa3ala rabbihim yatawakkaloon

True believers are only those whom whenever Allah is mentioned their hearts would tremble. And when His ayat are recited to them they are increased in faith and they continue to rely upon their Master.

إِنَّمَا الْمُؤْمِنُونَ - This phrase is found only four times in the Quran. Two of those times are in this surah.

This ayah contains one half of the dimension of the personality of the true believer and it will be completed in the second last ayah of this surah. They each show two different characteristics of a believer.

In this ayah we find the spiritual dimension of the life of a believer – the personal responsibilities of a believer. Every believer is on a journey and the essence of what makes you a strong traveller is captured here. Additionally everyone in the ummah is part of a mission. The collective role of the true believer will be shared towards the end of this ayah. There is an individual Iman and then there is a collective Iman.

وَجِلَّتْ - This is stronger than fear. Extremely overwhelmed with fear when the name of Allah (swt) is mentioned.

The passive form is used here. This demonstrates that they are not concerned with who the speaker is so long as the words are from Allah (swt).

There is an immediate change of tone from the first ayah to this ayah here. Allah (swt) is telling the believers to focus on their faith rather than the spoils of war.

### Ayah 3

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Allatheena yuqeeemoona assalata wamimma razaqnahum yunfiqoon

Those who establish the prayer and out of what We have provided them they spend.

This links in with the previous ayah in that the best way to remember Allah (swt) is through prayer. The Sahaba disagreed on the spoils of war so Allah (swt) is informing them that it would be better for them to focus on spending their wealth rather than increasing it.

### Ayah 4

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Ola-ika humu almu'minoona haqqan lahum darajatun 3inda rabbihim wamaghfiratun warizqun kareem

Those are the true believers! And they have ranks with their Master and the have forgiveness and they have a noble provision.

حَقًّا – is tawqdeedan here. It has a similar meaning to as a matter of fact.

دَرَجَاتٌ - Multiple ranks. Some believers will be given more than one rank. For example, Abu Bakr Asadeeq (radiya allahu a3nhu) will be called to enter from all gates of Paradise. One could think of it as every gate being a rank with Allah (swt). It also refers to the varying degrees/levels of faith.

### Ayah 5

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Kama akhrajaka rabbuka min baytika bilhaqqi wa-inna fareeqan mina almu'mineena lakarihoon

Have you forgotten when your Master took you out of your house then there was a group from among the true believers that did not like the idea.

كَمَا – used as a reminder

أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ - This is referring to Allah's (swt) plans in taking them to Badr.

When they got to Safra'a and the news came that there were two caravans – one being the army of Abu Jahl. They were disturbed by the idea of going against the army.

In other words, Allah (swt) is reminding them of how they reacted when they were told that they would be meeting the army rather than the caravan. Yet now they are purely concerned with the spoils of war.

### Ayah 6

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

Yujadiloonaka fee alhaqqi ba3da ma tabayyana kaannama yusaqoona ila almawti wahum yanthuroon

They were debating with you in the matter of the truth after it had become clear. As though they are being herded towards death before their eyes.

During the time of Musa (3alayhi salaam) he asked his people to join in him in a military expedition and his followers replied with: "You and your Master go, we are remaining here."

There were two groups with the Messenger (Salallahu 3alayhi wasalam) – the Muhajiroon and the Ansar. The Messenger (Salallahu 3alayhi wasalam) is not worried about the loyalty of the Muhajiroon as they have undergone numerous tests and hardships alongside him. When he asks for the opinion of both groups at Safraa', Miqdad (Radiya Alluhu 3anhu) responded by saying that they were not like the followers of Musa (3alayhi salaam). Those from the Muhajiroon spoke up but the Prophet (Salallahu 3alayhi wasalam) wanted to hear the opinion of the Ansar. Both the Muhajiroon and Ansar promise their allegiance to the Messenger (Salallahu 3alayhi wasalam). However, there were some who believed that they should not go ahead with this mission. Some said that this was absolute death.

## Ayah 7

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

Wa-ith ya3idukumu Allahu ihda atta-ifatayni annaha lakum watawaddoona anna ghayra thati ashshawkati takoonu lakum wayureedu Allahu an yuhiqqa alhaqqa bikalimatihi wayaqta3a dabira alkafireen

And then when Allah was promising you one of the two large groups, they are yours, and you were hoping that the one that does not have a lot of thorns in it that should be the one for you. While Allah was intending that truth becomes the truth. And that He may annihilate the disbelievers.

شَوْكَةٌ – something pointy. Also refers to weapons of war that are utilised in offense only.

Shaka/yashooku – to poke somebody with something sharp

يُحِقُّ الْحَقَّ -The truth will not materialise if you merely attack a caravan but going after the people of Badr will bring out the truth.

دبر – side of one arm or the back of a person.

Here it is used as a figure of speech which refers to the remaining effects of somebody. In other words, to completely destroy someone so that you are unable to find their remains. Allah (swt) wants to completely annihilate the disbelievers.

## Ayah 8

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Liyuhiqqa alhaqqa wayubtila albatila walaw kariha almujrimoon

So that He may make the truth known to be the truth and that He may prove the falsehood to be falsehood, no matter how much the criminals are disgusted by that idea.

## Ayah 9

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ

Ith tastagheethoona rabbakum fastajabalakum annee mumiddukum bi-alfin mina almala-ikati murdifeen

When you are seeking desperate help from your Master, then He responded to you. I will extend for you a thousand out of the ranks of the angels one after the other.

غيث – Timely rain – enough rain to water the crops without flooding.

Istighatha/yastaghithu/istighathatan – to ask for help at the most desperate hour. Refers to asking for help from a higher authority.

Istijaba is different from ajaba

Istajaba has a duality in meaning:

- To answer
- To fulfill the need of someone who asks

Ajaba – To respond

Ardafa/Yurdifu/Irdaf – When something follows another continuously – almost like dominoes.

مُرَدِّفِينَ /Mutaradif – The word we use in Arabic for synonyms because the word follows the other in meaning closely.

Allah (swt) is saying that He will send angels in disciplined military rows.

## Ayah 10

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Wama ja3alahu Allahu illa bushra walitatma-inna bihi quloobukum wama annasru illa min 3indi Allahi inna Allaha A3zeezun hakeem

And Allah only gave that to you as a means of good news and by means of it your hearts can become tranquil. And aid does not come from anyone except Allah. Certainly Allah is the ultimate Authority, All-wise.

Allah (swt) is telling them this as a means of congratulations and to know that the help of Allah (swt) is there but that does not mean they forget their duties and responsibilities.

وَلِتَطْمَئِنَّ /Itmaunna/yatmainnu/itmi'naan – to be completely at rest and calm.

These ayat appear to be pre-battle preparation. Their mind has now moved from the spoils of war to recapping the events prior to the Battle.

## Ayah 11

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ  
عَنكُم رِّجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ

Ith yughashsheekumu annu3asa amanatan minhu wayunazzilu 3alaykum mina  
assama-l maan liyutahhirakum bihi wayuthhiba 3ankum rijza ashshaytani waliyarbita  
3ala quloobikum wayuthabbita bihi al-aqdam

When He covered you entirely in a relaxing slumber, a total peace that came from Him. And He started sending down from the sky water upon you, so that He may purify you. And so that He removes the filth of Shaytan away from you. And so that He may make your hearts firm and so that your feet could remain firm.

