

# Surah

## Al-e Imran

### Tafseer

### English

#### Background of the surah:

Surah Al-e-Imran is classified as a Medinan Surah, meaning it was revealed after the Prophet Muhammad (Sallallahu alayhi wasalam's) migration to Medina. Scholars believe it was either the second or third Surah revealed in Medina.

The Surah addresses both the Jews and Christians, known as the "People of the Book" in Islam. It builds upon the message of Surah Al-Baqarah, clarifying Islamic beliefs and inviting them to accept the Quran's guidance.

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## Lecture 1

### Verses 1-11

- This is a Madani surah like al-Baqarah.
- They are held significant in helping the believer on the Day of Judgment represented as clouds providing shade to the believers.
- Al-Baqarah was about Jews and Al-e-Imran is about Christians.
- Both chapters being together connects both.
- It's the continuation of Baqarah.
- Surah Baqarah ends with the Mutaqeen asking Allah for forgiveness, strength to face the enemy, and the challenges destined for the Ummah and that Allah doesn't put any excessive burden on this Ummah because Al-Baqarah explained the journey of mankind from Adam (alayhi salam) to Muhammad (sallahu alayhi wasalam) and explained to the Muslims that a new covenant is being signed and that the primary role of this new ummah is to establish deen and for that to happen, Muslims would have to face a lot of challenges, that's why the dua at the end of Baqarah is about this. Its helping the Muslims, establishing Tawheed, Risalat and Khilafat.
- To answer that dua, Surah Al-e Imran goes further into detail on how will Muslims be able to face their challenges, and spread the truth. It also tells us about the significance of Dhikr. unity, discipline esp. in face of defeat It also completes the story of Bani Israil
- Al-Baqarah focused on the rise of Bani Israil and Al-e-Imran on its downfall.
- The chapter begins with Alif-Lam-Mim, Allah! There is no deity except Him, The ever-Living, The Sustainer of existence.

- It starts with the reminder that Allah is Ya Hayyu, Ya Qayyum and of Allah's sovenignity and power
- For example, if a slave asks for courage, Allah will put him in situations where the only way he can survive is by showing courage
- Allah's response to a dua isn't immediate... The essence of Islam is to struggle. We all have courage, fearlessness and determination but the only way he can discover it is through trusting Allah.
- Instead of complaining, he needs to trust the process. He doesn't burden a soul what it can bear [2:286]
- •When the Muslims asked Allah for all that, Allairs response was if you want it, do dhikr and remind yourself that Allah is Ya Hayyu Ya Qayyum. and that the Book He has sent down upun us is of truth and He revealed the Torah and guidance Gospel as a message for the people. It also stresses on the fact that every prophet were sent with the same message and that all Prophets should be accepted regardless of race, nation or tribe.
- The Quran is a confirmation of all the previous books.
- We should see other buaks to see the same stories as mentioned in Quran.
- These verses also mention Furqan
- Musa (alayhi salam) was given Furqan in forms of stonetables because they have Allah's message onthem
- The Quran is the Furqan for Muslims because the words of Allah are meant it wide, strengthen, motivate and cons the believers.
- This ummat has been given Furqan with the help of the Quran,
- We need to understand that Allah is with us and none can overcome us.
- Allah reminds us His knowledge encompasses everything and nothing is hidden from Him." He's fully aware and in control of us.

- As Allah mentioned the characteristics. of Mutaqeen, kaafir, Munafiq in the opening verses of al Baqarah, a similar pattern is followed here, He mentions the Mutaqeen will believe in Quran, Injeel, Torah, Furqan and that Allah. is Hayy and Qayyum and now He mentions the Munafiq who want to spread confusion and mischief with verses that Allah hasn't fully explained. and after that, kaafir kind The Quran comprises of two type of Verses Mutashabihat (unclear) and Muhkamuclear). Those who want to spread confusion deliberate and demand for the interpretation when Allah has already made it clear that it's meaning is unknown and also makes clear that Muslims shouldn't seek the interpretation of these verses because it has been kept hidden and will make them go astray.
- By introducing Mutashabihat verses, Allah is able to discipline the believers to obey Him and the Prophet (PBUH) even in areas they find difficult to comprehend with.
- It could also be that Allah makes clear those who just want to spread mischief because they were focused on those verses as opposed to true Muslims Who say that we believe it and obey it because it has come from Allah so we should say we hear and we obey.
- Mutaqeen should ask Allah for their hearts to not deviate.
- Allah focused more on munafiqain in al-Baqarah, meanwhile he focuses on Mutaqeen in this chapter on how they should make dua and how they should respond to it.
- Your children and wealth will be of no use on the day of judgment.
- Due to ego and arrogance and power and wealth of Muslims, they proceeded to destroy the Muslims. They would side with the enemies of Islam against Muhammad (PBUH) as it would destroy their status very similar to the pharaohs who they hated.

## Lecture 2

### Verses 12-25

- In verse 12 and 13, Allah is talking about the Battle of Badr
- It is believed by Tafsir ibn Kathir that verse 12 came after Badr
- In Madina, there were three Jewish tribes: Banu Qainuqa, Banu Qurayza and Banu Nadir and they were permitted to stay there provided they sign a peace treaty with the Muslims and don't cause mischief in the land
- There was an incident in which one Jewish man from Banu Qainuqa harassed a Muslim woman and a Muslim man witnessed it and ended up fighting the Jew and ended up killing him. Then, when the tribe found out, they ended up killing the Muslim man and when Prophet (sallahu alayhi wasalam) found out, he understood it was a clear violation of the peace treaty signed by Banu Qainuqa.
- The leaders of Banu Qainuqa, mocked verse 12 by saying that as an army, we are stronger and they wouldn't be able to defeat them.
- As a result of this, Prophet (sallahu alayhi wasalam) gathered the Muslim army and decided to attack Banu Qainuqa but Abdullah ibn Ubayy convinced him to be more lenient towards the Jews and then instead of attacking them, Banu Qainuqa were told to leave the city of Madina
- Despite them being exiled, verse 12 did come true in the Battle of Khyber, Banu Qainuqa was defeated by the Muslims as promised by Allah.
- The Battle of Badr wasn't just a battle in which the Muslims were victorious, it in fact was a means of Muslim's presence in Arabia taken very seriously now in Madina as before they were considered

to be a nuisance who were trying to propagate the message of Tawheed.

- During the Battle of Badr, the Muslims only had 313 soldiers and 2 horses compared to the army of Quraysh that had approx. 1000 soldiers and 100 horses. Allah revealed signs to the Muslims to boost their Imaan like He did to Bani Israil to accept that his their leader to fight the Phillistins.
- The size of Muslim army created fear in the hearts of Quraysh.
- Allah made the battle much more difficult than it already was by showing the enemy as being a very large force than they actually were to show signs for the Muslims to boost their imaan.
- One possible answer could be that being the Day of Furqan, the rewards for participating in Badr were immense because the Muslims were told that their previous and future sins will be forgiven and in order to receive a huge blessing, the test had. to be difficult as well. Not only they had to fight as an ill-equipped army, the enemy was shown twice their size.
- Only a believer truly willing to sacrifice his life in the way of Allah, having complete faith in Allah's plan and being extremely obedient to Prophet (sallahu alayhi wasallam) could withstand such a test. The test was significant so similarly, the reward was significant as well.

### How Allah can alter our perception of reality:

- To ensure the believers wouldn't run from the battle in Surah al-Anfal, Allah did mention that he showed the enemy few in number.
- Abdullah ibn Masud stated that when the Muslims looked at the disbelievers for the first time, they saw them as being few the

number but when they looked at them again, it appeared as if the army of the Quraysh were the same size as the Muslim army now.

- This reveals Allah's power to affect perception.
- We infer based on what we see with our eyes but what we perceive as well as the conclusions we are able to infer are directly in control of Allah
- By showing the enemy as being a large and then subsequently a small force, Allah was able to test and calm down the believers at the same time.
- It also allowed Allah to give a mighty punishment to the Quraysh through the hands of those who had been tortured and oppressed this is another practical demo of Allah's power.
- There is similarity with what Bani Israel faced: both were ill-equipped, they were not ready to fight, while the enemy was prepared. But through a miracle, the believers were the victorious and the disbelievers were defeated.
- In the case of Bani Israil, the sea split, saving the believers and in the case of the Muslims, angels descended to fight the enemy. Both times were a miracle Only religion acceptable to Allah is Islam
- In verses 13 and 14, as the mutaqeen pray to Allah at the end of Surah Baqarah for power over the enemy and to ease their burdens, Allah responds that in order for that to happen, they need to abstain from obsessing over luxury and comfort. and excessive indulgence of dunya will mave the believer away from the Quran and the rememberance of Allah.
- The reason for the downfall of Bani Israil was their love for this dunya.
- While we love the worldly things, none of these can help us against the wrath and of Allah in this life or the next.
- Worldly assets cannot grant a person. long-term happiness because happiness is an emotion that fluctuates.

- It is better to strive towards Allah because in such struggle there is peace, there is contentment, a state of being which means it is permanent.
- A believer who is content means that he is at peace with himself and his surroundings at all times and he only desires to struggle to attain the pleasure of Allah. Such people attain rewards both in this world and the next as Allah explains in verse 15 that this dunya is an illusion and doesn't exist.
- The only thing that would be able to give us long-term peace is the struggle towards Allah
- The Muslims were told to do four things. Differentiate themselves from the enemy, to remain cautious and vigilant, to trust Allah, to follow Allah's commands, and to always do good deeds.
- In verse 16-20, Allah is saying that those with true iman, rely entirely on blind faith in Allah, always obedient to Him, always struggling to perform good deeds in face of hardship, remain patient and obedient to the commands of Allah, continue to spend in the path of Islam without any fear of a decline in wealth, pray earnestly for forgiveness in the early hours and understood that success lies in the path towards Allah.
- Allah did not send Judaism or Christianity so a believer should not get confused with the arguments being presented by the Jews and the Christians.
- Allah did not introduce a concept of Jesus being the Son of God nor did He make any promise of salvation to Bani Israel
- The books He sent always gave the same message: Submission to the will of the One true God
- we all have been one Ummah that has been given the same message come from the one true God but due to worldly pleasures, groups deviated.
- Warning to hypocrites to repent.



- The hypocrites were made clear by denying Prophet Muhammad (PBUH), they were not inflicting any harm on him as the prophet only needs Allah and Allah is always with him so it does not make him any less successful in the eyes of Allah.
- However, those who denied Muhammad (peace be upon him) were only harming themselves because those who reject Allah's message will have no place in the hereafter.
- All the prophets were Muslim so we shouldn't make any distinction between any of them and respect all of them
- Prophet Muhammad (peace be upon him) approached the Jews leniently as commanded by Allah with intention to soften their hearts towards Islam.
- In many disputes between Jews and Muslims, the polytheist Arabs would raise concerns about how they can resolve the issues. because they follow different books.
- The prophet could have enforced the rules and laws of the Quran however only in early years in Madina, the prophet was permitted to use the Torah to resolve disputes regarding Jews
- It was also a means of acknowledging the prophets and the books sent by God were respected by the Muslims
- However in verse 23, Allah says that before they could use the Torah to resolve disputes but as they have been corrupted, the Quran must prevail over everything.

