

Surat as-Saff:

Preliminary Points (tathakur):

1. Second lesson of Section IV.
2. Surat as-Saff is the most profound and comprehensive surah on the subject of jihaad fee sabilillah and qitaal fee sabilillah.
 - a. Goal of jihaad and qitaal.
 - b. What is the importance of jihaad and qitaal? Essential prerequisite for salvation.
 - c. Basis of organization needed for jihaad or qitaal.
3. Review of basic terminology discussed so far:
 - a. Surat al-Asr: 4 prerequisites for salvation (Imaan, 'amiloo salih, tawasao bil haq, tawasao bis sabr).
 - b. Surah Luqman: (don't commit shirk, establish the prayers, Amr bil ma'roof nahi 'anal munkar, sabr)
 - c. Ha Meem as-Sajda: Allah is rab, muslim, da'wa illaAllah, sabr.
 - d. Jihaad fee sabilillah - Surat al-Hujuraat - comprehensive definition of a mu'min. (imaan without any doubt, jahidoo bi amwalikum wa anfusikum fee sabilillah)
 - e. Surat al-Hajj: Jahidoo haqqa jihadihi.
 - f. Now continue with the topic of jihaad fee sabilillah and elaborate on it (as described in point #2 above).
4. This is the 3rd surah from amongst the collection of 10 Medini surahs.
 - a. This is the biggest collect of Medini surahs in terms of the number.
 - i. Surat al-Hadeed, Surat al-Mujadilah, Surat al-Hashr, Surat al-Mumtahana, Surat as-Saff, Surat al-Jumu'ah, Surat al-Munafiqoon, Surat at-Taghabun, Surat at-Talaq, Surat at-Tahreem.
 - ii. Of these 10, we have already studied two.
 1. Surat at-Taghabun: most comprehensive surah regarding Imaan.
 2. Surat at-Tahreem: emphasized family life.
 - b. Recall some points already discussed regarding this collection of Medini Surahs.
 - i. The 6th group is balanced in terms of the size of Mecci and Medini Surahs.
 1. 7 Mecci surahs Surat Qaaf, Surat adh-dhariyaat, Surat at-Toor, Surat an-Najm, Surat al-Qamar, Surat ar-Rahman, Surat al-Waqi'ah.
 2. 10 Medini Surahs.
 - ii. 7 Mecci Surahs in this group are distinguished as the most beautiful Surahs in terms of literary style.
 1. Qur'an was the biggest miracle of the Qur'an - with many aspects.
 2. The most powerful miracle of the Qur'an at the time of revelation was its literary beauty. The Arabs were overawed by its literary beauty.
 3. Prophet (SAWS) said that Surat ar-Rahman is the 'uroos al-Qur'an' - bride of the Qur'an.
 - iii. 10 Medini Surahs of this group:
 1. All of the 10 except Surat al-Hashr were revealed in the latter half of the Medini period.
 - a. Surat al-Baqara was the first Medini revelation. Began after hijra and continued until the battle of Badr.
 - b. Then Surat Aal-'Imraan.
 2. These surahs address Muslims only. Never are the kuffaar, munafiqoon, or ahlul kitaab are addressed.

