

# *Surat at -Taghaboon:*

## **Preliminary Points (Tathakur):**

- I. The ayaat in each surah are linked by a common theme.
- II. Islahi divides the Qur'an into 7 groups. Each group has at least 1 Meccan and 1 Medina surah. Surat at-Taghaboon is in the 6<sup>th</sup> group.
  - A. Group 1:
    1. Meccan:
      - a. Surat al-Fatiha
    2. Medini:
      - a. Surat al-Baqara
      - b. Surat Ali-Imraan
      - c. Surat an-Nisa'
      - d. Surat al-Maida
  - B. Group 2: equal balance between Meccan and Medini surahs.
    1. Meccan
      - a. Surat al-An'am
      - b. Surat al-'araaf
    2. Medini
      - a. Surat al-Anfaal
      - b. Surat at-Taubat
  - C. Group 3
  - D. Group 4
  - E. Group 5
  - F. Group 6: also relatively balanced
    1. Meccan: Some of the most beautiful surahs regarding poetic style.
      - a. Surat Qaaf
      - b. Surat adh-Dhariyaat
      - c. Surat at-Toor
      - d. Surat an-Najm
      - e. Surat al-Qamar
      - f. Surat ar-Rahmaan - "Bride of the Qur'an"
      - g. Surat al-Waqi'ah
    2. Medini: these 10 Medini surahs are the biggest collection of Medini surahs (in terms of the number). Also, these 10 surahs are the most important surahs in terms of addressing Muslims. Allah directly addresses the Muslims in these surahs.
      - a. Surat al-Hadeed
      - b. Surat al-Mujadalah
      - c. Surat al-Hashr
      - d. Surat al-Mumtahanah
      - e. Surat as-Saff
      - f. Surat al-Jumu'ah
      - g. Surat al-Munafiqoon: most comprehensive surah on the subject of nifaaq and the symptoms of nifaaq.
      - h. Surat at-Taghaboon: most comprehensive surah on real Imaan and the fruits of real Imaan.
      - i. Surat at-Talaq
      - j. Surat at-Tahreem
  - G. Group 7:
- III. Imaan has two opposites:
  - A. Kufr - openly disbelieve

- B. Nifaaq - claim to believe with the tongue but don't believe in the heart.
- C. In Islam, first we negate the falsehood and then affirm the truth.
  - 1. Shahada - la illaha illa Allah.
  - 2. Kufr bi-taghoot wa Imaan billah.
  - 3. Consistent with this theme, the Qur'an treats Nifaaq in Surat al-Munafiqoon which directly precedes Surat at-Taghaboon (dealing with real Imaan).

IV. Overview: Note the logical sequence

- A. Summary of Imaan and its constituent parts: ayaat 1 – 7.
- B. Forceful call to believe: ayaat 8 – 10.
- C. Fruits of Imaan: ayaat 11 – 15.
- D. Forceful call to act: ayaat 16-18.

## **Tafseer:**

I. 1<sup>st</sup> ruku': ayaat 1 - 10.

A. Structure: Comprehensive overview of Imaan – constituent parts of Imaan.

- 1. Ayaat 1-4: Summary of Imaan billah (tawheed and the attributes of Allah)
- 2. Ayaat 5+6: Summary of Imaan bir-Risalah (institution of Prophethood).
- 3. Ayaat 7: Imaan bil-Akheera.
- 4. Ayaat 8-10: Strong call to believe in Allah, Risalah, and Akheera.
- 5. Interestingly, this same general structure and sequency can be found in one of the earliest sermons given by the Prophet (SAWS). After the order was given to Muhammad (SAWS) to warn his close relatives, Muhammad (SAWS) invited his relatives to his home for dinner. Abu Lahab interrupted when the Prophet (SAWS) began to speak, so the Prophet (SAWS) invited his relatives to a second dinner. (note that the Prophet (SAWS) was not daunted by the failure in the first attempt and proceeded to convey the message as best he could). In this speech, the Prophet (SAWS) conveyed the following points:
  - a. Before delivering the message, the Prophet (SAWS) emphasized his trustworthiness and character.
  - b. Imaan billah: conveyed the message of tawheed - no god but Allah.
  - c. Imaan bir-Risalah: Asserted that he was the Messenger of Allah for you (Qur'aish and Arabs specifically - and for humanity in general).
  - d. Imaan bil-Akheera: 'I swear by Allah that you will all die just as you sleep then you will be resurrected just as you wake up in the morning, then you will be held accountable for your deeds and then you will receive the reward/punishment for your deed - either jenna or hellfire.
- 6. Interspersed through the first 11 ayaat is Imaan bil-Qadr.
  - a. In this surat, there are 5 references to Allah being all knowing – for Allah, time is irrelevant – His knowledge extends to the past, present and future.
  - b. Imaan bil-Qadr is not explicitly mentioned as a distinct article of faith in the Qur'an. Explicit mention comes from Hadeeth.
  - c. Hadeeth Jibreel:
    - i. Jibreel comes to the Prophet in the form of a man and asks the Prophet about Islaam, Imaan, Ihsaan?
    - ii. In this hadeeth, the Prophet (SAWS) identifies the articles of Imaan – including Imaan bil-Qadr.
    - iii. Labeled "Ummul-Hadeeth" - mufasireen say that this hadeeth has the same relevance to hadeeth as surat al-Fatiha has to the Qur'an.