## Lecture 3

### Verses 26-39

- During the early years of Muslim ummah, formation, power and honor was thought to reside with the Jews because they had monopolized trade and the markets of Madina.
- As a result of this, they had acquired a lot of gold and assets.
- The hypocrites had a fear of turning against the Jews in case the Muslims were to face defeat in the future and they did not want to alienate themselves so they prefer to extend friendship to both Jews and Muslims while calling themselves believers.
- While calling themselves believers, they secretly sided with the Jews and proceeded to be double-faced. This is the game they were playing and that's why they were called munafiq.
- The hypocrites were looking for power and Allah is reiterating the same message in Ayat ul kursi reminding the believers, The Muslims with weak iman, and the hypocrites that power and honor reside with Allah only. And He bestows it upon when He wills while He takes away from when He wills.
- Power and honor are also a test from Allah that can be beneficial for the individual depending on how he chooses to react.
- If a person has power and he uses that power to uphold justice and to spread the message of Allah, then there is good in that power because it is bringing the person closer to Allah and his good deeds make him befitting of an excellent akhirah.
- However, if he chooses to misuse his power and uses it for corruption and to spread misinformation and moves away from

Islam and falls in love with dunya, then he is destroying his akhirah.

- If a person is removed from power and chooses to stay resilient and firm in the cows of Allah instead of complaining, then he becomes a recipient of Allah's mercy and blessings
- If he starts to complain, and stops struggling in the cause of Allah and starts to act like a miser, then he's moving away from the path of and is slowly moving towards the path of hell.
- Whether we are given something or whether that thing is taken away both are a test.
- Which can be a means of getting closer to Allah depending on how we choose to reach There is khair in everything that comes from Allah but the person has the ability of converting that into evil by making the wrong choices. Obedience to Allah and the Prophet.
- From verse 28-30, Allah is saying besides the need to be vigilant and to obey Allah's commands, the third thing is that Muslims need to differentiate themselves from the enemy It doesn't mean dan't talk to them or they can't be friends with them. We can interact with them as a means of spreading knowledge of Islam and could also pretend to be friends with them to find out if they are conspiring against the Muslims.
- They were not permitted to help the disbelievers against the Muslims to trust the opinions of disbelievers in religious, economic, or social matters.
- Don't take them as your sincere friend to the extent that you are seeking advise from them. Given their non-Muslim and can't give you advice in accordance with Islam.
- The Muslims are given clear instructions to abstain from close ties with the enemies and to not seek honor and power with them and Allah ends the argument by saying that He knows everything in the heavens and the earths and that on the Day of Judgment when the hellfire is no longer unseen, they will be terrified at their fate and

they will be presented of every good and evil they did and they will be so ashamed that the distance between them and their evil deeds were kept far away from them but it will be presented to them and they will be able to read them.

- In verse 31 and 32, Allah is saying that trust Him and His Messenger as the only means of attaining salvation is by obeying and loving His Prophet (peace be upon him) All the Prophets are perfect role models for Muslims to follow as they were also humans.
- The ummah of Prophet (peace be upon him) is being told that take your Prophet seriously if you want Allah to love you, then you have to take His Prophet seriously and you have to live and follow His Prophet.
- Isa (alayhi salam) is being mentioned now because it is linked to Musa (alayhi salam)'s detailed discussion representing the beginning 121 of Bani Israil united under one leader with the aim of spreading the truth and Khilafat, risalat, and tawheed and Isa (as) represented the end of the unity because it was after his arrival that the Ummat split into two groups.
- In verses 38 and 34 Allah says these verses at a time when a delegation of Christians from Najran, a city south of Yemen came to Medina during 9 AH to learn about Islam in response to a letter by Prophet (peace be upon him) warning them to either convert or pay jizya and if they refused, then war will be declared against them.
- Warning to the People of Book: Allah explains in Surah Tawbah that it was incumbent upon the Muslims to spread the message of Islam beyond the borders of Arabia to create an Islamic empire so no one could complain on the Day of Judgment that they didn't know about it since they were outside of Arabia.
- That's why Prophet (PBUH) sent letters to different cities giving them the option of accepting against them.

- The wisdom behind when spreading the message of Islam, you must initially focus on the similarities commonalities helps soften the hearts of the audience.
- When a lecture starts by addressing the area of difference, a defense mechanism is activated inside each member of the audience as he tries to defend his beliefs while criticizing the views of the speaker which actually hardens the heart and makes it more difficult to understand the message.
- In contrast, if you start your speech by focusing on areas of similarities, it deactivates the defense system and softens the heart and encourages the audience to have an open mind and makes them more willing to listen to what the speaker has to say.
- The specific Imran mentioned here is believed to be Maryam (as)'s father and being a woman from house of Imran suggests Maryam was from the descendants at Imran.
- Being a pious woman, Maryam (AS) mother dedicated the child in her wank to the service of Allah Boys were deemed suitable for this job and she gave birth to a girl which surprised her
- Her shock only stemmed from the fact that she wanted to give her child in the service of Allah and she knew daughters could not live in Solomon's Temples as it was only reserved for boys.
- She didn't realize that her daughter would spread deen by giving birth to a Prophet.
- Zakariya (AS) agreed to raise Maryam in a private chamber next to Solomon's temple where she would engage in the worship of Allah and she would learn. religion from him.
- He prayed for a pious child and an angel gave him good news. that he would have a son by name of Yahya (alayhi salam).

## Lecture 4

### Verses 40-55

- In verse 40, Zakariya is shocked to receive the good news because he was old and his wife was barren and the angels who came to give him the good news and reminded him that nothing is impossible for Allah.
- By introducing such verses in the Quran and by informing us the reactions of Prophet's like Zakariya (alayhi salam), we learn that despite being pious and close to Allah, they were still humans and also had emotions just like us.
- In verse 41, the significance of it is that it highlights another miraculous birth prior to the birth of Isa (As) in which an old and barren woman is giving birth to a Prophet of God
- There's a misconception in the Bible that Zakariya wasn't able to speak for a period of time as a punishment from God because he had doubts in God's abilities whereas the Quran rectifies that this was a sign for his request and it was not a punishment and he did not doubt his abilities, he just remarked out of shock and surprise.
- The Quran is not just a confirmation of the Bible and Torah but it also helps clarify a lot of distortions that have been made in those books.
- Angel Gabriel appears to Mary, announcing Jesus's birth.
- In verse 42 and 43, Maryam (alayhi salam) was informed by angels of the miracle that were about to take place.

- These verses helped clarify many false beliefs that have emerged in Christianity which was further clarified in verse 43 that Maryam was a human who worshipped God and was not Divine but a Muslim submitting her will to the one Abrahamic God.
- It also provided further clarification regarding Isa (As) and the fact that he's not Divine, he's just a Messiah.
- In verse 44, the Quran explains how Zakaria was chosen to be the guardian of Maryam given the dispute between other priests at the time.
- These verses were an eye opener for the Christians that how Muhammad (PBUH) has this information when he can't even read Hebrew or our books.
- In verses 45 and 46, angels informed Mary of this miraculous birth that would take place of her son Isa (AS) who would eventually become a prophet and a promised messiah and would be held in honor and would speak to the people in the cradle as well as in maturity.
- By telling us specifically he will speak as a baby as well as maturity is a sign that he's going to come back.
- It is a hint that he has to come back and has to spread Islam.
- In verse 47, Maryam (AS) is shocked and asks Allah how is this possible when she's a virgin but she is reminded by an angel that Allah does not have to follow the laws of nature and for Him, he just has to command something to occur and it does.
- When Isa (AS) arrived, he was already well rehearsed in the Torah and he further brought another book which is the Gospel which contained the teachings of ISA(AS) however since there is no mention of the Gospel of Jesus in Christianity, it is believed that the original lied book was misplaced and Christians have now relied on the gospels of the disciples.
- The Gospel of Jesus aimed to clarify many misconceptions in religion and to resolve disputes. So not only did it convey the same

message as preached by Musa (As) but it also made slight alterations to the Sharia permitting certain things that were previously haram for the ancient Israelites.

- This was important as when Musa (AS) was sent down as a rasool so Isa (AS) was following the laws of Musa (AS) but with slight alteration that he made because Allah had permitted something that was previously haram.
- Isa (AS) was able to perform a number of miracles which were only possible by the permission of Allah. He kept telling Bani Israel he could do this and the - but only with the permission of Allah.
- In verse 51, Isa (AS) not only propagated Tawheed but he also worshipped the One God and this is in stark contrast in to what Jewish priests claimed that Isa (AS) was guilty of blasphemy because he was referring to God as his father.
- The truth is that Isa (AS) never said anything like that so that's why in verse 52 when he realized the Jewish priests were propagating against him, that's when he asked who will work with him as his disciples in Jihad.
- There is no evidence that he ever associated himself with bad directly and his disciples Muslims who submitted their all to the One True God in verse 53.
- In verse 54, the disbelievers plotted against Isa (AS) on account of blasphemy and it's important to realize that Isa (As) was promised messiah when Bani Israil was still an ummat but it was under the control of Romans who attacked Jerusalem and worshipped idols and Bani Israil was notable to do their job due to being oppressed by the Romans.
- When Isa (As) arrived and told the Jews he was the promised messiah, they all needed to untie under his leadership to overthrow the Romans but the Jewish people and priests denied him and accused him of blasphemy.



- When Isa (AS) came he scolded the priests a lot because they had distorted the message of God and assumed a lot of power for themselves and sold themselves to this dunya. So, Isa (AS) strongly condemned them.
- The priests knew if they accepted Isa (AS) then all their power and money will be gone and that's why they decided to approach Pontius Pilate, a Roman governor and told him to kill Isa (AS) because he was challenging their emperor.
- The northern ruler, Antipas who was a corrupt Jew was asked to kill Isa (AS) but he was terrified so he sent him back to the south.
- There's no way Isa (AS) was to be killed therefore Pontius sent his army to look for him and before he could kill him, he was raised to the heavens.
- A disciple of Jesus, Judas Pariot who was a traitor, his face changed and he looked like Isa (AS) was killed and they ended up crucifying him.
- In verse 55, it implies that those who were submitting their will to Allah and following Jesus teachings were Muslim by definition and they were honored both in this world and the next.

## Lecture 5

### Verses 56-64

- In verse 56, Allah has made it very clear the position of Maryam and Zakaria (alayhi salam) but at the same time He has addressed the bone of contention between Christianity and Islam by telling the Christians who exactly Eesa (alayhi salam) was that he was just a messiah.
- Allah's strategy has always remained consistent by sending messengers to warn the nation and to teach them religion, and a time was designated for the civilization after which those who believed and followed the messengers would survive and the rest would perish with the destruction coming in the form of some kind of natural disaster.
- Examples are given in the Qur'an such as of Lut (alayhi salam)'s, The nation of Thamud, and Nuh (alayhi salam)'s.
- We see a slight difference in Allah's strategy now with Eesa (alayhi salam) and the reason for it is that now Allah has sent him to the ummat of Bani Israil, he was a Rasool who was not sent to a nation. He was sent with the mission of explaining religion to them.
- The Israelites had significantly distorted the message of God and by then they had persisted in denying or killing the messengers that were sent to them.
- When Eesa (AS) came, he condemned the Jewish priests a lot and he would rebuke them for having made so many distortions to Allah's book and His message only for personal profit and gain.

