

## **Al-Anfal (The Spoils of War) [8:11]**

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ كُفُومَ  
بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ  
بِهِ الْأَقْدَامَ ﴿١١﴾

Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Remember when He covered you with a slumber as a security from Him. And He caused water to rain on you from the sky, to clean you thereby and to remove from you the temptations (from Satan) and to strengthen your hearts and make your feet firm thereby.*

The word “Na’as” is the onset of sleep and is not very deep. The word “Yagshiakum” means to overtake, and “Amanahu” means refuge or security. “Minhu” means from Him (God) as has been described by Him. “Rijz” means uncleanness of thoughts and ideas from the Satan that lead to temptations.

The verse will therefore mean, that God had covered you with security when you were dozing off to sleep and this was because of the peace that God has instilled in your hearts and you slept. Had you been the creator then you would never have been overtaken by slumber or sleep and you could have removed the temptations that encircled you hearts. Your hearts were strengthened and made firm or brave. It is through rain that He solidified the sand to give you a firm stand and empower your hearts with courage.

The verse tells you that the enemy had preceded you and had the water in his control. You were unclean and thirsty and your feet were unbalanced on the sand. It was then that God sent rain and you cleansed yourselves and he made the sand firm below your feet while the enemy was bogged down in it.

On the day of the Battle of Badr when the enemies faced each other Abu Jahal said, “Lord! Help those who deserve your help more.” The Muslims sought the shelter of God. The angels came down and the verse, “seek shelter with your Lord” was revealed.

When the messenger saw the disparity in the numbers between his army and that of the enemy he faced Baitul Muqaddas, and prayed, “Lord! Fulfill the promise that you had made to me. Lord! No one will worship you if this group (of Muslims) dies.” He prayed so much that his robe fell from his shoulder and then the verse “seek shelter with your Lord” was revealed.

Umar bin Khattab, Suddi, Abu saleh and Abu Jafar (AS) have all narrated that, “The Messenger came there in the evening and as the night fell, God put the companions to sleep and the night overtook them. They were at a very sandy place and could hardly stand firmly. God sent rain till the sand hardened and they could stand firm but the rain resulted in slush for the idolaters and overawed them. God said, “I cast terror into the hearts of those who disbelieved.”

The words “Take shelter with your Lord” are not compatible with their prayers in Badr but it shows that the words, “I ask you (Muhammad) about the spoils of war” and was revealed after the incident described above. It is about the thanksgiving and about doing and not doing things that are permitted and not allowed. There are umpteen Hadiths about this verse being revealed after their prayers for help.

In Tafsir Al Burhan Shahar bin Ashob says the Messenger said,

Lord! If this group (of believers) is killed today then there will be no one to worship you after this’. Then came the words “take shelter with your Lord” The Messenger soon came out saying, “In a little while this horde (before you) will fail and turn their backs (to battle)”. God then sent 5000 of His armed angels and make them seem large in the eyes of the idolaters. The Muslims saw the enemy to be few in number.

The discussion here is the same as done previously.

In Majmaul Bayan Balkhi has quoted Hasan that,

God said, “And when Allah promised you” came before the verse, “And the Lord caused you to go out of your home with the truth.”

There is no proof of this contention from the words of the verse.

In Tafsir Ayyashi Muhammad bin Khasha’mi has quoted Imam Sadiq (AS) about the words “And when God promised you one of the two parties that it should be yours, you wished that one not armed should be yours.” The Imam said, “Al Shaukah” is that in which there is war.

Qummi has mentioned something similar in his Tafsir. It has also been mentioned in Majmaul Bayan.

### **MIR AHMED ALI (AR)**

The Muslim army, wearied with its long march needed a refreshing rest, therefore the Lord arranged it for them. It rained during the night, rendering the hard soil on which the pagans were moving heavy and fatiguing, and making the soft sand which the Muslims had to cross hard and more firm to walk upon.

The "pollution of Shaytan" refers to his evil suggestions that had Allah willed to assist them they would not face such distress and hardship. The rain which fell in the night formed a little pool of water to be used for necessary purification.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

When the Battle of Badr occurred, at first the wells of drinking water were under the control of the enemy and the Muslims were terrified. After that, it rained and the land under their feet became firm so that they would not slip, and it caused them to be encouraged.

Maybe, the purpose of the Qur'ānic phrase: "to steady (your) footsteps" is the very 'perseverance', not to steady feet on the land drenched by rain.

During the war, the ability of having a slumber for a striver is a great bounty of Allah. It both removes the occasional fatigue and does not let the enemy have the opportunity of a night attack.

By the help of Allah's Will, it is also possible for a striver to have a calm-giving sleep while confronting the mass of armed enemies. But, if He does not please, there will not be a comfortable sleep possible in the best gardens either, or the sleep may not be a calm-giving one.