

Ninth Para

The Ninth Para or Juz of the Quran is

Qalal Malao (قَالَ الْمَلَأُ)

which has 2 Surahs the first one is Surah Al-Araf 7 (Ayat 88-206) and second is Surah Al-Anfal 8 (Ayat 1-40) Total No. of Ayat in this para (159) And in this para there is compulsory

Sujdha-e-Talawat

Every believer must go in to prostration when reciting the word

Walla hoo Yasjudoon

in surah Al Araf.

Highlights of Para 9 (Part nine of) Holy Quran

Surah al-Anfal is a Madani Surah revealed soon after the Battle of Badr in the 2nd year of Hijrah (or 624 CE). It reminds the Believers to obey Allah and His Messenger and keep their relations good with each other. It has given rules of war and peace between Muslims and their enemies. In this Surah, six times Allah has addressed Muslims with "O you who believe" (see vss. 15; 20; 24; 28; 29; 46)

Some lessons from the story of Prophet Shu'aib., Warnings against those who deny the Prophets and Messengers of Allah., Prophet Moses and his encounter with Pharaoh of Egypt., Pharaoh and his magicians were defeated., Pharaoh continued in his persecution of the Israelites., Some more signs were shown to Pharaoh and his people., The Torah was given to Prophet Moses., Some Israelites started Calf worship., The Tawrat and Injil speak about the coming of Prophet Muhammad (saw). Allah's promise for those who will follow the last Prophet., Prophet Muhammad is the Universal Prophet. Some among the people of Prophet Moses were guided by the truth and lived with justice.,

Some Israelites transgressed Allah's laws and they suffered the consequences., The eternal covenant of Allah was taken from all human beings., The coming of the Last Hour, Shirk has no logic. Ignore the wrongdoers, but invite to Allah with kindness. Listen to the Qur'an and always remember Allah., Commandment relating to the spoils of war. Battle of Badr, Allah's help for the Believers in the Battle of Badr., Believers must always obey Allah and His Messenger and Only the righteous should be the guardians of the Masjid al-Haram.

Detail story of Hazrat Musa (Peace be upon him), The mention of Ahad-e-alast, Story of Bin Alm bawaar, The unbelievers are like cattle, Nobody knows of the hour! And The greatness of Quran.

Story of Bin Alm Bawaar:

After conquering Egypt, bani israel received order of Jihad with the people of Jabareen, they got scared and came to the prophet asking for help. But after going back they got heavily bribed and went against prophet and started talking bad about Prophet Musa (Peace be upon him) and bani israel, Allah used their words against them and took out their tongues and made them like a dog.

Surah Anfal has three things mentioned in it:

The ruling of Ghazwa Badr and booty, Five characteristics of believers and The book for believers

Five characteristics of believers:

Fear of Allah , Reciting of Quran, Trust, Prayer and Generosity

Five times address to muslims:

Oh you who have believed, do not turn your backs to the unbelievers in the battlefield. Obey Allah and His messenger. Believers, do not betray Allah and His messenger neither betray people who trust you with their belongings. If you fear Allah, He will make you prominent and will forgive your sins. In battlefield remain firm and keep remembering Allah.

SURAH 7:

"Al-A'raf"

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ
لنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ
قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا
كَارِهِينَ

7:88 The haughty chiefs of his tribe said:
'Return to our fold, Shu'ayb, or we will
banish you from our city, you and all
your followers.' "Even though we abhor
(your creed)? 'he replied. 'If we
returned to your faith from which Allah
has delivered us,

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي
مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا
أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ
رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا
افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ

7:89 we should be false to our Lord; nor can
we turn to it again except by the will of
Allah, our Lord. He has knowledge of
all things, and in Him we have put our
trust. Lord, judge rightly between us

SURAH 7:

"Al-A'raf"

and our people; you are the best of judges.'

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ
اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ

7:90 But the infidel chiefs said to their people: 'If you follow Shu'ayb, you shall assuredly be lost.'

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جَاثِمِينَ

7:91 Thereupon, an earthquake seized them, and they were prostrate in their dwellings.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا
الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا

7:92 Those that considered Shu'ayb a liar seemed as if they had never lived there. Lost were those who disbelieved him.

SURAH 7:

"Al-A'raf"

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ
رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَى عَلَى قَوْمِ
كَافِرِينَ

7:93 Shu'ayb left them, saying: 'I conveyed to you, my people, the messages of my Lord and gave you good counsel. How can I grieve for the unbelievers?'

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا
أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَضُرَّعُونَ

7:94 We sent no prophet to a town but afflicted its people with calamities and misfortunes to humble them.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى
عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ
فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

7:95 Then We changed adversity to good fortune, so that in the hour of prosperity they said: Our fathers also

SURAH 7:

"Al-A'raf"

had their joys and sorrows.' And in their heedlessness, We overtook them.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا
عَلَيْهِمْ بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن
كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

7:96 Had the people of those towns believed and kept from evil, We would have showered upon them the riches of heaven and earth. But they denied, and We punished them for their misdeeds.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا
بَيَاتًا وَهُمْ نَائِمُونَ

7:97 Were the people of those towns secure from being overtaken by Our punishment in the night whilst they were sleeping?

SURAH 7:

"Al-A'raf"

أَوَامِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ

7:98 Were they secure from being overtaken by Our wrath in the morning while at their play?

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ
إِلَّا الْقَوْمُ الْخَاسِرُونَ

7:99 Did they feel themselves secure from Allah's scheming? None feels secure from it except those who shall be lost.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ
أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاَهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

7:100 Is it not plain to those who inherit the earth after its people (had gone) that if We pleased We could punish them for their sins and set a seal upon their hearts, leaving them bereft of hearing?

SURAH 7:

"Al-A'raf"

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۖ وَلَقَدْ
جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا
كَذَّبُوا مِنْ قَبْلُ ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ
الْكَافِرِينَ

7:101 Those towns We tell some of their history. Their messengers came to them with clear proofs, yet they would not believe what they had denied before: thus Allah seals up the hearts of the unbelievers.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ ۖ وَإِن
وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ

7:102 We found the larger part of them untrue to their covenants; indeed, We found most of them evil-doers.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَمَلَأَيْنَاهُ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ

7:103 After those We sent forth Musa with Our signs to Pharaoh and his chiefs,

SURAH 7:

"Al-A'raf"

but they too disbelieved them.
Consider the fate of the evil-doers.

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ
مِّن رَّبِّ الْعَالَمِينَ

7:104 Musa said: 'Pharaoh, I am an apostle
from the Lord of the Creation,

حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا
الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ
بَنِي إِسْرَائِيلَ

7:105 and should tell nothing of Allah but
what is true. I bring you an undoubted
sign from your Lord. Let the Children of
Israel depart with me.'

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن
كُنتَ مِنَ الصَّادِقِينَ

7:106 He answered: 'If you have come with a
sign, show it to us if you are one of
those who are truthful.'

SURAH 7:

"Al-A'raf"

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

7:107 Musa threw down his staff, and thereupon it changed into a serpent plain (for all to see).