- Allah altered his strategy because what actually happened was that the Jews who denied Eesa (AS) they did face an calamity but it was not in a form of a natural one rather it came through the hands of Titus, who was a Roman commander in chief since some of the Jews decided to go against their Roman governors and they wanted to protest against the rule of the Romans so he was sent to discipline them and to crush them and to give them some kind of a punishment so they do not ever think of raising voices against the Roman empire again.
- When Titus came, he ended up massacring 100,000 jews and he took back 97,000 Jews as captives and this came at the time when Eesa (AS) had already been raised to the heavens.
- It is believed that all of those who suffered the azab that came from Titus happened to be Jews.
- The Christians didn't suffer this massacre because prior to being raises up to the heavens, he warned all of his followers of the coming of Titus and guide his followers by telling them about certain signs to watch out for because it was a sign azab was coming and its going to be coming through the hands of a Roman commander in chief. So when the signs started to occur, they left the land while the arrogant Jews remained there.
- The final azab that is due on the Jews who denied Eesa (AS) will come from the hands of Eesa (AS) himself and it will not be a natural calamity and it will come through the hands of the messiah that they denied.
- In this case, the Jews still have time to do tawbah and accept Eesa (AS) and since there was another rasool sent after him, Muhammad (PBUH) they have to accept him too.
- A nation's responsibility is to implement the teachings of the rasool that was sent to it but it's not their responsibility to become leaders, they just need to implement religion within their religion by following their rasool.

- The Ummah carries the responsibility of not just implementing the teachings of the rasool that were sent to it but they also have to become leaders and they have to propagate that message beyond the nation and call that message to other people as well.
- This is what Allah is explaining in this verse that those who are followers of Eesa (AS) will eventually prosper and those who denied will eventually face an azab as well as difficulty and hardship in both this world and in the next.
- After Constantine embraced Christianity in 4<sup>th</sup> century, so many alterations were made to the teachings of Eesa (AS) by incorporating shirk through the doctrine of trinity and those who adopted this doctrine started to commit kufr so it does not mean that because they are Christians, Allah will still bless them and Allah will still be happy with them.
- At this moment, they are no longer followers of Eesa (AS) and of course the doors of Tawbah are still open for them and can acknowledge that Eesa (AS) was no more than a messiah but now they will also have to accept Muhammad (PBUH) because he is now the rasool that has been sent.
- Allah makes a comparison between the birth of Eesa (AS) and the birth of Adam (AS) as a means of compelling the Christian audience to ponder and reflect that Adam (AS) had an even more miraculous birth than Eesa (AS) because Adam (AS) did not have a father or mother yet Christians don't consider Adam (AS) to be God and on the contrary they attribute the original sin to Adam (AS) claiming that all humans were born sinful because they carry the burden of the first sin that was committed by Adam (AS) in the gardens of heaven.
- It was negated by the Qur'an that Adam (AS) and his wife were not sent down to earth as a punishment, it was a mistake for which they were forgiven and being human beings bani Adam, we are not born with this fitra in which we want to do sin in fact we are born

with this amazing fitra in which we want to do good and we all are born as Muslims.

- Allah is telling the Christians that if Adam (AS)'s birth is a miracle yet you don't consider him to be divine and on the contrary, you consider that he is the reason that you all are born sinful then why is it that you have given this huge status to Eesa (AS)
- Allah is telling over here that Adam (AS) was created from dust on Allah's command Kun and it was the same command Kun which caused Maryam (AS) to conceive and give birth to Eesa (AS) so both Adam and Eesa (AS) continue to be humans despite the fact that their birth was a deviation from the laws of nature.
- In verses 61 onwards, Allah is telling Muhammad (PBUH) to give the Christians a challenge and that challenge is let us come together Muslims and Christians and let us earnestly pray to Allah that Allah should curse whichever party was guilty of lying, making up false stories about Eesa (AS).
- The address started by focusing on commonalities and similarities between Christianity and Islam with the idea being of course to soften the hearts of the Christians and when the speech gradually shifted to addressing differences between Christians and Muslims regarding Eesa (AS) and now that speech is ending by giving the Christians an open challenge making it clear whichever party was firm in its belief and when it was given to the Christian delegation, they declined the challenge and immediately left for Najran.
- They knew that if they were to pray to Allah to curse whichever party is lying about Eesa (AS) then they knew in their hearts they were the ones lying about him, that he never claimed to be the son of God or God so really they would be asking Allah please curse us.
- When addressing non-Muslims, always start off with the commonalities and the similarities between what you have to say and the audience believes in and gradually move towards the main

bone of contention and in the end a Muslim should not have a apologetic stance rather a Muslim should be very very clear about his conviction and the fact that he is definitely following the truth and that should appear that firm and belief in his words.

- It should appear in his speech towards the end that has a very impact on the audience so when they get up and leave, they initially had their hearts softened and they were able to absorb the message because their defense mechanism was deactivated and then towards the end as they get up and leave, they should remember that strong message that was given at the end and that strong message is the one that's gonna hit them the strongest in the heart and this is what they will remember.
- In verse 64, Allah is emphasizing that Ibrahim (AS) was a man of faith who only believed in Allah and submitted himself to Him.
- Surah Al Imran suggests that as Muslims, as an Ummah we carry the responsibility of not only strengthening ourselves from within but we also have to convey this message to the Jews and Christians.
- These two beautiful surahs are constantly talking to the Muslims but as well as the People of the book
- Verse 64 also emphasizes the focal point between all three religions that all three emphasize the worship of the one Abrahamic God and they refute the worship of anything other than Allah and this also implies that Lords, patrons and priests should not be given any Divine status to make alterations to the books.
- Allah is telling them that we should all come together because the one thing that actually binds us together is that we worship the one God of Abraham and the Christians agree to this because they don't. They are committing shirk.
- Some sects within Christianity denied this Divine status given to Eesa (AS) or Maryam (AS) and some did not believe that he was the son of god or god or that Maryam (AS) was divine. They

believed exactly what Muslims believe and one such sect that believes exactly which is the Nestorian Christians.

- The Nestorians agreed that there can only be one God to be worshipped and no individual can be given divine status or powers. This is why King Nashi in Abyssinia subsequently embraced Islam.
- These are just names that they have come up with themselves, the word Christian doesn't appear in the Bible neither does the word Jew in the Hebrew Bible.
- So the concept of the word Christian just means people who believe in Jesus as being Christ in the same way the word Jew comes from Judah whose name was Yahood and was in fact one of the sons of Yakam. These words have nothing to with submission to Allah and these are just names and labels that people have come up with overtime.

## Lesson 6

Verses 65-80

### Themes

The People of the Book are asked to come to a common term:

- Instead of addressing the main issues and pondering over the message brought by the Prophet Muhammad (PBUH), Jews and Christians kept arguing over the faith of Ibrahim (AS) because Jews believed that they were following the Abraham faith and they were destined for Jannah while Christians argued that they were following the Abrahamic faith and they were destined for Jannah.
- The Jews argued that Ibrahim (AS) was initially a polytheist when he was young but he was eventually selected to be a prophet and as a result Allah then prepared him by teaching the Torah and the commandments even though the Torah had not yet been sent to mankind.
- Judaism is a orthopraxy religion meaning it stresses a lot on rituals and belief in the Torah and abiding by the laws meanwhile Christianity is a orthodoxy religion meaning it doesn't stress so much on laws and rituals, they stress a lot on the belief in particular that Jesus Christ was the son of God or God himself.
- The Jews being orthopraxy resolved this problem regarding Ibrahim (AS) by making the claim that Ibrahim (AS) was actually following the laws and rituals of the Torah even though it had not yet been sent down, it was simply God prepared him by teaching the Torah at that time.



- Meanwhile, Christians claimed that Ibrahim (AS) believed in the coming of Eesa (AS) who would die for the sins of mankind and he would therefore be the Son of God even though Eesa (AS) had not yet come and he already did believe in him as being the Son of God.
- Allah informed in the Qur'an that Ibrahim was not a Jew or a Christian because the Torah and the Gospel came way after him and he was neither taught the Torah nor believed in the fact that Eesa (AS) would come and he would die for the sins of mankind because Eesa (AS) had not yet even come at that time nor do we have any evidence that Ibrahim (AS) was teaching his children about the Torah or about the coming of Eesa (AS).
- In verses 66 and 67, Allah argues that the discussion regarding the religion of Ibrahim (AS) is futile because he was a prophet that came and passed centuries ago of which the Jews and Christians have limited information except what is present in their own books.
- Despite being very well acquainted with the concept of Furqan because their ancestors were given Furqan when they were saved from the Pharaoh but despite having this knowledge, they refused to accept Muhammad (PBUH) even after Muslims were granted Furqan in the Battle of Badr
- Instead of focusing on the present, they prefer to bicker over the faith of a Prophet who came centuries ago on whom they don't even have much information about and they would rather waste their making assumptions about that Prophet rather than talking about what was happening at that moment in Medina.
- In the verses of the Old Testament including the sons of Suleiman (AS) prophesized the arrival of a final prophet and named him Muhammad in the Hebrew text but the people of the book still refuse to accept it as in the English translation of the Bible, the word Muhammad has been replaced with its literal meaning.

Abraham, Moses and Jesus are mentioned as examples of prophets who submitted to Allah:

- Allah is reemphasizing that the followers of the Abrahamic faith are those who truly submit their will to the one true God as did Prophet Muhammad (PBUH) in contrast the People of the Book not only denied His message despite the fact it was very similar to the message of Ibrahim (AS) but they also maximized their efforts in causing disarray and dissent amongst the Muslim ummah.
- They did all this out of anger and frustration that Allah has chosen the final Prophet to be from a different tribe, Bani Ismail. They acted against the Muslims to try and destroy them and their Prophet while concealing the truth.
- The main problematic areas of Bani Israel happen to be the same areas as mentioned in Surah Baqarah: greed, distorting Allah's book, mocking Allah's commands, being ungrateful, committing shirk by worshipping desires and getting involved in innovation.
- Allah is doing the same thing as he dealt with the Christians that came from Najran, he first started off by addressing the commonalities between Islam, Judaism and Christianity and now he's focusing on the areas of difference.
- These verses explain how some Jews adopted a strategy of accepting the message of Muhammad (PBUH) publicly in the morning and then they would deny it later with the hope that the naïve Muslims or those with weak Iman get confused as at that time, the Arabs considered the Jews and Christians to be knowledgeable and literate in matters of religion and their acceptance and subsequent denial would obviously confuse many of the Arabs so the Muslims would start thinking that something is wrong since the People of the Book initially accepted it and once they realized there's something wrong with

Muhammad's message, they denied it. So, this was the strategy that the People of the Book came up with.

- In addition, the Jews refused to even listen to the arguments of a non-Jew and this is strongly in contrast to what Islam promotes. Muslims are encouraged to research and analyze all information with the firm intent of seeking the truth and it is for this reason that Allah states there is no compulsion in religion by providing revelation, Allah has made the path of Truth so clear from the path of falsehood that anyone who asks the right questions and makes a sincere effort will arrive at the conclusion that only the religion of God must be Islam.