B. Imaan billah: Ayaat 1-4.

- 1. Tasbeeh - glorifying Allah:
  - a. Note: 6 of the 10 Medini surahs in this collection start with the root word sabaha.
  - b. Root: Sabaha/yusabihu: to swim/float. Doesn't lose its level. Something floating in the water or orbiting in the heavens, but does not lose its level/orbit.
    - i. Surat al-Anbiyaa, ayat #33 & Surat Ya-Seen, ayat #40 refer to the orbiting of the celestial bodies.

- ii. Human understanding used to view the sun and moon orbiting the earth -which was stationary. Then, we came to understand that the earth also moves. Now we know that everything - from smallest atom to the largest celestial bodies is floating in motion.
- c. Yusabbihi: In this form, the meaning connotes to keep something floating, don't let it fall.
- d. What does it mean to have tasbeeh of Allah:
  - i. Maintain Allah's oneness and uniqueness.
  - ii. Understand & express that Allah is without need, fault, weakness. He is complete in all regards (wisdom, knowledge, power, authority, etc.)
  - iii. Tasbeeh is the negation of all that violates the oneness of Allah. Prevent Allah from being pulled down from His high status.
- e. Everything does tasbeeh to Allah.
  - i. Also see surat Bani-Israeel #44: all the 7 heavens and the earth and whatever is in it is doing tasbeeh to Allah.
  - ii. How? 3 ways of doing tasbeeh:
    - 1. With tongue: after every prayer, say: Subhan Allah 33x; Alhamdulillah 33x; Allahu Akbar 33x and La hawla wa la quwata illa billah 1x (or Allahu Akbar 34x - difference of opinion). - as the Prophet (SAWS) taught Fatima to do.
    - 2. Possibly, all of creation does tasbeeh to Allah in a language that we can not perceive. This is something that we cannot understand.
      - α. When Daud used to sing praises to Allah, the mountains and birds would join him.
      - β. We know that on the Day of Judgement our bodies, limbs, skins, etc. will testify against us. On that Day, Allah will give them a tongue.
    - 3. Everything by its very existence is a testimony to the creator.
      - α. Painting is a testimony to the skill and mastery of the painter. It glorifies the artist by its very existence.
      - β. Similarly, everything in creation, by its very existence, glorifies Allah. We see that the creation is perfect and this testifies to the perfection of the Creator.
      - χ. Everything in the universe is a sign of Allah - recall surat Ali-'Imraan #190.
- 2. To Allah belongs all dominion/all sovereignty.
  - a. In general, the starting point of Imaan is that all Hamd (praise and gratitude) belongs to Allah - i.e. surat al-Fatiha.
  - b. However, in this case, Allah is addressing the Muslims who already claim to believe in Allah. To the Muslims, therefore, Allah is stressing that all sovereignty belongs to Allah and we must, therefore, obey Him exclusively and unconditionally.
  - c. Whoever claims sovereignty is in rebellion against Allah, and commits shirk.
- 3. To Allah belongs all praise and gratitude (Hamd).
  - a. Hamd to Allah is the positive affirmation of Allah's uniqueness and oneness. Affirming Allah's attributes and the rights of Allah.
  - b. Hadeeth: 1/2 of the balance is filled by subhaan and the other 1/2 is filled by Hamd.
    - i. Again, recall the Islamic paradigm for belief - first is the negation of the falsehood and then the affirmation of the positive.
      - 1. La illaha illa Allah.
      - 2. Nifaaq dealt with in the preceding surah as opposite to Imaan - which is treated in this surah.
      - 3. Here, we saw that tasbeeh of Allah is the negation of all that violates the oneness of Allah. And now we see that the Hamd is the other half which affirms the positive.
      - 4. Allah is all-powerful - 'ala kulli sha'an Qadeer.
  - c. We can comprehend Allah's power and attributes in a qualitative sense but cannot imagine the quantitative extent of Allah's power.
    - i. We know that Allah is all-powerful, but we cannot even begin to imagine what all-powerful means. It is beyond our ability to understand.

ii. For example, the scales of a goldsmith are designed to measure in ounces and grams. They have no way of quantifying something that weighs tons.

4. Allah has created you - some among you are believers, some are disbelievers. In a sense, Allah is saying isn't it amazing that Allah created all of you and yet some of you choose to disbelieve.

a. Allah sees all that you do - warning that your deeds are witnessed and implies that there will be accountability.

b. Allah created the heavens and the earth in truth - bil-haq. Then He shaped and carved you into beautiful shapes.

i. Everything is created with a purpose (Recall surat Ali-'Imraan, # 191).

ii. Is it possible that Allah created you and gave you beautiful shapes for nothing? Is our life purposeless?

iii. Is it possible that there can be no punishment for those who degrade this beautiful human nature?

c. Know that to Him is your return. The purpose of your life is to serve your Creator, to whom you will return and be held accountable for this worldly life.

5. Allah is all-knowing:

a. All of creation

b. What you express

c. What you hide - in full consciousness

d. What is in your subconscious - you may not even be aware of it.

C. Imaan bir-Risalah: ayaat 5+6.

1. Ayat #5 gives a terse summary of the accounts of previous prophets.

a. Qur'an tells us that Allah sent a Prophet to every town/nation.

b. 2 punishments to those nations that reject the Messengers of Allah:

i. destroyed in this world

ii. painful torment in the Hereafter.