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

7:108 Then he drew out his hand and it appeared white to the beholders.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

7:109 The elders of Pharaoh's people said: "This man is a skilled enchanter,

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ثُمَّ أَذًا
تَأْمُرُونَ

7:110 who seeks to drive you from your kingdom. What do you advise?'

SURAH 7:

"Al-A'raf"

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ
حَاشِرِينَ

7:111 Others said: "Put them off awhile, him and his brother, and send forth heralds to your cities to summon,

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ

7:112 every skilled magician to your presence.'

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا
لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ

7:113 The magicians came to Pharaoh. They said: 'Shall we be rewarded if we win?'

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفْرَرِينَ

7:114 'Yes,' he answered. And you shall become my favourites.

SURAH 7:

"Al-A'raf"

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ
تَكُونَ نَحْنُ الْمُلْقِينَ

7:115 They said: 'Musa, will you first throw or shall we? ' "Throw,"

قَالَ أَلْقُوا^ط فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ
النَّاسِ وَاسْتَزْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ

7:116 he replied. And when the magicians threw, they bewitched the people's eyes and terrified them by a display of great wonders.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ^ط
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

7:117 Then We revealed to Musa: 'Now throw down your staff.' And thereupon his staff swallowed up their false devices.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ

7:118 Thus the truth prevailed and their doings proved vain.

SURAH 7:

"Al-A'raf"

فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ

7:119 They were defeated and put to shame,

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

7:120 and the enchanters prostrated themselves in adoration,

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

7:121 saying: 'We believe in the Lord of the Creation,

رَبِّ مُوسَى وَهَارُونَ

7:122 the Lord of Musa and Harun.'

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آدَنَ لَكُمْ^ط
إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا
مِنْهَا أَهْلَهَا^ط فَسَوْفَ تَعْلَمُونَ

7:123 Pharaoh said: 'Do you dare believe in Him without my consent? This is a plot which you have contrived in order to

SURAH 7:

"Al-A'raf"

turn my people out of their city. But you shall see.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ
ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ

7:124 I will cut off your hands and feet on alternate sides and then crucify you all!

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ

7:125 They replied: "We shall surely return to our Lord.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا
جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا
مُسْلِمِينَ

7:126 You would punish us only because we believed in His signs when they came to us. Lord, give us patience and let us die in submission.'

SURAH 7:

"Al-A'raf"

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ
 مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ
 وَآلِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي
 نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

7:127 The elders of Pharaoh's nation said:
 'Will you allow Musa and his people to
 commit evil in the land and to forsake
 you and your gods? He replied: 'We
 will put their sons to death and spare
 their daughters. We shall yet triumph
 over them.'

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ
 وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
 مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

7:128 Musa said to his people: 'Seek help
 from Allah and be patient. The earth is
 Allah's; He gives it to those of His
 servants whom He chooses. Happy
 shall be the lot of the righteous.'

SURAH 7:

"Al-A'raf"

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ
 بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ
 عَذُوكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ
 تَعْمَلُونَ

7:129 They replied: 'We were oppressed before you came to us, and oppressed we still remain.' He said: "Your Lord will perchance destroy your enemies and make you rulers in the land. Then He will see how you conduct yourselves.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ
 مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ

7:130 We afflicted Pharaoh's people with dearth and famine so that they might take heed.

SURAH 7:

"Al-A'raf"

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ
وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ
أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ

7:131 When good things came their way, they said: 'It is our due, but when evil befell them they ascribed it to the evil auspices of Musa and his people. Yet it was Allah who had ordained their ill fortune, though most of them did not know it.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا
بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

7:132 They said (to Musa): "Whatever miracles you may work to confound us, we will not believe in you."

SURAH 7:

"Al-A'raf"

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ
وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا
وَكَانُوا قَوْمًا مُّجْرِمِينَ

7:133 So We sent upon them floods and locusts, with lice and frogs, and with blood. All these were clear signs, yet they scorned them, for they were wicked people.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِئِن كَشَفْتَ عَنَّا
الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي
إِسْرَائِيلَ

7:134 And when the plague smote them, they said: 'Musa, pray to your Lord for us invoking the promise he has made you. If you lift the plague from us, we will believe in you and let the Children of Israel go with you.'

SURAH 7:

"Al-A'raf"

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ
بِالْغُوهِ إِذَا هُمْ يَنْكُثُونَ

7:135 But when We had lifted the plague from them for a term which they had to reach, they broke their promise.

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

7:136 So We punished them and drowned them in the sea, for they had denied Our signs and gave no heed to them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا
يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي
بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ
بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ
يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

7:137 We gave the persecuted people dominion over the eastern and western lands which We had blessed. Thus your Lord's gracious word was fulfilled for the Children of Israel because they had endured with fortitude; and We

SURAH 7:

"Al-A'raf"

destroyed the edifices and towers of Pharaoh and his people.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا
عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَا
مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ
قَوْمٌ تَجْهَلُونَ

7:138 We led the Children of Israel across the sea, and they came upon a people zealously devoted to idols which they had. They said to Musa: 'Make us a god like their gods. Musa replied: 'You are indeed an ignorant people.

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ وَبَاطِلٌ مَا
كَانُوا يَعْمَلُونَ

7:139 That which they follow is doomed, and all their works are vain.

SURAH 7:

"Al-A'raf"

قَالَ أَغَيَّرَ اللَّهُ أَبْغِيكُمْ إِلَهًا وَهُوَ
فَضَّلَكُمْ عَلَى الْعَالَمِينَ

7:140 Should I seek any god for you but Allah? He has exalted you above the nations.

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ
عَظِيمٌ

7:141 And (remember) that he delivered you from Pharaoh's people, who had oppressed you cruelly, putting your sons to death and sparing your daughters. Surely that was a great trial from your Lord.'

SURAH 7:

"Al-A'raf"

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا
بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ
مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي
وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

7:142 We promised Musa thirty nights, to which We added ten nights more: so that the appointment with his Lord took forty nights. Musa said to Harun, his brother: "Take my place among my people. Do what is right and do not follow the path of the wrongdoers."

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَاني وَلَكِنْ انظُرْ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَاني ۚ
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى
صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا
أَوَّلُ الْمُؤْمِنِينَ

7:143 And when Musa came at the appointed time and his Lord spoke to him, he said: 'Lord, reveal Yourself to me, that I may look upon You.' He replied: "You shall not see Me. But look upon the

SURAH 7:

"Al-A'raf"

Mountain; if it remains firm in its place, then shall you see Me. And when his Lord revealed Himself to the mountain, He crushed it to fine dust. Musa fell down senseless, and when he came to himself, he said: "Glory be to You! Accept my repentance. I am the first of believers."

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى
النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ
مِنَ الشَّاكِرِينَ

7:144 He said: 'Musa, I have chosen you of all mankind to make known My messages and My words. Take therefore what I have given you, and be thankful.'

