Surah 8 Surah Anfaal

THE SPOILS OF WAR

THE LINK BETWEEN SURAH ANFAAL AND THE PRECEDING SURAHS

Surah Anfaal is linked to the preceding Surahs in the following two ways.

1. **By Name** “The Kuffaar and Mushrikeen will fight you when you propagate the message of Towheed. When you conquer them in these battles, you will receive booty (Anfaal). This booty should then be distributed according to Allaah’s injunctions and not according to your own whims.”

2. **By Content** Surahs Maa'idah, An'aam and A'raaf all refuted Shirk with detailed proofs. Surah A'raaf warns that one will be faced with numerous trials and difficulties when propagating the message of Towheed, which is the opposite of all forms of Shirk. It warns that the Kuffaar and the Mushrikeen will leave no stone unturned to oppose this message of Towheed from reaching the masses.

Thereafter, Surah Anfaal, and the subsequent Surah Taubah, commands the Mu'mineen saying, “Fight them until no corruption (kufr) exists and all religion (worship) is for Allaah” (verse 39). The Surah thus commands that Jihaad be waged against the Kuffaar so that Islaam reigns supreme and so that the Kuffaar are weakened in their effort against the Muslims.

A SUMMARY OF THE SURAH

Surah Anfaal may be divided into two parts. The first part commences at the beginning, and terminates at the end of verse 40 where Allaah says, “What a terrific Friend and what a terrific Helper!” The second part commences from verse 41 and continues until the end of the Surah. Both parts of the Surah discuss the distribution of booty, as well as providing details about Jihaad.

THE FIRST PART

The heading to this part is mentioned in verse 1, when Allaah says, “The spoils of war are for Allaah and His messenger.” This part of the Surah instructs that the booty and the method of distribution are both the rights of Allaah and should be attended to as detailed by Allaah’s Rasool ﷺ. The Surah then proceeds to furnish seven reasons for the above decree. The gist of these reasons is that the Muslims would not have attained victory without Allaah’s assistance. Therefore, the booty they received was purely by Allaah’s grace and should naturally be distributed according to His command.
In addition to these reasons, this part also mentions five laws concerning Jihaad. Together with these injunctions of Jihaad, the first part of this Surah contains many reproaches, warnings, glad tidings and replies to objections.

**THE SECOND PART**

This part commences from verse 41 and terminates at the end of the Surah. This part also includes the two topics discussed in the first part viz. booty and Jihaad. The first part included seven reasons for distributing the booty according to Allaah’s decree and the five laws of Jihaad, the second part also includes the same content but in the opposite order viz. First the five reasons are given and then the seven laws.

Among the verses detailing the laws of Jihaad is verse 61 in which Allaah says, “If they (your enemy) are inclined towards making peace, then you should also incline yourselves to it (by concluding a peace treaty with them) and trust in Allaah”. In such circumstances, Muslims should also enter into a pact because their objective is to propagate Allaah’s Deen and not to spill blood.

After discussing the above, the Surah goes on to encourage the Muslims towards Jihaad and Hijrah from verse 72, where Allaah says, “Without doubt those who had Imaan, who made Hijrah (migrated for Allaah’s pleasure) and who strove in Allaah’s way with their wealth and their lives...” These verses convey glad tidings to those who engage in Jihaad and who make Hijrah.
In the name of Allaah, the Compassionate, the Most Merciful.

1. They ask you (O Muhammad) about the spoils of war (about who will receive what portion of the spoils after the Battle of Badr). Say, “The spoils of war are for Allaah and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah (deal justly), correct your mutual relations and obey Allaah and His Rasool if you are (true) Mu'mineen.”

2. The Mu'mineen are those whose hearts tremble (vibrate out of respect) when Allaah is mentioned, whose (strength of) Imaan increases when His Aayaat are recited to them and (as a result, they are those) who trust only in their Rabb (and listen to obey).

3. They (the Mu'mineen) are those who establish salaah (perform it with all its etiquette) and who spend (for His pleasure) from what We have provided for them.

4. These are the true Mu'mineen (about whose Imaan there can be no doubt). For them shall be elevated ranks by their Rabb (in Jannah), forgiveness and bountiful sustenance (provisions of honour).

