

Surat al-Hajj (last 6 ayaat):

Preliminary Points (tathakur):

1. Very comprehensive view of Islaam and what is required of us as Muslims.
 - a. Could be included in Section 1 - overview of Islamic obligations.
 - b. Call of Islaam:
 - i. General call to all of humanity to have Imaan (da'wa) ~ ayaat 73 - 76.
 1. No imperatives.
 2. Doesn't make sense to call people to action (halal & haram, etc.) until they have Imaan.
 - ii. Call to believers to action - for those who have accepted Imaan ~ 8 imperatives in the last two ayaat (ayaat 77+78).
 1. Arka'oo
 2. Isjudoo
 3. 'Abodoo rabakup
 4. Afaloo kheir
 5. Jahidoo fillahi haqqa jihaadihi
 6. Iqaama Salat
 7. Ataa zakaat
 8. Wa'atasimoo billah
2. Beautiful style:
 - a. Note: generally beginning and end of surat are the very important.
 - b. Beautiful rythm.
3. Discusses particular type of shirk and generalizes it.

Tafseer:

1. Ayaat #73:
 - a. Translation:
 - i. Addresses to Quraish and the people of Arabia specifically, but mankind in general.
 - ii. A parable is being struck, so listen attentively.
 - iii. Indeed, those imaginary deities whom you call upon will never be able to create a fly even if you combine all of them together. And if a fly takes something from them, they could not rescue it from him.
 - iv. So weak are both the seeker and that which is sought.
 1. Weak in both power and in thought.
 - b. Idolatry: physical idols symbolizing imaginary gods/goddesses in whom the people believe.
 - i. To concentrate their attention towards them, man would create physical representations.
 - ii. Originally, did not worship the idol of wood or stone, but the deity for whom the idol was made as a symbol.
 - iii. People of Lut had 3 idols.
 1. The mufasireen agree that these idols were originally to show reverence to the pious people (awliya Allah).
 2. Created idols to concentrate the spiritual remembrance and connection with the souls of the pious people.
 - iv. Dr. Rada Krishna??? (big philosopher in the 20th century) - became president of India. (contemporary to Bertrand xxx???)

1. Revised Indian philosophy - explaining the beginning of idolatry.
- v. Surat al-'Araaf - bani Israeel asks for idol to focus their attention. (ayat # 138).
 1. Note: state of 'itikaaf - to focus your attention.
 2. Bani Israeel passed by some people meditating in front of idols.
 3. Then asked for an idol to have a visible focus to concentrate their worship.
- vi. Later, people forgot that the stones/wood were just symbols and began to believe that the idols themselves were gods/goddesses.
 1. Began to offer them sacrifices and present food to them.
- c. Ibraheem - did in action what this ayat does in thought. Mentioned in more than 1 surah in the Qur'an. On some occasion, the people of Ur would go out to worship a star - leaving the town vacant.
 - i. On this night, Ibraheem destroyed the all the idols except the largest one.
 - ii. People asked who has done this to our gods? Then they remembered that Ibraheem didn't believe in idols and thought that maybe it was Ibraheem who did this.
 1. Surat al-anbiyat, #62-68.
 2. Ibraheem responds - the biggest one must have done it. He is the only one left and it has the tool of destruction. Why don't you ask it.
 3. Some of the people realized that Ibraheem was correct, and had the realization that they were wrong.
 - a. but then they were overturned by those who resorted to defending their faith.
 4. Do you worship (as your protectors, sustainers, providers) that which cannot protect itself? Woe to you.
 5. So they tried to burn Ibraheem.
 6. At least for a small moment, Ibraheem succeeded in persuading the people to rethink what they were doing.
- d. Weak is the seeker and that which is sought.
 - i. If that which you worship is so weak, what of the one who worships it.
 - ii. Allama Iqbal's philosophy - been called 'philosophy of self' - became controversial.
 1. Dr. Rafiudeen (director of Iqbal academy for long time) wrote a book - "The ideology of the People".
 2. Difficult to read (philosophical language and approach).
 3. Explains the philosophy of Iqbal and demonstrates how it is compatible with the philosophy of the Qur'an.
 4. Philosophy of the Self.
 - a. All who appear to be human beings are not human beings. Most of them are animals (or worse) in the shape of human beings.
 - i. Surat al-'Araaf: We have created for fuel of the hellfire jinn and man. They don't see or hear. They are like animals or worse.
 - ii. Animals fulfill their potential. They do what they are supposed to do.
 - iii. But humans were created with Allah's spirit (blew it into us). If we debase ourselves, it is worse than animals.
 - iv. Surat at-Teen: We created man in the best of forms, and then lowered him to the lowest.
 - b. Real human beings are those who define their purpose in life by some ideal.