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ
وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ
الْفَاسِقِينَ

7:145 We inscribed for him upon the Tablets all kinds of exhortation and clear explanations, of all things, and said to

SURAH 7:

"Al-A'raf"

him): 'Observe these steadfastly, and enjoin your people to observe what is best in them. I shall show you the home of the wicked.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا
يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا
ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

7:146 I will turn away from My signs the arrogant and the unjust, so that even if they witness each and every sign they shall deny them. If they see the right path, they shall not walk upon it: but if they see the path of error, they shall choose it for their path; because they disbelieved Our signs and gave no heed to them.

SURAH 7:

"Al-A'raf"

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ
أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

7:147 Vain are the deeds of those who disbelieve in Our signs and in the life to come. Shall they not be rewarded according to their deeds?

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ
عَجَلًا جَسَدًا لَهُ خُورٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

7:148 In his absence, the people of Musa made a calf from their ornaments, a (lifeless body with a hollow sound. Did they not see that it could neither speak to them nor give them guidance? Yet they worshipped it and thus committed evil.

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ
ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

7:149 But when they repented and realized that they had strayed, they said: 'If our

SURAH 7:

"Al-A'raf"

Lord does not have mercy on us and
pardon us, we shall be lost.'

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ
أَسِفًا قَالَ بُدِّئْتُ مِمَّا كَفَرْتُ مُونِي مِّنْ بَعْدِي ۚ أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ
يَجْرُهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي
وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا
تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

7:150 And when Musa returned to his people, angry and sorrowful, he said: 'Evil is the thing you have done in my absence! Would you hasten the retribution of your Lord? He threw down the Tablets and, seizing his brother by the hair, dragged him towards him. "Son of my mother, cried Harun, "the people considered me weak, and almost did me to death. Do not let my enemies rejoice over me; do not number me among the wrongdoers.

SURAH 7:

"Al-A'raf"

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

7:151 "Lord," said Musa, 'forgive me and forgive my brother. Admit us to Your mercy, for You are most merciful!

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

7:152 Those that worshipped the calf incurred the wrath of their Lord and disgrace in this life. Thus shall those who invent lies be rewarded.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

7:153 As for those that do evil and later repent and have faith, then your Lord is Forgiving, Merciful.

SURAH 7:

"Al-A'raf"

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۖ
 وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ
 يَرْهَبُونَ

7:154 When his anger was allayed, Musa took up the Tablets, upon which was inscribed guidance and mercy to those that fear their Lord.

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا
 لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ
 شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ
 السُّفَهَاءُ مِنَّا ۚ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن
 تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا
 وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ

7:155 He chose from among his people seventy men for Our appointment, and when the earth shook beneath their feet, Musa said: 'Had it been Your will, Lord, You could have destroyed them long ago. But would You destroy us for that which the fools amongst us did? It is naught but Your trial by which You leave in error whom You will and guide whom You please. You alone are our

SURAH 7:

"Al-A'raf"

guardian. Forgive us and have mercy on us: You are the noblest of those who forgive.

وَٱكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ ۖ قَالَ عَذَابِي أُصِيبُ بِهِ
مَنْ أَشَاءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ
فَسَاكُنْ بِهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ
هُمْ بِآيَاتِنَا يُؤْمِنُونَ

7:156 Ordain for us what is good, both in this life and in the Hereafter. To You alone we turn. He replied: 'I will visit My scourge upon whom I please: yet My mercy encompasses all things. I will show mercy to those that keep from evil, give the alms-tax, and believe in Our signs;

SURAH 7:

"Al-A'raf"

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ
 الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
 وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
 الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
 الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ
 الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ
 وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ
 أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

7:157 and to those that shall follow the
 Apostle-the Unlettered Prophet-whom
 they shall find mentioned in the Torah
 and the Gospel. He will enjoin
 righteousness upon them and forbid
 them to do evil. He will make good
 things lawful to them and prohibit all
 that is foul. He will relieve them of their
 burdens and of the shackles that weigh
 upon them. Those that believe in him
 and honour him, those that aid him and
 follow the light sent forth with him, shall
 surely succeed.'

SURAH 7:

"Al-A'raf"

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ
بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

7:158 Say: 'People, I am sent forth to you all by Allah. His is the sovereignty in the heavens and the earth. There is no god but Him. He ordains life and death. Therefore, have faith in Allah and His Apostle, the Unlettered Prophet, who believes in Allah and His Word. Follow him so that you may be rightly guided.'

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ
وَبِهِ يَعْدِلُونَ

7:159 Yet among the people of Musa there were some who preached the truth and acted justly.

SURAH 7:

"Al-A'raf"

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ
 اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا
 عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ
 وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ
 وَالسَّلْوَىٰ ۖ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۚ وَمَا
 ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

7:160 We divided them into twelve tribes, each a nation. And when his people demanded drink of him, We said to Musa: 'Strike the rock with your staff.' Thereupon twelve springs gushed from the rock and each tribe knew its drinking-place. We caused the clouds to cast their shadow over them and sent down for them manna and quails, saying: 'Eat of the good things We have given you.' Indeed, they did Us no wrong, but they wronged themselves.

SURAH 7:

"Al-A'raf"

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ
سُجَّدًا نَّعْفِرُ لَكُمْ خَطِيئَاتِكُمْ ۖ سَنَزِيدُ الْمُحْسِنِينَ

7:161 When it was said to them: 'Dwell in this town, and eat of whatever you please; pray for forgiveness and enter the gate adoring: We will forgive you your sins and give abundance to the righteous,

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْزًا مِّنَ
السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ

7:162 the wicked amongst them changed what was said for other words. Therefore, We let loose upon them a scourge from heaven as a punishment for their misdeeds.

SURAH 7:

"Al-A'raf"

وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حِثَّانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْئُلُونَ
لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

7:163 Ask them about the town which overlooked the sea and what befell its people when they broke the Sabbath. Each Sabbath, their fish used to appear before them floating on the water, but on week-days they never came near them. Thus We tempted the people because they had done wrong.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا
اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا
مَعَذَرَةٌ إِلَىٰ رَبِّكُم ۖ وَلَعَلَّهُمْ يَتَّقُونَ

7:164 And when some asked: "Why do you admonish men whom Allah will destroy or sternly punish?" they replied: "We admonish them so that we may be free from blame in the sight of your Lord, and that they may guard themselves against evil."

SURAH 7:

"Al-A'raf"

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ
عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ
بِمَا كَانُوا يَفْسُقُونَ

7:165 Therefore, when they forgot the warning they had been given, We delivered those who had warned them against evil, and sternly punished the wrongdoers for their misdeeds.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ

7:166 And when they had scornfully persisted in what they had been forbidden, We said to them: 'Be detested apes.

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ
الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۚ إِنَّ رَبَّكَ
لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

7:167 Then your Lord declared He would raise against them others who would oppress them cruelly till the Day of Resurrection. Swift is the retribution of your Lord, yet surely He is Forgiving, Merciful.

