

Introduction to Surah Al-Anfal:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation

This Surah was revealed in 2 A.H (2nd year after Hijra to Madina) after the battle of Badr which was fought on Friday 17th Ramadan, the first battle between Islam and Kufr (the Quraish/Pagans of Makka). Since it contains a detailed and comprehensive review of the battle, it appears that most probably it was revealed all at the same time.

Major Issues, Divine Law, and Guidance

- Battle between truth and falsehood (Islam & Kufr).
- The truth should not fear to be cowed (subdued) down by the odds against it.
- Fighting should not be for spoils of war or gains, but for a just cause & in the name of Allah.
- Laws relating to peace and war.
- Relation of an Islamic state with Muslims living in non-Muslim countries.

Theme

The battle of Badr took place in the 2nd year of Hijra & therefore, rules and regulations relating to peace and a critical review of war have been made in this Surah. But this review is quite different from the reviews that are usually made by worldly commanders after a great victory. Instead of gloating over the victory, the moral weaknesses that had come to the surface in that expedition have been pointed out by Allah as follows:

- The moral lesson of the conflict between the truth (Tawheed & Islam) and falsehood (Shirk & Kufr) has been explained.
- The fact that the victory was due to the help of Allah rather than to their own valour and bravery has been stressed so that the Muslims should learn to rely (be Aajiz) on Him 'Allah' and obey Allah and His Rasool.

- The 'Polytheist' (Mushrikeen), the 'Hypocrites' (Munafikeen), the 'Jews' (Ahle Kitab), and the prisoners of war are addressed in a very impressive manner advising them to learn a lesson.
- Instructions are given in regard to the spoils of war (Anfal). The Muslims have been told not to regard this as their right but as a bounty or spoils (rewards after war in the sense of land/property, captives, gold/silver) from Allah. Therefore, they should accept with gratitude the share that is granted to them out of it and willingly accede to the share which Allah sets aside for His cause, for His Rasool, and for the help of the needy.
- It also gives instructions concerning the laws of peace and war, for these were urgently needed at the stage which the Islamic movement had entered. It enjoined that the Muslims should refrain from ways of ignorance whether they are in peace or in war and thus establish their moral superiority in the world.
- This Surah also states some articles of the Islamic Constitution which differentiate the status of Muslims living within the limits of Dar-ul-Islam (the Abode of Islam ruled by Muslims) from that of the Muslims living beyond its limits in Dar-al-Harb (lands ruled by non-believers).
- In order to understand the circumstances and conditions which were being faced by the Muslim community and the Islamic State, in relation to which Divine guidance and laws were enacted, it is important to know how the battle of Badr took place.

Al-Bukhari recorded that Ibn 'Abbas said, "Al-Anfal means 'The spoils of war.'" Al-Bukhari also recorded that Sa'id bin Jubayr said, "I said to Ibn 'Abbas, 'Surat Al-Anfal?' He said, 'It was revealed concerning (the battle of) Badr.'" It was also said that the Nafil (singular for Anfal) (an extra charitable act, which goes beyond the requirement or what is necessary), this refers to the portion of the spoils of war that the commander gives or shares out to some of the fighters after dividing the bulk of the spoils.

There are seventy-five Ayat in this Surah, the word count is one thousand six hundred and thirty-one (1631) and its letters number five thousand two hundred and ninety-four (5294).

Subject matter of Surah Al Anfal

This Surah is based on the Battle of Badr and its after effects. Moreover, it discusses issues related to Jihad and the termination or rejection of 'Shirk' as this is the reason you are doing the Jihad. The message of Islam had proved its firmness and stability however, the Muslims had not yet had an opportunity to demonstrate practically the blessings of the system of life based on Islam. There was neither any Islamic culture, nor any social, economic, or political system; nor were there any established principles of war and peace. The Muslims had no opportunity for demonstrating those moral principles on which they intended to build their entire system of life; nor had it been proved on the touchstone of trial that the Muslims as a community were sincere in their proclamation of the message. Allah created opportunities for making up these deficiencies in Al-Madinah, after the battle of Badr.

