Lesson 10: Al-Anfal 41-75 - At-Taubah 1-89

PART-A

AL-ANFAL (AYAT 41-49)

And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.

At the beginning of سورة الأنفال, we learned that the صحابة had some dispute over who the booty should go to;

That: يَسۡتَلۡوَنَّكَ عَنِ ٱلۡأَنفَالِ … “They ask you about the War booty”

That who should it go to; who should take what of the war booty?

And what was the response that was given? That the booty is for who?

Allah and his messenger ﷺ.

What you need to worry about is your mutual relationships, is how you are behaving with one another, your الأخلاق because the objective behind the battle was not to obtain booty, the objective was to attain the pleasure of Allah. So what is the point of that money which you do get your hands on?

However you have also acquired the wrath of the Allah because of what you have done.
So now, after all of these verses, Allah explains who the booty should go to; how it should be divided.

Remember that غنيمة (War booty) is the wealth that is obtained by fighting the enemy in a battle. Amongst the Arabs, the tradition was that whoever finds whatever in the battlefield, they get to keep it. Finders, Keepers!

However in Islam, some regulations were put in place. And if you think about it, when an army is defeated, when an army is overcome, what is the objective? That the enemy must be disarmed, isn't that so? Because if the enemy is left to go with their weapons, what are they going to do? They're going to come and fight you again. So if the Muslims have gotten victory over their enemy then what is the natural consequence of that victory? That the enemy is going to be disarmed. And if the enemy has managed to escape, then of course as they were running, they left behind something in the battlefield; one person leaves behind a horse, another person leaves behind a gun, something an arrow, something or the other is left behind. And also those that have been killed, of course their belongings also lie in the battlefield. Now instead of letting all of these things go waste or destroying them, a legal system is put in place to determine what must be done with these acquisitions, with this property.

Firstly what we learn is that everything that is found in the battlefield is to be deposited. Deposited where? With the public treasury or with the leader. No one can take anything from it what they please and if they do it, this is considered a serious theft causing a person to go to the fire of hell. So no one can say; “Oh I found it, therefore I'm keeping it”. No, it has to be deposited. Why, because this wealth belongs to who? Allah! And no matter what a person has and how much a person has; remember the wealth that we have, in reality belongs to who? Allah! So can we do with it whatever we please? No, we cannot.

And this is why we see that when it comes to inheritance also we cannot do with our property what we will. Even when a person is dying, he cannot waste that money. He cannot do with it whatever he pleases. No it has to be divided according to a specific law that Allah has revealed because ultimately our bodies, our properties, what are they? A trust with us from Allah! They are an امتانة and they must be distributed according to the law of Allah. So even when it comes to the war booty, what do we learn that it has to be divided according to Allah’s law and how is it to be divided; in this ayah, what do we see that the booty once it’s all collected, it has to be divided into five parts; five Equal parts. Four parts are to be divided amongst the fighters and one part of that is to be divided according to how it is mentioned in this ayah that know that one fifth of the war booty is for who?

…..The messenger and for his near relatives, the orphans, the needy, the stranded traveler…..

The fifth part of the war booty is going to be further divided into these five portions. Why? Why? Because this must be given to who? This wealth must be distributed in the society in all fairness. Because whenever there are a group of people living somewhere then remember, the wealth must be shared to some extent. Because it is those with strength, those with some ability with some power who keep going forward and who keep making more and more money. And those who are weak, who are suffering from poverty, then what happens? They keep getting left behind. So we see over here that
Allah has allotted a share to all people, all people. And from this what we learn is that the wealth that Allah has given us is not just for us. The wealth that we do get our hands on is not just for us. We must also think about other people whom we are living amongst other people who are in the society and we must give a portion of our wealth to them also. And we see over here that the correct division is what? It is made a part of ايمان. Because we see:

إِن كُنتُمۡ ءَامَنتُم بِٱللَِّ …

If you truly believe in Allah then you must, you must distribute this booty according to the law of Allah! Meaning you must abide by the law that Allah has given you. So what do we see here? That if a person believes in Allah then he must change his actions. He must change his habits even because it’s possible that there is something we have been doing all our lives but then we learn Allah expect something different from us. The Arabs had been practicing this for centuries that whatever you get your hands on you take it. In fact, this is the one reason that they would fight because they wanted to make money! So over here we are taught that:

إِن كُنتُمۡ ءَامَنتُم بِٱللَِّ “…

…“if you truly believe in Allah”

…..then you must abide by this law. Then we have to change our habits also, we have to change our behavior also no matter how much they have become a part of our lives. And we see over here that the person who says with his mouth that he believes in Allah but then his actions contradict ايمان then Allah Does not accept such ايمان.

Then Allah says:

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

The believers are being reminded of the battle of بدر that remember this victory that happened; it didn't just happen because of your own efforts. First of all the battle that occurred didn’t just occur because you wanted. Allah سبحانه و تعالى brought it about. Because:

….Recall, when you were on the near side of the valley, and they….

Meaning the army of one thousand!

….They were on the farther side. And the caravan was lower [in position] than you…..

Because we see that Abu Sufiyan; he was taking the caravan safely from a different route to مكّة.

…. If you had made an appointment [to meet], you would have missed the appointment.

If you had decided from before with the enemy that such and such day, at such and such place you would fight them in battle; what does Allah say?
لََخۡتَلَفۡتُمۡ فِى ٱلۡمِيعَـ دِ…

Either you would not have shown up or they would not have shown up. Because many times it happens that when we find something difficult, even though we say we're going to do it, we don't end up doing it. Here we see that war is something that's very difficult and this was the first battle. So Allah says that if you had decided from before, if the day was appointed, you would never have ended up fighting one another. So what do we see that the circumstances were created such that the Muslims were pushed in the battle, even though they were unprepared; Mentally, physically they were unprepared but they were pushed into this.

Why? Because when we have to do something, the first time we are hesitant. When we have to do something that's new that we have not done before, that requires a lot of sacrifice from us then we are hesitant. We keep delaying. And if we were given the choice, we would delay for years and years. So what happens? Allah throws us in that situation and once we are thrown into it then we deal with it and then Allah grant us success also.

….But [it was] so that Allah might accomplish a matter that was already destined…

So what do we see? That what is destined can never ever be avoided!

….That those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence…..

Meaning Allah wanted this war to come about, this battle to occur, this confrontation to occur. Why? So that the truth is made clear and the falsehood is also made clear, because the Muslims were being opposed since a very longtime. They were considered weak. And generally what happens when someone is seen poor and weak, oppressed? People generally think that they are wrong; they are at fault; they are in the wrong. But with this victory, what happened? Allah made it clear that Rasul Allah ﷺ and those who with him are upon حق and those who oppose them, they are upon falsehood.

….And indeed, Allah is Hearing and Knowing…..

What do we see in this ayah that sometimes in life certain situations, they come about and these situations seem very heavy and very difficult on us. And suddenly, suddenly these things come about and we consider them to be serious problems. But what happens; we see that in that is also خير in that is also goodness. Allah puts us in unavoidable circumstances. So that we do things we would never do. And then by doing those things we attain benefits that we could never otherwise attain. Think about it. Would we ever even think of fasting an entire month in summer? Would we ever think about it an entire month in summer? No, even if فرض came in the summer, what would we say oh it's not فرض, right? So it's OK, right? We would give ourselves an excuse. But then what happens when Allah brings Ramadan in summer then we have no option. We are thrown into this, right. What happens when the nights are short? Would we even consider waking up and praying ليلة? No, but then what happens when Ramadan comes? We manage to do it, right. If we’re given the option, we would never do it. But when it's made an obligation, when we’re thrown into that situation, when these unavoidable circumstances come about then what happens? We do things we would never do otherwise. And when we do those things, we attain benefits that we could never otherwise attain. So here we see that at the
Battle of the بدر, the Muslims were made to encounter the enemy for which they were not otherwise ready. They were not ready; financially they were not ready, mentally there were not ready, physically there were not ready even emotionally they were not ready because after all, the people who are coming to fight them, who were they? They were their own blood relatives. They were their own friends who were previously their neighbors. They lived amongst them. So how could they fight against them? But now what happened? Allah سبحانه و تعالى put them in this situation, so they were made to face it and when they were made to face it then Allah granted them victory also.

Now many times it happens, we like to face our challenges with full preparation, right? Full preparation! But sometimes we have to face them without any preparation also. So whenever a situation like this occurs then always remain positive, always say:

رضيت بالله ربا
I am pleased with Allah as my Lord.

He put me in this situation. I am going to do my best. I am going to accept it and He will grant success.

43: [Remember, O Prophet صلى الله عليه وسلم], when Allah showed them to you in your dream as few; and if He had shown them to you as many….

Meaning if you had come to know of their actual numbers, if you knew about the reality then:

…..you [believers] would have lost courage and would have disputed in the matter….

Which matter? Of whether to fight or not! You would never be ready in other words.

….But Allah saved [you from that]. Indeed, He is Knowing of that which is within the breasts.

Now the difficulty sometimes is far greater than we are made to perceive sometimes. It happens, we are put in the difficult situation, we think yes it's difficult and we handle it, we manage it. But then what happens, later on we realize that oh that problem was actually much bigger, that problem was actually much bigger. But we didn't know the scope of that problem. We didn't know the reality of its situation. Why? Why did Allah تعالى and سبحانه conceal it from us? For our own good, because if we knew how great it was, we would never ever go for it. Isn't it so? Like for example marriage, does it have its problems? Of course it does. Having children, does that have its problems? Of course it does. Now, if a person is told look, you’re thinking about getting married, also keep in mind that such and such and such will happen; and such and such and such will happen, right? And if they're told about all the difficulties of marriage, would they ever agree to marry? No they wouldn't. But what is it that they are told; “Oh it’s so beautiful”, “congratulations”, right? And people give them gifts and money and the whole family is happy and the friends are happy, everybody celebrating and they're made to feel this is such a good thing and indeed it is a good thing. But the fact is that nothing in life is absolutely perfect. In this life, whatever happens, it will have its problems. There is good to it and there's also a negative side to it. There is a benefit and there’s also a hardship. Now what happens, later on when a married woman sees, OK now these are also the challenges of being married then she gets upset with her family why didn't you tell me, how can you never told me that this also happens. Why? Because if you were
told, if you knew then what would happen? You wouldn't even think about getting married; having children also same thing.

So many times it happens that ignorance becomes bliss, right? Then when we don't know about the reality of the problems, then what happens? We are given the confidence to face them. When we face them; yes the difficulties come. But then Allah also enables us to deal with those problems. He gives us the strength, He gives us the ability. So:

وَلَـ ڪِنَّ ٱللََّ سَلَّمَ ۗ إِنَّهُۥ عَلِيمُُۢ بِذَاتِ ٱلصُّدُورِ.... Indeed He is knowing of that which is within the breasts.

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

45: ... O you who have believed, when you encounter a company [from the enemy forces]....

Then what should you do?

فَٱثۡبُتُواْ .... Then be firm....

وَٱذُُۡرُواْ ٱللََّ َُثِيرًٍ۬ا ....And remember Allah much;

Why?

لَّعَلَّكُمۡ تُفۡلِحُونَ ....So that you may be successful.

What else should you do?

وَأَطِيعُواْ ٱللََّ وَرَسُولَهُ ۖ ....Obey Allah and His Messenger ﷺ....

What is it that you should refrain from?

وَلََ تَنَازَعُواْ ....Do not dispute [with one another]

Why? Because if you do so then:

... and [thus] lose courage and [then] your strength would depart; ....

وَأَصَبِرُواْ ....And be patient.
Why?

...Indeed, Allah is with those who are patient.

Because without صبر nothing can be accomplished and when you do صبر then what will happen? You will get Allah’s help.

Here we learn about very important matters that when we do face the enemy, when we do face a challenge, when we do face a problem, a difficulty in our lives, when we do face a hurdle in the way of Allah, some pain, some difficulty then what is it that we need to do?

We need to help ourselves!

How?

By remembering Allah!

Don't remember the problems. Remember who? Allah سبحانه و تعالى!