SURAH 7:

"Al-A'raf"

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمْ
الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَّوْنَاهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

7:168 We dispersed them through the earth in multitudes-some were righteous men, others were not-and tested them with blessings and misfortunes so that they might desist (from sin).

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ
لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ
عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ
إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۚ وَالْأَوَّلُ الْآخِرَةُ
خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ

7:169 Then others succeeded them who inherited the Book and availed themselves of the vanities of this life, saying: 'We shall be forgiven our sins.' But if similar vanities came their way, they would again seize them. Are they not committed to the covenant of the Book, which they have studied well, to tell nothing of Allah but what is true?

SURAH 7:

"Al-A'raf"

Surely the world to come is a better prize for those that guard themselves against evil. Have you no sense?

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا
الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ

7:170 As for those that stricly observe the Book and are steadfast in prayer, We do not waste the reward of the righteous.

وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ
وَضَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

7:171 When We suspended the mountain over them as though it were a shadow and they feared that it was falling down on them (We said): 'Hold fast to that which We have given you and bear in mind what it contains, so that you may keep from evil.'

SURAH 7:

"Al-A'raf"

و إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا
يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

7:172 When your Lord brought forth descendants from the loins of Adam's children, and made them testify against themselves, (He said): "Am I not your Lord?" They replied: "We bear witness that you are." (This He did) lest you should say on the Day of Resurrection: 'We had no knowledge of that,'

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ
الْمُبْطِلُونَ

7:173 or: 'Our forefathers set up partners with Allah; but will You destroy us, their descendants, on account of what the followers of falsehood did?'

SURAH 7:

"Al-A'raf"

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ

7:174 Thus We make plain Our revelations so that they may return to the right path.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا
فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ
الْغَاوِينَ

7:175 Tell them of the man to whom We vouchsafed Our signs and who turned away from them: how the devil overtook him as he was led astray.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى
الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ
تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ۚ ذَلِكَ مَثَلُ
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصِ الْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ

7:176 Had it been Our will, We would have exalted him through (Our signs), but he clung to this earthly life and succumbed to his fancies. He was like

SURAH 7:

"Al-A'raf"

the dog which pants whether you chase it away or let it alone. Such are those that deny Our revelations. Recount to them these narratives, so that they may take thought.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَأَنفُسُهُمْ كَانُوا يَظْلِمُونَ

7:177 Dismal is the example of those that denied Our revelations; they were unjust to themselves.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِيٌّ وَمَنْ
يُضِلِّلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

7:178 He whom Allah guides is rightly guided, but he whom Allah leaves in error shall surely be lost.

SURAH 7:

"Al-A'raf"

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ
أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ
الْغَافِلُونَ

7:179 We have predestined for Hell many jinn and many men. They have hearts, yet they cannot understand; eyes, yet they do not see; and ears, yet they do not hear. They are like cattle-indeed, they are the more misguided. Such are the heedless.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ
وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ
مَا كَانُوا يَعْمَلُونَ

7:180 Allah has the Most Excellent Names. Call on Him by His names and keep away from those that pervert them. They shall be punished for their misdeeds.

SURAH 7:

"Al-A'raf"

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

7:181 Among those whom We created there are some who give true guidance and act justly.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ

7:182 As for those that deny Our revelations, We will lead them step by step to ruin, whence they cannot tell;

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ

7:183 for though I bear with them, My strategem is sure.

أَوَلَمْ يَتَفَكَّرُوا ۚ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ۚ
إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

7:184 Has it never occurred to them that their compatriot is no madman, but one who gives plain warning?

SURAH 7:

"Al-A'raf"

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى
أَنْ يَكُونَ قَدْ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ
يُؤْمِنُونَ

7:185 Will they not ponder upon the kingdom of the heavens and the earth, and all that Allah created, to see whether their hour is not drawing near? And in what other revelation will they believe?

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ
فِي طُغْيَانِهِمْ يَعْمَهُونَ

7:186 None can guide those whom Allah leaves in error. He leaves them blundering about in their wickedness.

SURAH 7:

"Al-A'raf"

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ قُلْ
 إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا
 هُوَ ۚ تَقُلْتُ فِي السَّمَاءَاتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمُ
 إِلَّا بَغْتَةً ۖ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا
 عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

7:187 They ask you about the Hour (of Doom) and when it is to come. Say: 'None knows except my Lord. He alone will reveal it at the appointed time. A fateful hour it shall be, both in the heavens and on earth. It will come suddenly.' They will put questions to you, as though you had full knowledge of it. Say: "None knows about it save Allah, though most men are unaware of this.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا
 مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ
 لَأَسْتَكْنَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ
 أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

7:188 Say: 'I have not the power to acquire benefits or to avert evil from myself, except by the will of Allah. Had I

SURAH 7:

"Al-A'raf"

possessed knowledge of what is hidden, I would have availed myself of much that is good, and no harm would have touched me. But I am no more than one who gives warning and good news to true believers.'

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا
حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ
مِنَ الشَّاكِرِينَ

7:189 It was He who created you from a single being. From that being He created his mate, so that he might find comfort in her. And when he had covered her, she conceived, and for a time her burden was light. She carried it with ease, but when it grew heavy, they both cried to Allah, their Lord: 'Grant us a goodly child and we will be truly thankful.

SURAH 7:

"Al-A'raf"

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ
فِيمَا آتَاهُمَا ۖ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

7:190 Yet when He had granted them a goodly child, they set up other gods besides Him in return for what He had given them. Exalted be He above what they associate with Him.

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
يُخْلَقُونَ

7:191 Will they worship besides Him that which can create nothing, but is itself created?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ
يَنْصُرُونَ

7:192 They cannot help them, nor can they help themselves.

SURAH 7:

"Al-A'raf"

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ ۖ
سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ

7:193 If you call them to the right path, they will not follow you. It is the same whether you call them or hold your tongues.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ ۖ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ

7:194 Those whom you invoke besides Allah are, like yourselves, His servants. Call on them, and let them answer you, if what you say be true!

لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۖ أَمْ لَهُمْ أَيْدٍ
يَبْطِشُونَ بِهَا ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۖ أَمْ
لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا ۚ قُلْ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ

7:195 Have they feet to walk with? Have they hands to hold with? Have they eyes to see with? Have they ears to hear with?

SURAH 7:

"Al-A'raf"

Say: "Call on your partners and scheme against me. Give me no respite.

إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ
يَتَوَلَّى الصَّالِحِينَ

7:196 My guardian is Allah, who has revealed the Book. He is the guardian of the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

7:197 Those whom you invoke besides Him cannot help you, nor can they help themselves.'

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ

7:198 If you call them to the right path, they will not hear you. You find them looking towards you, but they cannot see you.

SURAH 7:

"Al-A'raf"

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ

7:199 Show forgiveness, enjoin justice, and avoid the ignorant.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

7:200 If you are afflicted by the devil's temptation, seek refuge in Allah; He hears all and knows all.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

7:201 If those that guard themselves against evil are touched by a temptation from the devil, they have but to recall Allah's precepts and they shall see the light.