Background of battle of Badr:

The people of Makkah had realized that Muhammad (pbuh), who had a great personality, was known as Al-Amin (the trustworthy), and possessed extraordinary abilities, was going to gain a strong foothold in Al-Madinah. This would help integrate and establish His Deen (Islam) & his followers - whose constancy, determination, and unwavering fidelity to Al-Islam had been tried - into a disciplined community under his wise leadership and guidance. They knew that this would spell death for their old ways of life. They also realized the strategic importance of Al-Madinah to their trade, which was their main source of livelihood. The Muslims could strike at the caravans travelling on the trade route between Yemen and Syria, and thus strike at the root of their economy. The value of the trade done by the people of Makkah on this route amounted to about two hundred thousand dinars annually.

In Sh'aban, 2 A. H. (February or March, 623 A. D.) a big trade caravan of the Quraysh, on its way back from Syria carrying goods worth over 50,000 dinars with a guard of thirty to forty men, reached the territory from where it could be easily attacked from Al-Madinah. As soon as the caravan entered the dangerous territory, Abu Sufyan, the caravan's leader, despatched a camel rider to Makkah with a frantic appeal for help. This caused great excitement and anger at Makkah. An army of approximately 1000 warriors with great pomp and show marched towards Al-Madinah. They intended not only to rescue the caravan but also to put an end to the rising power of the Muslims and overawe the clans surrounding the route so as to make it absolutely secure for future trade.

The Prophet, who always kept himself well informed, was waiting for Allah's order of 'Kital' (battle) or Jihad to come, he felt that the hour had come to take a bold step; otherwise, the Islamic Movement would become lifeless with no chance to rise again. The condition of the Muslim community was still very shaky because the Muslim immigrants from Makkah (the 'Muhajireen') had not been able to stabilize themselves; their helpers from the natives of Madinah, who became Muslims after the Prophet and his followers migrated there from Makkah (the 'Ansar'), had not yet been tried; and the neighbouring Jewish clans could not be trusted. Above all, the surrounding clans lived in awe of the Quraysh of Macca and had all their religious sympathies with them. Therefore, the consequences of the coming attack could not be favourable to the Muslims. A careful study of the situation indicated to the Prophet that he should take a decisive step and go into the battle with whatever strength he could muster and demonstrate whether the Muslim community had the ability to survive or was doomed to perish.

The Holy Prophet's analysis of the situation was supported by Divine inspiration, therefore, he called the Muhajireen and the Ansar to a meeting and placed the whole situation, without any reservation, before them, saying: "Allah has promised that you will confront one of the two, the trade caravan coming from the north or the army of the Quraysh marching from the south. Now, tell me which of the two you would like to confront!" The majority of the people replied that they should go for the caravan. When the Prophet repeated the same question, Miqdad bin 'Amr, a Muhajir, stood up and said: "O Rasool of Allah! Please march in the direction which Allah commands you; we will accompany you wherever you go. We will not say like the Israelites: 'Go you and your Rabb and fight, we will remain and wait here.' In contrast to them we say: 'Let you and your Rabb decide; we will fight by your side to our last breath.'" Even then, he did not announce any decision but waited for a reply from the Ansar who had not yet taken any part in any confrontation for Islam. As this was the first opportunity for them to prove that they were ready to fulfil their promise of fighting for the cause of Islam, he repeated the question without directly addressing them. At this, Sa'ad bin Mu'az,

an Ansar, stood up and said: "O Rasool of Allah, it appears that you are addressing this question to us." When the Prophet said, "Yes," he replied, "We have believed in you and confirmed that what you have brought is the truth and have made a solemn pledge with you that we will listen to you and obey you. Therefore, O Rasool of Allah, do whatever you intend to do. We swear by Allah Who has sent you with the truth that we are ready to accompany you to the seashore and if you enter it, we will plunge into it. We assure you that not a single one of us will remain behind or forsake you, for we will not hesitate at all to go to fight, even if you should lead us to the battlefield tomorrow. We will, Insha Allah (Allah willing), remain steadfast in the battle and sacrifice our lives for Islam and its cause. We do hope that by the grace of Allah our behaviour will gladden your heart. So, trusting in Allah's blessing, take us to the battlefield." After this it was decided that they would march towards the army of the Quraysh and not towards the trade caravan (we will touch on this point later when we come to the verse).

