Surah at-Tawbah (the Repentance) – 9
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Introduction

Surah at-tawbah is one of the most complicated surah of the Quran and requires a lot of careful study to be understood properly. In the study of tafseer, it is imperative to understand the two major types of contexts: textual and historical. Textual context relates the ayaat around an ayah, to understand the conversation that is taking place. Similar to how you the meaning of a conversation changes if parts of speech are omitted, putting things out of context. As for the historical context, this can be referred to as the asbaab an-nuzul, as the reasons for revelation of the ayaat.

Unfortunately in our history, there has been a demarcation between these two contexts—some tafasir focus on only one, while others only on the other. Ustadh Numan is really convinced that the importance of the historical contexts is illustrated while trying to understand this surah.

This surah is perhaps the most 'merciless' surah of the Quran—it doesn’t even begin with the basmalah. It is very uncompromising and very punitive. It also has some of the harshest language in the Quran. This surah is misused by two types of extreme people: people who are influenced by their anger of what’s going on around the world, against the Muslims; the others are enemies of Islam who use it to make arguments against Muslims. However there is also a third group of 'silent scholarship' that basically hasn’t done enough in exposing a proper understanding of this issue.

Contextual break-down of the surah

This surah, from a textual context, is divided into two main sections (first 5 passages and the remaining 11 passages). The first section deals with the Prophet’s domestic mission, the 'cleansing' of Makkah, the final part of this mission is discussed in the first passages. While in the second section, his international mission is dealt with.

These are the envoys who the Prophet sent to kings outside the lands of Makkah and Madinah. Interestingly the international missions haven’t been sent until after the treaty of hudaybiyyah, which is dealt with in surah al-fath, which comes after a while in the mushaf. That treaty was an open-victory for the Prophet, wherein Allah alleviates the Prophet’s concerns with regards to the domestic mission. Now that he has taken care of the domestic mission, he starts sending envoys to external areas. This is an interesting dawah gem, that take care of your own issues before giving dawah to others.

The first five passages are further broken up. They can be divided into two ruku', each of them dealing with distinct subjects. Two of them deal with one subject and three deal with another. One of them is before the time when Makkah was conquered (before 8 AH), and at that time there is some conversation happening amongst the Muslims about whether Makkah would be conquered or not. Remember that in the 6 year AH, a treaty was signed for
peace between the Muslims and the kuffar of Quraysh, and between their affiliates. One of the affiliates of the Quraysh broke the treaty and engaged in violence. When a contract is breached—we learned in surat al-anfaal—we are no longer obligated to abide by that contract. To refresh our memories: When hudaybiyyah was passed, it opened an opportunity for the Prophet to make additional treaties with multiple tribes—the fact the Quraysh even came to negotiate was a sign of the power of the Muslims at that point (previously they were ready to fight the muslims in battle), now the Muslims have gone to Makkah to make hajj and they are unarmed, the Quraysh had felt the pressure already.

As the conversation is going on in the city, one must remember that there are many types of people in Makkah, there aren’t just hardcore kuffar and manafiqueen, there are families. And if a battle happens in a city, there is a chance of serious civilian casualties. That is a growing concern amongst the Muslims. They can sense from the Prophet that this is the direction that they are heading to. Allah reveals two ruku’ in this surah to compel the Muslims to advance against Makkah. Allah knows that there is not going to be a fight in Makkah, but He reveals that they should fight them, and kill them so be ready to do so. Allah wants to mentally prepare them for anything. Wa Allahu a’alam. Note also, that Allah hints when He says in surat al-fath that they would be able to make Hajj without any fear, although they were unable to when they went earlier (leading to the treaty of Hudaybiyyah). So two passages deal with this preparation for battle.

The next three passages are revealed in the 9 year AH. Remember that in the 9 AH, the Prophet did not make Hajj, but he sent Abu Bakr as the amir for the Muslims to make Hajj. A whole year has gone by since the conquest, yet the Prophet has not made Hajj. What’s really peculiar is that even though the idols have been destroyed, the pilgrimage is allowed even for the non-Muslims—this is interesting as it is tactical since now all types of people are present at the Ka’bah, something necessary for what’s about to happen.

Now the caravan of Abu Bakr has left, and as they are leaving, six ayaat of this surah are revealed in Madinah. But the purpose of these ayaat is for them to be announced as a public announcement at Hajj. So the Prophet sends Ali to make this announcement (it was customary that a family member give an announcement of someone’s behalf). So Ali catches up with the caravan. And Abu Bakr asks, ameerum, aw ma’murun (are you here to lead or to be led?), subhanAllah, muslims always operate with discipline—understanding unified leadership—immediately Ali responds that he is under Abu Bakr’s command. The Muslims understood the value of chain of command, and interestingly this is instilled into us through the communal acts of worship: e.g. Salaat bi jamaa’a. Eventually these ayaat are then announced at Hajj, as we will see in the following passages.

The three passages (6 ayaat) are the first passage. They are the post-victory passage, yet the first ones to be mentioned. Then the second and the third passages are the pre-victory passages, they encourage the Muslims to be prepared for war. And then the fourth and the fifth passages return to the post-victory message (how the Quraysh will be dealt with, domestic policies, etc). When these issues are taken care of, the surah starts talking about broader issues.
This is a punishment for the kuffar

It is very clear from the Quran that every messenger that Allah sends, there is a pattern of how events take place. Very few people listen to their messengers, those who disobey are warned, and then they are annihilated with the punishment of Allah and guaranteed punishment in the aakhirah. Similarly if we divide the life of the Messenger into the makkah and the madani periods, he went through the same struggles in the first period—he is non-violent, he is warning people of their actions, giving glad tidings to those who obey, and Allah sends samples after samples with the stories of previous nations by revealing the Quran. However unlike previous nations, where people would be annihilated after reaching the 'point of no return' in misguidance and denial, the kuffar of makkah will be punished in a different way—at the hands of the messengers and the companions, this is divine retribution in keeping with the sunnah of the previous nations which were destroyed at this point.

Many people call this surah a brutal surah, but if one gets to really understand it, one realizes how truly the Messenger of Allah was a true mercy to humanity and how guidance is mercy from Allah. This is evident in the ayaat of this surah, and in what manner the Muslims are commanded to 'punish' the kuffar.

Killing in the way of Allah

The first incidence of the command of fighting is when Allah cites the legacy of Musa (“...Enter this town... [al-Baqarah: 57], or “...In it are people of great strength...” [al-Maidah: 22]). So how come the Prophet Musa is ordered to fight, many other Prophets, Ibrahim, Nuh, etc are not? For this we need to understand the difference between a law and moral. Courtesy, mercy, humility, honesty, etc, are morals and ethical values. They are spiritual teachings and they were given to all Prophets. Moral teachings cannot be enforced by the government, they cannot be quantified or gauged. But for example, stopping at the red light is a law. A law is generally one that has worldly consequences if it is broken, not only spiritual repercussions or consequences in the hereafter. You won’t get arrested for being mean to your neighbour, but you would be sinful, but you would be arrested for harming them.

Musa was given a law, a shariah. A law cannot exist unless there are consequences for breaking it, otherwise they are just a bunch of ideas. But to implement the law, you need to have control of a territory, you either take over a territory and establish your law or you defend yours to keep it established. Obviously there will be fighting. So Allah commands him to go to a particular land and establish the law. This is something common between the Prophets Musa and Muhammad.

There are three kinds of violence: self-defence, retaliation and preemptive aggression. Self-defence is similar understood in most constitutions. The other two are matters of law and state-hood. Islam never gave the right to the individual to engage in retaliation on their own, nor to be aggressive preemptively. This surah talks about perhaps the most violent topics in the entire Quran, however it makes it clear in its 13th verse, “Will you not fight people who violated their oaths, plotted to expel the
Messenger and took the aggressive by being the first to assault you?”

In recent times, the text of this surah has been used to justify the personal exploits of various groups of Muslims. This is unprecedented in Islamic history. This type of vigilante justice only leads to chaos. Imagine if someone didn’t say salam to you, and you felt from their actions that they had left Islam, and you branded them as a murtad, and so thought it was okay to enact the hadd punishment upon them, what would happen to society? If this was the case of Islam, there would never be civilization. These ayaat were never understood in this way by those who have understood the Quran.

As for violence found in the seerah, we see that they first acts of it were committed by the Quraysh. In retaliation to that violence; the Muslims in Makkah had a policy to be passive and to respond with words and not swords. The Muslims were ordered to keep doing that, and have done so, until Allah mandated them to leave Makkah. Then after six months, they only engaged the Quraysh when they have been given permission from Allah, not on their own. Note that the commands to be patient are more applicable to the muhajirun, and the commands to fight are more applicable to the ansaar. The ansaar had no previous enmity with the makkans. Now their loyalties are to Islam, they are to engage in fighting. Remember that when the Prophet was asking people’s opinions in Badr, he would keep asking for opinions because he was waiting to hear for an ansaari to speak up. The violence in the seerah of the Prophet is directly related to the punishment that Quraysh deserved, just like firawn deserved it. Allah says in surah al-sajdah, verse 21, “And We will make them taste the punishment of this life before the supreme punishment (of the aakhirah) in order that they may repent and return.” So the battles of badr and ahzaaab and so on are all small-scale punishments. The big punishment is what’s happening in this surah.

This context should help us keep in mind that these rulings do not apply generally to all non-Muslims.

The ayaat

فَبِئْلَاتِ مِنْ اللَّهِ وَرَسُولٍِِ ﷺ إِلَى الْدِّينِ عَاهَدُنِّهِمْ مِنَ المُّمْلِكِينَ

So the first declaration is made at Hajj in 9 AH, 'baraatun min Allah wa rasulih', an announcement of dissolution. “Barra'a” in Arabic is to remove sickness or a bad thing, in a figurative sense the association with the mushriks is called a sick association that needs to be removed---it is like a shocker or a warning to the mushriks as well, so that they may wake up from their intellectual sleep.

فَقِيسْهُمْ فِي الأَرْضِ أُرْبِعَةٌ أُشْهِرٌ وَأَعْلِمُوا أَنَّهُمْ غَيْرُ مُعَجِّزِي اللَّهِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The Prophet engaged in treaties, more with some tribes and less with others. Some of those treaties were mi3adiyya and ghayr mi3adiyya, open-ended, and others were close-ended. The former are those where there is no specified time limit for the treaty, while the latter has a time contraint. The ones that were open-ended, Allah gives them a
declaration of four months. Allah uses the word 'faseehu', saaha/yaseehu: when you say saaha rajalu, he is hanging out (in the courtyard), just roaming around. So Allah tells them to 'go and hang out' in the land and roam about for, "arbaata ashurin", four months.

This announcement is being made during Hajj, and both Muslims and the non-Muslims are being addressed (the mushrikun aren't even dignified with a direct address). The Muslims are told that they have nothing to do with those treaties anymore, the mushriks can go and roam about for four months. Think of it this way, that the flood is coming and is about to crush everyone, it then stops, The Prophet Nuh says, you have four months, take your time and make up your mind. Or if the fire is raining from the sky and the it is stopped and people are given a choice. That doesn't happen, once the punishment has begun, it does not stop. When a warning used to be given to earlier nations, they didn't see a reason to be afraid, there was no flood or fire to fear; but it's asking for imaan bil ghayb. However now the non-Muslims are being given a warning and the threat is real, it is in front of them, the sword is on their necks and they are given four months to make their decision. Their options are: Become Muslim, leave makkah, or sharpen your swords and prepare for battle, these are implied to them.

These people are reminded in this verse that they better know they will not be able to overpower Allah, and Allah will humiliate them. These people used to be the rulers of that land, and now they are being given a threat of being overrun by those who they used to crush, and now they are given four months to make a decision. Remember we came across the word, 'saghaar', to be made small, to be humiliated, to be made smaller; and that is being done to them.

وَأَدَانَ مِنَ اللَّهِ وَرَسُولَهُ إِلَى النَّاسِ بَيْنَ الْحَجِّ الْأَكْبَرِ وَالْمَيْلِ تَمَّ مَهَادَّةَ مَنْ مُّشَرِّكٍ وَرَسُولُ اللَّهِ فَإِنَّ لَهُمْ مَا خَلَفَ مِنْ حَيَّارٍ لَّهُمْ إِنَّ تَوَلُّوا فَأَعْفَعَوْا أَنْ طَعِنُوا أَنْ طَعِنُوا غَيْرَ مُعَجَّزِي اللَّهِ وَتَقَلِّدُ الأَلْدَمِ يَسَرُّوا بِعَذَابٍ أَلِيمٍ

Some say that hajj al-akbar is one that comes on Friday, but historically, the big hajj was one that was in dhuil hijjah. Note, the Arabs had four months that were sacred to them. They would not violate the sacred months, and if they had to fight they would mess the calendar up and move months around to allow them to fight. Obviously if this moving around takes place, the calendar will be messed up, but when this incident took place, the calendar had re-aligned, subhanAllah. That's something that the Prophet declared: that Allah brought it back, the way He did when He created the skies and the earth.

Allah has nothing to do with them, neither does His messenger. This is very different from the entire Makkkan Quran. wherein Allah keeps saying, be patient with what they are saying, just remind them, firawn dealt with musa nicely, you deal with them nicely, etc. But now the warning has changed completely. Fa in tubtum, fa huwa kheir lakum... if you turn now, it is better for you, but if you don't, then understand that you will not overpower Allah. Mu'jiz is someone who overpowers or incapacitates. Wa bashir al lathina kafaru.... congratulate those who disbelieve, painful punishment is on its way! This small punishment is cake compared to what's coming in the aakhirah.
Illa al-lاثًنى aahadtum min al mushrikeen... these are the close-ended treaties, they have now been given a deadline for four months. These are the tribes that didn’t fall short in any of their obligations. They did what they were supposed to do, wa lam udhahiru alaykum, dhaahar is to support others (against someone). So if they haven’t done that either, then fulfil their treaties with them. So they are not being given four months, rather they have what they were promised.

Inna Allah uhibbu almustaqueen. This is a great expression as when Allah uses it to compare who the Muslims should fear in battle, it tells them to fear Allah and not the enemy. But in this ayah, the Muslims are powerful, and have no human to fear, but they are being reminded of taqwa, because they are not prone to misuse of power.

فَإِذَا اسْتَلَقَ الأَطْهَرُ أُحْشَمُ فَقَاطُلُوا النَّاسِكِينَ حَبََّبُوا وَجَدْتُوهُمْ وَحَضَرُوهُمْ وَفَعَلُوهُمْ وَأَفْعَلُوهُمْ لِمَا كَرَّحُوا فِي مَرَضٍ فَإِنَّا نَابَأْنَاهُمْ وَأَقْامَنَاهُمْ الصَّلاةَ وَأَنَا الْرَّكَّةُ فَاحْلُوا سِيبَاهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Fa iza an-salakha, when the sacred months have slipped out, faqtulu al-mushrikeen. Remember this announcement is being made at Hajj, in front of the Muslims and the non-Muslims. So grab them and surround them. Wa qa’adu lahum kulla marsad. A rasid is a security guard who sits on a checkpoint, waiting. This is really tough language against the Quraysh. This is divine punishment against them. Then if they make tawbah and establish zakaaat—the Quraysh’s biggest problem with the advancement of Islam, was Makkah was an economic gold-mine, they made a lot of money of it, and now they have to give zakah, so their economic motives are being destroyed as they feel. Imagine if a petition was passed in Las Vegas to close off all casinos, there would be so many protests because that’s their lifeline so if they make tawbah, let them be, khallu sabeeelahu, khala to be alone, khulwa is the separation a wife seeks from her husband, takhliya is to leave someone alone; so leave them alone and go away. Inna Allah ghafur ar Rahim.

وَإِنْ أَحَدٌ مِنَ النَّاسِ إِسْتَجَارَ فَأُجِرَهُ حَتَّى تَسْمَعَ كَلَّامُ اللَّهِ وَأَبْلَغَهُ أَيْضًا مَا مَأَمَّهُ ذَلِكَ بَيْنَهُمْ فَوَمَا لَهُمْ إِلَّا يَلْتَمِسُونَ

Wa in ahd min al mushrikeen istjaarak... Jar means neighbour and also means refuge. Jeeran is also refuge. In other words, your neighbour is supposed to be a form of refuge. Isti’araa is to ask for refuge, from your neighbour. So basically in the context of these people, the Prophet was also their neighbour, and they have the chance go to him, and seek refuge from the punishment of Allah that is being enacted through him. The other thing about this ayah, there is a population of people living in makkah who have no idea of what’s going on for the last 20 years. So imagine if such a person came to the Prophet and said that he had no idea what Islam was. Yet, if they were to come asking for refuge, then they are to be given refuge. Until they gets to hear the kalaam of Allah. So Allah says, then make sure you make him reach (ublishu ma’manahu), get him to a place where he feels safe don’t hang around hovering over him with your sword. This is unprecedented mercy.
Ayah 7:  
This ayah begins with passages that deal with preparatory conversation that is going to lead us to the conquest of Makkah.