5. (Although the distribution of the spoils of war may not appeal to every person, it is in the best interest of all concerned. There are many such situations that are in the best interest of all, yet they do not appear so to everyone. One such situation was the Battle of Badr, which proved the strength of the Muslims and struck fear in the hearts of the Kuffaar, although...
6. They (some Sahabah) differed with you (O Rasulullaah) regarding the truth (the necessity to fight) after it was made clear to them (that they had to face the enemy in battle), as if they were being driven towards death while they looked on (as if they were looking at their deaths approaching). (The few Sahabah who felt that the Muslims should not engage in battle did not argue adamantly in favour of their opinion, but merely voiced their concern that they were unprepared for battle because they had left Madinah with the intention only of capturing a trade caravan. However, because of their important position of being companions of Rasulullaah, they were expected to have a high degree of trust in Allaah. It is for this reason that Allaah chides them in the above verses.)

7. (Remember the time) When Allaah promised you (Muslims) that one of the two groups (either the caravan or the Mushrikeen army) will certainly be yours and you wished that the one without strength (the caravan) be yours (rather than fighting a heavily armed army). (On the contrary) Allaah desired that the truth (of Islam) be established (be recognised) as the truth (so that the Kuffaar would know that the Muslims are a force to be reckoned with) by His decree (as He had predestined) and that the roots of the Kaafiroon be cut.

8. (Allaah desired) That the truth (Islam) be established (be recognised and firmly rooted) as the truth and that falsehood (Kufr) be established (be known) as falsehood, even though the disobedient ones (the Mushrikeen) detest it. (Because Allaah had destined that the Muslims should defeat the Mushrikeen in battle to prove their strength, the battle had to take place even though some people preferred not to fight. What Allaah decides must prevail because His decisions are most wise.)

9. (O Muhammad, remember also the time before the Battle of Badr) When you sought (implored) help from your Rabb and He accepted your du'aa saying, “I shall strengthen (reinforce) you with a thousand angels who will appear one after another (to help you fight the Mushrikeen).” (To encourage the Muslims, Allaah later sent another two thousand angels and then another two thousand.)
10. Allaah had granted it (this help) as good (encouraging) news so that your hearts may be contented by it (although the Kuffaar seemed to have everything to their advantage). Help is only from Allaah. Verily Allaah is Mighty, the Wise.

11. (When the two armies met at Badr, the Mushrikeen camped at a place where there was sufficient water and where the ground was firm. On the other hand, the camp of the Muslims had no water and was covered with loose sand which made it difficult for them to move. To give courage to the Mu’mineen, Allaah again calls them to remember the time) When (in the thick of battle) slumber was made to envelop you as a means of serenity from Him (so that you do not panic) and He sent rain to you from the skies to purify you (so that you could perform wudhuh for salaah), to dispel the evil thoughts cast by Shaytaan (who told the Mu’mineen that if they were on the right, they would not have been in a position where there was no water for them to drink or clean themselves with), to strengthen your hearts and to make your feet firm (with the rain, the ground in the Muslim camp became firm while the ground in the Mushrikeen camp became muddy and unstable).

12. (You should also take courage from the time) When your Rabb commanded the angels saying, “Indeed I am with you, so (fully) strengthen the Mu’mineen (assist them in battle). I soon shall cast terror into the hearts of the Kuffaar, so strike their necks and their every fingertip.” (The Muslim soldiers then saw that the head of an enemy soldier would fall to the ground before their swords could strike his neck because the angels struck first.)

13. This (death and defeat of the Mushrikeen) was because they opposed Allaah and His Rasool. Whoever opposes Allaah and His Rasool, then (they should bear in mind that) certainly Allaah is severe in punishment (this is a rule).

14. This (defeat and death are the punishment, O Kuffaar) so taste it (in this world already)! (In addition to this) The Kaafiroon shall have (shall also suffer) the punishment of the Fire (of Jahannam in the Aakhirah).
15. O you who have Imaan! When you meet the Kuffaar in battle, do not turn your backs to them (do not desert the battlefield, especially if the enemy are less than twice your number).