The number of people who came forward to go to the battlefield was only a little more than three hundred (86 from the Muhajireen & from the ansar was 62 from Aus tribe, and 170 from Khazraj tribe). Over and above that, this little army was ill-armed and hardly equipped for battle. Only a couple of them had horses to ride and the others had to take their turn in threes or fours on camel back. They had a total of 70 camels. Above all, they did not even have enough weapons for the battle; only 60 of them had armour. They marched straight to the southwest, wherefrom the army of the Quraysh was coming. This is also an indication that, from the very beginning, they had gone out to fight with the army and not to plunder the caravan. If they had aimed at plundering the caravan they would have taken the north-westerly direction rather than the southwest. The two parties met in battle at Badr on the seventeenth day of Ramadhan. When the two armies confronted each other and the Prophet noticed that the Quraysh army outnumbered the Muslims by three to one and was much better equipped, he raised his hands up in supplication and made this earnest prayer with great humility: "O Allah! Here are the Quraysh proud of their war material: they have come to prove that Your Rasool is false. O Allah! Now send the help that You have promised me. O Allah! If this little army of Your devotees is destroyed, then there will be no one left in the land to worship You."

In this battle the emigrants from Makkah were put to the hardest test because they had to fight against their own relatives, putting to the sword their fathers, sons, brothers, and uncles. It is obvious that only such people could do this who had accepted the truth sincerely and cut off all relations with falsehood. Similarly, the test to which the Ansar were put was not any less. So far, the Ansar had only alienated the powerful Quraysh and their allies by giving shelter to the Muslims against their wishes but now, for the first time, they were going to give fight to them and to sow the seeds of a long and bitter war with them. This meant that a small town of a few thousand inhabitants was going to wage a war with the whole of Arabia. It is obvious that only such people could take a stand who believed in the Truth of Islam so firmly that they were ready to sacrifice every personal interest for its sake. Allah accepted these sacrifices of the Muhajir and the Ansar because of their true faith and rewarded them with His help through angels.

The proud, well-armed Quraysh were defeated by these ill-equipped devotees of Islam. Seventy men of the Quraysh army were killed and seventy captured as prisoners of war. Their arms and equipment came into the hands of the Muslims as spoils of war. All their big chiefs, who were their best soldiers and who had led the opposition to Islam in Macca, were killed in this battle. This decisive victory made Islam a power to be reckoned with.

NUZUL (Order)

Order of revelation: This is a Madani Surah consisting of 75 Verses, its 88th in order of revelation (Nuzul) coming after Surah Al-Baqarah, but 8th (after Surah Al-A'raf) in order of the book (Quran) as placed by PBUH.

RABAT (Connection)

This Surah's connection or (Rabat) with previous Surah are as follows:

- The previous 2 Surah's (Al-A'raf & Al-An'am) discussed the main points of Maqasid Arba'ah Aliyah (theoretically): (1) Tawheed, (2) Risaalah, (3) Sadakat-al-Kitaab, (4) Iman-bil-Aakhirah. In order to implement these points (practically) and make Islam successful and give respect/status to the Muslims this Surah (Al-Anfal) gives 7 Kaidas (statements, rules or teachings) for this in the form of 'Jihad' (thus the practical side of the previous 2 surahs which taught the theory).
- Surah Al-A'raf & Al-An'am promote Dawah 'Tawheed' and reject 'Shirk' backed with Daleel Aqli & Daleel Naqli by Allah. Whereas this Surah Al-Anfal shows practically how to promote & spread Dawah 'Tawheed' and reject & finish 'Shirk' in the form of physical fighting (Kitaal) which is a form of Jihad feesabilillah (Struggle for Allah) on the battle field. Thus, fighting those who do not believe until 'Shirk is no more (finished/uprooted)'.
- The previous 2 Surah's (Al-A'raf & Al-An'am) discussed how to fight the disbelievers and Mushrikeen verbally (by your voice). Whereas this Surah shows how to fight the disbelievers physically (by your swords).
- In Surah Al-A'raf the stories of the old, perished nations were discussed, for example Verse 72 of Al-A'raf discussed how the disbelievers were uprooted because they denied Allah's words & signs. Whereas this Surah discusses in Verse 7 how Allah gives victory to the believers over the disbelievers, it was Allah's Will to establish the truth by His Words and uproot the disbelievers.
- Surah Al-A'raf discussed the rich wealthy leaders (Kings) of the past perished nations, for example Pharaoh (Firaun). Whereas this Surah teaches 'Not to be led astray by your wealth and riches' and 'don't destroy yourselves over the arrogance of your wealth (maal).
- The previous 2 Surah's (Al-A'raf & Al-An'am) taught how to be Aajiz (reliant) upon Allah and ask only from 'Him'. Whereas this Surah teaches how to do this practically and gives examples of this.
- Surah Al-A'raf discussed how Allah helped Musa (a.s) and his followers (ummah). Whereas this Surah discusses how Allah helped Muhammad PBUH and his followers (Sahaba).
- Surah Al-A'raf discussed the situation of the previous prophets (Ambiya) and their people. Whereas this Surah discusses the situation of Muhammad PBUH and his people.
- Surah Al-A'raf discussed how Bani Israel (children of Israel/Jews) were disunited amongst themselves. Whereas this Surah shows and teaches Muhammad PBUH and his followers (Sahaba) how to be united & don't be disunited like the Jews.