2. Ayat #6: This punishment befalls them because the messengers came to them with clear proofs and signs - bayinaat.

a. 2 ways the messengers brought clear proofs (bayinaat):

i. miracles

ii. message itself is truth - which is clear and self-evident.

b. One of the biggest obstacles to belief (particularly among the ignorant, poets, and leaders) is the notion that human beings cannot be Messengers of Allah conveying divine truth. People seem to think that there is a contradiction between divine messengership and humanity.

i. Those who reject the messenger because he is human - Kufr:

1. Response of those who reject: Will mere human beings lead/guide us?

2. Existing leadership feels threatened by the institution of prophethood.

3. Surat al-Mu'minoon: chieftans accuse Nuh (AS) of being a power-seeker, and claim that they would believe if an angel were sent to them instead.

ii. Those who believe the messenger but cannot accept that he is merely a human - shirk.

1. Jews believed Uzair (AS) was the son of Allah.

2. Christians believed Esau (AS) was the son of Allah.

D. Imaan bil-Akheera: ayat #7.

1. Za'ama - assert. ???

2. Allah responds to the disbelievers in very powerful terms.

a. Note the emphatic language:

i. Allah orders the Prophet (SAWS): "Say" - imperative.

ii. Balaa: Yeah!

iii. Wa Rabee: Verily by my Lord!

iv. Latub'athunna: you will surely be raised

v. Thuma latunabba'unna bimaa 'amiltum: then you will surely be informed of all that you did.

- b. That is easy for Allah - very powerful assertion and then followed by another assertion that this is easy for Allah.
- c. Note that there is no logical argument here. The argument is in the credibility of the person making the claim.
  - i. As Muslims, we know these words are from Allah - and we should, therefore, tremble before the power and might of these words.
  - ii. For the mushrikeen of Mecca, Muhammad (SAWS) himself was very well respected and known to always be truthful. The weight of his personal character and reputation are behind these words.

E. Strong Call to believe in these things: ayaat 8 - 10.

1. Believe in Allah and His Messenger and the Light (revelation).
2. Difference between baseer and khabeer - why does baseer precede khabeer?
  - a. In ayat #2 Allah uses baseer - sees all that you do.
  - b. Here, Allah uses khabeer - knows all that you do.
  - c. Vision can be illusory - only 1 sensory perception. Khabeer is when you process all the data from all of the various senses (eyes, ears, etc.). Knowledge is more powerful than sight.
3. Day of Mutual Exchange - youmit-taghaboon:
  - a. Ghabn: if you are earning something and there is an exchange where one person's gain results in another's loss (zero-sum transaction), then the two competing parties are in opposition to each other.
  - b. Real success/loss is in the Hereafter. Any success/loss in this life is of no real meaning.
  - c. Success is for those who believe in Allah and do good deeds, and results in forgiveness and jenna.
  - d. Two categories of those who fail and enter into the Hellfire:
    - i. Recall Imaan has two elements (noor 'ala noor):
      1. Testimony of human nature/pure fitrah and intellect.
      - ii. Light of wahi/revelation.
      - iii. Those who reject (kafaroo) - suppress the inner testimony of his own nature.
      - iv. Those who deny (kathaboo) - when the call of wahi comes from a Messenger/Prophet, they declare it a lie and deny the revelation. For example, the Qur'an tells us that the Jews recognized the truth Muhammad (SAWS) brought like they recognize their own sons - but they still rejected it.
  - e. Side note on the permanency of the hereafter: Allah describes one's state in the hereafter with the phrase: Khalideena feeha abadan
    - i. Khalideena already means forever, but human imagination is limited. So Allah adds abadan to strengthen the effect of eternity.
    - ii. In almost every case, this phrase is used to describe both paradise and hellfire.
    - iii. There are two exceptions - where the 'abadan' is not included in the discussion of hellfire.
      1. Here, in Surat at-Taghaboon, ayat #10 and Surat al-bayinaat.
      2. This creates a simultaneous contrast - abadan is used for jenna but not for hellfire.
      3. On this basis, ibn Arabiy (scholar now espoused by the sufis) and ibn Taymiyyah (scholar now espoused by the salafis) both agree that jenna is eternal and hellfire is not eternal - hellfire will eventually end.
    - iv. However, this is against the common consensus and 'aquida of ahli sunnah wal jama'at.

F. Imaan bil-Qadr:

1. 5 references to Allah being all-knowing:
  - a. Ayat # 1: 'Hua 'ala kuli shay'in qadeer' - 'He is all-powerful'.
  - b. Ayat # 2: 'Wa Allahu bimaa ta'lamoona baseer' - 'And Allah Sees of all that you do'.
  - c. Ayat # 4: 'Wa Allahu 'aleemun bithatis-sudoor' - 'And Allah knows what is in your breasts' - subconscious.
  - d. Ayat # 8: 'Wa Allahu bimaa ta'lamoona khabeer' - 'And Allah knows (is aware) of all that you do'.
  - e. Ayat #11: 'Wa Allahu bikuli shay'in 'aleem' - 'And Allah is the knower of all things'.

2. Imaan bil-Qadr is the logical consequence of ‘Allahu ‘ala kuli shay’in qadeer’ and the divine attributes of “Al-Azeez” and “Al-Jabbaar”.

- a. Everything happens by the will of Allah. Therefore, can’t do anything unless Allah has decreed it to happen.
- b. However, we also reject the notion of predestination – that man’s destiny is already decided before he is even born. Because, the Qur’an tells us that man has free choice.

II. 2<sup>nd</sup> ruku’: ayaat 11-18.

A. Structure: description of true Imaan – the fruits of Imaan.

1. Ayaat 11-15: Results/Fruits of Imaan.
2. Ayaat 16-18: Strong call to obey Allah and show shukr to Allah for all that He has given and all that He promises to the believers.