Don't keep talking about the issues of the problems and the challenges and the difficulties and the pain and the hardship. No! Busy your tongue in the remembrance of Allah.

Think about it, when a difficulty does happen, I mean everybody knows what the challenges are. Isn't that so? Everybody is aware what the difficulties are. Like for example, the month of Ramadan, everybody knows the days are long, everybody knows its summer, it's hot; the nights are short, we're tired. It's understood every person who's fasting is going to be tired, is going to be sleep-deprived, is going to be thirsty, is going to be hungry then do we need to keep talking about our problems? Do we need to keep saying every day “I'm very thirsty today”? Do we need to say every day “I'm very sleepy today”, “I'm very tired today”? Do we need to say? No, we don't need to say, because when we say it, what we are doing? We're making our problems worse for ourselves, isn't it so? So how is it that we help ourselves?

...Remember Allah much!

First of all be firm and then secondly help yourself by the ذكر of Allah, by the ذكر of Allah for your own good, remember Allah, because the thing is that this difficulty has come upon us by whose will? Allah’s will! He put us in the situation for our own good. So what is it that we need to do in the situation so that we make the most of it? Remember Allah! Because the ذكر of Allah, what does it do? It brings rest، اطمئنا to the heart; it comforts the heart, it takes our fear away.

The Prophet ﷺ said that:

“Whoever is frightened by the darkness of the night.....”

Do you ever feel afraid by the darkness of the night? Yeah? Maybe you feel afraid in the night time when you wake up for سحور, when you're praying in the night that it's so quiet, so still outside and you check, you make sure again and again, are the windows closed or the doors closed, right? This, this fear is there.
“…..Whoever is afraid by the darkness of the night or whoever is afraid of spending wealth…..”

Spending wealth in whose way? In Allah’s way!

“…..Or weakness of facing the enemy…..”

Meaning he feels weak to face the enemy, he's afraid of facing the enemy.

“…..then he should increase in saying سُبْحَانَ اللهِ وَ بِحَمْدِهِ…..”

What is it that the person should say to overcome his fears, to rest his heart, calm his fears?

“….for these words are more beloved to Allah than a mountain of gold being spent in the way of Allah”.

So whenever we are feeling stressed out, afraid in the night or afraid of facing the challenges that are coming our way, afraid to give money in the way of Allah than what is it that we need to do?

Remember Allah even more! سُبْحَانَ اللهِ وَ بِحَمْدِهِ

You know every day, when you look at your gas level in the car, right? And you see Oh, now again it's become less, it's decreasing, it's decreasing. This fear is there, because every day you're driving to the مسجد and now is Ramadan will begin; every day you're driving to the مسجد in the morning and then in the night also. It happens! You look at the meter going down and down and you look at the Miles increasing. This is a natural fear. It is a fear. It happens. And even if a person is not afraid, he gets slightly worried that how am I going to continue like this.

So, سُبْحَانَ اللهِ وَ بِحَمْدِهِ and this is a حديث from “Sahih at-targhib wat-tarhib”.

Then another important matter that we learn in these آيات is that whenever we are facing a challenge than what is it that we need to do? Resolve internal disputes. Do not fight with one another, why?

Because this hatred, it harms the cause therefore leave it. This hatred; this constant fighting; what does it do? It discourages us, it de motivates us, it changes our intentions. And then we lack the strength to continue. So leave it.

The prophet ﷺ said:

“Beware of evil with each other
(Meaning be concerned about your mutual relationship),

for indeed it is the حالفه”

What is حالفه? One that completely mows down, one that completely shaves off; meaning it is something that these enmities, what do they do? They completely destroy the good deeds of a person.

If you think about it in our personal lives also, if we entertain hate for another person in our heart, what is it going to do? Is it going to affect our prayers? Oh yeah! Is it going to affect our mood? Yes. Is it
going to affect our speech? Yes. So this hatred, what is it? It is حالقة. It destroys a person; it destroys his potential to earn good, to do good. And then if this hatred exists between people who are working for the cause of Allah, then what will happen? Will it affect the work? Will it affect the work? Definitely it will, because how can two people even sit together and work on something, or how can two people even work together to put away the chairs if they hate each other? You understand? How can these happen? I mean even when it comes to folding the sheets, can we do that together because can one person fold these huge sheets themselves? Can they? No, we need the help of each other but if we have dislike for each other in our hearts, can we pick up one side and take it to the other and give it to him? No, we cannot. What will happen? When we pick it up, we’ll get angry; “why did she pick it up”? And then look away and be upset over these petty issues, non issues. So you see how the intention is changed. And when the intention is changed then the reward is also destroyed.

So the Prophet ﷺ said, beware of this evil with each other for indeed it is the حالقة.

It will not let you continue, it will not let you grow. Because you see the work of دين is like a plant, is like a tree that needs to be grown. But when these enmities come in then what happens? Then the lawn mower is passed on. And when it passed on then the beautiful flowers, the lovely grass, it's completely destroyed. Then what is it that our garden will produce…?

47: وَلََ تَكُونُواْ كَٱلَّذِينَ خَرَجُواْ مِن دِيَـ رِهِم بَطَرًٍ۬ا وَرِئَآءَ ٱلنَّاسِ… And do not be like those who came forth from their homes insolently (arrogantly) and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of whatever they do.

Over here the indication is to the armies of the كفّار that came to fight the Muslims of the battle of بدر but because when they came, when they left their homes and they came for this battle, they brought with them women entertainers; they brought with them alcohol and they indulged in many such pleasures entertaining themselves and also motivating one another. Why? In order to fight the Muslims! So the Muslims are warned over here that you should not be like them. This is not how you celebrate by showing off, by being extravagant. No, this is not the way of the believers even though it seems so attractive. Yes, this is not the way of the believers.

48: And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector....

We learn that Satan literally came in human form to assist the non Muslims in this battle, literally in human form he came. But what happened?

….But when the two armies sighted each other, Satan turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see....

What is it that he saw? Angels!
.... Indeed I fear Allah. And Allah is severe in penalty."

Amazing, he fears Allah yet he does not stop his wrong. So those people also, who say that they fear Allah and they know what is wrong yet they do not stop it then who are they imitating? Whose way is it? Satan’s way! Now what do we learn over here that Satan, even though he came physically to participate in this battle, what happened when he saw the Muslim Army? What happened when he saw the angels? He fled, he ran away. And this teaches us that Satan does not have any power over Allah’s servants. He cannot overcome them; he cannot defeat them; he cannot control them. But this is when? When we are united, when we are firm, when we are doing our best, when we are doing the الذكر of Allah, when we’re not busy fighting with each other but we’re busy working, doing what we have to do.

49: [Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]."

The hypocrites, they commented at this time that these people have gone crazy. How are these three hundred going to fight a thousand? How are they going to survive? These three hundred… what do they have with them anyway and these thousand people that have come their enemy, they have so much. How on earth are they going to face this challenge? These people have gone crazy, they’re putting their lives in danger, they’re putting their lives in danger, what are they doing?

Allah says:

وَمَن يَتَوََُّلۡ عَلَى ٱللَِّ فَإِنَّ ٱللََّ عَزِيز  حَڪِيم

.... But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.

The fact is that this work cannot be done without trust in Allah. Think about it; the fasting in the month of Ramadan, can it happen without relying upon Allah? No, it cannot happen. But when some people find out that you are planning to fast this entire month and you’re planning to do whatever you’re going to do in this month, they think you're crazy. Who is it that thinks like this, that says this? Those people whose hearts are not fully in the favor of Islam; those people in whose hearts, Islam has not yet fully entered. Because if Islam had fully entered in their hearts, if they truly loved Allah; they would not make such statements because when you truly love somebody then what happens? You have to look crazy in proving your love, isn't it? You have to do some crazy things. You have to even say some crazy things so much so that people say you are doing something that does not make sense at all; you're doing things that are completely illogical but you do this in love.

Now we see that when a person goes in the way of Allah also, then certain challenges come his way that may seem impossible, that may seem ridiculous. There may be certain things that he commits himself to, certain works that he commits himself to and people discourage him saying “Are you crazy, how are you going to do this, how are you going to handle this, how are you going to manage this?” But the person who's working for the cause of Allah, he doesn't just keep looking at the numbers and the figures, he doesn't just calculate the hours, he doesn't just calculate the days. No, he's not just thinking about the amount of food he can have and the amount of water he can drink. What is his concern? What will make my lord happy with me? And whatever it is that my lord will be happy with then I am going to do it even if it means, I am putting my own comfort at risk. Because, think about it, the صحابة when they went in the way of Allah, when there are times when they survived only on dates? Only on dates! We
learned about one particular expedition that the prophet sent the on and there were about three hundred of them and they were near the coast of the sea. And what happened was the mission became longer then they had expected and they ran out of food supplies. So the leader of the Muslim army, he instructed that everybody bring whatever food supplies you have so they brought it. Everybody brought whatever they had and then it was distributed equally amongst the people. And so the who was narrating this, he was asked that what is it that you got? He said we just got dates; one date, half a date that's all we got. It was asked that, how did you survive? He said we would suck the date and we would drink water over it so that we could get some flavor in our mouths and then when we would have our turn, we would give that date seed to somebody else so that now he could suck on it and then drink some water on top of it. Now this is what? Craziness, isn't it? It means that you leave and go home; you stop what you're doing, you quit and you go home. But did the leave? No, they did not leave. Why? Because they were working for who? Allah سبحانه و تعالى!
PART-B

SURAH AL-ANFAL 50-69

50: And if you could but see when the angels take the souls of those who disbelieved...

Because seventy of them were killed in the battle of بدر; the angels, when they took their souls how did they take them?

....They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

What do we see here? That before the punishment of the fire is the punishment of the حشر; before which is the punishment of the grave, before which is the punishment of the time of death.... because this torture that is being described here is that which will happen at the time of death. Beating and striking...

51: That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants.

Allah is not unfair to his servants, if they end up in this result but it is because they have brought it upon themselves.

52: [Theirs is] like the custom of the people of فرعون and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

Meaning the end of the مكة of مَشْرِكِين فرعون and those who followed فرعون. How? That they persisted in their wrong ways until eventually they were drowned… and once they were drowned, they were admitted into the fire. The punishment began from that moment onwards. Even the people of Nuh, what do we learn about them?

أُغْرِفُوا وأَخْلِفُوا نَارًا

They were drowned and they were admitted to the fire.

Meaning, immediately the punishment began.

53: That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.
How is this not injustice that these people were living such comfortable lives, they had so much but then what happened? They came fighting against Rasool Allah ﷺ and their blessings were taken away. Their comfort was turned into torture; Why? Why was this done? Because Allah does not take a favor away from a person, He does not take the blessings away from a person until he does something himself which becomes a cause of being deprived of those blessings.

And this is something very important to understand. Blessings are only taken away when we have done something to prove ourselves unworthy. When we have done something to prove ourselves unworthy! When Allah gives a blessing to someone, then He only takes it away from him because of some sin that he has committed, because of some wrong that he has committed, because of the ingratitude that he has shown.

So what do we learn from this? That a blessing that Allah has given remains with the person as long as he is grateful or until a certain amount of time but then when he does كفر, when he shows ingratitude; when he disbelieves, when he sins, when he disobeys Allah, then what happens? That blessing is snatched away from him. It is taken away from him.

In a حديث we learn that once the Prophet ﷺ, before him a man was eating with his left hand so the prophet ﷺ told him:

“Eat with your right hand”.

He said No, I cannot. He refused and so the prophet ﷺ said;

“May you never be able to do that”.

Meaning, may you never be able to eat with your right hand and so it happened that man was never able to lift his right hand up to his mouth after that day. Allah gave him the blessing of the right hand, even if it hurts a little bit but when the Prophet ﷺ was telling him that eat with your right hand, what should he have done? At least tried! This is what we have to do; at least TRY! We don't even try and we say, no, no… this is something that's beyond me. This is something that I cannot do and we refuse outright. So then what happens? That very blessing is then taken away from a person. And in that is not the fault of Allah. Whose fault is it? Our fault.