كيف يكون للمشركين غيده عند الله وعند رسوله إلا الذين عاهدمه عند المسجد الحرام

How is there going to be a contract or agreement in favour of people who do shirk with Allah and His Messenger, except for those who have a treaty near Masjid Haram.

The treaty refers to the treaty of Hudaibiya.

فما استقمن لكم فاستقمو لهم

As long as they have stood by it for you, you stand by it also for them.

إن الله يحب المتقنين

Indeed Allah loves people of ‘thaqwa’ (righteous, God concious).

Ayah 8:  
كيف وإن يظهرو عليكم لا يرققو فيكم

How can it be that we should respect the treaty. If they have the opportunity to advance against you or if they become dominant over you, they would not have any courtesy.

- لا يرققو - No courtesy
- رقب - is from the root word رقب
- رقب - literally means back of the neck And it figuratively means to watch over someone with courtesy

: promises and mutually understood expectations based on relationships. eg: expectations between father and sons, expectations between neighbours.

: A promise to protect somebody. They would not respect that even if they had that agreement. If they have a chance to come over you, they would not skip it.

Allah says that they are ones who violate the treaty.

: They are just pleasing you with their mouth. This is Allah talking about when Abu Sufyan came and is trying to talk to the prophet (SAS) into not advancing on Makkah.

و قلبي تأباني أي: And their hearts are turned away.

Allah talks about the state of his heart and their hearts.

: means to refuse, to turn away.

Its really hurting that he has to come and negotiate with prophet (SAS).

And most of them are corrupt.

Ayah 9:  
ليلاشتروا بأت الله ونأة

They sold the ayat (miraculous signs of Allah) for a very miniscule price i.e they sold the religion to hold on to their political power and they have already lost that trade.

فِيَرَبْوَانَ عَن سَبِيلِهِم: Then they stopped themselves from the path of Allah and they stopped others.

أئمهم ساد ما كانوا يغلبون

Indeed what they do is evil.

Ayah 10:  
لا يرققو في مؤمن إلا ولا دم

In any believer’s case they would not show any courtesy or regard, whether it came to the norms of close relationships or it came to agreements to protect.

وأولاق كل هم المغتنون

They are the ones who violated the treaty, so there is no reason for you to think that you should show courtesy.

The point Allah highlights is, that the enemies have been a fitnah all his while, so why give them an opportunity to regroup. Why rekindle the same treaty.
Ayah 11

But if they were to repent, and they establish prayer and give zakat, then they are your brothers in religion.
In other words everything else they have done will be forgiven and forgotten and they start fresh.
Then we will explain to them more of the ayat in detail, if they have not been paying attention before. If they want to learn, the door of education will be still open for them.

Ayah 12:

And if they violate their treaty and oaths taken by their right hands.

يمان is the plural of يمين which means right hand.
There are three words used in the Qur’an which means violating treaties

1) حنيف
2) نقض
3) نكت

Among these نكت is the lightest of all. And the word for heavy violation of treaty is نقض which has heavy letters and the implication is also heavier.
And if they violate the treaty, after they made their promise.

And they have been poking and stabbing at you in terms of your religion.

طعنو in arabic means take something sharp and poke somebody with it. As a figurative extension it means to hurt someone by saying hurtful things. They have been saying hurtful things about your religion all this time.

And they fight the imaams of kufr.

The mission of the prophet is to eradicate shirk from Makhah. The target was the imaams of kufr.
Fight the leaders of disbelief so that they stop.
For those people they have no oaths, in other words, Their oaths are meaningless. In other words Allah says fighting the leaders of kufr is the only solution as they have no value for their words or oaths and they can’t be trusted at all.

Ayah 13

Aren’t you going to fight a nation that violated the treaty
And they wanted to expel the messenger.
They are the ones who initiated the first time.

Are you afraid of them?

Then Allah is more deserving that you should be afraid of him, if you are people of faith.

Ayah 14

Fight them ( Quraish), Allah will punish them with your hands.
And He will humiliate them.
And He will aid you against them.
And He will give cure to the chest of a believing nation. chests here in figurative speech means ‘feelings’.
The feelings of a believing nation who were weakened in the earth. When the Messenger of Allah and the sahabas made hijra, some muslims were stuck in Makhah, especially the weak, the old and some children. They could not make Hijra, and they have been taking abuses and tortures from Quraish all this time. Finally when they see the Quraish come to justice, their hearts will be alleviated, in duniya and the akhira.

Ayah 15
And Allah will alleviate the deeply wounded frustrations of their hearts
And Allah will accept the repentance for whoever He wills.
(For instance Abu Sufyan, eventually became a muslim).
And Allah is All Knowing and All-wise.

Ayah 16
Have you assumed that you will be left alone?
and Allah knows who really will struggle among you.
And not take protectors besides Allah, His messengers and the believers (friends).
About the word which means friend
means to enter. There are many words in arabic which means ‘friend’ eg: صديق, رفيق, ولوجة is one of them. It means a friend who is so close that entered he has deep into the heart.
And Allah knows everything what you do.

Ayah 17
It is not for the people of shirk to be constructing and maintaining the House of Allah (Ka’ba), while they openly declare themselves with disbelief.
They openly call the names of idols as they are repairing the Ka’ba. So its not appropriate for them to be looking after the ka’ba: The works such people bear no fruit. They will be in the fire forever.

Ayah 18
The only ones who have the right to the ka’ba are the ones who believe in Allah and the last day who establish prayer and give zakah
and they didn’t fear anyone except Allah.
This is an orderly sequence of the function of masjids.
1) Once a masjid is build, first thing it does is that it reinforces emaan
2) The masjid becomes a place for reminder of Allah, a community centre for your spiritual strength.
3) A place for establishing salat, a place for the community so, we know who deserves the Zakath.
It is those people who are expected to be on guidance. These are the ayat that is to be building the spirit of Masjids. The vision behind building a masjid should be clear. It should be a place to worship, a place to heal people spiritually, a place to feel a sense of community and a place to help people in need around us.
Ayah 19
Have you people assumed that giving drink to people of hajj, as equal to the ones who believe in Allah and the last day, and struggled in Allah’s path?
When muslims used to come for hajj on camels and on foot, they used to be exhausted. And the people of shirk used to give water and be hospitable to them. Allah says that the people of shirk and people who believe and strive in Allah’s path are not equal.
Our standards of good deeds and Allah’s standards of good deeds are different. Non muslims may do good deeds, they can be charitable. But they still don’t equate to those who believe and do good deeds.

Ayah 20
Those who believe, and migrated, and who struggled in Allah’s path with their wealth and themselves

Ayah 21
The Master congratulates them with a special mercy that comes from Him.

Ayah 22
They will be in there (Jannah) forever. Indeed Allah, He alone possesses the great (ultimate) compensation.

Ayah 23
This is the final verdict of family ties. As we can remember, some muslims were worried that their families were going to get killed in Makhah. And Allah says '
Those of you who have Eemaa, don’t take your fathers, your brothers (or other family members) as protectors

: If they have taken love and preference for disbelief above Faith (Eeman)

: Whoever befriends them among you

: The are the wrongdoers.

How we understand this ayah in our context:
If a new Muslim who has no previous knowledge of Qur’an comes across this ayah, it is very likely that they may misunderstand this ayah as saying that they have to hate their parents, brothers or family members who are non-Muslims if they have to have the proper faith. But these ayahs, in fact, verdicts that Allah passed on the sahabas in particular. This is the ultimate test of loyalty for the companions. Our deen upholds keeping the ties of the family very high. We don’t cut off family ties, even if they are non-Muslims. Keeping family ties is a form of mercy. Here, in this surah, the companions are to cut off the family relationship which was maintained until then, because this is a surah of punishment.

Ummar (RA) said: “Before this surah came there used to be three kinds of people: believers, disbelievers, and hypocrites, but after this surah came there only believers and disbelievers.”

Ali (RA) said: “This surah came with a sword out of its mane”

Ayah 24

: فَلَنْ إِن كانِ أباؤُكُم وَأَبْنَاؤُكُم وَأَخُوَّتُكُم وَأَزْواجُكُم

: Tell them, your ancestors, your fathers, your children, your brothers, your spouses

: عِشْرُكُمْ

: comes from the root word عشر , which means tens

: Family of tens meaning your big or extended family.

: وَأَمَوَالٌ أَفْرَضْنَهَا

: And the money you gathered from different places and pound them together.

: And business.

: تخشون كसادكها

: that you are so afraid of declining

: And the homes that you are pleased with

: كُسادٍ

: These are more dearer to you than Allah and His Messenger

: أحِبَّ الْيَمِينَ مِنْ أَمْرِ اللَّهِ وَرَسُولِهِ

: And struggling in His path

: The struggle in Allah’s path refers to effort. Its sacrificing wealth, youth, talents in the path of Allah.

: The idea is that we get lost in these worldly things so much that we can’t pull ourselves out. It is because these things become more beloved to us than Allah. Allah says here ‘you get immersed in these things and procrastinate our duty to Allah and wait until the day the decision is made’.

: من أَيْدَى اللهُ الْحَقَّ الْمُبَارَكَ

: Allah does not guide the corrupt nation

: This is by Allah’s definition of being corrupt

Ayah 25

: لَقدْ نَصْرَكُمْ اللَّهُ فِي مَواطنٍ كَثِيرَةٍ

: And on the day of battle of Hunain

: When the advancement of Taif happens and the Muslims are going through a valley of Hunain (a tall valley), archers (mushrikoon) who are stationed on top of the mountains started shooting don at Muslims. Everybody on the ground was disturbed and were running in different directions. At one instance, Prophet Muhammed (SAS) was by himself and he picked up a flag. He said “I’m the
prophet, the son of Abdul Mutthalib, come back O’ people of the tree (people who took the oath at Hudaibiya under a tree)’. He regrouped them in groups of hundreds which was originally thousands before people fled.

Allah is asking us ‘ Have you forgotten what happened in the battle of Hunain when your huge numbers were impressing you. and your numbers did not help you’.

وَمَا أَنْزَلَ اللَّهُ سَكِينَتُهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

Then Allah send his peace upon His Messenger and upon His believers.

: And He sent armies that you could not see

وَجَنَّتَنَّ اللَّهُ عَنْهُمْ عَذَابَ الْخَروْجِ

And He tortured the disbelievers

: And that is the compensation for the disbelievers.

Ayah 27

‏لَنَّكُمْ تَوَلَّوا إِلَىٰ اللَّهِ وَلَا لِيُبْلِئُنَّكُمَا دَمَارًا Elo€

Then Allah will accept the repentance of whoever He wants.

In other words, Allah says here ‘some of you who ran of , there is still room for Tawba (repentance)’

وَلَّا تَفْتَرَى إِلَّا مَنْ عُيُوبُ رَزِيمٍ

: And Allah is exceedingly forgiving and Merciful.

Ayah 28

أَوْلَئِكَ الَّذِينَ يَفْتَرُونَ عَلَى الْحَمْرَاءَ

O’ those who believe , indeed the disbelievers are impure . Allah means to say to believers that the Mushrikoon here impure, so forget the family ties.

: They should not go near the Haram, after this year of theirs

فَرَغَ الْمَسْجِدُ الْحَرَامُ بَعْدَ عَمْرَةِ هَادِفَلَهُ

And this conversation is continuing that the mushrikoon are not be coming back, then the conversation returns to the policy of what should happen this year and the motivation to go and fight ends with a reminder of Hunain, conquest of Makhah and the domestic policy of how the Haram should be operating.

After this year’s Hajj, the mushrikoon must not be coming near it. They are going to be banned for four months from Makhah. They are going to be expelled.

وَإِذْنَ عَلَى عَيْنَةَ: And if you are worried about poverty.

Everybody used to come to Makhah to pay tribute to their idols which contributed to the economy. Allah is reassuring them by saying ‘If you fear economic downturn with the new policies in place, Then soon Allah will make you rich with His Blessings

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

: Indeed Allah is All-Knowing , All-wise.

Ayah 29

قَالُوا الَّذِينَ لَا يَتَّبِعُونَ بَلَلَّهَ

: Fight those who don’t believe in Allah

: And in the last day

وَلَا يَهْزُمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

And who don’t consider haram, what Allah and his Messenger made haram

: And those don’t live by the religion of truth

وَأَيْوَانَ الْخَوَلِ وَالنُّفُورِ

In other words, the policy is to fight the disbelievers, and it includes the people of the book.

مِنَ الْذِّبَابِ وَأَوْلِيَاءِ الكِتَابِ

: From the people of the book.

: Until they give Jizya ( tax )

وَفَتَحَضُّ هُمُ الصَّغَارُونَ

In other words people of the book who lived in Madina also had to be fought

: And they feel humiliated

To put it in modern equivalent terms, which is similar to the immigration policy of the west, one is nationalised when one accepts the deen. Those who don’t take allegiance to Islam don’t enjoy the full
rights of a Muslim. Muslim also pays tax, but that is called ‘Zakath’. Non-Muslims fall in a different tax bracket which is called ‘Jizya’.

Then the constitution protects not just the Muslims, but also the non-Muslims. They have to live under the law. They may have sub courts eg: the Jewish court, Christian court etc, but that was under the larger umbrella of the Islamic law. That was the policy of the people of the book.

**Ayah 30**
And the Jews said that Uzair is the son of Allah. There is a specific denomination of Jews who says that Uzair is the son of Allah. Many denomination of Jews don’t say it.

And the Christians say Jesus is the son of Allah (one of the forms of trinity). These are the words that come out of their mouth: They plagiarise the words of disbelievers.

From much before
They have taken adapted, and plagiarised the words of disbelievers from much before. Some historians argue that the Christian form of trinity was actually adopted when Paul claimed that Christianity should not be limited to Israelites, it is a message for all humanity. One of the early audiences for this message were the Egyptians. Egyptians already had a mythology in their religion, in which they had God the father, Isis the mother (goddess) and Horus the son (god). One of the earliest form of trinity was ‘God the father, Mary the mother and Jesus the son. They plagiarise the words of the disbelievers.

May Allah’s curse be upon them.

**Ayah 31**
Accumulate scholars of ink. They write so much that they are called scholars of ink. Their monks. Its from the root word which means ‘to be terrified’. They have an extreme way of worshipping, without eating much, wearing torn clothes. They are terrified of becoming worldly that they constantly turn to Allah, shunning everything else away.

So they they take these scholars and monks as their masters, lords. There was a Sahabi who used to be a Christian. He said he didn’t take them as Gods or Lords. The Messenger of Allah said, ‘didn’t you take what they said haram as haram and what they said halal as halal?’. That is also taking. One of the important meaning ofرب is one who legislate right and wrong for you.

Besides Allah.
This is one of the things we must stay away from doing as Muslims. When we take a legislation or advice from certain Muslims or even following another Muslim just because they did it, when we know it is haram in Islam. This is basically replacing the teaching of Qur’an and the Sunnah by following somebody else and considering it halal for that reason. So, as Muslims, when we seek advice from a scholar, we need to seek evidence and rationale for a particular legislation as well.

And Jesus, the son of Maryam. And they were not commanded except to being enslaved and worshipping one who is worthy of worship and obedience.

No one is is to be worshipped except He

How far above is HE from this allegation of shirk. He is Above the allegation of what they attribute to Him, the shirk that they do.

**Ayah 32**
They want to extinguish the light of Allah with their mouths. They try to extinguish the light of Allah with their mouths.
And Allah is bent upon completing his light.

Allah refuses to accept any alternative to his light.

This ayah is about the light of Allah and the contrast with Kaafir.

Light is something that’s out of the ground. Light has degrees, just like shade has degrees. Light completing means little light, then more light and more until it is very bright e.g., like the morning which takes times until the sun shine is complete.

The coming of the day is inevitable, no matter how much one tries to cover, the sun will come out.

**Ayah 33**

It is He who sent His Messenger, His guidance, and the Religion of Truth:

To proclaim, to overpower over all religion.

Here all religion, as mentioned in these ayahs are at least three which is the jews, christians and the religion of the disbelievers in Makah. At the end shirk is shirk, whatever religion it may be. And darkness is darkness.

Even though the Mushrikoon despise it.

Surah Tawbah- Part 3-Nouman Ali Khan

Context: Conquest of Makkah already done.

Ayah 32:

They want to blow out/extinguish the light of Allah and Allah is absolutely committed/bent upon completing the light regardless of how much the Kafiroon hate it.

End of this Ayah has “Kafiroon” whereas end of next Ayah (9:33) is “Mushrikoon”, but because of the context there really is no difference. In the beginning of the struggle, it could’ve been argued:
Mushrik: May not have been exposed to Islam yet.