B. Overview of Characteristics of a Mu’min:

1. Surat Ali-‘Imraan: Islamic activist – Islamic Fundamentalist. External activities geared towards making Islam supreme.
2. Surat an-Noor: Introspective activities – spiritual characteristics.
3. Surat at-Taghaboon: Mu’min mentality/worldview/ideology. The intellectual understanding of a Mu’min. Specifically, Surat at-Taghaboon is the most profound surah detailing the Mu’min character regarding the following 4 aspects of Personality:
  - a. How one responds to external events – either pleasant or unpleasant. Either from a natural calamity or from humans.
  - b. What comes out of the deeds and actions of a person.
  - c. How to conduct human relations (family, tribe, nation, humanity, etc.)
  - d. How to deal with physical needs and the material world (shelter, food, security, etc.).
4. We should use these criteria to measure our Imaan. – do we have real Imaan and what is the intensity of our Imaan. If we fall short of embodying these characteristics then our Imaan is lacking and we need to strengthen our Imaan.

C. Characteristics of Mu’min Mentality:

1. Response to external events: ayaat #11

- a. Believers recognize and accept that no affliction can befall them without the permission of Allah.
  - i. ma Asaaba – translated as affliction, but actually the word covers both good and bad events that may occur to you either from natural occurrences or human action.
  - ii. Mu’min surrenders himself completely to the will and pleasure of Allah.
    1. If it is something that is difficult, know that it is necessary for you and that there must be some good in it for you – though you may not see it.
      - α. Surat al-Baqara: ‘it may be that you dislike something but it is good for you, or that you like something but it is bad for you.
      - β. No complaint, no sorrow, no grief, no fear - Allah knows best.
    2. If it is something that is pleasing, then thank Allah for it.
    3. Istikhara: ask for good and resign yourself to the will of Allah.
    4. Hadeeth (Imaam Tirmidhi): Prophet (SAWS) told Abdullah ibn ‘Abbas that if all the people joined hands to do something good for you, they will not be able to do so unless Allah wills it. And if they all join together to do harm to you, they will not be able to do so unless Allah wills it.
    5. Du’a: La hawla wa la quwata illa billah – fear only Allah.
    6. Hadeeth (Imaam Muslim): Prophet (SAWS) said to Abu Hurairah – if something bad happens to you, never say ‘if only I had done xx this would never have happened to me; but say this is from Allah. To say the word if is the beginning of the action of Shaitan.

iii. Surat al-Hadeed, ayaat 22+23: Gauge the strength of your Imaan by how you react to external events (note, we will discuss this in more detail when we study surat al-Hadeed).

1. Whenever something happens to you, you will definitely have some reaction.

2. The weaker your Imaan, the greater will be the range of emotions you experience. Like a pendulum swinging from 1 extreme to another extreme. Those who have strong Imaan will have more stability – inner peace.
  - iv. Whatever happens comes from Allah. However, if the agency through which some calamity has come to you is through the misdeeds of someone else (someone has wronged you), then you still have to punish the wrongdoers.
    1. The wrongdoer is still responsible for his actions
    2. The harm is permitted to afflict you by Allah, but it is through the wrongdoing of someone – who must be punished.
  - b. Whoever believes in Allah, Allah guides his heart. To what?
    - i. To being pleased with whatever Allah has destined for you.
    - ii. ‘radhi Allahu ‘anhu wa radhuan’ – Allah is pleased with them and they are pleased with Allah.
      1. Surat al-Maida, #119
      2. Surat xxx, #100
      3. Surat xxx, #22
      4. Surat al-Mujadilat, #22
      5. Surat al-Bayinat, #xx
2. Obedience to Allah and His Messenger: ayat #12.
- a. Obedience must be **total**:
    - i. Rituals: Whatever you say, do, and act must be in submission to Allah. Every limb must be in submission and ‘ibadaat to Allah.
    - ii. Iqaamat ud-Deen: Allah orders us: “In Iqemu Deen” – Establish the Deen. We cannot be content to limit our ‘ibadat to the rituals of Islam, but must exert oneself, spend money and life to establish the Deen of Allah – so that your obedience can be total.
      1. Imaan cannot be complete unless you are struggling to establish the Deen of Allah.
      2. Surat al-Baqara, ayat #xx: do you accept a part of the Book and reject another part. There is no result except that they face extreme humiliation in this world and on the Day of Judgment they face terrible punishment.
      3. If the sahaba had to sacrifice their lives for the Deen of Allah, do we think that we can avoid the same? Do we think that our lives are more precious than the lives of the sahaba?
    - iii. Allah doesn’t need our ‘ibadaat and praise. He is always being praised. The obedience is for our own benefit.
  - b. Idee’ou: obey – implies obedience out of your own inclination.
    - i. Obedience should not be forced. If you obey the shar’ia without this inclination, then you don’t have real imaan. Even if we don’t understand the wisdom behind some shar’ia laws, we must have faith in the wisdom of Allah and His messenger.
  - c. If you turn away, know that the duty of the Messenger is only to convey the message plainly. You will be held responsible for rejecting the message after it was conveyed to you.
3. Tawakul ‘ala Allah - Trust in Allah: ayat #13.
- a. Don’t have trust in any person or any thing.
  - b. water doesn’t quench your thirst, it is only by the permission of Allah that the water works. Similarly, you will not be able to drive your car unless Allah permits it.
  - c. Hadeeth: every morsel of food, as it passes through one’s throat, asks Allah ‘should I become energy for this person or should I become poison for this person?’.
  - d. Use the best means available, but don’t depend on the means. Depend only on Allah.
  - e. Battle of Hunain: the Muslims came with an army of 12,000 soldiers (10,000 from Medina and an additional 2,000 from Mecca who joined after the conquest of Mecca). The opposing force had an army of 10,000 soldiers – first battle in which the Muslims outnumbered their enemies.
    - i. The thought came to the minds of some Muslims that there was a time when an army of 1,000 could not defeat 313 (Battle of Badr). Now they numbered 12,000 and became confident in

their numbers. Thought that their strength came from their numbers – material means instead of from Allah.