So whenever we see that a blessing has been taken away from us that all of a sudden something that we enjoy has been taken away from us; what happened? What went wrong? We need to analyze ourselves. We need to ask Allah of forgiveness, we need to show gratitude for what we still have and we need to think about our actions.

54: [Theirs is] like the custom of the people of فرعون and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of فرعون. And all [of them] were wrongdoers.
55: Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe -

Meaning when the truth came before them, they still did not believe.

56: The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.

57: So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded.

Meaning when there is a group of people who recognize the truth yet they reject it and then you make a treaty of peace with them but then they violate that not just once but many times then what should you do? What should you do? Do not be deceived by them. If these people come fighting against you, then you also fight them back and teach them a lesson. Be severe with them. Why? So that they learn and those behind them also who are thinking of being treacherous with you, they also learn that cheating Muslims, betraying them, being treacherous with them is not a game. This is something serious.

This is just like a teacher in a classroom; what does she do? Certain things she tolerates but then certain actions she does not tolerate. Why? In order to teach a lesson to the whole class! In the house also, what happens? Parents; they tolerate certain bad behaviors but then there are some other bad behaviors that are not acceptable at all, why? So that the other children would learn that we cannot do this.

لَعَلَّهُمْ يَذَّكَّرُونَ

58: If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors....

Meaning, if you sense that some people are going to be treacherous with you then what should you do? Openly break the treaty with them. You should not be treacherous with them in return, you understand? That if someone is being treacherous with you, you do not show treachery in return. What do you do? You abolish the contract or whatever understanding that was there between you and them. How? Openly; you declared that now there is no treaty between us and you. Openly you say that this contract is no longer valid. Why? Because if you cheat them in return then what's the difference between you and them? What's the difference between you and them?... So what do we see here that:

إِنَّ اللهََّ لََ يُحِبُّ الْخَائِنِيَّينَ... Allah does not like the traitors (those who cheat).

And this is a very important thing that we need to learn. Who is it that Allah loves? Allah loves people who are honest and trustworthy. And people who betray, Allah doesn’t not like them.
In a الحديث the Prophet ﷺ said that:

“If you have four qualities in you then whatever you lose in this world would not ever harm you....”

If you possess four qualities then no matter what you suffer in this life, it would not harm you, it's not a loss because you have these four qualities and because of these four qualities what will happen? Whatever loss you have incurred Allah will give you something else better in place of it. What are those qualities?

- حَفْظُ الَّلَّهَانِ (guarding trusts and)
- وَالصَّدِّيقُ الْحَدِيثُ (Being truthful in one's speech)
- حُسْنُ الخُلُقِ (being good in one's manners, in one's etiquette, and fourthly)
- عَقَةُ طَعْمَةَ (consuming halal rizq, (being careful with respect to the food that a person is acquiring, the money that a person is making and in that being able to leave what is unlawful. Being able to abstain from what is not yours.))

So if a person has these four qualities Rasool Allah ﷺ said that you don't need to fear any loss and one of them is what? One of them is حَفْظُ الَّلَّهَانِ (guarding trusts) that if you possess this quality then you are successful. We see that the reason why Allah does not like خَيَانَةَ and أَمَانَةَ they're not the same at all. They're not the same at all they're two different ways of life. You see خَيَانَةَ cannot be with أَمَانَةَ in the same heart.

The Prophet ﷺ said:

"إِمَانٌ and كَفْر cannot be together in one heart, Truthfulness and lying cannot be together and خَيَانَةَ cannot be together.”

They cannot be together. They are two completely different ways of life. So the person who values Allah’s love, what will he do? He will leave خَيَانَةَ and he will fulfill his obligations, fulfills his duties. He will not leave his task until he has completed it, until he has done what he was asked to do. He will not leave it unattended; he will not leave it unfinished. No, he will do his work.

وَلَا يَحْسَبُنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لََ يُعْجِزُونَ...

...And let not those who disbelieve think that they will escape. Indeed, they will not cause failure [to Allah].

They will be overcome. Then the Muslims are taught a very important matter that:

60: And prepare against them whatever you are able of power and of steeds of war....
The Muslims, the believers are instructed to keep ready, keep ready for what? For battle in future. And remember this was after the Battle of بدر which was the first battle, which meant that many more would happen later on and that was true, many more battles came afterwards.

What we learn from this is that we should be proactive that when a challenge is coming, when there is a threat that is real then be ready, be prepared from before. Don’t scramble around at the last moment, be prepared from before.

Now the رمضان is coming, Just a few days are left a couple of days are left… make a meal plan; think what you're going to eat, when you're going to eat, when you're going to be doing your groceries. Make a plan, decide from before because if you don't do it what's going to happen? Half an hour before when you should be sitting and making دعا، you will be scrambling in the kitchen trying to put some food together. At سحور time, when you should be doing استغفار، you'll be running around trying to prepare your food so that you can eat it.

So what do we learn? Be ready, be prepared from before. When something is coming and there's no avoiding it, you have to deal with it, there's no avoiding it then accept it; accept it and prepare for it from before. Now later on whether it happens or not that's a different story.

Just like you know when the weekend comes in, then do you make sure that your house is clean? Why? Because what if somebody comes. Now whether or not somebody comes that's a different story but at least your house is clean so that as the guests are coming in and somebody comes up you're not running around to put the shoes away and put the jackets away and clean up the kitchen and tidy up the mess. What do you want to do at that time? Receive your guest, Right? So people who are successful in life are those who are proactive, who are ready and prepared from before so be ready from before. And why should you be ready from before, especially for battle? Because then with this preparation:

…..by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

So spending in the cause of the Allah is the best form of charity. And remember this is something that Allah calls قرض حسن...this is a beautiful loan that a person gives to Allah. Meaning Allah will definitely return that to him. So in preparation for something for the cause of Allah, when you have to spend some time, spent some money then remember this is an investment; this is not a waste.

61: And if they incline to peace, …..

Meaning if the enemy is inclined to peace then what should you do? Insist on fighting just because you are ready for it. No!

……then incline to it [also] …..
Meaning avoid war; avoid war but be ready. And this shows that in the life of the Prophet ﷺ, in every battle that the Prophet ﷺ participated in, it was not because the Muslims loved bloodshed or they wanted to kill the enemy. The purpose was what? The purpose was to maintain their own security because Muslim blood had become very cheap.

We learned that at the time when the Prophet ﷺ went to perform the Hajj of Mecca, the unbelievers of the city of Mecca did not let the Muslims in, they were raising their weapons to fight the Muslims. What happened? The Prophet ﷺ said that this war has consumed the Quraish meaning they have become addicted to it. It's as if they cannot think of any other option but war because the Muslims had come in the state of the state of Arafah, not with weapons but with their sacrificial animals.

So we see that the objective, the purpose of Muslims is not just to fight for the sake of fighting, for the sake of fighting, the purpose is much greater; war is just a means. So if you can get those means, if you can reach that destination of peace and security through something other than war, then accept it. You don't have to always fight, you don't always have to argue, you don't always have to cause bloodshed.

وَتَوَكَّلْ عَلَى اللهِ. .... and rely upon Allah.....

So beautiful! Because when you have some strength you want to show it and if you don't show it you feel that the other is going to take advantage of that, Right? Like for example you have the strength and you can yell at someone, you can tell them off. But if they're apologizing then accept that apology. You don't have to punish them, but what do we think? “No, I have to punish him” “I have to punish her” because if I don't, then they will misuse me, Right? So what does Allah say:

وَتَوَكَّلْ عَلَى اللهِ. ....rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.

62: But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers

Meaning right now Allah helped you, later on if these people deceive you, so what? Allah will help you again, Allah is on your side.

63: And brought together their hearts.....

Whose hearts? The hearts of the believers, because remember it's not just necessary to prepare weapons, it is also necessary to prepare hearts. If people are not together, if they are not united, if they do not love each other then what will happen? They cannot stand together. It doesn’t matter how much money they have, how many resources they have, it doesn’t matter, if their hearts are not united then the cause will never be successful. But if the team is solid, if the hearts are together then what will happen? With limited resources also, they will be successful, they will attain their Goal.

So over here we see that: وَأَلَّفَ بَيْنَ قُلُوبِهِمْ .... Allah joined their hearts together.
If [O’Prophet] you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

Allah brought the hearts of the believers together. What do we see? That mutual love, loving one another, this is a sign of ايمان, this is a part of our faith.

The prophet said that:

“The believer loves and he is loved in return and the person who does not love, who is not loved, then there is no good in him.”

Because that means he cannot work with others, and if he cannot work with others, he is alone; how far can he go? How long can he continue? He cannot go much farther. So the believer is who? The one who loves and we see that without loving one another entry into جنة is also impossible because Prophet Muhammad said that:

“You shall not enter paradise so long as you do not have ايمان, and you cannot have ايمان as long as you don’t love each other, should i not tell you how you should love each other? Say salaam to one another.”

Why? How is Salaam the key to loving each other? Because Salaam is the key to communication, isn’t it? When you greet somebody, what is usually the next question or the next comment or something like that; “how are you?” Isn’t it? When we ask the other person how are you and they ask you how you are and then you really share how you are not just the typical الحمد لله without even feeling right? Because we say الحمد لله, without even feeling الحمد لله, we just say that, but when we openly communicate with each other then what happens? This is something that brings people together, right? It starts conversation and this conversation brings people together and when they are together they will began to help each other, love each other and when they will love each other, they will strengthen each other and when they will strengthen each other, what is it that will grow? Their work, their mutual cause that will grow! But if we don’t even say Salaam to each other then what will happen? What will happen? We don’t know each other.

So, today before you leave make sure you have said Salaam to everybody who has come here, okay? Because we have been sitting here for so many days but it’s sad that we still even don’t know each other, that’s not good, that’s not nice, Okay! We have to know each other, ask each other where you come from, how are you, what’s your name, I am seeing you here for the first time….. ??? ask each other in sha Allah!

So: ....This mutual love is a blessing…It’s a sign of ايمان.

64:.....O prophet, .....Sufficient for you is Allah.
And after His help, you don’t need any body’s help. If Allah’s help is there, then Allah is sufficient for you. Because think about it, every help that comes our way, it has come from who? ALLAH. He is the source of all help so حسبك الله. Put your trust in ALLAH and Allah will be sufficient for you. Don’t put your trust in your planning, in your money, in your resources, in your friends, in your family; PUT YOUR TRUST IN ALLAH. Tell yourself that I will only be successful if Allah allows me! Seek His help, actively seek His help and when you are doing something, remind yourself that you are doing it for Allah so that you will receive His help.

أَوَّمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ And for whoever follows you of the believers.

Meaning until the end of time, any believer who follows the messenger ﷺ then Allah is sufficient for him, Allah will aid him, Allah will guide him, Allah will support him. Any believer who follows Rasool Allah you see اتباع الرسول, it has so many benefits, so many benefits!

Earlier we learn in سورة آل عمران that:

إِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَتَّابِعُوْنِ يُحْبِبْكُمُ الله

You love Allah, then follow the prophet ﷺ what will happen?...Allah will love you.

You will earn Allah’s love...Can you imagine? Becoming the person whom Allah loves because we all claim that we love Allah but loving somebody one sided, that’s not enough. What matters is if we are loved in return because one sided Love is torture, it is deception… isn’t it so? It is deception that a person is thinking that O’ I love them and hopefully everything should be good but what happens? They are treated so harshly that they get hurt. So one sided love is Torture. When Love is both sided then that is mercy, that is truly a blessing. So When a person will follow Rasool Allah ﷺ what does he earn? The love of Allah!

And over here we learn the one who follows Rasool Allah ﷺ then what does he get? What does he get? Allah’s help! حسبك الله. ….that ALLAH is sufficient for him. Allah will not leave him to others.

65: O Prophet, urge the believers to battle.....

Meaning battling is something that is not easy, it is difficult, it has its challenges. Everyone knows that it is the right thing to do it, it is something difficult, people feel weak, so the role of the leader is to motivate those who are with him.