وَمَنْ يَعْقِبَ الْكَافِرِينَ بِذِبَّةٍ يَمْلَأُهَا الْكَفَايَةَ وَيَجْهَرُهَا إِلَى فِتْنَةٍ فَقَدْ بَيَّنَ بَاءَ يَقْصَبُ مِنْ اللَّهِ وَمَا أَوْلَىَ جَهَّالٍ وَبَيْنَ الصَّمِّرِ

16. On such a day (of battle), whoever will turn his back to them with a reason other than altering the course of battle (such as pretending to flee so that the enemy follows them into an ambush) or (flees with a reason other than) retreating to (join with) another group (of Muslim soldiers so that their combined force can fight the enemy), then indeed he shall return with Allaah's anger and his abode shall be Jahannam (because deserting the battlefield is a major sin). What an evil place to return to!

فَأَلْقُوا مُؤَهْلًا مِّنْ اللَّهِ قَتَالَهُ وَأَمْرُهُ اذْرَبَّا إِنَّ اللَّهَ رَءَى وَالَّذِينَ مُؤَمِّنِينَ مَعَهُ

17. You (Muslims) did not kill them (the Mushrikeen by your own strength) but it was Allaah Who killed them and you (O Rasulullaah ﷺ) did not throw (the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them) when you threw, but it was (actually) Allaah Who threw (because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect). (However, Allaah allowed the Mu’mineen to fight the Mushrikeen despite having the power to do it by Himself) So that He may grant the Mu’mineen a grand reward from Himself (the spoils of war in this world and greater rewards in the Aakhirah). Verily Allaah is All Hearing (listens to your prayers), All Knowing (of your situation).

18. So it was (everything has happened as it has been explained). (In addition to this) Indeed it is Allaah Who weakens the plots (evil intentions) of the Kaafiroon (thereby allowing the Mu’mineen to achieve victory).

إِنْ تَسِيِّقُوا فَقَدْ جَاءَتِكُمُ الْفَتْحُ وَأَنْ تَسِيِّقُوا فَوْقَهُمْ وَأَنْ تَعْلَمُوا أَنْ نَعْلَمُ وَأَنْ تَعْقِبُوا أَنْ تَعْقِبُهُمْ وَأَنْ تَعْقِبُوا أَنْ تَعْقِبُهُمْ

19. (Referring to the prayer of the Mushrikeen before the Battle of Badr when they asked Allaah to destroy the party that was on falsehood, Allaah says to them,) If you require a decision (to know whether it is you or the Mu’mineen who are on the truth), then indeed a decision has already come to you (when you saw that the
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20. O you who have Imaan! Obey Allaah and His Rasool and do not turn away from him (do not oppose him by listening to evil ones) while you are listening (to the Qur’an and other advice).

21. Do not be like those (the Munafiqeen and Kuffaar) who say, “We hear!” but they do not hear (with the intention of accepting what they hear).

22. Certainly the worst creatures in the sight of Allaah are the deaf (to the truth) and dumb (do not want to speak the truth) who do not understand (despite being blessed with ears, tongues and intelligence).

23. If Allaah knew of some (little) good in them (the Kuffaar), He would have definitely allowed them to hear (and accept the truth). If (assuming that) He had allowed them to hear (knowing that there is no good in them), they would certainly (shall) turn away, unwilling (to accept because they have lost their inner hearts which lead people to accept).

24. O you who have Imaan! Respond (quickly) to Allaah and His Rasool when they call you towards that (the injunctions of the Deen) which will give you life (an eternal life of happiness in the Aakhirah). Know that Allaah comes between a man and his heart (because of which no person can have Imaan without Allaah’s permission) and that you shall be gathered before Him (on the Day of Qiyaamah, when you will have to account for your actions).
25. Beware of a trial (punishment) that will affect not only the oppressive ones (wrongdoers) from you (but will affect the righteous as well because they did not make an effort to stop the others from sin despite having the ability to do so)! Know that surely Allaah is severe in punishment.

26. (O Muslims!) Remember the time when you were few (in number in Makkah) and regarded as weak on earth (because of which you were oppressed). You feared that people would wipe you out, then Allaah granted you a station (in Madinah), strengthened you with His assistance (when the angels assisted you during the Battle of Badr) and sustained you with pure things (spoils of war) so that you could be (remain) grateful.