#### The People of the Book are warned against denying Allah's signs:

- With the messengers of the past being sent to Bani Israel, granted a degree of power to the religious elders who took it upon themselves to distort the message and present a version of religion that benefited them and that's why a countless number of prophets were defamed in the Torah and many of the mosaic laws have been altered to suit the needs of society.
- Jews gave the religious priests the same status and authority that Christians gave the Pope and in addition the books given to Bani Israel were in Hebrew which gave them a considerable degree of power to interpret and manipulate the stories as they pleased for those who were not acquainted with the Hebrew language.
- The problem for the Jewish elders was that when Muhammad (PBUH) came along with the message of God and he belonged to a different tribe and his message was in Arabic, Allah took away the monopoly status that the rabbis had made over religion and religious scripture. They were scared that now people are going to pay attention to it and we cannot distort it and change it as we please since now Allah is going to convey a lot of accurate information in that book, the Muslim will gain knowledge which

they can use against us. That's why they discouraged their own people from listening to the Muhammad (PBUH)

- This all shows how ungrateful the People of the Book were despite all the favors Allah had bestowed upon them: All the books, all the Prophets, they were given and wanted control over Allah's message so they could distort it as they pleased refusing to share the truth with the believers in fear it would provide a testimony against themselves and would even refuse to share the message of Hebrew Bible with the Muslims because they were afraid that if we do that, the Muslims will claim that your message is same as our message so why you are not accepting it?
- Allah did select Bani Israel for His mercy so that they could receive many Prophets and books and pass on the message but they chose to withhold the truth from people and that is why they were a nation that Allah often called ungrateful.

The believers are encouraged to be patient and trust in Allah:

- Initially, Jewish priests at the temple had the sole right to interpret and explain the books of God however, with the destruction of Solomon's Temple by Titus, priests lost their power and relevance and a new group of people emerged called the Rabbis.
- Rabbi was a term used to describe a very knowledgeable scholar and Rabbi started to then reinterpret the books of God making alterations as soon suited the needs of society and gained a lot of dominance between 2<sup>nd</sup> and 6<sup>th</sup> century.
- An example of their alteration was that charging interest was forbidden by Allah but they altered the message and told people they can charge interest from non-Jews but they cannot charge interest from Jews.
- The Jewish rabbis believed that they will not be held accountable by Allah for how they treated the non-Jews, they will only be held accountable for how they treated the Jews although some Jews

disagreed with these alterations, some completely agreed and believed that there should be a difference between Jews and non-Jews and its perfectly justified that Allah will question them about how they treated the Jews but not how they treated the non-Jews.

The disbelievers' actions are futile against Allah's plan:

- Allah tells them that those who are choosing to follow the Rabbis permitting alterations to the message of God with the intention of making personal will not be saved on the Day of Judgment.
- This highlights the greedy nature of the Jews that stemmed from their love of dunya, luxury wealth and comfort.
- Allah first mentioned how Jews had the characteristic of being very greedy and being in love with this dunya and their third problem which was their desire to distort Allah's message while the Rabbi's distorted commands to make many haram things halal.
- The Christians committed the same crime calling Jesus the son of God and inferred that Jesus was divine even though there is no verse in the Bible in which Jesus is himself being quoted as saying that he is the Lord and he should be worshipped.
- On the contrary, there are many verses where he confirms the Oneness of God and emphasizes that he is a prophet of God who worships the Lord.
- The Christians would distort the message of the Bible while reciting it referring to Jesus as being God or stating that he should be worshipped when in fact no such verse existed in the gospels in doing so they were introducing the concept of Trinity claiming that Jesus was crucified as an act of ransom for all of mankind.

The believers are commanded to obey Allah and the Prophet:

- Allah clarifies in verse 79 that a Prophet would never claim to be God nor would he ever propagate this message that angels are God or angels are Divine or they should be asked for help.

- It's believed by Jews that angel Zadkiel is believed to be responsible for granting God's love and mercy so those wishing to seek God's forgiveness or who wish to learn how to forgive should call upon this angel to grant them some of God's mercy for mankind because its believed that Zadkiel helps to clear the heart of pain and hurt so instead of asking Allah, the angel is called upon instead.
- In Christianity, there's a concept of fallen angels which refers to angels that have sinned against the command of God and they have been outcast as a punishment.
- Verse 80 is therefore challenging all of these false beliefs and all of these stories and innovations.

## Lecture 7

Verses 81-95

Themes:

Rejecting Allah's signs lead to curse and punishment:

- The surah shifts focus towards Jews by focusing on the role and the significance of Yahya (AS) who was accepted by Jews and he claimed to be preparing his people for the coming of the messiah.
- The Christians claimed that Yahya (AS) recognized Eesa (AS) as not just the Messiah but also the son of God so according to them John the Baptist made this claim that Jesus is in fact Divine.
- Meanwhile, the Jews acknowledge Yahya (AS) and they do believe in him as being a pious prophet of God who was subsequently killed by Antipas, the governor of the Kingdom of Israel for which God punished them.
- The Jews refused to accept Eesa (AS) as the promised messiah even though Yahya (AS) recognized him as being the messiah as a Rasool who was sent by Allah and instructed his own followers that they have to obey Eesa (AS).
- This proves that Bani Israel was a nation that worshipped their desires, were guilty of committing shirk, would believe and follow Allah's commands when they wanted to and when they didn't want to, they ignored it.
- Allah actually took a covenant from all prophets that if they are down on the earth and they are preaching God's religion to the

people and while they are alive if Allah were to send a Rasool then they will have to render their support to that Rasool.

- This was very important because it was a lesson to all the prophets that ego, arrogance and pride should not stop a messenger from being a follower of another Prophet so Yahya (AS) was not a Rasool, he was a Nabi so he immediately followed and supported Eesa (AS) who was a Rasool confirming that he was the promised Messiah.
- Every time a Rasool comes, there might be a change in the laws that Allah is now abrogating or cancelling that's why there is a need for the new Rasool to be granted support.
- A Nabi simply tells the people that you have to follow the laws and the rules and the Sunnah of the previous Rasool whoever it was but when a Rasool arrives and says follow me because I have come with my own Sunnah and Sharia, there might be slight changes in it.
- Allah is reiterating that all the Prophets have preached the same religion of God which is the only religion to be accepted and the only message that is from the Divine. It is the religion that all creatures have willingly and unwillingly submitted to Allah.
- Allah explains that a believer will have faith in every Prophet because every messenger of God brought the same message and no distinction should be made between the prophets claiming that one is superior than the other as they all have performed the same role and have spread the same message with slight differences in the Sharia and in the laws whenever Allah has permitted these to change therefore the only religion acceptable to Allah is Islam.

Sincere repentance and righteous deeds are required for forgiveness:

- Allah makes it clear that guidance cannot be given to someone who has accepted the truth properly in his heart but he continues to deny it as he is not taking religion seriously and it becomes



difficult for him to attain guidance because he has made a firm choice to ignore his heart for such people is only the curse of Allah and the angels and all of mankind unless they repent and they make amends.

Insincere repentance and continued disbelief lead to torment:

- Allah is mentioning that anyone who rejects faith after testifying to its truth in their hearts and then continues adding to their defiance of faith by becoming an enemy of Islam and become worse and worse in terms of striving against Islam, their repentance will never be accepted due to the fact that someone who reaches that stage can never repent sincerely when he has so much hatred for Islam in his heart.
- If he does repent it's either because he has met the angel of death or he has some other hidden motive in both cases, repentance is denied.
- Who repents insincerely and in the absence of making any changes for such people all the wealth and assets accumulated in this life will not be able to save them from Jahannam so whether the person dies as a kafir or repents in his life but doesn't make any changes to his lifestyle so he might be doing tawbah but he's also engaged in the same wrongdoings he's continuously exposing himself to the same sins, his tawbah won't be accepted.

Righteousness and Paradise require sincere spending in Allah's cause:

- One of the main impediments towards repenting making amends and walking on the path of Islam is the love of this world.
- Allah will test us through things that we love and that we fear losing the things because we think these things are necessary for our survival and through these things, Allah aims to prove to us that life will still go on and there are still so many blessings to thank Allah for and we can still be happy.

- The best means of ensuring that we focus our priorities towards attaining the pleasure of Allah and that our ultimate goal is towards Islam is to give freely from the things we love and share assets and wealth and give it to those in need, dedicate time to Zikr, and religion instead of focusing all your efforts on pleasing society and volunteer to help those in need without expecting any financial reward in exchange, learn to speak up for what is right and what is just instead of living in this fear that you might displease the person or the people that you silently worship.
- It also teaches us until we don't do that, our heart is going to be filled with the love of dunya and a heart like that can never truly repent or never walk on the path of Islam.

Allah's truth must be followed and lies against Allah lead to disbelief:

- Allah informed the Muslims of food that is halal and food that is haram and at the same time Allah warned the Jews for hiding the truth.
- He is responding to those claims by challenging the Jews to study the Torah and to tell the Muslims where does it say in the Torah that the meat or the milk of the camel is haram when in reality it was an innovation of the Jews as the meat and milk of camel was always halal for Bani Israel, it was avoided by Yaqub (AS) because of certain health issues he had.
- This is why Allah is reminding the people of the book that those who innovate about religion come up with things that just not true and they attribute a lie to Allah, they are indeed wrongdoers.

## Lecture 8

Verses 96-109

Themes:

Ka'bah is the first house of worship.

- Besides innovating in matters of food, another thing the Jews innovated was the Ka'bah.
- The Jewish scholars knew the first qibla for mankind was always the Ka'bah. They knew that even the qibla that was assigned to Musa (AS) was in fact the Ka'bah, not the Solomon's Temple.
- Allah is further proving that the first house of worship is built for mankind in addition just as prayer, fasting, and zakat involve taming the Nafs-e-Ammarah by sacrificing personal desires and comfort for the pleasure of Allah, in the same manner the ultimate sacrifice made in the way of Allah is the Hajj and it is in fact a duty upon all those who can afford the journey, and necessary health.
- Performing the pilgrimage helps to strengthen the soul, it keeps a check on the nafs because comfort, luxury, and rest all have to be forsaken during Hajj while patience, tolerance, humility have to be strengthened regardless of all the impediments and obstacles and challenges faced during the journey making Hajj really a test of your physical and spiritual endurance.
- The Qur'an poses questions now to Bani Israel and the only answer for that is they knew in their heart this is the message of

God and they could not stand the fact that the message is now being given to a tribe that is different from Bani Israel.

- A warning is given to the believers that they should be cautious when interacting with the People of the Book because they will try hard to turn the Muslims back towards disbelief.
- The People of the Book were the ones the Muslims were warned against because they had been the ones who were well-informed in contrast with the idol worshippers and polytheists who have always been unaware of reality and have based their entire religious beliefs on the knowledge and awareness of the Jews and Christians and this is what makes them a greater threat to the Muslim than the ignorant idol worshippers as the People of the Book had knowledge with which they could confuse the Muslims with weak iman.
- That's why Allah started the Quran off in Surah Baqarah and Al-e Imran by constantly teaching the Muslim ummah what it needs to do in order to strengthen itself, in order to gain knowledge, information and wisdom so that they cannot be easily fooled by the People of the Book.
- Prior to the arrival of Prophet Muhammad (PBUH), many Jews had settled in Medina waiting for the final Prophet who had been prophesized in their books for decades because they believe this is a city where the last Prophet will come so as a result they formed a lot of strong relationships and ties with many of the Arab tribes, therefore the Arabs were so used to discussing the matters with the Jews.
- Verse 100 was warning them with the advent of Islam there has to be a clear divide between the Muslims and the People of the Book.
- The intention of the Jews was to not build friendly ties and strong relationships with the Muslims but to misguide them and to confuse them.