So in our families also what is it that we need to do? Motivate, encourage our family members to fast, to pray, to give charity in the month of رمضان because everybody knows it’s the right thing to do but the difficulty of it discourages us. So what is it that we need to do? Encourage each other.

.....If there are among you twenty [who are] steadfast, they will overcome two hundred....

20 believers who are steadfast are sufficient to defeat the enemy of 200 people.
...... And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

They do not have the strength of إيمان, they do not have the strength of صبر, they do not have the strength of relying upon Allah. And you have that! So when you have that strength, use it!

You see for a believer whatever he does, what is the promised to him? Allah’s help! Allah’s help is promised; why not use it? Allah is offering us so much and we take only a little bit. So What do we need to do? Remember: the greater the challenge, the greater Allah’s help will be.

You know, when this building was purchased; we came at this building, we thought how we are going to use it, this is so big, its beyond our needs but we decided that In sha Allah this is an opportunity, if Allah has made it possible for us why not! And the building was purchased and one of the شيوخ he had come, he gave the first خطبة in the مسجد and he said that May Allah fill this building for you and we wondered how’s that gonna be! he said, we hope that this building becomes small for you and today it is small for us that today we don’t find any classroom where we can sit, we have to tell the boys who are doing حفظ in the مسجد to go sit in the classrooms, the small rooms so that we can have our class over here…. and May Allah reward them also because this is their place, the مسجد where they come to sit and memorize Qur’an but they have given us our place, so that we can study here.

So, the point is that many times we think we don’t need to put this much effort, we don’t need to go that far, we don’t need to dream big. What do we learn? Dream big, have big goals and what will happen? Allah’s help will come…Allah’s help will come!

66: Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred….

The greater the إيمان, the greater the patience, the more help of Allah a person will perceive.

......And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.

So, what do we learn? The help of Allah comes when a person does صبر.

The prophet ﷺ said that:

“نصر (help) is with صبر”

The help of Allah comes how? With patience! Meaning you have to be patient first, so that the help of the Allah will come. If we are not patient then why should the help of Allah come? You understand?

Like for example, if there is a person who says: I want to have a degree then they can’t just get a degree sitting at home, what do they have to do? Go apply to a college, apply for a program, start studying and then eventually they will get a degree. If you are sitting and you are not doing anything, you are not gonna get anything.
So, we keep complaining about the fact that we don’t have the help of Allah, we need to see what we doing? The help of Allah will be according to the work we are doing. If we are doing little work, we will get little little help but if we take a bigger challenge, then In Sha Allah the help that will come will also be greater. And remember our job is to make the intention to be patient and the one who is given patience then all the difficulties of life will become easy for him.

The prophet ﷺ said:

“Whoever remains patient, then Allah will make him patient. Nobody can be given a blessing better and greater than صبر ...!”

67: It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

We learn that there was some difference concerning the captives because 70 people were brought in at the battle of بدر as captives. Muslims caught 70 people from the enemy as captives and now some Muslims suggested that these captives be killed, because they had been fighting against the Muslims, they had been harming the Muslims a lot so they should be punished, but others suggested that No, they should be pardoned for ransom, because when they will give ransom then what will happen? The Muslim will become financially stronger.

So Allah ﷺ revealed that this was not right, you should not have done that. Your goal is not to make yourself financially stronger, your goal is what? To raise the word of Allah and any hurdle that comes in that path, you have to remove that hurdle. Your goal is not to make yourself rich.

What do we see here? Initially when the انفال was mentioned, the booty was mentioned, the Muslims were told that’s not for you. Here also they are told, why did you seek what عرض of the دنيا? It’s as though the love of the world is rooted out completely. This is not your goal; the money is not your goal.

68: If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

69: So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.

Meaning, ok now it has happened, you took the ransom but you took it through حلال way so it is حلال, enjoy it, take it. What a beautiful balance we are being taught over here. Wealth is not evil, what is evil is its love for it. Lawful use of money, good use of money, correct use of money, it is something that is right, it is something that should be done. It is something that is positive, because Allah has given these blessings to us so we should use them, we should enjoy them.

The problem comes when we become too attached to these things, when they become our goal, when they become our focus. They should not be the focus, because if they become the focus then what
happens? Then if a person gets money, he is happy and if he doesn’t get it, he will be unhappy. His intentions will be corrupted.
PART-C

AL-ANFAL 70-75 - AT-TAUBAH 1-15

70: O Prophet صلى الله عليه وسلم, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

71: But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

72: Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

Now in this آية, آية! What is هجرة؟ What is هجرة؟ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا ..... What is هجرة؟ هجرة is from هجرة, which is to leave something. It is when a person leaves something in order to be saved from its danger. In order to be protected from its harm. This is what هجرة is.

The Prophet ﷺ said that;

"The مهاجر is the one who gives up, all what Allah has forbidden."

The مهاجر is he who gives up all that which Allah has forbidden. Because sometimes it's easy to leave your house, people are waiting for that day when they can leave their house, that day when they can move out. Leaving the house, leaving the country is not that difficult. What is more difficult is leaving what Allah has forbidden. He is مهاجر because he sacrifices something for the sake of Allah سبحانه و تعالى. This is mental هجرة, you understand; one is physical هجرة then there has to be this mental هجره also, emotional هجرة also, that when you shift from love and attachment to one thing to love and attachment to Allah سبحانه و تعالى. This is also a kind of هجرة and such people, what is their reward?

The Prophet ﷺ said:

"Worshipping during the period of widespread turmoil is like immigration to me, is like هجرة to me."

Meaning if a person worships Allah at a time when there is فساد, when there is فتنة, he continues to worship Allah when nobody around him is worshipping Allah, staying firm at that time, remaining obedient to Allah in those times, what is the reward for that? It is like a person doing هجرة to Rasool
Allah ﷺ in مدينة. Can you imagine? Leaving your home going to مدينة and seeing the Prophet ﷺ every day and praying behind him five prayers, hearing him recite the Quran, can you imagine? How lovely that would be? But Rasool Allah ﷺ said that:

“If a person remains firm in عبادة of Allah during times of فتن, when everybody is leaving the حق one after the other.....”

But a person stays firm that; “No” I'm not going to stop this. I'm not going to leave this. I am going to continue to do this, because my Allah loves it. He has legislated this. He keeps firm, she keeps firm then the reward is like that of هجرة. And what is the reward of هجرة? In a حديث we learned which is in مسند أحمد, he was once with some companions, Abdullah bin Amr narrated this. He said that I was with the Prophet ﷺ and the sun was rising, all were watching the sun rise and he said:

“On the day of judgment Allah will bring up people whose light will be like the light of the sun.....”

Abu Bakar (r.a.) said, “Is it us Ya Rasool Allah?” The Prophet ﷺ said:

“No, for you is خير كثير......”

Meaning you have much good. These people:

“.....they are the ‘the poor ones’, the مهاجرين ‘those who do هجرة’, those who will be gathered from the corners of the earth.”

Meaning those who are living in isolation. Isolation in what sense? That in their homes, in their cities, in their communities, they are alone. They're not surrounded by righteous people but they're struggling alone. They're struggling, they're suffering from فقر, they are suffering from poverty for the sake of Allah. Why? Because they have done هجرة. They have immigrated in the way of Allah. And this immigration is what? Staying firm on عبادة at times of hardship and at times of فتن. So such people who have struggled in this way alone, they're the only ones doing that good deed, then what will happen on the Day of Judgment? They will come, while their faces will be shining like the rising sun, rising sun. So such people, their reward is not wasted.

73: And those who disbelieved are allies of one another. If you do not do so,....

Meaning ‘O’ believers! If you don't help each other, if you don't struggle in His cause, if you don't remain firm in worshipping Allah ﷺ then what will happen?

....there will be فتن on earth and great corruption.

This فتن will spread, then who will know the Quran? Somebody has to sacrifice. Somebody has to put in the effort. So, if you don't do it, who's going to do it? Think about it; the forces of evil, how much
they're spreading? So many calls to evil and how many people are calling people to the حق. Calling to others for the حق, calling others to the Quran? How many? There are so many avenues of doing wrong. So many invitations to sin. How many invitations are there to call people to worship Allah سبحان و تعالى؟

74: And those who have believed ....

 realize ....and emigrated ....

 realize ....and fought in the cause of Allah....

 realize ....and those who gave shelter and aided....

 realize ....it is they who are the believers, truly....

 realize ....For them is forgiveness and noble provision.

75: And those who believed after [the initial emigration] and emigrated and fought with you - they are of you....

Meaning those who come and join you afterwards and they are struggling in the cause of Allah along with you, side by side with you, they are of you.

....But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.

What we see in these two verses that Islam is to be served in two ways. How? One is that either a person should become a مهاجر or he should become انصارى. Who is a مهاجر؟ مهاجر is the one who leaves something in order to serve the religion of Allah. And who is the انصارى؟ The انصارى is the one who helps his Muslim brother or sister who has left something for the sake of the Allah. You see when you take a step forward, you need somebody to encourage you. Yes the encouragement, the help, it come from Allah, it comes from the deed that you have done. That satisfaction comes from it. But we as human beings, we need the support of each other; we need the help of each other. So, if for example a person is coming forward to learn the دين of Allah, aren't there people required to help them learn to دين of Allah? Isn't that so?

Think about it; there was perhaps once a time when we wanted to learn the Quran, didn't we need somebody to help us learn the Quran? Sit in front of us and listen to every word that we're saying and correct the mistakes that we're making? And then spend time listening to us teaching us correcting us again and again and again? They helped us so we were able to learn. We left something and came to learn and somebody came forward and helped us and like this we learnt and they got the reward. Now when we have learnt something, isn't it our duty to help those who have left their homes, who have left their jobs, who have left their school in order to come and study the book of the Allah, isn't that our responsibility? Isn't that our responsibility? So we see that the work of the انصارى and the مهاجر will only go forward, will only succeed, when both of these groups are present; the انصارى and the مهاجر.
At the time of the Prophet ﷺ, what was the هجرة? There were people who left مكة, they left their homes, their relatives, their businesses, their properties, they left that and joined the Prophet ﷺ in مدينة. And in مدينة how could they have lived if the أنصار didn’t open up their houses to them? How could they? These days what happens? We hesitate even to sit next to a person in the مسجد even to help them learn the book of the Allah because we want to live our own personal comfortable lives. But we see that the صحابة and the أنصار, what did they do? What did they do? They opened their houses to the مهاجرين. So much trust and love was there between these people that the أنصار said come, come live in our houses; you live up stairs I will live downstairs. Can you imagine doing that today? Would we do that today that somebody wants to learn the Quran and we say, “Yes, here is my number”. No way, we would never even give our phone number or we say, “OK here’s where I live. You can come and see me. You can come to my house”. We hesitate doing these things because we don't trust each other; that love is missing. I'm not saying that we should be careless with regards to this matter. No, we have to be careful but when someone is genuinely coming then it is our obligation to assist them. Otherwise what will happen? What will happen? The cause of the دين, that will be affected because of “us”. And who is going to bear that sin, that burden? “Us”! We are going to bear that burden. Because Allah has made us أمة وسطا. He has made us the أمة that is in the middle; the link between mankind and Allah. We have to pass this on to the people, this Quran. And if we don't do it, then remember Allah will give this work, this noble task to somebody else. So:

وَالَّذِينَ آمَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَـئِكَ مِنكُمْ ۚ

Those are among you, those are of you. We have to come together.

We learned, the Prophet ﷺ he said that:

“I am a زعيم, the one who guarantees, a guarantor.

“I am زعيم for the one who believes in me and accepts Islam and this هجرة....”

Meaning I guarantee that this person will have something. And what is it that he will have?

“.... a house on the outskirts of جنة and a house in the middle of paradise. And I am زعيم for one who believes in me and accept Islam and strives in the cause of Allah, a house on the outskirts of جنة, and a house in the middle of جنة, and a house in the highest chambers of paradise.”