SURAH 7:

"Al-A'raf"

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا
يُقْصِرُونَ

7:202 As for the brothers (of the devils), they shall be kept long in error, nor shall they ever desist.

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا
بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ
يُؤْمِنُونَ

7:203 And if you do not recite to them a revelation, they say: 'Have you not yet invented one? 'Say: 'I follow only what is revealed to me by my Lord. This Book is a veritable proof from your Lord, a guide and a blessing to true believers.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

7:204 When the Quran is recited, listen to it in silence so that Allah may show you mercy.

SURAH 7:

"Al-A'raf"

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ
الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ
مِّنَ الْغَافِلِينَ

7:205 Remember your Lord deep in your soul with humility and awe, and without ostentation: (remember Him) morning and evening, and do not be negligent.

إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

7:206 Those who dwell with your Lord are not too proud to serve Him. They give glory to Him and prostrate themselves before Him.

SURAH 8:

"Al-Anfal"

*In the Name of Allah, the Compassionate,
the Merciful*

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

8:1 They ask you about the spoils. Say:
"The spoils belong to Allah and the
Apostle. Therefore, have fear of Allah
and end your disputes. Obey Allah and
His Apostle, if you are true believers."

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

8:2 The true believers are those whose
hearts are filled with awe at the
mention of Allah, and whose faith
grows stronger as they listen to His
revelations. They are those who put
their trust in their Lord,

SURAH 8:

"Al-Anfal"

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ

8:3 pray steadfastly, and spend of that which We have given them.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8:4 Such are the true believers. They shall have degrees with their Lord and shall be forgiven by Him, and a generous provision shall be made for them.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ
وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ

8:5 It is like when your Lord caused you to leave your home in truth, though some of the faithful were reluctant.

SURAH 8:

"Al-Anfal"

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

- 8:6 They argued with you about the truth that had been revealed, as though they were being led to certain death while looking.

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

- 8:7 (Remember) when Allah promised to grant you one of the two bands, and you wished the one that was not strong. He wanted to establish the truth by His word and to annihilate the unbelievers,

لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ

- 8:8 so that Truth should triumph and falsehood be discomfited, though the wrongdoers wished otherwise.

SURAH 8:

"Al-Anfal"

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي
مُمِدُّكُمْ بِالْأَلْفِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ

8:9 And when you prayed to your Lord for help, He answered: 'I am sending to your aid a thousand angels in succession.

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

8:10 By this good news Allah sought to reassure your hearts, for victory comes only from Allah; He is Mighty, Wise.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ
عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ
وَيُنَبِّتَ بِهِ الْأَقْدَامَ

8:11 Also when you were overcome by sleep, a token of His protection. He sent down water from the sky to cleanse you and to purify you of

SURAH 8:

"Al-Anfal"

Satan's filth, to strengthen your hearts
and to steady your footsteps.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي
مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

8:12 And when Allah revealed to the angels, saying: 'I shall be with you. Give courage to the believers. I shall cast terror into the hearts of the infidels. Strike off their heads, smite the ends of their fingers.

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

8:13 This is because they defied Allah and His Apostle. He that defies Allah and His Apostle shall be sternly punished.

SURAH 8:

"Al-Anfal"

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

8:14 (We said to them): 'Feel Our scourge. The torment of the Fire awaits the unbelievers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ

8:15 O believers, when you encounter the infidels gathered (for battle) do not turn your backs to them in flight.

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

8:16 If anyone on that day turns his back to them in flight, except it be for tactical reasons, or to join another band, he shall incur the wrath of Allah and Hell shall be his home: an evil fate.

SURAH 8:

"Al-Anfal"

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

8:17 It was not you, but Allah, who slew them. It was not you who threw at them: Allah threw at them so that He might richly reward the faithful. He is Hearing, Knowing.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

8:18 And He will surely weaken the designs of the unbelievers.

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

8:19 If you were seeking a judgement, now has a judgement come to you. If you desist, it will be best for you. If you resume (your war against the faith), We will return to their assistance, and your forces, many though they be in

SURAH 8:

"Al-Anfal"

number, shall avail you nothing. And Allah is with the faithful.

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

8:20 O believers, obey Allah and His Apostle, and do not turn away from him when you hear him (speak).

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا
يَسْمَعُونَ

8:21 Do not be like those who say: 'We hear,' but give no heed to what they hear.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ
الَّذِينَ لَا يَعْقِلُونَ

8:22 The meanest beasts in Allah's sight are those that are deaf, dumb, and devoid of reason.

SURAH 8:

"Al-Anfal"

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

8:23 Had He perceived any virtue in them, He would have surely endowed them with hearing. But even if He had made them hear, they would have turned away and refused to listen.

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

8:24 O believers, obey Allah and the Apostle when he calls you to that which gives you life. Know that Allah stands between man and his heart, and that in His presence you shall all be gathered.

SURAH 8:

"Al-Anfal"

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً وَعَلَّامًا إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

8:25 And guard yourselves against a sedition which will not afflict the wrongdoers alone. Know that Allah's punishment is stern.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي
الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ
وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ

8:26 And remember how He gave you shelter when you were few in number and considered weak in the land, ever fearing the onslaught of your enemies. He made you strong with His help and bestowed great benefits upon you, so that you might give thanks.

SURAH 8:

"Al-Anfal"

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

8:27 O believers, do not betray Allah and the Apostle, nor knowingly betray your trust.

وَاعْلَمُوا أَنَّكُمْ وَأَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

8:28 Know that your children and your worldly goods are but a temptation, and that Allah's reward is great.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ
يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ
لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

8:29 Believers, if you fear Allah, He will give you discrimination and cleanse you of your sins and forgive you. The bounty of Allah is great.

SURAH 8:

"Al-Anfal"

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

8:30 And (remember) how the unbelievers plotted against you'. They sought to take you captive or have you killed or banished. They plotted-but Allah plotted also. Allah is most profound in His machinations.

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

8:31 Whenever Our revelations are recited to them, they say: 'We have heard them. If we wished, we could Speak the like. They are but fables of the ancients.

SURAH 8:

"Al-Anfal"

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

8:32 They also say: 'Lord, if this be Your revealed truth, rain down upon us stones from heaven or send some dreadful scourge to punish us.'

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ
وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

8:33 But Allah was not to punish them whilst you were dwelling in their midst. Nor would He punish them if they sought forgiveness of Him.

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ
أَوْلِيَاؤَهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ

8:34 And why should Allah not chastise them, when they have debarred others from the Sacred Mosque, although

SURAH 8:

"Al-Anfal"

they were not its guardians? Its only guardians are those that fear Allah, though most of them do not know it.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ
وَتَصْدِيَةٌ ۖ فَدُوفُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

8:35 Their prayers at the Sacred House are nothing but whistling and clapping of hands. They shall be punished for their unbelief.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ
لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۚ وَالَّذِينَ كَفَرُوا إِلَى
جَهَنَّمَ يُحْشَرُونَ

8:36 Those who disbelieve spend their wealth in debarring others from the path of Allah. They will spend it; but it will become a cause of regret for them, and in the end they will be overcome. The unbelievers shall be gathered in Hell.