ii. Hunain attacked and routed the Muslims, at which time Muhammad (SAWS) rallied 300 Muslims around him calling “I am the Prophet of Allah and grandson of Abdul-Mudtalib, come to me”. This small force, with the help of angels defeated the 10,000 man army of the Hunain.

iii. Allah taught the Muslims not to depend on their physical means, but to put their trust solely on Allah. Do whatever you can with the means available to you, but put your trust in Allah alone.

f. Surat al-Kahf – never say I will do something tomorrow without saying Insha’Allah.

4. Mu’min’s approach to social relations: ayat #14.

a. ‘Some of your spouses and children are enemies for you’ or ‘in your spouses and children are (potential) enemies for you’.

i. Your wealth and offspring can be a fitnah to you.

1. Fitnah: something that is tested. For example, test to see if something is real gold.

2. Allah sends us trials to test us – to see if we really believe in Allah and the Akheera.

3. Do we spend our wealth for the pleasure of Allah, to establish His Deen or for vain pursuits.

ii. First concern for your children is to save them from the hellfire.

1. Surat at-Tahreem, last ayat.

α. If you really believe in the Day of Judgment, then you will raise your children up to be slaves of Allah – rather than to achieve worldly success.

β. Allah has sent you children as a test – to see how you raise them. The way you raise them will testify to what you really believe in.

b. Love of Allah should be absolutely supreme.

i. If the love for someone else challenges your love for Allah, then this may take you away from the injunctions of Allah (shar’ia).

ii. If you are thrown into the hellfire because your love for someone drove you into haram, then that person has become an enemy to you.

iii. Therefore, if you really have imaan and believe in the Day of Judgment, then anyone for whom you have love is a potential enemy.

iv. Surat at-Taubat, ayat #24: if you love your parents, sons, siblings, spouses, relatives, wealth, business, homes more than you love Allah and His Messenger and fighting in His cause, then wait for the final judgment – you will get a very strong punishment. Allah will not guide to the right path people who are motivated by other than Allah.

c. But family at home should be a place of love and affection.

i. forgive them, overlook and cover their faults. Allah is forgiving and merciful.

ii. But, be on alert for yourself – that you don’t slip into haram because you are motivated out of love for your family.

1. Esau (AS) is reported to have said in the bible, ‘be cunning as a serpent but be harmless to others like a dove’.

d. Why are offspring and wealth mentioned in both ayaat 14 + 15?

i. hope for the future – just as you save money for the future, one similarly hopes that his children will take care of him when he is old.

ii. But you should have trust in Allah – not your wealth and children.

D. Forceful call to action: four actions are specified - ayaat 16+17.

1. Have Taqwa of Allah as much as you can.

a. God-consciousness

i. Have fear and love for Allah (don’t want to disobey Allah out of fear of His punishment but also because you don’t want to disappoint Him).

ii. Prophet (SAWS) said taqwa is in the heart.

b. Result of Imaan is taqwa – when imaan permeates throughout a person, the manifestation of this Imaan is taqwa – piety and God-consciousness.



- i. For example, when the final command that wine is haram came in surat al-Maida, ayat #93, the companions became very concerned that they used to drink the negis wine. (like when the change of Qibla came). – taqwa was the driving force for a mo'min.
- ii. 3 stages of religious activity – form Hadeeth Jibreel:
  - 1. Islaam: say shahada (i.e. Bedouin Arabs – not believers, only Muslims).
  - 2. Imaan:
  - 3. Ihsaan: when Imaan reaches the level that you live as if you are seeing Allah with your own eyes, or at least know at all times that Allah is seeing you (taqwa).
- iii. Obey, then have taqwa, believe and do good deeds, then again have taqwa and believe and again have taqwa and do good deeds with ihsaan.
- c. 'As much as you can' – try to remain conscious of Allah at every moment.
  - i. When surat Ali-'Imraan, ayaat #102 was revealed – 'attaquu Allah haqqa tuqaatihi' (have taqwa of Allah as much as is His right – some of the companions became very concerned. How was it possible to have the true level of taqwa, as much as is Allah's right.
  - ii. Allah then sent this revelation in Surat at-Taghaboon, ordering the believers to have taqwa – as much as you can. Great relief to the sahaba.
  - iii. Even the Prophet (SAWS) couldn't meet the rights of Allah – in a hadeeth the Prophet (SAWS) is reported to have made the du'a saying 'I couldn't know You as is Your right to be known, I couldn't fulfill the worship of You as is Your right to be worshipped'.
- 2. Listen and
- 3. Obey: actually two separate acts, but constitute 1 organic whole.
  - a. Both terms are generally used together, constituting 1 organic whole. The phrase is repeated several times in the Qur'an:
    - i. Surat al-Baqara, #285
    - ii. Surat an-Nisaa, #46
    - iii. Surat al-Maida, #7
    - iv. ?? Surat an-Noor, #51
  - b. Essential and inevitable part of Imaan:
    - i. If you believe in Allah then listen and obey
    - ii. If you believe in Muhammad as the Messenger of Allah, then listen and obey.
    - iii. Qur'an (Surat al-Ahzab?): 'it is not for a believing man or woman that when Allah and His messenger have decided something, that they have any other choice/option.
      - 1. Whenever a command comes, no option but to obey – military discipline.
      - 2. Whoever disobeys has gone astray.
    - iv. Surat an-Nisaa', #65: Nay, by your Lord, they can never be a mu'min until they accept you as the final authority in all matters which arise among them, and then they shouldn't find any ill-feeling in their hearts regarding the judgement you have passed.
    - v. Hadeeth: none of you can be a mu'min unless his desires/wishes become subordinated to what I (the Prophet) have brought (shar'ia/book).
    - vi. Hadeeth: whoever declares halal something which the Qur'an has declared to be haram, he has no faith in the Qur'an.
    - vii. Qur'an: When Haj was declared to be mandatory upon whoever could afford it – they had to do it, it is now fard. If, after being able to perform Haj, you do not do it, it is a sign of Kufr.
    - viii. Hadeeth (al-Harith): Prophet said I order you to do 5 things (In another narration, the 'Prophet said Allah has ordered me to order you these 5 things):
      - 1. Jam'ah
      - 2. Listen
      - 3. Obey
      - 4. Hijra
      - 5. Jihad fi sabeelillah.
  - c. To whom is the listening and obeying?
    - i. Essentially, obedience is for Allah and no one else. Obey Allah directly by following the Qur'an.