So the greater the effort, the greater the reward! So those who strive in the way of Allah, what do we learn? They are together; they have to be like brothers and sisters, like the bond of أخوه was established between the مهاجرين and المهاجرين when the هجرة happened. But then later on it was made clear that yes this bond is very sacred, because of this bond you should come together, you should be united, and you should be working and striving together, however, there are also blood ties/blood relationships. There are other relatives. There are people who are related to you through blood and they have their own rank. They should not be neglected because of the religious bond of brotherhood that you have with other people. Each has its own place because we learned that initially after the هجرة, the مهاجرين and the أنصار would even inherit from each other but
after this آية it was made clear that no it's only the blood relatives that will be heirs to one another and this ensures moderation. And with this الحمد لله we begin سورة التوبة.

Let's listen to the recitation!

RECITATION (1-3)

AT-TAUBAH(1-15)

1: بِرَاءَةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

...this سورة not begin with بسم الله. Why? Because from the beginning of this سورة the first آية of this سورة, what does it do? It is dissolving the contract that existed between the Muslims and the مشركين at the time when this آية was revealed. And when a contract, when a peace treaty is being dissolved then بسم الله is not going to be said over there. When is بسم الله said? When a contract is being made.

At صلح حديبية when the Prophet ﷺ instructed Ali (r.a.) to write the terms of the treaty, he said: بِسْمِ اللَّـهِ الرَّحْمَـنِ الرَّحِيمِ "write بالله الرحمن الرحيم" and Suhayl ibn Amr from the side of the مشركين said we don't know بالله الرحمن الرحيم, don't write this, you should write بالله. So the Prophet ﷺ asked Ali (r.a.) to change it to بالله.

So the treaty was being made therefore, بسم الله was written. Here's the treaties are being annulled, they're being cancelled. So when they're being cancelled that means بسم الله will not be said. It will not be written. And the simple reason is that the Prophet ﷺ did not recite, did not teach the بسم الله before سورة التوبة. So here we see that this is a declaration of disassociation from Allah and his messenger to those with whom you made a treaty of peace with among the polytheists.

2: So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah [neither during this time nor afterwards] and that Allah will disgrace the disbelievers.

So the scene has completely changed, the situation has completely changed now. After the conquest of مكة, we learn that the Prophet ﷺ sent Abu Bakr (r.a.) for حج. One year later he sent Abu Bakr (r.a.) for حج and at this time these آيات were revealed. And Ali (r.a.) was sent with these
3: And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

So we see that these آيات, Ali (r.a.) recited them at حج when there was a huge gathering of people. Why? So that everybody would come to know that now all the treaties have been dissolved which means that now if anyone wishes to not to embrace Islam living in مكة, living in the surrounding areas of مكة, then they cannot stay here anymore. Why? Because for the past decade, what had been happening? These people who refused to accept Islam, first of all they rejected the truth despite recognizing it, despite knowing of it, they called the Prophet ﷺ the truthful yet they called him a liar when he recited the Quran to them.

And secondly they had shown extreme violence to the Muslims. They had killed them, they had tortured them and they had abused them. And so if any of them would be allowed to remain in مكة in the surrounding areas then what would happen? Again things would go back to how they were. After a long struggle peace has been established now finally in the region and this peace could not be disturbed by letting the mischief makers remain in the area. They had to be evicted or they must leave their ways. So an open choice was given. So over here an invitation for توبة has also been given if you wish to repent you can repent but if you don't want to, then you have to leave.

4: Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

إنَّ اللَّـهَ يُحِبُّ الْمُتَّقِينَ

So over here we learn that those people from the مشرکين who have been honest with you, who have not bothered you, who have not cheated you, who have not killed you, who have respected the terms that you have agreed to, then the treaties with them, they will continue. The contracts with them, they will continue. So we see over here that this was not a bias against the مشرکين because many use these آيات to show; “Look how violent Islam is”, “look how it doesn't tolerate other religions at all”. ‘No’ this is not intolerance to other religions, this is intolerance to mischief, this is intolerance to treachery that for all these years, the people who have been proven to be treacherous, now, they're not welcome here. But those who wish to remain on their religion, they wish to remain مشرک but they have shown honesty then the treaties with them will continue until their time of expiry.

5: ....And when the sacred months have passed, ....
Meanings, after the four months are over the sacred months have passed, then if you see any of these enemies in the region in مكة and in surrounding area,

….then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

This is a very important آية that is very easily misunderstood, very commonly misunderstood. This آية was revealed in a particular context for a certain group of people. This is not a blanket statement that any disbeliever, wherever you find him just kill him. No, there's a whole context to this آية, they were warned, they were given four months, and if after that they're found in the region still willing to persist in their mischief, in their corruption; then ok! You have to catch these criminals wherever you find them because these people were criminals. These people had killed many Muslims, they had raised weapons, they had created havoc all these years. So if a criminal, if a serial killer is found somewhere in the city, then of course he's going to be caught wherever he is found, isn't that so? And if there is a criminal found with a weapon somewhere and he refuses to put down his weapons, then what is going to be done? Is he not going to be killed right there at the spot? We see this today that how in self-defense, police officers are allowed to shoot. Isn't it? So likewise these criminals who had waged war against the Muslims all these years, for twenty years they had persecuted the Muslims, if these criminals are found roaming around the streets of مكة, should they not be caught? Would that not be justice? It is Justice and remember that after these four months in the سيرة what we learn is that these four months, when they were over not a single مشرک was killed. Why? Because this آية was meant to be a threat that take this matter very seriously, you will not be spared if you continue in your wrong ways. If you continue this violence, you will not be tolerated at all. So what happened? People learned the lesson, those who wanted to persist in their way, they left the region. And those who wanted to stay close to Islam, this آية served like a push for them, a final push for them and so they surrendered, they accepted Islam, they did توبة and they changed their ways.

6:وَإِنْ أَحَدُ مِّنَّا الْمُشْرِكِينَ ....And if any one of the polytheists seeks your protection, ....

Meaning, after these four months, if there is a polytheist who says that no these four months were not enough for me, I need some more time to think about it. Fine I will not fight you but I need time to consider Islam. I'm still not open to it, I need more time; then Allah says:

….then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

Meaning even if the enemy wants to learn the Quran, hear the Quran and for that purpose they want more time then give them that time. Why? Because Quran, what does it do? It effects the heart. We learned earlier that the believers are affected by the recitation of the Quran. The Quran moves the heart so give them a chance to hear the Quran, give them a chance to learn about what Allah has revealed. This آية does not mean that tell a person on gunpoint, have a knife in your hand and tell him you accept Islam or you will be killed. No, this is not what this آية teaches. This آية is saying, give them a grace
period and that is when they have been proven to be criminals, not ordinary people, “criminals”; give them a grace period. After that grace period if they ask for an extension so that they may learn about Islam, then give it to them. Give it to them because a believer wants the best for everybody, even his enemy. Because if his enemy, if he converts to Islam, if he believes in Allah and because of his belief he enters in to جنة, wherein he finds everlasting bliss, isn't that good? Isn't that good? And we see that so many people, when they were spared, what happened? They accepted Islam.

Think about it! Khalid bin Waleed (r.a.), he is the one who came at أحد and he's the one who had so many Muslims killed. What happened? He embraced Islam after several years. And when he embraced Islam he was accepted as a Muslim and then he brought so much benefit to Islam.

Abu Sufiyaan also, he embraced Islam after the conquest of مكة. You know Sohail bin Amar; he was brought at the Battle of بدر as a war captive and he was imprisoned in the house of the Prophet محمد ﷺ and this man when he was a مشرك; he used to say a lot of harsh words against the Muslims. So Umer (r.a.) suggested, when he was brought in as a captive, he said, “Ya Rasool Allah محمد ﷺ cut his tongue off; allow me to cut his tongue off so that he cannot say anything against Islam.”

And the Prophet ﷺ said, “No, no we don’t do that.”

So what happened? Sohail, he gave his ransom, he went back to مكة and then at صلح حدبيبة he is the one who made the treaty with the Muslims and then eventually he embraced Islam also. And then after the death of the Prophet محمد ﷺ in مكة, we learned that there were some people who were planning to go back to their ways of disbelief, they said Muhammad ﷺ has died, so now leave Islam and let’s go back to our own ways. So Sohail bin Amar, he went up to them because he was also an elder in his people. So he said, do not be the last to believe, and the first to leave Islam. Do not be of those people and he warned them and he is the one who calmed them down and who gather them together under the banner of Islam, who made them firm on Islam. So what do we see here that don't hate a person simply because of his disbelief. Yes disbelief is something that we abhor we dislike it but we have to give people a chance. We have to give them a chance. So many people, in their ignorance they hate Islam, they hate the Muslims, they don't know a word of the Quran or if they have heard anything about Islam, it's from the articles on the Internet or some books which are completely anti Islam and as a result they hate Muslims and Islam. Think; they don't know. So over here, Allah is telling us give them a chance until they can hear the word of Allah.

7: How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

Those people who fear Allah, Allah loves them.

Now the reason is being given for the annulment of all of these contracts. Why? The reason is that:
8: How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, Meaning when they make a treaty with you it's just to satisfy you.

…..but their hearts refuse [compliance], and most of them are defiantly disobedient.

Meaning, when you have seen a history of treachery with these people, how can you trust them? We learned that the حكم حديبية also, what happened? One year to, sometime after that, what happened? The مشركون, one of their allies, they attacked the allies of the Muslims. They killed them, they attacked them in the night time, they killed their people even in the حرم, even in the the حرم they killed them and this is what led to the conquest of مكة. So Allah is saying that why would you not annul all these contracts? How could you trust these people whenever they have made a contract with you in the past, they have always betrayed you?

9: They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

10: They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

11: But if they repent, establish prayer, and give zakah, then they are your brothers in religion;

Then no matter what they have done in the past, forget about it. Once they accept Islam and they pray صلاة, they give زكاة, they are your brothers in دين.

وَنُفَصِّلُ الْْيَاتِ لِقَوْم  يَعْلَمُونَ And we detail the verses for a people who know.

So in this آية we see the sign of Islam. What is the sign of a person’s Islam? His صلاة and his زكاة! When a person accepts Islam people say ‘Oh! How can we trust them? What if they're just saying the شهادة Just to be accepted as a Muslim and not truly Muslim’. The fact is we don't know what's in their hearts but what we can see are the actions. So the actions of a person, they determine his دين, his Islam and of the foremost which ones? صلاة صلاة and زكاة زكاة. If a person performs a صلاة he's a Muslim, she's a Muslim. If a person gives a زكاة he is a Muslim, she's a Muslim.

12: And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

Again what's the purpose of fighting? Just cause bloodshed? What's the purpose? So that they may cease, meaning people who are creating mischief in the land, who are disturbing the peace in the land,
their power needs to be broken, they need to be stopped. Sometimes force has to be used to stop the spread of corruption. Force has to be used. Harsh disciplinary measures have to be taken in order to stop the spread of corruption. This has to be done even if they seem very harsh they have to be done. So, likewise over here, when these harsh measures are being taken this is for the greater good and the reason for fighting them; Allah says.

13: Would you not fight a people who broke their oaths and determined to expel the Messenger, Look at what they've done to you? They made life of Rasool Allah صلى الله عليه وسلم so difficult in مكة, he had to leave. Can you imagine? A person, his life is not safe in مكة; his life is in danger in مكة.

….and they had begun [the attack upon] you the first time? …. They started this violence.

…..Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

14: Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

Meaning the believers have suffered very long at the hands of these criminals

15: And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.
16: Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do.

17: It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

So what do we learn here? That عمارة of the مسجد, cleaning it, populating it, supporting it, building it, looking after it, attending it; this is of benefit to who? Only the person who has إيمان! Because the مشركين of مكة, they used to take a lot of pride in the fact that they were the caretakers of the كعبة and the Muslims also had respected them that after all they are the caretakers of كعبة. Allah says; why do you have respect for them when these people associate partners with me? These people are not worthy of this honor, serving the مسجد, looking after it is a very noble deed but it is of benefit to who? Only the one who believes in Allah! Only the one who believes in Allah, who does it with the right intention for the sake of Allah!