By the end of this Surah the Mushrikoon were the fundamental Kafiroon because they were exposed to Islam.

In this Surah Allah highlights 2 different aspects of these people i.e. their Kufr (disbelief) and their Shirk. This idea is also presented in Surah As-Saf.

The Light of Allah is in small and big amounts. E.g. building a mosque. Basically any manifestation of Islam. Also mentioned in Surah Noor.

Kaafir: Hates Islam. Can’t stand anything Islamic. Even a beard/hijab etc and he’s offended (by the Light of Allah).

Ustadh Nouman gives example of nocturnal creatures being agitated by light.

The entire imagery of this Surah is about people trying to blow off the Light of Allah.

Ustadh Nouman tells a story of the building of a Masjid where the non-Muslims showed adversity and Muslims gave a false testimony.

They want to blow out the Light of Allah

And Allah is absolutely committed to complete the Light

If the Light is complete then darkness is gone. No matter how much they hate it.

Ustadh Nouman gives example of building a Masjid. When funds are being raised, Muslims with questionable business practices donate with the intention of a guilty conscience so even the worst kind of Muslim has no problem with the Light of Allah spreading.

However, if the Masjid decides to make petitions where Muslims pledge not to earn money from Haram means, the same Muslim will not sign it. He doesn’t like Islam being a dominant entity in life.

In the next Ayah, it is talked about Mushrikoon.

Shirk fundamentally means partners with Allah.

If someone decides that the final authority in life is not Allah, then he/she has set up other entities (such as himself) as partners with Allah.

Today’s world promotes individual freedom whereas Islam begins with individual slavery to Allah.

One form of Shirk has been destroyed (idols) but the real object of their worship was themselves i.e. psychological Shirk. There’s no need for a physical idol.

Ayah 33:

He is the One Who sent His Messenger with guidance and the dealings of truth so it may overshadow/dominante all other ways of living even if the people of shirk would hate that.

Why would they hate that? Because they can’t stand authority with Allah. With His Messenger.
This is highlighted because it’s not just the Mushrik who is the culprit. One of the biggest chunks of this Surah is the finale of the subject of hypocrisy (Nifaq).
Nifaq is essentially hidden Shirk. Character/psychological Shirk. It rests inside. Outside may be Tawheed.
Now that Makkah has been taken over and Muslims are in authority and Allah’s law is the law, 2 parties are deeply disturbed. They Mushrikoon and the internal Mushrikoon (the Munafiq/hypocrite).
The latter are more exposed as the Ayah goes on.
Ayah 34:

۞ يَا أَيُّهَا الهذِينَ آمَنُوا إِنَّه كَثِيرًا مِّنَ الَْْحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النهاسِ بِالْبَاطِلِ ۗ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَالهذِينَ يَكْنِزُونَ الذههَبَ وَالْفِضهةَ وَلََّ يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُوهُم بِعَذَابٍ أَلِيمٍ

Those of you who have Imaan no doubt about it a huge multitude of Al-Ahbar and Ruhban consume the money of the people using falsehood and they stop themselves and other from Allah’s path. And those who continue to hoard gold and silver and they don’t spend it in Allah’s path. Then congratulate them of painful punishment.

Al- Ahbar: scholars, research scholars, serious scholars
Ruhban: spiritual leaders. People who are thought of as those who are truly afraid of Allah
Rahaba means to be terrified. Ruhban is the plural of Rahib. These are people who are terribly afraid of disappointing/disobeying Allah. So these people are seen as very righteous/Godly people. These people are important because people go to them to ask them to make Dua.
People look up to both groups of people and assume certain levels of spirituality. But then these 2 groups of people have the opportunity to take advantage of their status. Unless what they show outside in inside their hearts as well, they will turn religion into an industry.

In today’s time Islam is a political power and there are people who are very influential because of their religious credentials and people look up to them.
Money always plays a role in society. We need to understand how Islamic scholarship is funded because funding influences every field. Ustadh Nouman gives example of Imam being selected based on questionable criteria. Imams being put in difficult situations.
Scholars should be free from pressure without fear so that it doesn’t become an industry. Especially on the Ruhban side.
Critical thinking isn’t encouraged in many societies, especially in religion. So people who are uneducated in religion are being misled by these spiritual leaders in the midst of this industry. Ustadh Nouman gives example of palm readers making a lot of money. People take advantage of the emotional weakness of others (esp. the youth). They start by humiliation, then they give advice, then they cause enmity between families and eventually ask for money, directly or indirectly.

The difference between Fi Sabililah (Spending in Allah’s path) and As-Sadaqat.
Hadith- … He who wishes to see the Zuhd of Jesus, let him look at Abu Zarr Ghaffari." (Kanz al-Ummal, vol. vi, p. 193)

We learn that Abu Zarr was terrified when this Ayah was revealed. Even though this speaks about the people of the past, the Sahabah saw this as lessons for them.

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ Then congratulate them of painful punishment.

Ayah 35:

يَوْمَ يُُْمَىٰ عَلَي ْهَا فِِ نَارِ جَهَنَّمَ فَتُكْوَىٰ بَِِا جِبَاهُهُمْ وَجُنُوب ُهُمْ وَظُهُورُهُمْ

Hُذَا مَا كَنَّتُُْ لَِِنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ

They Day on which it is poured upon them in the Fire of Hell so that their wide foreheads are branded and their sides and their backs are branded. This is what you hoarded for yourselves and taste what you’ve been hoarding.

يَوْمَ يُُْمَىٰ عَلَي ْهَا فِِ نَارِ جَهَنَّمَ They Day on which it is(gold and silver) poured upon them in the Fire of Hell

They were already in the fire and now this is also poured on them. In order to pour gold/silver, it has to be melted.

فَتُكْوَىٰ بَِِا Kawa’ in old Arabic means to burn metal until it gets red and then put it on the skin so it leaves a burning mark.

فَتُكْوَىٰ بَِِا - so that their wide foreheads are branded

جِبَاهُهُمْ وَجُنُوب ُهُمْ وَظُهُورُهُمْ - and their sides and their backs are branded. This is what you hoarded for yourselves and taste what you’ve been hoarding.

Context: Tabuk. The ultimate emergency situation in the lifetime of the Prophet pbuh where the funds are needed and if someone holds them back then tough warnings are given.

Ayah 36:

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اث ْنَا عَشَرَ شَهْرًا فِِ كِتَابِ اللَّهِ يَوْمَ خَلَقَ للسَّمَاوَاتِ والأَرْضِ مِنْهَا أَرْبَعةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلا تَظْلِمُوا
No doubt the legitimate count of months with Allah is twelve months from the Day he created the skies and the earth and of them there are four months that are impermissible (fighting is Haram in those months). That is the established religion. Don’t wrong yourselves in the matter of those months. And fight the Mushrikeen altogether without compromise just like they have been fighting you. And you better know that Allah is on the side of those protect themselves from disappointing/disobeying Allah.

Allah mentions 12 months showing that the idea of having 12 months in a calendar is a Divine revelation because the position of the moon throughout the year is decided by Allah.

That is the official position and it will never change.

This is important to mention because the Mushrikoon were in charge of the Ka’bah and therefore were in charge of the religion in Arabia and also the calendar. So they would shift the months of the calendar if they had to fight in one of the Haram months. This practice was called Al-Nasi.

In matter of those months

These months are no small thing because Allah did not say “Fee ha” but “Fee Hinna” because it’s a heavy issue.

And fight the Mushrikeen (these are the people who violated these months)

Fight them altogether because there is a brand among them that will never give in and so must also never give in.

When the Prophet pbuh was making his only Hajj, it was the day when the calendar was back to normal alignment because the Mushriken had been changing it so one month of change had an effect on the following years as well. So the calendar was rest properly from that time.

Ayah 37:
This act of Nasi is an excess in disbelief. And the disbelievers are misled as result of it as they make a year Halal and another year Haram so that they do whatever they want with the count of what Allah made forbidden. The worst of their deeds have been beautified for them. And Allah does not guide the disbelieving nation.

An excess because they already disbelief in Allah, on top of that they have no regard for the house of Allah and then they purposefully fought in the Haram months even though they knew it was impermissible.

The word Li-uwaateeoo. “Wata aa” is to tread the earth and crush something under your feet.

“Wata alamra” means to deal with something however you want to deal with it. Ustadh Nouman gives example of eating etiquettes. A Muslim has certain conducts such as eating with the right hand etc but if someone decides that he is just going to put his face in the plate/have no code of conduct etc then this is “Wata alamra”. He does whatever comes to his mind.

The Shirk which is being highlighted in this Surah exposes that their ultimate authority is themselves. The most glorified idea is that “I can do whatever I want” and people take pride in the worst things they do.

This Ayah closes the internal conversation of the Makkans. This finishes the first part of this Surah. The 2nd part of this Surah is the international phase of the Prophet’s pbuh campaign. So the Ayaat deal directly with the incident of Tabuk.

In Surah Fath Allah mentions that the believers will conquer Makkah. This victory which was in the 9th year was already told to the Prophet pbuh in the 6th year. So Allah has relieved the concern of Makkah. Now the Prophet pbuh started sending letters outside such as the Romans, Abyssinians etc. Tabuk was between the Roman empire and Madinah. There was a mini-King in the region who served the Roman empire and the Prophet pbuh sent Haris ibn Umay Al-Asdi as his ambassador with a letter. The mini-king was so offended that he killed Haris. Killing an ambassador meant an act of war and the Prophet pbuh understands this. So in the 8th year he assigns an army of 3000 under Zaid ibn Haritha to go after the Romans who responded with 100,000. Before the Muslim army leaves the Prophet pbuh tells Zaid that in case Zaid dies, Jafir will take over the army. If Jafir dies then Abdullah Ibn Muwah will take over and if he dies then Khalid bin Waleed will take over. The Prophet pbuh stopped at Khalid bin Waleed and the exact scenario occurs as the first one to die was Zaid and then all the way to Khalid. The Prophet pbuh received revelation about the order of the deaths and the Sahabah understood it as such and they still went to battle knowing the fact that they were going to die. They didn’t fear death. So Khalid bin Waleed managed to save the remaining troops and made a strategic retreat back to Madinah to regroup. Now the Prophet pbuh has only 2 options where either the Muslims go after them again or the Romans come after them. So it’s a matter of the survival of Islam. For the first time the Muslim community goes through an open draft where every qualified man of proper age and physical and financial health. So they had to pay as well as join the army in order to finance their expenditure. Since its an open draft everybody must report for duty unless they have an official excuse from the Prophet pbuh. This time 30,000 men are collected and are led by the Prophet pbuh himself to Tabuk. Heraclias, the Roman King of that time, got news of this and he refused to send the Romana army. Some narrations tell us that he somehow figured out that this indeed was the final Message and according to his books he knew that taking on the Prophet pbuh meant absolute destruction. So Heraclias decided not to send his army. The Prophet pbuh waited at Tabuk for the Romans (who could
have sent a massive army considering they sent 100,000 to combat 3,000) and while leaving Tabuk he makes sure that he makes peace treaties with the border towns to reinforce the border.

It was also summer and Madinah was an agricultural society and so they only time they get paid is the harvest season. Since the harvest is mostly palm trees and the only men who can climb the palm trees are away, the entire year’s crop is going to waste. So some wanted to wait until the harvest season and there was a lot of hesitation for a lot of reasons. They also had no idea about the size of the Roman army and the journey was 300 miles so they are far away from reinforcements. This is almost a suicide mission.

Ayah 38:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِِ سَبِيلِ اللَّهِ اثَّاق َلْتُمْ إِلََ الَِْرْضِ
ۖ أَرَضِيتُم بِالَْْيَاةِ الدُّن ْيَا مِنَ الْْخِرَةِ
ۖ فَمَا مَتَاعُ الْْحَيَاةِ الدُّنْيَا فِي الْْخِرَةِ إِلََّّ قَلِيلٌ

Those of you who have Imaan. What’s wrong with you? When it is said to you “March forward”, your feet get deeply planted into the earth. Are you content with worldly life as opposed to the next? Then what are the enjoyments in comparison to the next life except very little.

“Nafara” means to leave.

“Kharaja” also means to leave but “Nafara” means to leave for a military expedition. “Nafeer” is a battalion or a small army

“Atafaaqala” means to pretend that it’s too hard.

Are you content with worldly life as opposed to the next?

The Ayah began with addressing the people who have Imaan, while the Mushrikoon have no expectations of an Afterlife, Allah is criticizing that you people prefer Dunya over Akhirah? What’s wrong with you? What happened to you?

Usually Ayaat beginning with يَا أَيُّهَا الَّذِينَ آمَنُوا are soft but not in this case. This also means that when Allah says يَا أَيُّهَا الَّذِينَ آمَنُوا it also includes hypocrites.

Then what are the enjoyments in comparison to the next life except very little.

Ayah 39:

إِلََّ تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ ق َوْمًا غَي ْرَكُمْ وَلََّ تَضُرُّوهُ شَيْئًا
ۖۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

If you don’t march forward He will punish you with a painful punishment and on top of that will replace you with a nation other than yourselves and you won’t be able to harm him in any way. And Allah is completely capable of everything.

If you’re worried about the Romans giving you a punishment, then the real punishment will be from Allah

After the victory of Islam the Muslims are happy and celebrating as they are the chosen Ummah and Allah tells the Sahabah that He’ll replace them if they don’t come forward. If Allah is addressing the Sahabah in such a manner, then how protected should we feel that if we don’t get our act together as an Ummah that this doesn’t apply to us.

This has happened to us historically where Muslims were brutally invaded in Iraq and then in the end the invaders themselves became Muslim!
And Allah is completely capable of everything.

Ayah 40:

If you don’t help him (Prophet pbuh) then Allah has already helped him and guaranteed His aid, this is not the first time the Prophet will be by himself when those who disbelieved expelled him, the second of the two, when that Prophet said to his companion “Relax, Allah is with us” Then Allah sent His special tranquility upon him and He gave him a hand and He made the word of those who disbelieved the lowest. And the word of Allah it is the ultimate. And Allah is the ultimate Authority, the All-Wise. Your job is to help the Messenger pbuh in his mission and if we don’t then Allah has already helped him and guaranteed His aid.

When we are desperate, our anger is also an indication of our own fear because if we don’t do this then it won’t get done.

So one might think that the anger of Allah is a sign of weakness of the Prophet’s pbuh struggle but Allah doesn’t allow that to happen for Allah has already aided him.

The second of the two meaning Abu Bakr As-Siddiq i.e. ثَانِي أَنَثَى in the cave of Thaur.

When they were in the fear of death and the Messenger pbuh calmed Abu Bakr. He had that much conviction in Allah.

As-Sakinah means tranquility. سَكِينَتُهُ -Sakinatu means tranquility that is especially from Allah. And He gave him a hand. Meaning He aided him with an army you couldn’t even see.

وَأَيَّدَهُ بُنُودٍ لَِّّّْرَوْهَا - and He made the word of those who disbelieved the lowest.

The feminine of “Asfal” is “Assufla” -And the word of Allah it is the ultimate.

The feminine of “A’la” is “Al-ulya”. The grammar indicates that since Allah made the word of the disbelievers the lowest, it would be expected that the word of Allah is the highest but at some point it was lower. So Allah makes it clear it is the ultimate and the highest.

And Allah is the ultimate Authority, the All-Wise.

Ayah 41:

 انفِرُوا خِفَافًا وَثِقَالًَّ وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِِ سَبِيلِ اللَّهِ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
Come forward, light or heavy, and struggle with all your assets and yourselves in Allah’s path. That would be better for you if you had any idea.

Light or heavy meaning that it doesn’t matter if someone is too old or young or is financially unhealthy. Everyone must come forward and contribute.

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

That would be better for you if you had any idea.

It looks like the Muslims will be crushed and the journey is also long. There is also a shortage of supplies. It takes a lot of trust to do the work of Allah’s Messengers. Organizations gauge their progress with charts/graphs etc. It is also tangible. There are progress reports. When it comes to Dawah, Nuh AS for example has a report of just a handful of sales in a few centuries. You don’t gauge the success of Prophetic work with visible progress.

All around us there are tangibles which show us that there is no hope for Islam. From news to facebook, it looks hopeless. And we are not the first ones to say that.

Ayah 42:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لََّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ
ۖ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لََرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

Had it been some kind of measurable gold and an average journey, they would’ve come with you but the exhaustion of the journey is too far off for them. And they will swear by Allah “If we could we could’ve come with you.” They are destroying themselves and Allah Himself knows that no doubt about it they are liars.

“Arad” is used for something that you can acquire. Goods that we travel with are also called Arad as they don’t last long. Perishable goods.

“Qasada” literally means to be balanced.

“Qasid” means to not do something too hard but to do it average.