MUMTAZ (Importance/Excellence)

The Mumtaz or importance and Excellence of this surah are many, such as:

- This Surah has 3 Hukum's OR Orders (Awamir Salasa): (1) 'Tagwa' (God conscience), (2) 'Islah' (reform OR settle disputes between yourselves), (3) 'Ittebah Rasool' (listen to & follow Muhammad PBUH). These are all referred to in Verse 1 of this Surah.
- Allah's promise (wadah) to Prophet Muhammad PBUH in Verse 7 & 8.
- Rules of Jihad in the form of 'Kitaal' (physical fighting) on the battlefield are outlined. For example, who to fight with and where? Here the example is given of the Battle of Badr and the enemy is clearly the Mushrikeen (Quraish of Makkah). So, we can see that Jihad cannot be done anywhere and everywhere, no killing of innocent civilians and the enemy is clearly distinguished on the battlefield. Battle of Badr is referred to in this surah so it's important to understand the background of the battle in order to understand the verses. The enemy were in 2 groups; Abu Jahl and Abu Sufyan (2 leaders of Quraish tribe). Abu Sufyan was approaching Badr in his caravan unarmed and had no intention of fighting the Muslims but told Abu Jahl to come from Makkah with army and arms to fight the Muslims. The Muslims wanted to attack and capture Abu Sufyan's caravan as it was an easy target. However, Allah wanted the Muslims to fight/Attack Abu Jahl and his army and not Abu Sufyan's caravan as they were unarmed. This is why in verse 7 Allah talks about either target, thus Allah is showing or telling the Muslims who to fight for the success of Islam (attack the enemy/army of Abu Jahl and not the caravan of Abu Sufyan who was unarmed). Allah made the Muslims fight Abu Jahl's army and gave them victory, Allah done this to wipe out falsehood and uproot disbelief (verse 8) and in Verse 9 Allah supports the Muslims with the Angels, then verses continue regarding the battle
- Surah shows the tricks (fareb) of the Kafir (disbelievers) & Munafikeen (Hypocrites). The Surah shows or exposes the 2 types of Muslims/Believers (Aamanoo) that existed at the time of PBUH and shows their characters and qualities. The surah distinguishes between those who are true Momin (Muslims) and those who claim to be Muslims but are in fact Hypocrites (Munafikeen).
- This Surah shows the state of the namaz and worship of the Munafikeen (Hypocrites). How they are lazy in their salah/namaz and its just play and games for them.
- The Surah shows PBUH's dream in Verse 43.
- It shows PBUH's speech and attitude to prisoners of war,
- The Surah discusses the Praise and Quality (Siffaat) of the true Momin Believer.

MAQSAD (Purpose)

The purpose of the Surah is to instigate (Targheeb) the Momin's (True Muslims) to do 'Jihad' in the form of Kitaal (physical fighting) in Allah's way (Feesabilillah). Jihad (struggling in Allah's way here in this context is Physical fighting or war, whereas as we studied in Surah Baqarah the Jihad discussed there was the personal Jihad with oneself or our own individual nafs). The point of the Jihad is to finish off Shirk & Kufr and to fight against the Mushrikeen until Shirk is no more and the Deen is only for Allah. Thus, rules for Jihad are discussed in great depth here in this surah with the Battle of Badr in mind. As well as this we see the characters of the Hypocrites (Munafikeen) come to surface and how they hindered the cause of Allah & Jihad as this Jihad is not a task for the fainthearted.

KHULASA (Summary)

Unlike the previous surah's we have studied, this Surah is not divided into sections as the discussion of this surah is continuous.