18: The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

So what do we see here? That cleaning the مسجد, maintaining it, looking after it, building it, attending it, these are all actions that are beloved to Allah and this is something that befits who? The believers! This is something that the believers should do because Allah says: إِنَّمَا يَعْمُرُ مُسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

Do we believe in Allah? Alhamdulillah! So then what do we have to do? We have to do something to just look after our homes? No. Even the House of Allah! مسجد اللَّه The mosques of Allah! Building the مسجد is a noble deed, then maintaining it, cleaning it, even is a noble deed.

Ibrahim (a.s.) the prophets of Allah were ordered to clean the مسجد. Because now Ramadan is coming, right? And we will be attending the مسجد frequently In Sha Allah, so as we attend the مسجد, let's also think about giving back. Because think about it; these lights, the air conditioning, everything that's working here is paid for, isn't it? Do we get bills at home? Yes! Does it ever happen that you have guests living in your house for like a week or so and then all of a sudden you see your bills have like doubled or tripled? Does it ever happen? They increase right? Your grocery expenses, they increase. Now in Ramadan what happens? There are so many guests in the مسجد. Isn't it? So Alhamdulillah at Alhuda we don't do any fundraisers, we don't believe in that, that close the doors and don't let people go.
Or don't perform the وتر until they give the donations. No! But this is your مسجد. Right? This is our مسجد, this is our place, we use it so we will look after it. Just as our house; nobody needs to tell us; “pay the bill”, “pay the bill”. No! it's our house we have to pay it, isn't it? We have to look after it. So this house, this مسجد is also our مسجد. We're sitting on the carpet, we're using it we're praying on it. These sheets we're using, these benches, the furniture we're using, the lights we are using, so all of this we are using, we need to maintain the مسجد we need to give back also. And then when we do go to the مسجد, let's not leave it dirty, Right? We should not leave it dirty and if our children have made a mess we should clean that also, right? Because sometimes we don't even look after our children when we go to the مسجد, the children are in the bathrooms wasting water or they're spraying the water everywhere or they are wasting the toilet paper or the paper towels and we have no idea. If we find out that our child has done something like that, has broken a window or has damaged some property of the مسجد then we must take care of it because this is the مسجد of Allah, every مسجد is a house of Allah and the believers, they must maintain the مسجد of Allah.

The Prophet ﷺ said that there will be seven people who will be given the shade of Allah’s throne on the Day of Judgment. And one of them is who?

بِالْمَسَاجِدِ مُعَلَّق قَلْبُهُ وَرَجُل

“The person whose heart is attached to the مسجد.”

Do you ever find your heart attached to your house? The place where you live? How much? So much so that when we are praying, we are thinking, we're going to mop first or do the dishes first. Guests are not even there, there's a whole week for the guests to show up and what are we thinking about? The food and the bedroom and the linens and so on and so forth. We are attached to our houses so what happens? We are thinking about our houses all the time. Even when we go to the dollar store we see; “is there anything that I could put in my house to make it look nicer”. Amazing! Our heart is attached to the house. If our heart is attached to the مسجد than this is something that will In Sha Allah bring a special shade on the Day of Judgment. And attachment to the مسجد is not just valuing it or considering it to be one's own place but also that a person attends it, goes there regularly.

The Prophet ﷺ, he said that:

“Allah will ask on the Day of Judgment, where are my neighbors? Where are my neighbors? And the angels will say, oh Allah! Who could be your neighbor?

[You are ذو العرش. The possessor of the throne! Who could be your neighbor?]

And Allah will say; أين where are, the عمار المساجد Those who used to populate the mosques?”

Those who take care of the مسجد as if it's their own home. Who regularly attend the مسجد as if it's their own home. Those People, Look at the honor that Allah will give them on the Day of Judgment because such people are beloved to Allah.
In another hadith we learn that:

“Allah will prepare for him who goes to the مسجد morning and evening an honorable place in جنّة with good hospitality for every morning and evening that he goes.”

Every morning and evening that he goes to the مسجد, what is prepared for him in جنّة? A special reward! Good hospitality! So right now Alhamdulillah at least we are able to come in the morning. When Ramadan begins then In sha Allah morning and evening. In sha Allah, because this reward is only for the one who goes in the same day morning and evening, the same day, ok! The wording is general so we also take in general In sha Allah.

19: Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

Meaning taking care of the مسجد, populating it, cleaning it, maintaining it, worshipping Allah in it is all very good these are all great actions. However there is something else that is greater than that, there is something else that is far better than that. And what is that? To believe in Allah and to strive in Allah’s way! How is it that a person strives in Allah’s way? Either by becoming a مهاجر leaving something, so that a person can do something else for the sake of Allah or he should become an أنصارى that the one who has come, help him.

So for example for you to come here, you have to leave something, Right? You have to leave something; maybe your sleep may be your home, Right? This is also a kind of هجرة because remember the person who remains firm on عبادة when فساد has spread, he still continues to do عبادة he doesn't leave it, this is also kind of هجرة. So either do something like this or those who have come help them. This is something that is greater than just going to the مسجد and praying and sitting with your Quran and reciting it yourself. That is beautiful that is good but striving in the way of Allah, that is much better.

20: The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].

21: Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

22: [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.
Allah has no shortage of rewards. No shortage whatsoever. Our desires, the desires and wishes of people will be exhausted but the blessings of Allah will not end. The rewards that He has promised will not end. The last person to enter جنّة Allah will ask him; “what do you want?” So you say, I want this and I want this and I want this…. can you imagine a person being asked by Allah what would you like. You can imagine what long of a list he would have. Haven’t you ever seen the list the children make for Santa? And Santa cannot even give anything, it's not even real. Imagine Allah asking the person, what do you want? And every wish of his is granted and when he’s done asking Allah will say; “what else?” Ask for more! And then a person will think and say ok this, ok this and then he will say that's it. Allah will say; “What about this? Don't you want this?” “Yeah, yeah! I want this”. “What about that? Don't you want that?” “Yeah, yeah! I want that”. And then Allah will remind him of what he could want of, what he could enjoy, what he could have and Allah will give him to the point that his wishes, his desires will be exhausted. Meaning a person will not be able to know how he can enjoy anymore. And then Allah will say you have this and ten times it's like; “ten times it's like”

إِنَّ اللَّـهَ عِندَهُ أَجْرٍ عَظِيم
Allah has with him a great reward. So what is it that can get as that great reward? What is mentioned in these آيات? Believing in Allah, striving in His cause and striving in His cause how? Happily! Happily, not begrudgingly. You know because we do many things but we do them with anger. We are miserable inside; “I wish I could be doing something else”. Like for example, before coming here; “OK, Alhamdulillah 10th Juz finally, twenty more days to go…” or then after class thinking, “Oh my back today” or then thinking at night, “Ramadan is coming soon I don't think I can go when I'm fasting”. I mean these are natural feelings but when you remind yourself:

إِنَّ اللَّـهَ عِندَهُ أَجْرٍ عَظِيم
Then you have to do a little bit صبر and you say; “Just twenty more days, just nineteen more days, just eighteen more days In Sha Allah I can do. I want to see Allah at the end of this; I want Him to be happy”.

23: O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.

فَلَّا إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَأَخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشْيرَتُكُمْ وَأَمْوَالَ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنَ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّـهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا مِّثْلَ حَتَّى يَأْتِيَ اللَّـهُ بِأَمْرِهِ ۗ وَاللَّـهُ لَيَهْدِي  الْقَوْمَ الْفَاسِقِينَ
Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

What does this آية mean? That as believers we have to love Allah, his messenger his religion, more than all people and more than the things that we have, more than money. Allah, His messenger and the religion of Allah; this has to be our passion. “Passion”; because only then can we put aside these things
that are mentioned in this آية. Why a passion? Because the reward is great and unless we are passionate for Allah, His messenger and the دين we cannot work for Allah, we cannot strive in the way of Allah. Then what will happen? Little little things will seem like a burden. Think about it generally, who is it that we love? Those that are mentioned in this آية. What is it that we love the most? It is the things which are mentioned in this آية; our money and for women especially houses, homes, even if it’s a small house, one bedroom apartment, not even one bedroom; studio apartment, even that to a woman is more beloved than it is to a man. Always you will find this.

You know once I went to Bangladesh and there I found these people who were living in extreme poverty, extreme poverty and they were sharing the roof. OK so the roof was shared which meant that there were just these small walls in the middle. So basically each family had just one room. And they had an area where their kitchen was. So we wanted to go see that how the kitchen was like, we thought there would be a shared kitchen. The kitchen was not shared. Each family, each woman had her own stove. They live in the same area but they cannot share their stoves. Why? Because to a woman, her house is her territory; “this is mine I cannot share it”, isn’t it so? Kitchen especially, we cannot share. You can’t cook, my turn to cook NO, NO, NO turn. Mine! This is mine! Even if somebody tries to help us with the dish washer, “You cannot do it the way I do so don’t bother helping me”. Even if the husband offers, “Today let me put the dishes away and you go put the kids to bed”, “No, no, no you put the kids to bed, kitchen is mine... This is mine”. This is a natural weakness of the women.

Now what do we see in this آية? Everything is mentioned. People, those were closest to us, who? Father, mother, children, spouse, husband, wife, relatives and then money is mentioned, home is mentioned and all of this has been crossed out that no you can’t love any one of these more than Allah, His messenger and the دين of Allah. Allah is first. Allah is first, His messenger is first, the religion of Allah is first and everything else is secondary. Family is not first here. When it comes to worshiping Allah than family is not first there.

You see these آيات were revealed in the context of the battle of تبوک and the battle of تبوک was unlike any other battle. It was the battle in which every single Muslim was ordered to participate. It was فرض العين, every individual had to come forward, nobody was allowed to stay behind. So with respect to that it is mentioned that what is preventing you, what is preventing you, is it your family? Well you have to strive in the way of Allah. Is it your money? You have to go forward in obedience to Allah. So remember when it comes to فرض العين, when it comes to the obligations that Allah has put on us as individuals, then what will happen? When it is time to pray then your child is second in importance. You understand? When it is time to give زكاة, then the house is second in importance. And likewise when there is something that we can only do and people are in need, they need to learn, then striving in the way of Allah also becomes what? First priority! It becomes first priority because think about it; How many people need the knowledge of the Quran today? How many people? Do you know how much people struggle to learn the Book of Allah? If we ever hear their stories, if we ever even think about how much people desire to learn the Book of Allah. You know in the weekend class there is this one lady, I was amazed, she said she leaves every morning when she comes to the class (she comes from downtown taking buses) she leaves 7-8 in the morning. 7 8 in the morning she comes and one day when I did speak to her she had a project that day with her group, she said I left six a.m. in the morning. Can you imagine Saturday or Sunday you leave at six a.m. leaving your family at home? Why is she coming? Five days a week she’s at work. Two days a week she comes all the way here, sitting on bus
after bus? To study the Book of Allah! And these are people who love the book of Allah. There are other people who don't even know about the Book of Allah, who have not even recognized it. Who's going to tell them? Who's going to tell them? Can we tell Allah on the Day of Judgment that Ya Allah! I was very busy maintaining my kitchen and doing my laundry every day, it was just too much to do. I couldn't spare even one hour to give in your cause. I couldn't spare even half an hour to give in your cause. I couldn't even spare one or two days to give in your cause. Each person is different. They have different responsibilities, different roles, but remember as members of the Muslim umma, as people of the umma of the Prophet ﷺ, each and every one of us is also carrying a huge responsibility.

Many times women are told, “You don't need to worry about anything you just need to worry about yourself and your children”. Yes! You should worry about that but if you know the Quran, and there are people who don't know, who's going to teach them?

