

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



# Juzz 10

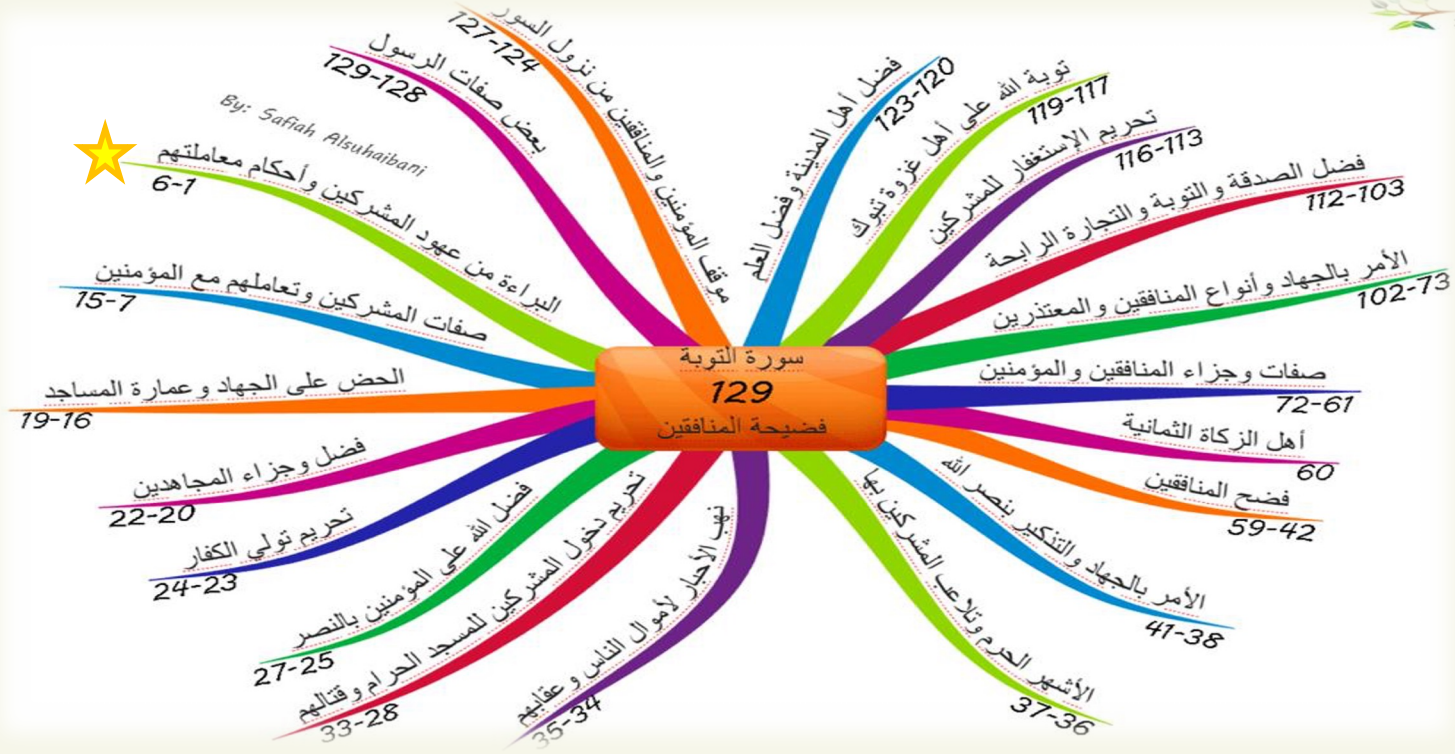
Lesson 103

Surah At Taubah

Ayaat 16-28



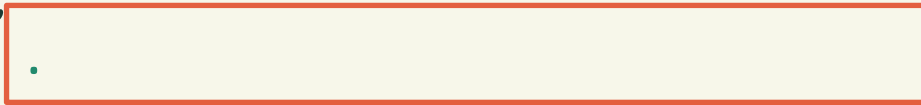
In Surah Anfaal, the main theme was the steps to success.  
In surah Taubah, the success is discussed.



أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ  
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

﴿ ١٦ ﴾

Do you think that you will be left [as you are] while Allah has not yet made  
evident those among you who strive [for His cause] and do not take other than  
Allah, His Messenger and the believers as intimates? And Allah is Acquainted  
with what you do. (16)





أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ  
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

﴿١٦﴾

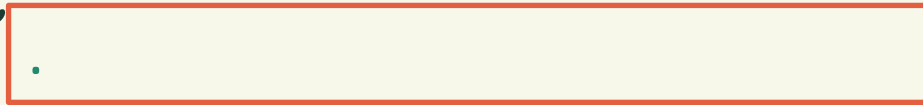
### Who are the addressees in ayah 16?

The addressees in v. 16 were those Muslims who had recently embraced Islam. It means to tell them plainly: "Now that you have embraced Islam, you shall have to give a genuine proof by a trial that you have accepted it because you believe in its Truth and not because it has become supreme in the country by the exertions of the true Believers. The trial is that you shall have to sacrifice your lives, wealth's and your near and dear ones for the sake of Allah and His Way. Then and only then, you will be regarded as true Believers."

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ  
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ

﴿١٧﴾

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





مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ  
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## ع م ر - يَعْمُرُوا

‘imarah is to fill something with life; to populate a place. It is the opposite of kharaab, which is when a building or crop is laying waste and no one is there to look out for it.

‘imarah is of two types:

1) Tangible, in the physical sense; to construct or build a place. ‘imara of a masjid would be to build it and beautify it. This also includes, Adorning the place and looking out for it, cleaning it. Also means that people are present for worship. It could be a beautiful masjid but if no one is there to pray there, then it is not populated.



مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ

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﴿١٧﴾

ع م ر - يَعْمُرُوا.....

2) Intangible. People worship there. People come to the masjid for ibadah, and not just for partying. At the time of salat, there are people to call the athan, and there are people there to pray. This also includes the spirit of the deen should be there. One increases in their guidance and iman when they come to the masjid. People should not just be told to come to the masjid to make a donation and leave.



مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ  
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ع م ر - يَعْمُرُوا.....

*Hadith:* The Prophet salallahu alaih wassallam said that there will come a people when the masjid will be populated but it will be empty of right guidance.

Many people may show up for the masjid, but their hearts/iman will not increase.

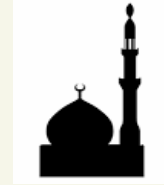
It is not permissible that the Mushrikeen be the maintainers of the masjid in both the tangible and intangible sense. They don't have the right to maintain the ka'bah.





مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ  
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﴿١٧﴾



This lays down the general principle for the guardianship of the places of worship that have been built exclusively for the worship of Allah. Obviously, those people who associate others with Allah in His essence, His rights and His powers cannot be the proper persons to be the guardians, the servants, the managers etc. of such sacred places. And when they themselves reject the invitations to Tauhid, and openly declare that they are not going to dedicate their worship and obedience exclusively to Allah, they automatically forfeit any right they had for the guardianship of such places of worship that had been built for the worship of Allah alone. Though the principle is of a general nature, it has been mentioned here with the particular object of removing the mushriks from the guardianship of the Ka`abah and Masjid-i-Haram and establishing permanently the guardianship of the worshipers of One God over them.



مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ  
بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ

﴿ ١٧ ﴾

### .Why have their deeds become worthless?

".....all their works have gone to waste.....", including the little real service they did to the 'House of Allah' because they mixed with it shirk and other practices of ignorance. Their little good was destroyed by their far greater evils.

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

﴿ ١٨ ﴾

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

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى  
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﴿ ١٨ ﴾

يَخْشَ

A fear based on knowledge and recognition of the great  
power of the other.



إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى  
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﴿ ١٨ ﴾

الْمُهْتَدِينَ

one who has accepted the guidance. Guidance is offered to many but all do not accept it. Even after accepting it how many practice it? It is hoped that those who have these characteristics will be rightly guided.



إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ

وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ



The Prophet salallahu alaih wassallam has said that

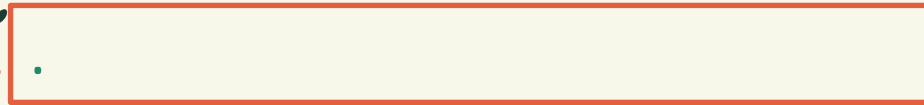
- It is the people of Allah swt that populate their masajid. The people of Allah swt are those who love, worship, fear, obey Him.
- When you see someone coming to the masjid regularly, then testify to his iman.
- Seven people will be shaded by Allah swt with His shade, on the day when there will be no shade..one of these is a man whose heart is attached to the masjid.

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

﴿١٩﴾

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

And Allah does not guide the wrongdoing people. (19)





أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
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﴿١٩﴾

This ayah was related in regards to The uncle of the Prophet salullahu alaih wassallam (Abbas ibn abi Abdul Mutallib) as when he was captured in the battle of Badr. He said that if you rush before us to do hijrah, jihaad, but we were providing water to the pilgrims, setting the indebted free. Allah swt is saying in these ayaat that the jihaad is better. Abbas would offer water to the pilgrims. He had a special place in the haram known as siqayatul Abbas. He would offer water with raisins..sweetened water. To the Mushrikeen, serving water is a noble act.





أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
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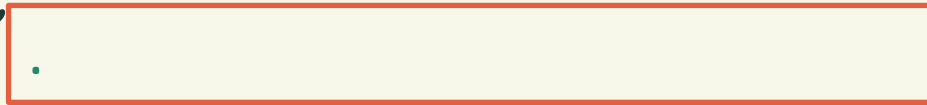
﴿١٩﴾

One is to serve the creation and the other is to serve the deen of Allah swt. They are both important. In the eyes of Allah swt, serving the Deen is better. If one gives water to drink, it will quench another thirst. He will get thirsty again. If he doesn't know how to thank Allah swt, ask for forgiveness, make dua, how will that help his Deen? If one is taught the Qur'an, the Deen, then it will not just benefit their body and their duniya, it will also benefit their akhirah.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ  
دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

﴿٢٠﴾

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





الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ  
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﴿٢٠﴾

The most virtuous act in the sight of Allah swt are  
iman,  
hijrah,  
and jihaad.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

﴿٢١﴾

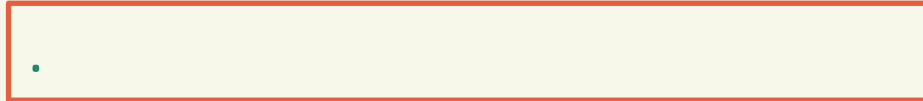
خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

﴿٢٢﴾

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

[They will be] abiding therein forever. Indeed, Allah has with Him a great reward.

(22)



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ  
يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

﴿٢٣﴾

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

أَوْلِيَاءَ: walee is who you have a close relationship with, whom you are allies with. The highest level of friendship is wilayah. They will support one another unconditionally.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ  
يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

﴿٢٣﴾

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

الظَّالِمُونَ dhulm is to put something where it doesn't belong. They give their disbelieving relatives a position that they do not deserve.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ  
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﴿٢٣﴾

Who do we love more? Allah swt and His messenger, or is  
it our relatives, our money?

Hadith Summary: the one who loves for Allah's sake and the one who hates for Allah swt's sake and the one who gives for Allah's sake and the one who withholds for Allah swt's sake. None of you can truly believe until the Prophet sas becomes dearer to him than himself, his children.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ  
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﴿٢٣﴾

There are two types of relationships; those that are based on worldly benefits. This relationship is a cause of benefit in the duniya. For example, you are good friends with someone who teaches you cooking.

On the other hand, there are other relationships that are based on deen. These relationships increase ones deen.

These are the friendships that we should prefer.