SURAH 8:

"Al-Anfal"

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

8:37 Thus Allah will separate the wicked from the just. He will heap the wicked one upon another and then heap them together and cast them in Hell. Such are those that shall be lost.

قُلْ لِلَّذِينَ كَفَرُوا إِن يَنْتَهُوا يُغْفَرْ لَهُمْ مَا
قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ
الْأَوَّلِينَ

8:38 Tell the unbelievers that if they mend their ways, their past shall be forgiven; but if they persist in sin, let them reflect upon the fate of their forefathers.

SURAH 8:

"Al-Anfal"

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا
يَعْمَلُونَ بَصِيرٌ

8:39 Make war on them until persecution is no more and Allah's religion reigns supreme. If they desist, Allah is cognizant of all their actions;

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۚ
نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرُ

8:40 but if they give no heed, know then that Allah will protect you. He is the noblest Helper and Protector.

1. Muhammad.

Historic Background

Surah Al-Anfal

Ayahs
75

Revelation Place
Madinah

Name

The Surah takes its name Al-Anfal (The Bounties) from the first verse.

The Period of Revelation

It was revealed in 2 A. H. after the Battle of Badr, the first battle between Islam and *kufr*. As it contains a detailed and comprehensive review of the Battle, it appears that most probably it was revealed at one and the same time. But it is also possible that some of the verses concerning the problems arising as a result of this Battle might have been revealed later and incorporated at the proper places to make it a continuous whole. At any rate, in the whole Surah there is nothing that might show that it is a collection of a couple of discourses, that have been patched up together.

Historical Background

Before reviewing the Surah, it is worthwhile to consider the events that led to the Battle of

Badr. During the first decade or so of the Prophethood at Makkah, the Message had proved its firmness, and stability. This was the result of two things. First, the Messenger, who possessed the highest qualities of character, was performing his Mission with wisdom, foresight and magnanimity. He had shown by his conduct that he had made up his mind to carry the movement to a successful end and, therefore, was ready to face all sorts of dangers and obstacles in the way. Secondly, the Message was so charming that it attracted the minds and hearts of the people irresistibly towards itself. So much so that all obstacles of ignorance, superstition and petty prejudices failed to check, its advance. That is why the Arab upholders of the ways of 'ignorance,' who looked down upon it in its initial stages, had begun to reckon it as a serious menace during the last period of the stay of at Makkah, and were bent on crushing it with all the force at their command. But in spite of the above-mentioned strength, the movement still lacked certain things to lead it to victory:- First, it had not yet been fully proved that it had gathered round it a sufficient number of such followers who not only believed in its truth, but also had such an intense devotion to its principles that they were ready to expend all their energies and all that they possessed in the struggle for its success and

establishment. So much so that they were ready to sacrifice their lives in the fight against the whole world itself even though they should be their own nearest relative. It is true that the followers of Islam had endured the severest persecutions at the hands of the Quraish of Makkah and had given a good proof of the firmness of their faith and their strong relation with Islam, yet further trials were required to show that Islam had succeeded in acquiring such a band of followers which considered nothing dearer than its ideal and was ready to sacrifice life for it. Secondly, though the voice of Islam had reached every part of the country, its effects were yet scattered and its acquired strength was spread here and there: it had not yet gathered sufficient force essential for a decisive conflict with the old established order of "ignorance". Thirdly, Islam had yet no home of its own and had not established itself firmly anywhere in the land where it could consolidate its power and make it a base for further action. For the Muslims were scattered all over the country and were living among the unbelievers as aliens whom their bloodthirsty enemies wanted to uproot from their own homes. Fourthly, 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 for their guidance. Therefore 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. During the last four years or so of the Prophet's stay at Makkah, the voice of Islam had been proving effective at Yathrab and the people for various reasons had been accepting the message more readily than other clans of Arabia. So much so that in the twelfth year of Prophethood on the occasion of *Hajj* a deputation of 75 people met in the darkness of night. These people not only accepted Islam, but also offered to give him and his followers a home. As this was a most epoch making opportunity provided by Allah, took advantage of it. The significance of this offer was quite clear to the people of Yathrab, and they fully realized that this was not an invitation to a mere fugitive, but to the Messenger of Allah so that he should become their leader and ruler. Likewise they knew that they were not inviting the Muslim refugees to give them shelter from persecution but to assemble them from

all over the country for their integration with themselves to form an organized community. Thus the offer of the people of Yathrab was to make Yathrab the "City of Islam." Accordingly accepted their invitation and made it the first "City of Islam" in Arabia. And the people of Yathrab were fully aware of the implications of this offer. It was indeed a declaration of war against the whole of Arabia, and an invitation to their own social and economic boycott as well. And when the *Ansar* from Yathrab declared their allegiance to . at Aqabah, they knew fully well its consequences. During the course of the formal declaration of allegiance, Asad-bin- Zurarah, the youngest of all the delegates from Yathrab, stood up and said, "O people of Yathrab! Just listen to me and consider the matter carefully in all its aspects. Though we have come to him, regarding him only as a Messenger of Allah, we should know that we shall be inviting the enmity of the whole of Arabia. For when we take him away to Yathrab, we shall be attacked and our children may be put to the sword. Therefore if you have the courage in your hearts to face it, then and then only, you should declare your allegiance to him and Allah will give you its reward. But if you love your lives more than him and his Message, then leave this matter and frankly excuse yourselves, for at this time Allah may accept

your excuses."Abbas bin Ubadah bin Naalah, another member of the delegation, reiterated

the same thing, saying, Do you understand the implication of the declaration of your allegiance to this person?" (Voices, "Yes, we know it.") "You are challenging the whole world to war by your declaration of allegiance to him. There is every likelihood of a serious menace to your lives and properties. Therefore consider it well. If you have any idea lurking in your minds that you will then hand him over to his enemies, it is much better to leave him alone now, because that conduct shall bring shame and disgrace to you in this world and the next. On the other hand, if you have sincerely resolved that you will endure all kinds of consequences that will follow as a result of this invitation, then it would be the best thing to take the oath of allegiance to him because, by God, this will surely bring good to you in this world as well as in the next world." At this all the members of the delegation cried with one voice, "We are ready and prepared to risk all our wealth and our noble kith and kin for his sake." It was then that the famous oath of allegiance, which is known as the "Second Oath of Allegiance at Aqabah" was taken. On the other side, the people of Makkah also understood fully well the implications of this matter from

their own point of view. They realized that Muhammad (may Allah bless him and grant him peace)), who, they knew well, had a great

personality and possessed extraordinary abilities, was going to gain a strong footing, by this allegiance. For this would help integrate his followers, whose constancy, determination, and unwavering fidelity to the Messenger had been tried, into a disciplined community under his wise leadership and guidance. And 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 chief means of livelihood. Its geographical position was such that the Muslims could strike with advantage at the caravans traveling on the trade route between Yemen and Syria, and thus strike at the root of their economy and that of other pagan clans very effectively. The value of the trade done by the people of Makkah alone on this route, not to count that of Raif and other places, amounted to about two hundred thousand *dinars* annually. As the Quraish were fully aware of the implications of the oath of allegiance at Aqabah, they were greatly perturbed when they got wind of it the same night. At first they tried to win over the people of Al-Madinah to their side. But when they saw that the Muslims were

