

الجزء العاشر

The Tenth Chapter



كتاب
الجزء العاشر

MASUMA ABDUL-MUHT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء العاشر The Tenth Chapter

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Surah Anfal - Continued

From verse 41

This Surah continues as a response to the Battle of Badr.

How to Distribute the Spoils of War

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمْسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ التَّقَىٰ الْجُمُعَانَ ^{٤١} وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(41) 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.

The Aid of Allah

During the Battle of Badr, Shaytan appeared to the Qurayshi (enemy) army as one of their leaders. He encouraged them and ensured them that the Muslim's numbers were insignificant.

However, when he turned back to sneer upon the army once again, he saw the angels descend from the heavens; Jibreel stood at the lead, mounted atop his steed, 500 angels to his right and 500 to his left. Seeing this, Shaytan fled in fear.

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وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ
لَّكُمْ ^ط فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا
لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ^ج وَاللَّهُ شَدِيدُ الْعِقَابِ

(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." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."

Treaties

Allah ﷻ tells the Muslims to not break their treaties, and to only make treaties with those who they know they can trust.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ^ج إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

(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.

This principle is followed time and time again during the Prophet's ﷺ life in Madinah when dealing with the three Jewish tribes who lived there. One by one, each tribe allowed their either their ego or a want for wealth to cloud their judgement and convince them to violate their treaties with the Muslims.

Laws of Prisoners of War

The companions had captured seventy Mushrik (disbelieving) prisoners. Usually, there are a few options with regards to how the captives are dealt with. They could either be ransomed, freed, or if they were extremely dangerous, they were to be killed.

The Prophet ﷺ asked what regarding the prisoners of Badr.

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Abū Bakr suggested, "They are our cousins, our relatives. Let's ask for ransom. This money will benefit the Muslims, and they can see that Islam is forgiving, they'll have a chance to become Muslims."

‘Umar countered, "I disagree with Abū Bakr completely. They are criminals, they are stubborn, have committed numerous crimes in Makkah, my idea is to kill them all. We will ask ‘Ali to kill his own brother, and you ask Ḥamzah to kill his brother Al-‘Abbās, and I will kill my own uncle so let all relatives kill the relatives they are related to."

The Prophet ﷺ went to his house to consider the different options. Everyone speculated on which he would choose. After a while he came out and he gathered the people and said, "There are some people whose hearts are so soft, they're softer than milk. And this is the way of Allah. And Abū Bakr, you are like *Ibrāhīm*..." [14:36]

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

"And you are like Isa..." [5:118]

إِن تَعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

Then he said, "Some hearts are harder than stones. And again, this is the way of Allah." He said, "'Umar, you are like Nūh, and you are like Mūsā: [10:88]

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وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَآءَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا
عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ

And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

The Prophet ﷺ preferred the first opinion, to be like Ibrahim and Isa. He wanted the prisoners to pay ransom.

If someone was rich, they would pay 4000 Dirhams. If they were less well off, 2000 and then 1000. If the prisoner had no money, but he was knowledgeable, he was to teach ten children from Madinah how to read and write.

The third group, if they could not fulfil the previous two conditions, would be freed on the condition that they would not fight against the Muslims, and would not cooperate with the *Quraysh*.

On the following day, 'Umar said that he came to the Prophet ﷺ and saw him and Abū Bakr crying. He asked what was happening.

The Prophet ﷺ said, "Allah was about to send a punishment on us, and if anyone would have been saved, it would have been you 'Umar." The Prophet ﷺ had received these two verses from Surah Anfal:

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُثَخَّنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

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(67) *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land. You [i.e., some Muslims] desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.*

لَوْلَا كِتَابٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِیْمَا اَخَذْتُمْ عَذَابٌ عَظِیْمٌ

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

Allah said that they had not yet earned the right to hold prisoners. But He accepted it as they did tried their best to come to the most rational conclusion. The prisoners did not deserve to stay alive; especially the prisoners of Battle Badr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Tawbah - Repentance

This is the only Surah in the Qur'an which begins without the Basmala. It was revealed in Madinah, 9 years after migration.

Why is there no Basmala?

1 - the Prophet ﷺ never instructed the Sahaba to recite it beforehand.

2 - The Basmala is an invocation of Allah's mercy, however this Surah is primarily about war and bloodshed. Unlike Surah Anfal, which is a reactionary call to arms, this Surah encourages the early Muslims to come to arms in order to defend their treaties, and the religion of Allah against those who would try to work against it.

Key Themes

- Call to cleanse Makkah of all evil
- Prohibition of delaying Sacred Months
- The Battle of Tabuk, calling out the Hypocrites

Complete Disavowal Against the Makkans

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

(1) [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

The Makkans tried to go behind the Muslim's backs and aid an enemy in attacking Madinah by providing them with weapons.

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This was the last straw for the Muslims, and in this verse, Allah and His messenger are giving them an ultimatum; either surrender, or face death.

The Conditions of the Conquest

وَأِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

(6) And if any one of the polytheists seeks your protection, 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.