- They are also being warned to stay away from disbelievers as they are not our brothers in faith so don't seek advice from them because they might have knowledge but their intention isn't sincere.
- There could be no excuse for a believer to be misguided by the People of the Book when the Prophet (PBUH) was alive because they could have just asked him in issues regarding religious matters.
- Now we have to rely on scholars to help us understand the religious texts to understand the Quran and the Sunnah and answer the questions and misconceptions raised by the Jews and Christians.
- Allah makes it clear that whoever holds on to Allah with a firm intent to understand the message, search for the truth and serve only Allah will be given guidance will be shown the right path.
- What's important is that we hold on to Allah so the subsequent verses provide clear direction and guidelines to this new ummah.
- The order being given right now is to fear Allah and die only in the state of Islam labeling ourselves as Muslims while ignoring the commands of Allah while transgressing Allah's boundaries is an act of defiance and it implies that the individual has not even entered the fold of Islam because he's not yet submitted his will to Allah so he can call himself a Muslim but it's just a label.
- Allah reminds us that Medina once used to be a place of turn oil and bloodshed given the constant battles that occurred between Auzaj and Khazraj, two main tribes. Yet people didn't expect the city of Medina to ever become a city of peace. As soon as Prophet Muhammad (PBUH) arrived, it became a peaceful and united city where there was love and tolerance inculcated in the hearts of all the Muslims for each other.
- It wasn't just Ansar and Muhajarin brothers but even in Medina those Muslims who used to belong to the Auzaj and Khazraj tribe

who hated each other suddenly now loved each other and had an immense amount of respect for each other that was no less than a miracle from Allah

- Allah is telling the Muslims that victory, honor, power, and success lies in seeking the pleasure of Allah because its all in Allah's hands and in specific uniting as Muslims under the leadership of the Prophet is incredibly important.
- While the Prophet (PBUH) was alive, he sufficed over the Muslim ummah in spreading the message of God but in his absence it is necessary for a group of Muslims to arise from inside the ummah whose job is going to be teach religion and spread the message of God, clarify misconceptions, encourage good deeds, forbid what is evil, and draw people towards Islam with love.
- Bani Israel had people dedicated to this task and they were referred to as the Rabbis, scholars whose job was to understand the text and interpret it and to draw people towards Islam and instead of doing that they altered the message to serve their own personal interests in contrast with Muslim ummah is being advised to spread religion like the rabbis but are not advised to blindly follow any scholar or any religious preacher without conducting the research themselves as the scholars are human beings and can make mistakes
- Adopting the right attitude, prioritizing Allah's book over all else can prevent any group of people from gaining power and exercising authority to promote evil.
- Listen to the scholars, pay attention but use your brain, mind, and do your own research as well.
- Once the Quran has been studied alongside the Hadith, the ummah must serve and behave as one united body, it cannot be divided into sects and groups like Bani Israel which is why they failed because a lack of unity.
- Forming different groups to gain power and to promote disarray is a violation of Allah's commands which promotes disunity amongst

the believers and a lack of trust which actually makes it easier for the enemies of Islam to break the ummat and destroy it.

- The final goal for everyone should be to attain salvation on the Day of Judgment. Allah has made it clear that there will be only be these two kinds of people on that day: Those who believed, performed good deeds, tried to follow the commands of Allah. And the second group, those who rejected after accepting. Every individual will be given ample opportunity to understand the message, Allah will make sure they get to hear it at least once and after that its their choice if they want to submit themselves to the truth or if they wanna deny it.
- Nobody could deny on the Day of Judgment that they didn't got Allah's message. They have had ample chances.

## Lecture 9

Verses 110-120

Themes:

Believers are the best community:

- Verse 110 is interpreted as implying that the Muslim ummah needs to use its faculties of reasoning and intellect as well as the guidance it receives from the Quran and Sunnah to impose Islamic law and uphold justice.
- Madud argued that Islam was not just the name of a religion, it was a deen, a complete system of life so while religion is the amalgamation of rituals, rights, and personal beliefs, deen is not just about rituals, rights, and personal beliefs, it's about a collective way of living, it provides guidance in all spheres of life, economic, political, social, religious implying that there is no aspect of society that is separate from Islam.
- Deen and Dunya are not two separate things, dunya is supposed to be part of your deen so if you are following Islam, then your dunya is inside of your deen which means that whatever you're doing in your life the way you interact with people, your work, job, marriage and everything that you do in your life takes into consideration.
- Meanwhile Christians have come up with the concept that religion and worldly activities need to be kept separately because according



to their beliefs, religion demands that you stay away from dunya. That's why they believe that you have to keep both of them separately.

- Islam teaches us that dunya is also important you need to work, earn halal income, need to interact with people, need family and friends but the idea is that whatever you are doing in Dunya has to be incorporated inside of your deen, it has to be based on the principles of Islam.
- This verse is saying that the ummat of Muhammad (SAW) has been declared as being the best amongst all nations implying that it was selected for a purpose to establish a system in which the principles of tawheed, risalat and khilafat would form the basis of the governance system.

#### They promote good and prevent evil:

- Hakumat belongs to Allah, sovereignty of anything and everything belongs to Him and in fact based on that is incumbent upon man being given the status of God's khalifa, caliph and that's where Madud interprets Caliph as being an assistant fulfilling the orders of God on earth.
- This mission given to the ummat of Muhammad (SAW) can be seen in the numerous battles that occurred immediately after the demise of Muhammad (SAW) because the aim was to build an Islamic empire that transcended the Arabian borders.
- Governors who refused to submit to Islam had to pay jizya tax or war would be declared against them so by doing that, the entire idea was to do that to all land even outside of Arabia has to come under the Islamic empire where Sharia can be imposed as Allah has prescribed.
- Those countries that agreed to pay jizya, were granted safety and protection but in return the countries have come under the Islamic empire and would have to follow based on Islamic shariah.

- When such a fair and just system of Islamic sharia would be imposed in all land and there would be a means by which people could learn the message of God through risalat, it would encourage a lot of people to embrace Islam.
- The task of implementing religion was not unique to this ummat, the previous one of Bani Israel was given a similar task after Eesa (AS). He came with the mission to free the Jews, reinstate the deen of Allah.
- Eesa (AS) was raised to the heavens and he instructed his disciples to establish deen by making more disciples in all nations and teaching everyone to obey Allah's command. This has been termed the Great Commission.
- When the Roman Empire embraced Christianity, attempts were made to establish deen, to eliminate idol worship, to enforce the laws of the Bible however overtime, since the Christians started to distort the message and innovations were introduced, ultimately the religion that emerged was no longer Islam, it became a religion that was spreading the concept of shirk, Trinity.
- There was ultimately a need for the arrival of a new and final Prophet Muhammad (SAW) who will then raise a new ummat that will then have the job of doing and actually based on this Madud also believes that what will give rise to is a constant struggle between two groups of people: one is going to be ignorant and one is going to be steadfast Muslims.
- Allah is saying that in any point in time every person who is part of the ummat of Muhammad (SAW) is basically calling himself a Muslim because he's part of the ummat, he has been carefully chosen by Allah, it's not random that Allah allowed him to embrace Islam, it was actually a part of a superior plan that has been designed by Allah.

- In every time period whoever is a Muslim, they have the potential and the strength to fight for Islam, to enforce justice given the challenges in that time period.
- The sahabas, the people that were needed who would strive and struggle and were prepared to fight in the cause of Islam no matter what we didn't have that potential so we were not born at that time because if we were, we would not be best amongst mankind but today what is needed is not about fighting and battle, it's about intellectual arguments and knowledge.
- We have been selected to be born in this time because we are the best amongst mankind, we can easily conduct research, answer questions of the disbelievers, analyze the text of the Quran.

Disbelievers can't harm believers except by Allah's will:

- Allah has put Bani Israel in severe humiliation not just because of the attacks of Nabak Nazar and Titus because of them continuing to destroy Allah's books, continue striving against the messengers of God and in some cases, they tried to kill them. Eventually, they were removed from Jerusalem and they were scattered everywhere and didn't have land of their own.
- Allah is telling the Muslims that trust Him and fight the Jews because the Jews are not an enemy that need to be feared on the contrary if they do come out to fight, they will just be an annoyance to you but eventually they will run from the battlefield because they don't ever like jihad.
- Those who trust Allah and remain obedient will eventually be successful and those who mock His commands and deny him will face humiliation both in this life and the next.

Don't take believers as protectors:

- Whilst there are Zionists in Israel who are trying to spread fear and façade and killing so many people, there are many Jews throughout

the world who are standing in favor of Palestine and are making it clear that killing and persecution in this manner is forbidden and wrong so not all Jews or Christians are actually supporting this, there are many who are against this.

- Allah is saying that there are many people amongst the People of the Book who are true to their book, their prophets, their message and are good people and whatever good they do, they will be rewarded for it.

#### Believers will be tested and purified:

- Both good deeds and imaan, the correct religion is necessary for salvation. The righteous people of the book are being told that their deeds will not be lost on the Day of Judgment implying that Allah will grant them the gift of guidance because they are good people, their heart is clean, their mindset is open, they will be granted multiple opportunities and will eventually come to Islam.
- When a Jew or Christian does convert to Islam, none of his former deeds will be wasted that for such People of the Book who are righteous, none of their good deeds will be removed or wasted so the minute they embrace Islam, their previous sins are all forgiven but all of their good deeds that they did previously are still accepted even though they were not Muslims at that time.
- In contrast, when a polytheist someone who's worshipping idols, embraces Islam all of his past sins are forgiven but all of his past good deeds are also not accepted because whenever he was performing those good deeds, he was doing it for the sake of his Gods, he was not doing it for the one true God.

#### Disbelievers' wealth and offspring won't help them:

- Just as the Jews distracted themselves with the love of this world that made them greedy and unwilling to struggle in Allah's cause, Muslims are being cautioned again to remain vigilant as wealth

and children cannot benefit anyone in this life or the next. All their good deeds and efforts in this life will be wasted like a cold wind strikes and destroys the entire harvest leaving the farmer in despair who placed all those years of efforts in growing the crops.

They'll be punished in the Hereafter:

- So similarly, people who invest all their time in effort in this world pursuing their desires and dreams and are not concerned with the purpose of life with the commands of Allah, they will have all of their efforts wasted on the Day of Judgment even the good deeds that they did that they're hoping to find on that Day, they will find nothing with Allah because at that time, when they were doing those good deeds, the intention wasn't for Allah, it was for other Gods or perhaps they were doing it to just gain fame and popularity so Allah warns them.
- Muslims should abstain from trusting the Jews and Christians or establishing strong ties of friendship and trust with them because of the hatred that the People of the Book are hiding in their hearts for the believers, their only intent is to misguide the Muslims in anger that the final Prophet has been sent to Bani Ismael so they might trick them by claiming that they agree with the Prophet and by saying we believe but their intention and the condition of the heart is exposed in these verses.
- While the Muslims have so much love and respect for the books given to Bani Israel and the Prophets sent to them, Allah is telling us the Jews and Christians doesn't matter what nice things they might say to you, they don't have that same love and respect for you in their hearts.
- However, with the protection of Allah, if Muslims remain cautious and continue to abide by Allah's commands, not the least bit of harm can the Jew or Christians inflict upon the Muslims.