Ghashya/yaghsha – to cover

يُغَشِّيكُمُ /Ghasha/Yughashi is the mubalagha form – to completely cover

النُّعَاسَ – the first part of sleep (does not happen to a person unless they are completely relaxed).

The night before a battle soldiers have difficulty sleeping because they are concerned that they may not live beyond the next day. In order to be able to fight well they need to have a good rest. Allah (swt) covered them in sleep because they were having difficulty trying to sleep.

Allah (swt) provided them with rain as a source of water because the water supply was on the other side of where the Muslims were stationed.

لِّيُطَهِّرَكُم – Also refers to purify their hearts in the figurative sense.

يُذْهِبَ /Athahaba – to remove something

رِّجْسَ الشَّيْطَانِ – Refers to the whispers of shaytan

لِيَرْبِطَ /Rabata/ribat – tied and can't be moved far.

وَيُنَبِّتَ بِهِ الْأَقْدَامَ - Both literal and figurative – sand is slippery so when the rain was sent down it provided traction under their feet which in turn allowed them to advance upon their enemy. The traction in their feet also gives them traction and momentum in terms of their spirits.

## Ayah 12

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ  
كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ

Ith yoohee rabbuka ila almala-ikati annee ma3akum fathabbitoo allatheena amanoo  
saolqee fee quloobi allatheena kafaroo arru3ba fadriboo fawqa al-a3naqi wadriboo  
minhum kulla banan

When your Master revealed to the angels, "I am with you. Then go and firm up those who believe. I will soon instill into the hearts of the disbelievers terror. Then strike them above the necks and strike them in every going."

Allah (swt) informs the Muslims that they will have Angels to help them and the Angels are told that Allah (swt) is with them.

الرُّعْبَ – terror, fear, intimidation.

فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ - This may refer to Allah (swt) commanding the angels to hit them above their necks. Some sahaba have reported that they would come to strike the enemy but find their heads being removed in front of their eyes.

The other meaning is that the Angels have already instilled terror and fear into them. When one is alert they will defend themselves as much as possible. However, when they are paralysed with fear they can be struck anywhere. So Allah (swt) is telling them to strike them anywhere.

### Ayah 13

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ ۖ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Thalika bi-annahum shaqqoo Allaha warasoolahu waman yushaqqi Allaha  
warasoolahu fa-inna Allaha shadeedu al3iqab

And all of that is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger then certainly Allah is intense in bearing out consequences.

شَاقٌّ is a particular type of hate and opposition – when you love something only because your enemy hates it. When they are commanded by Allah (swt) not to engage in certain things they may not want to do those things but they do it just to oppose Allah (swt). When they are commanded to do good though they may believe it to be good they refuse in order to oppose Allah (swt).

### Ayah 14

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

Thalikum fathooqoohu waanna lilkafireena 3athaba annar

Take that and taste it. And for the disbelievers is the torture of the fire.

The address here is towards the non-Muslims.

### Ayah 15

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ

Ya ayyuha allatheena amanoo itha laqeetumu allatheena kafaroo zahfan fala tuwalloohumu al-adbar

Those of you who have faith when you meet the enemy in battle slowly advancing towards you then don't you turn your backs on them.

زحف is another term for war/fighting  
Zuhoof – animals that crawl on their belly

زَحْفًا – When armies come face to face on opposing sides of the battle ground and slowly advance towards one another.

### Ayah 16

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Waman yuwallihim yawma-ithin duburahu illa mutaharrifan liqitalin aw mutahayyizan ila fi-atin faqad baa bighadabin mina Allahi wama'wahu jahannamu wabi'sa almaseer

And whoever will turn their back on them on that day, except as a motion made in battle or to reinforce another unit, then He has drawn upon himself the rage of Allah and his final place is hell and what a horrible final place that is.

مُتَحَرِّفًا /Taharafa/yataharafu comes from حرف – which means change/alternate – to change your position

Literal interpretation – Don't turn your back on the enemy

This is an example of how careful the Sahaba were in implementing the Quran. Allah (swt) had to alleviate them of the issue of allowing them to physically turn their backs while fighting because the Sahaba would take the literal interpretation if they were not informed otherwise. In other words, they would not have turned their backs to the enemy even if it was required of them while they were duelling without the permission of Allah (swt).

Hawz/haza – to join

مُتَحَيِّزًا - To join and part away – A strategic move in battle where a group is required to leave the enemy they are fighting and help support another unit. This is not considered to be turning their back on the enemy.

### Ayah 17

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Falam taqtuloohum walakinna Allaha qatalahum wama ramayta ith ramayta walakinna Allaha rama waliyubliya almu'mineena minhu balaan hasanan inna Allaha samee3un A3leem

And you did not kill them. It was Allah in fact that killed them. You didn't throw; Allah is the one who threw. So that He may test the believers with a good test. Certainly Allah is All-Hearing, All-Knowing.

رمي – symbolic war gesture – when you pick up pebbles and throw them in the enemies face. The Messenger (salallahu 3alayhi wasalam) did this during the battle.

Allah (swt) usually mentions His relationship with the Messenger (salallahu 3alayhi wasalam) first and then moves to the believers. Here the order has been altered and Allah (swt) honours the Sahaba by mentioning them first.

وَلِيُبْلِيَ /Abla/yubli/Ibla'a – to test someone to refine them and to bring out the good in them

Ibtala'a – A difficult test

Bala' – A test

### Ayah 18

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

Thalikum waanna Allaha moohinu kaydi alkafireen

Take that all of you. And Allah will constantly weaken the plot of the disbelievers.

وهن - weakness

Awhana/yuhinoo/eehan – to weaken something

### Ayah 19

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

In tastaftihoo faqad jaakumu alfathu wa-in tantahoo fahuwa khayrun lakum wa-in ta3oodoo na3ud walan tughniya 3ankum fi-atukum shay-an walaw kathurat waanna Allaha ma3a almu'mineen

If you are looking for a sign, the final verdict has come. And if you were to stop it would be better. If you come back We will come back too. And you joint group will not be able to benefit you in any way no matter how big. And you had better know that Allah is with those who truly believe.

This taunt is directed towards the Quraish – the leaders of the Quraish called upon Allah (swt) asking for victory in Badr. Their main criticism of the Prophet (salallahu

3alayhi wasalam) was that he separated father and son and that he destroyed the one thing that was sacred to them – tribal ties. So they ask Allah (swt) to avenge him. They were overly confident of a victory.

تَسْتَفْتِحُوا – also means final verdict

The rule of Allah (swt) is not whoever wins the battle Allah (swt) is on their side. Allah (swt) only showed us this here because the Quraish were using this rationale to validate their beliefs.

### Ayah 20

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ ۖ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

Ya ayyuha allatheena amanoo atee3oo Allaha warasoolahu wala tawallaw 3anhu waantum tasma3oon

Those of you who believe, obey Allah and the Messenger and do not turn away while you are listening.

This ayah and the following few ayat refer to سَمِعَ – listening. The key to victory in an army is discipline and the key to discipline is listening.