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

﴿٢٤﴾

Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." (24)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ  
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا  
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

﴿٢٤﴾

...and your spouses [refers to both husbands and wives] Marriage is a source of finding peace but one must not love them so much that he compromises in his Deen. For example, just to satisfy and please their husband, if a woman neglects her then this is wrong.

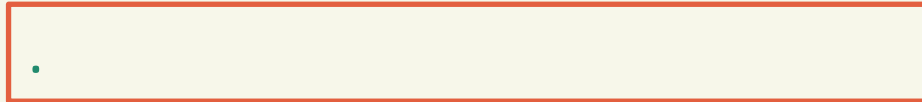
A companion who was newlywed, he went in the morning to fight in battle in the state of janabah. He fought and died shaheed. His wife came forth and said that he was janabah the Prophet sas said that no, it is ok bc the angels cleansed him.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ

عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ

﴿٢٥﴾

Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. (25)



## Read more on Hunayn

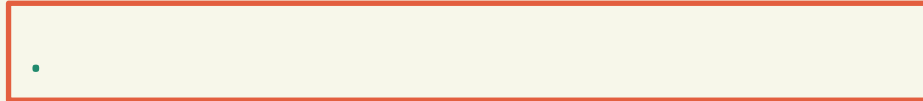


The Battle of Hunayn (Arabic: غَزْوَةُ حُنَيْنٍ) (Ghazwat Hunayn) was fought by the Islamic Prophet Muhammad and his followers against the Bedouin tribe of **Hawazin** and its subsection the **Thaqif**, in 630 CE, in the Hunayn valley, on the route from Mecca to At-Ta'if. The battle ultimately ended in a decisive victory for the Muslims, who captured enormous spoils.

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

﴿٢٦﴾

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





ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ۖ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ

﴿٢٦﴾



Sukoon is peace, when something is still. Maskan is a place where you find sukoon. It literally means to become still after movement. It is such peace and contentment that Allahswt gives to a person when they are going through a lot of difficulty. He has such peace in his heart that he doesn't panic despite the fact that he is going through a difficult situation; he is calm. This calmness comes from Allah swt.

When the Prophet sas was in the cave and the mushrikeen were right outside of the cave, Abu Bakr cried but the Prophet sas said don't worry; he was calm and at peace.

...then Allah swt sent down his tranquility



Juzz 10, Lesson 103,  
Surah At Taubah -Ayaat 16-28

ثُمَّ يَتُوبُ ٱللَّهُ مَنۢ بَعَدَ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

﴿٢٧﴾

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

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

﴿ ٢٨ ﴾

O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills.

Indeed, Allah is Knowing and Wise. (28)







يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ

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﴿ ٢٨ ﴾



It is used for tangible and intangible filth; it is ritual impurity. One can not pray with this type of najaasah. One can not be in the state of wudu. Here it is literal impurity; both tangible and intangible. Here it means that their impurity is in their beliefs; their beliefs are corrupt; their ikhlāq is impure. Bc of this impurity they can not approach the masjid al haram. A Mushrik is in the state of ritual impurity. Bc of the filth of kufr and shirk; they can not enter the masjid al haram. **Tha'u naajis** is an incurable disease. It is with them like an incurable disease.

The only thing that can cure this disease is entry into Islam

..oh you who believe, indeed the mushrikeen are najas

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ  
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﴿ ٢٨ ﴾

‘ayaal is to take care of provide. ‘aylah is poverty bc of the responsibility of supporting a large family and not having enough to support them. The Arabs were proud of having a lot of sons. If one doesn’t have this trade, how will they support them. Agriculture is not an option ..and if you fear poverty.

Business will be affected with the loss of the Mushrikeen. They would bring food, clothes to sell. Haj was not just a time to do worship, but also business

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ  
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﴿ ٢٨ ﴾

Once Arabia was conquered, the rest of the empires prepared to attack the Muslims [the romans]

Allah swt promised his victory to the Muslims.

This is an indication of the future; that Allah swt will enrich them.

It doesn't only refer to business and spoils of war.