If there were some tangible possibilities then they would’ve come with the Messenger pbuh. But they just said that they can’t do it. You have Taufiq and I don’t have Taufiq.

Allah doesn’t call them out like this ever before. This is the climax of how hypocrites are bashed in this Surah and it will continue.

This Surah makes one scared and one should feel scared because reading about the Munafiqoon is supposed to be an eye-opener for us.
Surah Tawbah Part 4 - Nouman Ali Khan

The Ayaaat that are about to follow deal with the subject matter at hand such as the draft but they also teach universal principles in terms of discipline. Discipline is communities/organisations studied from various angles and one of them is seeking permission. This protocol is important for any kind of structure. This subject is dealt with in the Quran a total of 2 times. This Surah and Surah Noor are the places. Both Surahs provide an opposite viewpoint.

In Surah Noor, the ones who asked the permission of the Messenger pbuh to leave are the real believers whereas in this Surah it is the opposite. In Surah Noor a sign of Imaan is seeking permission from the Messenger pbuh for taking time off.

To reconcile both these scenarios, first we have to understand that all this in Madinah the biggest problem was the Munafiqoon. Now was the time for dealing with this problem. Before the Munafiqoon were presenting their excuses to the Prophet pbuh and by his nature he pbuh let them go.

Ayah 43:

عَفَا اللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتهىٰ يَتَبَيهنَ لَكَ الهذِينَ صَدَقُوا وَتَعْلَمَ الْكاذِبِينَ

May until you would get to know exactly who is telling the truth and you would get to expose the liars too.

The hypocrites would think that the Prophet pbuh was just a listener as he pbuh would keep listening to their excuses without objection.

أُذُنُ The meaning all ears,(like you listen to someone’s problems very considerately) insult in Arabic, has ears and nothing in between , mindless(the hypocrites called prophet Muhammad sallallahu alihewasallam that when they came to seek his permission to excuse them from the battle).

Context: the emergency situation guidance in is surah tuba as it is the state of emergency that bring out the true loyal and hypocrites.

Ayah 44:

لَّ يَسْتَأْذِنُكَ الهذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْْخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۗ وَاللَّهُ عَلِيم بِالْمُتهقِينَ

Those who believe in Allah and the Last Day do not seek your permission that they should struggle in Allah’s path with their money and themselves. Allah knows the people who are truly afraid of Him. They know that this is a matter of Islam’s survival and therefore they didn’t ask for permission. The situation is critical.

In Surah Noor however, the circumstances were normal, not life and death and therefore personal matter can be addressed. In the context of Surah Tawbah, the hypocrites seeking permission were proof of a lack of loyalty altogether.

So the normal situation guidance is in Surah Noor and the emergency situation guidance is in Surah Tawbah. We should be aware of the context.

Ustadh Nouman recalls of a time when he was invited by an MSA and he backed out the day before because of some serious matter.

Ayah 45:
And by the way the only people that are asking you permission are the ones that don’t believe in Allah or the Last Day and their hearts are filled with doubt and it is in their doubts alone that they keep going back and forth

On one hand there is the military problem and on the other are the social consequences for the Munafiqoon if they don’t go and this is what they were thinking about.

Ayah 46:

If they really wanted to come out they would’ve packed their bags, however, Allah was disgusted with the idea of them being appointed for this army and He made them stop in their tracks and it was said to them “You sit with the women and kids.”

Ustadh Nouman gives the hypothetical example that one of them told the Prophet pbuh that he was very ready to leave with the army but at the last moment his mother in law came and now he has to stay because otherwise he would lose his wife. 2 things to be noted are:
1. He waited for the last 2 hours and not 1 week or 1 month to present his excuse because at that time it cannot be investigated and there are other priorities.
2. He said that he had the intention of going out and he was ready until the last minute when something unexpected happened.

In this Ayah Allah called him out i.e. He called his bluff. This person hadn’t even begun the packing for leaving with the army. Allah didn’t want them to contaminate the army and that is why they could present their excuse which was a lie.

Context: Allah swt say that he stopped the munafiqeen in their tracks because he himself didn’t want them to go with the prophet Muhammad sallallahu alihewasallam.

Ayah 47:

Had they come they would cause problems in your limbs (i.e. in different parts of the Muslim army) and they would have hurried about in your midst and to cause dissent among you and among you are people who listen carefully. And Allah knows the wrongdoers.
khabal: it is used for a limb of the body not functioning as it is supposed to.
wada'a: to put down. (Like to put down a cup on table)
aoda'a: when you ride your camel or horse by pushing the neck of the animal so it runs faster.
ida'a: when you ride the bike and push your neck down so you run faster. In other words when you use your own body to run faster.

They would’ve destroyed the morale of the Muslim army by going to one group from another and spreading complaints like how the weather is so hot and fear like how they’re going to get killed by the Romans. They were doing the job of Shaytan by doing Waswasa.

wa fi kum samaoona lahum:
1. Among them are the people who listen to them very carefully.
2. There are spies among you who are working for them (the hypocrites)

So the wrongdoers are those that cause the Fitnah and those that allow that it happen.

Ayah 48:

And they’ve tried to create Fitnah before for you too and they tried to make all of your matters upside down until the truth came and the decision of Allah was made manifest and they were disgusted by that attempt being thwarted.

This isn’t the first time as Allah will mention the first incident in Surah Noor with respect to the allegations made against the Ayesha RA, the wife of the Prophet pbuh. But Ayesha’s RA innocence was made clear by Allah Himself. She was informed about this from her mother who told her to thank the Messenger pbuh but Ayesha RA said that she was going to thank Allah as He did it.

In matters when a person’s reputation is attacked, if the person is quiet then people assume guilt but if the person speaks out that people say that he/she is just trying to defend him/herself but we know it’s not true. Such attacks are very difficult to recover from and in this case it was Allah who solved the problem.

Among the non-Muslims such matters are not of importance as famous people commit known acts of indecency but still they get the pass from the public and life moves on. Whereas in the Muslim world such matters are sensitive and it destroys a person’s reputation and this is what is referred to by “make all of your matters upside down”

Ayah 49:

And among them is a guy that came as a joke. Haven’t they already fallen into Fitnah. And no doubt
Hellfire is completely encircling the disbelievers. This is referring to Ibn Qaees. He came to the Prophet pbuh and he said that he just couldn’t help himself around beautiful women who were in the villages on the way to Tabuk. The Prophet pbuh heard this cheap excuse and he pbuh told him to stay because he was going to be a liability if he went with the army.

A Munafiq came to the Prophet pbuh but Allah called him a Kafir. This was what made Umar RA say that before this Surah there are believers, disbelievers and hypocrites but now there are only 2: believers and disbelievers. The hypocrite were exposed.

Ayah 50:

إِن تُصِبْكَ حَسَنَةٌ تَسُؤُوهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ

If anything good targets you, they hate it. And if a real target (a calamity) hits you, they would say “Oh we took precaution way before.” And then they would turn away and they would be so happy at the loss of the Muslims.

They Munafiqoon were very happy when the Muslims got turned back from Hudaybiyah. Abdullah ibn Ubaay was so happy that he even started reconstructing his throne in Madinah.

Ayah 51:

قُل لَّن يُصِبْنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلَ الْمُؤْمِنُونَ

Say “Nothing will afflict us except what Allah has written upon us, He is our protective friend.” And upon Allah do the believers exclusively put their trust. The believer is taught that even a calamity is a favor from Allah.

Ayah 52:

فَلِهُمْ تَرْيَصُونَ بِنَا إِلَّا إِحْدَى الْحَسَنَيْنِۚ وَخَنْ نَتَرْيَصُ بِكُمْ أَن

And upon Allah do the believers exclusively put their trust. Not on the affairs or the planning. All those things are important but the trust is still in Allah.

Ayah 52:
Say "Are you procrastinating in our case hoping that things get better in our matter except that one of the two best things can happen to us. We’re also waiting for things to get better in your matter that Allah would strike you with a punishment that comes especially from Him or a punishment that comes from Allah through our hands. Then go ahead and enjoy your relaxed wait, we are waiting along with you.

تَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبَّصُونَ

تَرَبَّصُ: another word for intizaar meaning waiting. It actually means to wait to get things better. It is used here in the sense of procrastination.

الحسن: feminine term for alehsan meaning the best. Alhusna means one of the best things between any two.

The 2 best things are 1. Victory and 2. Martyrdom which means Jannah.

Now some of the wealthy hypocrites got scared and they came with money as reconciliation. The Muslims needed the money but Allah says no.

Ayah 53:

قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ

Say “Spend it willingly or unwillingly it won’t be accepted from you. You people have been a corrupt group all together.”

They’re almost a group by themselves and not even with the rest of the Muslims. Allah separated them as a separate group.

Ayah 54:

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفْقَاتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلََّ يَأْتُونَ الصَّلَاحَ إِلَّا وَهُمْ كُسَالَٰٓ وَلََّ يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

And what forbade them that their spending/offerings should be acceptable except that they are the ones who have disbelieved in Allah and His Messenger and they don’t come to the prayer except that they are lazy and they don’t spend except that they are disgusted by the idea.

This is a sign of the Munafiq as Allah tells their great crimes and why He doesn’t accept their Sadaqah because they committed Kufr, they were lazy with the prayer and they don’t like to spend.

In our times, when we’re writing a check for a fundraiser for the sake of Deen we start thinking about other things such as the bills, payments, tuition and a whole lists of expenses comes to our mind. This is what the Ayah is referring to here. Spending for Allah’s sake is a protection for our Imaan. When we go to superstores and we start piling things up and we don’t think about the expenses but we do so when we’re about to spend for the sake of Allah. The same is the case for expensive outings in restaurants etc.

We should also encourage our children to give Sadaqah from their toys/allowance.

Ustadh Nouman’s teacher explained that Allah gave us 2 accounts in the Dunya and Jannah.
Transferring funds is never called an expense. We have long term accounts and in this case the long term account is in Jannah and that too with Halal interest. The only way that account will be seized on Judgment Day is that we regret it or we remind somebody. If we remind others then it means we did it for someone else.

Allah gives more so that we can spend more.

Ayah 55:

Don’t you be impressed with their money and their children, Allah only intends to torture them with that money in this world and they run away in defeat while they are in disbelief.

When the wealthy people were walking away from the army, a lot of money was left behind which could’ve been used for the army reserves. But Allah says that their money is a means for torture for them as we see wealthy people whose source of misery in their old age are their children.

زَهَقَ zahaka: to run in defeat

Ayah 56:

And they swear to God this time that they are definitely from among you and they are not from you at all, however they are a nation that has come apart.

This implicitly means that they have been traitors before.

حِل ف hilf: oath

حَل ف halaf: when you swear to make amends.(Like swear to become a better person)

يَف رَقُو ن yafraqoon: have come apart. Have been distinguished

فَرَق نَا faraqna: came apart. Distinguish

Ayah 57:

If they would find any kind of protective fort or any kind of cave they could hide in or any hole they could run to, they would return to it immediately and they would all be sitting there terrified.

لَجَا laja: resort to something for protection

مَل جَا malja: a fort where you get protection.

مَغَارَات magharaat: caves

مُد خَلَّ mudakhara: holes

Ayah 58:
And among them there is someone who blames you in matters of the Sadaqaat and if they were given from it they would be happy and if they are not given from it then they get angry and enraged. 

When the Prophet pbuh was distributing the spoils of war, he wouldn’t necessarily distribute them equally as he pbuh would give the needy more. A Munafiq was standing in line and he saw the Prophet pbuh give a poor man some more. He said something like “Muhammad this is not fair”. This upset the Prophet pbuh who said that if he pbuh doesn’t do justice then who will do justice?

Ayah 59:

Had it only been the case that they would be happy with what Allah and His Messenger pbuh had given them and they would’ve said “Allah is enough for us. Allah will soon give us from His Blessings additional favors and His Messenger pbuh. We are only inclined towards turning towards Allah anyway.”

Meaning that we were only looking forward towards meeting Allah

Ayah 60:

These mandatory charities are meant first and foremost for the bankrupt, the ones that are stuck in difficult financial situations and the employees of the Islamic government, and funds dedicated for diplomatic relations and those that are bonded in the necks (i.e. freeing slaves/captives/people buried under debt) and those that are penalized and in Allah’s path and those that are caught in the midst of travel. All of this is mandated from Allah. And Allah is the All-Knowing, All-Wise.
This is the Ayah of how Sadaqaat should be distributed. The majority of the Scholars say that here it officially means Zakat i.e. the Ayah of Zakaat in the Quran.

Sadaqah comes from the word “Sidq” which means truth. Sadaqaat is a proof of your truthfulness in Islam.

The employees refer to those whose full time job is assessing financial situations, making calculations and collecting the Zakaat.

And funds dedicated for diplomatic relations.

“Mu’allafa” means those whose hearts are meant to be joined i.e. newcomers to Islam or tribes that are thinking about Islam, you give them a gift as a gesture of good will.

In general we think all of the above mentioned things are spending in the path of Allah. But here we find out that the mission to take Islam further is Fee-Sabililah. Fee-Sabililah in the case of the Prophet pbuh originally is Dawah. Then it was funding people like Musab Ibn Umaid who went to Madinah to represent Islam, he was on salary. Funding the Muslim army is also Fee-Sabililah. So whatever work was happening to strengthen Islam was Fee-Sabililah.

Some modern scholars have also called Fee-Sabililah as Islamic schools, Masajid etc. But that is a Fiqh discussion.

We’re supposed to have a government fund for those who are travelling and don’t have a place to stay. In an Islamic society a hotel industry wouldn’t do so well.

Ayah 61:

And among them are those who fill the ears of the Prophet pbuh (and cause pain) and they say he pbuh is all ears. Say “The ears of goodness are for you, he pbuh believes in Allah and he listens to the believers and he pbuh is a mercy for those who believe among you. And those who cause pain to the Messenger of Allah pbuh, they have painful torture ahead of them.

The fact that the Prophet pbuh listens and assumes good is a favor.
And they swear to Allah before you so they could please all of you, and Allah and His Messenger pbuh are more worthy that they should be pleased if in fact they are believers.

After the Muslims came back from Tabuk, it's known who didn’t come out and they were being socially boycotted. So they came and swore to the Messenger pbuh that they couldn’t go. So they try to convince the people around them.

Ayah 63:

Didn’t they already know that whoever is going to be opposing Allah and His Messenger pbuh, then he will only have the fire of Hell for himself to remain in it permanently. And that is the ultimate humiliation.

This means that whoever didn’t go out for Tabuk, that itself is an act of defiance and opposition to Allah and His Messenger pbuh. If they think being socially boycotted is humiliating, then Hell is worse.

Ayah 64:

They hypocrites are really terrified that a Surah would come down on you that would inform them of what was already in their hearts. Tell them “Make fun all you want, Allah will bring out the very thing that you’re so scared about.”

One of the young Sahabah overheard Abdullah Ibn Ubayy talking trash about the Messenger pbuh. The incident was that there was a Sahabi who only earned a few dates and he donated half of them to the Muslim army. The Prophet pbuh said that these dates are blessed but the hypocrites made fun and sarcastically said that these dates were going to turn the tide against the Roman army.

Ayah 65:
And if you were to ask them they will say “No doubt we were just playing around.” Say “Were you making a mockery of Allah and His Ayaat and His Messenger pbuh?
They started saying that how could you believe a kid. They said that they were just playing around i.e. they didn’t mean it. But Allah proved that they were in fact doing it.

خَضَا - khada: jump in to
يَخُضُّ - yakhudo: jump into something without any care.

Ayah 66:
لاَّ تَعْتَذِرُوا قَدْ كَفَرْتُُ بَعْدَ إِيمَانِكُمْ ۖ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ

Don’t make excuses. You’ve already done Kufr after you had Imaan. If we are going to pardon a group among you, another group will already get punishment on account of the fact that they had been criminals.

Ayah 67:
المُنَافِقُونَ وَالمُنَافِقَاتُ بَعْضُهُم مِّن بَعْضٍ ۖ يَأْمُرُونَ بِالْمُنكَرِ وَيُهْوَنَ عَنِ

Hypocrite men and women are all from within each other. The command the wrong thing and they will forbid people from what they know they should be doing and they’re grabbing their hands. They forgot Allah so Allah forgot them. The hypocrites are in fact the ultimately corrupt.
Munkar and Ma’ruf mean different in Makkan and Madani Quran.
Munkar- What everybody recognizes to be wrong.
Ma’ruf- What everybody recognizes to be good.
Now that Islam is prominent, now the Ma’ruf is more precise rather than just general good. So there is a new definition in an Islamically aware society.
Oversimplifying these things makes things difficult.
The psychology of the Munafiq (one of the ways he stays safe) is to compel other people to do what he is doing so he isn’t alone.
They forgot Allah so Allah forgot them.

There are 2 types of forgot:

1. I forgot that today is Sunday,
2. Forget that student. Here is it means that I don’t care about the student i.e. he is dead to me.