In the start of the Surah Verse 1, Allah discusses 3 main points (3 Hukum's OR Orders) 'Awamir Salaasa' which we referred to earlier:

- 1) Allah says 'Fattakulla': Have '**Taqwa**' (God conscience or fear of Allah, he is watching).
- 2) Allah says 'wa'aslihu zaata baynakum': Make '**Islah**' (reform OR settle disputes between yourselves with the PBUH's decision, you are together on one religion of Islam so unite for Allah & his deen and don't become disunited).
- 3) Allah says 'wa'atiullah warasooluhu': '**Ittebah Rasool**' (listen to & follow orders of Muhammad PBUH who is the messenger sent to you and your leader).

In verses 2 & 3 there are 5 'Siffaat' (attributes) mentioned of the Momin (true believer):

- 1) 'Wajillat Kulubuhum': Their '**Hearts**' feel a tremor or scared when Allah is mentioned or his attributes, wrath and punishment.
- 2) 'Zaadat hum Imaan': Their '**Imaan**' is strengthened when they hear Allah's verse or see Allah's signs.
- 3) 'Waila rabbiyim yatawakkalun': Their '**Tawakkul**' in Allah increases (they fully leave everything to Allah and rely on him 'Taqwa').
- 4) 'Alladhina yukeemu nassalaata': They '**Establish their Prayers and duties to Allah**' (here 'Salah' doesn't only mean prayers it means fulfilling all the responsibilities you have with Allah in Islam, It could be your fasting, Jihad or Hajj for Allah's sake)
- 5) 'Wa Mimma Razaknahum Yunfikun': They '**Spend out of what Allah has given them**' (This is not only financial spending, but it could also be by way of physical spending of your life, energy, intellect. Use whatever means necessary for Allah's sake/cause).

From these 5 Siffaat (attributes) we will see starting in verse 15 '5 Kaida's/Bayaan OR orders' from Allah instigating the Momin's to do Jihad (Fight/Kital) in Allah's way. There is a detailed discussion of these 5 kaidas OR orders for Jihad and the 6th Kaida is a summary of them.

In Verse 4 there is glad tidings (Basharat) for the Momins (true believers) who have the above attributes and follow the 'Awamir Salaasa', they will be forgiven by their Lord and admitted into Jannah.

The 'Dawah' OR 'Purpose' of the surah is in verse 39: '**Kital Feesabeelillah**' (fight or battle for the sake of Allah). Throughout the surah we will see how Allah entices (targheeb) the Momins (true believers) for this purpose and then gives glad tidings (bashaarat) to those who fight for Allah's Tawheed for which this instigation for Jihad and kital are made for. On the other hand, there is scolding (zajr) and calamities (takhweef) for those who don't implement Allah's order for Jihad/Kital and go against this Dawah or purpose.)

From Verse 4 onwards the discussion of Jihad starts when Allah is saying to Muhammad PBUH 'your Lord caused you to go forth' out of your home with the truth (The Banner of Islam onto the battlefield).

1st Kaida/Order; related to Siffaat (attribute) No 1 of the Momin: In Verse 15 Allah says 'don't turn your back or run away from the battlefield' as your fighting for Allah and shouldn't be scared. Linking this to Momins Siffaat (attribute) 1; if you are a true believer, scared of Allah's azmat & Jalaal (if u

fear Allah and your hearts tremble out of fear when his name is mentioned, then you will never leave the battlefield or turn your back to the disbelievers and run away). Moreover, you will fight (Jihad/kital) until you're a 'martyr' (shaheed) or until you gain victory over the disbelievers and raise the flag of Allah's Tawheed.

Verse 16: Whoever turns his back to them Unless it's a strategy of war (retreat of troops) will draw the wrath of Allah and is doomed for Hell.

2nd Kaida/Order; related to Siffaat (attribute) No 2 of the Momin: In Verse 20 Allah says 'obey Allah and his Messenger Muhammad PBUH and don't turn away from him'. Linking this to Momins Siffaat (attribute) 2; This is how your 'Imaan' is strengthened when they hear Allah's verses (this Quran) or see Allah's signs given to PBUH. If you follow Allah's chosen way and the PBUH your Imaan will strengthen and will make you firm and steadfast on the Deen.

