

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

10th Juz

Overview of The 10th Juz



Breakdown of Themes and Messages

Ruku 5

- Explanation of how the spoils of war are to be distributed. (Verse 41)
- If the Makkan and Muslim armies had tried to plan the battle, it would never have happened due to disagreements. Allah planned it perfectly. (Verse 42)
- Allah made the Prophet ﷺ see the enemies as few in a dream to strengthen the hearts of the Muslims. (Verse 43)
- During the battle, both armies saw each other as smaller in number so that the battle would proceed and Allah's decree would manifest. (Verse 44)

Ruku 6

- When you meet your enemies in battle, stand firm and remember Allah. Do not fight amongst yourselves; this will weaken you. (Verse 45-46)
- Be sincere in your fight; do not fight to show off bravery. (Verse 47)
- Shaytaan promised to support the pagans, but when he saw the angels helping the Muslims, he fled and abandoned them. (Verse 48)

Ruku 7

- Hypocrites will not succeed, but those who trust Allah will be victorious. (Verse 49)
- Just like previous disbelievers, those who reject Allah's message will face a difficult death as they realize what lies ahead. (Verse 50-53)

Breakdown of Themes and Messages

Ruku 8

- Prepare with all possible strength to fight against oppressors. (verse 60)
- If they seek peace, accept it and trust Allah. (verse 61)
- Allah created unity and love among the Muslims. (verse 63)

Ruku 9

- If the enemy is ten times greater, with patience, you will be victorious. (verse 65)
- Allah has eased this by saying if the enemy is double in size, you should still face them and not flee. (verse 66)
- Regarding prisoners of war from Badr, aim for what benefits Islam rather than worldly gain. (verse 67)

Ruku 10

- If prisoners pay ransom, tell them that if there is goodness in their hearts, Allah will give them more than what was taken. (verse 70)
- Support Muslim migrants in all matters. However, those who can migrate but do not, your loyalty is not established until they migrate. (verse 72)
- Muslim unity and acting as one body are essential. (verse 73)

Overview of Surah Tawbah

- Madani Surah – One of the last Surahs revealed during and after the Battle of Tabuk (9 A.H.) before Hajj led by Abu Bakr (RA).
- 129 verses
- The Hajj of 9 A.H. was attended by both Muslims and non-Muslims. This Surah delivered Allah's message to all present.

Breakdown of Themes and Messages

Ruku 1

- Allah and His Messenger ﷺ announce dissociation from the pagans and their treaties. (verse 1)
- After four months, all treaties will be nullified unless they repent and accept Tawheed. (verse 2-3)
- If a treaty is time-bound and upheld, honor it unless broken. (verse 4)
- If any pagan seeks protection, grant it until they reach safety; they may accept the message of Islam. (verse 6)

Ruku 2

- Why maintain treaties with those who show enmity toward Allah and His Messenger ﷺ? (verse 7-8)
- If they uphold the treaty, you should honor it. (verse 7)
- Those who accept faith and do good deeds become your brothers in faith. (verse 11)

Ruku 3

- Those who reject Allah's oneness should not maintain the masajid. Only those who establish prayer and do good deeds should care for the masajid. (verse 17-18)
- Faith, migration, and striving in Allah's path lead to success. (verse 20)
- Do not give preference to family or worldly matters over Allah and striving in His path. (verse 23-24)

Breakdown of Themes and Messages

Ruku 4

- In the Battle of Hunayn, Muslims initially suffered despite large numbers, but Allah's help eventually led to victory. (verse 25-26)
- Non-Muslims can live in sacred lands only if they accept faith or pay the tax. (verse 29)

Ruku 5

- The Jews claimed Uzayr (AS) was the son of Allah; the Christians claimed Isa (AS) was the son of Allah. (verse 30)
- Scholars from earlier scriptures corrupted the message for personal gain. (verse 34)
- Wealth amassed through unlawful means will be a source of punishment in the Hereafter. (verse 35)
- There are twelve lunar months; four are sacred (Rajab, Dhul Qa'dah, Dhul Hijjah, Muharram). These months should not be altered for personal motives. (verse 36-37)

Ruku 6

- In the Battle of Tabuk, all Muslims were commanded to participate except those with genuine excuses. (verse 38-39)
- Allah supported the Prophet ﷺ and Abu Bakr (RA) during the migration with unseen help. (verse 40)
- Hypocrites stayed away from the battle due to its challenges. (verse 42)

Breakdown of Themes and Messages

Ruku 7

- The hypocrites lied about why they avoided the battle. (verse 43-46)
- Even if they had joined the battle, they would have caused disruption. (verse 47)
- Hypocrites are only loyal when things are going well; they abandon you in difficulty. (verse 50)
- Allah allows wrongdoers to enjoy wealth as a test, not a reward. (verse 55)

Ruku 8

- Charity is for the poor and needy, not for personal benefit. (verse 60)
- Hypocrites live in fear that their true nature will be exposed. (verse 64)

Ruku 9

- Hypocrites encourage evil and prevent good. (verse 67)
- Take lessons from the punishment of earlier nations who rejected their Prophets. (verse 70)

Breakdown of Themes and Messages

Ruku 10

- Hypocrites lie and refuse to repent despite repeated opportunities. (verse 74)
- Some hypocrites promised to give charity if they became wealthy, but they failed when tested. (verse 75-76)
- They mocked sincere believers who gave small amounts of charity. (verse 79)
- Even if you seek forgiveness for hypocrites, Allah will not forgive them. (verse 80)

Ruku 11

- Hypocrites who avoided the battle rejoiced in their disobedience. (verse 81-82)
- If they ask to join future battles, refuse them. (verse 83)
- Do not perform funeral prayers for them. (verse 84)

Ruku 12

- Those who had genuine excuses for missing the battle will be forgiven. (verse 91)

Tafseer of Surah Al-Anfal Verse 67- Captives of Badr



مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُٗٓ أُسْرَىٰ ۖ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ
تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

Translation

It is not right for a prophet to take captives before he has conquered the battlefield.

You [people] desire the transient goods of this world, but God desires the Hereafter [for you]

God is mighty and wise

Explanation & Themes

At the Battle of Badr, the Muslims killed seventy of the Quraysh's most important men and captured another seventy, many of whom were leaders. After the battle, the Prophet Muhammad ﷺ consulted his companions about what to do with the prisoners. Abu Bakr suggested ransoming them, as the Quraysh had been hostile and the Muslims needed money to buy weapons for their defence.

However, 'Umar ibn al-Khattab and Sa'd ibn Mu'adh disagreed. 'Umar said, "O Prophet of God, these prisoners are the leaders of those who deny the truth. We now have their strongest men in our hands. They should be executed so that their threat is removed forever."

The Prophet ﷺ decided to accept the ransom. Later, verses were revealed commenting on this decision. While Allah allowed the ransom, He showed His displeasure.

Allah wanted to remove paganism and polytheism, and He had gathered almost all the Quraysh leaders (except Abu Lahab and Abu Sufyan) on the battlefield, giving the Muslims complete control over them. If they had been executed, their resistance to Islam would have ended. But by releasing them, the Muslims gave them a chance to rebuild their forces and continue fighting against Islam.

Although this choice seemed merciful, it was a mistake in strategy that could have put the Muslims in great danger. These leaders could have gathered their armies and wiped out Islam completely. However, Allah had already decided that the Prophet ﷺ and his followers would succeed, so even this mistake did not stop their victory over the Quraysh.

Lessons from this Verse

Short-Term vs Long-Term Thinking

The decision to ransom the prisoners seemed beneficial in the short term (financial gain and showing mercy). However, in the long run, it allowed the Quraysh to regroup and continue their resistance against Islam. This teaches us to consider long-term consequences rather than just short-term benefits when making important choices.

The Importance of Seeking Counsel

The Prophet Muhammad ﷺ consulted his companions before making a decision, showing the importance of Shura (mutual consultation) in leadership. Even though he was divinely guided, he still valued the opinions of others, teaching us to seek advice before making major decisions.

Lessons from this Verse

Umar ibn al-Khattab R.A. had exceptional wisdom, and on several occasions, his opinions were later confirmed by Qur'anic revelation. These are known as Muwāfaqaāt ‘Umar (instances where his views aligned with Allah’s decrees). Examples include:

The Captives of Badr

After the Battle of Badr, the Prophet (ﷺ) consulted his companions about the Quraysh captives. Abu Bakr (RA) suggested ransoming them, but ‘Umar (RA) advised executing them, as they were enemies of Islam.

The Prophet (ﷺ) chose ransom, but later, Allah revealed: "It is not for a prophet to have captives until he has thoroughly subdued the land..." (8:67) This showed that ‘Umar’s view aligned with divine wisdom, as many captives later fought against the Muslims.

Praying at Maqām Ibrāhīm

Umar R.A. suggested that the Maqām of Ibrāhīm (the stone Ibrahim stood on while building the Ka'bah) be made a place of prayer. Soon after, Allah revealed: "And take the standing place of Ibrāhīm as a place of prayer." (2:125)

The Command for Hijab

Umar R.A. was concerned about people approaching the Prophet’s wives in public and suggested that they be instructed to observe hijab. Later, Allah revealed: "O Prophet, tell your wives, your daughters, and the believing women to draw their cloaks over themselves..." (33:59) These incidents highlight ‘Umar’s wisdom and his deep understanding of justice and morality.

Tafseer of Surah Al-Tawbah Verse 37- The Act of “An-Nasī”



إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا
وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ

زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Translation

Postponing sacred months is another act of disobedience by which those who disregard [God] are led astray: they will allow it one year and forbid it in another in order outwardly to conform with the number of God's sacred months, but in doing so they permit what God has forbidden. Their evil deeds are made alluring to them: God does not guide those who disregard [Him].

Explanation & Themes

This verse explains the concept of "al-Nasi'", which refers to the practice of postponing or altering the order of sacred months by the pre-Islamic Arabs. They would adjust the months according to their desires, sometimes declaring a sacred month as non-sacred and vice versa, in an attempt to serve their interests while still appearing to follow divine commands.

The Arabs used the system of Nasi' for two main benefits:

1. Adjusting the Hajj season to suit their trade needs.
2. Altering the sacred months (Muharram, Rajab, Dhu'l-Qa'dah, and Dhu'l-Hijjah) to allow fighting when it suited them.

Lessons from this Verse

True Obedience Requires Following Divine Commands as They Are

The Arabs believed they were upholding religious duties while altering the calendar for their benefit. However, Allah mentioned this as misguidance and disbelief.

Sacred Laws Must Be Followed Without Alteration

The sacred months were set by Allah, and changing them for convenience did not justify their actions. This teaches us to follow divine laws as revealed, without modification for personal gain.

Right Actions Matter as Much as Good Intentions

Merely maintaining the correct number of sacred months was not enough—they had to be observed in their proper order. This emphasises that true obedience requires both sincerity and correct practice.

Tafseer of Surah Al-Tawbah Verse 40- The “Two” in the Cave



إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ
أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ
اللَّهَ مَعَنَا

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى
وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا
وَاللَّهُ عَزِيزٌ حَكِيمٌ

Translation

Even if you do not help the Prophet, God helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, ‘Do not worry, God is with us,’ and Allah sent His serenity upon him, aided him with forces invisible to you, and brought down the disbelievers’ plan. God’s plan is higher: God is almighty and wise.

Explanation & Themes

The Story of "The Two" in the Cave

The verse is indicating to one of the most critical moments in Islamic history—the Prophet Muhammad's ﷺ migration from Makkah to Madinah alongside Abu Bakr R.A. This journey, known as the Hijrah, was not just a physical migration but a turning point for the Muslim Ummah, marking the beginning of an Islamic state in Madinah.

The Incident in the Cave of Thawr

As the Prophet ﷺ and Abu Bakr R.A. set out for Madinah, the Quraysh plotted to kill him, offering a great reward for his capture—dead or alive. To escape, they took a route different from the usual path to Madinah and hid in the Cave of Thawr for three nights.

The Quraysh sent search parties everywhere, and at one point, the trackers came dangerously close to the cave. Abu Bakr R.A., overwhelmed with concern, whispered to the Prophet ﷺ:

"O Messenger of Allah! If they look down, they will see us!" The Prophet ﷺ, calm and unwavering in his faith, reassured him: "Do not grieve; indeed, Allah is with us." (9:40)

Miraculously, despite standing at the mouth of the cave, the Quraysh did not see them. Thinking the cave was empty, the Quraysh left, and after three days, the Prophet ﷺ and Abu Bakr R.A. resumed their journey safely to Madinah.

Lessons from this Verse

Abu Bakr's Special Rank and Companionship

This verse highlights Abu Bakr's R.A. unique status as the closest companion of the Prophet ﷺ. He was chosen by Allah to be with the Prophet during the most critical moment in Islamic history. He was the only one granted the honour of being "the second of two", showing his unmatched love, loyalty, and sacrifice for Islam.

A Test of True Faith

Abu Bakr R.A. did not just accompany the Prophet ﷺ but also endured extreme danger and hardship for the sake of Allah. His concern in the cave was not for himself, but for the safety of the Prophet ﷺ—showing his deep love and selflessness.

The Importance of Tawakkul

This verse teaches us that divine help is always with the believers. The Prophet ﷺ remained calm, knowing that Allah's protection was greater than any worldly threat. Abu Bakr's R.A. concern was human, but he was reassured by the Prophet ﷺ, reminding us that faith brings peace even in the most dangerous situations.

Lessons from this Verse

True Friendship is Based on Faith

The bond between the Prophet ﷺ and Abu Bakr R.A. was not just companionship—it was a friendship rooted in faith and sacrifice. Abu Bakr R.A. gave everything for Islam—his wealth, safety, and even his life if needed.

Trust in Allah Leads to Victory

Even in the direst circumstances, if you trust in Allah, He will grant protection and success. The Prophet ﷺ had no army, no wealth, and no worldly power—but his reliance on Allah led to the eventual establishment of Islam.

Tafseer of Surah Al-Tawbah Verse 79- The Hypocrites' Mockery of Charity and Allah's Response



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

Translation

It is they who criticise the believers who give freely and those who can only give a little with great effort: they scoff at such people, but it is God who scoffs at them– a painful punishment awaits them.

Explanation & Themes

Some hypocrites mocked the sincere believers who gave charity. This included wealthy individuals who donated generously and those who could only give a small amount.

Ibn Ishaq mentioned that after the Prophet ﷺ encouraged people to give charity, Abdur-Rahman bin Awf donated four thousand dirhams, and Asim bin Adi from Banu Ajlan gave a hundred wasaq of dates. Instead of appreciating their generosity, some people accused them of showing off.

On the other hand, Abu Aqil, a poor man from Banu Anif, could only afford to give a small amount of dates. The hypocrites mocked him, saying his contribution was insignificant and that Allah had no need for such a small amount.

In response, Allah revealed a verse stating that those who mock sincere believers will have their own mockery turned back on them. This was a warning and rebuke for their arrogance and hypocrisy.

Lessons from this Verse

Sincerity matters more than the amount

Allah values the intention and sincerity behind charity more than the quantity.

Avoid mocking or belittling others' efforts

Mocking others, especially those giving sincerely despite their limited means, is a sign of arrogance and hypocrisy.