The hypocrites didn’t care about Allah.

فاسِقُون fasiqoon: ultimate corrupt.

Surah Tawbah Part 5- Nouman Ali Khan
Ayah 68:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ هِيَ حَسْبَهُمْ ۖ وَلَعَنَّهُمُ اللَّهُ ۖ وَلَمْ يُعْثَرَ عَذَابٌ مُّقِيمٌ

Allah has promised hypocrite men and women and the disbelievers the fire of Hell in which they will remain. It is enough for them. And Allah has cursed them in addition. And they will have a punishment that is to stay.

A staying/stationed punishment.

Ayah 69:

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرُ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتُوا بِهِمْ فَاسْتَمْتُوا بِهِمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا اَّلَّذِينَ فَاسَتَمَتُّوا بِهِمْ ۖ وَخُضْتُمْ كَالَّذِي خَاضُوا اَّلَّذِينَ مِن قَبْلِكُم ۖ وَأُولِيَّتَكُمُ الْخَيْطَةَ أَحْسَبَتْ أَعْمَالَهُمْ فِي الْدُّنْيَا وَالْخَلْقِ ۖ وَأُولُوٍّ يَكُونُ الْخَاسِرُونَ

Just like those who cam much before you, they used to be much more than you in terms of strength
and they were more in terms of assets and children, then they enjoyed the portion of creation that was meant for them and you’ve enjoyed your share just like those who came before you who enjoyed their portion. And you also talked empty talk like those before you. Those people, their deeds have already been seized in this world and the next. And those are the ultimate losers.

“Khalq” means creation

“Khalaaq” means a portion you will enjoy from the creation. Your set portion.

Ayah 70:

Didn’t the news of those came much before them, the nation of Nuh, Aad, Thamud, the nation of Ibrahim and the people of Madyan and the Mu’tafikaat. To all of them Messengers came with the clearest proofs. It was not becoming of Allah to wrong them, however they used to be the ones wrongdoing themselves.

This portion of this Surah sounds like Makkan Quran. The purpose of Makkan Quran in to invite people to Iman and you invite people to Iman when they don’t have any. So Allah talks to the Munafiqoon like He talks to the Kuffar.

This is the only part of the Quran where Allah tells us that Ibrahim was sent to a particular nation which was destroyed.

“Mu’tafikaat” comes from “Ifk”. “Ifk” means to turn around. “I’tafaka” is to take something upside down and smash it.

“Mu’tafikaat” were the towns which were turned upside down and were smashed.

Ayah 71:

And believing men and women are close, protective and reliable friends to one another. They command the known good and they forbid from the known evil and they establish the Salat and they give Zakat without making it a compensation for not obeying Allah and His Messenger. Soon Allah will give them
Mercy. Certainly Allah is the ultimate authority the All-Wise.
The believers establish the Salat which is in contrast to the hypocrites who were lazy with the Salat. So part of establishing Salat is not to be lazy in it. Another contrast is the fact that the believers give Zakat whereas the hypocrites don’t like to spend for the sake of Allah except as a compensation for their disobedience.

Soon Allah will give them Mercy. Allah is already being Merciful towards them but soon a special Mercy will come to them.

Ayah 72:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَِْن ْهَارُ خَالِدِينَ فيْهَا

وَمَسَاكِنَ طَيِّبَةً فِِ جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۖ ذَٰلِكَ هُوَ الْفَوْزُ العَظِيمُ

Allah has promised believing men and women multiple gardens through which rivers are going to be flowing where they will stay and beautiful homes in the gardens of Eden. And additionally they will have contentment from Allah. That is the great/ultimate success.

“Taaba/Yateebu” has 2 things: something which is good and you like it. “Tayyib” adds one more thing that it is pure.

And additionally they will have contentment from Allah. The contentment of Allah is greater because it is Allah who is content with them and the kind of contentment that they have can only come from Allah and it is from what Allah has given them.

Ayah 73:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۖ وَمَا أَوْحَاهُمْ جَهَنَّمُ

O Prophet! struggle against the disbelievers and the hypocrites and be tough against them. And there eventual place of stay is Hellfire and what a horrible final destination that is.

This Ayah also comes in Surah Tahlil. Unlike Surah Tawba Surah Tahlil was not in the context of battle which is why Ayah #73 is important because in this Ayah the word Jihad is being used without referring to battle because the Prophet pbuh never fought the hypocrites but nonetheless he did physically struggle against them in terms of ungrouping them, dismantling rumors, demolishing a Masjid etc.
This also a form of Jihad. Therefore Jihad cannot be equally equated to fighting. When the Prophet pbuh was coming back from Tabuk when the enemy didn’t show up, he said that they had come back from the smallest Jihad to the biggest Jihad. The interesting thing is that the possible struggle for Tabuk was potentially the greatest of all challenges in the Seerah. Some say that it means that they have come back from the Jihad of fighting to the Jihad of the Nafs. Others weren’t satisfied even though there is a hadith like that. This can be looked at without correlation and as independent objects because the Prophet pbuh said something to one person on one occasion and something to another person in another occasion. So it would be an oversimplification to say that the hadith is to be understood in this way. The counter opinion is that the Jihad against the self is always going to be there. But there is another enemy when they were coming to Madinah i.e. the hypocrites who were harder to deal with. So Allah is telling that you have to be tough against the enemies comprising of the hypocrites and the disbelievers. But the way in which you will engage in the Jihad will be different and this will be tougher. Ustadh Nouman is inclined towards not rejecting either opinion. 

وَاغْلُظْ عَلَيْهِمْ - and be tough against them. “Ghaleez” means tough/stern. In old Arabic the closest term would be insensitive. This term is also used for Angels in Hell.

Ayah 74:

يَُْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَُُّوا بَِا لََّْ ي َنَالُوا
ۖ وَمَا ن َقَمُوا إِلََّ أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِۖ فَإِنَّ يُتُوبُوا

يَكُ خَيْرًا لََُّمْ ۖ وَإِن يُتَوَّلُوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِِ الدُّن ْيَ ا وَالْْخِرَةِ
ۖ وَمَا لََُمْ فِِ الَِْرْضِ مِن وَلٍِِّّ وَلََّ نَصِيٍْ

Again they swear to Allah that they didn’t say anything bad at all and I (Allah) swear that they did already utter the words of Kufr and they disbelieved after coming to Islam and these are the same people that really wanted something that they never really got. And what are they avenging except that
Allah and His Messenger have made them rich (the wealth of Imaan). If they were to repent it would be better for them. And if they were to turn away He will torture them with a painful punishment in this world and the next. And they’re not going to find in the land any aid/helpers whatsoever.

On the way back the Prophet pbuh had to go through a valley where only 1 ride at a time could go through. It was night time and some hypocrites saw this as an opportunity. Hypocrisy is like cancer and just like cancer has its stages, there are different kinds of hypocrites. Mainly there are 2: conscious and subconscious.

The conscious hypocrite knows that he is a hypocrite and he is really a spy. The subconscious hypocrite thinks that he/she is on the Deen but Allah has declared him a Munafiq because of certain qualities that he/she has. The latter Nifaq was what Umar RA was afraid of. But during this journey there were conscious hypocrites who were just Muslim to see how Islam was going to turn out so that they could leave Islam if things didn’t go their way. They saw this night as an opportunity when the defense around the Prophet pbuh was just 2 Sahaba RA and they attempted to kill the Prophet pbuh. It was failed. This is was is alluded by وَهُمْ يَكُونُونَ يَكٌ وَعٍّ حَسُرًا لِّهُمْ.

By revelation the Prophet pbuh was told who these people were who attempted to assassinate him. He pbuh called one of the 2 Sahaba, Hudayfah, and he told them the names of the people who did this. But he told him to keep it a secret. The first person to ask about this list of hypocrites was Umar RA because he doesn’t make a distinction between subconscious and conscious.

فَإِن يَتُوبُوا يَكٌ وَعٍّ حَسُرًا لِّهُمْ If they were to repent it would be better for them. “Yaku” is actually “Yakun.”

وَمَا لََُمْ فِِ الَِْرْضِ مِن وَلٍِِّّ وَلََّ نَصِيٍْ And they’re not going to find in the land any aid/helpers whatsoever. Before the hypocrites had support in the form of Quraysh etc but all of that is gone.

Ayah 75:

وَمِنْهُم مَّنْ عَاهَدَ اللَّهَ لِنَصَّدُّ وَلَنَكُنَّ مِنَ الصَّالِِْينَ And among is the one who made a promise to Allah “If He gave us from His Blessings, we will become people of charity and be of the righteous people.”

This is a general comment about the hypocrites of Madinah. This is important because it was powerful and universal lessons.

Ayah 76:

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَِِلُوا بِهِ And then when Allah gave them from His Blessings they were cheap/miserly with it and they turned away.

This is a fresh reminder of contemporary Islamic history. In the last 400/500 years a big part of Muslim reality is European colonization and virtually all Muslim lands were colonized. In those times there
were struggles against the colonial forces and eventually Muslims did get free and people were begging to Allah to save them from the rule of Kuffar. But when the freedom came they and especially the following generations did not keep their promise to Allah.

In Algeria, they made an incredible struggle against the French. The average Algerian age is in the 30s because all the old people died fighting the French. But the current reality is that greatest aspiration of a young Algerian is to move to France.

Ustadh Nouman tells us about his sister who spent some time in Algeria. He thought that she would learn Arabic but instead she became fluent in French and he himself became fluent in Spanish. Arabic was basically for street people. It was not imposed on them, rather it was their own choice. Ustadh Nouman also talks about how Muslims with foreign residence are given a special status in Muslim countries. There is an inferiority complex.

So when these people begged Allah and then didn’t keep them promises:

Ayah 77:

فَأَعْقَبَهُمْ نِفَاقًا فِّي قُلُوبِهِمْ إِلَّا يَوْمَ يُلَقَّبُونَهُمَا أَحْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبَٰعُوا كَانُوا يَكْذِبُونَ

So He (Allah) made Nifaq follow right behind them until the Day that they will meet Him because of the promise they had made to Allah and because of the lies that they made.

“A’qib” is behind you i.e. on your heels. “A’qabahum” means He made pursuit/ He made Nifaq (hypocrisy) follow right behind them. Hypocrisy started chasing them until it caught up with them and it went deep inside their hearts.

So for these people who didn’t keep their promise, hypocrisy became their currency. Some of the most corrupt nations in the world are Muslim.

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.

2. Whenever he speaks, he tells a lie.

3. Whenever he makes a covenant, he proves treacherous.

4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

— Sahih al-Bukhari 1:2:33

Ayah 78:
Didn’t they know that Allah knows their secret and their secret council (gathering to undermine the work of the Prophet pbuh) and that Allah is the Knower of all the Unseens.

Ayah 79:

Those who put blame on the volunteers among the Muslims in matters of Sadaqaat and they (volunteers) don’t find anything for themselves to contribute except their own efforts. May Allah make fun of them (the mockers) and they exclusively will have painful punishment.

The volunteers refer to those who went out of their way/to do extra.

“But whosoever hastens to leave in two days, there is no sin on him”-Surah Baqarah, in reference to Hajj

These people made fun of a companion who used to pull water out of a well all night. They made fun of his contribution.

-May Allah make fun of them (the mockers). Meaning on the Day of Judgment when they are burning and all they get from Allah and the believers are laughter.

Ayah 80:

Ask Allah to forgive them or ask Allah not to forgive then, if you (Muhammad pbuh) make Istighfar for them seventy times then Allah will not forgive them. That is because they have disbelieved in Allah and His Messenger pbuh. And Allah does not guide the corrupt nation.

Allah told His Messenger pbuh that these people (hypocrites) are beyond hope. These are the terminal cases of Nifaq. They make fun of Allah’s believers.

As we read these Ayah even we as readers get angry at these people but the Messenger pbuh asks for forgiveness more than seventy times. He’s pbuh that concerned with the Ummah.

Ayah 81:
Those who got left behind were very happy with the opportunity of getting to stay where they stay against the Messenger of Allah pbuh and they were disgusted by the idea of having to struggle with their money and themselves in the path of Allah and they said to their Walis “Come-on don’t go fighting in the intense heat”. Tell them (hypocrites) “Hell is hotter”. Had they only had deep understanding.

Instead of using “Al-mutakhalifoon”, Allah uses the passive participle “Al-mukhalifoon” which means those who were made to stay behind. This reinforces that Allah made them stay behind and because they followed the authority of Iblees.

“Ku’ood” means to sit somewhere put and not move from there.

Ustadh Nouman gives the example of an Imam who gave a Khutbah for 2 hours. People were outside the Masjid and someone outside shouted that it’s hot and in response the Khateeb said that Hell is hotter.

Ayah 82:

Then they should laugh a little and then they should cry a lot as a compensation for what they have earned for themselves.

These hypocrites who were so happy that they didn’t get to go to battle should do this. Such Ayaat of the Quran are so misused as some people use this particular to say that Allah doesn’t like too much happiness. They ignore the context as well as the subject matter being discussed in this Ayah. This can lead to a very depressed understanding of the Deen. One of the famous Sunnahs of the Prophet pbuh was his smiling. He used to joke with the Sahabah too. There’s nothing unIslamic with having a personality.

Ayah 83:
Then Allah brings you back to a group among them and they ask permission to come out with you again then tell them “you will never be coming out with me again and you will not be fighting any enemy with me.” You were happy sitting back the first time around then sit with those who remain behind.

Ayah 84:

وَلَّا تُصَلِّ عَلَىٰ أَحَدٍ مِّن ْهُم مَّاتَ أَبَدًا وَلَّ تَقُمْ عَلَىٰ قُبِّهِ إِنَّهُمْ كُفَّرُوا بِاللَّهِ وَرَسُولِهِ وُمَاتُوا وَهُمْ فَاسِقُونَ

And don’t you (Prophet pbuh) pray on anyone of them that dies and don’t even stand at their graves. They disbelieved in Allah and His Messenger pbuh and they died and are inherently corrupt. When Abdullah bin Ubayy died this Ayah hadn’t been revealed yet so the Prophet pbuh prayed Janazah for him.

Hypocrites were further separated from the believers when you couldn’t even have a Janazah for the hypocrites. However, this can never happen again because this was by revelation. This was a legal label and not a spiritual one. For us hypocrisy will always be a spiritual label and we cannot call someone a Munafiq. We can see behavior but symptoms don’t necessarily mean that the disease is there. Socially, we have the license to reprimand behavior, not people. It’s really wrong to throw Ayat and Ahadith at each other while accusing each other of hypocrisy.

Ustadh Nouman tells us of when he was once playing basketball with some kids and they started throwing Ayat and Ahadith at each other and started calling one of them a Munafiq. Such misuse of Sacred text should not be allowed.

Ayah 85:

وَلَّا تَعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِالْجَاهِرِ فِي الدُّنْيَا وَتُزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ

Don’t be impressed with their money nor themselves. Allah intends to torture them by means of that in this world and they’ve lost themselves and are in a state of disbelief.

This is addressed for a 2nd time because they are still the wealthy ones after the believers have come back. There may be more expeditions and more expenses but don’t look to them (hypocrites).
Ayah 86:

وَإِذَا أُنْزِلَْْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُن مَّعَ الْقَاعِدِينَ

And whenever a Surah does come down suggesting that you should believe in Allah and should struggle alongside His Messenger pbuh the people ,the Ulu-Tut-towl ask permission to be of those who are staying behind .
“Towl” means financial means. So people of great financial means come and ask the permission of the Messenger pbuh.

Ayah 87:

رضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِِِمْ فَهُمْ لََّ يَفْقَهُونَ

They were really happy to stay with the women and children that are left behind and a seal has been placed upon their hearts and they’re not going to have understanding.
“Khawalif” is a derogatory term for men.

Ayah 88:

لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

However the Messenger pbuh and those who believe alongside him have struggled with their money and themselves. They are going to have multiple forms of good coming their way. And they’re going to be the ultimately successful.
“Ma’ahu” is important because anyone can claim to have Imaan but now there is an additional condition that you have to be with the Prophet pbuh and that will be a proof of Imaan.

Ayah 89:

أَعَدَّ اللَّهُ لََُمْ جَنَّاتٍ تََْرِي مِن تََْتِهَا الَِْن ْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ الْفَوْزُ العَظِيمُ

Allah has prepared gardens for them at the bottom of which rivers will flow and they’re going to remain in those gardens. That is the ultimate success.
“Allah has prepared gardens for them” is much more beautiful than saying that they will have gardens. Allah made something special for them.