- i. They live for that ideal, sacrifice for that ideal, and is ready to die for that ideal.
- ii. Otherwise, he is living for the sake of living - just like an animal.
- iii. Dr. Israr - people who are living without ideals, are not living. Life is passing by them. Living only due to the instinct to survive.
- iv. Dr. Rafiudeen discusses at length that man has a universal instinct to search for meaning.
 - 1. Modern psychology tells us that the most basic instinct in man is the preservation of the species.
 - 2. But there are people who sacrifice their lives for some ideology.
 - 3. Elevate the ideology above their own lives.
 - 4. I.e. Kamikazee pilots in WWII - nationalism.
 - 5. I.e. Communist Revolution.
 - 6. Hama, Syria - Islamic revolt.
 - 7. Therefore, the urge for an ideal is the most potent urge in human beings.

iii. Human Ideals:

- 1. Lowest human ideal is self-interest. Selfishness. Whatever is helpful, he uses. Whatever is not helpful, is ignored/discarded.
- 2. Nationalist - seeks glory for his nation.
 - a. Personality, character will be at a higher level.
 - b. Won't tell lie to their own nation, even though they may deceive the rest of the world.
- 3. Humanism - love for humanity.
 - a. Personality & character will certainly be higher.
- 4. Allah - is the final goal for humanity.
 - a. This is the essence of tawheed.
 - b. There is nothing else to be sought other than Allah.
- 5. Example: If you want to scale city walls, need to throw a rope-latter. The higher you throw it, the higher is the limit. If you want to go higher, you must aim higher. You still have to climb it, but you will be limited by your goals.
 - a. Don't settle for anything less. Your destiny is Allah. Settling for anything lower is folly and will not serve you on the Day of Judgement (similitude of mirage in Surat an-Noor).
 - b. If you have something else as your matloob, you are committing shirk. Don't have to bow down to an idol to commit shirk.
 - i. Prophet (SAWS) said woe to the worshipper of the dinar and worshipper of the dirham.
 - 1. No one has ever bowed down to money.
 - 2. But you worship it when wealth becomes more dear to you than the pleasure of Allah.
 - ii. If you serve your nation at the exclusion of Allah - in contrast to the wishes of Allah, then you make your nation into your god.

6. Editor's note: We are all slaves of something: If you are going to be a slave, be the slave of the most powerful (indeed the only One with power) and the most Merciful.
7. This is the essence of Tawheed. Worship Allah for His sake exclusively. Not to avoid hellfire or to get jannah.
 - a. Worship Allah. Everything else is do's and don'ts.
 - b. Note: Many of the revivalists movements in Islaam have made the iqaamat ud-Deen as the final goal (matloob 'ain). But iqaamat ud-Deen is only a duty of Islaam.
 - i. 5 prayers are fard, but they are not the goal (matloob 'ain).
 - ii. Fasting in Ramadhan is a duty, not the goal (matloob 'ain).
 - iii. Iqaamat ud-Deen is duty, not the goal (matloob 'ain).
2. Ayat # 74: The reason why people commit shirk. "They don't measure Allah as is His rightful measure. Verily, Allah is Strong, Almighty."
 - a. Ayat # 73 presents the essence of tawheed (matloob is Allah).
 - b. Ayat # 74 explains why people commit shirk.
 - c. Don't have correct assessment of Allah's high position - because, intellectually haven't come to the realization of Allah's high position.
 - d. Example - suppose you are hungry.
 - i. If you can find good food, you will eat good food.
 - ii. But if you are very hungry, and you cannot find good food, you will eat bad food - even haram food. (if you are dieing of hunger, then you can eat the flesh of a dead animal or of a pig).
 - iii. Similarly, the urge for an ideal - I must live for something - is so strong in man, that if man cannot come to the intellectual clarity to live for Allah, then he will settle for something else to live for.
 - iv. This becomes shirk.
 - e. The specific reference to the mushrikeen of Arabia refers to their belief in lesser gods and goddesses. Though they believed that Allah was the supreme god, they thought he needed helpers to assist Him.
 - i. Could not fathom that Allah (SWT) was all powerful - and does not need the help of anything. Though Allah has angels and awliya - it is not out of any weakness or need for Allah.
 - ii. Therefore, invented lesser gods and goddesses as his helpers and built idols and worshipped them in the hopes that they could intermedate with Allah and help them out.
 - iii. For example, if a king has close people around him, then people may try to curry the favor of the king's close advisors and friends to gain influence.
 - f. Last ayat of Sura Bani Israeel: one of the most profound ayaat regarding shirk and tawheed.
 - i. Negates shirk of daughters and sons.
 - ii. Negates political shirk (no partners in governing, ruling).
 - iii. Does not have friends out of weakness or need.
 - iv. Glorify Him as is His right of glorification.
3. Ayat # 75: Pertains to Revelation (wahi) and the institution of Prophethood.
 - a. Purpose of wahi and the institution of Prophethood was to convey the message from Allah to mankind.
 - b. Two links in wahi (always done in this way).
 - i. Allah conveys message to angel (rasool al malik - Angel Gibra'eel)