migrating to Al- Madinah in small groups, they realized that was also going to emigrate soon from there. Then they decided to adopt

an extreme measure to prevent this danger. A few days before his migration, the Quraish held a council to consider the matter. After a good deal of argument; they decided that one person should be taken from each of the families of Quraish other than that of Banu Hashim to put an end to the life of This was to make it difficult for the family of to fight alone with all the other families of the Quraish and thus to force them to accept blood-money for his murder-instead of taking revenge from them, but by the grace of Allah their plot against the life of failed because of his admirable foresight and full trust in Allah, and he reached Al- Madinah safe and sound. When they could not prevent his emigration, it occurred to them to exploit Abdullah bin who had begun to cherish a grievance against since his arrival at Al-Madinah. He was an influential chief of Al-Madinah and the people had agreed to make him their king. But when the majority of Aus and Khazraj clan became Muslims and acknowledged as their leader, guide and ruler, all his hopes of becoming a king came to an end. Therefore the Quraish wrote to him, "As you have given shelter to our enemy, we tell you plainly that you should

either fight with him yourself or exile him from your city otherwise we swear by God that we will invade your city, kill your males and make your females our slave girls." This letter added fuel to the flames of his jealousy and he was inclined to do some mischief, but took timely precautions and defeated his evil designs. The Quraish got another opportunity to hold out a threat. When Sa'ad bin Mu'az, another chief of Al-Madinah, went to Makkah to perform *Umrah*, Abu Jahl interrupted him at the very door of the Kabah, saying, "Do you think we will let you perform *Umrah* in peace while you give shelter and help to renegades from us? Had you not been a guest of Ummayyah bin Khalf, you would not have gone alive from here." Sa'ad replied, "By Allah, if you prevent me from this, I will retaliate in a worse manner and block your route near Al-Madinah." This incident virtually led to a declaration from the people of Makkah that they would prevent the Muslims from a pilgrimage to the Kabah, and from the people of Al-Madinah that as a retaliation they would block their trade route to Syria against the opponents of Islam. As a matter of fact there was no other alternative for the Muslims than to keep a strong hold on this route so as to force the Quraish, and the other clans, whose interests were vitally

bound with this route, to reconsider their inimical and antagonistic attitude towards

them. That is why attached the greatest importance to this problem. As soon as he was free from making the preliminary arrangements for organizing the newly formed Muslim Community and settling peace terms with the neighboring Jewish habitations, he adopted two measures in this connection:-First, he entered into negotiations with those clans who lived between the Red Sea and this route so as to make alliances with them or at least to persuade them to make treaties of neutrality with the Muslims. He was successful in this, and he entered into a treaty of non-alignment with Juhainah, which was a very important clan of the hilly tract near the sea coast. Then, at the end of the first year of Hijrah, he made a treaty of defensive alliance with Bani Damrah, who lived near Yanb'u and Zawal Ushairah. In 2 A. H. Bani Mudlij also joined the alliance, as they were the neighbors and allies of Bani Damrah. Then it so happened that quite a large number of these people were converted to Islam as a result of the missionary work done by the Muslims. Secondly, he successively sent small bands of his men on this route to serve as a warning to the Quraish, and himself accompanied some of them. In the first year

of Hijrah, four expeditions were sent there, that is, the expedition under Hamzah, the

expedition under Ubaidah bin Harith, the expedition under Sa'ad bin Abi Waqqas and the Al-Abwa' expedition under himself. In the first month of the second year two more incursions were made on the same route. These are known as Buwat Expedition and Zawal Ushairah Expedition. Two things about all these expeditions are noteworthy. First, no blood was shed and no caravans were plundered in any of these expeditions. This proves that the real object of these expeditions was to show to the Quraish which way the wind was blowing. Secondly, not a single man from the people of Al-Madinah was sent by the Holy. Prophet on any of these incursions. All the bands consisted purely of the immigrants from Makkah so that the conflict should remain between the people of the Quraish themselves and should not further spread by the involvement of other clans. On the other side, the Quraish of Makkah tried to involve others also in the conflict. When they sent bands towards Al-Madinah, they did not hesitate to plunder the people. For instance, an expedition under the leadership of Kurz bin Jabir al-Fihrl plundered the cattle of the people of Al-Madinah from the very vicinity of the city to show what their

real intentions were. This was the state of affairs when, in Sha'aban, 2 A. H. (February or

March, 623 A. D.) a big trade caravan of the Quraish, carrying goods worth \$50,000 or so, with only a guard of thirty to forty men, on its way back from Syria to Makkah, reached the territory from where it could be easily attacked from Al-Madinah. As the caravan was carrying trade goods worth thousands of pounds, and was scantily guarded, naturally Abu Sufyan, who was in charge of it, from his Past experience feared an attack from the Muslims. Accordingly, as soon as he entered the dangerous territory, he dispatched a camel rider to Makkah with a frantic appeal for help. When the rider reached Makkah, he, following an old custom of Arabia, tore open the ears of his camel, cut open his nose and overturned the saddle. Then rending his shirt from front and behind, he began to cry aloud at the top of his voice, "O people of Quraish dispatch help to protect your caravan from Syria under the charge of Abu Sufyan, for Muhammad with his followers is in pursuit of it; otherwise I don't think you will ever get your goods. Run, run for help." This caused great excitement and anger in the whole of Makkah and all the big chiefs of the Quraish got ready for war. An army, consisting of 600 armored soldiers and cavalry of 100 riders

with great pomp and show marched out for a fight. They intended not only to rescue the

caravan but also to put to an end, once for all, the new menace from the Muslims who had consolidated themselves at Al-Madinah. They wanted to crush that rising power and overawe the clans surrounding the route so as to make it absolutely secure for future trade. Now who always kept himself well informed of the state of affairs, felt that the decisive hour has come and that was the right time when he must take a bold step; otherwise the Islamic Movement would become lifeless for ever and no chance would be left for it to rise again. For if the Quraish invaded Al-Madinah, the odds would be against the Muslims. The condition of the Muslim Community was still very shaky because the immigrants (*Muhajirin*) had not been able to stabilize their economy during the short period (less than two years) of their stay at Al-Madinah; their helpers, (the *Ansar*) had not yet been tried; and the neighboring Jewish clans were antagonistic. Then there was a strong group of hypocrites and *mushriks* in Al-Madinah itself; above all, the surrounding clans lived in awe of the Quraish and had all their religious sympathies with them. therefore, felt that the consequences of this possible invasion would not be favorable