- a. Only the ahlul kitaab are mentioned as a warning to the muslims not to follow their mistakes.
 - b. The ahlul kitaab has already addressed them:
 - i. Surat al-Baqara (10 continuous sections addressed to Jews).
 - ii. Christians addressed mostly in Surat Aal-Imraan
 - iii. Both addressed in portions of Surat an-Nisa'a and Surat al-Ma'ida?
3. In addressing the Muslims, there is one common thread - admonition, rebuke, reproach, censure.
- a. Why? During the latter part of the Medini period the average/mean passion, fervor, zeal, love for Imaan and jihaad fee sabilillah had decreased.
 - i. Not that the passion and zeal of the first Muslims (Abu Bakr, Omar, Uthman, etc.) had decreased. Absolutely not.
 - ii. But the new Muslims entering in increasing numbers did not enter with the same zeal.
 - iii. Recall Surat al-Hujuraat where Allah addresses some of the new Muslims telling them that real faith has not yet entered their hearts.
 - iv. In this way, these 10 Medini surahs are extremely relevant for the ummah today - where the mean is now approaching zero.
 - v. Allah is warning us and awakening us from our slumber. We think we are saved because we are Muslims. Recall what Allah said to the Jews in Surat al-Baqara where they brag about how beloved they are to Allah and Allah responds by asking them if you are so dear to Allah, then why does he punish you?
 - 1. Jews have faced tremendous punishments -
 - a. nebuchanazer - destroyed Jerusalem and took all of the Jews as slaves. Not a single Jew left in Jerusalem.
 - b. Romans - destroyed the second temple of Solomon in 70 a.d.
 - c. Since that time, the Jewish qibla has been in ruins.
 - b. Recall hadeeth from the Prophet (SAWS) where he said that he very much wishes to be killed in the way of Allah and raised again, and killed in the way of Allah and raised again and then killed again in the way of Allah.
 - c. Recall another hadeeth from Prophet (SAWS) - whosoever dies who never fought fee sabilillah and has never had the desire to do so has died as a munafiq.
4. Very brief but very comprehensive summaries of the lengthy discussion in both Mecci and Medini surahs.
- a. One of main issues of Mecci Surahs is Imaan. Surat at-Taghaboon discusses Imaan in only 18 ayaat.
 - b. One of the main issues of Medini surahs is nifaaq. Surat al-Munafiqoon discusses the matter in only 11 ayaat.

- c. Summaries for us.
- 5. Of these 10 surahs, 5 begin with tasbeeh. ('sabaha lillahi...' or 'usubihu lillahi...' - "al-musabihaat").
 - a. Al-musabihaat are more important than the non-musabihaat.
 - b. Out of these 10, there are 3 pairs consisting of 1 musabihaat and 1 non-musabihaat.
 - i. Surat al-Hadeed, Surat al-Mujadilah. (mixed)
 - ii. Surat al-Hashr, Surat al-Mumtahan. (mixed)
 - iii. Surat al-Munafiqoon, Surat at-Taghaboon. (mixed)
 - iv. Surat at-Talaaq, Surat at-Tahreem. (both are non musabihaat).
 - v. Surat as-Saff, Surat al-Jumu'ah. (both are musabihaat - from at least one aspect, they are the most important of the 10 Medini surahs in this collection).
 - 1. One of the most beautiful examples of pair surahs in the Qur'an.
 - 2. What is the importance of this pairship?
 - a. Surat as-Saff - central theme is the purpose of Muhammad (SAWS).
 - i. Cannot access a person as to whether he was successful until you evaluate it in reference to his goal/purpose.
 - ii. Purpose of Muhammad (SAWS) was the same as that of all the messengers - discussed in Surat al-Hajj.
 - iii. But Muhammad (SAWS) was not just one of the messengers of Allah, but he was the final messenger on whom the Deen was completed. The institution of Prophethood came to its zenith in him. The guidance became complete - comprehensive deen covering every aspect of human life.
 - iv. 'today I have completed my deen'
 - v. 'Allah will complete his light'.
 - vi. Ayat # 9 - Muhammad was not sent only to preach, purification of souls of individuals, but to establish the Deen of Allah and make it supreme (in reality).
 - vii. Plato's 'Republic' - nice utopian dream, but never established in reality.
 - viii. Muhammad (SAWS) is the only messenger who did this.
 - ix. Basic level is the same - da'wa, convey the message, call people to

Allah, purify their souls. Every messenger of Allah fulfilled this to it's full.