Ayah 90:

وَجَاءَ الْمُعَذِّرُونَ مِنَ الَِْعْرَابِ لِيُذَنَ لََُمْ وَقَعَ الدَّيْنَ لََّهُمْ وَقَعَ الدَّيْنَ لََّهُمْ كَذَّبُوا اللَّهَ وَرَسُولَهُ جَٖۢسَيْصِبُ الَّذِينَ كَذَّبُوا مِنْهُمْ عَذَابًا أَلِيمًا

And those who make a lot of excuses out of the Bedouins came so that they may be given permission and those who had lied to Allah and His Messenger pbuh so they could sit back. Those who disbelieved among them, a painful punishment will soon come and get them.

A lot of Bedouins had come to Islam but they didn’t take it seriously i.e. they thought of Islam as something social or political. So the would go to the Prophet pbuh with creative excuses. Some of them actually had legitimate excuses.

Ayah 91:

لَّيْسَ عَلَى الضُّعَفَاءِ وَلََّ عَلَى الْمَرْضَىٰ وَلََّ عَلَى الَّذِينَ لََّ يََِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۖ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ

It is only on these people that there is no harm, those who are weak or ill or who can’t afford it if they did mean well to Allah and His Messenger pbuh. On those who excel, there is no case that can be made against them. And Allah is exceeding Forgiving, always Merciful.

Those who had genuine excuses, no case can be made against them as they had the sincere intention.

Ayah 92:

وَلََّ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِيُحْمِلَهُمْ قَلَتْ لَا أَجِدُ مَا أَحْلُكُمْ عَلَيْهِ تَوَلَّوَا حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۖ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ

And neither is there any harm on those who came to you (the Messenger pbuh) so that you could provide them a ride, you said “I don’t have a ride to put you on”, they turned away while their eyes are pouring over with tears out of grief that they couldn’t find what there was to spend.

The contrast is that before rich people wanted to stay and now the poorest are the ones wanting to go.
The rich ones were very happy while the poor who are turned away are crying.

Ayah 93:

إِنَََّّا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۖ رُضُوا بِأَن يَكُونُوا مَعَ الحَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهُمْ قَٰتِلِيْنَ لا يَعْلَمُونَ

A case has to be made against those who came to ask your permission so obnoxiously while they were rich. There were so happy with being among the women and children left behind and Allah placed a seal upon their hearts and they have no idea.

Ayah 94:

يُعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۖ قُل لَّّ تُعْتَذِرُوا لَن نُّمِنَ لَكُمْ قَدْ نُبَأَنا اللَّهُ مِنْ أَخْبَارِكُمْ ۖ وَسَي رَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثَُُّو لََّ تُرَدُّونَ إِلََٰ عَالَِِّ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بَِا كُنتُمْ تَعْمَالُو

They’re going to be presenting their excuses to you when you go back to them. Tell them “Don’t give me excuses, we’re not going to believe what you have to say, Allah has already told us all about your news. And Allah will soon see your work and the Messenger pbuh will see it too, then you will be taken back to the Knower of the unseen and the visible then He will thoroughly inform you of the things that you used to be up to.

These Ayaat were revealed while the Muslims were coming back. Allah is preparing the Messenger pbuh that when he comes back there’s going to be an excuse convention. Before the Prophet pbuh used to listen to their excuses but not anymore.

Some scholars argue that our deeds are shown to the Prophet pbuh even now. There are some Ahadith texts like that too.

Ayah 95:
سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا أَوْهَمُوهُمْ جَهَنَّمُ جَزَاءً بِا كَانُوا يَكْسِبُونَ

They’re going to swear by Allah before you by the time you reach back towards them that you would overlook them. Then just ignore them. They are nothing but filth/an abomination/a disease. And there is Hell and this is a compensation for what they have earned.

Ayah 96:

And then they come and swear to the rest of the Muslims so that you (the rest of the Muslims) may be pleased with them. Then if all of you are pleased with them, Allah is not pleased with the corrupt nation.

Ayah 97:

The Bedouins are more intense in their disbelieve and their hypocrisy and it’s more appropriate that they wouldn’t know the limits of what Allah has sent down to His Messenger. And Allah is All-Knowing, All-Wise.

This is not a generalization of Bedouin people as they weren’t in the same exposure of Islam as the other Muslims. That development isn’t there. They’re also not that familiar with Revelation. People often use these Ayaat to blame the Bedouins.

Ayah 98:
And among the Bedouins there is someone who believes that whatever he has to spend is a penalty and he’s waiting for things to turn around. The turn of bad events is going to encircle them eventually. And Allah is All-Hearing and All-Knowing.

“Ad-Dawair” means the turning of events.

Zakat was implemented and now all Bedouins had to give Zakat. They didn’t have a central government to give Zakat to before, they were like anarchists like. Now there’s a central government who is asking for Zakat. Also, they stopped paying Zakat after the Prophet pbuh passed away. They only see Islam as a payment that they have to pay.

Ayah 99:

وَمِنَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرَ وَيَتَّخِذُونَ مَا يُنفِقُونَ قُرُبَاتٍ عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ﷺ أَلَّا إِنَّهَا قُرْبَةٌ لَّهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِّ رَحْمَتِهِ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Among the Bediouns are also those who truly believe in Allah and the Last Day and he hopes that whatever he’s spending is a means of getting closer and closer to Allah and when the Prophet pbuh will make Salawat for him. You had better know it certainly is a means of getting closer for him. Allah will soon enter them into His Mercy. Certainly Allah is Extremely Forgiving, Always Merciful.

“Kurb” is closeness.

Ayah 100:

وَالسَّابِقُونَ الَّذِينَ اتَّبَعُوهُم مِّنَ الْمُهَاجِرِينَ وَالَّذِينَ آتَبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُمْ أَعَدَّ لَهُمْ جَنَّاتٍ تََْرِي تََْتَهَا الدَّارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ العَظِيمُ

And the first and the foremost of the Muhajireen and the Ansar and those who followed after them with excellence, Allah is pleased with them and they with Allah. He has prepared gardens for them at the
bottom of which rivers are flowing and they will remain in it permanently. That is the ultimate success. “As-Sabiqoon” has to be understood not only as a ranking thing but also psychological. Muslims are now in the thousands. It’s not that hard to be a Muslim. But these people were the first when there weren’t any Muslims with them and it was a lot harder to become a Muslim and submit to Allah and His Messenger pbuh. People are usually very concerned with what others have to say about their behavior. But these people didn’t care what everyone else said. Ansar were also Sabiqoon because they were the first among their community to be Muslims.

Ustadh Nouman tells a story of a young Muslim girl who has kicked out of her house because she became a Muslim. She was the only one in her town and what she had to go through was not easy. As-Sabiqoon we have to take the first step and don’t worry about the consequences. Some Muslims have to be Sabiqoon today too because sometimes our environment isn’t very Islamic. We first have to decide if we’re going to live our lives based on what people say or what Allah and His Messenger pbuh say. And then we have to be mentally prepared for what comes after that.

وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ and those who followed after them with excellence. This eventually includes us as well. May Allah make us one of them. Aameen.

Ayah 101:

وَمَِِّنْ حَوْلَكُم مِّنَ الَِْعْرَابِ مُنَافِقُونَۖ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لََّ ت َ عْلَمُهُمْ مَنْ حَوْلَكُمۖ سَنَعْلَمُهُمۖ سَنُعْذِب ُهُم مَّرَّت َينِْ ثَُُّ ي ُرَدُّونَ إِلََٰ عَذَابٍ عَظِيمٍ And as for those that are around you that are Bedouins, they are in fact Munafiqoon. And that problem also exists in the people of Madinah. They are bent upon Nifaq. You don’t know them but We in fact do. We will torture them twice over, and then they will be returned to a great punishment. They will go through psychological torture in this world. There will be eventual social boycott too. When people had to come before the Prophet pbuh to present their excuses, an older companion who got lazy and stayed behind even though he had the physical and financial means came and told the truth. As a punishment the Prophet pbuh said that no one would speak to him for 50 days. The first few days passed by but after a while he was in severe depressions as he couldn’t even talk to his own wife. Another case was when some companions who made the same mistake tied themselves to the pillar of Masjid Nabwi and said that they wouldn’t go until the Prophet pbuh forgave them/until Allah reveals forgiveness for us. At least they admitted their sins. This is not hypocrisy but weakness of Imaan. If you admit your mistakes then at least you haven’t progressed to hypocrisy.
Jamaha:
لَوۡ يَجِدُونَ مَلۡجَـ ًا أَوۡ مَغَـٰرَٲتٍ أَوۡ مُدهخَلًً۬ لهوَلهوۡاْ إِلَيۡهِ وَهُمۡ يَجۡمَحُونَ

Jamaha in Arabic means: when a horse breaks the ropes that it was being held without fear and runs wild and it is out of the control of its rider.

So Allah is saying about the hypocrites that if they could run, they would run wild and that they would run on horses that themselves would be out of control.

In Ayah 101:
وَمِمَّنَ حَوْلَكُمْ مِّنَ الأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْۖ هُمۡ مُّسَمِّي مَرَدُوا عَلَى النِّفَاقِ

The word Marada is like Shaytaanul mareed - also a word to be excessively rebellious – they are extremely rebellious in their hypocrisy.

AYAH 102
وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَّالًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنَّ يَتُوبَ عَلَيْهِمْ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And there are others that have admitted to their sins, they have mixed some good deeds with bad deeds. Perhaps Allah will accept their tawba. Certainly Allah is extremely Forgiving, always Merciful.

So they are not exactly a hypocrite and not a great believer either. They have made some mistakes along the way.

AYAH 103
حُدُّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنَ لَهُمْ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take charity from their monies so it will purify them and it will cleanse them, and pray upon them. Verily, your prayer is going to be a means of tranquility for them; and Allah is All-Hearing, All-Knowing.

Take charity from their monies
Remember what Allah (swt) said about the hypocrites and their monies: “Am not going to accept any sadaqah from them, (lan yatahkabbala minkum)”

But these people are signed that they are acceptable to Allah and the hope is alive that Allah says, when they offer sadaqah you should take them. And actually this Sahabi (R.A) even brought Sadaqah as compensation anyway. But Allah (swt) said it is acceptable. So he is grateful that his Sadaqah is being taken and that it is accepted.

It will cleanse them physically and spiritually.
It will calm them down.

Sakan is the lack of disturbance.

They are disturbed right now and it will calm them down when they hear you pray for them. This is a contrast to

1. Don’t accept the charity
2. Don’t pray over them
3. Even if you ask forgiveness for them seventy times it is pointless.

In this case, pray for them; it is good for them.

And Allah is All-Hearing, All-Knowing.

And they should make dua themselves.

**AYAH 104**

Don’t they already know Allah is the one He himself accepts Tawbah from His slaves and He is the one that takes the Sadaqah and accepts them, and Allah himself He is the one that continually accepts repentance, always Merciful.

There is a really beautiful lesson here:

On one hand, we would love for the Prophet (Swallallahu Alaihi Wasalam) to make shafaat (intercede) for us. And that is a very beautiful and powerful thing. But that is not a substitute for our own dua to Allah (swt), our own tawbah to Allah. So immediately after Allah (swt) talks about the messenger making dua, then he says: “Don’t you all know that I accept tawbah directly and I am the one who is actually accepting your Sadaqat?”

**AYAH 105**

And tell them “Put yourself to work! Then soon Allah will see your deeds and His messenger and the believers. Then you will be returned to the Knower of the unseen and the seen. Then He will inform you of the things that you used to do.

From now on, get serious about working. Now that you have made a mistake, get your act together.
They will see how you compensated for your previous mistakes.

AYAH 106

وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And others are made to await for the command of Allah, it is a possibility that He might torture them or He might accept their repentance. And Allah is All-Knowing, All-Wise.

Arjau/yurji/irjaa-to put/to make someone wait, to suspend something.
Murjaun-those that have been suspended; meaning they are left hanging. The verdict on them has not been passed yet.

Those mentioned in the Ayah are the three who were made to wait to know if their repentance was accepted; Mararah bin Ar-Rabi`, Ka`b bin Malik and Hilal bin Umayyah. Some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the Masjid) like Abu Lubabah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Ayah was revealed - (Allah has forgiven the Prophet, the Muhajirin and the Ansar...). They are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger. [Tafsir Ibn Kathir]

So now about these people that have been suspended, and they are holding of waiting anxiously for the command of Allah.

AYAH 107

وَالَّذِينَ اتَّخَذُوا مسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ إِنَّ اللَّهَ يَشْهَدُ أَنَّهُمْ لَكَاذِبُونَ

And so those who made the Masjid with the intend of harm and with the intend of spreading disbelief and division among the Muslims and as means of holding it as a place of ambush in favour of those who would oppose Allah and His Messenger (swallallahu alaihi wasallam) for much before, and they would say we intended nothing but the best possible intention. And Allah himself testifies that they in fact are liars.

Abu ’Amir Ar-Rahib al-Khazraj:
He is a man from Khazraj, who is a Christian scholar of Bible and also came to know about the Prophet (swallallahu alaihi wasallam). He is originally from Khazraj, that was in Madina but he hated Islam. Now, this is the second Christian scholar we know from the Seerah history. First one is Waraqa bin Noufal who recognized that messenger is in fact the Messenger (swallallahu alaihi wasallam) of Allah. This one also recognized, but he hated him so much so that when the Prophet (swallallahu alaihi wasallam) was in Madina, he actually moved to Makkah.
In the battle of Uhud, he came out with the Mushrikun. And before the battle started, he called on the Ansar who used to be Christians before and he compelled them (because they respected him from way back) to leave Rasool (swallallahu alaihi wasallam). So he gave the speech trying to convince the Sahaba to leave Islam but he failed.

So he had this continual hate for Islam and as Islam became a growing power and dominated in Makkah, he actually fled to Syria. But he wanted to maintain connection with Madina and see if he can sabotage the work of Messenger (swallallahu alaihi wasallam). So with some of his old companions that were now pretend Muslims; spies, the conscious hypocrites they built a Masjid on the outskirts of Madina not too far from Masjid Quba. Masjid Quba was built for a good reason. This was a Masjid nobody bothered and was their front for holding their coward meetings, finding out what are the activities of the Messenger (swallallahu alaihi wasallam). How they can sabotage something; that was basically their idea behind building that Masjid and was a centre for their coward activities and intelligence gathering against the Muslims.

وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ
If there was an army or a group of assassins trying to come and attack Madina, they will now have a place to stay before they head of and nobody is going to question them. This Masjid looks like a Masjid and nobody is going to think that they are not Muslims. Since the number of Muslims has grown so much it is difficult to authenticate who is Muslim and who is not. This was a very important strategical occasion for the Munafiqun and their activities against the Prophet (swallallahu alaihi wasallam)

وَلَبِحْلَفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ
And they would say we intended nothing but the best possible intention

And the Makhoof here is illal iradathal husna– the best possible intention was there, when we built this Masjid.

وَاللَّهُ يَشْهَدُ إِنِّهُمْ لَكَاذِبُونَ
And Allah himself testifies that they in fact are liars.

So this Masjid was destroyed and was turned down.

AYAH 108

لا تَقُومَ فِيهِ أَبَدًا ۖ لَمَّا سُجِّدَ أَسْسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحْتَقَّ أَنْ تَقُومَ فِيهِ ۖ وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ
And don’t ever stand in that Masjid. The Masjid that was established on the foundation of taqwa from the first day, it is more deserving that you stay in it. In it there are men who love to purify themselves. And Allah loves those who make efforts to purify themselves.

لا تَقُومَ فِيهِ أَبَدًا
And don’t ever stand in that Masjid

Don’t legitimize that venue. Because, if Prophet (swallallahu alaihi wasallam) go there people would think it is a sunnah to go to that Masjid (Because, whatever Prophet does it becomes a sunnah).
The Masjid that was established on the foundation of taqwa from the first day

- Tha’sees – foundation.
- Referring to Masjid Quba. This is the one Ayah you find it on the walls of Masjidul Quba.
- لمسجد أسس على التقوى - it is their title. “The Masjid that was built upon the foundations of Taqwa”

أحق أن تقوم فيه

It is more deserving that you stay in it

So the sunnah is to go to Masjidul Quba because Allah’s messenger (swallallahu alaihi wasallam) was also encouraged to go there.

فيه رجال يحبون أن يتطهروا

In it there are men who love to purify themselves

They were asked by the people around, “how come Allah say so about you guys; how come Allah praise you in this way that they are men who love to purify themselves?”

So they talked about their istijaa that:

- They stay in wudoo all the time
- When they purify themselves they use both water and dirt.

It is Allah (swt) commanded them for their act.


AYAH 109

أَفَمَنْ أسس بَنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمَّ مَنْ أسس بَنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنْمَۖ ۖ وَاللَّهُ لَيْ يَهْدِي الْقَوْمَ الظَّالِمِينَ

Is it then the one who has set his foundation upon taqwa that stems from Allah and in hopes of making Allah happy better as supposed to the person who established his foundation on the edge of a mount waiting to fall, then it falls over into the Fire of Hell.