- ii. But in practice, the message is conveyed through messengers, so we must obey the messengers. Allah says that whoever obeys the Messenger of Allah is obeying Allah.
1. Responsibilities of the Messenger of Allah: Messengers are the medium through which Allah conveys His revelation/commands to us. The Prophet (SAWS) had the following responsibilities:
    - α. Convey the message
    - β. Head of State
    - γ. Community Leader
    - δ. Commander-in-chief
    - ε. Chief Justice
  2. Commands from the Prophet (SAWS): where did Muhammad (SAWS) derive the authority to command the believers
    - α. Verbal revelation from Jibreel – Qur'an, Hadeeth Qudsi.
    - β. Inspiration – dreams, etc? Note the dreams of the Prophets are revelation:
      - Prophet (SAWS) received revelation to perform 'umra through dream.
      - Ibraheem (AS) received revelation to sacrifice his son, Isma'eel, through dream.
    - γ. Personal Judgment.
      - Companions used to inquire of the Prophet (SAWS) whether certain decisions of his were derived from revelation from Allah or from his own judgment. If the decision stemmed from his own judgment, the Prophet (SAWS) would take the counsel of his companions and sometimes accepted their advice
        - Battle of Badr – Prophet (SAWS) was advised to move the camp to a more strategic location.
        - Battle of Uhud – Prophet (SAWS) was of the opinion that it would be wiser strategy to defend in Medina while companions wanted to meet the enemy on the field of battle. Prophet (SAWS) again accepted the opinions of his companions.
        - Servant of A'isha (Baghera?) was married to a slave. When A'isha freed her servant, the free-woman wanted to divorce her slave husband. The husband loved his wife dearly and asked the Prophet (SAWS) to advise the free-woman to keep her marriage. The Prophet (SAWS) agreed and advised the woman accordingly. She then asked whether this was an order from the Prophet (SAWS) or merely his recommendation. The Prophet (SAWS) responded that it was only his recommendation. Upon hearing this, the free-woman rejected the advice of the Prophet (SAWS) and divorced her slave husband.
        - Farmers used to pollinate their date trees. While witnessing this, the Prophet (SAWS) once asked why the farmers didn't leave the pollination to nature. The farmers interpreted this as an order from the Prophet (SAWS) and stopped pollinating their trees. The following harvest was lower than usual and the farmers then approached the Prophet (SAWS) with this news. The Prophet (SAWS) replied, I am human. If I tell you something about your Deen, then take it (wahi). But if it is about your worldly affairs, then you can accept or reject it. You may know more about your own worldly affairs than I.
      - If the matter was concerning something that was haram/halal or represented a major issue, then if the Prophet (SAWS) made an error in judgment, Allah (SWT) corrected him. If he (SAWS) was not corrected, then it means that Allah (SWT) affirmed the Prophet's (SAWS) judgment on the matter.
        - After the battle of Badr, the Prophet (SAWS) and his companions debated on how to handle the prisoners. The Prophet (SAWS) accepted the advice

of Abu Bakr that they should ransom the prisoners. Allah (SWT) sent correcting the Prophet's judgment on the matter.

- Allah (SWT) corrected the Prophet (SAWS) for dealing leniently with the munafiqeen who wanted to avoid going to battle (tabuk?).

3. The message conveyed by Muhammad consists of two parts – Qur'an and Sunna. Sunna is derived from inspiration and personal judgment of the Prophet (SAWS).

α. People who claim that they believe only in the Qur'an and don't need hadeeth/sunna are committing a major error. Often, this is a convenient excuse to follow the Western lifestyle.