The entire discipline of Islam is rooted in listening:

- Listen to the athan at the time of prayer
- The motions of prayer are made after listening to the imam
- Military discipline of our salah

Both Allah (swt) and the Messenger (salallahu 3alayhi wasalam) are mentioned here. In order to obey Allah (swt) they must obey the Messenger (sallahu 3alayhi wasalam). This refers to two things:

- Do not run off from the battlefield.
- As a regard for the General, the Messenger of Allah (salallahu 3alayhi wasalam) when he talks to them they should hasten. They should not turn their backs on the Messenger (salallahu 3alayhi wasalam) while he is talking to them. Listening with respect and discipline.

### Ayah 21

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

Wala takoonoo kallatheena qaloo sami3na wahum la yasma3oon

And don't be like those who say they have heard and they are not listening.

### Ayah 22

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الَّذِينَ لَا يَعْقِلُونَ

Inna sharra addawabbi 3inda Allahi assummu albukmu allatheena la ya3qiloon

The worst kinds of beasts as far as Allah is concerned are the deaf and the mute and those who don't understand.

One would expect that only term 'deaf' would be mentioned here. The word mute is used here because when the believer has heard the Messenger, they would say "We have heard and we comply." When the Messenger gives them an instruction in the army they would reply with they have listened and they will comply. However, the one who has not listened will be mute. This is a warning to the hypocrites (munafiqun).

### Ayah 23

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

Walaw 3alima Allahu feehim khayran laasma3ahum walaw asma3ahum latawallaw wahum mu3ridoona

Had Allah seen any good in them He would have made them listen. And even if He had made them listen they would have turned away for sure and they would have ignored them deliberately.

Some scholars say that this refers to the Quraish and why they deserve this punishment.

### Ayah 24

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

Yaayyuha allatheena amanoo istajeeboo lillahi walirrasooli itha da3akum lima yuhyeekum wa3lamoo anna Allaha yahoolu bayna almar-i waqalbihi waannah ilayhi tuhsharoon

Those of you who believe, respond to Allah and the Messenger when he calls you to that which will give you life and you had better know that Allah comes in between a person and his heart. And you had better know that to Him alone you shall be herded.

يَحُولُ – someone who interjects/intervenes between two things

This is one of the most frightening ayat in the Quran. Allah (swt) does not allow a person to benefit from what is in their heart. One may have previously had faith, but that faith will no longer translate into action because he heard the Messenger (salallahu 3alayhi wasalam) call but he refused to respond to that call. Allah (swt) will place a disconnect between the person and his own heart. A person may feel bad for not obeying the Messenger (salallahu 3alayhi wasalam) but their thoughts will not translate into any action.

### Ayah 25

وَأَتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Wattaqoo fitnatan la tuseebanna allatheena thalamoo minkum khassatan wa3lamoo anna Allaha shadeedu al3iqab

You had better be aware of a trial. It will not afflict the ones that did wrong among you alone. And you had better know that Allah is intense in taking revenge.

Trials do not just affect wrongdoers but Allah (swt) is also saying that for some of those who disobey Allah (swt) the trials will not only afflict them but that it will be sent down upon everyone. This is a warning for the Muslims to look at their weaknesses (regarding their faith) and to work at fixing them because when the fitnah comes, it will not solely affect the wrongdoers.

This is a summary of the events and content in Surah Al-A'raf.

### Ayah 26

وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصَرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

Wathkuroo ith antum qaleelun mustad3afoona fee al-ardi takhafoona an yatakhattafakumu annasu faawakum waayyadakum binasrihi warazaqakum mina attayyibati la3allakum tashkuroon

Remind yourselves when you used to be so few, weakened in the Earth. You were so afraid that people were going to gnaw at you. Then He provided you protection and He aided you by means of His help. And He provided you from good and pure things so that you may be grateful.

تَخَطَّفَ – used when a bird such as an eagle or a hawk snatches its prey off the ground.

There is analogy in this ayah with the Muslims and Bani-Israel.

### Ayah 27

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Ya ayyuha allatheena amanoo la takhoonoo Allaha warrasoola watakhoonoo amanatikum waantum ta3lamoon

Those of you who believe do not be dishonest to Allah and the Messenger. And don't violate your trusts while you know what you are doing.

The use of the ta in watakhunu indicates a continuation of the prohibition – the La

The first trust mentioned is to Allah (swt) and to the Messenger (salallahu 3alayhi wasalam). Their loyalty to the Messenger (salallahu 3alayhi wasalam) demonstrates loyalty to Allah (swt).

The Sahaba are not just believers they are working towards a cause with a deadline. When any other agenda becomes more important than this cause it becomes dishonesty. This is an extremely high standard that has been set for them. As humans we have a number of things that we need to take care of or complete. This includes:

- Completing one's education
- Following one's career
- Attending to one's business

The Sahaba also had a number of tasks and things they wanted to accomplish. However, when this mission came, they had to sacrifice their priorities. The Sahaba understand that passing the bare minimum when it comes to religion is not enough. They realise that they are on the Earth for a limited time and therefore do not have long to work towards their cause. We are here as witnesses against humanity. Islam is not just a religion, it is a mission.

### Ayah 28

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Wa3lamoo annama amwalukum waawladukum fitnatun waanna Allaha 3indahu  
ajrun 3atheem

And you had better know that your money and your children are a difficult trial. And that Allah He alone has a great compensation.

فِتْنَةٌ – difficult test. Allah (swt) mentions this because wealth and children are the most difficult to sacrifice for a cause. An excellent example of this is the companion Abu Bakr (radiallahu 3anhu). After Badr Abu Bakr's son (before he came to Islam) said that he would run away from his father on the battlefield because he could not harm him. Abu Bakr (radiallahu 3anhu) replied by saying that he was searching for him. This shows that he understood the meaning of this ayah; that nothing should be placed as a priority above this mission.

### Ayah 29

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Ya ayyuha allatheena amanoo in tattaqoo Allaha yaj3al lakum furqanan wayukaffir  
3ankum sayyi-atikum wayaghfir lakum wallahu thoo alfadli al3atheem

Those of you who believe, if you continue to have faith, He will install a criterion for you and He will bury away from you your evil deeds. And He will forgive you and Allah is the possessor of the ultimate favour.

Furqan – criterion to enable one to judge right from wrong

Also refers to Allah will give them the power of judgement giving them the ability to judge right from wrong.

### Ayah 30

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَكْرِينَ

Wa-ith yamkuru bika allatheena kafaroo liyuthbitooka aw yaqtulooka aw yukhrijooka  
wayamkuroona wayamkuru Allahu wallahu khayru almakireen

When those who disbelieve are making plans against you to make you stay behind so they can kill you or to expel you and they continue their plot and Allah is plotting also and the best of all who make plans.

The word مكر is never used for Allah (swt) alone. It is always used in response with others who are making plots against believers. All one is asked to do is to maintain one's taqwa and Allah (swt) will take care of all the plans that are being concocted.

### Ayah 31

وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ

Wa-itha tutla 3alayhim ayatuna qaloo qad sami3na law nashao laqulna mithla hatha  
in hatha illa asateerual-awwaleen

When Our revelations are recited onto them, they said, "We have already heard this. If we wanted we could have produced something like this too. It is nothing but legends of old times."