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ الْنَّعِيمِ

Look at this آية, isn't this evident? We have to strive in the way of Allah and if we don't, if we don't, then what will happen? Allah threatens us: 

فَتَرَبَّصُوا

Just wait and see what happens and we see what has happened in Muslim communities all over the world. All over the world! Are we not suffering? Are we not suffering at a global level? In every community we are suffering. Why? Because we have left striving in the way of Allah! We are too busy making money, paying off our mortgages and maintaining our houses and we do not care about the مسجد. We do not care about promoting the دين of Allah that will teach people, that will dispel their doubts and will answer their questions and will educate them; we don't have time for that. We have all the time to earn our degrees. So that we can get good jobs and we can live comfortable good life. And then what happens; generation after generation, people are forgetting the دين. Don't we see children in Muslim families who don't even know the basics of the دين. Why is that so? Because we have put the دين aside! We have to strive in the way of Allah aside. We think this is the duty of who? Just certain people, crazy people like we learned earlier in the سورة, they call such people crazy/extremists; women who don't care about their families. While if the same woman goes to work five days a week, then what will happen? The husband will look after the children, he will even cook, he will do the gardening and the groceries and everything! But if she wants to go to learn the Quran then what happens? No support! And this is your test because Allah is checking us how sincere is the intention, how willing are we to sacrifice in the way of Allah. So:

فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّـهُ بِأَمْرِهِ

...Until Allah brings about his order....

And remember that striving in the way of Allah is not just in the battle field. This is not just at a time when there is war, No!

وَ جَاهِدْهُمْ بِهِ جِهَادًا كَبِيراً

A mighty جهاد is through the Quran, taking the Quran forward, that is in itself such a huge struggle to understand the word of Allah, and to pass it on to somebody. The questions that they have, answer those questions, the doubt they have, the worry, the fear they have; dispelling those, that is also something that requires a lot of effort and that is something that we need to exert our efforts in.
25: Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

So your richness will not bring you victory. Who will bring you victory? Allah will! Because sometimes we think Allah let me get very very rich and then I will help the Masjid. And then what happens? When a person gets too rich then he's too busy looking after his money.

26: Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

27: Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

28: O you who have believed, indeed the polytheists are unclean, ....

This doesn't mean they're on touchable but rather they are spiritually unclean.

....so let them not approach al-Masjid al-Haram after this, their [final] year.

Now only clean people can come to the clean place.

And if you fear poverty because they would come for trade:

....And if you fear privation, Allah will enrich you from His bounty if He wills.

And remember at حجة الوداع, the year after this سورة was revealed, when the Prophet performed the farewell pilgrimage, there were a hundred thousand Muslims who performed the حج; the numbers multiplied, the رزق came, but you have to struggle first.

....Indeed, Allah is Knowing and Wise.

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

30: The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?
The Prophet ﷺ said that:

“None is more patient than Allah against the harmful saying.”

Meaning when somebody says something harmful, annoying, do we get impatient? Very impatient! People associate children to Allah. Yet, He gives them wealth and He gives them health. He gives them wealth and he gives them health.

31: They have taken their scholars and monks as lords besides Allah, ....

Who? The people of the book!

….and [also] the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

So we see that extreme personality worship, what did that lead to? Shirk – idol worship. Because the person then does not look at what Allah has ordered, he begins to look at what? My respected elder has ordered, what has he instructed. Remember when it comes to halal and haram this is only with Allah, only He decides.

32: They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

33: It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, although they who associate others with Allah dislike it.

34: O you who have believed, indeed many of the scholars and the monks….

Meaning of the people of the book!

….devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.

35: The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

This is the punishment for not giving زكاة and what is that? That the wealth, that gold and silver will be heated in the fire and they will be pressed with it.
In a Hadith we learn that the wealth from which Zakāt was not given, it will come in the form of a bald snake wrapped around a person's neck biting him! Biting him! Why? What is that snake? It is the money from which Zakāt was not given.

When these Ayāt were revealed, they asked the Prophet; Ya Rasullualah, then what is it that we should really accumulate because gold and silver, we are scared that if we don't give Zakāt then we're in trouble. What is it that we should really take? What wealth is best?

The Prophet said that:

“The best wealth is a Lisan Dākar, is a tongue that remembers Allah much, a heart that is grateful and a believing wife who will help him in the matter of his Iman.”

Meaning this is something that you should try to get more of. This doesn't mean that we should give away all our money. No, the money that Allah has given like we discussed earlier it's not evil, it's just that we should not be attached to it, Right! But from it the حق of Allah has to be given and while we are busy accumulating money and shopping and buying gifts and things like that; for Ramadan we are concerned about decorating our houses for عيد and exchanging gifts, what is it that we should more, more concerned about?

36: Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth:…..

Meaning Allah has made these twelve months.

….of these, four are sacred. That is the correct religion, so do not wrong yourselves during them….

Meaning during the sacred month do not fight each other

….And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

37: إنَّمَا النَّسِيءُ زِيَادَة  فِي الْكُفْرِ.…. Indeed, the postponing [of restriction within sacred months] is an increase in disbelief

Because the what they would do is if they wanted to fight they would say you know what, Let's move the month of محرم; we won’t have it this month, we will make this in another month. And when that month will come we will make that محرم. We can change it. It's like saying on Friday, let's pretend its Monday. Can it be Monday? No this is foolishness. Allah says this is just increase in disbelief:

….by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make
lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

So we have no right to change the law of Allah.
38: O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? …

The indication is towards the battle of تبوك in which the participation was MANDITORY! So believers are being reprimanded over here that why, why are you feeling lazy? Why are you clinging to the earth? Why aren’t you readily, happily actively going forth in the way of Allah?

Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

The Prophet ﷺ was said explain to us that how قليل, how little this worldly life is, its enjoyment is?!

He said that:

“If one of you should dip his finger in the ocean and then he should see as to what has stuck to it.”

Meaning how much water has come out on his finger from the ocean. This is what? The water that has come out on his finger that is دنيا. And what is the Ocean? The hereafter!

When you wet your hand, what happens? Especially these days? It just takes a few seconds for it to become dry, isn’t it? So quickly it becomes dry. And this is the reality of this life. So quickly it disappears. So quickly its pleasure comes to an end and overtime, what has remained of this دنيا is less and less compared to what it was before.

The Prophet ﷺ said that:

“Allah has made this entire earth very قليل very little and what is remained from it now is nothing but little…..”

Meaning that at the beginning there were something, now it is very little compared to how much there was before. You know when you look at bones of dinosaurs; you wonder how big they were, how much they ate, what was the size of those trees which they ate, right? What kind of a world was this? Huge! Massive! So much! But now what do we see? Everything is small small small. And The Prophet ﷺ Continued and said:

1 قال رسول الله صلى الله عليه وسلم و الله مَا الدُّنْيَا فِى الْخِرَةِ إِلََّ مِثْلُ مَا يَجْعَلُ أحَدُكُمْ إِصْبَعَ هُذِهِ و أَشَارَ يَحْيَى بِالسَّبَّابَةِ فِى الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ }

2 إن الله تعالى جعل الدنيا كلها قليلا ،وما بقي منها إلا القليل من القليل ومثل ما بقي من الدنيا كالثغب يعني الغدير - شرب صفوه وبقي كدره [السلسلة الصحيحة:1625]
“....What has remained of this world is like "ثغب". Water source whose water has been taken and what remains is just murky water”.

Have you seen that? In a place by for example, a river that was full of water, then what happened? It dried up gradually and then what is left it at the end? Very little water, that is also muddy, its not even clear anymore. So what do we see? In this world also whatever things there are, are they in their purest form? No, everything is polluted; from the soil to the air to the water, everything is polluted. So overtime we see that the value of this دنيا is only diminishing. It’s only Diminishing.

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْْخِرَةِ إِلََّ قَلِيلٍ ....But little is the enjoyment of the life of this world as compared to the hereafter.

So something of this Polluted دنيا that we do have, the little دنيا that we do have, should we not give it so that we can strive in the way of Allah? So that we can have what is كثير?

Think about it, giving up a little bit now so that we can get more later. You know like if somebody were to offer you “give me all your own old clothes, all of your old clothes, just give it to me and take these ten thousand dollars”…. Not ten; fifty and go get what you want. Would you take that offer? You’ll say yeah take my clothes, take my children’s clothes and take my husband’s clothes and take my linen also and take my curtains also take everything. I’ll go buy everything new, especially with this generous amount. Allah offers this; you give a little bit of your time, of your energy, strive a little bit in the way of Allah and what will you get? Eternity in the hereafter! Endless reward! So don't cling to this dirty قليل world.

إِلَّا تَتَنفِرُوا ....If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

So if you stay back, who will you deprive? Only yourself!

40: If you do not aid the Prophet - ..... And yes the prophet is no longer there but his legacy is still alive, his mission is still alive, his امّة is still there, then:

....Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, ....

And this was in the cave during the هجرة when Abu Bakr (r.a.) was with him.

....when they were in the cave [of ثور] and he said to his companion, .... لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ...."Do not grieve; indeed Allah is with us."
Because Abu Bakr (r.a.) became very worried as the مشركین were literally at the mouth of the cave.

….And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

What do we learn from this? That if we don't strive in the cause of Allah, Allah’s دين will not suffer. It will not suffer; it will still carry on. Who will suffer then? We will suffer. Therefore:

41: انفرَوا خَفَافًا وَثِقَالًَ وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ…. Go forth, whether light or heavy, ….

Sometimes we feel very light, we have energy and sometimes you are very heavy, just moving one leg is so difficult; so go forth in every condition:

…..and strive with your wealth and your lives in the cause of Allah. [Why?] That is better for you, if you only knew.

42: Had it been an easy gain and a moderate trip, the hypocrites would have followed you, ….

Because this journey was several hundred kilometers long; journey to تبوك was very long and the battle was not going to be easy because the Muslims were now going to fight the Romans. The Romans were superpower. Superpower! You know when you learn about the Byzantines, Right? This is what the Prophet ﷺ was taking the Muslims to that they should fight them and there is a whole background to why this battle was necessary. But Allah says that if it was an easy gain and a moderate trip, the hypocrites would have followed you.

….but distant to them was the journey….

Generally what happens? If we’re told, “It just once a week thing”, “Just twice a week” and we say, “OK I can think about it” but if it’s twenty nine or thirty days in a row, then what happens? “I’ll think about it”. This is something that does not befit a believer. He will go in the way of Allah even if it is a little difficult for him and it is difficult initially but gradually what happens? It becomes easier, you begin to enjoy it.

And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

43: عفَا اللَّهُ عَنكَ لِمَ أَذَّنْتُ لِهَمْ .... May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.
When the Prophet ﷺ, he ordered the people to prepare for the battle, the hypocrites came to him seeking permission to stay behind and they came up with excuses. One person said, Oh I'm not well I have this I have that.…. Excuses! False excuses and the Prophet ﷺ kept allowing them.

Allah says why did you allow them? You should not have allowed them and then their reality would have been exposed.

44: Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives.

No they don't even take it as an option for themselves.

….and Allah is Knowing of those who fear Him.

So those who are passionate about the religion of Allah, they don't go on seeking permission; “Can I be excused from this?” “Can I be excused from that?”

You know when the Prophet ﷺ went for تبوك, he appointed Ali (r.a.) in مدينة to take care of his family because the Prophet's family was huge. So Ali (r.a.) was made to stay behind in مدينة. Now what happened? The Muslims are getting ready and they leave. When they left, Ali (r.a.) put his armor on, got on his mount and ran and joined the Prophet ﷺ. He said, “Ya Rasuu! You are leaving me behind with the women, the children, the old, and people who are known to be hypocrites. I am not staying behind, I have to go with you. It doesn't make sense that I'm staying behind and you're struggling in the way of Allah. And the Prophet told him, “No, Ali go back…. Why? You are like Haroon was to Musa. Musa had to go; remember we learnt about Musa (a.s.) going to mount? And then who stayed behind taking care of the affairs of the bani Israel? Haroon (a.s.). So Ali (r.a.) finally agreed and he went back but his heart was throughout with Rasul Allah ﷺ because you see when you're passionate about something, do you ever stay behind from it? Think if the whole family is going to the mall, would you like to stay behind? If the whole family is going on vacation and you have to stay behind, its unfair.

وَاللَّـهُ عَلِيم بِالْمُتَّقِينَ

Then who is it that look for excuses in order to stay behind?