- x. But the additional burden on Muhammad (SAWS) was to establish it - as a model for all of humanity.
 - xi. Editor's note: Establishing the Deen is the logical conclusion/climax of the Deen of Allah.
 - xii. Now, those who profess to believe, must live and die for this goal as well. If you shun away from it, then you are not Muslim. Recall ayat #24 of Surat at-Taubah).
 - xiii. Each of us must ask this question - are we really prepared to accept this responsibility?
- b. Surat al-Jumu'ah: central theme is the methodology for accomplishing this goal.
- i. Mu'min are required. How to get mu'mins and how to train them.
 - ii. Must have dedicated, organized, disciplined believers.
 - iii. Central ayat: ayat # 2.
 - iv. For every purpose and every goal, there is a definite methodology.
 - v. You might be very sincere in your purpose, but if you adopt the wrong methodology, you are bound to fail.
 - vi. Cannot sow seeds in the wrong way and expect to reap the harvest.
 - vii. We cannot hope to succeed unless we adopt the methodology of Muhammad (SAWS).
 - viii. This is the fundamental flaw in the revivalist movements so far. Cannot question their sincerity - people are laying down their lives. But the results have been disappointing - b/c the methodology was not correct.
 - ix. Imaam Malik said "The last part of this ummah will not be able to be reformed except through the same process as the first part." Actually, this was the saying of Abu Bakr when he nominated Omar for the khaleefah.

x. Hadeeth of Prophet (SAWS):
"Prophethood will remain amongst you so long as Allah wants it. One day Allah will lift it away from you. Then there will be a period of khilafa 'ala manhaj an nabuwa. It will also remain so long as Allah wants it to remain. Then Allah will take it away. Then there will be a period of cruel kingship (the umayyids and abassids). This will also come to an end when Allah decides to end it. Then there will be a period of slavery. Then again there will be a period of khilafa 'ala manhaj an nabuwa."

iv. Aside: Second group is also balanced (2 Meccii: Surat al-'Anam, Surat al-'Araf; 2 Medini: Surat al-Anfaal, Surat at-Taubah).

c. Note: The biggest collection of Medini surahs in length is in the first section (Surat al-Baqara, Surat Aal-'Imraan, Surat an-Nisa'a, Surat al-Ma'ida).

5. Summary analysis of the surah:

a. Ayaat 1-4: akin to a preface of a book..

i. Everything in the heavens and earth is glorifying Allah.

1. Allah does not need from mu'mineen verbal attestation, verbal praise, verbal glorification.

2. Allah wants something else from mu'mineen.

ii. What does Allah want? Allah loves those who go to war in His cause in a disciplined/organized {Saff} way (ayat #4).

iii. Those who pay lip-service to Allah, claimants to Imaan but don't wage jihaad/qitaal fee sabilillah, then they are saying what they are not practicing.

1. This will not give them credit in the hereafter.

2. Rather, Allah (SWT) becomes very angry with those who do lip-service and then don't come up to their words in their deeds and actions (ayat #3).

b. Ayaat 5-8: 3 phases of the history of the former Muslim ummah (in terms of how they responded to the messengers of Allah (SWT)) have been described as a warning to the Muslims.

i. Former Muslim ummah is Bani Isra'eel.

1. Occupied the same position that the Muslims occupy today - for 2000 years (1400 B.C. to 600 A.D.)

2. Our ummah has only been around for 1400 years.

ii. Phase 1: How they responded to Musa (AS)

iii. Phase 2: How they responded to Esau (AS)

iv. Phase 3: How they responded to Muhammad (SAWS).

c. Ayat #9: Central axis/theme/essence of this surah - Main purpose for the advent of Muhammad (SAWS) was to make the Deen of Allah supreme.

i. Unique ayat - no parallel ayat.

ii. According to Shah Waliullah Delwi, not only is this ayat the central theme of this surah, but it is the central theme of the whole Qur'an.