This ayah contrasts with the ayah at the beginning of the surah that talks about the believers response to the revelations of Allah (swt). When the believers hear revelation it increases them in faith. However, when a disbeliever listens to revelation they state that they have already heard this before.

### Ayah 32

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ  
أَنْتِنَا بِعَذَابٍ أَلِيمٍ

Wa-ith qaloo allahumma in kana hatha huwa alhaqqa min 3indika faamtir 3alayna  
hijaratan mina assama-l awi l'tina bi3athabin aleem

And they would say: "Oh Allah, if this is indeed the truth that has come from You, then shower upon us rocks from the sky or bring them another painful punishment.

Calling to Allah in public in order to disprove that these are indeed revelations from Allah (swt). They are so convinced that this Quran is not from Allah (swt) that they call upon Him to rain destruction upon them if in fact they are wrong.

### Ayah 33

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَجْفِرُونَ

Wama kana Allahu liyu3aththibahum waanta feehim wama kana Allahu mu3aththibahum wahum yastaghfiroon

Allah would not be one to punish them while you were in their midst. And Allah was not one to punish them while some of them were asking for forgiveness.

It is important to note that this prayer was made during the time in which the Prophet (sallahu 3alayhi wasalam) was still in Makkah. This is a Maddani Surah. So their punishment came on the battlefield of Badr.

### Ayah 34

وَمَا لَهُمْ إِلَّا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Wama lahum alla yu3aththibahumu Allahu wahum yasuddoona 3ani almasjidi alharami wama kanoo awliyaahu in awliyaohu illa almuttaqoona walakinna aktharahum la ya3lamoon

And why would Allah not punish them while they obstruct themselves and others from the sacred Masjid Al-Haram. And they are not its protective guardian. No-one is its protective guardian except the people of who are truly conscious [of Allah]. However, most of them have no knowledge.

### Ayah 35

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Wama kana salatuhum 3inda albayti illa mukaan watasdiyatan fathooqoo al3athaba bima kuntum takfuroon

And what was their prayer right around the house [of Allah] except whistling and clapping. And taste the punishment on account on the disbelief you engaged in.

Allah (swt) does not even dignify their prayer with the gender that it corresponds to (wama kanat salatuhum) – in other words their form of prayer amounted to nothing.

Whistling and clapping also refers to wind instruments and percussion instruments that were used. They would go around dancing and singing and playing music.

When one recites the Quran there is an actual rhythm and chant to the ayat. For example, surah Muhammad is like a war cry. Powerful syllables – Beauty of Quran has been lost because the Quran is no longer recited as it once was.

### Ayah 36

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

Inna allatheena kafaroo yunfiqoona amwalahum liyasuddoo 3an sabeeli Allahi fasayunfiqoonaha thumma takoonu 3alayhim hasratan thumma yughlaboona wallatheena kafaroo ila jahannama yuhsharoon

Those who disbelieve are spending their money obstructing others from the path of Allah. Then they will spend more. Then it will be nothing but a source of regret for them. Then they will be overcome. And those who disbelieved, it is to hellfire that they will be gathered.

### Ayah 37

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

Liyameeza Allahu alkhabeetha mina attayyibi wayaj3ala alkhabeetha ba3dahu 3ala ba3din fayarkumahu jamee3an fayaj3alahu fee jahannama ola-ika humu alkhasiroon

[This is done] so that Allah may distinguish the filthy from the good and pure. And so that He may take the filthy and place it over the other. So that He may pile it up one on top of the other altogether. So then He may place this person in hellfire. They are the ultimate losers.

Distinguish... Makkans from the illegitimate custodians of Makkah to the legitimate custodians.

Battle is ordained so that the hypocrites among them are removed from the ranks of the Muslims.

Combine filthy together – munafiquun were already sending secret messages to Makkah – telling them to attack and they will support them from the inside. The Jews were also exposed in this Surah

Mutarakin – something layered

Rakama – to layer something one on top of the other.

### Ayah 38

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

Qul lillatheena kafaroo in yantahoo yughfar lahum ma qad salafa wa-in ya3oodoo faqad madat sunnatu al-awwaleen

Tell those who disbelieve, if they were to stop now, they would be forgiven for whatever happened before. And if they return [to the battlefields] then the legacy of the earliest ones has already taken place.

In other words, Allah (swt) is sending the Quraish a warning. They are aware of the previous nations that were destroyed for attacking their Messengers after they had been warned.

### Ayah 39

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ ۗ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا  
يَعْمَلُونَ بَصِيرٌ

Waqatiloohum hatta la takoona fitnatun wayakoona addeenu kulluhu lillahi fa-ini  
intahaw fa-inna Allaha bima ya3maloona baseer

And fight them until there is no more corruption and so that the religion all of it  
belongs to Allah. Then if they do stop, Allah is in full view of whatever they are up to.

Fitnah: trial, corruption or the danger of attack.  
Fatanah/yaftinu – to attack

In other words, He is preparing the Muslims for further battles with the Quraish  
because corruption is still prevalent among their society.

### Ayah 40

وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Wa-in tawallaw fa3lamoo anna Allaha mawlakum ni3ma almawla wani3ma annaseer

And if they turn back [to fight you] then you had better know, Allah is your protecting  
friend. What an incredible protector He is and what an incredible aid He has been.

مَوْلَاكُمْ – actively protecting you

### Ayah 41

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ ۗ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ  
الَّتَقَى الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Wa3lamoo annama ghanimtum min shay-in faanna lillahi khumusahu walirrasooli  
walithee alqurba walyatama walmasakeeni wabni assabeeli in kuntum amantum  
billahiwama anzalna 3ala 3abdina yawma alfurqani yawma iltaqa aljam3ani wallahu  
3ala kulli shay-in qadeer

And you had better know, whatever you gain without effort then onto Allah alone is  
one fifth of it and to the Messenger and to the closest relatives of the Prophet. And to  
the orphans and those who cannot help themselves and those in the midst of travel.  
If indeed you believe in Allah (swt) and what We have sent down upon our slave on  
the day of the criterion the day on which the two parties clashed against one another  
and Allah is in complete control over all things.

Allah (swt) returns to the subject that the surah began with – the spoils of war.

غَنِم – to gain something for free or without any effort.

بِاللَّهِ خُمُسَهُ ۖ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ - Notice that these all have the letter 'lam' at the beginning. وَالْيَتَامَىٰ وَالْمَسْكِينِ are separated. This is because the Messenger (salallahu 3alayhi wasalam) is directly tied to his family. If the Prophet (salallahu 3alayhi wasalam) spent from the booty on his family, the munafiqoon could create controversies regarding this in that they went to war so that the Prophet (salallahu 3alayhi wasalam) could spend more on his family. So in order to avoid such controversy, Allah (swt) authorised the Prophet to spend on his family from this booty.

يَوْمَ الْفُرْقَانِ - This refers to the day on which truth and falsehood became very clear to both sides. It became clear to the Kuffar whose side Allah (swt) is on. They were doing Istiftah – seeking Allah's verdict in that whoever wins must be the one Allah (swt) is siding with. So it became very clear to them that day.