1. Angels are created out of light and are very close to Allah.
- ii. Angel convey message to a human (rasool al bashr: Adam, Nuh, Ibraheem, Musa, 'Isa, Muhammad - 'alihem assalaam).
- c. Important issue: Qur'an is hadeeth Allah (kalaam Allah).
 - i. Chain of narration from Gibraeel to Muhammad to the companions of the Prophet (SAWS) then to the tabi'een, then to the tabi-tabi'een.
 - ii. Matter of discussion whether the two links of this chain of narrators met or not.
 1. Important criteria for continuous chain is that the two contiguous narrators actually met.
 2. Therefore, can it be proved that Gibra'eel (AS) and Muhammad (SAWS) ever met?
 3. In two surahs of the Qur'an, it is proved that Muhammad (SAWS) met Gibra'eel (AS) - clearly discusses and emphasis that Muhammad (SAWS) saw Gibra'eel (AS) in his original angelic form.
 - a. Surah xxxx????
 - b. Surah at-Takreem????
 4. Also, in hadeeth Gibra'eel - Gibra'eel came to Muhammad (SAWS) in the form of a human being.
 - iii. Sadly, there were thinkers who belittled the importance of angels as an agency of wahi.
 1. Philosophers such as Ibn Seena, Faradi, Hindi, etc. believed that the revelation was direct from Allah (SWT) to Muhammad (SAWS) - without the intervention of angels.
 2. In Indian continent, centuries later in Sayed Ahmad Khan who denied the personified existence of angels.
 - a. Claimed that angels were only forces of nature
 - b. Denied that jinn had separate existence. Claimed that human beings with a fiery nature were jinns.
 - c. Then who brought the revelation? Said he didn't want any Qur'an that was brought by Gibra'eel.
 3. The same position was taken by Dr. xxx Rahman in his book "Islam". Created a big protest movement in 1968 in Pakistan. Argued that the wahi was like a fountain that poured out of the heart of Muhammad (SAWS), without any external force.
 - d. Verily, Allah hears all and sees all.
4. Ayat # 76: Allah knows all that is in front of them and behind them. (i.e. He knows what you express and what you hide). And all matters will be returned to Allah (- for final judgement).
 - a. Imaan in Allah - tawheed in ayat # 73+74.
 - b. Imaan in Risallah - ayat # 75.
 - c. Faith in the hereafter is referred to here only briefly.
 - i. The first section of Surat al-Hajj is devoted to the resurrection, and the Day of Judgement.
 - ii. Therefore, Imaan bil Akheera is only briefly mentioned here. Instead, more emphasis is given to tawheed and imaan bir-Risallah.
5. Ayat # 77:
 - a. Recall, the first part (first four ayaat) of this section deals with general call of da'wa. The second part of this section is a call for action - directed to those who profess to believe.
 - b. 4 imperatives-
 - i. Irka'oo - bow before your Lord

- ii. Asjudoo - go further and prostrate before your Lord
 - iii. 'Abodoo - serve and Worship your Lord. Obey your Lord and behave as a bondsman to your Lord.
 - iv. Af'alool kheir - do good.
- c. Maybe/so that you will be successful.
- i. 'La'alakum': Perhaps. But when this comes from Allah (SWT) it is in the royal form and it implies a promise.
 - ii. Recall, we have already discussed falah.
 - 1. Note: only verbal attestation of faith is not sufficient for this success. Must fulfill all of these conditions.
 - 2. Note: many instances in the Qur'an when 4 imperatives come and then are followed by falah.
 - a. Last ayat of Surat Ali-'Imraan
 - b. Surah at-Taghaboon
 - c. Surat al-Asr
 - 3. If you don't accept that these are truly necessary for success, then you are only reading poetry. If you are mindful that these are the Kalaam Allah, then you must accept that these are necessary conditions.
 - iii. Recall similie of mimbar - steps for khateeb. Generally, the mimbars have 3 or 4 steps (though in the Arab world, they often have more).
 - 1. Step #1: For those who claim to believe in Allah (SWT), the first step is the obligatory modes of worship (salat, saum, zakat, Hajj).
 - a. Arka'oo and Asjudoo: necessary ingredients of salat.
 - i. When bowing before your Lord, your whole personality should be bowing in humility.
 - ii. By extension, includes all of the formal 'ibadaat (salat, zakat, Hajj, Saum).
 - 2. Step #2: 'Abudoo Rabuka: Total obedience to Allah in all aspects of human life (individual, family, social, economic, political, etc.)
 - a. 'ibadaat have already been mentioned is step #1.
 - b. Now, it is about becoming a bondsman to Allah. Complete obedience combined with love.
 - c. Recall Surat al-Baqara, #85: partial obedience is worthless. Must be total obedience.
 - 3. Step #3: Af'alool kheir. Do good deeds.
 - a. Why do you need to do good, if you are already being an abd to Allah?
 - b. This doing good means service to humanity.
 - c. Prophet (SAWS) said, the best among the people are those who do good to humanity.
 - d. Service to humanity is above 'ibadat.
 - e. Note: general concept of public service is limited.
 - i. Generally accepted that regardless of whether someone believes in Allah (SWT), that feeding the hungry, providing clothing and shelter, helping for the sick, caring for the orphans/widows/masaqeen is public service. This is common to all of humanity.
 - 1. Note: Before wahi, the Prophet was very active in this type of public service.