to the Muslims. The second possibility was that they would not invade Al-Madinah but try only to escort their caravan safely and securely by a mere show of force. In that case, too, if the Muslim remained inactive, it would affect their reputation adversely. Obviously, this weak stand in the conflict would embolden the other Arabs also and make the position of the Muslims very insecure in the country and the surrounding clans would, at the instance of the Quraish, start hostilities against them, and the Jews, the hypocrites and the *mushriks* of Al-Madinah would openly rise against them and not only endanger their security of life, property and honor but make it difficult for them even to live there. The Muslims would not be able to inspire the enemy with awe so as to keep safe from them their life, property and honor. A careful study of the situation led to make up his mind to take a decisive step and go into the battle with whatever little strength he could muster, for thus and thus only could he show whether the Muslim Community had the right to survive or was doomed to perish. When he arrived at this momentous decision, he called the *Muhajirin* and the *Ansar* together and placed the whole position before them, without any reservation. He said, "Allah has promised that you will confront one of the two, the trade caravan coming from the north

or the army of the Quraish marching from the south. Now tell me which of the two you want to attack!" A large majority of the people replied that they wanted to attack the caravan. But (may Allah bless him and grant him peace).who had something else before him, repeated the same question. At this Miqdad bin 'Amr, a *Muhajir*, stood up and said, "O Messenger of Allah! Please march to the side to which your Lord commands you; we will accompany you wherever you go. We will not say like the Israelites, 'Go and let you and your Lord fight we will wait'. In contrast to them we say, 'Let you and your Lord fight; 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 battle of Islam. As this was the first opportunity for them to prove that they were ready to fulfill 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, "Sir, it appears that you are putting the question to us." When said, "Yes", the *Ansar* 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 Messenger 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 sea shore 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 remain steadfast in the battle and sacrifice our lives in the fight. We do hope that by the grace of Allah our behavior will gladden your heart. So, trusting in Allah's blessing, take us to the battlefield."After these speeches it was decided that they should march towards the army of the Quraish and not towards the trade caravan. But it should be noted that the decision was of an ordinary nature. For the number of people, who came forward to go to the battlefield, was only a little more than three hundred (**86** *Muhajirs*, **62** from Aus and **170** from Khazraj). Then the 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 and fours on the back of a camel, out of the **70** they had in all. Above all, they had not got enough weapons for the battle; only **60** of them had armors. It is, therefore, no wonder that with the exception of those who were prepared to sacrifice their lives for the

cause of Islam, the majority of those who had joined the expedition, were so filled with fear that they felt as if they were knowingly going into the jaws of death. Then there were people who always looked at things from a selfish point of view. Though they had embraced Islam, they did not realize that their faith would demand the sacrifice of their lives and properties from them; they were of the opinion that it was a mad expedition prompted by irrational enthusiasm for religion. But (may Allah bless him and grant him peace).and the true Believers had realized the urgency of that critical hour which required the risk of life: therefore they marched straight to the south-west, wherefrom the army of the Quraish was coming. This is a clear proof of the fact that from the very beginning they had gone out to fight with the army and not to plunder the caravan. For if they had aimed at plundering the caravan they would have taken the north- westerly direction and not the south- westerly one. The two parties met in combat at Badr on the seventeenth of Ramadan. When the two armies confronted each other and noticed that the Quraish 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 Quraish proud of their war material: they have come to prove that Thy Messenger is false. O Allah! now send that success that Thou hast promised to give me. O Allah! If this little army of Thy servants is destroyed, then there will be left none in the land to worship Thee."In this combat the emigrants from Makkah were put to the hardest test for they had to fight against their own near and dear relatives and put to the sword their fathers, their sons, their paternal and maternal uncles and their brothers. It is obvious that only such people could have come out successful in this hardest of tests as had accepted the Truth sincerely and cut off all relations with falsehood. And in another way the test to which the *Ansar* were put was not less hard. So far they had only alienated the powerful Quraish 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 was indeed a very hard test for it meant that a small town with a population 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 this bold step who believed in the Truth of Islam so firmly that they were ready to sacrifice every

personal interest for its sake. So Allah accepted the self-sacrifices of the *Muhajirin* and the *Ansar* because of their true faith, and rewarded them with His success. The proud, well-armed Quraish were routed by these ill-equipped devotees of Islam. Seventy men of their army were killed, 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, were killed in this Battle. No wonder that this decisive victory made Islam a power to be reckoned with. A Western research scholar says that before the Battle of Badr, Islam was merely a religion and a state but after the Battle it became the state religion, nay, the state itself.

Topics of Discussion

It is this great Battle that has been reviewed in this Surah. But let it be noted that in some respects this review is quite different from the reviews that are usually made by the 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 so that the Muslims should try their best to reform themselves. It has been impressed upon them that the victory was due to the success of

Allah rather -than to their own valor and bravery so that the Muslims should learn to rely on Him and obey Allah and His Messenger alone. The moral lesson of the conflict between the Truth and falsehood has been enunciated and the qualities which lead to success in a conflict have been explained. Then the Surah addresses the *mushriks*, the hypocrites, the Jews and the prisoners of this war in a very impressive manner that should teach them a good lesson. It also gives instructions in regard to the spoils of war. The Muslims have been told not to regard these as their right but as a bounty 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 apart for His cause and for the help of the needy. Then it also gives normal instructions concerning the laws of peace and war for these were urgently needed to be explained at the stage which the Islamic Movement had entered. It enjoined that the Muslims should refrain from ways of "ignorance" in peace and war and thus should establish their moral superiority in the world. It also meant, to demonstrate to the world in actual practical life the morality which it had been preaching to the world from the very beginning of Islam and had been enjoining that practical life should be

based on the same. It also states some articles of the Islamic Constitution which help differentiate the status of the Muslims living within the limits of *Dar-ul-Islam* (the Abode of Islam) from that of the Muslims living beyond its limits.

Subject: Problems of Jihad

This surah enunciates general principles of war (one aspect of *Jihad*) and peace while reviewing the Battle of Badr and uses them for the moral training of the Muslims.

Topics and their Interconnection

This portion deals with the problems of the "Spoils of War". The Quran says that these are not the spoils of war but the "Bounties of Allah" and proves this by showing that the victory at Badr (and in all other battles, too,) was won by His succor and not by the efforts of the Muslims. It also declares (in **v. 40**) that the war aim of the Muslims should be to eliminate all unfavorable conditions for the establishment of Islam and not to gain spoils. Moreover, the spoils, being the bounties of God, belong to Allah and His Messenger and they alone are entitled to allocate them. Then after conditioning the Muslims to accept these things, the different shares have been

allocated in v. 41. **1-41** The Battle of Badr was ordained by Allah so that Islam should triumph over "ignorance". The lesson from this is that the Muslims should trust in God and prepare themselves for war and should not be beguiled by Satan as the disbelievers were. **42-54** Sanctity of treaties has been enjoined and the Muslims commanded to observe them as long as the other party does not break them. **55-59** The Muslims should always be prepared for war on every front, but should be ready to make peace if the other party is inclined towards it. **60-66** In these verses, instructions about prisoners of war have been given. **67-71** In order to keep the Muslims joined together against their enemies, they have been taught to have cordial relations with one another. **72-75**