## Ayah 42

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافِ فِي الْمِيعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

Ith antum bil3udwati addunya wahum bil3udwati alquswa warrakbu asfala minkum walaw tawa3adtum lakhtalaftum fee almee3adi walakin liyaqdiya Allahu amran kana maf3oolan liyahlika man halaka 3an bayyinatun wayahya man hayya 3an bayyinatun wa-inna Allaha lasamee3un 3aleem

Can you remind yourselves when you were on the close end and they were on the far end and the caravan was beneath you and had you promised one another you would have violated the promise. However, this occurred so that Allah may declare a command that had to pass. So whoever dies a violent death they would die despite having clear proof from and whoever lives will live having clear proof. And certainly Allah is All-Hearing, All-Knowing.

عُدْوَةٌ - This is one of the words for 'زاوية', 'حرف'. It is used when you have a large field and you have elevation on both ends. The elevated ends are called عُدْوَةٌ. It's similar to a valley.

Regarding making a promise in relation the time of the battle – had the Quraish and the Muslims agreed on a set time for the battle it would not have been as precise as the appointed time Allah (swt) had decreed for them.

مَفْعُولًا - That which had to be – it had to occur.

هَلَكَ – to die a violent death.

This means that those who died on the battlefield will know that they have died a disbeliever and those who survive the battle will know that Allah (swt) is with the believers.

مَنْ حَيٌّ عَنْ بَيِّنَةٍ - Some scholars have interpreted عَنْ to also mean عَلَى – In other words those among the Muslims who died in battle are not dead.

### Ayah 43

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا لَفَشَلْتُمْ وَتَنَّزَعْتُمْ فِي الْأَمْرِ  
وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Ith yureekahumu Allahu fee manamika qaleelan walaw arakahum katheeran  
lafashiltum wala tanaza3tum fee al-amri walakinna Allaha sallama innahu 3aleemun  
bithati assudoor

When Allah showed them to you in your dream as very little and had He showed them to you as a lot, all of you would have lost heart and you would have been pulling at one another in making the decision. However Allah instilled peace. He is fully knowledgeable of the nature of the chest.

Speaking to the Prophet (salallahu 3alayhi wasalam) – When Allah showed the Prophet (salallahu 3alayhi wasalam) the army in his dream. He showed him the army as being very little but in reality Quraish had a large army. This is not referring to the actual size of the army. Instead Allah (swt) is referring to the worth and power of each army. The power of an army is dependent upon its motivation, its unity, and its discipline. Allah (swt) showed His Messenger the true nature of the army.

تَنَزَّعَ – from نَزَعَ – to pull

### Ayah 44

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا  
كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

Wa-ith yureekumoohum ithi iltaqaytum fee a3yunikum qaleelan wayuqallilukum fee  
a3yunihim liyaqdiya Allahu amran kana maf3oolan wa-ila Allahi turja3u al-omoor

And when He showed them to all of you as less and He made you feel very little in their eyes. So Allah may pass the verdict on a decision that had to pass. And to Allah all decisions are finally returned.

Allah (swt) did not say يُرِيكُمُوهُمْ when talking about the Muslim army. In other words He had diminished the Muslims in their eyes to point where the Quraish were sure that the Muslims had no chance against them. This gives the Muslims encouragement and makes them more disciplined whereas with the Quraish it makes them even further relaxed.

### Ayah 45

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاغْلِبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Ya ayyuha allatheena amanoo itha laqetum fi-atan fathbutoo wathkuroo Allaha katheeran la3allakum tuflihoon

Those of you who believe whenever you meet an army stay firm. And remember Allah a lot so that you may all attain success.

This ayah is post-Badr. Here Allah (swt) predicts what is going to occur in Uhud which is still three years away.

### Ayah 46

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Waatee3oo Allaha warasoolahu wala tanaza3oo fatafshaloo watathhaba reehukum wasbiroo inna Allaha ma3a assabireen

And obey Allah and His Messenger and do not argue amongst each other or you will not have the heart for it anymore. And your breath will be removed. And remain patient. Certainly Allah is with those who persevere.

This does not say 'do not argue with Allah (swt) and His Messenger (salallahu 3alayhi wasalam)'. Allah (swt) says do not argue amongst one another. If you recall in the Battle of Uhud, the believers argued amongst themselves regarding whether they should keep command of their position or leave. This is future advice given to the believers.

تَفْشَلُوا – This means to fail but in classical Arabic it means to lose motivation.

وَتَذْهَبَ رِيحُكُمْ - Literally to take the winds out of your sails or to run out of breath

Lessons obtained from this ayah:

- Obey Allah (swt) and His Messenger (salallahu 3alayhi wasalam).
- What will destroy the motivation of the Muslims? When we argue among each other it is demoralising and it will turn you off from doing anything positive. One should refrain from entering into arguments in order to keep their motivation going.

### Ayah 47

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

Wala takoonoo kallatheena kharajoo min diyarihim bataran wari-aa annasi wayasuddoona 3an sabeeli Allahi wallahu bima ya3maloona muheet

And don't be like those who came out of their homes arrogant and showing off to the people. And they are obstructing others and themselves from the path of Allah. And everything they are up to Allah has completely encircled it.

بَطْرًا is one of the words for تَكْبَرُ (arrogance).

To mistreat people because you hold a certain status. To show off your superiority based on your wealth or power.

## Ayah 48

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ فَلَمَّا تَرَآءَتِ الْفِئْتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا  
تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

Wa-ith zayyana lahumu ashshaytanu a3malahum waqala la ghaliba lakumu  
alyawma mina annasi wa-innee jarun lakum falamma taraati alfi-atani nakasa 3ala  
3aqibayhi waqala innee baree-on minkum innee ara ma la tarawna innee akhafu  
Allaha wallahu shadeedu al3iqab

And when Satan beautified their [good] deeds for them and Satan told them, “No-one will be dominant against you today from any people and I am your neighbour.” When the two groups saw one another he turned away. He said, “I see what you don't see. I fear Allah and Allah is intense in taking punishment.”

أَعْمَلٌ in Arabic generally refers to good deeds and when it is qualified with an adjective such as سَوْءٌ أَعْمَالِهِمْ then it is evil deeds. Generally speaking it refers to good deeds. For example the leaders of Quraish care for the Ka'ba and are custodians of it so that was enough for them to legitimise their evil crimes. When they would commit crimes against Muslims Satan would persuade them to believe that they are doing this to save their nation and to protect their legacy and their future.

Did not say jarakum – This implies that Satan is distancing himself from it. The word جَارٌ لَكُمْ does not make it permanent. If you want to make it permanent you use jarakum.

نَكَصَ – to turn away from doing something good. Interesting use of sarcasm – نَكَصَ

When Satan saw the Muslims he saw that they were accompanied by the army of the Angels.

Satan does not speak directly with the disbelievers here. Instead the final comment made by him in this ayah is to himself.

Allah (swt) can cause Satan to be fearful even before Judgement Day.

## Ayah 49

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Ith yaqoolu almunafiqoona wallatheena fee quloobihim maradun gharra haola-l deenuhum waman yatawakkal 3ala Allahi fa-inna Allaha 3azeezun hakeem

And when the hypocrites were saying those who have a disease in their heart, “These people, their religion has deceived them.” And whoever places their trust in Allah, Allah has all the authority and is full of wisdom.