2. In fact, after the wahi came and Muhammad (SAWS) thought he was crazy, his wife replied that Allah (SWT) would not allow him to go crazy because he feeds the orphans and takes care of the need.
 - ii. Then came revelation of Surat al-Mudathir: O you who is wrapped up, stand and warn the people and make your Lord great.
 1. Now the height of public service came - calling people to the right path and saving them from the doom of hellfire.
 2. Must believe that the real life is the life hereafter. This life is just a short testing period, a period of selection.
 3. The Prophet (SAWS) once said that the likeness of my and you is that there is a big pit in front of you with a big fire, but you cannot see it and you are about to fall into it. I am dragging you by holding your clothes to prevent you from falling. Allah has allowed me to see it, but you don't see it.
 4. Once after the fajr prayer, the Prophet (SAWS) asked one of the companions, how was your morning. The companion replied, O Prophet of Allah, I had the morning of a real mu'min. The companions then began to listen attentively. Then the Prophet asked, "everything has some attribute, so what is the attribute of your Imaan that this morning you had the morning of a real mu'min?" The companion replied that this morning the depth of my conviction is so strong that it is as if I see jenna and jehanam with my own eyes.
 5. If you really believe in the hellfire, how can you let your loved ones fall into the hellfire.
 - iii. Therefore, the biggest public service that you can do as a mu'min is to call people towards the path of Allah (SWT) and save them from the eternal damnation of the hellfire. Otherwise, you are just postponing death and misery in this life.
6. Ayat #78:
- a. Fourth step in the mimbar - jahidoo fillahi haqqa jihadihi. Strive for/towards Allah with the endeavor which is His right.
 - i. Recall in ayat #74 - they do not measure Allah as is His rightful measure - i.e. that He is all-powerful.
 - ii. Hold Allah in the highest esteem and then strive in His cause.
 - iii. Don't make it only a part-time job or an extra-curricular activity. Make this your life goal.
 - iv. Recall ayat #24 in Surat at-Taubat. If you hold anything more dear than Allah and His messenger and jihad in His cause, then wait and see the punishment from Allah.

- v. Strive towards Allah as is His right over you?
 - 1. How much right does Allah (SWT) have over you?
 - 2. Should be some ratio of proportion.
 - a. How much is the right of your nafs/body over you?
 - b. How much is the right of your children and wife over you?
 - c. How much is the right of your Creator and Sustainer over you?
 - 3. Look to the time you spend on each and assess yourself in this matter.
 - 4. Hadeeth? Hasibu anfusakum min qabli an tuhasiboo (judge yourself before you are judged (on the Day of Judgement)).
- b. 'He has selected you'. Allah has selected us!
 - i. Istifa vs ijteba.
 - 1. Very close meaning.
 - 2. Istifa used in ayat #75, ijteba used in ayat #78.
 - 3. Note: both of these words are used in reference to Muhammad (SAWS). Muhammad mustafa and Ahmad mujtaba.
 - 4. Istifa - to choose.
 - a. Use the word choose in the sense of choosing **out of** something. Several options/alternatives available.
 - b. Istifa is combined with '**ala**'. (Verily, Allah has chosen Adam and Nuh, and the family of Ibraheem and the family of 'Imraan over man).
 - c. For example, if you are in a rose garden and you pick a rose, it is something that is chosen using subjective criteria - the criteria being decided by the chooser. Someone else might choose a different flower.
 - 5. Ijteba - to select.
 - a. Use the word ijteba in the sense of selecting **for** something.
 - b. Ijteba is combined with **li**.
 - c. Criteria for selecting is whether the selection is fit for a certain task.
 - d. For example, need a player on a hockey team, then need to make the selection on the basis of his ability to do a certain task. Selection criteria are not subject to an individual's preferences, but for the objective criteria of having certain characteristics that are useful for that task at hand.
 - ii. Allah chooses whomsoever He likes as messengers out of His angels and man.
 - 1. Allah chose Jibra'eel.
 - 2. Allah chose Muhammad (SAWS).
 - a. Other muwahid and people of high moral character: (so many Luqman's present at that time).
 - i. Abu Bakr
 - ii. Uthman
 - iii. Zaid ??? use to hold the cloth of the ka'ba and pray to Allah that he wants to worship Him Allah but he doesn't know how.
 - b. While the institution of Prophethood still existed, Allah would send guidance through the two links of angels and messengers.

- c. Now, with the end of the institution of Prophethood, a third link has been added. Now, this ummah has been attached to continue the concept of risalah.
 - i. Message must continue.
 - ii. Population of the world is very much greater than the population during the time of Muhammad (SAWS). Do not these people need the message as well? Who will convey this message to them.
 - iii. The third link in the messengership is now the ummah of Muhammad (SAWS).
 - 1. Jibra'eel received message from Allah and conveyed it to Muhammad.
 - 2. Muhammad conveyed the message to the companions.
 - 3. Companions conveyed the message to the tabi'een.
 - 4. The tabi'een conveyed the message to the tabi-tabi'een.
 - 5. Declared that it is the duty (fard) of the Muslim ummah to convey this message to the whole of humanity.
 - iv. Institution of risallah is continuing. The institution of Prophethood has ended.
 - 1. Sometimes in the Qur'an, Allah addresses Muhammad (SAWS) as nabi and other times as rasool.
 - a. Nabi relates to Muhammad (SAWS) as an instrument for receiving revelation
 - b. Rasool relates the Muhammad (SAWS) as a conduit for conveying the message.
 - 2. We are now the messengers of the messenger of Allah.
 - 3. The text of the Qur'an is preserved. Allah (SWT) has promised this. So the revelation is still with us. Now we are the messengers who invite others to this message and to accept Allah's revelation.
- iii. For this third link in the institution of messengership, Allah uses the word ijteba - Allah has selected us.
 - 1. Should rejoice that we have been selected for this noble purpose - to carry on the mission of Muhammad (SAWS).
 - 2. Surat Yunus: '... fa fee thalika yafrahoo'
 - 3. For this mission, must devote your time, bodily resources, financial resources to propogating this message and establishing a society built around it.
- c. Shahada: Basic concept of the Qur'an. (For what reason? - to bear witness.)
 - i. Principal sentence: Allah has selected you so that the messenger may be a witness over you and that you may be a witness against mankind.
 - 1. Note subordinate clause is placed in between ijtebakum and li: and He has not placed upon you any hardship in Deen, the faith of your father