27. O you who have Imaan! Do not betray (disobey) Allaah and the Rasool and do not knowingly betray your mutual trusts (by revealing each other's secrets, breaking promises, etc).

28. Know that verily your wealth and your children are a test (that distract you from concentrating your efforts towards the Aakhirah and tempt you to betray others) and that indeed a grand reward is with Allaah (in the Aakhirah for those who do not allow these tests to distract them from fulfilling their obligations towards the Deen).

29. O you who have Imaan! If you fear Allaah (be pious), He will grant you a criterion (a standard by which you can differentiate between right and wrong and a means by which you may save yourself from that which you fear), will cancel (forgive) your sins and forgive you. Allaah is extremely Bountiful.

30. (O Muhammad Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you (drive you out of Makkah). They plan and Allaah plans. Allaah is the best of planners (His plan always comes to pass regardless of what others may plan). (When the Kuffaar decided that a person from every tribe should participate in killing Rasulullaah at night so that the blame
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cannot be pinned on a single person or tribe. Allaah informed Rasulullaah ﷺ about their plan and commanded him to leave Makkah for Madinah. This he did without the Mushrikeen causing him any harm.)

31. When Our verses (of the Qur’aan) are recited to them (the Kuffaar), they say, “We have heard! We could say the same things if we wished. These are no more than the fables of the old people.”

32. (There was a time) When they (the Mushrikeen of Makkah foolishly) said, “O Allaah! If this (Qur’aan) really is the truth from You, then shower on us stones from the skies, or afflict us with a painful punishment.”

33. (However, Allaah did not do as they asked because) Allaah shall not punish them while you (O Muhammad ﷺ) are among them (because punishment affects all present and a Nabi can never be made to suffer punishment) and Allaah will not punish them while (as long as) they (some people among them) seek forgiveness.

34. What do they (the Mushrikeen of Makkah) have that Allaah should not punish them (severely) when they prevent (others) from the Masjidul Haraam whereas they are not its guardians? Its guardians are only those who possess Taqwa (total unconscious of Allaah), but most of them do not know (that they are not supposed to be the guardians of the Kabah).

35. Their prayer by the House (Kabah) is merely whistling and clapping (this was what the Mushrikeen of Makkah regarded as worship during the days of ignorance and to disturb the true worshipers). (Addressing them, Allaah says,) “So taste the punishment (defeat and death during the Battle of Badr) because you committed kufr!”

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36. Verily the Kuffaar spend their wealth to prevent (others) from Allaah’s path (Islaam). They will soon spend their wealth (to fight the Muslims, as the Mushrikeen did for the Battle of Badr), then this wealth shall be a source of regret for them (because they will not achieve what they intend to) after which they will be defeated (as a punishment to this world, while Islaam will continue to spread). (In addition to this worldly punishment) The Kuffaar shall be gathered towards Jahannam (in the Aakhirah)...

37. ...so that Allaah may separate the impure ones (the Kuffaar) from the pure (the Mu’mineen). And He will combine the impure ones and pile them on top of each other, then place them all in Jahannam. These are the losers.

38. Tell the Kuffaar that if they desist (stop practicing kufr, arrogance and accept Islaam), they will be forgiven for the past (sins that they had committed). However, if they continue (practicing kufr and opposing the Muslims), then the procedure of the previous nations (the manner in which We destroyed the Kuffaar of the past) have passed (before them, so that they may learn a lesson from these).

39. Fight them until no corruption (kufr) exists and all religion (worship) is for Allaah. If they desist (stop practising kufr and accept Islaam), then indeed Allaah is Watchful over what they do (and will reward them for the good they do).