3rd Kaida/Order: related to Siffaat (attribute) No 3 of the Momin: In Verse 24 Allah says 'answer Allah by obeying him when he calls you to Jihad and leave everything to Allah (Tawakul Allah) and have complete faith in Him. Obey Allah and his messengers order for Jihad and come forward for it, don't be scared or lazy in this and don't worry about what you leave behind in your wealth, wives and children, Allah will take care of them. Linking this to Momins Siffaat (attribute) 3; This is Tawakkul in Allah and for this 'He' Allah will give you Jannah.

Verse 28: Allah says your possessions and your children are a test/trial for you, but your reward is with Allah.

4th Kaida/Order: related to Siffaat (attribute) No 4 of the Momin: In Verse 27 Allah says 'Don't betray Allah and his Messenger nor betray knowingly his trusts (Amaanats) with you. These trusts Allah is talking about here are your Islamic duties (ahkam) such as; salah, fasting, hajj, Jihad, infaq. Linking this to Momins Siffaat (attribute) 4; They Establish their Prayers and duties to Allah', in the context of these verses relates to Jihad/Kital in that this is bodily worship (badani Ibadaat) which is very difficult and only those can do it that have true faith in Allah and in his Messenger PBUH, thus don't be scared of Jihad even though its difficult for you as this is a trust/duty from us to Allah.

5th Kaida/Order: related to Siffaat (attribute) No 5 of the Momin: In Verse 29 Allah says 'Those who have Taqwa and are scared of Allah and spend in his cause out of their health/wealth/intellect (Jaan & Maal), they should go forward and fight (Jihad) in Allah's way and don't turn your backs. Linking this to Momins Siffaat (attribute) 5; Here the word 'Tattakullah' is in context of spending in Allah's way for the cause of jihad which is the core of this surah. 'if you have 'Takwah' in Allah you will spend your jaan & maal (wealth & health) in Allah's way. This is Allah's advice before you go out to fight & if you spend your wealth & health in Allah's way, He will grant you a decisive authority & victory and forgive your sins.

6th Kaida/Order: This is the summary of all the kaidas/orders by Allah which we can see in verse 45; Allah says 'when you face the enemy stand firm and strong & remember much in order for victory.

In Verse 46 Allah is warning and scaring the Momins to not be dis-united. Allah says 'Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Meaning stay united amongst yourselves and maintain your bond with each other (preserve).

After the outlining of the 5 Kaidas/orders related to the siffaat of the Momin, Allah discusses from verse 47 onwards the Aadaab (etiquettes) and faida (advantages) of these 5 kaidas. Allah gives a detailed summary of the advantages of following these kaidas/orders and the disadvantages of not

following and compares to the doings of the mushriks (pagans) of Makkah and the hypocrites (munafik) of Madina, thus continuing the discussion of Jihad.

Allah gives Zajr (scolds & threatens) the Munafikeen and there are 12 bad characters of them which are discussed in verses; 13, 15, 22, 25 (they create Fitnah/corruption so stay away from them), twice in 32, 47, 48, 49, 55, 56.

There is Takhweef (threatening and intimidation) to the disbelievers (kafir) by Allah in verses; 7, 13, 14, 18, 36, 37, 50.

There is Targheeb (instigation & inciting) for the momins by Allah towards Jihad and the reasons for it in verses; 5, 7, 8, 34, 40, 64, 67.

The Siffaat of the Momin and the glad tidings (bashaarat/khushkhabri) for them are outlined in verses; 2, 3, 4, 9, 10.

There is a Misaal (example given) of the Kafir (disbeliever) and their chaal/fareb (trickery, cheating, fraud, deceit, deception). But this will not help them in any way, like how they had done against PBUH in Makkah (V. 48 related to Battle of Uhud) but ended up losing/beaten themselves. Similarly, the example is given of Firaun and Musa (a.s) and how Firaun used his trickery, cheating, fraud, deceit, deception against the Bani Israel and Musa (a.s) but to no avail Firaun ended up dead in the sea and Musa and his people were saved by Allah.

Summary Surah

Verses 1-14: Discussion of 'Awamir Salaasa' (3 Hukum's OR Orders) to make Islah (reform) with Taqwah (God conciecness) & Itebah Rasool (following Prophet PBUH). Also, as discussed in detail there are 5 Siffaat of the Momin mentioned with the glad tidings (bashaarat/khushkhabri) for them as well as Targheeb (instigation & inciting) towards 'Jihad' (verses 5-8). In verse 11 there is glad tidings for the Momin to make them/their hearts strong for Jihad and in verse 12 Allah supports this with sending Angels to get victory.