Although war has officially been declared, the Muslims are reminded of the rules of warfare. If a disbeliever surrenders and seeks sanctuary, they must abide.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ۗ أُولَٰئِكَ
حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

(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.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ

(18) The mosques of Allah are only to be maintained by those who believe in Allah

The Muslims will take back the custodianship of the sacred mosque, and cleanse it of all signs of polytheism. Furthermore, the disbelievers will no longer be able inside the mosque.

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Allah ﷻ then speaks to the Muhajirun (immigrants); those original Muslims who accepted Islam in Makkah and were tortured by their own friends and family, and eventually were driven out in the middle of the night to escape to Madinah.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ^ج وَأُولَئِكَ هُمُ الْفَائِزُونَ

(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].*

Reminder to the Muslims

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ^ل وَيَوْمَ حُنَيْنٍ ^ل إِذْ أَعْجَبَتْكُم كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

(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.*

After the Conquest of Makkah, the Prophet ﷺ sought to conquer the second largest city in the region; Ta'if. In that city there was a secondary structure called 'Al Ka'bah Al-Yamaniyyah' which acted as the Ka'bah for those people, as well as a very large and famous idol named Al-Lat.

The people of Ta'if gathered a large army to protect their city against the Muslims, however the Muslim Army - especially after the conquest - was at its strongest.

The Muslims proudly approached Ta'if army through a valley in the mountains called Hunayn. They camped in the Vally for one night,

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then the next at Fajr, they were met with a surprise attack from the enemy army.

Shocked and scared, the Muslim infantry began to flee, however the Prophet ﷺ stood and declared his famous couplet:

أنا النبي لا كذب أنا ابن عبد المطلب

He called out to his men to return to him, "I am the true prophet of Allah, not a liar! I am the son of Abdul Muttalib!" As if to say, I have told you Allah has promised us victory in this battle, so fight through this with me to the win.

The companions heard this call and began to run back towards the Prophet ﷺ. Eventually, the enemy army retreated back to their city.

Allah ﷻ is reminding the believers that success is only from Him.

Prohibition of Postponing Sacred Months

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ


(37) Indeed, the postponing [of restriction within sacred months] is an 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.

Throughout history, all believing nations who deviated at one point tried to find loopholes in Allah's decree. One of the ways they did this was by changing the sacred months.

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As mentioned previously, the Christians were blessed with a practice similar to that of Islam's Ramadan, however, they would delay or bring forward the month so that their fasts could take place on the shorter days.

It is important to point this verse out as it explains why Muslims are so stringent when it comes to the sighting of the moon for the Sacred Months. It is not something which should be taken lightly, as we do not want to inherit the action of the nations who are so hated by Allah.



لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۗ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ ۗ

(9:40) HE REASSURED HIS COMPANION, "DO NOT WORRY; ALLAH IS CERTAINLY WITH US." SO ALLAH SENT DOWN HIS SERENITY UPON HIM

The Battle of Tabuk

This story begins from verse 38:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَاقُلْتُمْ إِلَى
الْأَرْضِ ۗ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
قَلِيلٌ

(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? 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.

This is the final battle the Prophet ﷺ took part in in his lifetime.

However, when the Muslims were called to arms against the

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Romans, it so happened that Madinah was going through a drought in the peak of the Summer heat.

During that time of year, the inhabitants of the Arabian Peninsula were in the practice of only leaving their homes in the early morning or late evening; the whole season was considered a period of relaxation for them.

Unlike the Battle of Badr, which was very hastily prepared for, the Muslims were given quite some time to prepare for their departure to Tabuk.

There were 3 types of people who stayed behind during this battle:

1 - Those who had valid excuses to not go.

Allah ﷻ excused these people in verse 91 in order to absolve them of any guilt they may have been holding for not being able to go:

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ
حَرْجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ
رَحِيمٌ

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

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

(92) Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to

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ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].

Islam does not place blame upon those who are genuinely unable to carry out certain tasks. Allah ﷻ does not wish for us to act beyond our means.

2 - Those who outright did not want to go; mainly the disbelievers who lived in Madinah at that time.

3 - The Hypocrites, who made weak excuses to the Prophet ﷺ.

4 - The 3 Sahaba who remained due to laziness.

Their story will be discussed in the next chapter Insha'Allah.

Exposing the Hypocrites

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ تَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

(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.*

The revelation of Surah Tawbah was the first time Allah and the Prophet ﷺ called out the hypocrites of Madinah in such a way that they could no longer hide behind their false identities.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ هِيَ حَسْبُهُمْ ۚ
وَلَعَنَهُمُ اللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ

(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.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When Ibn Salool, the leader of the Hypocrites passed away, his final wish - as a way to anger the Muslims one last time - was to request that the Prophet ﷺ pray his Janazah and shroud him in one of his own shirts. The Prophet ﷺ obliged, as it was not his place to deem someone a disbeliever if they claimed otherwise.

During the Janazah, Umar رضي الله عنه tried to stop the Prophet ﷺ multiple times, but the Prophet ﷺ was a merciful and kind person at heart, and despite the sins of Ibn Salool, he still tried to repent on his behalf to Allah ﷻ.

After this incident, Allah ﷻ revealed verse 84 of Surah Tawbah:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
وَمَا تُوُوا وَهُمْ فَاسِقُونَ

(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.