- d. Ayaat 10-13: Call to Jihaad and the promises from Allah to the Muslims who wage jihaad in His cause.
 - i. Call to jihaad to fulfill the mission of Muhammad (SAWS) as stated in ayat #9.
 - ii. Logically, the next step after identifying the mission statement is to call people to accept and struggle hard to fulfill it.
 - iii. Those who claim to believe, therefore, must sacrifice and strive hard to implement it.
- e. Ayat #14: Provides the organizational basis of Hizb ul-Allah for the purpose of waging Jihaad fee sabilillah.
 1. Need a party/group to wage jihaad.
 2. How to organize those who answer the call (mu'mineen).
 3. What is the constitutional basis of the organization.
 4. Note: the ayat is unique and one of the most lengthy ayaat of the Qur'an.
6. Note: Because time is limited, we will study these sections in the following sequence:
 - a. Ayat #9
 - b. Ayaat #10-13
 - c. Ayat #14
 - d. Ayaat 1-4
 - e. Ayaat 5-8

Tafseer:

1. Central theme of the Surah - Ayat #9: "It is He who has sent His messenger with the guidance and the Deen ul-Haqq, that He may make it supreme over all other deens, however much the mushrikeen hate it."
 - a. Shah Waliullah Delwi, in his book "ithalatul khifa'a khulafatil khulafa", says that this ayat is one of the most important ayaat of the Qur'an. In one of his books, Delwi says that this is the central theme of the entire Qur'an.
 - b. Maulana Ubaydullah Sindi - one of the students of Sheikh xxxx - says that this ayat is the basis of international Islamic revolution.
 - c. Israr Ahmad - inevitable and necessary key to understanding the seerah of Muhammad (SAW).
 - i. Apparent contradiction #1: Mecca vs Medina.
 1. Key to understanding how the same Muhammad (SAWS) patiently endured for 12 long years in Mecca all persecution, without any retaliation and then leads armies from Medina into battle.
 2. XX, accepted as one of the most prominent philosophers of history, said Muhammad failed as a prophet but succeeded as a statesman.
 3. Montgomery Ward - wrote biography of Muhammad (SAWS) delineating two different Muhammads:
 - a. Muhammad at Mecca who appeared to be a prophet. Failed, and had to flee (according to their words).
 - b. Muhammad at Medina appears to be a statesman, politician, leader of the army, head of the community. And in this role he succeeded.
 - ii. Apparent Contradiction #2: Treaty of Hudaibiyah.
 1. 6 year after hijra, Muhammad (SAWS) made the treaty of Hudaibiyah with the Qur'aish. Appeared to be a very humiliating treaty.
 2. Omar stood up in fierce opposition to this treaty.

3. When the treaty was broken 2 years later, the leader of Qur'aish (Abu Sufyan) came to Medina requesting to extend the treaty.
 4. But in this case, Muhammad (SAWS) did not accept the treaty.
- d. One way to understand this ayat is to understand the difference between the basic function of all the messengers of Allah (SWT) and the special purpose of the advent of Muhammad (SAWS).
- i. Basic function was the same: all the messengers were mubashireen, munzireen, da'I illAllah, shaheed, minarets of light for guidance.
 1. Recall, Allah says in Qur'an (xxx) that Muhammad (SAWS) was shahidan, mubashiran, natheeran, da'ee illa Allah, wa sirajan muneeran.
 - ii. But for Muhammad (SAWS) a special mission, unique to him alone, is described in this ayat and is repeated 3 times in the Qur'an.
 1. Never is this function assigned to any other messenger of Allah.
 2. Ibraheem -
 - a. very high rank before Allah
 - i. this is why we ask Allah to shower his blessings upon Muhammad (SAWS) as he showered his blessings upon Ibraheem. (Allahuma sali/bariku 'ala Muhammad wa 'ala aalee Muhammad kama salaita/barakta 'ala Ibraheem wa 'ala aali Ibraheem, innaka hameedu majeed.
 - b. 3 special distinctions:
 - i. Khaleel Allah
 - ii. Leader of mankind - father of many nations?
 - iii. Abul anbiya' - Father of many prophets.
 - c. Despite his very high position, Ibraheem was never assigned the task of making the Deen of Allah supreme over all other deens.
 - iii. Shaheed: recall from last lesson that the basic functions of the messengers is
 1. to be a witness for Allah to mankind (*shahada lillah*)
 - a. verbal attestation
 - b. individual actions should attest to your belief
 - c. collectively establish the Deen of Allah (SWT) - collective attestation to your belief.
 - i. This collective establishment of the Deen was exclusive to Muhammad (SAWS).
 2. to witness against humanity on the Day of Judgement (that the message was delivered) (*shahada 'ala naas*).
 - iv. Finality of the institution of Prophethood - khatim an-nabuwah
 1. Definition: Khatim
 - a. Something existed and now, no longer exists.
 - i. I.e. there was some money before, but now there is no money.
 - ii. I.e. there was some food before, but now there is no food.
 - b. A task has been completed.
 - i. I.e. the work assigned to him has been completed.
 2. Thus the concept of khatim an-nabuwah has two aspects:
 - a. Legal: because it has a legal bearing, this aspect has occupied the attention of the ummah.
 - i. Legally, there can be no other prophet after Muhammad (SAWS).

