

The Holy Qur'an – The Final Testament – Juz 10

The Holy Qur'an - The Final Testament - Juz 10



**English Translation: S.V. Mir Ahmad
'Ali; Commentary: Mirza Mahdi Pooya**

Al-Islam.org

[1] [1]
SHARES

Sub Title:

Author(s):

[Mirza Mahdi Pooya](#) [2]

[S.V. Mir Ahmad Ali](#) [3]

Publisher(s):

[Tahrike Tarsile Qur'an](#) [4]

This text is the tenth volume of the translation and commentary of the Holy Qur'an by Mir Ahmad 'Ali and Ayatullah Agha Hajj Mirza Mahdi Pooya Yazdi.

It covers the tenth Juz of the Holy Qur'an, from Surah Al-Anfal Verse 45 to Surah At-Tawbah (Al-Bara'at) Verse 99.

[Get PDF](#) [5] [Get EPUB](#) [6] [Get MOBI](#) [7]

Topic Tags:

[Qur'anic Exegesis \(Tafsir\)](#) [8]

[Surat al-Anfal](#) [9]

[Surat al-Tawbah](#) [10]

Important notice:

The Ahlul Bayt DILP team wishes to inform the reader of some important points regarding this digitised text.

While the original publishers aimed to make this work accessible to an English-speaking audience, the editing and digitisation process carried out by the DILP team has revealed several issues.

In light of this, the DILP team has carried out a number of corrections to improve readability and reduce ambiguity; spelling mistakes, typographical errors, and non-standard transliterations of Arabic names and terms have also been addressed. In addition, the layout has been adjusted to enhance clarity and make the text easier to consult online.

For these reasons, the online text is not an exact reproduction of the original published work.

Readers wishing to see the translation as it was published should refer to printed copies available in

bookshops.

Miscellaneous information:

The Holy Qur'an – The Final Testament – Juz 10 Arabic Text, With English Translation And Commentary With Special Notes From Ayatullah Agha Hajji Mirza Mahdi Pooya Yazdi Translated By S.V. Mir Ahmed 'Ali Published by Tahrike Tarsile Qur'an, Inc. Publishers and Distributors of Holy Qur'an 80'08 51st Avenue Elmhurst, NY 11373'4141 Tel: 718'446'6472 Fax: 718'446'4370 email: read@koranusa.org <http://www.koranusa.org> Eighth U.S Edition, 2019 Library of Congress Catalogue Number: British Library Cataloguing in Publication Data ISBN: (paperbound) 978'0'940368'85'9 ISBN: (casebound) 978'0'940368'84'2 ISBN: (Vinyl) 978'0'940368'524 ISBN: (eBook) 978'0'940368'54'5 The World Federation of KSIMC – Khoja Shia Ithna-Asheri Muslim Communities – helped pay for part of the project

Al-Anfaal Section 6 – Steadfastness And Unity Enjoined

- Steadfastness and Unity enjoined
- Enemy demonstrated a show of its strength
- False hopes given by Satan.

Al-Anfaal Verses 45 – 48

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا ۖ وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

“O’ ye who believe! when ye meet a party (the contingent of the infidels) then be firm, and remember God much¹, that ye be successful.” (8:45)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۖ وَلَا تَنَازَعُوا ۖ فَتَفْشَلُوا ۖ وَتَذْهَبَ رِجْكُمْ ۖ وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“And obey ye God and His Apostle (Muhammad) and quarrel²ye not, for then ye will be weakened in heart, and will depart your power and be patient; Verily God is with the patient ones.” (8:46)

وَلَا تَكُونُوا ۚ كَالَّذِينَ خَرَجُوا ۚ مِنْ دِيَارِهِمْ بِطَرَا وِرْيَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

“And³ be ye not like those who got out from their homes boastfully to be seen of men and (yet) who obstruct others from the way of God; and verily God encompasseth what they do.” (8:47)

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَآتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

“And (remember) when made Satan seem alluring to them their (sinful) deeds and said (unto them) “None among men shall triumph over you today, while I am a protector for you,” but when the two parties came in sight of each other, he turned upon his heels and said: “Verily I disassociate (myself) from you; Verily, I see what ye see not; and Verily God is severe in punishment.” (8:48)

Commentary

Verse 47

On the day of Badr, Satan appeared in the garb of Suraqah Ibn Harith and shook hands with Harith Ibn Hisham and had instigated and encouraged the infidels towards the battle and when Satan saw the angels he fled away. When the Muslims returned to Madina they condemned Suraqah, but he swore he never stepped out of Madina and later when Suraqah embraced Islam, it was disclosed that it was Satan who had that day appeared in the form of Suraqah.

Verses 48 & 49

Some Meccans had embraced Islam in Mecca but for want of proper conviction in their faith, they had not migrated to Madina, and when the Meccans marched for the Battle of Badr, they accompanied the heathens saying that they would join the party which might seem to them as larger. The Muslims numbered only 313. Hence, they stayed away with the infidels. This verse refers to the people’s conduct.

¹. This indicates that (jihad) is one of the devotional rites which needs the (‘Neeyat al-Qurbat’). Refer to note to verses 8:45 3:12, 8:66.

². Outcome of the disobedience to God and the Holy Prophet.

³. The Holy Prophet said: I am not afraid of my followers becoming open polytheists (Shirk al-jali), but I am afraid of their becoming victims of the Shirk al-Khafi i.e. the hidden polytheism of ‘Ria’ – i.e. doing good for show and not for God. Another tradition says, ‘Shirk’ in my followers is more concealed than the movement of the black ant on a black rock in a dark night.

Al-Anfaal Section 7 – Enemy Weakened By God

- Enemy's trust in their strength
- The destruction of Pharaoh's people cited
- Disbelievers the vilest of animals
- Repeated violation of the Covenant
- To observe equity even in return for treachery of the enemy

Al-Anfaal Verses 49 – 58

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُمْ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“When say the hypocrites and those in whose hearts is a disease: “Their religion hath beguiled these (Muslims)” And whoever relieth upon God, then God is All-Mighty, All-Wise. (8:49)

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۖ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا ۖ عَذَابَ الْحَرِيقِ

“And hadst thou seen when the angels take away the souls¹ of those who disbelieve, smiting their faces and their backs, (and saying)–. “Taste ye the torment of burning (Hell-fire).” (8:50)

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ

“This is for what sent forth your own hands, and that God is not unjust unto the servants.” (8:51)

كَذَّابٍ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا۟ بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

“(Because they acted) like the people of Pharaoh and those before them; disbelieved they in the signs of God, so did God seize them for their sins; Verily God is Strong, severe in punishment.” (8:52)

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

“This because God changeth not any favour (which) He bestoweth upon a people until they (themselves) change their own selves², and that God is All- Seeing, All-Hearing.” (8:53)

كَذَّابٍ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا۟ بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَا۟فِرٍۭا ظَلَمِينَ

“(Because they acted) like the people of Pharaoh and those before them; they belied the signs of their Lord, so did We destroy them for their sins, and We did drown the people of Pharaoh; and all (of them) were unjust (tyrants).” (8:54)

إِنَّ شَرَّ الدَّوَّابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا۟ فَهُمْ لَا يُؤْمِنُونَ

“Verily the vilest of animals³in God’s view are those who disbelieve, for they would not believe.” (8:55)

الَّذِينَ عَاهَدَتْ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

“Those (O’ Our Apostle!) with whom thou didst make a covenant⁴then they break their covenant every time, and they guard not themselves (against evil).” (8:56)

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ

“So, when thou taketh them in fighting, scatter (by punishing) them (making them an example) for those who come after them, that they may remember⁵.” (8:57)

وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانۢبِذۡ إِلَيْهِمْ عَلَىٰ سَوَاءٍۭ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

“And if thou fearest treachery from a people, then throw⁶back unto them (their covenant) on

equal terms; Verily God loveth not the treacherous ones.” (8:58)

Commentary

Verse 52

The comparison (of the disbelievers of Mecca to those of the people of Pharaoh is an indication to the likeness of the Holy Prophet to Moses. It is also a prophecy of the total destruction of the infidels as was done to the people of Pharaoh.

‘Aal’, i.e., the nearest relation is a wide term which includes any person who is connected with the person in some way or other. Hence ‘Aali-Fir’awn’ means anyone who followed Fir’awn, but in the case of ‘**Aali-Ibrahim**’ mentioned in 3:32, the term is restricted to one descendant issued from the other. (A.P.).

Verse 55

See Verses 25:44, 8:55, 47:12.

Verse 56

The Jewish tribe Bani Quraiza had entered into a treaty with the Muslims that they would not assist the infidels, but in Badr they helped the heathens with arms. When brought to account for their treacherous conduct, they said that they had forgotten but they again allied themselves with the heathens at Khandaq. The reference here is to their conduct.

Verse 58

Even repudiation to unfaithfulness on the part of the enemy has to be only in equal measure.

Note, it is only a defensive measure and not offensive. Islam under the Holy Prophet has never inflicted on any one any unprovoked aggression at any time.

1. Refers to the heavenly help given to the Muslims

2. This indicates that people’s choice and deeds are responsible for their misfortunes

3. Disbelievers compared to vilest animals, and in 25:44 said to be worse than the animals. Refer to verses 25:44, 47:12 .

4. Indicates what a severe crime is the violation of the covenant made with God – Compare with the Covenant made with the Muslims at ‘Ghadir Khumm’.

5. Be mindful – warned. To stop the enemy from any further treachery or mischief and bloodshed – with an exemplary punishment.

6. Justly i.e. to inform them of the giving up of the Covenant so that they may not accuse him of treachery. (A.P.).

Al-Anfaal Section 8 – Muslims Should Be Prepared To Meet The Enemy In Any Number

- Muslims to be always prepared to meet the enemy in any number
- Peace to be always the object of the fight
- Unity a Divine Gift
- God's help promised against the deception from the disbelievers

Al-Anfaal Verses 59 – 64

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا ۖ سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ

“And let not those who disbelieve think that they have excelled¹(the Muslims): verily they shall not weaken (God).” (8:59)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ ۚ عَدُوُّ اللَّهِ وَعَدُوُّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا ۚ مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“And prepare ye against them whatever (force) ye can²and steeds of war at the garrison to frighten the enemy of God thereby and your enemy and others besides them, whom ye know not, (but) God knoweth them; and whatever things ye spend³in God's way, will be repaid unto you, and ye shall not be dealt with unjustly⁴.” (8:60)

وَإِنْ جَنَحُوا ۚ لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ ۚ هُوَ السَّمِيعُ الْعَلِيمُ

“And if they lean to peace, then leaneth thou too to it, and trust in God; Verily He is the All-Hearing, All-Knowing⁵.” (8:61)

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ ۖ وَيَأْمُرُ الْمُؤْمِنِينَ

“And if they intend to deceive thee, then verily God sufficeth for thee⁶; He it is Who strengthened thee with His help and with the believers⁷.” (8:62)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“Caused He affection⁸ between their hearts; had thou spent all that is in the earth thou couldst not have caused that affection between their hearts, but God caused affection between them; Verily He is All-Mighty, All-Wise.” (8:63)

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O’(Our) Apostle (Muhammad!) Sufficeth for thee God and those of the believers who follow thee.” (8:64)

Commentary

Verse 60

‘Quwwat’ in this verse implies everything which could be the source of strength at the time of need including all implements of war to meet both the defensive as well as the offensive exigencies as it might become essential. The preparation enjoined here was again for the helplessness of the Muslims in Badr which position of theirs encouraged the enemy to an offensive. Note the preparation for war is only to maintain peace and to; avoid any encouragement or temptation to any aggression on the part of the enemy. And the next verse clearly speaks of the object or the policy of Islam.

Verse 61

If the enemy be inclined to peace, to grant them peace depending upon (God’s help). This verse clears the position of Islam and the Holy Prophet to show whether they were defensive or offensive in their attitude towards the non-Muslims.

Verse 62

Mullah Jalahuddin Suyuti in his renowned commentary on the Holy Qur’an ‘al-Durr al-Manthur’ relates

that Ibn Asakir reported that the Holy Prophet said that the following words were written on the Arsh or the Central Seat of the Divinity of God: *“God, I am alone, there is no partner with Me, Muhammad My servant and Apostle, I helped him with ‘Ali.”* And this is the meaning of this verse (D.M.). The same statement has been made by Ibn-Adi and Ibn Asakir on the authority of Anas in his book *‘Zayn al-Fata’* (M.F.A.). The history of Islam fully agrees with this declaration.

The reference is to the Battle of Badr in which the victory was the result of coming of the angels and the efforts of the Muslim warriors.

But in 33:25, referring to the Battle of Ahzab or the Confederates or Khandaq, God attributes the victory totally to Himself though besides the heavenly help in the form of the storm, and awe which filled the hearts of the Confederates, ‘Ali played the most conspicuous part but because ‘Ali’s action has always been godly like that of the Holy Prophet, without any selfish motive in it. God always attributes actions of ‘Ali and the Holy Prophet to Himself Refer to verse 8:17, and the well-known saying of the Holy Prophet on the occasion of the Battle of Khaybar referring to ‘Ali: *‘He will not come back until God gets the victory on his hand.’* (A.P.).

Verse 64

Mullah Abdur Razzaq Muhaddis Hambali says that this verse was revealed specially about ‘Ali Ibn Abi Talib. A knowledge of the true history of Islam is needed to know fully about the truth in this statement.

-
- [1.](#) Or they are ahead of.
 - [2.](#) To your utmost ability in any form or manner – economically, physically, spiritually.
 - [3.](#) This indicates that any effort or wealth subscribed for the defence forces with pure intention is counted as ‘Ibadat’ i.e. serving God or worshipping Him. (A.P.).
 - [4.](#) Refer to verses 2:190, 2:217.
 - [5.](#) Refer to verse 4:90.
 - [6.](#) Refer to verse 33:25.
 - [7.](#) Those who never deserted him – like ‘Ali Ibn Abi Talib.
 - [8.](#) Refers to – The unity and the power achieved by the believers as the result of which they overcame the most formidable enemies, which was not based on any terrestrial resources but purely spiritual. It is a warning to the Muslims to always resort to this unsurmountable force (i.e. God’s).

[1] [1]

SHARES

Al-Anfaal Section 9 – Muslims Should Be Prepared For All Eventualities

- Muslims to be ready to meet all eventualities
- The triumph of lesser number of the Muslims over the manifold strength of the enemy prophesied
- Law regarding taking war captives
- To be always guarded against evil and fearing God

Al-Anfaal Verses 65 – 69

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مَا أَتَيْنَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“O’ (Our) Apostle (Muhammad!) Urge the believers to war; if there be of you twenty patient ones, they shall overcome two hundred (of the infidels), and if there be of you a hundred (such ones) they shall overcome a thousand of those who disbelieve for they are a people who understand not¹.” (8:65)

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مَا أَتَيْنَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

“For the present God hath lightened your burden and knoweth He that in you there is weakness; and if there be of you a hundred patient ones, they shall overcome two hundred (of the infidels) and if there be of you a thousand (patient ones), they shall overcome two thousand (of the infidels) with God’s permission; and (verily) God is with the patient ones².” (8:66)

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ ^٤ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“It befitteth not an apostle (of God) that there be for him captives unless he hath fought (the infidels in war) in the earth; ye desire the frail goods of this world, while God desireth (for you) the hereafter; And God is All-Mighty, All-Wise³.” (8:67)

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

“Had it not been for an ordinance from God that hath already gone before, surely would have afflicted you, for what ye took⁴, a great chastisement⁵.” (8:68)

فَكُلُوا ^٥ مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا ^٦ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“Eat then of what ye acquired in war, of things (which be) lawful and good, and fear ye God; Verily God is Oft-Forgiving, the Most Merciful⁶.” (8:69)

Commentary

Verses 65 & 66

The reference to the ratio of the believers (in these two verses) required to overcome the enemy is an indicative form, but actually these are imperative in the sense if the ratio is 10/100 and if the believers are steadfast, they should fight the enemy and if the believers are weak in their faith the ratio is increased to 5/100.

This is to be taken as an example in the beginning of Islam when the believers were strong and firm in faith they were ordered to fight with the enemy even if he be ten times more than the believers in number. But as Islam gained ground, the number of the believers increased on account of victories that firmness decreased so the ratio changed and this is true of all ages in the sense that with the increase of the intensity in the firmness in faith the ratio in number decreases and vice versa. (A.P.).

Verse 67

The Holy Prophet is said to have consulted his companions about the captives of the heathens at Badr. Abu Bakr said since most of them were the relatives of the Holy Prophet, blood-money be collected from them and they might be set free. Hamza, the uncle of the Holy Prophet, opined that since they were the ring leaders of the infidels and they exiled the Holy Prophet, no mercy should be shown to them. Sa'ad Ibn Ma'az said that they might be thrown down into a pit and filling the pit with rubbish and set fire to it.

The Holy Prophet decreed that they might either pay ransom money or even if they be unable to pay it, oblige them by freeing them as an obligation without any ransom. But the companions received the blood-money from everyone and did not deal with them as directed by the Holy Prophet. The next day, finding the Holy Prophet in a sorrowful mood, Abu Bakr asked the cause. The Holy Prophet replied that *“owing to their greed and avarice the chastisement of God was as near as this tree before us.”* It was on this occasion that this verse was revealed. (M.F.A.).

For the first portion of the Verse Refer to verse 47:4 when the enemy is faced in the battle killing is continued till *‘Iskhan’* (overcoming) is achieved and after *‘Iskhan’* the believers are ordered to take the enemy as prisoners and in treating the prisoners, the believers have been given the option either of obliging them by setting them free or take ransom from them. There is no such order throughout the Holy Qur’an or the saying of the Holy Prophet to kill the prisoners of war and the word *‘Iskhan’* cannot mean slaughter here for the slaughter has been ordered till *‘Iskhan’* is achieved. So *‘Iskhan’* in both the Verses means overcoming the enemy. It means the Holy Prophet was commanded to fight hardly till overcoming the enemy after which the enemy were to be taken as prisoners and treat them as referred to above.

For the second portion of the verse, refer to verse 8:7, that the Muslims desired to meet the caravan instead of the enemy’s army. This does not refer to taking or ransom which was already legalised for them – for the legality of which verses 8:69 & 8:70 also bear testimony. Therefore verse 8:69 cannot be taken as condemning the ransom taken from the prisoners and not killing them. It only says that if the taking of ransom had not been already legalised it would have been a punishable crime to take the ransom from the prisoners.

Thus, the verses are clear, and the idea of the Divine Will and pleasure was in killing the prisoners is entirely concocted and fabricated, to justify the tendency of some of the companions who would not face the enemy in the battlefield but were always ready to kill them when they fell in the hands of the Muslims as prisoners. Otherwise, Islam is too high to sanction or approve any such cowardice and ruthlessness. (A.P.).

Verse 68

While leaving Mecca for the battle of Badr, Abbas had secretly left his wealth with his wife and carried with him only too coins of gold which he had surrendered as the booty. When the question of the payment of the ransom money came, the ransom for Aqeel, Naofil-Ibn-Harth Ibn Abdul Malik also was demanded from Abbas. Abbas told the Holy Prophet that he had embraced Islam, and the heathens had forced him to accompany them to the battle. The Holy Prophet said that God alone knew the state of the mind of Abbas but outwardly he had assisted the enemies of Islam hence he would have to pay the ransom.

Abbas said that the hundred Waqi which he had surrendered as the booty might be treated as his

ransom. The reply was that which he surrendered at the battle-field is the booty, but the ransom must somehow be paid. Abbas said he owned nothing to pay the ransom money. Then the Holy Prophet said *'What about the wealth which thou hast left with thy wife?* What Abbas left with his wife, none else knew it and hearing his own secret he asked as to how did the Holy Prophet know it. The Holy Prophet said the Messenger Angel Gabriel informed him. Abbas embraced Islam then and there.

Verse 69

Since the preceding verse indicating the displeasure of God on receiving the ransom money from the captives had come, some faithful ones had refused to receive anything from that amount. It was for such people this verse was revealed. (M.F.A.).

-
- [1.](#) This Verse is supported by the following Verse. The physical strength of the Muslims particularly at Badr was so poor that the Muslims naturally needed an encouragement
 - [2.](#) Refer to verses 3:12, 8:44.
 - [3.](#) Refer to verses 47:4, 8:7.
 - [4.](#) The ransom from the captives of Badr.
 - [5.](#) Refer to note to verses 8:67, 9:43.
 - [6.](#) Refer to note to verse 8:67.

[1] [1]

SHARES

Al-Anfaal Section 10 – Prisoners Of War

- Prisoners of War to be released
- Help to those who did not migrate nor endeavoured in the way of God not incumbent upon the Muslims
- Position of those who believed migrated and endeavoured in the way of God

Al-Anfaal Verses 70 – 75

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“O’ (Our) Apostle (Muhammad!) Say unto the captives in your hands; “If knoweth God any good in your hearts, He will give you better than what hath been taken away from you¹, and (He) will forgive you; and verily God is Oft-Forgiving, the Most Merciful.” (8:70)

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And if they intend to be un-faithful towards thee, so indeed have they been unfaithful to God from before, but He gave you power over them²; and verily God is the All Knowing, The All-Wise.” (8:71)

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَبَالٍ لِيَتَمُنَّ بِكُمْ مَنِ ادَّعَىٰ إِلَيْكُمْ وَكَفَىٰ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Verily those who believed and migrated and strove with their properties and their selves³ in the way of God, and those who gave shelter and helped, these are the guardians of one another; and those who believed and they did not migrate, not yours is their guardianship until they migrate, and if they seek help from you in (any matter of) religion, then upon you is incumbent (their) help, save against a people between you and them be a covenant; and verily God seeth all that ye do⁴.” (8:72)

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

“And those who disbelieve, some of them are the guardians of the others; unless ye do⁵ this, there will be discord in the earth and a great mischief.” (8:73)

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“And those who believed and migrated⁶ and strove in the way of God, and those who gave shelter and helped, those are the believers truly; for them is forgiveness and an honourable provision.”

(8:74)

وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَاهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۭ

“And those who believed later and migrated and strove with you, they are of you; and the blood relations are nearer to each other in the Book of God; Verily God, knoweth everything⁷.” (8:75)

Commentary

Verse 70

Once when some wealth had come from some place, the Holy Prophet told Abbas to spread his cloak and take of the wealth as much as he wanted. This is the fulfilment of God’s promise that if he had seen any good in your heart, he would bestow upon you much more wealth than that you paid.

Verse 72

When the Holy Prophet migrated from Mecca and came to Madina, a brotherhood was effected between the emigrants from Mecca and the helpers at Madina. They were made brothers of one another with the privilege of even inheritance. Thus, when one of the two made-brothers died the other surviving one, used to inherit all the interest of the dead brother and thus the relatives had been deprived. But after the battle of Badr when the verse 8:76 (i.e., the concluding verse of this chapter) was revealed, the right of inheritance allowed to such brotherhood was superseded and the relatives began to inherit their legitimate rights to what the deceased one left behind.

‘*Walayah*’ here stands for the closest nearness to entitle or justify inheritance. This was in the beginning of the Madinite life of the Muslims, starting from the migration from Mecca when the ‘*MuHajjirs*’ (i.e., the emigrants) were sheltered by the ‘*Ansars*’, i.e., the helpers in the city of Madina. For these emigrants whose infidel relatives were at Mecca, Islam established the temporary law of inheritance between the emigrants and their supporters on the basis of their brotherhood in faith. And when the relatives also embraced Islam, naturally the mere fellowship had to give place to the natural relationship with the brotherhood-in-faith, which was announced by verses 8:75 and 33:6. This (33:6) should not be taken as abrogative. It is a substitute ordinance corresponding to the change of the circumstances. For details refer to ‘*Fiqh*’. (A.P.).

Verse 73

The Brotherhood among the believers is given in two stages:

1. The brotherhood: Between ‘*MuHajjir*’ and ‘*Ansar*’.

2. Between the believers '*MuHajjirs*' and those who had embraced the faith but not migrated and joined the faithful later. There is no brotherhood between these two groups but if the believers who stayed back needed any help the believer emigrants and the helpers shall render the help, but this also should be against infidels with whom the believers had not entered into a covenant.

The relationship between the groups of the infidels which has to be considered by the Muslim is that they should consider all the disbelievers as the supporters and the helpers of each other and hence untrustworthy.

If the Muslims had neglected these considerations the result would have been trouble and mischief. (A.P.).

Verse 74

This verse lays down the qualities which entitle one to be in fact a believer. One should satisfy all the conditions laid down in this verse. One has to consider the position of those who deserted the Holy Prophet during the battles and after his departure from this world deserted his Ahl Al-Bayt also, and became responsible for the assassination of the Holy Imams from the Holy Prophet's family.

-
- [1.](#) This tone of leniency and toleration towards the captives is a clear indication that God never intended their lives to be ended but to give them respite.
 - [2.](#) Even for the repetition of treachery on the part of the captured enemy, killing has not been ordered.
 - [3.](#) Lives.
 - [4.](#) Refer to verses 8:75, 33:6.
 - [5.](#) To protect or help each other. Refer to verse 8:72.
 - [6.](#) Refer to verse 9:20. The main consideration is faith, and the migration an endeavour for faith. If migration is to be taken as deserting the society of the infidels and joining the society of the believers, the application of this Verse remains valid forever.
 - [7.](#) Refer to verses 8:72, 33:60.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) – The Repentance (The Immunity)

(Revealed at Madina)

Sections Of Surah At-Tawbah (Al-Bara'at)

1. Immunity declared.
2. The immunity – its reason explained.
3. Service of the Sacred Mosque and the Idolaters.
4. God's help at Hunayn.
5. The Polytheism of the Jews and the Christians.
6. The Tabuk Expedition.
7. The Hypocrites.
8. The Hypocrites.
9. God's curse for the hypocrites.
10. The hypocrites shall not attain their object.
11. Connections severed with the hypocrites.
12. The Deserters.

13. The hypocrites among the people of the desert.

14. The True Believers.

15. To be always with the Truthful Ones.

16. Effects of the guidance revealed.

Important Topics

1. The declaration of the Immunity on behalf of God and the Holy Prophet – This verse to be read with the note on the conveyance of the first verses of this Sura (Verse 1)

2. The right of repairs or visit to the Holy Mosque prohibited to the idolaters (Verse 17)

3. The good deeds of polytheists declared null and void (Verses 17, 69)

4. The exaltation of the believers who migrate and who strive in the way of the Lord – (Verse 20)

5. Not to take fathers and brothers as guardians if they be disbelievers (Verse 22)

6. God's help on the day of Hunayn (Verse 25)

7. Polytheists declared as unclean (Verse 27)

8. To fight those who believe not in God and cause unprovoked aggression (Verse 29)

9. Uzair taken as a son of God, by the Jews (Verse 30)
10. The disbelievers intend to put out the Light of God with their mouths and God's decision to perfect it (Verse 32)
11. The Religion of God (Islam) sent to prevail over all religions of the world (Verse 33)
12. Warning to those who hoard wealth without spending it duly in the way of God (Verse 34)
13. The number of the months of the year according to God's ordinance (Verse 36)
14. The Second of the Two in the Cave (the Holy Prophet and Abu Bakr during the Migration from Mecca) (Verse 40)
15. To strive in the way of God with wealth and self (life) (Verse 41)
16. The abundance of wealth and issues given to the disbelievers, is only a trial and to chastise them (Verses 55 & 85)
17. The distribution of the alms (Verse 60)
18. The curse of God for those who annoy the Holy Prophet (Verse 61)
19. The Holy Prophet commanded to fight the disbelievers and the hypocrites, who attack (Verse 73)
20. Those who disbelieve in God and the Holy Prophet shall never be pardoned (Verse 80)

21. The prayer for the dead ones of the disbelievers prohibited (Verse 84)
22. The position of the foremost of the immigrants from Mecca and the Ansars (the helpers) in Madina (Verse 100)
23. The believers commanded to act – God and the Holy Prophet and the believers seeing the deeds of the believers (Verse 105)
24. God has purchased of the believers their lives and their properties in return for Paradise (Verse 111)
25. The believers commanded to practice piety and be with the Truthful Ones – (Verse 119)
26. God is always with the Pious (Verse 123)
27. God the Lord of Arsh being sufficient to those who depend on Him (Verse 129)

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 1 – Immunity Declared

- Muslims no more liable to give amnesty to the enemy idolaters
- Except to those who were faithful to the Covenant

- Those who believe in Islam to be pardoned
- Idolaters to be given protection when they seek it

At-Tawbah (Al-Bara'at) Verses 1 – 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God the Beneficent the Merciful

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ ۖ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

“(This a declaration of) Immunity from God and His Apostle (Muhammad) towards those of the idolaters with whom ye have (mutually) covenanted.” (9: 1)

فَسِيحُوا ۚ فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا ۖ أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ

“So go ye about in the earth for four months, and know ye that ye are not weakening God, and that God bringeth shame unto the infidels.” (9:2)

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ ۖ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا ۖ أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا ۖ بِعَذَابٍ أَلِيمٍ

“And an Announcement from God and His Apostle unto the people on the day of the great pilgrimage, that God is immune¹(from any obligation to) the idolaters, and (so is) His Apostle; therefore if ye repent, better will it be for you, and if ye turn back, then know ye that ye are not weakening God; and announce thou (O’ Our Apostle!) unto those who dis-believe, a painful chastisement.” (9:3)

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا ۖ عَلَيْكُمْ أَحَدًا فَأَتِمُوا ۚ إِلَيْهِمْ عَهْدُهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

“Except those (with whom) ye have entered into a pact, from the Idolaters who thereafter failed not you in aught and have backed not any one against you, then fulfil their pact unto the end of

their term; Verily God loveth those who guard themselves (against evil).” (9:4)

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا ۖ الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا ۚ لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا ۖ وَأَقَامُوا ۖ الصَّلَاةَ وَآتَوْا ۖ الزَّكَاةَ فَخَلُّوا ۚ سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“So when the sacred months are past then slay the idolaters wherever ye find them, and seize them and besiege them and lie in wait for them in every ambush, then if they repent and establish prayer, and give the poor-rate, then leave their way free to them; Verily God is the Oft-Forgiving, the Most Merciful.” (9:5)

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

“And if anyone from the idolaters seeketh protection from thee, grant thou protection to him till he hears the Word of God², then convey him to his place of safety; This because they are a people who know not.” (9:6)

Commentary

Verse 1

Since this Sura contains curses against infidelity it has not been started with ‘*Bismillah*’ as ‘*Bismillah*’ contains the blessings and the mercy of God. According to some traditions of the Holy Prophet, since this Sura has been revealed without ‘*Bismillah*,’ ‘*Bismillah*’ should not be recited at its recital. It is also held that the preceding chapter, ‘*Anfal*’ and this chapter, i.e., ‘*Tawbah*’ put together is one continuous chapter.

As regards the revelation of the Qur’an to the Holy Prophet and its compilation in the form of a complete book, it is historic fact that the Holy Qur’an was revealed to the Holy Prophet in verses at different times and at different places. As the verses were revealed, the Holy Prophet used to direct the ‘*Katib*’ or the scripts (writers of the ‘*Wahi*’ of the revealed matter), to put them in the various relevant places according to the content.

This chapter is known with several names referring to the special features of the matter contained in it. It is called ‘*Tawbah*’ for the repeated mention of the word in the verse.

There is a very important guiding factor in the revelation of this Sura, and the events which accompanied its conveyance to the people concerned. When the Sura was revealed, the first forty verses were given to Abu Bakr, to go to Mecca and convey them to the people during the season of Hajj. Abu Bakr had left along with a few people and himself at the head of the caravan. After Abu Bakr had left Madina, the

Messenger Angel Gabriel appeared to the Holy Prophet saying, that it was the will of the Lord that the matter of the Holy Qur'an should be conveyed either by the Holy Prophet himself or one who is of him, (i.e., of his divinely chosen lineage or identical in the purity of essence and excellence). Immediately as the divine command was received, the Holy Prophet called 'Ali Ibn Abi Talib and providing him with a camel faster in speed, called '*Ghuzha*' instructed him to go ahead and overtake Abu Bakr and take away the Verses of this sura from him, proceed to Mecca and read them out to the people. 'Ali rushed as he was commanded by the Holy Prophet and taking away the matter from Abu Bakr read it out publicly to the assembly of the people.

Some commentators say that the message from God conveyed to the Holy Prophet through Gabriel, contained the name of 'Ali, saying, that the matter conveyed either by the Holy Prophet or by 'Ali, who is of him, meaning who is one with the Holy Prophet in the purity and excellence of both body and spirit. This fully agrees with the declaration of the Holy Prophet – '*I and 'Ali are of one and the same Light.*'

When 'Ali publicly read out the verses of this Sura, the reply which the people gave well indicates the attribute of the people which fully justified the revelation. The people addressing 'Ali cried: "*O' 'Ali! Convey thou this message to thy cousin Muhammad that we have thrown the agreements and treaties behind our backs, and now there is no agreement between him and us excepting smiting with spears and striking with swords.*"

This Sura was revealed in 9 A.H., and the infidels were given a respite of four months.

It is to be remembered that neither the revelation of the Holy Qur'an was only for the times in which it was revealed, nor the Holy Prophet was an apostle only for his age. The Holy Prophet was for all times and the Holy Qur'an for all ages until the end of the world, hence its application extends to all men of all ages, and what happened during the time of the Holy Prophet was to serve as a guidance for all time in the future. The events which accompanied the conveyance of this verse to the people have their own meaningful interpretation for people who are endowed with the insight to observe them and draw the correct inference for their guidance. This aspect of the Holy Qur'an is given in the following verse saying:

"This (the Qur'an) is (Only) a statement to the (ordinary) people, and guidance and admonition to the pious." (3: 138).

The events clearly give out the following factors for the guidance of the people:

1. The one to convey the Holy Qur'an could be the Holy Prophet himself or someone who is of him, i.e., of the divinely gifted purity mentioned in 33:33.
2. It is not left even to the Holy Prophet to choose or nominate his deputy in matters of conveying the word of God, but it is the will of the Lord to be executed – and whatever the

Holy Prophet does could be nothing but the fulfilment of the Divine will (53:3,53: 4).

3. He who was not deemed by God suitable to convey even a few numbered verses of a chapter of the Holy Qur'an upon a particular subject to a group of people, could never reasonably be the leader of the faith and mankind as a whole in the place of the Holy Prophet.
4. He who could not be a nominee of the Prophet even for any one particular errand could never reasonably and rightfully be the Khalif or the successor of the Holy Prophet to represent him to humanity as a whole.
5. 'Ali being chosen subsequent to the despatch of the one before him clearly infers a guidance for the future regarding the comparative position and the status of 'Ali.
6. It was made doubtlessly clear that 'Ali alone could rightfully act in the place of the Holy Prophet and that 'Ali was the one, who was one with the Holy Prophet as of the same Divine Essence or Light.
7. That only those of the Holy Prophet's family could act in his place and not any one whom the people might choose.
8. The event serves as a clear guidance indicating that the appointment of a deputy to the Holy Prophet did not lie even in the hands of the Prophet at his own independent choice. It was a matter resting exclusively with God's independent will. This factor has been made known also in 2:30 where, in this matter, even the interference of beings like the Angels, was not tolerated. The appointment of a deputy or successor to the Holy Prophet vests only in God's independent will and not in the choice of the people.

It is reported that Abu Bakr handed over the verses to 'Ali and returned to Madina and asked as to why the matter was taken back from him. The Holy Prophet replied, he did it at the command of God, received through the Messenger Angel Gabriel, saying that *the Apostolic mission of conveying the Message of God to the people, should either be by himself (i.e. the Holy Prophet) personally or by one*

who was of him (his blood and flesh identical in purity and excellence – external as well as internal).[3](#)

No doubt ‘Ali had also proved himself to be one with the Holy Prophet, when the people, including the prominent companions, had deserted the Holy Prophet and the Muslim ranks and ran away and some of them even disappeared for days together, and when on such occasion Islam, and the Holy Prophet along with all his adherents, would have been wiped out of existence, it was ‘Ali who proved his identity with the Apostle of God and established Islam firmly and saved the lives of the Muslims who formed only a very small community, weak and unprotected at Madina, which could otherwise have been totally annihilated or at least enslaved by the heathens after their terrible and merciless onslaught with the irresistible overwhelming strength. It was about ‘Ali’s services, the Holy Prophet had declared:

“The One Stroke of ‘Ali on the day of Khandaq, is superior to the prayers of both the worlds (i.e., of those in this and the other world beyond death).”

It was ‘Ali who crushed the devilish strength and strongest fortification of every enemy. The world calls only ‘Ali the ‘*Fatah Khaybar*’ (the Conqueror of Khaybar), ‘*Asadullah al-Ghalib*’ (i.e., the Ever-Triumphant Lion of God) and none else.

To sit at a safe place during the time of well-established peace, security, prosperity and win any victory by issuing mere commands to the well-equipped forces for any territorial expansion can never sensibly be compared to the lot of establishing the authority or the state for the first time with no proper means to do it, facing the question of the life and death of the faith its founder and its followers as a whole. Even during such advantageous and favourable occasion none of such heroes could do more than running away from the battlefield deserting the Holy Prophet and his faithful comrades.

If mere political or territorial expansion holds any argument for the spiritual or religious excellence of any political hero, then the despots like Yazeed who was doubtlessly the brute in human form, and the others like Abdul Malik also, who achieved a considerable expansion of the Muslim empire, who were what history presents them to us, could be better not only than ‘Ali, but even than the Holy Prophet. Can this ever be true, and correct?

Regarding this chapter and its position in the Qur’an, the correct view is that it is now a separate Sura from its previous one revealed to the Holy Prophet without ‘*Bismillah*’ as an exception and was arranged after ‘*Anfal*’ by the order of the Holy Prophet. The reason for not beginning with ‘*Bismillah*’ has been given by the commentators; all seem to be an after-thought but of them one seems to be reasonable i.e., because it begins with ‘*Bara’at*’, i.e., uncompromising, severing of relations with the pagans and paganism and the same was the reason for the Divine choice of ‘Ali to represent the Holy Prophet as a person identified with him in all his excellence and character, to announce the first few verses of this Sura dealing with the declaration referred to in it, because ‘Ali was the only person next to the Holy Prophet who had never bowed to any idol nor practised any pagan cult, born in the House of God, brought up in the very bosom of the Holy Prophet, and who followed the Holy Prophet from the

beginning, step by step without the least deviation whatsoever, in word, thought or action, which facts the Muslims unanimously agree and in the recognition of which the Muslims use the epithet '*Karramallahu Wajaho*' – God hath graced his face in not bowing to any one besides Him.

This is the last Sura revealed at Madina in 9 A.H.

The point to be noted here, is the passage being taken away by Abu Bakr and returning to 'Ali by the command of the Holy Prophet, giving the reason that None should announce the Word of God except myself or the one who is mine and I am his, is a historical fact beyond any doubt or dispute but to minimise the importance or the significance of this occasion some traditionists have repeatedly tried their best in their book of traditions by associating the name of Abu Hurayra also announcing the portion at Mina and Mecca, forgetting that this announcement even if it be true, was not warranted by any command from the Holy Prophet in any manner, as it was done by a definite command, in regard to 'Ali.

The difference between this Chapter and its previous one is that the previous chapter deals with the circumstances requiring the confirmation and the fulfilment of the treaties with the infidels and this chapter deals mostly with the circumstances regarding the termination of the treaties with the infidels. (A.P.).

Verse 3

The verses of this Sura were read out to the people on the occasion of Hajj. It is called Hajj-e-Akbar not because it fell on a Friday but because that year all the heathens and also a few Muslims had assembled and after that year the heathens were stopped from visiting the Ka'ba, otherwise every Hajj is called Hajj al-Akbar for 'Umra is called Hajj al-Asghar (the smaller Hajj).

Verse 4

Note the regard for the treaties entered into even with the deadliest of the enemies and the consideration paid to the fulfilment of the terms by the opposite side. It is clear that the Muslims were commanded to fight only those of the enemy who violated the terms of the agreement and not for their disagreement with Islam. The unjust critics of Islam without proper knowledge of the teachings of Islam and the spirit behind each ordinance purposefully just to vilify the Holy Prophet and his teachings, intentionally or unintentionally present a corruption of the facts to obstruct people from getting attracted by the truth.

Verse 5

The fight enjoined here is only against the repeated violation of the treaties by the infidels and the condition to grant amnesty is their repentance for their past conduct and their sincere yielding to God and godliness. This condition was laid against the continuous violation of the treaties by the people and their repeatedly disturbing the public peace and security. The infidels used to attack the Muslims whenever they found an opportunity to do it, and whenever they got overpowered by the Muslims, they

prayed for a treaty to which they were never faithful. The only remedy could be this. Besides, only the polytheists of Arabia who had been repeatedly violating the treaties are subject to this injunction and not all the polytheists in the world. Hence nothing would be farther from truth than to say that the Holy Prophet offered Islam on one hand and the sword in the other.

Verse 6

Note the toleration exercised by Islam. It is said that at the proclamation of the verses by ‘Ali Ibn Abi Talib, some people in the assembly asked Ali if they will be killed if they go over to the Holy Prophet and enquire about Islam. In reply to the enquiry, ‘Ali recited this verse.

[1.](#) Arabic ‘Bara’at’, Severance of Connection – immune.

[2.](#) This indicates, how particular Islam is about making people hear the Word of God and giving respite to them to ponder over and understand it. The pagans had to be given security to have approach to it, in utter contrast to the other Scriptures. (A.P.).

[3.](#) See Al-Durr al-Manthur, Baidhavi, Mu’alim at-Tanzil, Tafsir al-Kawashi, Musnad Ahmad Ibn Hambal, Kanz al-‘Ummal, Tirmizi, Nisa’i, Baihiqi etc.

[1] [1]

SHARES

At-Tawbah (Al-Bara’at) Section 2 – The Immunity – Its Reason Explained

- The Idolaters’ repeated violation of the covenants
- The frequent violation entitling the enemy to punishment
- Amnesty and protection to be given to those who repent and amend.

At-Tawbah (Al-Bara’at) Verses 7 – 16

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ ۚ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا ۚ لَكُمْ فَاسْتَقِيمُوا ۚ لَهُمْ إِنْ أَلَّ اللَّهُ يَحِبُّ الْمُتَّقِينَ

“How can there be a covenant for the idolaters with God and with His Apostle except (for) those with whom ye made a covenant at the Sacred Mosque? So long as they stand faithful to you, then be ye too faithful to them; Verily God loveth those who guard themselves (against evil).” (9:7)

كَيْفَ وَإِنْ يَظْهَرُوا ۚ عَلَيْكُمْ لَا يَرْقُبُوا ۚ فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

“How (can there be any alliance!) while they overcome you they regard not in you any tie nor of any covenant; They allure you with (the sweet words of) their mouths while their hearts are averse (from you), and most of them are transgressors.” (9:8)

أَشْتَرُوا ۚ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا ۚ عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

“They have bartered the signs of God for a small price, so they turn others away from His way; Verily evil is what they do.” (9:9)

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ

“They pay not regard in the case of a believer, to any tie nor to any covenant; and these are they who transgress the limits.” (9: 10)

فَإِنْ تَابُوا ۚ وَأَقَامُوا ۚ الصَّلَاةَ وَءَاتَوْا ۚ الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“But if repent they and establish regular prayer and give away the regular charity, then they are your brethren in faith¹; and We explain the signs for the people who know.” (9: 11)

وَإِنْ نَكَثُوا ۚ أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا ۚ فِي دِينِكُمْ فَقَاتِلُوا ۚ أَتِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

“And if they violate their oaths after their covenant and revile your religion, then fight the leaders of infidelity, Verily there is no oath²for them, so that they may desist.” (9: 12)

أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا ۚ أَيْمَانَهُمْ وَهَمُّوا ۚ بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ

كُنْتُمْ مُؤْمِنِينَ

“What! will ye not fight the people who violated their oaths and aimed at the expulsion of the Apostle, and they attacked you first; What! do ye fear them? whereas God is the most deserving that ye should fear Him, if ye are believers.” (9: 13)

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

“Fight them, that God may chastise³them by your hands and put them to shame, and help you (to victory) over them and heal⁴the (injured) breast⁵of a believer people.” (9: 14)

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And removeth He the rage of the hearts; And God turneth (merciful) unto whomsoever He pleaseth; and Verily God is All-Knowing, All-Wise.” (9: 15)

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا؟ وَلَكِنَّ اللَّهَ أَلَدِينَ جَاهِدُوا؟ مِنْكُمْ وَلَمْ يَتَّخِذُوا؟ مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ؟ وَلَا الْمُؤْمِنِينَ
وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ؟ بِمَا تَعْمَلُونَ

“Or think ye (O’ believers!) that ye will be left away while God yet knoweth⁶not those of you who strove and did not take any one as an intervener besides God, and His Apostle and the believers, And verily God is fully aware of what all ye do.” (9: 16)

Commentary

Verses 7 – 10

Note the regard Islam gives to promises and the covenants, be they with the polytheists – and the stress laid on piety.

Verse 12

It is reported from Huzaifa that by the word ‘*A’immat al-Kufr*’, i.e., the Imams or the guides of infidelity are meant the people who would appear to fight one of the divinely commissioned Imams or guides. ‘Ali Ibn Abi Talib recited this verse on the occasion of the Battle of ‘*Jamal*’ (the Camel) and said:

“The Holy Prophet had prophesied to me saying, O’ ‘Ali Thou art of those who would fight the ‘Nakissen’ the violators of the ‘Baith’ (i.e., the allegiance to the Holy Prophet, i.e., those who caused the Battle of

Jamal) the ‘Qasiteen’ the transgressors, (i.e., those who effected the battle of Siffin, the ‘Mariqeen’, i.e., the ‘Khawarij’ or those who got out of the faith and caused the Battle of Naharwan.” (M.F.A.).

-
- [1.](#) Note: mere verbal declaration without the faithful practice of it holds no good.
 - [2.](#) Any solemn promise.
 - [3.](#) Literally torment, punish.
 - [4.](#) Please.
 - [5.](#) Heart.
 - [6.](#) Prove or show or make manifest.

[1] [1]

SHARES

At-Tawbah (Al-Bara’at) Section 3 – Service Of The Sacred Mosque And The Idolaters

- Idolaters cannot serve the Sacred Mosque
- Service of the Sacred Mosque cannot be equal to the endeavour in the way of God, to propagate the Faith
- Dealings with the kith and kin who are disbelievers

At-Tawbah (Al-Bara’at) Verses 17 – 24

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

“It is not for the idolaters to maintain [1](#)the Mosques of God, themselves bearing witness upon their (own) selves against (their) infidelity; These it is (whose) deeds are made in vain, and in the fire (of Hell) shall they abide.” (9: 17)

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُوْلَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

“Only he shall maintain² the Mosques of God who believeth in God and the Last Day, (of requital) and established prayer and giveth away the poor-rate and feareth not (anyone) but God; so these, it may be that they are of the rightly guided ones.” (9: 18)

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“What! make ye the giving of drink to the pilgrims and maintenance of the Sacred Mosque, equal to the one who believeth in God and the Last Day, (of requital) and striveth in God’s way? They are not equal in God’s view; and verily God guideth not the unjust people.” (9: 19)

الَّذِينَ ءَامَنُوا وَهَاجَرُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُوْلَٰئِكَ هُمُ الْفَائِزُونَ

“Those who believed (in God), and migrated and strove in God’s way with³ their properties and their selves are the highest in rank in God’s view; and those and they (only) are the achievers (of salvation)⁴.” (9:20)

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

“Giveth glad tidings unto them their Lord, of mercy from Him and (His) pleasure and of gardens wherein for them are lasting bounties (from their Lord).” (9:21)

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

“(of) Abiding therein for ever; Verily God, with Him is a great reward.” (9:22)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَتَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُوْلَٰئِكَ هُمُ الظَّالِمُونَ

“O’ ye who believe! take ye not your fathers and brothers for friends if they love infidelity above (more than) faith; and whosoever of you make friends of them, then these it is who are the unjust.” (9:23)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ ۖ فَتَرَبَّصُوا ۚ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say; (O’ Our Apostle Muhammad!) “If your fathers, and your sons and your brethren and your mates or your kindred, and properties which ye have acquired, and trade the dullness of which ye fear, and the dwellings which ye delight with, be dearer to you than God and His Apostle and striving in His way, then wait ye until God bringeth about His command; And verily God guideth not the transgressing people.” (9:24)

Commentary

Verse 17

At the end of the Battle of Badr, Abbas, the uncle of the Holy Prophet, and others, were taken captives. The other Muslims admonished the captives and ‘Ali Ibn Abi Talib is reported to have said, *that Abbas was treacherous to his blood and flesh and had come to fight his own nephew, i.e., (The Holy Prophet).* To which Abbas replied ‘*you see our evils and mind not our virtues*’. ‘Ali asked what those virtues were. Abbas said, “*We take care of the Holy Ka’ba and hold it in great regard, we supply water to the pilgrims, we liberate the prisoners.*” In reply to Abbas was this verse revealed (M.S. U.B., M.F.A.). It is to be noted that whatever amount of good one might have done in his life, ‘*Kufr*’, i.e., infidelity renders all the good done, (the good earned) as null and void.

The idea is to assert that upkeeping of the devotional precepts of Islam keeps the mosques or places of worship of God really alive, and not merely erecting the magnificent edifices or any amount of frequent visits nor the apparent maintenance of the visitors of the mosque. From the story referred to in this connection, it proves beyond doubt that Islam values the sincere devotion of man to the cause of Islam more than any amount of rituals, the show of any religious pomp and glory. On this basis, Islam never encourages building of magnificent and golden architectures of worship or the gilding of Qur’an and the sacred objects. Islam considers the whole globe as the one Mosque of Worship of God, for man. Islam wants a Muslim to be clean in his heart, body, dress, place of living, place of worship, clean in his word and action in his dealings with his people. (A.P.).

Verses 19 – 22

It is reported by Vahidi and D.M. and the other commentators that once Talha Ibn Shaiba prided over Abbas saying that he is superior to Abbas, for he held the keys of the Ka’ba, meaning, that he was the owner of the Holy House and Abbas said that he was superior saying that he supplies water which is the life-giving element to the ‘*Hajjis*’ (the pilgrims) – just then ‘Ali passed them and said that he was superior to both of them for it was he who was the ‘*First to believe, the First to offer ‘Prayer (Namaz)’ (prayers)*

*with the Apostle of God and Fought in the way of God.*¹ When the matter was referred to the Holy Prophet for his verdict, this verse was revealed.

Verse 24

Virtue in Islam is not in any kind of ascetic life, i.e., a total discard of the material world, but it is living in this world in submission to the Lord, and profiting one's self by this world as God wills and not as one wills. Man is allowed to conduct business for his living, matrimony and to acquire wealth but none of these things should in the least be a hindrance in his walking in the way of the Lord and no sacrifice on his part, of any of his interests in this world should be deemed as too great, to serve God and His cause. Islam does not preach hatred against wealth or any other worldly interest. It only wants man not to be obsessed by the love of this world against his responsibility towards his qualifying himself for the higher life of spiritual bliss in the hereafter.

[1.](#) Arabic 'Amara', literally to renew the old – or to keep up a thing fresh. Regarding mosques it means both upkeep and building as well as its functioning. Therefore, it is restricted neither only to building nor to visiting.

[2.](#) Refer to note to verse 9:17. When even the maintenance of a mosque with-out the necessary piety is not accept of what worth can any territorial expansion be, which were done with the political ambitions and the lust for power & glory? with the treachery to the very House of the Holy Prophet inflicting miseries and torturing and killing the holy members of the Ahl Al-Bayt and their devotees.

[3.](#) Lives.

[4.](#) Refer to verse 8:74.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 4 – God's Help – At Hunayn

- Providential victory at Hunayn
- Idolaters prohibited from approaching the Sacred Mosque

At-Tawbah (Al-Bara'at) Verses 25 – 29

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

“Most certainly did God help you in many (battle) fields, and on the day of Hunayn, when made you vain¹ your great numbers, but they² availed you nothing, and was straitened the earth against you with all its extensiveness, then ye turned back in retreat.” (9:25)

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ۖ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۖ وَذَلِكَ جَزَاءُ الْكَافِرِينَ

“Then did send down God His tranquillity³ upon His Apostle and upon the believers⁴, and did send down hosts which ye did not see, and chastised those who disbelieved; and that is the recompense of the infidels⁵.” (9:26)

ثُمَّ يَتُوبُ اللَّهُ مِنْ ۖ بَعْدَ ذَلِكَ عَلَى مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Then will God turn⁶ merciful after this to whomsoever He willeth; and verily God is the Oft-Forgiving, the All-Merciful.” (9:27)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا ۖ الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۖ إِنْ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

“O’ ye who believe! Verily, Verily the idolaters are unclean, so they shall approach not the Sacred Mosque after this their year; and if ye fear poverty, then soon will God enrich you through His grace if He willed; Verily God is All-Knowing, All-Wise.” (9:28)

قَاتِلُوا ۖ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ ۖ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ قَاتَلُوا ۖ أَوْتُوا ۖ الْكِتَابَ حَتَّى يُعْطُوا ۖ الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

“Fight ye those who believe not in God, and nor in the Last Day, and nor do they prohibit what God and His Apostle have prohibited, nor follow the religion of truth, of those who have been given the Book, until they pay the (‘Jizya’) Tributary⁷ tax with their hand and they remain subjected⁸.” (9:29)

Commentary

Verse 25

After the capture of Mecca by the Muslims, the infidels began collecting a huge force at a place between Mecca and Taif called Hunayn. On receipt of the news about the activity of the infidels, the Holy Prophet, with 10,000 Muslims of Madina and two thousand Muslims of Mecca, marched towards Hunayn. The enemy numbered only 4,000 headed by Malik Ibn Awf al-Nasri. A prominent companion of the Holy Prophet in view of the strength of the Muslims and the enemy being in a smaller number, got proudly confident of an easy victory over the enemy without depending upon God's help. This did not please God.

The result was that the enemy fled and the Muslims instead of chasing the enemy out of the field, fell into plundering the booty. This was due to the undue confidence inspired by the proud premature announcement of an easy victory, and the enemy seeing the Muslims totally busy in plundering, returned and rendered a renewed attack on the Muslims who could not stand the surprise, and fled deserting the Holy Prophet. However much the Holy Prophet himself shouted to get back the Muslims to meet the enemy, none turned up. There remained only nine men from Bani Hashim, viz., (1) 'Ali Ibn Abi Talib, (2) Abbas, (3) Abu Sufyan Ibn Harith, (4) Nawfil Ibn Harith, (5) Fazl Ibn Abbas, (6) Rabiah Ibn Harith, (7) Abdullah Ibn Zubair, (8) and (9) Utba and Mu'tab, the two sons of Abu-Lahab.

The one from the Ansar who remained in the field was Aimun, son of Umme Aimun, who was martyred at the hands of the enemy.

It is now left to every intelligent reader to enquire or to ascertain from the detailed books of Islamic history as to where were all the others who deserted the Holy Prophet who later posed themselves as the greatest heroes of Islam and the Muslims, who immediately after the departure of the Holy Prophet from the world, claimed to be the Greatest Well-wishers of the faith and the faithful. However, it will be sufficient to state here in the interest of brevity that only the above-mentioned ten persons remained in the Muslim ranks and the rest returned after a great shouting from a mountain by Abbas, for so far away the deserters had gone to save their own lives leaving the Holy Prophet in the midst of the overpowering enemy.

It is a matter of surprise and disgrace that certain commentators while giving many other superfluous details about the verses, have consistently restrained themselves from exposing many historic facts of importance and special significance about the correct knowledge of the guidance which the Holy Qur'an provides.

It was the wonderful valour and the amazing courage and godly strength of 'Ali who always stood fast by the side of the Holy Prophet and the heavenly help given to the Holy Prophet that the crushing defeat which the Muslims would have had suffered was turned into a glorious victory for the faith and the

faithful, (both, here and at Uhud).

Verses 26 – 27

By *'The hosts which he did not see'* are meant the Angels who were sent to help the Holy Prophet as it was done at Badr and the other occasions. Besides, it is also reported that when the treacherous ones in his ranks fled, the Holy Prophet threw a handful of dust towards the enemy, and the enemy began to retreat in chaos, confusion and turmoil leaving behind them all their equipment.

It is reported that a number of people came to the Holy Prophet and said: *'O' Apostle of God: we have embraced Islam, much of our properties, men and women and children have been taken away as booty.'* The Holy Prophet ordered that all men, women and children belonging to these people, in whosoever's share they might have gone, of his own free will be restored to them and he who did not like to restore his share to the people without any compensation might receive the compensation from the Holy Prophet. Excepting a very few, every one of the Muslims willingly complied with the instruction.

A man came to the Holy Prophet and said: *'O' Apostle of God: Thou hath not done justice in distributing the booty.'* The Holy Prophet said: *'Who is there then more just than me to do justice?'* Some Muslims who were nearby, wanted the orders of the Holy Prophet to kill the man, but the reply from the Holy Prophet was *'Wait ye until such men of their own accord get out of the faith and get killed by the Best of men.'* Accordingly, the man along with his companion, was slain by 'Ali at the Battle of Naharwan.

The believers who remained firm at the Battle of Hunayn with the Holy Prophet were also included in receiving the Divine Tranquillity along with the Holy Prophet, in Verse 9:40 the companion is deprived of this honour. (A.P.)

Verse 28

This clearly establishes the doctrine that the heathens are unclean people and thus water at their hands and food prepared by them is also unclean and should not be touched by the Muslims. The commentators of Baidawi, Kashshaf and Tafsir al-Kabir also agree to this.

When the idolaters were stopped from even approaching the Holy Mosque in the Ka'ba, the Muslims got perturbed and said that if the infidels are forbidden from even approaching the Mosque, whom to get come from, for it was mostly the idolatrous public that used to bring grains, etc. for sale at Mecca. It was then that this verse was revealed.

According to the correct interpretation of this verse and according to the further explanation of it by the Holy Imams, anything wet, be that any article of food or drink or anything else touched by an idolater, should not be used by the Muslims without getting it cleaned and, otherwise, it should not be used at all⁹.

Verse 29

'Jiziyah' is derived from 'Jaza' The Jews had been for a long time assisting the idolatrous enemies of Islam who were aiming to uproot Islam. Every time they were caught badly in the hands of the Muslims, they implored for a truce, and the Holy Prophet was granting them the respite to amend their conduct. What was wanted of the Jews and the Christians was only to remain peaceful and honour their own undertakings of the several treaties which they frequently and habitually violated. But the Jews as a people proved themselves to be the most unreliable characters and granting them any further respite was nothing short of perpetuating their continued and persistent menace to the other peaceful and peace-loving people, particularly the poor Muslims. The great Christian power of Rome was on the other hand mobilising fast for the subjection of Islam and the Islamic power, by an unprovoked aggression.

The only remedy was to do away with it which had been continuing, and irrespective of the respite given to it, the menace instead of getting subsided was only on the increase. The only way out of the situation was what God willed in this verse. Even here it is to be noted that Islam enjoins peace and protection at its own cost to all such Jews and the Christians alike (treating them as the people of the Book) provided they themselves of their own free-will, choose to be benefited by the magnanimous offer under which the Jews and the Christians were allowed to have the civil liberties and protection and care, with the freedom of preaching their religion, being exempted from the military service. 'Jizya.' is only a tax to meet the cost of their protection and care which would be an undertaking of the Muslim state.

In contrast to what Islam preached and did, one could easily judge what Christendom did with the helpless Jews through the Edict of Milan when the poor Jews suffered the most barbarous and heart-rending miseries and tortures at the hands of the so-called followers of the faith started in the name of Christ and how the poor miserable men, women and even innocent children met the most painful death of being exiled to be buried in the heavy fall of snow in the Alps and of being buried alive in closed houses, besides the wholesale slaughter effected in the other open places.

There are four qualifications said about the disbelievers, those:

1. not believing in God.
2. not believing in the Resurrection Day.
3. not following what is forbidden by God or the Holy Prophet.
4. not submitting to the religion of truth.

The question is about the first and the second qualifications said about those, while they say they believe in God, if not the Jews, the Christians believe in the Day of Resurrection and also the Zoroastrians, yet they have been termed as the unbelievers in the two doctrines. The justification for this is that these qualities are so inter-related that one is the necessary consequence of the other. If the last consequence is the negation of all and the assertion of one is the assertion of all, thus their not yielding to the true religion means the negation of all three antecedents in reality.

Another point is, that who are those meant by the term '*the people of the Book*'. From the context of the Holy Qur'an and the authentic traditions, it has been proved that the Christians, and the Jews are undoubtedly included in the term, and regarding the Zoroastrians, the majority of the jurists of the School of the Ahl Al-Bayt considers them also to be included in the term. Refer to verse 22:17, and this view is supported by the passage wherein the polytheists have been considered as a separate and different class after the Jews and the Christians and the Zoroastrians and the Sabeyeen, and there are authentic traditions indicating that the Holy Prophet and Hazrat 'Ali in their respective reigns treated the Zoroastrians in the same manner as the Jews and the Christians were treated.

Regarding the unbelievers other than the Arab pagans and those three classes whether they should be included in the term '*people of the Book*' or the term '*Polytheists*' however the difference between the people of the Book and the polytheist in treatment is that the former can get immunity and security by paying the tributary tax '*jizya*' to the Islamic authority of the State but in other respects such as personal cleanliness, permanent matrimony, inheritance, etc. according to the opinions of the majority of the jurists of the School of the Ahl Al-Bayt, they are the same. (A.P.).

[1.](#) Vainly over-confident.

[2.](#) Their great number i.e., strength.

[3.](#) Arabic 'Sakeena.

[4.](#) Those faithful ones who did not desert the Holy Prophet and did not run away from the battlefield.

[5.](#) Refer to verse 9:40.

[6.](#) i.e. might or might not accept the repentance of those who deserted and ran away.

[7.](#) Protection, Tax. See 'Fiqh'.

[8.](#) Refer to verse 22:17. This passage indicates that those who deserted the Holy Prophet on the occasion were sinners and of them those if whom God willed will accept their repentance.

[9.](#) Refer to 'Fiqh'.

At-Tawbah (Al-Bara'at) Section 5 – The Polytheism Of The Jews And The Christians

- The Polytheism of the Jews and the Christians
- Their endeavour to wipe out the Truth with their vain efforts
- The dishonesty of the Priests and the Monks
- Change in the Sacred months declared as infidelity

At-Tawbah (Al-Bara'at) Verses 30 – 37

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا ۖ مِنْ قَبْلُ قَتَلْتَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

“And say the Jews¹: “Ezra is the son of God;” and say the Christians: “Messiah² is the son of God;” These are the words of their mouths; (In this) they (only) imitate the saying of those who disbelieved before; God fighteth³ them; How they turn⁴ away!” (9:30)

اتَّخَذُوا ۖ أَحْبَارَهُمْ وَرُهْبَنَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا ۖ إِلَّا لِيَعْبُدُوا ۖ إِلَٰهًا وَاحِدًا ۚ لَّا إِلَٰهَ إِلَّا هُوَ سُبْحَانَهُ ۖ عَمَّا يُشْرِكُونَ

“Take they their divines and monks as (their) lords besides God, and (also) Messiah son of Mary while they were not commanded⁵ but that they (should) worship God the Only One; There is no god but He; Pure is He and Exalted is He from what they associate (with Him).” (9:31)

يُرِيدُونَ أَن يُطْفِئُوا ۖ نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَٰهًا أَن يَتِمَّ نُورُهُ ۖ وَلَوْ كَرِهَ الْكَافِرُونَ

“Intend they that they put out the Light of God with (the blow of) their mouths⁶, and disdaineth

God save that He perfecteth His Light⁷, though may detest it the infidels.” (9:32)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ^٩ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ^٨ عَلَى الدِّينِ كُلِّهِ^٧ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He it is Who sent His Apostle⁸with guidance⁹and the religion¹⁰of truth, that He may prevail it over all other religions, though may detest it the polytheists.” (9:33)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا^{١٢} إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“O’ ye who believe! verily many of the divines and the monks eat away the properties of men falsely¹¹, and obstruct (others) from the way of God; and those who hoard up gold and silver¹²and spend it not in God’s way; announce thou unto them a painful chastisement¹³.” (9:34)

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا^{١٤} مَا كُنْتُمْ تَكْنِزُونَ

“On the Day (of Judgment) when it shall be heated in the fire of hell, then shall be branded with it their foreheads and their sides and their backs; (saying unto them) “This is what ye hoarded up for your selves, taste ye then what ye did hoard up¹⁴.” (9:35)

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا^{١٥} فِيهِنَّ أَنفُسَكُمْ وَقَاتِلُوا^{١٦} الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُوا^{١٧} أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“Verily the number of months with God is twelve months in God’s Book, (since) the Day He created the heavens and the earth; of these (months) four are sacred; that is the established religion¹⁵, so be ye not unjust¹⁶therein unto your selves, and fight¹⁷ye the polytheists all together, even as they fight you all together; and know ye that God is with the pious ones¹⁸.” (9:36)

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا^{١٩} يُحِلُّونَهُ^{٢٠} عَامًا وَيُحَرِّمُونَهُ^{٢١} عَامًا لِّيُوَاطُّوا^{٢٢} عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا^{٢٣} مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“Verily the postponing¹⁹(of the sacred month) is only an addition unto infidelity, with which those who disbelieve get astray, they allow it one year and forbid it another year, that they may adjust the number of months God hath forbidden, thus they allow what God hath forbidden; the evil of

*their deeds hath been made fairseeming to them; And verily God guideth not the infidel people*²⁰.” (9:37)

Commentary

Verse 31

It is obvious that in fact they did not consider their divines and the monks as the lord and in the same sense it is applicable to God, but they recognised in them such power and authority to do whatever they pleased, independent of God. Besides that, they hold the saints and their images as the object of worship. Thus, they resembled the pagans in two respects. (A.P.).

Verse 32

This is a prophecy about the ultimate triumph of Islam as the Natural Religion of humanity as a whole on earth. This prophecy is getting gradually fulfilled. In spite of the vehement opposition and the terrible hostilities from the various quarters of the world, particularly, the Jewish and the Christian powers, Islam is quickly marching to attract the whole human race towards it. This automatic march of Islam is one of its great miracles. Everyone aware of the revolution of the social and the religious ideology which is fast getting effected in the minds of men and women in the various parts of the world, which is the gradual fulfilment of this prophecy.

This is as well as the prophecy of the advent of the Imam Muhammad Al-Mahdi, the Twelfth and the Last Imam or the Apostolic successor to the Holy Prophet who is also named Muhammad; in whose regime, the whole world will be united into one single unit of a Universal Rule on earth when the darkness of falsehood shall be gone and the world will be wholly lighted with the light of divine justice, peace and security, though the disbelievers may not like it to happen. This interpretation has been vouched by most of the prominent and the leading commentators even of the Sunni School, viz., T.K., D.M. Bh. and the others.

Never at all with any view to attack any religious personality connected with any school of thought, but just to express the exclusive point of view of the Shia Ithna-Ashari faith, i.e., the Islam-Original, it is stated here as a note of caution to all those who are faithfully attached to the Holy (Ahl Al-Bayt) of the Holy Prophet Muhammad that not one or two but a great number of false Mahdies have ever since declared their advent and claimed to be the promised Mahdi, or the last Imam in the line of the Imamat or the apostolic succession to the Holy Prophet. Every such false Mahdi had only to beat his own drum in his own place and during his life-time to depart with the disappointment which naturally meets such false claims.

All the twelve apostolic successors of the Holy Prophet called the Holy Imams have been Hashimites (the family of Abraham through the Holy Prophet Muhammad) as promised to Abraham in Genesis

17/20–16.

“And as for Ishmael, I have heard thee: Behold! I have blessed him, and will make him fruitful, and will multiply him exceedingly: make him a great nation.” Gen. 17/20.

“Now these are the generations of Ishmael, Abraham’s son, whom Harar the Egyptian, Sarah’s handmaid, bare unto Abraham.”

“And these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael,

NeHajjoth; and Kedar, and Adheel, and Mibsam,

“And Mishma, and Dumah, and Massa,

“Hadar, and Tema, Jetur, Naphish, and Kedemah:

“These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.” (Gen. 25/12–16.)

The Light here is the light of guidance which may be covered or extinguished by talks or discourses, and God did complete it at Ghadir Khumm in declaring the ‘*Wilayah*’ of ‘Ali Ibn Abi Talib. (A.P.).

Verse 33

The triumph of Islam over all religions mentioned in this verse is explained under the previous verse, 9:32. It is a note of prophecy accepted on all hands of the various schools in Islam that the complete triumph of Islam over all the other religions of the world will be realized during the regime of the awaited Mahdi, a Hashimite of the Holy family of Prophet Muhammad. Notwithstanding the strength Christianity and the other major religions of the world have gained, the beginning of the prevalence of the Islamic faith over them all, has already set in. The Christian doctrine of the vicarious atonement, the belief in the Trinity and the worshipping of idols of the saints, all such false beliefs and wrong practices are fast dying away a natural death and the monotheism and the inclination towards the correct idea of worshipping only the One True God, is gaining ground²¹.

Triumph here means also that the ‘*Shariat*’ or the law of Islam supersedes the laws of all the other religions given to various units of mankind by every other prophet preceding the Holy Prophet.

Regarding the nominative pronoun ‘*understand*’ most of the commentators have taken it to refer to God but it is not impossible to refer it to the Holy Prophet also. The significance will remain the same as the Holy Prophet is the representative of God. Whether the true religion referred to here has overcome all other religions or not – is this promise fulfilled or not? The answer is that Islam has two aspects. First – its teachings theoretical and practical, if it is compared with the theoretical and the teachings of the other

religions, undoubtedly Islam surpasses all. Secondly – The domination of its teachings over the human life as a whole throughout the world in such a way that no other faith save Islam remains.

The promise here and elsewhere in the Holy Qur'an, includes both the aspects surpassing of its teachings over the teachings of the other religions, which was completed at Ghadir Khumm and as far as the second aspect is concerned, the promise is yet to be fulfilled but that should be by a person who will be of the Holy Prophet and the Holy Prophet be of him – a true representative and a Vicegerent of God and the Holy Prophet, from the same Selected Lineage of Abraham through Ishmael and that cannot be any one else but the Twelfth Imam of the House of the Holy Prophet. This is supported by numerous traditions narrated by the various Schools of Thought in Islam. (A.P.).

Verse 34

Note the degree to which Islam abhors unlawful acquisition of wealth and its hoarding, and the strength with which the punishment is announced for those who do it. Islam does not stop any one from acquiring wealth, but what is dealt with here in this verse is the hoarding of wealth and not spending it in the way of God. Under Islam the owner of wealth is only a trustee; he has in his earnings the share of God, of the Holy Prophet, of his own self, as well as the share of his family, his children, and by way' of benefiting the others, the share of mankind in general among them. The orphans, the needy and the wayfarers. Read this verse along with the succeeding one:

This is a clear condemnation of those who do not regularly and faithfully disburse '*Zakat*' and '*Khums*' from their well-earned wealth.

Gold and silver here may mean wealth in general as these two main valuables represent it and it may mean the hoarding of these two in particular as they are the measurement of wealth. By hoarding them their circulation is stopped and society suffers.

However, what is condemned is the accumulation of wealth, the consumable commodities or money without spending them in the way approved by God which includes the payment of the prescribed dues to the Baitul-mal and the lawful expenses of family maintenance. Otherwise, the accumulation of it under the prescribed condition by Islam is encouraged. What is known in the history that Abu Dharr used to recite this passage against the ruling of the aristocratic class of his time, because they misused the public treasury on one hand and deprived the deserving class on the other and led an extravagant life. (A.P.).

Verse 35

This supports the view that the reward or the punishment in the hereafter is that our own actions good and bad here assume a pleasant or a painful turn there in such a way that the actions here and the form there are identified as expressed in this verse. (A.P.).

Verse 36

The verse declares a general amnesty during these four months which have been declared sacred by God, and even the heathens of Arabia regarded this period as such and stopped all warfare for all these months. But alas! even this general amnesty allowed even the disbelievers who might be peaceful, was not allowed for the family of the Holy Prophet by those who called themselves Muslims. Let it be remembered that it was the sacred month of Muharram in which the so-called Muslim king Yazid who posed himself even as the Kalif of Islam, i.e., the successor to the Holy Prophet, and his subjects who also termed themselves as Muslims, effected the most heart-rending wholesale massacre of the holy ones at Karbala in which Husain the grandson of the Holy Prophet along with the faithful band of Seventy-two comrades and companions was brutally butchered, sparing not even a baby of six months, in the killing hunger and thirst of three continuous days under the scorching sun of the Arabian flaming summer on the banks of the flowing river (Euphrates)²².

This great tragedy, the greatest sacrifice has been prophesied in the Old Testament:

“For this is the day of the Lord God of Hosts, a day of Vengeance, that he may avenge him of his adversaries and the sword shall devour, and it shall be satiate and made drunk with their blood, for the Lord God of hosts Hath a sacrifice in the north country of the river Euphrates – Jer. 46/10.

For details of this great sacrifice offered for the guidance and deliverance of mankind, see the book the ‘King of Martyrs’.

Verse 37

This refers to what the Jews and the pagans used to practice by adopting a year of thirteen months every two years to complete the defect between the solar and the lunar calculations. As a result, they would perform the rituals which they had to observe in the month of ‘Dhu ‘l-Hijjah’. In the month of Muharram after the other two years they had to do it in the month of Safar. In this way the ritual every two years will be going on being postponed to another month. Consequently, the sacred months and the rituals connected with them were being affected. (A.P.).

¹. A sect of the Jews held Ezra as the son of God, as the Christians hold Jesus.

². Jesus. This established! similarity between the Jewish and the Christian views with those of the ancient pagans.

³. Destruction or turning away from mercy.

⁴. Refer to verse 3:63.

⁵. This is as well a warning to Muslims against enhancing any one beyond the limits one deserves.

⁶. Refer to verse 61:8. This is a prophecy about the ultimate triumph of Islam & the advent of the 12th or the last Imam al Mahdi. See note.

⁷. Refer to verses 40:14, 48:28, 61:9.

⁸. The Holy Prophet Muhammad.

⁹. Qur'an.

- [10.](#) Islam.
- [11.](#) By bribery, by twisting the Law – misusing trusts and the endowments in charge.
- [12.](#) May mean wealth in general.
- [13.](#) Refer to verses 3: 116, 3: 178.
- [14.](#) This Verse exposes the fate of the hoarders of wealth without duly spending it in the way of the Lord. See 39:24, 3: 116.
- [15.](#) Reckoning
- [16.](#) do wrong
- [17.](#) Refer to note to verse 2: 190.
- [18.](#) Refer to verses 2: 194, 30:30 and its note.
- [19.](#) The periods of the Sacred months are fixed, they can neither be hastened nor delayed.
- [20.](#) Refer to note to verses 2: 189, 2: 194.
- [21.](#) See the note on previous verse, 9:32.
- [22.](#) See 2: 194.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 6 – The Tabuk Expedition

- Muslims called upon to fight in the way of God
- How God helped the Apostle in the Cave while he migrated from Mecca, referred to.

At-Tawbah (Al-Bara'at) Verses 38 – 42

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا ۚ فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

“O’ ye who believe! What aileth you that when it is said unto you, “Go ye forth (to fight) in the way of God,” ye incline heavily to earth; What! contend ye (yourselves) with the life of this world instead of the hereafter? but the provision of the life of this world compared to the hereafter, is but little¹.” (9:38)

إِلَّا تَنْفِرُوا ۚ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Unless ye go forth, He²will chastise you with a painful chastisement and He will place³in your place a people other than you, and no harm will ye do (unto) Him; and Verily God hath power over all things.” (9:39)

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا^٢ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ^٣ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ^٤ عَلَيْهِ وَأَيَّدَهُ^٥ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا^٦ السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

“If ye help not him (the Prophet), (It matters not) for indeed God helped him when expelled him those who dis-believed, he was the second of the two, when they both were in the cave, when he said unto his Companion⁴: “Fear thou⁵not, verily God is with us,” So God sent down tranquillity⁶upon him⁷, and strengthened him⁸with hosts (of angels) ye saw them not and made the word of those who believed not, the abased⁹, and the word of God, that is the most Exalted; and verily, God is All-Mighty All-Wise¹⁰.” (9:40)

أَنْفِرُوا^٩ خِفَافًا وَثِقَالًا وَجَاهِدُوا^{١٠} بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“Go ye forth (with) light and heavy equipment and strive in the way of God with your property and your selves¹¹, this is better for you, if ye know (it).” (9:41)

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ^{١٢} بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

“Had there been immediate gain and the journey easy, certainly would they have followed thee, but the distance¹²was too long for them; yet while they swear by God (saying) “Had we been able, we had surely gone with thee:” They cause their own selves to perish, and God knoweth that verily they are liars.” (9:42)

Commentary

Verses 38 – 30

A call for ‘Jihad’ was issued in 9 A.H. for the defensive expedition of Tabuk to meet the aggression by the Roman Emperor. There were causes for some hindrances in getting the Muslims assembled for the expedition.

The causes being: –

1. The length of the journey in the hottest part of the summer.
2. It was the season of the ripening of fruits which were ready to be gathered.
3. The dread of the hugeness of the Roman army and its being perfectly organized.

Yet about 30,000 men gathered round the Holy Prophet. This verse was revealed referring to the conduct of the people who hesitated to respond to the call.

Verse 40

See note to verse 8:30. "When he (the Holy Prophet) said to his companion (Abu Bakr) *"fear not"* – refer to fright against his being caught in the hands of the chasing enemy.

The epoch-making event of the Holy Prophet's migration from Mecca to Madina is of such importance that the Holy Qur'an has referred to it and to the stories connected with it in three places: here, 2:194 & 8:30. In short the Quraysh had decided to stab the Holy Prophet in his bed in such a manner that all the tribes of the Quraysh be involved in it so that the Hashimites would not dare to retaliate facing all the tribes together and would accept the ransom for it. The Holy Prophet was commanded by God to leave Mecca for Madina. Before the night fixed for the execution of the conspiracy and that 'Ali should sleep in his bed camouflaging the absence of the Holy Prophet, 'Ali welcomed to take the risk of his own life of lying in his bed and facing the enemies' attack. From the passage 8:30, and this verse it is obvious that the conspiracy was only against the Holy Prophet and none else was concerned with it.

There was the danger for 'Ali in particular of being killed by the enemy mistaking him in the bed for the Holy Prophet. However, the Holy Prophet was forced by circumstances to leave the place for the Cave. Abu Bakr met him on the way and accompanied him to the Cave, but in the Cave, he was full of fear and was dreadfully worried, to the extent that the Holy Prophet had to console him. The Holy Prophet was considered to be the second of the two, not for any other consideration but because of being together in one place. The Holy Prophet is singly referred in respect of being helped by God, in respect of being driven out by the infidels; in respect of the Tranquillity being sent down to him from God and in respect of being supported by unseen armies of the angels. The only thing which may be considered that honoured Abu Bakr is being mentioned as one of the two occupants of the cave and not with any other identity, but what is worthy of being noted (with surprise) here is that he was not included as the recipient of the Tranquillity from God while in other places where Holy Qur'an mentions of the Tranquillity from God, includes the believers along with the Holy Prophet.

It is obvious that those of the believers are meant, who used to remain with the Holy Prophet even in the

worst of the circumstances calm and undisturbed in the fighting for the cause of God and welcoming or longing to be martyred for it. Even there those who used to run away from the battlefield, deserting the Holy Prophet will not be included. Therefore excepting the honour which Abu Bakr had in being the only occupant of the cave with the Holy Prophet, he had not the honour of having the Tranquillity, while 'Ali on that eventful night sleeping in the Holy Prophet's bed had the same Tranquillity which the Holy Prophet had in the Cave which was appreciated and honoured by God by verse 2:194, and the Holy Prophet said that God expressed to the angels His admiration of 'Ali's matchless sacrifice and devotion. This is the only solitary passage where Abu Bakr is meant beyond any doubt. (A.P.).

Verses 41 – 42

The intention and the plan of the hypocrites was to stay behind in Madina were the Holy Prophet had gone on the expedition of Tabuk, to plunder the city and enslave the men and the women left in it. The Angel Gabriel appeared and informed the Holy Prophet of the plot and informed also that at Tabuk there will be no fight but only a threat, and conveyed the command of the Lord to leave 'Ali in Madina in his place, entrusting to him the Mosque and the pulpit. When the hypocrites found that though the Holy Prophet is gone, 'Ali is there in his place whose presence would never allow them to succeed in their plot, they spread a taunt in the town that since the Holy Prophet hated 'Ali, he had left him behind in charge of the women and children. Hearing this taunt 'Ali immediately armed himself and reached the Holy Prophet who had by then camped just nearby outside the city.

The Holy Prophet asked 'Ali as to why he left his position in the city, the reply was 'the taunt of the hypocrites' The Holy Prophet addressing 'Ali said: *"O 'Ali art thou not pleased to be to me as Aaron was to Moses – save that there is no apostle to come after me? Thou art my Vizier, my Kalif, my Successor. Thy flesh is my flesh, and thy blood is my blood."* Is it not a wonder that though 'Ali was left in the place of the Holy Prophet in his couch on the night of the Holy Apostle's emigration to Madina and he was left in the place of the Holy Prophet, in charge of the Capital Town and his Ahl Al-Bayt and in charge of the Mosque and the pulpit yet none of these unique distinctions were of any avail in his interest when the question of succeeding the Holy Prophet, engaged the mind of the people, even before the actual departure of the Holy Prophet from this world.

1. This refers to all those who were reluctant to risk their lives – not joining the army or ran away from the battlefield.

2. God.

3. Replace.

4. Abu Bakr who was frightened at the sound of the approach of the enemy.

5. Abu Bakr who was frightened at the sound of the approach of the enemy.

6. Arabic 'Sakina'.

7. The Holy Prophet.

8. The Holy Prophet.

9. Lowered or abased the word of the disbelievers.

10. Refer to note to verses 2:207, 8:30, 9:26.

[11.](#) Lives.

[12.](#) Far away was the land of trouble.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 7 – The Hypocrites

- The Hypocrites asking permission to remain behind
- Their presence would have been only a liability or weakness
- Their spending of wealth not acceptable to God

At-Tawbah (Al-Bara'at) Verses 43 – 59

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَبْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا ۖ وَتَعْلَمَ الْكَذِبِينَ

“God forgive [1](#)thee (O’ Our Apostle!) Why didst thou give them leave (to stay behind) until it was manifest unto thee those who spake the truth², and thou hadst known the liars.” (9:43)

لَا يَسْتَنْذِرُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا ۖ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ ۖ بِالْمُتَّقِينَ

“They ask not leave of thee, who believe in God and the Last Day (of Judgment) (to be exempt) from striving with their wealth and their selves³; Verily God is the knower of the pious ones.” (9:44)

إِنَّمَا يَسْتَنْذِرُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَتَرَدَّدُونَ

“Only they ask leave of thee (to be exempt) who believe not in God and the Last Day (of

Judgment), and their hearts are in doubt, hence in their doubt they are tossed to and fro.” (9:45)

وَلَوْ أَرَادُوا۟ الْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ أَنۢبِعَاثَهُمۥ فَتَبَّطَهُمْ وَقِيلَ اقْعُدُوا۟ مَعَ الْقَاعِدِينَ

“And had they (really) intended to go forth, they would certainly have made preparations for it, but God was averse⁴ to their going forth, so He withheld⁵ them and it was said (unto them) “Sit ye (still) with those who sit (idle).” (9:46)

لَوْ خَرَجُوا۟ فِيكُمۥ مَّا زَادُوكُمۥ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَافَكُمۥ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمۥ وَاللَّهُ عَلِيمٌۢ بِالظَّالِمِينَ

“Had they gone forth with you they would not have added to you aught save mischief⁶, and they would have certainly hurried about (to and fro) amidst⁷ you, to sow dissensions amidst you and among you there are those who hearken for their sake; And God knoweth the unjust.” (9:47)

لَقَدْ ابْتَغُوا۟ الْفِتْنَةَ مِنۢ قَبْلُ وَقَلَّبُوا۟ لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ

“Certainly, did they seek (to sow) dissension before they upset matters for thee, until came the truth and did prevail the decree of God, though they were averse (from it).” (9:48)

وَمِنْهُمْ مَّنۢ يَقُولُ ائْذَنۢ لِّي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا۟ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۖ بِالْكَافِرِينَ

“Among them there is (many) a man who says, exempt⁸ me, and try me not; Surely into trial have they already fallen; and verily hell encompasseth the infidels.” (9:49)

إِن تَصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِيبَكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَا أَمْرَنَا مِنۢ قَبْلُ وَيَتَوَلَّوْا۟ وَهُمْ فَرِحُونَ

“If befalleth thee (any) good⁹, it grieveth them, and if afflicteth thee (any) hardship¹⁰, say they “indeed we had taken care of our affair before,” and turn they away and they rejoice.” (9:50)

قُلْ لَّنۡ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“Say: (O’ Our Apostle Muhammad!) “Never shall afflict us (anything) save what God hath decreed for us; He is our (Liege) Lord; and on God should the believers rely.” (9:51)

قُلْ هَلْ تَرَىٰصُونَ بَنَىٰ إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَىٰصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنۢ عِنْدِهِۦٓ أَوْ بِأَيْدِينَا فَتَرَىٰصُوا۟

إِنَّا مَعَكُمْ مُتَرِصُونَ

“Say: “What! await ye for us aught but one of the two excellent things (either victory or Martyrdom)? and we await for you that God afflicteth you with chastisement from Himself or from our hands; Then wait ye, Verily we too with you will wait.” (9:52)

قُلْ أَنفِقُوا ۖ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَلَ مِنْكُمْ إِنَّا كُنْتُمْ قَوْمًا فَاسِقِينَ

“Say: “Spend ye willingly or reluctantly never shall it be accepted¹¹ from you; (for) verily ye are (a) transgressing people.” (9:53)

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا ۖ بِاللَّهِ وَبِرَسُولِهِ ۖ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرَهُونَ

“And nothing hindereth the acceptance from them of their offerings save that they reject God and His Apostle (Muhammad) and they come not to prayer but sluggishly and spend not (in goodness) but reluctantly.” (9:54)

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ

“Let not therefore amaze thee¹², their wealth nor their issues; Indeed, intendeth God (only) to torment them with these (things) in the life of (this) world and that their souls depart while they are disbelievers¹³.” (9:55)

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

“And they swear by God that they are surely of you; While they are not of you but they are people afraid¹⁴(of you).” (9:56)

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَتًا أَوْ مُدْخَلًا لَّوَلَوْا ۖ إِلَيْهِ وَهُمْ يَجْمَحُونَ

“If they could find a refuge, or caves or a place to enter (conceal themselves) therein, certainly would they have turned themselves unto it, rushing thereto (in haste).” (9:57)

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا ۖ وَإِنْ لَّمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

“And of them are those who blame thee with regard to the (distribution of) alms; if they are given from it they are pleased, and if not given to them from it, Behold! they are enraged.” (9:58)

وَلَوْ أَنَّهُمْ رَضُوا ۖ مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ ۖ وَقَالُوا ۖ حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ ۖ وَرَسُولُهُ ۖ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“And if only they were content with what God and His Apostle had given them and had said: ‘Sufficient for us is God! Soon will give us God of His grace and His Apostle too; verily unto God (alone) do we (all) turn (in our hopes)’ (9:59)

Commentary

Verse 43

The tone here is the same as that of 66:1. The Holy Prophet is addressed but actually the blame is directed to the third party concerned. And ‘*Afallahu ank*’ – God forgive you – is the same expression as 8:68 and it shows that the Holy Prophet had the option of giving the permission. Refer to verse 24:62 and there had not been any prohibitory order prior to the Holy Prophet’s action. It indicates the Holy Prophet’s anxiety for not exposing the hypocrites, but God in a correct tone condemns them. (A.P.).

Verse 47

This verse was revealed during the journey to Tabuk when most of the hypocrites had stayed away at Madina with false excuses, but they had sent some of them to accompany the Holy Prophet not to fight the enemy but to inform them of what happened on the way. (M.S.).

Verse 48

In Uhud they ran away and in Khandaq they wanted to create chaos and confusion among the Muslims’ ranks shouting ‘O’ people of Yathrib there is no concern for you with them (the Muslims)’. To know as to who were those who ran away at Uhud and the other battle-fields one may refer to any detailed Muslim history.

It may refer to the hypocrites lagging behind, not proceeding to the battle of Uhud or the conspiracy of the hypocrites to kill the Holy Prophet on the various occasions after Hunayn, and at the eve of his leaving for Tabuk while he was passing the valley at night and there were Twelve hypocrites who attempted to create their plot which failed. (A.P.).

Verse 51

This verse gives that a true believer will always reconcile himself with whatever befalls him as he always depends upon God as his Guardian and helper and none else. The best example of the superb strength

of faith and total dependence upon God, can be seen in Karbala.

Verse 53

This clearly indicates that quantity in charity has no value in view of God. What is counted is the purity of motive and intention. Willingly, here does not mean the willingness for the sake of God, it means, those who are ready to spend but in ungodly manner and the others do not like to spend at all. See next Verse (A.P.)

Verse 55

The torture the hypocrites felt about their wealth would be about its hoarding and getting punished for it vide verses 9:34 and 9:35 and about their children they will have to die leaving them behind either to undergo the same miseries as their parents suffered or to join the faithful and strengthen the faith which the hypocrites did not like to do.

The very audacity for the accumulation of wealth and the upbringing of their issues with no idea of securing eternal happiness and the spiritual attainments, is a torture and source of worries for the individuals. (A.P.).

Verse 58

This verse was revealed at an incident which Bokhari, Nisai, Ibn Munzir Ibn Jarir Ibn Abi Hatim Abu Sh-shaik and Mardwaih have related from Abu-Sayeed Khidi who said that one day the Holy Prophet was distributing the booty, a man named Hargoos Ibn Zuhair Zulkhoisar at-Tameemi came before the Holy Prophet and criticized the Holy Prophet saying, '*O' Apostle of God – please do justice!*' The Holy Prophet replied: '*O' man! if I do not justice who else would do it?*' One of the Muslims standing by asked the Holy Prophet to permit him to slay the man. The Holy Prophet said: '*leave him, there are some others with him. Every one of this group thinks prayer and fasting as useless, they are 'Mariqeen.'*'

These will, one day, be so much separated from the faith as the arrow is separated from the bow. Then the Holy Prophet gave some prophetic details about these men, and said, "*There will be a leader of these men, who will have on one side a woman's breast. These men will revolt when the Muslims would have fallen in a dispute.*" Abu Sayeed Khadri says that '*I bear witness that this I heard from the Holy Prophet and when 'Ali slew these very people in the Battle of Naharwan, I was with him. A man of exactly the same description which the Holy Prophet had prophesied was brought before me, slain.'*' Vide D.M. (M.F.A.).

1. This is an idiomatic address of honour.

2. Refer to verses 24:62, 8:68, 66:1.

3. Lives.

4. Because of their evil intention and their wavering mind.
5. Left them in the desire for this life.
6. Disturbance – as the others caused the trouble and the loss by running away from the battle fields.
7. This indicates that all hypocrites had not remained behind and there were some with the Holy Prophet and their number was considerably great even until 9 A.H. God knows how they disappeared or went underground immediately as the Holy Prophet left this world.
8. Permit to stay behind.
9. Success.
10. Defeat.
11. Note that charity to any extent without piety and righteousness can be of no avail.
12. The Prophet addressed for the people.
13. Refer to verse 9:85.
14. Actually meaning separate – detach – avoid – the reason may be fear.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 8 – The Hypocrites

- The punishment of hurting the Apostle of God
- Hypocrites' vain attempt to please the believers
- Their lame excuses and their punishment

At-Tawbah (Al-Bara'at) Verses 60 – 66

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Verily alms are only for the poor and the needy and the workers¹(in the administration of the poor-rate) and those²whose heart’s alliance is sought and (the ransoming of) the captives, and those in debt, and in the way of God and the way-farer; a duty ordained by God; And God is All-

Knowing, All-Wise³.” (9:60)

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا^٤ مِنْكُمْ
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

“Among them⁴ are those who hurt the Apostle (Muhammad) and say they (that) “he is (all)-ear” (i.e., one who believes in everything he hears); say (he Muhammad,) is the Ear⁵ of good for you; he believeth in God and hath faith in the believers and a mercy unto those of you who believe, and those who hurt⁶ the Apostle of God (Muhammad) for them is a grievous chastisement.” (9:61)

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ^٥ أَحَقُّ أَنْ يَرْضَوْهُ إِن كَانُوا^٦ مُؤْمِنِينَ

“Swear they by God unto you that they might please you⁷; and (whereas) God and His Apostle (Muhammad) hath a greater right that they should please Him, if they are believers.” (9:62)

أَلَمْ يَعْلَمُوا^٨ أَنَّهُ^٩ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ^{١٠} فَأَنَّ لَهُ^{١١} نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

“Know they not that whoso opposeth⁸ God and His Apostle (Muhammad) verily for him is the fire of Hell to abide therein? that is the grievous abasement.” (9:63)

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوا^٩ إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

“The hypocrites fear lest a ‘Sura⁹’ should be sent about them declaring openly unto them what is (there really) in their hearts; Say! ¹⁰“Scoff ye! verily God bringeth forth what ye fear.” (9:64)

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَءَايَاتِهِ^٩ وَرَسُولِهِ^{١٠} كُنْتُمْ تَسْتَهْزِئُونَ

“If ye question them, surely will say they “We were only discoursing and jesting;” Say! What at God, His signs and His Apostles, scoff ye?” (9:65)

لَا تَعْتَذِرُوا^{١١} قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِن نَّعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً^{١٢} بِأَنَّهُمْ كَانُوا^{١٣} مُجْرِمِينَ

“Make ye not excuses, indeed ye have denied after ye had believed; If We pardon a party of you, we will chastise (another) party (of you) for surely, they are the guilty ones.” (9:66)

Commentary

Verse 61

It is left to the reader of the Holy Qur'an to apply this verse about those who teased the Holy Prophet and to those who are responsible for teasing the Holy Lady Fatema about whom the Holy Prophet had openly declared:

“Fatema is a part and parcel of mine, he who teased her has teased me, and he who teased me has teased God, and he who teased God is an infidel.”

Now whether he who caused the fall of the door upon the Holy Lady, and wounded her, consequent upon which the Holy Lady was martyred. Fatema was so much hurt that she willed that the tyrants shall not attend her funeral. What is the fate for such a tyrant and also the assassins of the Holy Ahl Al-Bayt?

‘Ozunun’, Ears – Abdullah Ibn Naofil was a hypocrite; whatever he used to hear from the Holy Prophet, and divulge everything to the public. God informed the Holy Prophet of this man's conduct. The man was called and asked by the Holy Prophet, if he actually did it. He took an oath, saying, he did not do so. The Holy Prophet said that he would pardon him. The hypocrites came and told men that the Holy Prophet had very big ears for he hears whatever is said outside, away from him. It was then this verse was revealed (M.F.A., M.S.).

The leniency of the Holy Prophet towards the mischief-maker hypocrites and listening to their excuses with toleration made them to think to be very credulous, easily deceived by them. Thus, the tone here is similar to 3:158 and explains that it is due to his kindness and leniency and not any credulity that he listens to everyone and at the end worries them against annoying the Holy Prophet. Here and more severely in 33:57-61. The hypocrites used to annoy the Holy Prophet by accusing him of being unworthy of his position or annoying the members of his family or the innocent believers. The Holy Prophet prophesied that the annoyance of the members of his family will continue after his death.

Verse 63

Apply this verse impartially to everyone who defied the Holy Prophet during his life-time as well as after his death. Particularly about those who disputed his command at the parting hours of his life on earth, consequent upon which the Holy Prophet had to turn them out from his presence saying, ‘Qoomu-Anni,’ Get up ye! and begone! A reference to the Islamic history will show as to who they were and then could be judged their position in the light of the verse.

Verse 64

It is said that this Verse was also revealed concerning these twelve hypocrites¹¹. It is said that Ammar Ibn Yasir and Hudhayfa was then with the Holy Prophet and they repulsed the attack of the Hypocrites

by the order of the Holy Prophet and that the Holy Prophet gave the names of all those persons who had disguised themselves as to be Hudhayfa and Ammar. Thereafter Hudhayfa was known to be the trusted custodian of the list of the hypocrites and that was the reason that several companions used to ask Hudhayfa whether their names were there in the list or not. (A.P.).

Verse 65

This indicates the conduct of the hypocrites.

Verse 66

Note – hypocrisy is declared as '*Kufr*', i.e., infidelity.

-
- [1.](#) The one whose income is insufficient to meet the needs of the daily life. Those with no income at all – None of these terms are applicable to professional beggars (A.P.).
 - [2.](#) Those inclined to Truth.
 - [3.](#) Refer to verse 2:273.
 - [4.](#) Companions and followers. Refer to verses 3: 158, 4: 115, 8: 13, 33:57.
 - [5.](#) Hearer.
 - [6.](#) Consider here if the Holy Prophet was hurt or pleased with the treatment meted out to the members of his family after his departure from this world – and if those responsible for it come under this or not.
 - [7.](#) The believers.
 - [8.](#) Compare this to the violation or acting against the covenant of 'Ghadir Khumm' and the refusal to give pen and paper to the Holy Prophet.
 - [9.](#) Chapter.
 - [10.](#) This was on the return from Tabuk. It seems that they used to utter such words in mockery. This is an open prophecy that the hypocritic tendency will be exposed by God through trial after trial. Refer to verse 29:2.
 - [11.](#) Refer to note to verse 9:48.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 9 – God's Curse For The Hypocrites

- God's curse for the Hypocrites and His Mercy for the Believers

At-Tawbah (Al-Bara'at) Verses 67 – 72

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنَ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ ۖ اللَّهُ فَتَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

“The hypocrite men and the hypocrite women are one¹from another, they enjoin evil and forbid good and withhold their hands (from spending in the way of God); They have forsaken²God, so He hath forsaken them; verily the hypocrites, they are the transgressors.” (9:67)

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

“God hath promised the hypocrite men and the hypocrite women and the disbelievers the fire of Hell to abide therein; this sufficieth for them; and God hath cursed them, and for them is the chastisement (which shall be) lasting.” (9:68)

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا ۖ بَخَلَّيْهُمْ فَاسْتَمْتَعْتُم بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۖ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

“(O’ Hypocrites! ye are) Like those (who flourished) before you; they were stronger than you in strength and more abundant in wealth and children; so they enjoyed their portion; thus have ye enjoyed your portion as those before you did enjoy their portion, and ye indulge in vain discourses as those (before you) (in vain) did indulge in; These are those whose works have come to naught in this world and the hereafter; and these are they the losers.” (9:69)

أَلَمْ يَأْتِهِمُ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُم رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

“What! came not unto them the news of those before them; of the people of Noah and ‘Ad and Thamud’, the people of Abraham and the inhabitants of Midian and the cities over-thrown; came unto them their apostles with clear proofs (of their truthfulness) Thus it was not God to do injustice unto them, but they unto themselves were unjust.” (9:70)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And the believer men and the believer women, they arc guardians³to one another; they enjoin⁴good and forbid evil and they establish (the regular) prayer and pay the poor-rate and obey God and His Apostle (Muhammad), These, God will bestow on them His mercy; Verily God is All-Mighty, All-Wise⁵.” (9:71)

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ
مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“God hath promised to the believer men and the believer women gardens ‘neath which flow the rivers, to abide in them, and the excellent mansions in the gardens of ‘Adn⁶’ But the good-will of God is the greatest; That is the grand achievement.” (9:72)

Commentary

Verse 71

It is related in Tirmizi and Nisai that the Holy Prophet told ‘Ali Ibn Abi Talib ‘O’ ‘Ali! None will love thee save a ‘Momin’, i.e., a faithful and none will bear any ill against thee except a ‘Munafiq’, i.e., a hypocrite.’ Some of the companions relate that during the life-time of the Holy Prophet a faithful and a hypocrite was distinguished through the love for ‘Ali Ibn Abi Talib.

According to Fath al-Bari, Sharh as-Sahih al-Bukhari, Musnad Ahmad Ibn Hamhal, – Milal wa an-Nahal – Tarikh at-Tabari, A’isha hated ‘Ali so much that she did not like even to mention his name whenever she wanted to make any reference to him nor did she like anyone mentioning ‘Ali’s name associated with anything good. This fact is clearly proved from A’isha’s going to fight ‘Ali in the Battle of Jamal.

¹. Not by birth but by character as stated in the passage itself.

². bypassed forgot.

³. Close to one another in the character defined in the verse.

⁴. Make people do good.

⁵. This is the opposite to verse 9:87.

⁶. Of perpetual bliss.

At-Tawbah (Al-Bara'at) Section 10 – The Hypocrites Shall Not Attain Their Object

- The desires of the hypocrites shall not be fulfilled, for they do not keep up their promises
- They mock at the believers
- They shall not have forgiveness.

At-Tawbah (Al-Bara'at) Verses 73 – 80

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

“O’ (Our) Apostle (Muhammad)! strive¹ hard against the infidels and the hypocrites, and be severe unto them; and their abode shall be hell; and (what) an evil destination it is²” (9:73)

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

“Swear they by God that they uttered³ not (what they are charged with) (although) they did utter the word of infidelity, and disbelieved after their (embracing) Islam, and they designed⁴ what they could not achieve, and they did not seek revenge but because⁵ God and His Apostle had enriched⁶ them by His grace; If they repent it will be good for them, and if they turn back God will chastise them with a painful chastisement in this world and the hereafter; and there shall not be for them on earth any protector or a helper.” (9:74)

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لِنِ ءَاتِنَا مِنْ فَضْلِهِ ۖ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

“And of them are those who made a covenant with God; “If He giveth us out of His grace, we will certainly give alms and we will certainly be of the righteous ones.” (9:75)

فَلَمَّا آتَوْهُمْ مِّن فَضْلِهِ ۖ بَخِلُوا ۖ بِهِ ۖ وَتَوَلَّوْا ۖ وَهُمْ مُّعْرِضُونَ

“But when He did give them out of His grace, they became niggardly with it and they turned back, averse7.” (9:76)

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِم إِلَى يَوْمِ يَلْقَوْنَهُ ۖ بِمَا أَخْلَفُوا ۖ اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا ۖ يَكْذِبُونَ

“So in consequence hath He effected hypocrisy in their hearts till the day when they shall meet Him because they had failed to fulfil unto God what they had promised unto Him and because of what they used to lie (continuously).” (9:77)

أَلَمْ يَعْلَمُوا ۖ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

“What! know not they that God knoweth their hidden thoughts and their secret whisperings, and that God is the Greatest Knower of (everything) unseen.” (9:78)

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Those who traduce the free givers of charity among the believers and them who find not anything (to give) but their hard earnings, so they scoff at them; God will scoff at them and for them shall be a painful chastisement.” (9:79)

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا ۖ بِاللَّهِ وَرَسُولِهِ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Seek thou (O’ Our Apostle!) forgiveness for them or seekest thou not forgiveness for them, (the same will it be); if thou seeketh forgiveness for them seventy times, never will God forgive them; This because they disbelieved in God and in His Apostle (Muhammad!) and God guideth not the transgressing people8.” (9:80)

Commentary

Verse 73

The word ‘*fahada*’ means here, fighting with sword, and not striving – for it does not suit the contest at all. The Holy Prophet was already striving to the utmost possible limits. (M.S.).

It is related that after the Battle of Tabuk some of the hypocrites had plotted to kill the Holy Prophet and stationed themselves at a particular place. The Angel Gabriel informed the Holy Prophet of this, and those hypocrites were brought arrested by Ammar Ibn Yasir – When produced before the Holy Prophet they said that they only joked. (M.F.A.).

Here and in 66:9, the Holy Prophet has been ordered to wage war against the hypocrites in the same manner that he had to do it against the infidels and to adopt a severe course against them in the same way. The question is that during the life of the Holy Prophet no war was waged against the hypocrites nor during the reigns of the first three rulers and thereafter their wars were either against the hypocrites or the infidels. Thus, the order remains inactive, which means futile, the answer is that it should be executed by the Holy Prophet or someone authorised on his behalf. Even during his life-time, he seldom took any active part in the battles even against the infidels while he was present but because the war was by his orders, it can be said that the first portion of the order in this verse was acted upon by him.

For the execution of the second part of the order he had authorised his lieutenant and Vicegerent 'Ali Ibn Abi Talib who is the only person who dared to draw sword against those who were professing Islam and the Holy Prophet has prophesied it, saying '*O' 'Ali thou shall fight after me the breakers of the allegiance 'Naakiseens', and the wrong doers who deviated from the right path, the 'Qaasiteen' and those who shot off from the religion, the 'Maariqeen.'*' (A.P.).

Verse 74

Tha'laba Ibn Habiba-Ansari who was a very pious man, getting fed up with his miserable life wanted the Holy Prophet to pray for his getting abundant wealth. However much the Holy Prophet prevented him, he did not agree. Tha'laba made a vow that if he got the wealth, he would give away a lot in charity. At last the Holy Prophet prayed and Tha'laba got abundant wealth and got totally involved in it and did not at all give anything in charity and left off prayers and even paying '*Zakat.*' When men were sent for '*Zakat*' he did not pay it, saying, that the Holy Prophet was collecting '*Jizya*' from him. At last, when he consented to pay '*Zakat*', the Holy Prophet had left this world.

Verse 76

One example of the niggardliness in parting from their money was that they refrained to talk to the Holy Prophet privately for a few days when they were ordered to pay a small amount of charity before having interview with the Holy Prophet as mentioned in 58: 12 & 58: 13. (A.P.).

Verse 79

On the occasion of raising funds for the expedition of Tabuk the wealthy ones donated large sums, and the poor ones subscribed their mite. The hypocrites taunted both – in the case of the wealthy they said that they made a show of their wealth and about the poor ones they said that they only brought their

small amounts just to be along with the wealthy ones. This verse was revealed to disclose what the hypocrites were doing.

Verse 80

This emphatically asserts the futility of the Holy Prophet's intercession and seeking forgiveness for the hypocrites and the infidels. And it is wrong to think that the Holy Prophet wanted to intercede or ask for forgiveness for the hypocrites and the infidels but God prevented him. The Holy Prophet never does or says anything of his own accord⁹. He follows nothing but the Divine Revelation. What is narrated from the Holy Prophet that he said he would increase the number of his intercediary prayers from seventy onwards to make it effective, is unreliable, for that will mean the Holy Prophet to be ahead of God in grace and mercy. (A.P.).

¹. Fight, war against.

². Refer to verses 33:60–62, 66:9.

³. anything wrong.

⁴. Intended.

⁵. Not the actual cause of their finding fault but it is the cause of their forgetting themselves and the blessings they had from God and the Holy Prophet – It is a reproachful term.

⁶. made care-free.

⁷. Refer to verses 58:12, 58:19.

⁸. For a similar declaration see – 63:6

⁹. Refer to verses 53:3 & 53:4.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 11 – Connections Severed With The Hypocrites

- All spiritual and temporal connections with the hypocrites cut off
- Their crafty plans and lame excuses
- The Believers praised and promised God's reward

At-Tawbah (Al-Bara'at) Verses 81 – 89

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا ۚ فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

“Delighted were the ones left behind (in the expedition of ‘Tabuk’) for their sitting (in-active) behind¹ God’s apostle and they were averse² from striving³ in God’s way with their wealth and their selves⁴, and said they (to the others) “Go ye not in the heat;” Say thou! “The fire of Hell is fiercer in heat;” If only they could understand.” (9:81)

فَلْيَضْحَكُوا ۚ قَلِيلًا وَلْيَبْكُوا ۚ كَثِيرًا جَزَاءً ۚ بِمَا كَانُوا يَكْسِبُونَ

“Therefore, they shall laugh little and weep much (as) a recompense⁵ for what they used to earn.” (9:82)

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا ۚ مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا ۚ مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا ۚ مَعَ الْخَلَفِينَ

“If God bringeth thee back to a party of them, then they seek thy permission to go forth, say thou “ye shall never go forth with me and ye shall never fight an enemy with me; verily ye chose to sit (idle) the first time, then sit (now also idle) with those who stay behind⁶.” (9:83)

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا ۚ بِاللَّهِ وَرَسُولِهِ ۚ وَمَاتُوا ۚ وَهُمْ فَاسِقُونَ

“And pray⁷ thou not at all on any one of them who dieth and nor stand thee ever at his grave; (for) verily they disbelieved in God and His Apostle and died they as wicked ones.” (9:84)

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

“Let not their wealth and their children astonish thee⁸; Verily God only wisheth to chastise them with these⁹ in this world and that their soul should depart while they are infidels¹⁰.” (9:85)

وَإِذَا أَنْزَلْتَ سُورَةَ أَنْ ءَامِنُوا ۚ بِاللَّهِ وَجَاهِدُوا ۚ مَعَ رَسُولِهِ اسْتَذْنِكَ ۚ أُولَٰئِكَ الطَّوْلِ مِنْهُمْ وَقَالُوا ۚ ذَرْنَا نَكُنْ مَعَ الْفَاعِلِينَ

“And whenever a ‘sura’ is revealed (enjoining) that (they should) believe in God and strive ¹¹hard along with His Apostle; those with abundant means seek thy permission and say, “Leave us (behind) we may be with those who sit (at home).” (9:86)

رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

“Prefer they to be with those (women children and the sick) who stay behind for a seal hath been set on their hearts there-fore they understand not.” (9:87)

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا۟ مَعَهُ جَاهِدُوا۟ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُو۟لَآئِكَ لَهُمُ الْخَيْرَاتُ وَأُو۟لَآئِكَ هُمُ الْمُفْلِحُونَ

“But the Apostle and those who believe with him strive hard (fight) with their wealth and their selves ¹²; And these, for them are (all) good things; And these, they are the successful ones.” (9:88)

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“God hath prepared for them gardens ‘neath which flow rivers to abide therein; that is the great achievement.” (9:89)

Commentary

Verse 84

Abdullah Ibn Obai was the chief of the hypocrites of Madina. When he fell ill, the Holy Prophet went to enquire about his health. Abdullah requested the Holy Prophet to present him with an old shirt of his for his shroud and desired the Holy Prophet to offer his funeral prayers. Abdullah died. The shirt had already been given away to him and when then the Holy Prophet was standing for his funeral prayers the Angel Gabriel appeared and conveyed this verse and the Holy Prophet stayed away from the prayers. When people criticized about the Holy Prophet’s presenting the ring-leader of the hypocrites with his shirt; the Holy Prophet replied, ‘I know that it would not benefit him but through it several others would embrace the faith.’ Accordingly, when the people of the tribe Khazraj heard of the kindness of the Holy Prophet towards one of his arch enemies, about a thousand people embraced Islam.

This implies permissibility of standing at the graves of the believers to pray for them. It also shows that this practice was in vogue during the life-time of the Holy Prophet. This passage only restricts the practice only in case of believers. Before the revelation of the passage there was no order prohibiting such a treatment to the hypocrites. It is said that this passage was revealed after the death of Abdullah

Ibn Obai, one of the hypocrites. Thus, any objection from any of the companions to the Holy Prophet's stand in the case of Abdullah Ibn Obai, it be true, was entirely unwarranted. (A.P.)

Verse 89

In view of the fact that this is the last Madinite chapter and these and the preceding and the succeeding verses regarding the hypocrites and their aversion to 'Jihad' and the political stand taken by the Holy Prophet, it becomes certain that the number of the hypocrites was on the increase towards the close of the Holy Prophet's ministry and that the day belonged mostly to the aristocratic class, and this attitude culminated after the Hajjat al-Wida', the last pilgrimage and the covenant at Ghadir Khumm, with their refusal or hesitation to march under the command given to them by the Holy Prophet and when he asked for pen and paper. (A.P.).

-
- [1.](#) After the Holy Prophet had gone on the expedition.
 - [2.](#) Disliked.
 - [3.](#) Fighting.
 - [4.](#) Lives.
 - [5.](#) Consequence.
 - [6.](#) This is a prophecy that they shall never have any more chance to march with the Holy Prophet against the enemy, because it was the last battle in which the Holy Prophet himself took part.
 - [7.](#) Literally stand not to pray over the body.
 - [8.](#) The people addressed through the Prophet.
 - [9.](#) Their belongings.
 - [10.](#) Refer to verse 9:55.
 - [11.](#) Fight.
 - [12.](#) Lives.

[1] [1]

SHARES

At-Tawbah (Al-Bara'at) Section 12 – The Deserters

- The false excuses given by the hypocrites who deserted the Muslims at the time of the trial (of Tabuk)

- Those who were to be excused.

At-Tawbah (Al-Bara'at) Verses 90 – 99

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا ۗ مِنْهُمْ عَذَابٌ أَلِيمٌ

“And came with excuses¹ from the dwellers of the desert that permission may be given to them, and sat²(at home) those who lied to God and His Apostle; unto those of them who disbelieved shall shortly reach a grievous chastisement³.” (9:90)

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

“(It) shall not be on⁴the weak nor on the sick nor on those who find not what they should spend, a task when⁵they are sincere to God and His Apostle; And against the doers of good there is no way (to claim); and God is Oft-Forgiving, Most Merciful⁶.” (9:91)

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

“Nor (is the task)⁷on those unto whom when they came unto thee to provide them with mounts, thou didst say, “I find not means to carry you;” They went hack with their eyes overflowed with tears sorrowful that they find not means to spend (in the cause).” (9:92)

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا ۚ بِأَنْ يَكُونُوا ۚ مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

“Verily the way (to charge) is only against those who seek thy permission (to stay behind) while they are rich; prefer they to be with those who remain behind (Women, Children and the sick) and (it is as if) God hath set seal upon their hearts, thus they know not (what they miss).” (9:93)

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا ۚ لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهَ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ۚ ثُمَّ تَرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

“They will make excuses unto you when ye return unto them (after the expedition),’ Say thou (O’

Our Apostle) “Make ye no excuses (now), by no means will we believe you, Indeed God hath informed⁸us of the matter of (the truth) about you; And now God will behold your doings and (also) His Apostle, then shall ye be returned unto the Knower of (everything) hidden and the manifest, then ye will be informed of (all) what ye were doing.” (9:94)

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعَرِّضُوا^٩ عَنْهُمْ فَأَعْرِضُوا^٩ عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءً^٩ بِمَا كَانُوا^٩ يَكْسِبُونَ

“They will swear unto you by God, when ye return unto them, that ye may turn aside from them; so turn ye aside from them; verily they are unclean and their abode is hell; a recompense for what they did earn.” (9:95)

يَحْلِفُونَ لَكُمْ لَتَرْضَوْا^٩ عَنْهُمْ فَإِنْ تَرْضَوْا^٩ عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

“They will swear unto you that ye may be pleased with them, but (even) if ye be pleased with them, verily God is not pleased with people (who are) wicked.” (9:96)

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا^٩ حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ^٩ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“The (rustic) Arabs (of the desert) are very hard in infidelity and hypocrisy, and more inclined not to know the limits what God hath sent⁹down unto His Apostle; And God is All Knowing, All-Wise.” (9:97)

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“And of the (rustic) Arabs (of the desert¹⁰) are those who take what they spend to be a fine¹¹, and they wait for calamities¹²(to befall) unto you; On them (shall be) the evil calamity; And God is All Hearing, All-Knowing.” (9:98)

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ^٩ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“And of the (rustic) Arabs (of the desert) are those who believe in God and the Last Day (of Judgment) and deem what they spend to be (the means of) approach unto God and the prayers (blessings) of the Apostle; Verily it shall be the means of approach for them; soon shall God admit them into His mercy; Verily God is Oft-Forgiving, All-Merciful.” (9:99)

Commentary

Verse 90

The word ‘*A’raab*’ has been used for the dwellers of the deserts, but in the Islamic law it has been extended to include any uncultured, uncivilised person, even a dweller of a city. By culture and civilisation here is meant the Islamic culture and civilisation. (A.P.).

Verse 92

When the expedition of Tabuk was proclaimed seven men of the Ansars came to the Holy Prophet weeping and saying ‘*O’ Apostle of God! We have neither the provisions for the long journey nor any conveyances. Otherwise, we are here to accompany you.*’ The Holy Prophet replied, ‘*There is nothing left with me now to provide you with.*’ He provided only Ibn-Hamir who was one of the seven and he joined the expedition. (M.S.).

Verse 94

The matter of the actions of men being referred in the ultimate, to God the Knower of the hidden and the manifest is mentioned in 62:8.

This also is about the hypocrites who had stayed behind giving false excuses for their not joining the Tabuk expedition. When the Muslims returned from the expedition, they came with all sorts of false excuses and Abdullah Ibn Obai and Abdullah Ibn Abi Sarh, when the Holy Prophet returned from Tabuk, came and took an oath that they would never again defy God and the Holy Prophet.

This is a clear proof that the Holy Prophet is the witness of the actions of the people irrespective of any age in the same manner as God is the witness¹³.

(a) It is a clear proof that whatever the Holy Prophet knew, was the information he had through revelation from God and not through any human agency as some commentators assert. (A.P.).

Verses 95 – 96

It is said in this verse that the oath was only false, and it was taken just to quiet the Holy Prophet and the Muslims against the conduct. The Holy Prophet said: ‘*He who seeketh the pleasure of God in the pleasure of man, is a true believer and has his reward, and he who seeks the pleasure of man at the east of the displeasure of God, is an outcast of the faith*’ (viz. conducting or attending entertainments with music, dance, taking false oaths and teasing men etc., which are forbidden by Islam). Imam Muhammad al-Baqir says the same. (M.S.).

Verse 98

The tribes of the Sahara viz. Banu Tameem, Bani Asad and Bani Ghatfan who did not pay even the 'Zakat' or the poor-rate and whatever they gave away it was only for a show were very stubborn and arrogant in their infidelity. This is about those of the Sahara who believed and did good for the sake of good and to earn the pleasure of God.

-
- [1.](#) Seeking excuse.
 - [2.](#) Reference to the hypocrites in Madina.
 - [3.](#) Refers to the people of the tribe of Bani Ghaffar who belong to the major tribe of Asad and Ghatfan who pleaded false excuses for not joining the expedition to Tabuk. Refer to verse 9:86.
 - [4.](#) Blame.
 - [5.](#) Provided.
 - [6.](#) The unreasonable excuse of the hypocrites necessitated the regulation as what excuses be accepted & what should not be and who be exempted & who should not be.
 - [7.](#) Jihad.
 - [8.](#) Given the tidings about.
 - [9.](#) Revealed.
 - [10.](#) Bani Tameem, Bani Asad and Bani Ghatfan who did not pay Zakat & whatever they spent it was for mere show – who were stubborn and arrogant.
 - [11.](#) A loss.
 - [12.](#) Misfortunes.
 - [13.](#) Refer to note to verses 2: 146 & 22:78.

[1] [1]

SHARES

Source URL:

<https://al-islam.org/holy-quran-final-testament-juz-10-mirza-mahdi-pooya-sv-mir-ahmad-ali>

Links

- [1] <https://www.addtoany.com/share>
- [2] <https://al-islam.org/person/mirza-mahdi-pooya>
- [3] <https://al-islam.org/person/sv-mir-ahmad-ali>
- [4] <https://al-islam.org/organization/tahrike-tarsile-quran>
- [5] <https://al-islam.org/printpdf/book/export/html/208147>
- [6] <https://al-islam.org/printepub/book/export/html/208147>
- [7] <https://al-islam.org/printmobi/book/export/html/208147>
- [8] <https://al-islam.org/tags/tafsir>

[9] <https://al-islam.org/tags/surat-al-anfal>

[10] <https://al-islam.org/tags/surat-al-tawbah>