40. (On the other hand) If they turn away (and refuse to accept Islaam), then know that Allaah is your Protecting (Helping) Friend (and will assist you against them). What a terrific (good) Friend and what a terrific (good) Helper!
41. Know that from whatever spoils of war you acquire (after fighting a battle with the enemy), a fifth of it shall be for Allaah (to be spent on the recipients that He stipulates), His Rasool (to spend on Baitullaah and other Masjids), the relatives (of Rasulullaah ﷺ), the poor, the orphans and the travellers (who have been stranded without any means with them). The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle; (distributing the spoils of war in this manner should not be at all difficult for you) if you believe in Allaah and in what We had sent down (angels and signs of Allaah’s power) to Our slave (Muhammad ﷺ) on the day of the distinction (between truth and falsehood), (which was) the day when the two parties (Mu‘mineen and Mushrikeen armies) clashed (at Badr). (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah’s help). Allaah has power over everything (He can make a small and ill-equipped army defeat a larger, heavily-armed army).

إذا أنتشرت العدوى والدُنْيَا وهم بالعدوى والكُفُوّن والَّذِينَ فَسَخِرُوا اللَّهَ فَأَعْقَبَ النَّارَ مَنْ سَارَ بِمُنْفَعَةٍ مِّنْ هَذَا عَلَى بَيَتِهِ وَيَتَبَيَّنُ مِنْ عَلَى بَيَتِهِ وَأَنِّي لَهُم مَّعَيْنٌ عَلَى الْعَدَائِ

42. (The day of the distinction was the day) When you (the Muslim army) were on the near side (close to Mada‘inah) and they (the Mushrikeen army) were at the far side (further away) while the caravan (of the Mushrikeen) was below you (travelling along the coast). If you (Muslims and Mushrikeen) had promised (arranged a date) to meet each other (in battle), you would have differed with regard to the appointment. However, (without the prior knowledge of either army) Allaah decides a matter that was destined to take place so that he who was to be destroyed may be destroyed after a clear proof (after witnessing Allaah assisted the Mu‘mineen to win victory despite all odds being against them) and so that he who was to live may live after (witnessing) a clear proof (thereby giving him a chance to accept Imaan). Without doubt Allaah is All Hearing (He heard the du‘aa of the Muslims before the battle), All Knowing (He knows the outcome of everything).

إِذَا أَنْتَشِرَتْ عَلَى الْأَرْضِ وَلَمْ يَكُنْ شَرَاءً وَهُمْ بِالْغَيْرِ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ وَأَمْنُهُمْ أَمْنُهُمْ وَأَمْنُهُمْ أَمْنُهُمْ وَأَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ أَمْنُهُمْ 

43. (O Muhammad ﷺ, remember the time) When Allaah showed you in your dream that they (the Mushrikeen) were few in number (thereby giving encouragement to the Mu‘mineen). If He had showed you that they were many in number, you (the Mu‘mineen) would have lost courage and disputed about the issue (about whether to fight or not). However Allaah saved you (from losing courage and from disputing among yourselves). Undoubtedly He has (profound) knowledge of what is in the hearts (of all).
44. And when you (Muslims) clashed with them (the Mushrikeen), Allah made them appear as
reduce their number in your eyes (so that you may not lose courage by seeing an army much larger than your
own) and He reduced their numbers in your eyes (to encourage the Sahabah to fight) so
that Allah may conclude a matter that was (destined) to happen. All matters return only
to Allah (Whose decision will always prevail). (Because it was destined that the Mushrikeen should be defeated at the
hands of the Muslims, Allah made it appear to the Mushrikeen that the Muslims were fewer than they actually were, so that
the Mushrikeen would advance with all fervour to be defeated. However, once the battle had begun, Allah made it appear
to the Mushrikeen that the Muslims were many more, causing them to lose courage and to fight in a less fierce manner)

45. O you who have Iman! When you lock in combat with an army (of the enemy), then
be steadfast (for the pleasure of Allah) and think of (remember) Allah abundantly (make du’aa
salat, zikr to Allah for assistance) so that you may be successful (against the enemy).

46. Obey (the commands of) Allah and His Rasool and do not fall into dispute (quarrels)
with each other, for then you will become cowardly (weak) and your strength will be
lost. Exercise sabr, for verily Allah is with those who exercise sabr.

47. Do not be like those (Mushrikeen of Makkah) who left their homes arrogantly (proudly) and
to show people (boasting that they would not return home without defending the Muslim army at Badr) and
who prevent (others) from Allah’s path (from Islaam). Allah surrounds all that they do (He
knows all that they do and will punish them for their wrongdoing).

48. (Remember the time) When Shaytaan (Iblees in the guise of a leader of an Arab tribe) beautified
(decorated) their actions for them (the Mushrikeen of Makkah) and told them (encouraged them to fight
the Muslims), “None from man can overpower you today when I am by your side.” But
when the two (Muslim and Mushrikeen) armies faced each other, he (Iblees) turned on his
heels (ran away) and said, “I have nothing to do with you! Without doubt I can see what
you cannot see (I can see the angels coming down to assist the Muslims). I am truly afraid of Allah,
and Allah is severe in punishment.”
49. (Remember also the time) When the hypocrites and those in whose hearts there is a disease said, “Their religion (Islaam) has deceived these people (the Muslims because they dared face a large and powerful army despite their lack of numbers and resources).” (However, these hypocrites and others like them do not realise that) Whoever trusts in (relies on the help of) Allaah (despite lacking the means), then indeed Allaah is Mighty (Capable of granting them victory), Wise (in all matters).

50. If only you could see how the angels (of death) take the souls of the Kuffaar, hitting their faces and backs saying, “Taste (a sample of) the punishment of the Blaze (the Fire of Jahannam)!”

51. “This (punishment) is because of what your own hands have sent forward (to the Aakhirah by committing sins). Allaah certainly does not oppress His bondsmen (and will therefore never punish a person for something s/he did not do).”

52. (The ways of these Kuffaar are just) Like the ways of the people of Fir’oun and those before them. They rejected (denied) the Aayaat of Allaah, so Allaah seized (punished) them because of their sins (and not because of any injustice). Verily Allaah is Powerful (can do whatever He pleases), severe in punishment.

53. This (punishment) is because Allaah will not change (will not take away) any favour that He gave to a nation until they change what is within themselves (until they corrupt their beliefs and actions, thereby inviting Allaah’s punishment, which will cause them to lose all their bounties). Indeed Allaah is All Hearing, All Knowing (He knows the thoughts and actions of every person).
54. (The ways of these Kuffaar are just) Like the ways of the people of Fir’oun and those before them. They rejected the Aayaat of their Rabb, so We destroyed them because of their sins and We drowned the people of Fir’oun. They were all oppressors (especially towards themselves because their oppression led to their own punishment).

55. (The Jewish Banu Qurayzah tribe of Madinah had entered into a treaty with the Muslims promising that they will not assist an enemy against the Muslims, but they broke the treaty by assisting the Mushrikeen of Makkah to fight the Muslims. Referring to this Jewish tribe, Allaah says,) Without doubt the worst of creatures in Allaah’s sight are those who commit kufr and will therefore not have Imaan.

56. These are the ones with whom you (O Muhammad ﷺ) had taken a pledge, then they break it at every opportunity without any fear (for going against their word).

57. So if you (Muslims) ever encounter them (the Kuffaar) in battle, then use them (defeat them so severely as) to disperse (to strike fear into the hearts of) those behind them so that they may learn a lesson (from the defeat of the others and not dare fight you).

58. Should you ever really fear (any) betrayal from any nation (with whom you have made a pledge), then throw back (cancel) the treaty that you have contracted with them (in a manner that they and you are) on an equal footing (in a manner that they as well as you know that no treaty now exists. It is therefore necessary to first inform the opposite party that you intend cancelling the treaty). Verily Allaah does not like those who betray (those who break their treaties without first notifying the opposite party of their intentions).

59. The Kuffaar should never think that they have gone ahead (and escaped Allaah’s punishment). They are definitely unable to escape (disgrace and punishment).
60. Prepare (to use in battle) against them (the Kuffaar) whatever forces of strength (weapons) you can muster (collect), as well as trained horses (and military equipment) with which you may strike fear into Allaah’s enemies, your enemies and others besides them (such as the Munaafiqeen). You do not know them (your other enemies who hide their enmity for you) but Allaah knows them. Whatever you may spend in Allaah’s way (the reward for it) will be given to you in full and you will not be oppressed (you will not be given less than you deserve. In fact, the reward for Jihaad is greatly multiplied).

61. If they (your enemy) are inclined towards making peace, then you should also incline yourselves to it (by concluding a peace treaty with them) and trust in Allaah. Without doubt, He is All Hearing (listening to the clauses of your treaties), All Knowing (knows exactly what is in the hearts of the parties drawing up the treaty).

62. If they intend to betray you (by entering into a treaty), then Allaah is enough for you (and will protect you from their evil). It is He Who strengthened you (O Muhammad ﷺ) with His assistance and with the Mu’mineen...

63. ...and created the bond of love (harmony) between their hearts. If you had spent whatever (wealth and resources) is in the earth, you will not have been able to create that bond of love between their hearts, but Allaah created that bond between them. Verily He is Mighty (can do whatever He wants), the Wise (in creating the bond of love between people).

64. O Nabi Allaah and those Mu’mineen who have followed you are enough for you (to fight off any enemy attack).

65. O Nabi Allaah, encourage the Mu’mineen to fight (in Jihaad)! If there are twenty of you (Muslims) who exercise sabr, they will defeat two hundred (of the enemy in battle).
(Similarly,) If there are a hundred of you, they will defeat a thousand of the Kuffaar because they are people who do not understand. (The command to the early Muslims was that they were not to flee the battlefield even though the enemy outnumbered them ten to one. However, this command was cancelled by the next verse which reduced the odds to two to one.)

66. Now Allaah has lightened your burden (load) as He knows that there is weakness within you. So if there are a hundred of you who exercise sabr, they will overcome two hundred (of the enemy in battle). (Similarly,) If there are a thousand of you, they will overcome two thousand (of the enemy) by the order of Allaah. Allaah is with those who exercise sabr (who are firm-footed and He will assist them through all difficulties).

67. (When the Muslims freed the captives of Badr for ransom, Allaah revealed the verse saying,) It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land. (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners.) You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is best).

68. If it were not for an order that Allaah had already been preordained (written before that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners).

69. So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him) ! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings).

70. O Nabi! Tell the prisoners in your hands (in your custody), “If Allaah is aware of any good (favour) in your hearts (because of which you would soon become Muslim), He shall grant you better than that (ransom) which was taken from you, and will forgive you. Allaah is Most Forgiving, Most Merciful.
71. If they (the prisoners) intend to betray you (O Muhammad), then they have already betrayed Allaah before (the Battle of Badr by committing kufr), after which Allaah gave (you) control over them (because of which you were at liberty to execute them). They can therefore expect the same if they decide to betray you and attack you again). Allaah is All Knowing, the Wise. (Therefore, none can hope to hide their intentions from Allaah.)

72. Without doubt those who had Imaan, who made Hijrah (migrated for Allaah's pleasure) and who strove in Allaah's way with their wealth and their lives (the Muhaajireen), as well as those who granted shelter (to them) and assisted (the Ansaar), they are all guardians (heirs and helpers) of each other. As for those who had Imaan but did not make Hijrah, you do not have any guardianship over them (you cannot inherit from them nor give them a share of the spoils of war) until they make Hijrah. (However, If they seek your assistance in Deen (against the Kuffaar), then it will be obligatory upon you to assist them (against any enemy), except against a nation with whom you have entered into a (peace) treaty (You cannot assist them to fight such a nation). Allaah sees all that you do.

73. As for the Kuffaar, they are guardians (heirs and allies) of each other. If you do not do so (do not act as guardians to other Muslims and do not disassociate yourselves from the Kuffaar), there shall be trouble and widespread corruption on earth (because the Kuffaar will be powerful and the Muslims will be weak).

74. Those who had Imaan, who made Hijrah (for Allaah's pleasure) and who strove in Allaah's way (the Muhaajireen), as well as those who granted shelter (to them) and assisted (them, referring to the Ansaar), these are the true Mu'mineen. For them shall be forgiveness and bountiful sustenance (in Jannah).

75. As for those who had Imaan afterwards (after the earliest Muhaajireen and Ansaar), who made Hijrah and strove with you (with the Sahabah), they are from you. Those who are relatives are closer to each other in Allaah's Book (and will therefore inherit from each other before anyone else). Undoubtedly (Only) Allaah knows everything (He knows who deserves what).