## Lecture 10

Verses 121-133

Themes:

Remember the Battle of Uhud and the test of faith:

- The wisdom that those four guidelines which were a beautiful lesson are now being taught practically in terms of the Battle of Uhud.
- The Battle of Uhud was the 2<sup>nd</sup> battle that took place between the Quraysh and the Muslims after the Battle of Badr.
- The Quraysh were outraged at their defeat and began preparing an army of approximately 3,000 men. When the Prophet Muhammad (peace be upon him) was secretly informed that the Quraysh were planning another attack because they wanted to seek revenge for the defeat, he started to prepare his own army of approximately 1,000 men.
- Initially, Muhammad (peace be upon him) called his companions to seek their advice regarding the location of the battle. He believed it was best to fight within the city of Madina while many of the sahabas disagreed arguing that the battle should take place at Uhud which was approx. 3 miles from Madina in order to safeguard their home, their women, and their children.
- Abdullah ibn Ubayy, who was the leader of the hypocrites agreed with the prophet claiming that they would be able to demonstrate

greater resistance to the enemy if they stayed inside their city. However, after seeking advice, Muhammad (peace be upon him) agreed with the sahabas and a Muslim army of 1,000 men set forth to intercept the enemy at Uhud.

- Upon arriving at the battlefield and witnessing the large size of the enemy's army, Abdullah declined from fighting and retreated back to Madina alongside 300 men leaving an army now of only 700.
- The Prophet strategically placed his men on the battlefield so that the mount was behind them and this was important because it would grant the Muslims security from behind. He stationed 50 archers at the top of Mount Uhud with the aim of preventing the enemy's cavalry from coming around the mountain and attacking them.
- The Muslims fought very bravely and as a result, the small Muslim army put so much fear in the hearts of the Quraysh that a lot of them started to run from the battlefield.
- The archers left their posts assuming they had won but Khalid bin Walid when he saw that the archers had left their posts so he took his cavalry and charged them around the mount Uhud so that he could launch a surprise attack on Muslims from behind now.
- The Quraysh came back and started to attack the Muslims again and now they were sandwiched as Khalid bin Walid's cavalry is behind them and the Quraysh army is ahead of them.
- At that point, many sahabas embraced shahadat including Hazrat Hamza causing a lot of grief and confusion among the Muslims.
- There were also rumors spread that maybe even Muhammad (peace be upon him) embraced shahadat which caused the anxiety, stress and fear of death led some Muslims to run up to the Mount Uhud fleeing from the battlefield and leaving the Prophet to fight with the enemy.

- Analyzing the situation of the Prophet Muhammad (peace be upon him) and all the injuries that he sustained, the sahabas kept fighting alongside him to protect him but eventually they took him up the mountain as well because they were afraid for his life and that's how the battle eventually ended with the Quraysh facing victory over the Muslims.

Some believers were martyred, but Allah gave ultimate victory:

- The Battle of Uhud left many of the Muslims baffled questioning why did Allah not send angels to help them in the same way as he did during the Battle of Badr.
- The message given in verses 123 to 127 was of reassurance that the Muslims were getting that don't worry Allah can even send angels and perhaps he will so victory is yours.
- With the exception of beloved companions, most of the Muslims still had a weak iman and a lot of them still feared death, they knew about Quraysh and that they were one of the most important and powerful tribes in the whole of Arabia.
- As a means of boosting their confidence, Allah sent them a message of hope, reminding them about Badr, the Day of Furqan and he reassured them that if he wanted to, he will even send angels just to give them that reassurance that Allah is with them so don't worry, just remain standing and remain fighting.
- The Muslims were so convinced that Allah would send angels and victory was guaranteed that they fought courageously, they were not afraid of the enemy at all because they had this yaqeen that they would win because Allah would even send angels if he had to and that's why initially the Muslims were fighting so well that were able to defeat an enemy approximately four times its size.



- Allah did this because the Muslims had to understand that they did not need angels to gain victory, victory is only in the hands of Allah. All they need is God, the intellect, the fighting abilities of a strong believer are enough on the battlefield if angels were sent again, then Muslims would stop making any effort or they would stop strategically planning battles because they would start to believe that it doesn't matter what we do on the battlefield, Allah will send angels to fight on our behalf so why make any effort.
- The entire reason that Jihad by fighting battles has so much reward and the person who is shaheed goes straight to Jannah is because it's a huge sacrifice to give up your lives for the sake of Allah, its very hard to control your fear at that time.
- Besides, the Muslims had to face a defeat in order to understand that Allah is with them as long as they follow his commands and the instructions of the Prophet.
- As soon as a Muslim defy Allah's or the Prophet's commands, there has to be some consequence that's how they will learn their lesson and they'll make sure not to do it again.
- Allah had to ensure that the message being given to the entire Muslim ummah was that success lies in acting as one united body. If one part of the body is transgressing, one part of the ummat transgresses or ignores the commands of the messenger, it will have consequences that will be faced by the entire ummah and this puts more pressure on every Muslim to confirm to the group because then they will know that the entire ummat will suffer if we end up disobeying Allah's commands.
- It was also a grooming and training lesson for the Muslims as a whole as they had to face the mockery and sarcasm of the hypocrites and the Jews when they returned to Madina knowing that they had lost and had to deal with the kind of arguments that

the Jews were putting forward in order to raise doubts that maybe Muhammad (peace be upon him) was not a prophet because if he was then how did Allah allow his Prophet to face defeat.

Don't be deceived by disbelievers' plots and schemes:

- Allah's infinite mercy and willingness to forgive is clear in these verses after the defeat that was purely the mistake of the archers.
- Muhammad (peace be upon him) was facing immense pain: He had lost one of his front teeth, he had an arrow piercing his cheek, he had a lot of bruises and wounds so he was in a lot of pain and so in anguish, he only questioned Allah will guide a nation like this that does not even listen to the instructions of its prophet.
- Verse 128 was immediately revealed then reminding the Prophet that his responsibility was only to proclaim the message of God and to follow God's instructions. It was not his prerogative to decide who will be guided or forgiven and who will not.
- In fact out of Allah's compassion and mercy, He did forgive the archers and those that fled from the battlefield leaving the Prophet alone because Allah forgives whom He pleases and He punishes whom he pleases.
- It also teaches us not to pass judgment upon anyone. Its upto to Allah to decide.

Allah suffices and protects the believers:

- Interest is connected to the love of gaining wealth which is the mistake made by the archers. It makes you greedy. That's what the archers did. They became so greedy for wealth that they forgot the prophet's command and their behavior was even more astonishing.

- Before Islam, soldiers who faced victory would simply grab as much as they could of the spoils of war. Each person would run to the battlefield and collect as much as he could.
- Instead of punishing the archers, Allah revealed a series of verses explaining how they need to rid themselves of the love of dunya, how they need to fear Allah, how they need to fear Him. Instead, they were constantly being reminded to focus on the akhirah and the day of Judgment.

## Lecture 11

Verses 134-148

Themes:

Allah loves those who give charity, control their anger and forgive others:

- Allah makes it clear that the righteous are those who love to forgive people when they face ease and in hardship they control their anger and they still are able to pardon people.

Seeking forgiveness from Allah after committing wrongs leads to forgiveness and Paradise:

- A Muslim who's righteous is not a Muslim who will never sin. It's not a Muslim who will never make a mistake. Mistakes will be made but the minute they make that mistake, they acknowledge, they accept it and then they remember Allah and seek His forgiveness and do not persist in doing it again.
- When such people are subsequently forgiven, Jannah will be open for them.
- The idea is that if Allah can forgive these people, then of course the Muslims have to learn to forgive them too.
- Muslims were being trained to continue spending freely in the way of Allah so that this prevents the love of Dunya from entering their hearts.

- Charity can help cleanse the heart. In addition, the loss of war booty at Uhud should not restrict their hands in charity, money and resources should still be spent particularly in strengthening the Army and its resources for the protection of the ummat.
- These verses are teaching us that yes mistakes will be made but there's always an opportunity for everyone to improve. Nobody can say "I'm absolutely perfect and I have done nothing wrong and there's nothing that I need to learn."
- Through these verses, Allah is trying to console them that angels could have been sent and they could have won the battle but there was in allowing the Muslims to face defeat which exposed problems in their Iman and it is only when they are cognizant of their weaknesses that they will learn how to improve.
- The most important lesson this battle taught is the fact that it is not the sinless Muslim who will enter Jannah because there's no such thing. It is a person who is aware of his mistakes, keeps trying to improve his behavior. He's the kind of person who will attain salvation and who will attain pleasure of Allah.

### Past nations' experiences serve as lessons for humanity:

- When the Muslims returned to Madina, the Jews continued to mock them and continued to try and raise doubts in the hearts of the Muslims regarding the authenticity of the Prophet.
- Allah is now reminding them that similar incidents have occurred in the past as well therefore the defeat of the Muslims at Uhud should not imply that Muhammad (peace be upon him) is not a Prophet of God because there have been Prophets given to Israelites who also face defeat.
- The only time Allah's not with you is when you are transgressing His commands. Therefore, the Prophet prayed to God for forgiveness and eventually Allah informed Joshua about the person

who had transgressed regarding the Spoils of War and the individual was inevitably punished with death row.

- Bani Israel had witnessed many miracles and were given a long time to be groomed and trained repeatedly for their trespasses so being given so many opportunities to train their nafs over a 40 year period.
- Allah then turned to them with strict punishments for transgression because there could be no longer any excuse for going against the command of Allah.
- When Uhud took place, the Muslims had only been groomed for three years and they didn't also witness the kind of miracles that the ancient Israelites did so Allah was more lenient with them.

### Allah tests believers through trials and victories to distinguish the true believers:

- Tests and hardships are designed to help the believer gain mastery in faith. It's designed to help him improve his Iman.
- We gain a greater understanding of Allah's mercy and develop a strong awareness of our own weaknesses that need to be controlled during periods of success.
- Success helps to motivate us, it helps to encourage us but failure helps us to gain mastery in faith because it is only when we fail, that we start asking the right kind of questions. That's the time when we critically analyze our lives and seek a connection with the Almighty.
- When we are facing success, we're supposed to humble ourselves and that's hard to do because we get so excited by it and start to think that this is a blessing coming from Allah that we start to chase dunya even more.
- Success and failure are tests. Failure doesn't mean Allah is unhappy with you or Allah's punishing you while success means Allah loves you and has blessed you. Both are equally important

and how you react to both will determine whether you have passed the test.

True believers will ultimately be rewarded and disbelievers will be destroyed:

- At Badr, Muslims were incredibly happy but at the end of Uhud when you face a failure, you're able to develop that spiritual connection with God as a friend and as a companion who's there for you to hold your hand and who will console you.
- Allah is never obliged to give a reason for the decision that He takes or the outcomes of the Muslims. They have to face Allah, He is not answerable to anyone.
- He reassures the Muslims that tests and hardships will come but they're coming to purify you, to make evident to you your true level of Iman and will expose your level of Iman and once you realize your level of Iman based on the way you reacted to Allah's test, that's how you're going to realize there's a problem and you need to improve.
- When Allah tests you, it's not that He wants to find out how much Iman you have. He already knows the condition of the heart. It's important for you to know how much Iman you have so that you can identify your shortcoming and improve yourself before it's too late.
- That's why Allah is saying did you actually believe you could get into Allah while Allah has not even made clear to you who is truly deserving because they truly have that level of Iman and who is not.

Allah will test believers' patience and struggle before granting martyrdom or Paradise:

- Everyone says that they would love to face martyrdom but when the battle starts and they see the enemy and you see yourself

possibly facing defeat, if you wanted to be shaheed, then you should be happy and keep fighting but then why did you pass? Why did many Muslims of weak Iman abandon the Prophet and run up to Mount Uhud and why didn't they continue fighting in this excitement that they will be able to become shaheed.