- ii. Anyone who claims to be is false prophet (i.e. Qadianni).
 - iii. Anyone who claims to follow a false prophet is murtad.
 - iv. Basic principle of 'Aqida that Muhammad (SAWS) is the final prophet to mankind. Concensus that believing that there is a prophet after Muhammad (SAWS) takes one out of Islaam.
 - v. Surat al-Ahzab - "xxx"
 - b. In Muhammad (SAWS), the institution of Prophethood reached its climax.
 - i. This is the more important aspect, but has been ignored by the ummah.
 - ii. This is the basis of the superiority of Muhammad (SAWS) over all the previous prophets - the institution of Prophethood reached its completion/zenith in him.
 - iii. This ayat (#9 in Surat as-Saff and the parallel ayaats mentioned before) is the basis of the superiority of Muhammad (SAWS) over all the other messengers of Allah.
- 3. 4 Basis to the superiority of Muhammad (SAWS) in this ayat; 3 of which are based on scientific intellectual and social evolution of mankind.
 - a. Two caravans started their journey at one point: caravan of humanity, caravan of propethood.
 - i. Adam - first human being was also the first Prophet.
 - ii. Caravan of human beings will continue until the Day of Judgement.
 - iii. Caravan of Prophethood ended 1400 years ago with Muhammad (SAWS) after reaching its zenith and climax.
 - b. 3 scientific/intellectual aspects:
 - i. **Universal Messenger:** Until the whole of humanity could be gathered under 1 rasool, all the messengers were limited to regional influence - sent to specific nations.
 - 1. Technological/scientific need to keep messengers localized.
 - 2. Limited to regions or nations.
 - 3. Even 'Esau (AS) was only sent to Bani Isra'eel - not to all of humanity.
 - a. According to Bible:
 - i. "come for the lost sheep of Bani Isra'eel"
 - ii. 'Esau (AS) expressly forbade his disciples from giving da'wa to the gentiles.
 - iii. "Does any man throw the bread that is meant for his children to the dogs". (most likely these words were not from 'Esau himself. This words were likely changed by the author. 'Esau would have used more civic language).

- b. Paul, over the objections of the disciples, extended the gospel to the gentiles.
 - c. According to Qur'an: 'Esau was sent to Bani Isra'eel.
 - 4. Muhammad (SAWS) is the first and only messenger sent to the whole of mankind.
 - a. Ayat of Qur'an: 'We have not sent you (O Muhammad (SAWS)) but for the whole of humanity as a bearer of glad tidings and a warner.
 - b. As if 'rasoolahu' in ayat #9 is referring specifically to Muhammad (SAWS).
- ii. **Al-Huda:** Qur'an says that the Taurah (feehah huda wa noor) and Injeel (feehi huda wa noor - Surat al-Maida).contain guidance. But the Qur'an is "al-Huda" - the zenith of guidance. "The Guidance".
 - 1. Intellectual progression of mankind was still taking place. Thought process of humanity had not matured sufficiently for the final guidance.
 - 2. 3,500 years before this time, humanity was given 10 commandments.
 - a. Philosophy, wisdom, intellectual maturity was not advanced beyond this.
 - b. