

Surah al-Anfaal (continued)

The part of surah al-Anfaal in this juzz starts with guidance on the distribution of the war booty. The booty is to be divided into 5 portions, one of which is for the Prophet sal Allahu alaihi wa sallam and his family, orphans, needy, and travellers. The remaining 4 parts are to be distributed amongst the soldiers.

The surah then goes on to paint a picture of the battle of Badr:

"[Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you." (Ayat 42)

The main points from the battle of Badr are given below:

1. "And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned." (Ayat 44).

2. After mentioning the victory of the believers, there is mention of 4 conditions for victory:

- a. Steadfastness in the battle field.
- b. To remember Allah abundantly, when facing the enemy.
- c. To avoid mutual disputes and disagreements.
- d. To be extraordinarily patient in difficult times.

3. There is also mention of not resembling the mushrikeen by displaying pride and arrogance when setting out for an expedition.

4. The shaithan kept encouraging the mushrikeen, until the help of Allah came in the form of angels, striking the back and faces of the mushrikeen, upon seeing which; he fled and deserted the mushrikeen. (Ayat 48-51).

5. Allah informs us that it is His sunnah that once a people become ungrateful for His favours, then their situation is changed.

6. The believers are being told to prepare to meet their enemies, in terms of material, military and spiritual means. Although the believers were victorious in the battle of Badr, this is an exception. In the future, the believers will have to prepare in order to reach their goals.

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged." (Ayat 60).

7. The believers are being told that if the mushrikeen lean towards peace, then you should also lean towards peace.

8. During the battle of Badr, 70 mushrik leaders were made captives. The Prophet sal Allahu alaihi wa sallam consulted the companions regarding these captives. Umar radhi Allahu anhu suggested that the captives be killed. However, Abu Bakr radhi Allahu anhu suggested to release them for ransom. The Prophet sal Allahu alaihi wa sallam then acted upon the suggestion by the latter.

After this, Allah revealed:

"If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful." (Ayat 68-69).

Subhan Allah! This is another proof of the Quran, as it does not hide anything from the truth.

This magnificent surah ends with, another description of the true believers (mominoon huqq):

"But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision." (Ayat 74). Allahumma rabbana ja'alnaa min hum (Aameen.)

Surah at Taubah

This is a Madinan surah consisting of 129 ayaat. It was revealed during the 9th year of Hijrah, when the Prophet sal Allahu alaihi wa sallam was on his way to face the super power of the time; the Roman empire. This is known as the expedition of Tabuk. It was extremely hot, the journey was very long, and the fruits were ripe and ready for picking. In short, this battle was a real test of sincerity and truthfulness for the believers, and it resulted in distinguishing the believers from the munaafiqoon.

This surah has two main subjects:

1. To give the commandments regarding warfare.
2. To distinguish the munaafiqoon against the back drop of the battle of Tabuk.

As far as the first subject area is concerned, the surah starts by announcing its 'disassociation' in terms of the covenants with the mushrikeen, by giving them a 4 month deadline. This was due to the fact that they had repeatedly broken the treaty, by aiding the Jewish tribes in plotting against the believers.

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled." (Ayat 29).

There is also the announcement of disassociation with the people of the book due to their plotting, deception, hypocrisy and lies against the believers. The tribes of Banu Quraidha, Banu Nadheer, and Banu Qaynuqah, had all broken their treaty with the believers, and so this has been detailed in approx. 20 ayaat.

As far as the Munaafiqoon are concerned, then this surah exposes and humiliates them. It is for this reason that this surah is also known as Surah al-Faadhihaa i.e. the surah which humiliates. Prior to this surah, the munaafiqoon were able to hide behind their lies and excuses, but this surah brought out these hidden elements and distinguished them from the true believers.

The expedition of Tabuk resulted in exposing these munaafiqoon, as it was a very challenging time in terms of the severe heat, far distance and extreme hunger. The main points regarding this are given below:

1. Allah had foretold that the munaafiqoon would make excuses and lie: (Ayat 42). And so it happened that when the Prophet sal Allahu alaihi wa sallam returned from Tabuk, they put forward their lame excuses.
2. All the believers, with the exception of a few, headed for Tabuk, while the munaafiqoon made up lies and gained permission to stay behind in Madinah.
3. Allah says that it was better that they did not accompany the believers, as they would only have spread mischief in the ranks. (Ayat 47).
4. Some of them put forward laughable excuses such as Judd bin Qays who claimed that: " O Messenger of Allah! I am very weak and the Roman women are fair skinned. I fear that if I go to fight, I may be entangled in their fitnah." (Ayat 49).
5. They have nothing but jealousy and hatred in their hearts, for the believers. (Ayat 50). If the believers are victorious or if they gain some booty, they become very anxious. But if the believers are faced with a hardship or mishap, then they are pleased.
6. They swear that they are from amongst the believer, but this is far from the truth. (Ayat 56).
7. They are only interested in wealth. If they get it they are happy, but if they are deprived, then they do not refrain from accusing, even, the Prophet sal Allahu alaihi wa sallam.
8. As the Prophet sal Allahu alaihi wa sallam would listen to all their false claims, they ridiculed him by saying that 'he is all ears.' (Ayat 61).
9. During the life of the Prophet sal Allahu alaihi wa sallam, they are ever fearful lest a surah should be revealed, disclosing their inner secrets and their deepest ill desires. (Ayat 64).
10. They command each other to evil, forbid each other from good, and recommend each other to be miserly. (Ayat 67).
11. These munaafiqoon resemble the disbelievers of the past, in their actions and characteristics. (Ayat 69).
12. Their hearts are void of the love, gratitude and humility for Allah. It is therefore, easy for them to disobey Him.

Allah then mentions the nations of Nooh, Aad, Thamud, Ibraheem, Madyan and Lout.

Allah was so displeased with the plotting of the munaafiqoon, that he has prohibited the Prophet sal Allahu alaihi wa sallam from even seeking forgiveness for these munaafiqoon: (Ayat 84).

Allah has also mentioned those people who are unable to go to the battle due to a genuine disability:

"There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful."

"Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]."