- Uhud itself was a perfect demonstration of the benefits of emotional intelligence in helping to build resilience when faced with hardship during or after a calamity. Its essential to constantly be aware of your emotions and your behavior with the realization that every action of yours has the ability of affecting someone else.
- Allah wanted them to learn as fighters on the battlefield, they need to make intelligent and quick calculations as to how their emotions will affect themselves and those around them determining which emotion to control and which to express. It was the most effective practical way of teaching emotional intelligence and it taught Muslims to inculcate resilience and become fighters and survivors in a hostile environment while always being conscious and in complete control of their emotions.

One's fate is predetermined, and both worldly and heavenly rewards will be granted according to one's desires and actions:

- In the face of calamity, a Muslim must never lose focus of his mission and goal.
- Since the battle was being fought against the disbelievers for the sake of Allah and not anyone else, so even if the rumor that Muhammad (peace be upon him) had embraced shahadat should not have been a time of despair and distress for the Muslims. He was just a messenger, a human and he will eventually die but Allah and Islam will always remain alive and that should be the primary focus of every Muslim during the battle.
- Hazrat Omar threw down his sword in despair and at that moment, there was another sahaba who immediately reminded him that even



if this is true that the Prophet has died, Muslims should also seek death while fighting for the same cause and the same religion.

- Muslims need to remember that their struggles were for Allah and for the pleasure of His, not for Muhammad (peace be upon him). They are not worshipping him. They're worshipping Allah. So everyone will be rewarded according to what they strove for.
- This lesson was vital to prevent the Muslims from making the same mistake as Christians who fell in love with Jesus so much that they made him into a God.
- Believers in the past also faced failure but their losses never hindered them from the path of Allah nor did it result in them raising doubts about the abilities of God himself.
- Instead of blaming other for their loss or questioning Allah, they would pray to Allah, seek forgiveness for their sins or any transgression that might have taken place, and point the finger at themselves, would analyze their actions and their behaviour and would repent and understand defeat and victory only comes in the hands of Allah.

## Lecture 12

Verses 149-160

Themes:

Don't yield to disbelievers or you'll lose faith and be dragged back to disbelief:

- Even though these verses boosted the faith of Muslims, they still had to deal with the Jews, the hypocrites, the polytheists who were mocking them and ridiculing them after their defeat at Uhud and they were working hard to raise doubts regarding the authenticity of the Prophet.
- That's why Allah warns them that they should refrain from obeying or listening to the disbelievers who only want to spread façade and mischief and are working hard to drive the believers away from Islam by giving Muslims guarantees of protection and help so a clear reminder is being given to the believers that their sole protector and helper is Allah and they need to remain focused on their mission and goal.
- With the defeat at Uhud, disbelievers in the Arab region gained courage to attack the Muslims believing that they could now wipe out Islam.

Allah is your Guardian and Helper, and He will cast horror into disbelievers' hearts:

- Allah promises them that soon He will cast terror in the hearts of the disbelievers so that they once again fear the Muslims and this

occurred approximately 1 year after Uhud when Abu Sufyan promised another military encounter at Badr during 4 AH.

- Muslim assembled another army of 1,500 men while Abu Sufyan prepared an army of 2,000 men.
- However, as the disbelievers were marching from Makkah to Badr and the Muslims were marching from Madina to Badr, suddenly Abu Sufyan became so terrified of the battle that he decided to just retreat to Makkah for no reason he just turned around and went back.
- Meanwhile the Prophet (peace be upon him) took the Muslim army and waited at Badr for a few days and when it became clear that the Quraysh army are just not coming, they turned back and went to Madina.
- At this point, it was a huge victory for the Muslims because in the entire Arab region, the news spread that the most powerful tribe got scared of the Muslims simply turned around and retreated back to Makkah and this is what Allah meant by when He promised that eventually I will put so much fear and terror in the hearts of the disbelievers that they will fear the Muslims.

### Allah tests believers' faith and purifies their hearts through distress and serenity:

- Despite the consoling verses and the emphasis of tests and hardships and why its important to fail at times because Muslims have to gain mastery in faith, the question remained that given the weak position of the Muslim ummat during its early period and all the enemies that were surrounding it, why would Allah grant victory to the disbelievers when he could have tested the Muslims in some other way?
- Allah reminds them that they were winning with the help of their defeat because some of them were distracted by the spoils of war while others let the fear of death overcome them and run up to the

Mount Uhud instead of remaining steadfast and fighting. It was a message that believers should not focus on their defeat but on Allah's mercy that despite all the mistakes they made in Uhud, He still forgave them.

### Don't grieve over lost victories or injuries, as Allah is All-Aware and All-Forgiving:

- There is hikmat in being given several tests in one short span of time so at times when Allah sends one test after the next, there is hikmat in that as well just like in Uhud, they were not only suddenly facing defeat and losing the spoils of war, but were tested even more when they saw so many sahabas losing their loves and were tested more that the Prophet has perhaps embraced shahadat.
- When a Muslim is tested so severely eventually a time comes when he stops grieving, he stops fearing the future because he realizes that I've been tested so many times but I'm still alive, still surviving and every time I think my life is now going to be over, somehow through a miracle, Allah is able to remove the test and then I start to get better and then another test comes but through some miracle again I'm able to survive and then a third test comes over and yet again through a miracle, I'm able to survive. So then, he reaches a stage where he doesn't fear the future anymore because he's been tested so much in such a short span of time that he finally realizes that he is not in control and finally understands that he was never in control, it was all Allah. He's got a plan and is going to remove it through some miracle.

### Trust in Allah's destiny and don't be like the unfaithful who doubt:

- The defeat at Uhud and loss of lives of so many sahabas created confusion and disappointment among the believers but those with

very strong Iman, Allah sent calmness as a sign of His mercy to strengthen them.

- There were some Muslims who had so much doubt that was arising in their hearts that they started to question the entire plan of fighting at Uhud in the first place.
- Allah responds to these Muslims of weak Iman by arguing that the time and place of death of every person has already been predestined. The companions who embraced shahadat were destined to lose their lives on that day and on that place and those who wish to remain hiding in their homes for the fear of death should know that they will inevitably be taken to their place of death at the predetermined time.
- It is futile to fear death instead it is best to fear standing in front of Allah knowing that every action indeed will be recorded and questioned. The loss was not because of poor planning or Allah was not able to save the Muslims. It was a defeat that resulted from ignorance towards the Prophet's commands and a love, a desire for the spoils of war over the akhirah because it was so much greed still in the hearts of some of the Muslims that they still had prioritized their life and wealth over and above the life of Prophet (peace be upon him)
- Allah had to constantly send verses to console and reassure the Muslims. It goes on to show how much He loves His slaves.
- The fear of death and love for this dunya are weaknesses that prevent a believer from doing Jihad in the cause of Allah. The hearts has to be cleansed of these things so that the Muslims can fight together united as one ummat and only then can Islam survive and spread throughout the world.
- If the vision of the Prophet is not internalized in the hearts of every Muslim and there is a fear of making sacrifices for the sake of Allah, then an individual becomes easily susceptible to the whispers of Shaitan. That's when a Muslim will constantly have

anxiety, depression and despair because the waswas of shaitan will automatically cause him to fear struggling in the cause of Allah.

### Seek Allah's forgiveness and mercy which are better than worldly wealth:

- There was a need to alter the mindset of the believers when dealing with the grief of those who had lost the lives of loved ones at Uhud.
- Allah advised the Muslims to not pay heed to the hypocrites and the disbelievers. Those who lost their lives on the battlefield should not be a cause of sigh and regret because they are destined for Jannah and have achieved the ultimate reward of Allah's pleasure and His infinite mercy which is far superior than being granted a few more years in this world and material assets in wealth and gold because there can be nothing better knowing that your Lord is happy with you and has prepared for you a Jannah in which you will live forever.
- Allah reminds the hypocrites and the Muslims of weak Iman that everyone has to face death and has to go back to Allah and there is no greater success than dying while fighting in the cause of Allah.

### Put your trust in Allah, and don't rely on anyone else for help:

- Muhammad (peace be upon him) was being reminded to act gently towards the Muslims regardless of the mistakes that they had committed because dealing harshly with them or punishing them at this stage would result in disgruntled believers who would just leave Islam.
- So that's why not only was he lenient and gentle towards the believers but he was also seeking Allah's forgiveness on behalf of those who had made a mistake just as Allah had commanded him to do.

- Unlike an average human, he held no grievances towards any of the Muslims who made a mistake in Uhud and clearly this is humanely very difficult to achieve because every human has emotions.
- Allah is explaining that the ability of Muhammad (peace be upon him) was because of the special mercy and softness Allah placed in his heart. He knew if he showed frustration or anger, many of the Muslims might actually leave Islam and this is the ummah's early period of formation and they need a leader.
- Allah is reminding Prophet (peace be upon him) that not only should he forgive all of those who made a mistake in Uhud but he should continue to trust them and even consult them in the future instead of reminding them constantly that they made a mistake or make them feel like the Prophet doesn't want to seek advice from them anymore or he doesn't trust them anymore.
- Since Allah has forgiven them, they have a clean slate now so it doesn't mean to stop trusting them.
- If there's a Muslim who continues to go against you and transgress your commands, then there is a need to abstain from such people because they are clearly munafiqs and toxic but if there is a Muslim who just made a mistake once and that Muslim is subsequently doing Tawbah, and acknowledging his mistake then the community needs to give him a second chance.
- Even though, these verses were directed to Prophet (peace be upon him), it has a lesson for all of us: the wisdom behind seeking consultation, making important decisions and then trusting Allah once the decision has been made.
- If Allah is displeased with His slave, then no one can help that slave and finally once the matter has been decided, the believer should then have complete trust in Allah.

## Lecture 13

Verses 161-178

### Themes:

### Prophets must not withhold war spoils illegally; accountability on Judgment Day:

- At the end of Badr, a dispute arose amongst the Muslims regarding the distribution of the spoils of war.
- Allah ordered that 4/5 of the spoils of war would be distributed as per the wishes of the Prophet (peace be upon him) while the remaining 1 would be given to the Prophet.
- This caused grievances among some of the Muslims who questioned the command.
- 4/5 of it had to be distributed equally amongst all of the soldiers in fact every soldier got an equal share and every horseman got double the amount because one was for him and the other for his horse.
- It was necessary to train the Muslims and let them know that you were not fighting for the Spoils of War, you cannot become greedy at this stage. You are fighting for Allah, this is a victory for Allah and Islam. This is a consequence of your fighting; an added reward but you were not fighting for the spoils
- As Surah al-Anfal hadn't been revealed yet, Allah announced that 4/5 is completely up to the Prophet; he can distribute it as he pleases to whom he pleases and will not be questioned about it. As far as the Prophet's own discretion, he's choosing to give it out equally.



- Some Muslims believed that perhaps they started to argue silently or in their hearts they started to believe that distribution isn't right and everyone should not be getting an equal amount.
- It is clarifying doubts by telling everyone that no messenger of God can act dishonestly or accumulate Spoils of War for himself because every soul will be held accountable on the Day of Judgment.

### Righteousness vs. wrath; Hell is the destination for the wicked:

- So the outcome of Uhud confirmed that although the Muslims had formed an ummat, they still lacked unity, faith and discipline. There was a lot of greed that had to be controlled. Not every individual had internalized the vision of the Prophet or was moving towards the same goal. One defeat had shattered the faith of many Muslims.