- Abraham. He has named you Muslims of old and in this (scripture). Will discuss the subordinate clause later.
2. You have been selected to be a part of the third link in the institution of messengership.
 - a. Muhammad (SAWS) becomes a witness unto you or against you.
 - b. You become a witness unto mankind or against mankind.
- ii. Definition: Shahada
1. To be present.
 - a. Ghaib - not present.
 - b. Final sermon of the Prophet (SAWS), it is the duty of those who are present (uses the word shaaheda) to deliver the message to those who are not present (uses the word ghaa'iba).
 2. Shahada also includes witnessing. To bear witness, to testify.
 - a. If you witness an incident, then you are an eye-witness and may be asked to provide evidence/credibility to what has happened.
 3. Third meaning includes offering assistance. Whoever is present is available to offer assistance.
 - a. Surat al-Baqara, in the first section: 'if you are really in doubt about what We have sent down to our abd (Muhammad - SAWS), then compose one surah like it and call all your helpers (shuhadai) to help you.
 - b. In the last section of Surat al-Fath. 'He is the one who has sent His messenger with guidance and the Deen ul-Haq to make it dominate over all other deens, and Allah is sufficient to help (shaheeda).
 4. Note: Common Muslim understanding is that shahada means to be killed in the name of Islaam. This definition does not appear in the Qur'an - with the *possible* exception of 1 place: ayat #140 of Surat Aal-'Imraan.
 - a. Qur'an uses 'uqtiloo' to connote dying in battlefield.
 - b. Hadeeth: I very much like that I should be killed in the cause of Allah, and then I should be resurrected and then again killed and then again resurrected and again have the taste of being killed in the way of Allah.
 - i. Muhammad (SAWS) uses the word 'yuqtilo'.
 - c. Very important that we do not distort this fundamental Qur'anic understanding of shahada regarding the mission and function of the messengers (AS) of Allah (SWT).
- iii. Very critical terminology in respect to the institution of messengership of Allah.
1. 5 positions of Muhammad (ayat of Qur'an???):
 - a. shahidan - witness.
 - b. mubashiran
 - c. natheeran
 - d. da'ee illa Allah
 - e. sirajan mouneeran
 2. Note: all messengers were shaheed, but no messenger was ever killed. Only Prophets were killed, but no messenger was ever killed.
 - a. 'Esau: Messenger of Allah - therefore could not be killed.
 - b. Yahiya & Zakariya - both killed, but both were Prophets.
 - c. Allah (SWT) has decreed that 'I and my messengers will triumph' (Qur'an).

- i. If the entire nation refused to accept the message of a Messenger of Allah, they were destroyed.
 - ii. Nuh: only a few people believed. The rest were destroyed.
 - iii. Similarly for people of Hud, Salih.
 - 3. Surat al-Muzammil: Oh people of Arabia, we have sent to you our messenger as a witness over you just as we have sent a messenger as a witness over Pharoah.
 - 4. Ayat #41 in Surat an-Nisaa': Every messenger of Allah will have to stand up on the Day of Judgement to testify against the people to whom he was sent.
 - a. To prove that they conveyed the message.
 - b. Now those to whom it was conveyed will held accountable for it.
 - 5. Two sides of shahada for the Messengers:
 - a. Call people to Allah (bear witness for Allah).
 - b. On the Day of Judgement, to witness against the people that he delivered the message.
- iv. Shahada: can bear witness to either of two sides: either for or against.
 - 1. If against, use **shahada 'ala**.
 - 2. If for, use **shahada li**.
 - 3. Example: Hadeeth - Prophet (SAWS) "Al-Qur'an hujata laka aw 'alaika". (The Qur'an is an argument for you or against you).
 - a. If you read, ponder over, and apply the Qur'an, then it will be a witness for you.
 - b. If you don't read, ponder over it, or apply the Qur'an, then it will witness against you.
 - i. Should note that we should learn Arabic so that we can at least understand it.
 - ii. Hadeeth from 'Abdullah ibn 'As: The Siyaam and Qur'an will make shafa'at for a mu'min on the Day of Judgement. The fasting will say, Oh Allah, due to me, he refrained from eating anything and his sexual urges, so accept my recommendation for this bondsman of yours. And the Qur'an will say, Oh Allah, I prevented him from sleeping at night, so accpet my recommendation for this bondsman of yours. And then the Prophet (SAWS) said that the recommendation of Siyyam and Qur'an will be accepted by Allah on the Day of Judgmenet.
 - 1. Note: the tarawih prayers are not meant to be a 1-hour effort. The companions used to pray tarawih the whole night.
 - 2. Fasting during the entire day and Qiyyam during the entire night - complete 24 hour worship during Ramadhan.
 - 4. Analysis of Shuhada li:
 - a. Surat al-maida (beginning): Ya ayuhal latheena amanoo, qoomo qawameena bil qist, shuhada'a lillah. (Oh you who profess to believe, stand up with full force and establish justice - be witnesses for Allah).