The hypocrites are not being directed by Satan here. Satan has already left the battlefield as mentioned in the previous ayah. There are two whispers – the whisper of Satan and the whisper of the nafs. The whispers are coming from the nafs of the hypocrites.

They would view anyone who followed the Messenger unconditionally as stupid and blinded.

This is their issue – they have no reliance upon Allah (swt) – For an outsider to go up against the Quraish in battle would be crazy but that is because they have no reliance on Allah (swt). Allah (swt) has the authority to take out that army and He does not call one to do something unwise because He is full of wisdom.

## Ayah 50

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

Walaw tara ith yatawaffa allatheena kafaroo almala-ikatu yadriboona wujoohahum waadbarahum wathooqoo 3athaba alhareeq

And if you could only see when the Angels are going to be taking away disbelievers. They will be beating them on their faces and on their backs. And taste the punishment of the torturous flame.

Once a disbeliever is killed on the battlefield, when the Angel comes to remove their soul they will receive a further beating. When one is struck on their face, they will protect their face to prevent further punishment. However, this leaves their back exposed so they will then receive a beating there. This is a continuous cycle of punishment.

## Ayah 51

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

Thalika bima qaddamat aydeekum waanna Allaha laysa bithallamin lil3abeed

That is all because of the investments you made with your own hand and Allah is not going to be one who does wrong to any slave.

### Ayah 52

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

Kada'bi ali fir3awna wallatheena min qablihim kafaroo bi-ayati Allahi faakhathahumu Allahu bithunoobihim inna Allaha qawiyyun shadeedu al3iqab

Like the continuous legacy of Pharaoh and those who came much before them. They disbelieved in the revelations of Allah so Allah seized them because of their continual sin. Allah is Mighty, intense in taking revenge.

دَابٍ – to walk continuously

The continuous chain of the lineage of Pharaoh – they were a big dynasty.

### Ayah 53

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Thalika bi-anna Allaha lam yaku mughayyiran ni3matan an3amaha 3ala qawmin hatta yughayyiroo ma bi-anfusihim waanna Allaha samee3un 3aleem

That is because Allah would never be one to change a blessing that He has showered upon a nation until they change what is in themselves and that Allah is All-Hearing, All-Knowing.

This ayah occurs in two ways:

- Previously it was mentioned that Allah (swt) does not make the situation of a nation better until they change what is in themselves.
- Allah (swt) would not be one to alter/deteriorate/take away the favour He had given to a nation. In other words once a nation changes what is in themselves it will be the cause of their downfall.

### Ayah 54

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلُّ كَانُوا ظَالِمِينَ

Kada'bi ali fir3awna wallatheena min qablihim kaththaboo bi-ayati rabbihim faahlaknahum bithunoobihim waaghraqna alafir3awna wakullun kanoo thalimeen

Like the continuous legacy of Pharaoh and those who came much before them. They lied against the miraculous signs of their Master. Then We violently destroyed them

because of their sins and We drowned the lineage of Pharaoh and all of them had been wrongdoers.

### Ayah 55

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

Inna sharra addawabbi 3inda Allahi allatheena kafaroo fahum la yu'minoon

The worst kind of beasts as far as Allah is concerned are those who disbelieved. And they are not going to believe.

It is important to understand why the disbelievers are not even dignified as humans:

- Our humanity and what made us superior to all other creatures is the Ruh Allah (swt) blew into us.
- The Angels were commanded to acknowledge our superiority by making sajdah.
- The Ruh is something that Allah attributes to Himself in Idafa form “wanafakhtu fihi min ruhi” (that Ruh that I possess). Very powerful thing that Allah (swt) put into us.
- In a hadith of the Prophet (salallahu 3alayhi wasalam) the Ruh is also attributed as Nur – the first thing that Allah (swt) created was my light – meaning his Ruh.
- It is a powerful creation of Allah (swt) and it is truly what makes us Human. A disbeliever denies his Ruh. He buries the truth inside his Ruh. After that is dead, the only aspirations left inside a human being are to feed his body. What is the difference between that and an animal? An animal feeds, finds shelter and takes care of its body – it has no Ruh.

Allah then refers to the Jews in Madina – because they had sent a message to the Quraish that if they attack the Muslims in Madina they would assist them from the inside.

### Ayah 56

الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

Allatheena 3ahadta minhum thumma yanqudoona 3ahdahum fee kulli marratin wahum la yattaqoon

Those who you had taken a mutual promise from then they violated their promise with every opportunity they get and they are not afraid of the consequences.

These three ayat bring up a very important ethical principle. Allah (swt) will give us the ethics in dealing with animosity. The worst animal is the one who makes a promise (or an agreement or treaty) and violates it. A Muslim is bound by any treaty he makes and the only way he can violate them is he has to openly say that he no longer abides by this treaty and he is declaring war. If he does not do that then he has no right to violate the treaty.

### Ayah 57

فَإِذَا تَفَقَّهُتُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

Fa-imma tathqa fannahum fee alharbi fasharrid bihim man khalfahum la3allahum yaththakkaroon

If you find them on the battlefield then you give them the type of punishment that whoever is behind them so that they remember.

Some Jews were actually on the battlefield in Makkah so they were caught. When the Muslims enquired about this they were told that those who were on the battlefield did not represent the Jews who made the treaty. They did not act on behalf of them and they had not authorised them to engage in such behaviour. They deny their connection to them.

شَرِّد - Refers to the slaughtering of one camel and the surrounding camels run away.

مَنْ خَلْفَهُمْ - This refers to those who are in a position of authority and are responsible for violating the treaties being made.

### Ayah 58

وَإِذَا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ

Wa-imma takhafanna min qawmin khiyanatan fanbith ilayhim 3ala sawa-in inna Allaha la yuhibbu alkha-ineen

And if you fear from an entire nation deception then deal with them face to face. No doubt Allah does not love those who deceive.

The firm policy of Islam became that you don't act against a nation or send spies to a nation if you have a treaty with them. If Muslims have a peaceful relationship with a nation they cannot have covert operations occurring without the knowledge of these nations. One must first declare that their diplomatic relations have ceased before they take any action against that nation. This is the ethics of Muslim foreign policy.

### Ayah 59

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

Wala yahsabanna allatheena kafaroo sabaqoo innahum la yu3jizoon

Do not allow those who disbelieve to assume that they are ahead. They are not going to be able to overpower you.

Allah (swt) is putting the Muslims at ease here. After their great loss at Badr the Makkans are seeking revenge. Allah (swt) is telling the Muslims to not be afraid because they will not be able to overpower them.

### Ayah 60

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ  
وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ  
يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلُمُونَ

Waa3iddoo lahum ma istata3tum min quwwatin wamin ribati alkhayli turhiboona bihi  
3aduwwa Allahi wa3aduwwakum waakhareena mindoonihim la ta3lamoonu humu  
Allahu ya3lamuhum wama tunfiqoo min shay-in fee sabeeli Allahi yuwaffa ilaykum  
waantum la tuthlamoon

And you should prepare for them from whatever kind of power you can assemble especially when it comes to horses that are tied you will terrify the enemy of Allah and your enemy. And there are others than your clear enemies you do not know them. Allah is in fact the one who knows them. And whatever you spend in Allah's path it will be returned back to you. And you are not going to be wronged.