### Allah's favor: Sending a messenger to guide and teach believers:

- They had to be reminded that it was a mercy from Allah that the Prophet lived amongst the believers to continuously teach them in matters of religion, purify them and guide them. If not for the messenger, the ummat wouldn't have survived.
- Allah made it a test for the Muslims to expose their weaknesses. Allah was on their side and helping them so if now after facing one failure, they are panicking and questioning Allah and are asking how has this happened instead of pointing the finger at the Prophet or at God, point the finger at yourself.
- The hypocrites not only abandon the Muslims before the onset of war at Uhud but were exposed at Uhud. In addition at the end of the battle, hypocrites attempted to spread discontent and grief amongst the Muslims regarding the loss of lives at the battlefield as a means of damaging the morale of the ummat by mourning the dead.

## Perseverance and patience in trials; martyrdom and death in Allah's cause:

- They argued that those who had died would have been alive had they not gone to Uhud in the first place so Allah reiterates that death is only in His hands and no soul can escape death.
- Those who embrace shahadat are not dead, they're actually alive and are being given sustenance by Allah in the heavens.
- So differentiating the hypocrites from the rest of the ummat was necessary to warn the believers about the enemy that was lurking inside of them. They could not be trusted for sincere advice or accurate information and being the early years of the ummat formation where many Muslims were still learning about Islam and were undertaking training, it was necessary to highlight the hypocrite so believers could protect themselves from being misguided.
- Allah explained He has perfect knowledge of all things that have happened before and things that are going to happen. His knowledge, power, and control over everything is perfect.
- A similar message was in fact given to the Muslims when the covenant was being signed in 2:4. This is further elaborating on that by explaining that they are with Allah and are being sufficiently provided.
- The verses of consolation combined with the motivation given to the Muslims by the Prophet (peace be upon him) and his companions helped to reignite the love for Jihad in the cause of Allah so all those who were down due to Uhud because of these beautiful verses and the Prophet and Sahaba, they were ready to fight again.
- So the next day, they picked up their arms and went to the battlefield again even though the Quraysh had left, they might turn around and come to Madina to give another surprise attack to the

Muslims as they knew Muslims were very demoralized and are wounded severely so this will be a great opportunity to annihilate Muslims and end Islam.

- The army camped at Hamra Al Assad that was 8 miles from Madina
- Surprisingly, the army turn around and decided to attack the Muslims in Madina so while a man passes by and asks the Prophet (peace be upon him) to discuss the events that had taken place at Uhud because of course when something like this happens, it spreads like fire in the Arab region.
- So the Prophet told him to say to Abu Sufyan that a strong Muslim Army is coming after them. As he was going in that direction.
- That put so much terror in the hearts of them that they simply turned around and went back to Makkah.

### Allah's mercy and forgiveness vs. hypocrites' deception and punishment:

- Allah is reiterating that it is Shaitan who puts the fear inside of us that we should not follow Allah's or the Prophet's command because the consequences will be devastating.
- Those who can overcome the waswas of Shaitan and have immense tawakkal, end up always receiving Allah's reward and great pleasure
- So with the rise in hatred towards Islam emanating from Makkah and surrounding Arab tribes, a message of hope was being given to the Muslims that believers cannot do them the least harm because Allah plans to give the rebellious transgressors a severe punishment in both worlds.
- Allah explains that his granting sustenance to the oppressors should not confuse the Muslims or raise doubts about Allah's plan. His plan is to test and punish the disbelievers through the

sustenance that He's giving them so that they can continue to indulge in worldly luxuries and fall in love with dunya.

- Allah has reserved hellfire for such people will not then have no one to blame but themselves on the Day of Judgment.

## Lecture 14

Verses 179-189

### Themes:

#### Allah guides and distinguishes good from evil:

- The reason for granting risk and wealth to those who oppose Islam and allowing the Muslims to face a huge test for a prolonged period of time as far as the disbelievers are concerned, Allah is reserving for them Jahannam but as far as the Muslims are concerned with the ummat having been formed, it's necessary to remove all evil that is inside of the ummat.
- That's why Allah says highlighting the hypocrites in the community is important because it helps to separate the good from evil so that Muslims when they need to seek advice in social, political, economic or religious matters, they should refrain from following or obeying the hypocrites.
- The actual state of someone's heart is only known by Allah and He reveals it to His messengers as He pleases.
- Our true state of Iman is exposed when something bad happens. Besides the love of this world, hypocrisy is an important evil that can emerge within the body as a disease that slowly spreads in the heart.
- Hardships can help each Muslim analyze the amount of hypocrisy that might be inside of him, allowing him to repent and make amends to clean his heart.

#### Greed and withholding blessings lead to punishment:

- When discussing the evil inside of us, the love of wealth and this dunya are one of the most harmful evils because they cause us to forget that this life is just a deception.
- That's why Allah now focuses on those who behave in a parsimonious manner, they are very greedy and are terrified of spending in charity or in the way of Allah.
- Believers must continuously remind themselves that all rizq and wealth belongs to Allah, He chooses to bestow it on the people as to test them by it, He grants mercy and rewards those who give out generously to the poor and in the way of Allah while punishing those who hoard walth and assets for themselves.
- When we are given something, it is a test, it is not a blessing. It's a test to see how you will choose to use it in fact the most greedy of people were the Jews who had been granted a lot of wealth.
- Even though, Allah has the ability of giving out himself, He chooses to give to His people so they can gain the opportunity of attaining Jannah by sharing their wealth with the needy.

Messengers before Prophet Muhammad (peace be upon him) were rejected and killed:

- Allah's warning that their statement and their acts of killing the Prophets in the past have been all recorded and the Hellfire has been prepared for them.
- As a further attempt to confuse Muslims, the Jews argued that their books from God clearly stated that they should not believe in any Prophet unless he can show them a specific miracle: A sacrifice consumed by fire.
- Allah responded to this by informing the Muslims that several messengers came in the past that did perform such miracles but the Jews continued to disbelieve and even went to the extent of killing those Messengers.

- Allah also informed that Prophets sent to Bani Israel in the past were able to perform many miracles even the kind they were demanding from Muhammad (peace be upon him) and if that truly the condition that Allah has mentioned in the Old Testament, then why did they try and kill Prophet Elijah and did not accept him and try to kill him.
- Allah also informed the Muslims that if Muhammad (peace be upon him) was being rejected by the Jews, it should not be a reason for the Muslims to cast doubt about the authenticity of the Prophet because Bani Israel was used to rejecting even their own messengers.

Every soul will face death and judgment; only the righteous will succeed:

- Every soul will taste death and every individual will be tried with complete justice on the Day of Judgment based on their belief and their deeds.
- During the initial years, the Muslims were instructed to ignore and forgive the misdeeds of the People of the Book as well as polytheists. They were told to adopt a lenient approach towards them in the hope that these people might believe.

Believers will be tested, but patience and mindfulness are essential:

- Muslims are being prepared that they will hear much that will grieve them, they will hear a lot that's going to hurt them but they should remain focused on Islam.
- They should be patient and adopt a firm resolve toward words following the Prophet (peace be upon him) because right now they might not be allowed to fight back but very soon that lenient approach is going to change to a very strict one.

Scripture was revealed to be a guidance, not to be hidden or distorted:

- Allah now reminds the People of the Book and the believers that the previous Israelites were the previous ummat that had been selected with the aim of spreading religion to others however on account of their free frequent transgression of Allah's commands, ignoring their books, concealing much that they should have revealed the duty of spreading the truth was taken from them and given to the ummat of Muhammad (peace be upon him)
- Verse 188 admonishes the Israelites that they should not have been proud and confident of having earned Jannah on account of their ancestry or their lineage on account of being the chosen people.
- They will be held accountable for their deeds and will not be able to escape the punishment.

## Lecture 15

Verses 190-200

Themes:

Reflecting on Allah's signs in creation leads to remembrance and prayer:

- A true believer is someone who will ponder and reflect over Allah's creations, he will ask the right kind of questions, he will conduct research, use his intellect and reasoning abilities to seek the truth.
- Islam does not expect an individual to instantly have blind faith as soon as he reads the Quran or as soon as he hears the call of the messengers. On the contrary, every individual will have queries, doubts, questions and suspicions but only those will be successful who will then continue trying to seek the answers to their questions sincerely trying to determine the truth, which is in fact their persistence.
- The reason that Allah has designed every creation to be subservient to mankind, they will realize that Allah Almighty who has created the entire universe and every single creation could not have made me and you aimlessly there has to be some purpose.
- Gradually, we are able to see which direction to move in as Allah starts to grant us Hidayah, we start to have hope and confidence that we are able to fight and overcome obstacles that we start to pray so much for Allah's mercy, we strive hard in His cause.



- This surah ends by informing the believers that those who reflect and search for Allah's signs, will be able to attain Hidayat and will be able to gain mastery in faith and will be able to deal with their challenges and struggles and will be able to gain power over the enemy and establish them because they respond to Allah's commands by saying: Allah, we hear and we obey.

### Believers seek forgiveness, guidance, and reward from Allah:

- Allah is telling us when we reflect, ponder and ask the right kind of questions, we will reach the natural conclusion that the purpose of existence is only to serve Allah and to submit to Him and at that instant, the Muslim will then start his journey to struggle and strive in the cause of Allah and will understand and truly believe in the akhirah and will work hard to perform good deeds and pray for salvation and Allah's forgiveness.
- When we truly understand and truly have submitted to Allah, that's when you will start to understand that Allah all I want from you is what is in this and what is in I don't know what is best for me in this world so just give me whatever is best and don't disgrace me on the day when I'm standing in front of you on the Day of Judgment.

### Allah promises equal reward for men and women, and forgiveness for those who strive and are persecuted:

- Allah is explaining that special mercy is none of their efforts will be lost, they will be granted barakah in life, their tests will be used to wash away their sins and they will enter Jannah, and will be forgiven for all of their mishaps and misdeeds and ultimate justice will be done.
- Every deed will be rewarded because Allah is always grateful for the sacrifices His slaves make in His way whether it be through migration, exile, persecution, torture, battle or they embrace

shahadat. It doesn't matter what they did, they will be rewarded as long as they did it purely for the sake of Allah.

### Disbelievers' prosperity is brief, while believers' reward is eternal:

- Allah is again reiterating that the power and wealth given to the disbelievers should not distract or confuse the believers or raise doubts. The ultimate destination for those who oppose Islam, persecute and torture the innocent and use their assets to plant impediments in the way of Islam will go to hell.

### Some people of the Book truly believe and humble themselves before Allah:

- Those People of the Book who have been true to their Prophets, their books and never proud of their ancestry will go to Jannah no matter what. They were always eager to understand the message of God and follow His commands.
- Those who are sincere in finding the truth, Allah will not waste any of their efforts.

### Believers must patiently endure and persevere to achieve success:

- In light of hardships and difficulties, Allah is telling them to remain patient, firm your job to establish and spread the message of God. Its not going to be easy just because you want to do something in the cause of Allah and you know it's the truth doesn't mean that path is instantly going to be made very easy for you.
- It is important to remind yourself that do not give up hope no matter how tough life gets, continue reflecting focus on the goal of attaining Allah's pleasure fear the Almighty and do not transgress His commands, willingly work hard to strengthen each other as an

ummat raised together towards a common goal: Victory in this life and the next.