- b. Surat an-Nisaa' - same ayat but in reverse order. Ya ayuhal latheena amanoo, qoomo qawameena billah shuhada'a bil qist. (Oh you who believe, stand up with full force for Allah and bear witness to the truth.)
- c. What does it mean to be a witness for Allah?
 - i. Four aspects (must have all aspects of human life in conformity - first two aspects relate to individual experience, the second two aspects relate to social interactions):
 1. Verbal Testimony: Say the shahada: Ashadoo an la illaha illa Allah - I testify that there is no god but Allah.
 2. Practical Testimony (shahad bil 'amal): Manifest your obedience to Allah - be a bondsman to Allah in your actions. Your entire actions, behavior, attitude, etc. must be testimony to what you believe.
 3. Demonstrate a practical model of what Islaam is as a social system. We believe in it, then practice it: Islamic social norms (marriage, divorce, inheritance, etc.),
 4. Demonstrate a practical model of an Islamic State: Islamic civic code, Islamic penal law. If you believe in it, you must apply it.
 - ii. All the messengers testified for Allah at the individual levels - verbally and in their personal lives.
 1. Qur'an mentions how the messengers called towards Islam and then demonstrated this belief in their actions:
 - a. Wa anna min al-muslimeen.
 - b. Innee 'abd-Allah.
 2. Demonstrated individual model of Islaam.
 - iii. The institution of the messengership of Allah reached its zenith with Muhammad (SAWS). It was his duty not only to present before humanity an individual human model, but also a collective model - model of Islamic society, Islamic state built on the basis of Islaam, Islamic polity, etc.
- d. Now, can't say that the message hasn't been given to us. Can't plead ignorance.
 - i. Surat an-Nisa'a (after listing many of the Prophets sent): We sent all these messengers as bringers of glad tidings and as warners for humanity so that there should not remain with the people an argument against Allah on the Day of Judgement.
 1. Note use of "Li" and "'ala"
 - ii. Example: send a message to a friend of yours to do something. Do this by tomorrow evening otherwise I will sustain a big loss. Now you are satisfied that everything will be okay. Then tomorrow evening arrives and you sustain a big loss. You turn to your friend, why didn't you

do what I asked. If he then replies that he never received your message, then you can't say anything more against your friend. He is absolved. Now your wrath will turn towards the messenger. The fault is the messengers.

- iii. If the messengers have conveyed the message, then the blame lies on those who received the message.
- iv. Surat al-'Araaf (ayat #6?): We shall definitely asked those to whom we have sent the messengers and those who were sent as messengers.
- v. Prophet's (SAWS) last sermon: Have I conveyed the message to you. The whole congregation responded in one voice: Verily we bear witness that you have conveyed the message, the trust, thrown away the darkneses (and in another narration, a fourth - and you have shown the path of light to us).
 1. Three times the question was asked - to the left, to the right, to those in front.
 2. Between 124,000 and 140,000 witnesses.
 3. Three times the congregation replied in unison.
 4. Then Muhammad (SAWS) pointed his finger to the heavens and then to the congregation and then said three times: Oh Allah bear witness, Oh Allah bear witness, Oh Allah bear witness that they are witnessing that I have conveyed the message (done my duty). Then he said, now it is the duty of those who are present to convey to those who are not present.
 - a. Sign of relief that Muhammad (SAWS) that day was relieved of the burden laid on his shoulders.
 - b. Allah (SWT) himself calls it a burden. "We are going to lay on you a very hard job"
 - c. Then came beginnig ayaat in surat al-mudathir.
 - d. Now the burden has been transferred on to the ummah.
- e. Incident when once the Prophet (SAWS) asked Abdullah ibn Mas'ood to recite some Qur'an for the Prophet (SAWS). Abdullah then asked should I recite the Qur'an to you? It has been revealed to you! The Prophet replied that he would like to hear it from Abduallah. So Abdullah began reciting from Surah an-Nisa'a. When he came to the ayay where Allah (SWT) says 'what will happen on that day when we shall raise from every community a witness against them, and we shall bring you (Oh Muhammad) as a witness against these people'. The Prophet (SAWS) told Abdullah to stop at that point. When 'Abdullah raised his neck and looked at the Prophet (SAWS), he saw that the Prophet (SAWS) was weeping. And the Prophet (SAWS) said, I will have to testify against these people.

5. Now this burden has been transferred onto our shoulders. We are now to witness against the whole of mankind.
 - a. Proofs:
 - i. Ayat # 78: sent Muhammad as a witness against you and you as a witness against mankind.
 - ii. Last Sermon: Prophet (SAWS) transferred the burden onto our shoulders.
 - b. If we do not convey the message, then we will be held accountable. The wrath of Allah will be deflected from the those who never received the message towards us - the messengers of the messenger of Allah.
 - i. We are the guardians of the book.
 - ii. We are the ones who take pride that we have the Qur'an and that we are the ummah of Muhammad.
6. To testify for Allah (SWT) is hard work - a heavy burden. And that is jihaad fee sabilillah.
 - a. Muhammad (SAWS) and his companions underwent such tremendous hardship because they bore witness for Allah.
 - i. Muhammad (SAWS) the most beloved of Allah (habeeb Allah) was slandered, stoned, disgraced. They tried to kill him. His close friend suffering torture and murder in this cause. They endured starvation, war, etc.
 - ii. Note, no miracles sent to Muhammad (SAWS) and his companions. Brought about the Islamic revolution at the human level.
 - iii. Example for the rest of us to follow. We don't have access to miracles, so it had to be proved that what Muhammad (SAWS) and his companions accomplished was done at the human level.
7. Basic, fundamental concept of the Qur'an: what is the position of the ummah?
 - a. With Prophethood ending at the death of Muhammad (SAWS), revelation has been sealed.
 - b. But the messengership of Muhammad (SAWS) continues until the end of the world.
 - c. The ummah of Muhammad (SAWS) now bears this responsibility.
 - d. Must strive hard and sacrifice everything that you have (within your own bodies and in your wealth).
 - e. Israr Ahmad finds that one of the principles of exegesis of the Qur'an is that the important issues in the Qur'an are mentioned at least twice. Generally, the sequence is reversed.
 - i. In this ayat, wage jihaad in the cause of Allah. What for:
 1. That the Messenger (SAWS) will be a witness against you
 2. That you be a witness against mankind.
 - ii. Surat al-Baqara:
 1. By the change of the Qibla, we have made you the best ummah.