Refers to horses that are in stables tied by one hook so they are ready to be unhooked and one can ride off immediately. In other words stay on alert.

This means that if spies are sent to the Muslims they will see that they are always on alert and ready for war and they will become terrified.

Currently there are two known enemies to the Muslims: the Quraish and any Jew who violates the treaty. The unknown enemy that is being referred to here is the hypocrites. The Muslims however, have not been given the license to point the finger at those who are acting against them because Allah (swt) is telling them that only He knows who they are.

فِي سَبِيلِ اللَّهِ refers to money that is spent to further the mission of the Prophet (salallahu 3alayhi wasalam) in order to make Islam victorious in Makkah and then by that proxy the entire region. This does not refer to spending on the orphan or those in need or any cause other than that which is spent on military expeditions or migration (hijrah).

## Ayah 61

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Wa-in janahoo lissalmi fajnah laha watawakkal 3ala Allahi innahu huwa assamee3u  
al3aleem

If they lower their wings you lower your wings too. And trust in Allah. Certainly He is the All-Hearing, All-Knowing.

جَنَحَ – Wings

When a bird raises its wings it means that it is about to attack and when it lowers its wings it is at peace with you.

In other words, if they cease to fight you then you can put your weapons down and stop fighting too.

If you fear that they are deceiving you with the cessation of their war against you, still lower your weapons and trust in Allah (swt). Allah (swt) knows their plans.

### Ayah 62

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

Wa-in yureedoo an yakhdha3ooka fa-inna hasbaka Allahu huwa allathee ayyadaka binasrihi wabilmu'mineen

And if they do intend to deceive you then no doubt Allah is going to be enough for you. He is the one who aided you by His special help and by the help of the believers.

Allah (swt) is communicating directly with the Prophet (salallahu 3alayhi wasalam). He aided the Prophet (salallahu 3alayhi wasalam) by sending down the Angels and by the believers. Allah (swt) places the believers in the same category as His own help to the Messenger (salallahu 3alayhi wasalam). He honoured the believers by calling them His gift to the Messenger (salallahu 3alayhi wasalam).

When we truly attempt to partake in da3wa and we try to establish community like the Messenger (salallahu 3alayhi wasalam) then we are aiding his mission and we are honoured by Allah (swt).

### Ayah 63

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

Waallafa bayna quloobihim law anfaqta mafee al-ardi jamee3an ma allafta bayna quloobihim walakinna Allaha allafa baynahum innahu 3azeezun hakeem

And he called for love between their hearts. If you had spent all that was in the Earth they would not have had any love between their hearts. It is Allah however; He is the one who caused union between them. Certainly He is the Ultimate Authority, All-Wise.

### Ayah 64

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

Ya ayyuha annabiyyu hasbuka Allahu wamani ittaba3aka mina almu'mineen

This ayah was not clarified in the tafsir.

### Ayah 65

يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

Ya ayyuha annabiyyu harridi almu'mineena 3ala alqitali in yakun minkum 3ishroona sabiroona yaghliboo mi-atayni wa-in yakun minkum mi-atun yaghliboo alfan mina allatheena kafaroo bi-annahum qawmun la yafqahoon

Prophet, incite the believers to fight. If twenty of you remain patient on the battlefield they will be able to overcome two hundred. And if you are one hundred you will overcome a thousand of those who disbelieved because they are a nation that has no deep understanding.

حَرَّضَ - To instill excitement inside someone

This ayah demonstrates that fighting had not yet been mandated upon the Muslims. In Surah Al-Tawbah the Muslims are commanded to go and fight. During the early stages in forming a state one cannot force people to fight. However, once the state has been formed then it can impose the policy of a draft.

Allah (swt) is telling us that people who go into a battle and understand why they are fighting are more powerful than those who do not know why they are fighting.

### Ayah 66

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا  
مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

Al-ana khaffafa Allahu 3ankum wa3alima anna feekum da3fan fa-in yakun minkum mi-atun sabiratun yaghliboo mi-atayni wa-in yakun minkum alfun yaghliboo alfayni bi-ithni Allahi wallahu ma3a assabireen

Now Allah has lightened you up and He knows among you there are weak ones. Then if there are one hundred of you who are patient you will overcome two hundred. And if there are among you a thousand then you will overcome two thousand by Allah's permission and Allah is with those who are patient.

In other words, the number of Muslims has increased but the level of faith has decreased.

This is not referring to one being physically weak but one who is weak in terms of their faith.

A strong Muslim army – 1 to ten  
A weakened Muslim army – 1 to 2

Some scholars have derived battle strategies from this – Muslims should not go into a battle that is greater than 1 to 10. In other words one believer for every ten disbelievers.

The army of Quraish totalled 1000 whereas the Muslim army was approximately 300 soldiers. Allah (swt) reversed the proportions here. The Muslim army by the permission of Allah (swt) had ten times the advantage – they became an army of 3000.

## Ayah 67

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ ۖ أُسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ الدُّنْيَا  
وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Ma kana linabiyyin an yakoona lahu asra hatta yuthkhina fee al-ardi tureedoona  
3arada addunya wallahu yureedu al-akhirata wallahu 3azeezun hakeem

It is not becoming of any Prophet to have prisoners of war until he is done shedding blood on the Earth. Do you prefer worldly life and Allah wants the final outcome and Allah is the Ultimate Authority, the All-Wise.

A similar ayah is found in Surah Muhammad. After Badr an argument occurs regarding how the prisoners should be handled. Some of them were family. In some cases they the Sahaba tightened the ropes on their relatives because they do not want to feel as though they have any love for them. Abu Bakr (radiya allahu 3anhu) suggested that some of them should teach them how to read and write and then we should release them as compensation for their work. Omar (radiya allahu 3anhu) thought that this would be a good time to test loyalties. They should find those from the Muhajirun who are related to the prisoners and they should kill them. This would determine whether their loyalties lie with Allah (swt) and His Messenger (salallahu 3alayhi wasalam) or whether they lie with their tribe and family. The Prophet (salallahu 3alayhi wasalam) preferred the option presented by Abu Bakr (radiya allahu 3anhu) and then the ayah was revealed that he should have killed them all.

The imagery here is violent because it is in the context of the battlefield. Until the time when you have completely annihilated your enemy there are to be no prisoners of war.

Two lessons are derived from this:

- The relationship between Allah (swt) and the Messenger (salallahu 3alayhi wasalam)
- No-one has the right to challenge the decisions made by the Prophet (salallahu 3alayhi wasalam) except Allah (swt).

The word تُرِيدُونَ is plural – so it refers to those who made the suggestions regarding the prisoners.

The Prophet (salallahu 3alayhi wasalam) made a lot of istighfar after this ayah was revealed. And Abu Bakr (radiya allahu 3anhu) felt humiliated when this ayah came down because Allah (swt) asks if they prefer the life of this world. The reason this is said is actually quite beautiful. There are two goals in Islam:

- The pursuit of jannah
- Victory in this life – when Allah (swt) refers to عَرَضَ الدُّنْيَا He is talking about the victory of Islam in this world.

## Ayah 68

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

Lawla kitabun mina Allahi sabaqa lamassakum feema akhathtum 3athabun 3atheem

Had not a word of Allah already come before then whatever you had taken from them would have been the source of great punishment for you.

This is the first great worldly victory for Islam and one would think it would be cause for celebration. Yet in the Quran it is a time in which Allah (swt) reprimands the Muslims.

Some scholars say that there were ayat revealed pre-battle in Surah Muhammad that had explained the policy of dealing with prisoners of war.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثَخِنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَمَا مَنَّا  
بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن  
لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ

When you meet the people in battle strike their necks.

However, there was also an option in that if they could complete a favour for them or if they could be used as a ransom then they could be released. This is where the Prophet (salallahu 3alayhi wasalam) took his ruling from. Allah (swt) says that had He not left that leniency in that ayah there would have been trouble.

The Messenger (salallahu 3alayhi wasalam) was given two options regarding this matter and only Allah (swt) could have known that in this instance the better option was to have killed the prisoners.

### Ayah 69

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Fakuloo mimma ghanimtum halalan tayyiban wattaqoo Allaha inna Allaha ghafoorun raheem

Then consume from what you have acquired that is good and pure for you. And be cautious of Allah. Certainly Allah is Exceedingly Forgiving, Always Merciful.

### Ayah 70

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُم مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا  
مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Ya ayyuha annabiyyu qul liman fee aydeekum mina al-asra in ya3lami Allahu fee quloobikum khayran yu'tikum khayran mimma okhitha minkum wayaghfir lakum wallahu ghafoorun raheem

Prophet, tell whoever is among your possession of the prisoners of war, "If Allah knows of any good in your hearts, He will grant you better than what was taken from you. And He will forgive you and Allah is Exceedingly Forgiving, Always Merciful."

In other words, if any of the prisoners were captured even though they were fighting them unwillingly and they have faith in their hearts then a ransom must still be taken from them. Once they emigrate to Madinah they will receive their ransom back and even more from Allah (swt).

### Ayah 71

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Wa-in yureedoo khiyanataka faqad khanoo Allaha min qablu faamkana minhum wallahu 3aleemun hakeem

And if they intend to deceive you, then they have attempted to deceive Allah before. Then He got a hold of them and Allah is All-Knowing, All-Wise.

### Ayah 72

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا  
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ  
وَأَلِيَّتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا  
عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Inna allatheena amanoo wahajaroo wajahadoo bi-amwalihim waanfusihihim fee sabeeli Allahi wallatheena awaw wanasaroo ola-ika ba3duhum awliyao ba3din wallatheena amanoo walam yuhajiroo ma lakum min walayatihim min shay-in hatta yuhajiroo wa-ini istansarookum fee addeeni fa3alaykumu annasru illa 3ala qawmin baynakum wabaynahum meethaqun wallahu bima ta3maloon baseer

Those who believe and migrated and strove with their money and their selves in Allah's path; and those who provided protection and aided those people are now protective friends and have a close bond of loyalty. As for those who believed and did not migrate you owe no loyalty to them at all until they migrate themselves. And if they ask you for your help in the matter of religion then you must help them except if they are living among a nation in which you have a peace treaty with them. And Allah is in full view of what you are up to.

The first part of this ayah is referring to the Muhajirun – it was this group who participated in the small military expeditions prior to the Battle of Badr. None of them were Ansar. The first time the Ansar became involved in military expeditions was in Badr.

The use of وَالَّذِينَ ءَاوَأُوا makes them two distinct groups – the Muhajirun and the Ansar.

ءَاوَأُوا – to provide protection.

Ma'wahum jahanam – the place where he will seek refuge is hellfire (sarcasm)

There is a distinction being made here between those who did not migrate intentionally and those who did not migrate because they were unable to. In other words they may have been captured or their lives would have been put at risk had they attempted to migrate.

In other words, the Muslims are not to conduct any military operations if they have a treaty with a nation in which these Muslims are seeking help from.

These ethics were revealed because during war there are a number of occasions in which the law is not followed and the conduct of soldiers becomes unlawful. A soldier on the battlefield is only careful of their actions when they are in view of other soldiers or those who are higher up in the chain of command. They are afraid that if they commit any wrongdoing they may be caught. A Muslim soldier follows the law of Allah (swt). They must be cautious of their actions not because there are others who might see them if they commit an offence but because Allah (swt) is in full view of them. The word of Allah (swt) is not just a book like the constitution, it is the word of Allah (swt) being recorded by the Angels.

### Ayah 73

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ  
Wallatheena kafaroo ba3duhum awliyao ba3din illa taf3alooHu takun fitnatun fee al-  
ardi wafasadun kabeer

Those who disbelieved they are also protective friends, loyal to one another. If you don't come out and assist your people, there will be great trials and tribulations in the land and a huge corruption will follow.

وَفَسَادٌ كَبِيرٌ - If some of the Muslims were weak and were unable to make Hijrah and no-one came to assist them they would leave Islam. Then you would have a population of people who tasted Islam and then purposely left it. You cannot leave them.

### Ayah 74

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ  
الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ  
Wallatheena amanoo wahajaroo wajahadoo fee sabeeli Allahi wallatheena awaw  
wanasaroo ola-ika humu almu'minoona haqqan lahum maghfiratun warizqun kareem

Those who believe and migrated and struggled in the path of Allah and those who protected and assisted them those are the true believers. They will have forgiveness and a noble compensation.

The reference to true believers was first made in the second ayah of this Surah. We have now come to the second last ayah and the reference to true believers has been made again. On the one hand we have five responsibilities that form the pillars of faith. These people were part of a mission and after gaining faith, they were commanded to make Hijrah at a particular time. Once they made Hijrah they were

called to Jihad in the path of Allah (swt). On the other hand, that Iman demanded that they provide shelter – the ansar – their Iman compelled them to aid the Muslims. They were all part of giving victory to Islam in the region.

The second ayah was referring to the personal aspect of faith. Here the believer is part of a cause – part of the work of the Messenger (salallahu 3alayhi wasalam). One cannot focus solely on the spiritual aspects of faith and disregard the mission or Islamic cause. In modern society there is a divide between the two. This surah does not allow you to separate the two. The Quran does not allow you to choose priorities.

Note: This ayah is not talking about a different group of people than those that were mentioned in the second ayah. Allah (swt) is talking to the same companions here.

### Ayah 75

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ وَأُولَٰئِكَ الْأَرْحَامُ  
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Wallatheena amanoo min ba3du wahajaroo wajahadoo ma3akum faola-ika minkum  
waoloo al-arhami ba3duhum awla biba3din fee kitabi Allahi inna Allaha bikulli shay-in  
3aleem

And those who believed afterwards and migrated and struggled with you then they are among you. And the blood relations take a priority in applying the law of Allah. Certainly Allah is completely knowledgeable in all things.

Referring to inheritance – yes they are your brothers in Islam but your family is entitled to the inheritance and your family has rights over them.

The Surah began with the Muslims arguing amongst each other and it ends with them being more united than ever.