And Allah does not guide the wrongdoing nation.

It is not talking about just the foundations of Masjid; it is foundations of taqwa. It is interesting that the foundation of Masjid is compared to the foundation of taqwa itself inside person. The person who laid his foundations on taqwa that stems from Allah in hopes of making Allah happy is better as supposed to the person who has laid his foundation on Juruf

جُرُفٍ هَارٍ

- Juruf - is a brink, an edge, a ledge; a ledge of something that has water underneath it.
- In this image, the next thing that is mentioned is Fire. So it is the edge of a cliff and underneath it isn’t water, but fire.
- Haar is actually used for these kinds of rock formations that water hits all the time and they get weaker and weaker.
- Jurufin haar is an unstable ledge - So it is a horrible idea to do construction on a ledge like that.
So Allah describes a person, whose character isn’t built upon taqwa to a building that is built upon that edge of a mount that is waiting to fall, waiting to tip over. Jurufin haar is meant to fall off.

Then it falls over

Inhaara - is used when buildings fall.
For e.g.: Jidaar – the wall fell; and especially when it falls on other things.

**AYAH 110**

لا يَزَالُ بُنْيَانُ هُمُ الَّذِي بَنَوْا رَيْبَةً فِي قُلُوبِهِمْ إِلَّا أنْ تَقْطَعَ قَلُوبُهُمْ ۚ إِلَّا أنْ تَقْطَعَ قَلُوبُهُمْ حَكِيمٌ

That foundation that they built is continuous to be a source of doubt in their hearts and the only way to get the doubt out of their hearts is their hearts to be chopped to pieces.

And Allah is All-Knowing, All-Wise.

Now what foundation is Allah (swt) talking about?

He has already mentioned two foundations:
1. The foundation of Masjidul Dirar.
2. False foundation of their character that had no taqwa in it.

And Allah says both of these are now one foundation. That foundation continues to be a problem of doubt in their hearts; it continues to imbed seeds of doubt.

إِلاَّ أنْ تَقْطَعَ قَلُوبُهُمْ

And the only way to get the doubt out of their hearts is their hearts to be chopped to pieces

It is a very strong image in the Ayah and that means: You know how a disease gets terminal. Sometimes it is terminal only in one limb. Then procedure the surgeon has to do is cut off that limb. But if the cancer has spread to every cell, every part of the body, they just give up. Similarly, this ‘cancer of nifaq’ has gone so far in every corner of their hearts. It is not something that you can pull out except you literally have to make mince meat out of their heart to get that out. It is impossible to pull out now. It is that deeply entrenched and spread within the chambers of their hearts.

**AYAH 111**

إِنِ اللّهُ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنْ لَهُمْ الْجَنَّةَ ۖ وَيُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًًّا فِي الْتَّمْرِ وَالْبَطْرِسِ وَالْقُرْآنِ ۖ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللّهِ ۖ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الْهذِي بَايَعْتُم بِهِ ۖ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
No doubt, Allah has purchased from the believers their own selves and their monies in exchange for Jannah. They fight in Allah’s cause, so they kill and get killed too. This is a promise mandated upon Allah: truly it is in Taurat, and in Injeel and in the Quran. Then whoever would fulfill his promise with Allah, congratulations on the sale you have just mutually completed. And that in fact is the ultimate success.

This is a great Ayah of the Quran that is a continuation of the previous revelations. And it contains one of the most beautiful lessons for the motivation of a Muslim towards the Akhira. Basically, in this Ayah, you will find:

- Allah mentioning ‘sale’; a sale that is happening.
  
**No doubt, Allah has purchased**

  So someone buys and someone sells. Beginning of the Ayah there is buying and by the end, selling.

- Allah has purchased from the believers their own selves and their monies

  - Usually we see Amwaal first and anfus second.
    
    > إِنَّ اللَّهَ أَشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم
    
    > [9:20] [وَجَاهَدُوا في سِبْئِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ.
    
    It is unique because not everybody has money. But everybody does have anfus. So when this call or purchase is made, it is open to everybody who has got a Nafs; which means everybody and secondarily, he also take their anfus.

  - But, there is an interesting contrast in the current Ayah, with anfus first and amwaal second.
    
    > إِنَّ اللَّهَ أَشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم
    
    > [9:20].

    In that call to build an army, you need the man power or funds? You need the funds and then the man power, trainings and other stuffs. Funds are critical, so funds are mentioned first.

  - But in the current Ayah is a spiritual transaction. We are ready to give ourselves. If we are ready to give ourselves, what is money? Money is an extension of our selves. It is no big deal at that point.

- So Allah has purchased all of this for them in exchange for Jannah

  Allah says: I made this purchase; I want you to give me your Nafs and money. And He wants that from us now; all of it.

  "قَلْ إِنِّي صَلِّي وَسُكُى وَمَحۡيَاىَوَمَمَاتِىّلِلِّ ِّرَبِّّ
  
  "Say: Verily, my prayers, my sacrifice, my life, and my death are for Allah, the Lord of All the Worlds." [6:162]

**Make your life priorities, change them and give them to me. And Allah says in the Ayah, ‘I will give you Jannah’.** If anybody else was offering you a deal like this, he would not be interested. It doesn’t make any sense and there are so many reasons to turn a deal like this down. He might say: you want me to change all the priorities of my life. You want me to spend beyond any imagination of spending. For e.g. Abooabacker Siddiq (ra)’s standard of spending is something nobody would meet. He gave up everything. But he spends all of that and you ask him, what are you going to get? If it is a disbeliefing person, he might come over and ask

  “Jannah? Have you seen it? How do you know it is there?”

  - Well! Allah’s word. Allah said it is there.
  
  “That is enough for you? Who told you about Allah’s word?”
- Messenger of Allah (swallallahu alaihi wasallam)
  “So he (swallallahu alaihi wasallam) told you about this Jannah, he actually haven’t seen?”
  - He (swallallahu alaihi wasallam) was given a glimpse of it.
  “You trust this man?”
  - Yes, of course!
  “And why do you trust him?”
  - Because he is the messenger of Allah. I trust him entirely
  “You must have a lot of trust to give all that up. That is an incredible amount of trust!”
This deal includes sacrificing the youth to give that all up for Deen; sacrificing money to give it up for a cause that is greater than ourselves; changing up priorities for Jannah that cannot be seen by everybody. One has to really really believe in order to see that. That motivation in this Ayah is amazing for a believer. The work of Deen when we are doing there should be no strings attached. When we are doing we are doing it for the sake of Allah (swt). We just expect from Allah.

- Now that they have made the sale; their sale started with their willingness to sacrifice themselves so then they are ready even to fight if it comes to that. So when Sahaba were called they were ready to go. Because fighting means you are putting your life at risk. But that life is not yours anymore. You already sold it. You already bought something in exchange. You took Jannah. So it is the extension from here.

They fight in Allah’s cause, so they kill and get killed too
You spend your time, youth, money; the climax of all is you are ready even to die for it. So the ‘if’ conclusion is mentioned; you are ready even for death.

- This is a promise mandated upon Allah that Allah will fulfill his end of the deal.
- Truly it is in Taurat, and in Injeel and in the Quran.

In other words, this promise of paradise, promise of purchasing money and self from the believer is not unique in the Quran, it was already given to all believers before.

- Then whoever would fulfill his promise with Allah, congratulations on the sale you have just mutually completed
  o The beginning of this Ayah is third person and not wa in aufaithum/wa iza aufaithum/in throofo –if you fulfill. But whoever would fulfill.
  o Immediately a switch. Congratulations! Allah is so happy with whoever makes this sale that he immediately switches over to talk not about them but to them. This is called Thaquireeb, coming closer. He is so happy that he comes towards them and addresses them in second person.

Baaya’/yabee’u/bay’an - to sell
Baaya’a/yubaayi’u/biyaan-wa mubayathan- to sell each other, it is mutual.
You have sold something to Allah and Allah has sold something to you. So it is بايعتُم and not bi’thum bihi.

Now people who have made that sale, how will they know they are giving their part? Next Ayah describes about them who have made the sale and what qualities they have. It tells how a person who sold themselves to Allah (swt) looks like.
AYAH 112

Those who are constantly making tawbah, those who are continually engaged in the acts of worship, those who are constantly praising Him, those who fast (or to travel) for the sake of Allah, who make Rukoo and Sajdah, those who command the good, those who forbid the wrong, and those who guard the limits prescribed by Allah. And congratulate those who truly believe.

1. You recognize you are a sinner and you make Tawbah
2. Now that you have made tawbah, you engross yourself in worship
3. Now that Allah (swt) has given you the gift of tawbah and has blessed you with the gift of worship, you are so grateful that you are constantly doing hamd
4. Then you go beyond just any worship and do an additional worship; as-saioon.
   Saha - means to travel
   Like Siyaha – means to walk around; also means to fast because travelling is a form of fasting.
   You deprive from the things you normally have access to. So those who deprive themselves of the luxuries for the sake of Allah are Saihoon.
5. Those who make Rukoo and Sajdah
6. Those who command the good
7. Those who forbid the evil
8. And those who guard the limits prescribed by Allah.

The only time we see a ‘وَْ’ is ‘وَال حَافِظُونَ لِحُدُودِْ اللهِ’. It is separated from all the other qualities because all the other qualities should exist under any circumstance; throughout the ages. But this is about what should be performed and what should be shunned. This includes abiding by Allah's limits in knowledge and action, meaning, what He allowed and what He prohibited. And additionally when there is victory of Islam which may not be the case always and حُدُود of Allah may be established. Then when that is the case, then they also guard the limits prescribed by Allah. This is not always possible. They can’t always guard the حُدُود of Allah. But when they can they will. Allah (swt) did not make that a constant, He made that a conditional.

AYAH 113

It is not becoming for the Prophet (sallallahu alaihi wasallam) and those who believe to ask forgiveness for the Mushrikeen, and even if they had been close relatives after whatever has been clarified to them that they are in fact people of the Hell Fire. In other words, this emotionally traumatic reality that your relative is going to die and they are not
going to be a Muslim, they refused to come to Islam; there is nothing you can do about that, you can’t pray for them anymore. All your effort should reach them when they are still alive. Then after that it is done and Allah did not point out that situation without actually giving us an example.

So Ibrahim (as) was put in that situation. He was put in that difficult situation in terms of his child and in terms of his parents

AYAH 114

وَما كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لَأُيُوبِهِ إِلَّا عَنٌ مَّوْعِدَةً وَعَدَّهَا إِيَاةً فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلْهَٰلِكِ

And what was the istigfar (the asking of forgiveness) of Ibrahim for his father. It was nothing but a promise he had promised him. And when it was made clear to him that he (his father) is an enemy to Allah he disassociated himself even from him. No doubt, Ibrahim (as) truly was Awwah (the one who keeps coming back and coming back to Allah)

وَما كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لَأُيُوبِهِ إِلَّا عَنٌ مَّوْعِدَةً وَعَدَّهَا إِيَاةً

It was based on a promise that Ibrahim (as) had promised his father. When father had kicked him out of his house, he said: “I’ll ask my Master to forgive you”. He was a man of his word. So he kept doing it.

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلْهَٰلِكِ

And when it was made clear to him that his father is an enemy to Allah, he disassociated even from him.

This is also called سورة ال باراء‘ (Suratul Baraa)- The Surah of Disassociation’.

We are in Makkah and people are saying: “you are from our tribe, you should have allegiance to your tribe, and we are the children of Ibrahim”. So, the first one to practice disassociating himself from the people that Allah commanded is your forefather Ibrahim (as). So even in cutting ourselves off from you we are reviving the legacy of Ibrahim (as) who did baraa of himself from his father.

إِنَّ إِبْرَاهِيمَ لَأُوَأْهَ خَلِيمٌ

– extremely forbearing and compassionate, also means sensitive; particularly also used in family relations.

Ibrahim (as) was a very compassionate family person. In other words, it wasn’t easy for him to say ‘My dad is going to Hell’. He was an emotional حَلِيمٌ person. And despite that he did that because he kept going back to Allah (Awwah). He would turn back to Allah (swt).

AYAH 115

وَما كَانَ الَّلَّهُ لِيُضِيلُ قَوْمًا بَعْدَ إِذْ هَذَا هُدًى قَبِلَ فِي نَفْسِهِ مَا يَنْفَعُونَ أَنَّ الَّلَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And it is not becoming of Allah to misguide a nation after He has given them guidance until He would qualify for them what they should stay away from. Certainly Allah is full knowledgeable of all things.
 حَتَّى يَبْيَنُ لَهُمْ مَا يَتَقُونَ - will be what they should protect themselves from; what they should watch out for.

In other words, Sahaba were like: “We were offering prayer for our Mushrik parents all this time”. So Allah says: Allah is not one to misguide you after He has guided you. That is, now that the guidance has come, you shouldn’t do it. Before, I didn’t make it forbidden on you. It is forbidden at this point.

**AYAH 116**

إِنَّ اللَّهَ لَهُ مَلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يُحْيِي وَيُمِيتُ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

No doubt about it, it is Allah alone who owns the kingdom of the skies and the earth, He gives life and He gives life and He gives death. And you will not have anyone other than Allah as a protective friend and a helper.

This Ayah is strategically placed here. Allah is not just your ultimate authority; the only one you can really rely on is Allah. So you need to understand that as a believer.

**AYAH 117**

لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالَّذِينَ آتَبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يُزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَعُوفٌ رَحِيمٌ

And Allah has already accepted the repentance of the Prophet (sallallahu alaihi wasallam) and those who migrated and the Ansar who followed him (sallallahu alaihi wasallam) in the hour of difficulty even after some of their hearts were getting deviated from the right path, but Allah even accepted their repentance. Certainly Allah in their particular case is extremely Compassionate and always Merciful.

الْعُسْرَةِ – meaning Tabook.

Allah (swt) accepted the repentance of all who came along with the messenger (sallallahu alaihi wasallam) in the hour of great difficulty. Also there were some, whose hearts were getting deviated from that idea, they were kind of getting uninclined to go. But Allah accepted their repentance too. Because, after some agitation even they came forward.

**AYAH 118**

وَعَلَى الْثَّلَاثَةِ الْذِينَ خَلَفْوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمْ الْأَرْضُ بِمَا رَحْبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ فَأَنَظُرُوا أَنَّ لَا مَلِيْجَةً مِّنْ اللهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيُثُوبَانَۡ أَنَّ اللهَ هُوَ الْثَّوَابُ الرَّحِيمُ
And as far as those three who stayed behind for whatever reason until the earth became tied around them despite the fact that it is a vast earth, and their own conscious was getting tied around them and they realized it with full conviction, that there is no place to escape from Allah except towards Him. Then He turns back towards them so that they make tawbah also. It is in fact Allah who keeps coming back and accepts repentance over and over again, the constantly Merciful.

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is -- were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them.[Tafsir Ibn Kathir]

There is no place to escape from Allah except towards Him
This is a very beautiful phrase. There is no escape from Allah except to Him.
When a child messes up in the park or mall or wherever gets trouble with his mom, finally where does he go? Still, Mom! Similarly, we have a way deep relationship with Allah (swt). We have messed up, where do we go? Nowhere! but towards Allah (swt).

**AYAH 119**

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّهِمُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Those of you who have Iman! Be cautious of Allah and be along those who are truthful in their words.

Those three that were left behind or boycotted, Allah now says that their tawbah is accepted in the previous Ayah. They realized they had been accepted and in the next Ayah, Allah turns to the Muslim and says: **Have taqwa of Allah and be with the righteous.** In other words, those guys are righteous, be with them. Don’t think they are evil now. Allah passed that verdict on them.

**AYAH 120**

ما كَانَ لِأَهْلِ الْمَدِينَةِ وِمَنْ حَوْلَهُم مِّنَ النَّاعِرِينَ أَن يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَهْفِهِ وَلَا يُصِيبُهُمْ نِصْبٌ وَلَا مَخْمَصَةَ فِي سَبِيلِ اللَّهِ وَلَا يُطَأُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ النَّارِ إِلَّا كَبِيبٌ لِهِمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

It was not becoming for the people of Madina, no of those that surrounded from the bedouins that they should stay behind the messenger of Allah (swallallahu alaihi wasallam) and that they would give more priority to themselves than him. And they were motivated to stay behind for one reason that thirst, exhaustion and starvation is not
going to get hold of them in the path of Allah, and they will not take a single step that will anger the disbelievers, they will not approach any enemy except a good deed is written for them as a result. No doubt about it, Allah does not waste the compensation of those who excel.

It was not becoming for the people of Madina, no of those that surrounded from the bedouins that they should stay behind the messenger of Allah (swallallahu alaihi wasallam)- In other words, when they didn’t go with him to Tabook.