Verses 15-19: Has the 1st Kaida/Order 'Be scared of Allah and don't turn your back in Battle and Allah will give you victory (V. 17).

Verses 20-26: Has the 2nd & 3rd Kaida/Order 'Whoever doesn't listen/follow Allah and Muhammad PBUH will be the losers and they are wilfully deaf & dumb.

Verses 27-28: Has the 4th & 5th Kaida/Order 'Allah gives Targheeb (incites) to spend in Allah's cause your health & wealth, have Takwah and don't betray your trusts (Islamic duties) you have with Allah such as Salah & Jihad. Your wealth and children are a test for you but the great reward is with Allah

Verses 29-34: There is mention of Victory and the trickery, cheating, fraud, deceit, deception (chaal/fareb) of the disbelievers (kafirs). There is Zjar (scolds & threats) for those who don't follow the PBUH as he is sent down as 'Rahmat ul lil Alamin' (a mercy to those of mankind), thus to avoid and not listen to him leads to Allah's azaab (punishment in this world and the next.

Verses 35-38: The disbelievers (Kafirs) worship (prayer at the Ka'bah) and spending will not avail/help them the least. Thus, evil and good are two separate distinct ways, the evil are the losers and are destined to Hell.

Verses 39-44: In these verses is the Dawah (purpose or invitation) of the surah which is 'JIHAD' in the form of 'KITAL' (fight in Allah's cause). The Mujahid (fighter) is incited and helped by Allah like in the battle of Badr. Thus, when you go out to fight for Allah (Jihad) then Allah will surely help.

Verses 45-56: The 6th Kaida is mentioned here which is the summary of all the Kaida's. There is Takhweef (threatening and intimidation) towards the Munafikeen (hypocrites) by Allah and their bad deeds are mentioned. Moreover, Allah shows how they will be humiliated (zillat, ruswai, besati) in this world and the next with the example of firaun of Musa (a.s) time.

Verses 57-60: There is instigation towards Jihad meaning 'KITAL' (physical fighting) "If you ever encounter them in battle, make a fearsome example of them"

Verses 61-64: In these verses the Aadabs (etiquettes/manners) mentioned regarding battle/war for the Amir (leader of the Muslims). Be soft and lenient if the opposition wants peace, and try to figure out the opposition's intentions (are they trying to deceive you), but don't just lay down in front of them for slaughter. In Verses 64 Allah gives reassurance to PBUH in that Allah is sufficient for you and the believers.

Verses 65 onwards: Allah is inciting (Targheeb) the believers to do Jihad & Battle (kital) aswell as teaching PBUH and the followers the etiquettes (aadab) of battle/war. Allah outlines that the love of this worldly life should be suppressed in order to do Jihad otherwise you will not be able to do it. In verse 72 onwards, Allah talks about and incites the believers to do Jihad and emigrate make (Hijrat) for Allah's cause.

In this Surah and especially the closing verses, Allah discusses the 'Awamir' (commands, orders, mandates) and the 'Nawahi' (Prohibition, interdicts. the things that are forbidden) whilst in Battle (Jihad), this is also known as 'Amar bil Maroof & Nahi anil Munkar' (enjoining the good and forbidding the evil).

In this Surah Allah shows the Momin (true Muslim) what good etiquettes are and their fawahid (faidah) 'Benefits';

- 1 'Ati'ullah warasooluhu wala tanazza'u': Follow Allah & his Messenger (PBUH) and don't fight and bicker between yourselves. The benefit of this is 'Innallaha ma'as Saabireen': Indeed, Allah is with the ones who follow Allah and the messenger and even in difficult times they have Sabr (patience).
- 2 Efail uhood: Keep to your promises and Allah will send down his blessings as Allah doesn't like the ones who betray and trick.
- 3 A'dad alatul harb: Prepare yourself for when you confront the enemy. Have a plan in place and just don't go out guns blazing.
- 4 As sulhu ma'alladhina ya'miluna llayha: make peace with those who want peace with you. As Allah doesn't like bloodshed.
- 5 Al ehtimaad watawakkal Allallah: Have trust and full reliance in Allah.
- 6 At'tahreed alal Kital watazhid minal dunya: Be quick (enjoin) the Jihad (Kitaal/battle) and suppress the love of the dunya or that which you leave behind.