45: Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

So who stays behind? People whose إيمان is deficient.

46: And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."
47: Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them.....

Meaning it's good that these people didn't go along with you because if they did they would have caused more trouble than bringing benefit. And the fact is that these people talk and complain a lot and when they would complain a lot, there are still some believers who are weak and they would get impressed, they would get affected by them.

....And Allah is Knowing of the wrongdoers.

48: They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

So now their hypocrisy has been completely exposed.

49: And among them is he who says, "Permit me [to remain at home] and do not put me to trial."....

You see people came with different excuses, false excuses but only one is mentioned in the Quran and what was that? This man came Ibn Qais, he said to the Prophet ﷺ that I've heard Roman women are very beautiful and I am a man whose weakness is women. So if you take me there I might end up doing something wrong. This is absurd. Absurd! Women are beautiful everywhere. This was just a pretense that look I'm so pious, I have to stay behind that I don't do sin. I have to stay behind so I don't commit wrong. You know this just like a person say, “Oh I can go to a Quran teacher to learn to recite Quran from her because if I recite in front of her, I will do رَيَاءٍ, I will show off. And so I can't even learn how to recite the Quran. Really? You have to learn! I can’t go مسجد to pray because it'll be showing off. I have to preserve my نيّة. No, Allah says:

.... Unquestionably, into trial they have fallen.....

They try to avoid the so called فتن. They're already in the فتن. Which فتنة؟ The إنفاق of فتنة وَإِنَّ جَهَنَّمَ لَمُحِيطَة بِالْكَافِرِينَ...And indeed, Hell will encompass the disbelievers.

50: If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

51: قُل ٥١: ....Say,
Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely.

You see sometimes when a person goes in the way of Allah, he suffers, Right? And then he's told, “O’ If you had not gone to the مسجد your car would not have been hit in the parking lot” because sometimes it happens that you park the car outside and you come in to do something good and when you go out your car is damaged.

There was a lady who went somewhere for a class like this and behind, at her house there was a robbery and she said: “الحمدلله I was gone for the class because if I was at home it would have happened in front of me. Who knows what I would have suffered, thank God all that did not happen in front of me.”

It's about how you think, isn't it? It's about how you think because the fact is that what the hardship that is written for us it will come to us. If we were meant to be injured we were going to be injured, so don't hold yourself back from a noble cause just to protect your health, protect your wealth, protect your car, protect yourself. NO, this life is about trial, is about loss, is about hardships, why not that these hardships come in the way of Allah. And remember we should never think like this that “Oh if I had not done this, such and such would not have happened.” This is something that does not befit a believer. It is a part of إيمان to believe: لَّن يُصِيبَنَا إِلَّا مَا كُتِبَ اللَّهُ لَنَا هُوَ مَوْلَائُنَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

A man went to Ubay bin ka’b (r.a.) and he said to him that I'm confused about القدر so tell me something by means of which Allah will remove my confusion.

So he said:

“Were Allah to punish everyone in the heavens and the earth. He would do so without being unjust to them and were He to show mercy to them. His Mercy would be much better than their actions merited.

Were you to spend in support of Allah’s cause an amount of gold equivalent to احد Allah would not accept it from you till you believed in divine decree and knew that what has come to you could not miss you and that what has missed you could not come to you. And were you to die believing anything else you would enter Hell”.

Because part of إيمان is to believe in القدر and part of believing in القدر is that what has reached me, was meant to reach me.

52: Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

53: Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."
54: And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

When deeds are performed with this state of heart and mind then they're worth nothing.

55: So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

You know this is so sad that a person, you know, sacrifices so much for the sake of their money, for the sake of their family but then what happens? At death they separate from it. Haven't you ever seen a house that was completely set up; but now the owner is gone, they're gone, they have died. The house that they lived for now it belongs to other people, the things that they valued now they are garbage in front of other people, so what use was that life? What did it bring to a person?

56: And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

57: If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

58: And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

Why? Because they're greedy for money; so if they get money they're happy and if they're not given money, they become very rude and harsh. This is who? The person who is a slave to money, slave to Dirham and Dinar! Firstly what happens? They avoid to the best of their ability, what? Spending anything in the way of Allah and if they have to give, they give it unhappily. And when they're given something then they become happy if they're not given something they become very angry.

The Prophet ﷺ said:

“Let the slave of Dinar and Dirham, The Slave of Dinar and Dirham! Let him perish (as he is pleased if these things are given to him and if not then he is displeased). Let such a person perish and relapse and if he's pierced with the thorn, let him not find anyone to take it out for him.

Why? Because this is the height of selfishness! Height of selfishness! The person who is extremely selfish, greedy for money; if he's given he's happy, if he is not give; “Why didn't you give it to me?”

 عليه السلام
Demanding so rudely and accusing other people of being unfair. This is what? Extreme selfishness! This is a person who lives for himself; very greedy. Such people are not worth any mercy.

59: If only they had been satisfied with what Allah and His Messenger gave them and said, .... "Sufficient for us is Allah; ..." "الله حسبنا لله" ... "الله من فضلله ورضاً" ... Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].

60: ُزكَّة expenditures are only for the poor....

Meaning these are the حق of Who? Of the poor people who have nothing.

.....and for the needy and for those employed to collect [زكوة] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

In particular this آية teaches who the recipients of the زكوة money are? And this chose to us that these benefits are only for those who work hard and for those who are truly needy. Those who sit back and don't strive and they already have so much money then they don't deserve more from charity.

61: And among them are those who abuse the Prophet and say, "He is an ear."....

The hypocrite said this. They did not trust their leader. They criticized his good qualities and they accused him of what he was not. And people who do this with their leader, what does it show? Their insincerity!

....Say it is an ear of goodness for you....

Why they say this that he was an ear? Because they said that, “O’ he listens to everything”. “He accepts everybody, whatever excuse we take to him, he will ease us”. While the Prophet ﷺ, if he did that, Allah says:

.....Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

62: They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

63: Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.
This is real embarrassment. This is real disgrace that a person is taken to the fire of hell.

64: They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts.

Because the guilty one is always afraid, right? When a person has done something wrong he is always afraid that he's going to be exposed.

....Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

65: And if you ask them, they will surely say, "We were only conversing and playing." ....

Because they made jokes about Allah, about the Quran, about the Prophet ﷺ, about the Muslims. And later on when they were confronted that how could you do that they said “Oh we were just having some fun”. Look at how defensive they become? Allah says:

....Say, "Is it Allah and His verses and His Messenger that you were mocking?"

You couldn’t find anything else to have fun with?

66: Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

Those who are ignorant may still be pardoned but those who initiated such things, those who spark such inflammatory speech, then they are guilty.

67: The hypocrite men and hypocrite women are of one another....

Meaning they are all the same.

....They enjoin what is wrong and forbid what is right....

Remember discouraging others from doing good is نفاق. Discouraging somebody from doing something good is hypocrisy.

....and close their hands....

Meaning they don’t spend in the way of Allah, they spend on themselves.

....They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.
68: Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

You see نفاق can also be in women. We think that when it comes to the matter of دين it’s just in men. No, men and women!

69: [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.

70: Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

So what are you doing?

71: The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer....

So these things are not just the work of men. It's not just the obligation of men to learn the Quran and teach it. No, even women have to do this because we are all supporting each other.

.... and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

We see that the relationship of a believer with another believer is very unique. A believer strengthens the other because the work of the دين cannot be done alone. And where there is love and support, a team is formed and where there is a team, then what will happen? They will be stronger and the work will be strengthened and they will be successful in their mission.

72: Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings....

Pleasant dwellings; why? Because sometimes you have to leave your house for some time, right? To strive in the way of Allah, Allah will give a better place; pleasant dwellings. Tell me which day is that when you wake up and you look at your house and you feel “الحمد لله”. What happens? Laundry! “Oh my God it’s a mess again”. “I clean the bathroom yesterday and it’s dirty again”. Even when you have
somebody come and clean your house for you, I think that increases you in stress. Why? Because now you're worried about maintaining the cleanliness. The houses of this world, they are a blessing but they can never bring us true satisfaction. True satisfaction is in the houses of جنّة only.

.... Pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

4Ibn Umar (r.a) said that the Prophet ﷺ was asked, “what are the houses of جنّة like?”
He said:
“A brick of gold and a brick of silver, it's mortar is of musk and its soil is of زعفران and its pebbles are pearls and rubies”.

5In another حديث we learnt that the Prophet ﷺ said:
“In paradise there would be for a believer a tent....
[Meaning a house and a room]
....of a single hollowed Pearl....
[Meaning it would be a pearl, so you can imagine the smoothness and the shine]
....the breadth of which would be sixty miles”.

The width is sixty miles. Which house can you get over here which is sixty miles wide? Tell me which house? This is their award for who? Those who work together for the cause of Allah.

73: O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

74: They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

75: And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

Setting conditions; but then what happens?
76: But when He gave them from His bounty, they were stingy with it and turned away while they refused.

77: So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.

They will remain like this until they die, why? Because this is a bad habit; making promises and breaking them, delaying things, procrastinating, this is a bad habit.

78: ...Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

79: Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

Abu Masood said that when the prophet ordered us to contribute for the Expedition "Tabuk", for the battle of the "Tabuk", he said that we began to work as porters because we had no money so we worked as porters so that we could make some money and spend that. So a man came with just a handful of dates, a half a handful of dates, he came and when he put it, the Prophet was happy with him. And the hypocrites, they said; “This man is showing off” and they mocked at the Muslim. They said, “Are you going to go fight the Romans with a handful of date?”

80: Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them....

Because if the heart is not repentant, why should Allah forgive?

.... That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

81: Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat.".....

They discourage each other going in the way of Allah. They say; “Don’t go it’s too hot” because it was summer time. It was around July time when the battle of "Tabuk" happened, when the expedition happened. They said “Do not go forth in the heat” Allah says:

.....Say, "The fire of Hell is more intensive in heat" - if they would but understand.
How hot is the fire of hell?

6 Yahya ibn Ja’ada said that;
   “The fire that you Kindle is a seventieth portion of the fire of hell.”

Just one seventieth portion of the fire hell, multiply this seventy times and that is a fire of hell and twice has the fire been cooled with the waters of the sea so imagine how intense is a fire of hell and it's constantly being increased.

7 The Prophet ﷺ said;
   “Last night I saw in a dream two men coming to me. One of them said the person who kindles the fire is Malik.....”

Meaning it hasn't been kindled and left. It's constantly being kindled. It's constantly being increased and one breath of those in hell would cause utter destruction.

8 Prophet ﷺ said;
   “If there were a hundred, in other reports one thousand people in the مسجد or more and one man from the people of the fire would breathe out, and that breath would reach these people in the مسجد it would burn this whole place and everyone in it”.

Just one breath! 

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا . . . . So let not the heat of the summer prevent a person from going out in Allah’s way.

82: So let them laugh a little and [then] weep much as recompense for what they used to earn.

83: If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, ”You will not go out with me, ever.....

This was the last battle the Prophet ﷺ participated in, very soon after this expedition he passed away.

So:
...."You will not go out with me, ever and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

9 Ayesha (r.a.) said the Messenger of Allah ﷺ said that;

“People will continue to keep themselves away from the front role until Allah will keep them away”.

Allah will keep them away!

And in a version of Abu Daud that:

“Allah will keep them away from the front in the hell-fire”.

Meaning they will be made to enter hell-fire because they delay, they keep behind so this is a crime.

84: And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

85: And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

86: And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

87: They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.

88: But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

89: Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

But this is for who? Those who strive in the way of Allah, who bear temporary loss for the sake of Allah so that later Allah will give them more because this life is temporary, it is short lived anyway so
why not give up a part of it to get a whole lot of rewards in the hereafter when Allah has so much to offer.
So May Allah make us amongst those who readily, happily, willingly worship Him and strive in His cause and not come up with false excuses to stay behind depriving themselves of the reword.

سُبْحَانَكَ اللَّهُمَّ وَْبَحْمَدِكَ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

السَّلام عليكم و رحمة الله و بركاته