Whatever they do, whatever step they take is written. Every step that they take the kuffar are angered by, every contact they had with the enemy for every single second it was written for them as a good deed.

Allah (swt) appreciates the effort of Muslims. He counts the efforts of Muslims. He says in the next Ayah:

**AYAH 121**

وَلَا يُنفَقُونَ نَفَقَةً صَغِيرَةً وَلَا كِبَرَةً وَلَا يُقَطَّعُونَ وَادًى إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

They have never spent even the smallest charity nor a big one, and they have never cut across a valley except that it has been written for them. So that Allah may compensate them with the best of what they did.

And it is not possible for the believers to all come out to fight together. Then why not from every fraction should come out a sizeable group, so that they can gain a serious understanding in the religion and that they can warn their nation when they go back towards them, so that everybody will be careful.

- It is not appropriate for all believers to come out in the army and fight together. Not all tribes, all Bedouins can move to Madina, some will have to stay behind.
Then one group from every fraction, every tribe should come out a sizeable group.

So they can gain a very serious understanding in the religion; every city some people from it should come and learn the Deen properly.

The strategy behind this was, so that they can go back and warn their nation. They should get a deep understanding of the religion. Allah did not say ‘liyuallimu kaumahum’-so that they can teach their nation’. But, He said so that they can warn their nation. So they became Aalim to go back to become a Daee, and not Aalim.

You go learn, get a deep understanding. But your nation doesn’t need deep Ilm first. They just need warning, the basics. If this is the strategy for first generation, then our strategy is no different. Without constant reminder what happens to a community?

The Bedouins are the worst in disbelief and hypocrisy.

Why do they have Kufr and Nifaq? They have so because they are not warned. They are not given regular reminder. So Allah institutes this as a means of stabilizing the hearts of a believer.

So when they go back, they would do this work.

So that everybody will be careful, they will watch out. So that people will have careful life as Muslims.

**AYAH 123**

Those of you who have Iman! Fight those that come and meet with you from the Kuffar, in order that they find toughness in you. You better know, Allah is with those who maintain Taqwa.

**Lana/yaleeno** –means to come into contact with something softly

Basically an equivalent would be fighting those who even bump into you from the Kuffar. Now, you are in a constant state of war against the Mushrikun of Arabia. If you run into them, those who run into you; pick up a fight right there.

When they see you they should get terrified now. Our policy towards Quraysh and all other tribes before was Dawah, but that is over. Now Makkah has been conquered. The message of Islam has been spread. Now it is time to cleanse Arabia of all Shirk. If those entities are still there, four months they had to get their acts done together. Once that is done you run into them and they won’t be tolerated anymore.

**AYAH 124**

وَإِذَا مَا أُنزِلَتْ سُورَةً فَمِنْهُمْ مَنْ يَفْوَلُ أَيُّكُمْ رَادُّهُ هَذِهِ إِيمَانًا ۖ فَأُلْهَمَا الْذِينَ
And whenever a Surah will be revealed, some of them (hypocrites) would say: “That increased your Iman?” As for those who believe, it did in fact increase them in Iman and they are overjoyed. 

The hypocrites would raise sarcasm: “Which of you felt spiritually high because of that Surah?” While the believers congratulate each other because, a Surah of Quran has come down.

**AYAH 125**

وَأَمَّأَ الَّذِينَ فِي قَلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

And as for those who have a disease in their hearts, then their filth has been added to even more filth and then they would die in a state of disbelief.

They hearts are already filthy and denying new revelation of Quran and making fun of it has added even more filth on top of what was already there.

**AYAH 126**

أَوَلََّ يَرَوْنَ أَنْهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ يِذْكَرُونَۖ إِنْ هُمْ فَتَنُونَۚ أَوْ مَرَّتَيْنِ ثُمَّ آتَيْنَاهُمْ ذِكْرَىٰ وَلَّهُمْ يَذْكُرُونَ

Don’t they already see that they are put through a trial every single year once or twice? Even then they don’t make tawbah; they don’t make any effort to remember. These are last few years of Madani Seerah. Every year is a major event happening at least once or twice. So they had been put to the test quite a bit.

**AYAH 127**

وَإِذَا مَا أُنزِلَتْ سُورَةُ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يُرَأَى مِنْ أَحَدٍ ثُمَّ اسْتَرَفُوْا ۖ صَرَفَ اللَّهُ قُلُوبَهُم بِأَنْهُمْ قَوُمٌ لَا يَفْقَهُونَ

Then whenever a new Surah comes down, they look at each other (saying): “Can anybody see you?” Then they would leave. Allah had already turned their hearts away because they are a nation that doesn’t understand.

In other words, Surah is coming down is harsh against the Munafiqoon who already feels like “This is going to be embarrassing”. So what they do? They slip out. Just they give each other eye contact. “Can anybody see you” in a way, you go first. Other places Allah says in the Quran “Allah already knows those of you that slip out like hiding behind a rock like”. Probably better to say I didn’t hear anything, so they would slip out.

From this we get a universal lesson too. There are people in the Muslim community that are psychologically confused. “I want to learn the religion, but the more I learn it the more I am
responsible for it. Then I end up learning things that am not doing. Then Allah will say: you knew it and you still didn’t do it. So I am probably better off not knowing and that way I am safe”. That is a bigger crime because now you are going to pay by Allah for turning your heart away from Deen altogether. If that is your attitude towards not learning because you know that you will not do it. Then, this is also a Kufr. Actually a person like that met Prophet (swallallahu alaihi wasallam) in Taif who asked prophet “if you are the Prophet, you have demands and if I don’t listen to you, I am going to be thrown into Hell. And if you are not a Prophet you are wasting my time”.

AYAH 128

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ ۗ رَحِيمٌ رَّحِيمٌ

A messenger has come to you from among yourselves. Everything that harms you is so hard on him, he is so zealous over you; when it comes to believers he is extremely understanding, very compassionate and always merciful.

The Surah began with the lack of mercy. It did not even begin with Bismillahirrahmanirraheem. Allah did not give His mercy in the Surah, but He describes the Prophet is merciful in this Surah. What the Prophet has been given is the most merciful of all divine punishments in the history. Four months to get your act together. But there are so many treasures in this Ayah.

- A messenger has come to you from among yourselves
- Everything that harms you is so hard on him
  - Everything that is tough on you is tough on him. He wants things to be easier for you. The great example of that is Prophet (swallallahu alaihi wasallam) negotiating that we should have fifty prayers a day down to five. When Moosa (as) said that people can’t handle it, he (swallallahu alaihi wasallam) asked Allah to reduce it.
  - In this Surah, it is particularly tough. And Allah is letting us know that being tough on you isn’t easy for the Prophet. When Allah is telling Prophet (swallallahu alaihi wasallam) even if you ask seventy times, I won’t forgive them. But it isn’t easy for Prophet (swallallahu alaihi wasallam) to hear. He (swallallahu alaihi wasallam) says I will ask more than seventy.
  - To the power he gets reprimanded by Allah (swt):

  عَفَا اللهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ أَنَّهُمْ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ [9:43]

That Ayah also has Allah’s special love for Prophet (swallallahu alaihi wasallam). Allah (swt) first mentions the solution - عَفَا اللهُ عَنكَ - Allah has already forgiven you, and then only he addresses the problem لِمَ أَذِنتَ لَهُمْ.

- he is so zealous over you
  - Every little good he can catch for you people he does. The messenger (swallallahu alaihi wasallam) is so deeply in love with you. He is so worried about you all the time. Anything that harms you is hard on him.
  - حَرِيصٌ is someone who is greedy over something.
  - You will find Yahood, the most zealous of the people when it comes to preserving life.
And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah.

And here Allah says, he (swallallahu alaihi wasallam) is so concerned about you. He cries at night, Ummati! Ummati! He cries for you.

بِالْمُؤْمِنِينَ رَغُوفٌ رَحِيمٌ

Bil mu’mineen is muqaddam. It is not raoofun raheemun bil mu’mineen.

Before Prophet (swallallahu alaihi wasallam) was rahmathul lil aalameen, it was open ended. Now it is bil mu’mineena khaaswathan raoofun raheem- his mercy to others Allah has stopped. Allah has stopped that mercy in this Surah.

But his compassion, رَغُوفٌ - someone who understands what you are going through; someone who can see things from your perspective. It is one of the hardest things to accomplish in one’s life- to be able to see things from other people’s perspective. Even if you see it you can’t identify. You can’t feel their pain. So people tend to move towards those who have experienced the same kind of pain. When people want to talk on their emotions they go to people who have gone through similar troubles. Like, “The people who are estranged in some way gravitate towards others that are estranged in similar way”.

There is no pain and trouble that Prophet (swallallahu alaihi wasallam) has not gone through in life. There was an interesting incident in Prophet (swallallahu alaihi wasallam)’s life. When a woman had lost her child and he told her to have sabr. She erupted on him saying “what you know about that”. But he does know about that. He did lose a baby that was already rocking. He had lost babies more than once. And they had a place in his heart. He hears their names and would cry. So when he is asking this woman to have sabr, it is not a theory or Ayat on Sabr. He has lived it and seen that. He is telling that from a very real place. So, when it comes to believers he is extremely understanding, very compassionate and always merciful.

AYAH 129
فَإِنْ تَوَلهُوْا فَقُلْ حَسْبِيَ اللَّهُ لََّ إِلَـٰهَ إِلَّهٍ هُوَ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they (Muslims) turn away, say: “Allah is enough for me. No one is to be worshipped and obeyed except Him. My trust is in Him and He is the Master of the Ultimate Throne”

Now that is the messenger. This word is not that of the messenger, but the word of Allah. The Surah began and ended in the same place. Whoever turned away from this message has nothing to do with Allah and his messenger (swallallahu alaihi wasallam). The Ayah right before says the messenger is so in love with you and close to you.

And even if THIS Muslims turn away, then you, who love them so much, tell them:

- Allah is enough for me

Messenger (swallallahu alaihi wasallam) cannot say that even on his own, Allah (swt) tells him to
say.

- **No one is to be worshipped and obeyed except Him**

- **My trust is in Him**

  Basically this is Prophet (swallallahu alaihi wasallam) declaring baraa from his own people if they turn away. This is at the end. In the beginning it was about disassociating from the people who do shirk. Now it is those who abandon the Prophet’s mission, those who stayed behind the messenger (swallallahu alaihi wasallam).

  This is such a powerful ending. Allah (swt) challenges the Muslims. If this Surah can be summarized, one of its main concluding themes is **loyalty to the mission of Allah’s messenger (swallallahu alaihi wasallam)**. We as people have to feel a sense of loyalty that he (swallallahu alaihi wasallam) was on a mission and that mission is not over. Especially the immediate aspects of that mission if you look: Prophet (swallallahu alaihi wasallam) had already prepared a battalion to take over the Persians before he passed. When he passed, that battalion wasn’t cancelled. The Prophet (swallallahu alaihi wasallam) may not be with us. But his mission is. The chain of commanders was already set in place. Their loyalty was on to that.

  The hardest day on Ummah was the day of passing of Prophet (swallallahu alaihi wasallam). Aboobacker Siddeq (ra) says: “Whoever used to worship Mohammed, he (swallallahu alaihi wasallam) is dead. Allah is living He doesn’t die. And Allah’s word doesn’t die. Hence, the Prophet’s mission never dies.” The word of Allah keeps the mission of Allah going; the mission that was charged to the messenger (swallallahu alaihi wasallam).

- **And He is the Master of the Ultimate Throne**

  The throne in Arabia was the Kaaba. That was the place, the center. And Allah says: “That may be the center of the earth, but I am the Rabb of the Ultimate Harsh”. The announcement of Baraa was made of the Harsh of this earth, the Kaaba, that sacred place. But He owns the Ultimate Harsh - وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

  The only thing after the Kaaba has been cleansed; the only place for the messenger to go is towards Allah (swt), the Highest Companion. He is looking at the people who have been with him (swallallahu alaihi wasallam) through his thick and thin at the moments of his death and he is saying, oh! Allah! The Highest Companion! He is talking about Allah.

  **Allah put this Book all out for us. We are supposed to understand it, commit to it and live by it. And have our love and loyalty to it. Our biggest problem now is that we are not loyal to this message. This is THE way we should think as an Ummah.**

**Reforming Society**

The Prophet (swallallahu alaihi wasallam)’s greatest accomplishment is the reform of a society. What Sunnah did he leave in how to reform society? Allah revealed guidance to him to reform the individual, the society.

When it comes to the individual, the moment somebody becomes a Muslim, the law of Islam applies on them. Salah, zakaat, halal and haram and every law of Islam applies on them immediately. There may be psychological or social reasons that may ease them in, but it does not avoid the fact that it applies on them. Whether it is going to be hard or easy for them, doesn’t matter.

Over time, Islam wants you to enhance your character. Like the things that cannot be quantified by law; humility, kindness, courtesy, keeping family relations, honesty. That is something Islam beautifies over time. The bare minimum for the individual is the law of Islam. And overtime, the character is
improved.
When it comes to the society, there are two meanings of improved. When it comes to the society, there are two meanings of morality. The Makkan morality is morality. The Madinan morality is morality coupled with law; laws of inheritance, divorce, fighting, etc. Those laws were not there in Makkah.
While calling to faith, at the individual level the focus is on the laws applicable; but at the societal level it is morality. Individuals that join you; law applies on them, but the message to outside is a moral message.
Once you have morality that is driven by your faith taking hold, now this society is ready to take on law. Law is the climax; it is the end. It was the climax. The law of Islam works on a society that has the foundation of faith and morality. When it is there at the social level, the laws work.
And when the law doesn’t work? Prohibition of alcohol is Sharia law. But it didn’t last because people didn’t believe that it is wrong. People didn’t have moral values that were consistent with that law. Within the Muslims, when we don’t have the deep enough grasps of the concept of morality, the moment we think of that in our rhetoric we think of the Shariah of Islam; which means we are going to abide by Allah’s laws. Individually it is immediately true. Societally, that is impossible. Until that foundation is there, laws cannot be implemented. And if they are implemented one of two things will happen.
If the laws are implemented without the foundation of faith and morality:
1. There will be a revolt against the laws in very little time.
   People will throw it up like food they can’t digest. That society will regurgitate against it and once it does it will be impossible to bring it back to that society again because it has got such a bad taste for the first time.
2. The only other possibility is the law will become a joke.
   It will be Islamic law but without morality the one thing that will be coming from the law, i.e. justice, it won’t be served.
The purpose of the law is justice. The law itself is not justice. Imagine to accuse somebody of fornication, we require four reliable witnesses. If in an Islamic state four people are going to falsely testify somebody. Then that person is punished accordingly. Here the law was executed, but justice was not served. And somebody would be so daring to falsely testify only if morality is missing in him. Without morality you can manipulate the law. You can use it to create injustice. Law itself is blind; it needs the driver of faith and morality for it to actually serve its purpose. Without that it can be a problem.
This was the fundamental problem of Yahood. A lot of laws they played with, but some they still abide by. But here also morality is missing, the foundation is not there.
There are some very angry Muslim movements. When you talk about it they say, “In the Seerah the things progressed only gradually, little by little. How you are saying in the beginning alcohol is halal and now it is haram because they came in phases, right. So are you saying we can drink alcohol right now until there is enough morality”. But here ‘individual’ is confused with ‘society’. Individually alcohol is haram from now. For the Muslims the law applies on us already. But for society you can’t impose it.
The first contribution of Prophet (swallallahu alaihi wasallam) is to create a moral revolution among people. And for them the law was easy, but faith and morality was the hard part.
You don’t have to fight for the morals. You call for them without a fight. Laws need authority. And you
can’t get authority without a fight. That is why Moosa (as), Rasool (swallahu alaihi wasallam) was commanded to fight. So that they can gain authority and implement the laws. But that doesn’t happen right away. That’s a much later stage. A survey on Muslims all over the world will show that the fundamental problem is not laws, but faith and morality. Some parts of the Ummah implement some aspects of the Islamic law. They collect Zakat, prohibit alcohol and claims to have Islamic lifestyle. And the same places have the worst kind of racism, financial corruption, and class society that can’t be seen anywhere else.

Our call to people as a collective effort is to morality. The enemies of Islam constantly use in their rhetoric that we are calling people to Shariah law. They are hijacking this statement and making people believe that we have nothing to offer but cutting people’s hands and slaughtering animals in a certain way and whatever other ways the Shariah law has. Before all of that, two-thirds of the Quran is dedicated to two things: Faith and Morality. That is the foundation. That is the major strategy of Prophet to bring about reform. It can’t be just overlooked and pretend as not there. There is no other sustainable way to bring change.

The toughest instructions to fight as in this Surah are the completion of Allah’s Sunnah; the punishment directed to the nation that refused to believe when Prophet was amidst them. So it is a divine retribution against the Quraysh like the flood of Nuh (as) was a punishment from Allah.