- Hadeeth (Abu Daud & others): Prophet (SAWS) said, I have been given the Qur'an and another thing which is like it. I fear there will be a person who will say 'I believe only in the Qur'an – whatever is haram in the Qur'an is haram, whatever is halal in the Qur'an is halal'. But Allah has given more through the Prophet.
- Hadeeth: Prophet (SAWS) said, beware of the person sitting on his couch and he will say about something that I (Muhammad) say is haram that it is not in the Qur'an.
- For example, the Qur'an specifies that a man cannot wed two sisters simultaneously. The Prophet (SAWS) added that a man can't wed a woman and her aunt/niece (paternal or maternal) at the same time.

4. Obedience to the Messenger of Allah: Surat an-Nisaa', #64: 'Allah never sent any Messenger but that he should be obeyed'. So obedience to the messengers is with the permission of Allah.

α. Surat as-Shu'raa: 8 times, 8 different messengers tell their people to have taqwa of Allah and obey me (the messenger).

β. Hadeeth (Imaam Bukhari): Prophet (SAWS) said, all of my umma will enter jenna except those who refused to enter. Companion then asked, who would refuse to enter. Prophet (SAWS) replied, whoever obeys me, he will enter jenna. Whoever disobeys me, it is as if he refuses to enter jenna.

iii. Listen and obey your Islamic leaders – Islam must include listening and obeying. There is no time when a Muslim can be without listening and obeying.

1. Obedience to Islamic leader in an Islamic state – Khilafa 'ala manhaj an-Nabua.

α. During time of the Prophet (SAWS), he was the leader of the umma and obedience was unconditional.

β. After his death, the responsibility of listening and obeying was transferred to the khaleefa 'ala manhaj an-Nabua – Followers of the Prophet.

- Must live in an Islamic state where sovereignty belongs to Allah (SWT) and no laws are enforced that are repugnant to Allah (SWT). As the example of the 4 rightly guided Caliphs demonstrates, the divine sovereignty is protected by the Islamic leaders and the Muslim umma. Therefore, must obey the Islamic leaders in an Islamic state.

➤ This obedience was conditional on them leading within the bounds of Shari'a.

- Surat an-Nisaa', ayat #59: this is the most comprehensive ayat on listening and obeying. Identifies 3 authorities for listening and obeying (Allah, Prophet, and appointed leaders). From this ayat, we understand that obedience is unconditional to Allah (SWT) and to His Messenger (SAWS) – the word Idtee'u precedes both authorities. However this word is conspicuously absent from the third level of authority – the Islamic authorities. For them, the obedience is conditioned on them leading within the bounds of Shari'a.

- As long as they serve within the bounds of the Shari'a, the obedience to the Islamic leaders should be with the same discipline and earnestness as one would obey the Prophet (SAWS).
  - For example, when Abu Bakr accepted the responsibility of being the khaalif, he told his companions 'if I am on the right path, you must obey me; and if I go astray it is your duty to correct me.'
2. If you are not in an Islamic state, then you must obey the jam'ah that is striving to create an Islamic state.
- α. Haram to live in a non-Islamic country.
    - Lahul-Mulk – to Allah (SWT) alone belongs the dominion/sovereignty.
    - In non-Islamic countries, the sovereignty of Allah (SWT) has been usurped – living in shirk.
    - Cannot be practicing Islam in a non-Islamic state because obedience must be **total**, but non-Islamic countries enforce laws contrary and repugnant to the shari'a of Allah (SWT).
    - Might be eating halal meat but the air you breath is haram.
  - β. If you are living in a non-Islamic country, the only expiation for you is to exert your full energy and resources to establishing the Deen of Allah.
    - For this, you must have a party –organized structure to institute change at the social level.
    - In this case, the listening and obeying is to the ameer of the party.
    - You may not succeed in establishing Islam, but if you are sincere in your struggle, then you will be successful on the Day of Judgment.
- d. Institution of Bai'yah – listening and obeying
- i. Bai'yah is a pledge between man and Allah (as described in the Qur'an – surat al-xxx). However, the act is taken between man and Prophet (SAWS) or Islamic leader.
  - ii. Hadeeth (Bukhari & Muslim): We pledged ourselves (gave our bai'yah) to the Messenger of Allah that:
    1. we will listen and obey
    2. in difficulty and in ease
    3. whether we feel inclined to do it or we have to force ourselves to do it
    4. even if others are preferred over us (in leadership over us)
    5. shall not quarrel with those in leadership. – (unless you see clear proof that something is wrong).
  - iii. Hadeeth(xxx): Prophet (SAWS) said, Whoever obeys me, obeys Allah. Whoever obeys those whom I have put in leadership, obeys me.
  - iv. Hadeeth (Muslim): narrated by Abdullah ibn Omar – whoever dies and there is not the bond of bai'yah around his neck, he has died the death of jahiliyyah.
  - v. ***Editor's Comment: But not every single Muslim was required to give bai'yah to the Prophet (SAWS)?***
  - vi. Now, recall the hadeeth where the Prophet (SAWS) orders us to do 5 things (Jam'ah, listening, obeying, hijra, jihad fee sabilillah). These 5 things are primarily to establish and extend the Deen of Allah versus the 5 pillars of Islam which constitute the rituals of the Deen (pillars are to support the building – Iqaamat ud-Deen is to raise/construct the building).
  - vii. Note that the Prophet (SAWS) first took bai'yah at 'Aqaba as he was beginning the preparations to make hijra to Yathrib – at which point Muslims initiated active resistance against the mushrikeen of Qur'aish and began building the Deen of Islam – in this way, bai'yah was the institution that bound the muslims into a disciplined party capable of waging active resistance and war against the taghut society.
  - viii. The Prophet (SAWS) continued to employ the institution of bai'yah to strengthen the commitment of Muslims at times of distress (for example the Treaty of Hudaibiyah).