- a. Recall, the symbol of the coronation of this ummah was the change in the direction of the qibla. For 15 years, the Muslims prayed in the direction of al-Quds. Now, the qibla was changed to Mecca.
2. Why were you raised as the best ummah? What is the raison d'etre for the Muslim ummah?
 - a. Note: We are not a nation - we are an ummah - a collection of people gathered together for a specific objective. (amma/uammo - to have some intention. "Aam meen al Masjid al-Harraam - people are going towards Masjid al-Harram."; "Imam" - because people are following him.).
 - b. Note: all messengers of Allah (SWT) were sent to their nations (ya qawmi - oh my people). But Muhammad has been sent to all of humanity, and the people who have responded to his call are his "ummah". Consists of people from any race.
3. The purpose as defined by Allah is that you be witness over mankind and you will be called on the Day of Judgement to testify that you have done your duty as witnesses. Our ummah now acts as an intermediary between (ummatun wasatan) the last messenger to mankind and mankind at large.
 - a. Success is determined by whether you have conveyed the message, not on whether they accept or not.
 - b. Because we are failing to do this, we are suffering divine punishment. We are the 'maghdoobi 'alaihim'.
 - c. This function cannot be completely done without the Muslims creating a model social structure and political state to bear practical testimony to what Islam is.
 - i. Model of Islamic society.
 - ii. Model of Economy in Islam.
 - iii. Model of Islamic polity.
4. Note: the sequence - that you be witness over mankind and the messenger be a witness over you. (reverse order as presented in ayat #78 or Surat al-Hajj).
- d. Returning to the subordinate clause:
 - i. 'Allah has not put on you any impediment/ obstacle/ hardship in the Deen. This is the way , millat, of your father Ibraheem'
 1. Primary address is to the Arabs who were the progeny of Isma'eel (AS), the son of Ibraheem (AS).

- a. Allah is telling them that this is nothing new for them. It is only a renewal of their Deen.
 - b. Only you have corrupted the original teaching.
 - c. Allah (SWT) was not asking them to believe in something foreign to them, it was very much a part of their historical/cultural inheritance.
 - d. Ka'ba was a national monument to the Arabs.
 - e. For non-Arabs, it may require some sacrifice of cultural habits to become Muslim. But for the Arabs (particularly those who were the progeny of Isma'eel - i.e Qura'ish) it was just returning to the purity of the Deen as practiced by Ibraheem (AS).
2. Secondly, all those people who hold Ibraheem (AS) in esteem are also the addressees - i.e. including Jews and Christians.
 - a. Half of the world's population hold Ibraheem (AS) in high esteem.
 - i. Jews - very small segment.
 - ii. Christians - 1.75 billion.
 - iii. Muslims - 1.2 billion
 - iv. Total: 3 billion (= 1/2 of world population).
 3. Thirdly, the ayat addresses the entire humanity.
 - a. Millat of Ibraheem (AS) is the basic nature of man (human fitra)
 - i. I.e. circumcision - fitra of man.
 - ii. Undershaving of the hair - fitra of man.
 - b. Nobody should find any difficulty in conforming to the basic fitra of Ibraheem, because they conform to the basic human nature.
- ii. 'He has given you the name of Muslims before and in this also'.
 1. Who is "HE"? different opinions.
 - a. First view: "He" refers to Ibraheem.
 - i. Supported by the ayaat in the last portion of the first part of the Qur'an (ruku' 15). When Ibraheem and Isma'eel were building the Ka'ba, they mada a du'a asking Allah (SWT) to keep them as muslims - surrendering to your will. And raise from our progeny a muslim ummah (the whole ummah will surrender to your commands).
 - ii. Then Allah has confirmed it 'fee hatha'. Ibraheem and Imsam'eel gave you the name, and Allah has confirmed it also.
 - b. Second view: "He" refers to Allah.
 - i. Supported by ayat in surat Ha Meem as-Sajda - 'who can be better in speech than the person who calls people to the path of Allah, and performs good deeds, and says that I am among the muslims'.
 2. Should identify ourselves as a Muslim first. All other identities come after that.
 - a. First Muslim, then Arab, Pakistani, Turk, American, etc.
 - b. You may follow a particular fiqh, but don't call yourself a Hanafee, Maliki, etc. You are a Muslim who follows the school of fiqh of xx.
 3. Emphasis here on your identity so that all of you energies, struggles, efforts should be towards becoming a shaheed 'ala nass.

- a. Demonstrate Muslim personalities
- b. Develop a Muslim society as collective manifestation of belief.
- 4. Note: not only are we failing to establish the collective implementation of Islaam, but we are actually working against it.
 - a. Pakistan - only country in the world created for the sole purpose of Islaam.
 - b. All other countries were administrative units and cultural units before (Sudan, Egypt, Iran, etc.). Only Pakistan was created out of nothing for the simple reason of Islaam.
 - c. Millions died to create the state. Tremendous sacrifice being wasted.
 - d. Quote: George Bernard Shaw "When I read the Qur'an, I find there can be no book better than this book. But when I look to the Muslims, I find that there can be no worse people than the Muslims".
 - i. This is the practical testimony that we exhibit by our behavior and by our state of affairs.
 - ii. We are in the grip of divine punishment. We are now the maghthoobi 'alaihim nation of this time.
 - iii. We did what the Jews did. They were the beloved of Allah. Began to think of themselves as the beloved of Allah, as if they were the sons of Allah. But Allah has now cursed them.
 - 1. Allah says in the Qur'an that He raised Bani Israeel above other nations.
 - 2. Now, the same nation is disgraced and cursed by Allah.
 - iv. This is what the Prophet (SAWS) prophesied for us - 'the same conditions that befell the former Muslim ummah (Bani Israeel) will befall this ummah.
- e. If you have accepted the call of Allah (SWT) as described in the four steps above (rituals of Islaam, bondsman of Islaam, doing good deeds, struggling in the way of Allah (SWT) to be a shaheed) then start doing it - being action - start climbing -> "fa..."
 - i. Step 1: obligatory modes of worship: "fa aqemu salaah wa ataa zakat".
 - 1. First step includes all the other obligatory modes of worship.
 - 2. These wording in the ayaat of this surah make some people think that this Surah is a Medini revelation.
 - a. Some scholars believe that some of the ayaat are Medini..
 - b. 'Abdullah ibn 'Abbas says that some of the ayaat of this Surah were revealed to the Prophet (SAWS) during his migration from Mecca to Medina.
 - c. Usually, the terms jihaad and zakat are associated with Medini revelations.
 - d. Israr Ahmad thinks that these last two ayaat may also have been revealed during this hijra - but Allah (SWT) knows best.
 - 3. Establish the prayers and the obligatory charity.
 - a. Recall in lesson #2, don't think that zakat is sufficient. Obligatory aakat is mentioned separately from the voluntary charity.

- ii. To climb the remaining three (very difficult) steps, hold on tightly to Allah (SWT).
 - 1. Quote from Iqbal - "when I say I'm a Muslim, I tremble, because I know how difficult it is to be a real Muslim."
 - 2. Easy to profess to be a Muslim, but to behave as a Muslim is not at all easy.
 - 3. To climb these higher levels, need some support - cling to Allah (SWT).
 - 4. How to cling to Allah?
 - a. Surat Aal-'Imraan - 'wa'atasimoo bi hablillah'. 'Hold on to the rope of Allah.'
 - b. What is the rope of Allah?
 - c. Muhammad (SAWS) explains this? In many hadeeth, Muhammad (SAWS) makes it clear that the rope of Allah (SWT) is the Qur'an.
 - i. Hadeeth, narrated by Abdullah ibn Mas'ood - the Qur'an is the rope of Allah which stretches from the heavens to the earth. Cling to it.
 - ii. Hadeeth narrated by 'Ali (Baihaqi and Tirmidhi) - 'The Prophet said once, there is going to be a big turmoil soon. Then I asked, oh Prophet of Allah, what will be the way out? The Prophet responded, the Book of Allah - it contains the does of the nations before you, it has the prophecies of the future also, but you have to dig deep into the ocean of its meaning, and it has the final judgments of all the disputes that can appear amongst you, and it is the Siradt al-Mustaqeem, and the dhikr ul-Hakeem; and this is the strong rope of Allah. Whosoever says anything on the basis of the Qur'an, he tells the truth. Whosoever acts on the basis of the Qur'an, his reward is ensured. Whosoever gives any judgment of the basis of the Qur'an, he has done justice. Whosoever calls people towards the Qur'an, he has been guided to the right path (irrespective of whether people respond or not).
 - iii. Surat Aal-'Imraan, ayat # 101. Allah (SWT) uses the same word 'atasimoo billah'.
 - 1. Same wordings used by the Prophet (SAWS) in the hadeeth above.
 - iv. Surat Aal-'Imraan, ayat #103. Allah (SWT) uses the word 'watisomo bi hablillah'.
 - v. Hadeeth: Once some sahaba were sitting in the masjid studying the Qur'an and discussing it. The Prophet (SAWS) came out from one of the hujiraat of one of his wives. When the Prophet (SAWS) noticed them, he was very happy to see them studying and discussing the Qur'an. The Prophet (SAWS) then asked them, do you testify that there is no god except Allah, and I am His messenger, and that the Qur'an has come from (near) Him. The companions replied, Why not? Of course we testify to that. Then the Prophet (SAWS) said, Rejoice. For one end of

this Qur'an is in your hands, and the other end is in the hands of Allah.

- d. Cling to Allah (SWT) to climb these steps.
 - i. Central focus of next lesson (Surat as-Saff) - Jihaad.
 - ii. Central focus of the next lesson after that (Surat al-Jumu'ah) - clinging to this Qur'an.
- f. Allah is your protector and helper. He is the best protector and the best helper. Don't despair. Just make your firm resolve and start your journey - start climbing the steps.