- ix. Note that the khulafa rashideen continued with the institution of bai'yah that the Prophet (SAWS) established as the means of securing the allegiance of the Muslims.
4. Infaq: spending of your bodily resources (time and energy) and financial resources in the cause of Allah.
- a. Equal to 'jihad fee sabilillah bil-amwalakum wa anfusikum' – struggle in the path of Allah (SWT) with your wealth and your selves (time).
  - b. 2 kinds of spending for the pleasure of Allah:
    - i. sadaqat & zakat – recall ayat al-birr
    - ii. Infaq – spending for the Deen of Allah, to propogate Islam and to support/participate in jihad fee sabilillah (includes time, money).
5. *Editor's Comment: Common thread behind these 4 actions is that Allah (SWT) is calling us to 'give a beautiful loan to Allah'.*
- a. *Qardan Hassanaan can include giving up from your passions, freedom/independence, time and wealth fee sabilillah. In other words, there is the individual jihad against your nafs, but then there is the act of channeling you passions, freedom, time and wealth into the establishment of Allah's Deen. It is when we channel these resources fee sabilillah that we are making a beautiful loan to Allah (SWT).*
    - i. *Taqwa of Allah (SWT): give up your vain desires and train yourself to desire that which pleases Allah.*
      1. *Qur'an: 'Allah has ordained fasting in the month of Ramadan so that you may receive Taqwa'. The word saum (fast) was used by the Arabs to train their warhorses for battle. Saum is training for us so that we have taqwa of Allah.*
      2. *Taqwa should lead us to yearn to establish the Deen of Allah so that we can live in total obedience to Allah.*
        - α. *Qur'an: 'Allah loves those who fight in His cause like a cemented wall.'*
        - β. *We should give up our vain desires and replace them with a strong passion to please Allah. This cannot be completed until Allah's Deen is established. Therefore, should be passionate about wanting to establish the Deen of Allah.*
    - ii. *Listening and Obeying: give up some of your individual freedoms so that you can serve the collective mission.*
    - iii. *Infaq: give up your time and wealth to establish the Deen of Allah.*
  - b. Allah has already given us everything – why do we need to 'loan' to Allah?
    - i. Allah calls it a good loan – to indicate that it is a higher form of Infaq – for the establishment of His Deen.
    - ii. Allah will double, and multiply it (even up to 700 times or more) and forgive us of our sins.
    - iii. Our intention must be sincere and exclusively for the pleasure of Allah and the reward of the hereafter.
  - c. Reward of Qardan Hassanaan:
    - i. Allah (SWT) encourages us that this struggle against our baser selves is better for us – to ennoble us, keep us as the highest of creation.
    - ii. Allah (SWT) promises us the reward of succeeding in this struggle: 'Only he who is spared from his own nafs/self will be successful on the Day of Judgment'.
      1. Allah (SWT) uses the word 'yuuqa' for spared. This is the same root as the word wa qeenaa – save/protect/shield us)
      2. Allah (SWT) uses the word 'sha'ha' - ???
      3. Allah (SWT) describes success with the word 'falah' – recall selection from Surat Ha Meed as-Sajda, ayaat 30-36.
  - d. Allah assures us of the reward
    - i. Shakuur – Allah appreciates what you do seeking His pleasure
    - ii. Haleem – Allah does not judge/react immediately to give people time to repent.
    - iii. If you are spending in the cause of Allah (SWT), He will appreciate it and reward you. If you are miserly with your wealth, Allah (SWT) is forebearing and will give you time to improve.

e. Aside – often the Qur’an draws our attention to 4 things. For example, surat al-Asr highlights 4 conditions for salvation, the last ayat of surat al-Haj, and others. This number 4 seems to have some significance, though we are not sure why.

E. Ayat # 18: summary?

1. ‘aalimul ghaib wash-shahada: knower of hidden and visible
  - a. hidden: Allah, angels, Akheera, jinn, etc.
  - b. Allah knows everything you can see and everything you can’t see; everything you know about and everything that you have no idea about.
2. Al-‘Azeez (absolute authority) & Al-Hakeem (absolute wisdom)
  - a. In this collection of Medini surahs, 6 surahs begin with tasbeeh of Allah. In 4 of these 6 surahs, the names Al-‘Azeez’ and ‘Al-Hakeem’ are in the beginning. In two of the 6, these names are included at the end. This is one of the 2 and Surat al-xxx is the other.
  - b. These attributes should also be considered in light of how the surah begins – ‘lahul mulk’ – sovereignty belongs to Allah.
    - i. Emphasizes Islam as a political system.
      1. Allah is the only rightful ruler of this world, and Allah is the only one with the power and wisdom to rule this world.
      2. Anyone else who claims sovereignty is in rebellion against Allah and committing oppression in the land. It is our obligation to suppress this rebellion.
    - ii. For humans, absolute power corrupts absolutely. Therefore, political institutions have developed with checks and balances to prevent this. Allah, on the other hand, has absolute power. This absolute power is perfectly balanced by his absolute wisdom (Al-Hakeem).
    - iii. This pair of attributes are complimentary and reinforce the unity of Allah – Allah does not need others to check His power and authority. He **alone** is all-powerful and all-wise.
    - iv. *Editor's Comment: (i.e. don't need Jesus (AS) or some other savior to represent mercy/justice).*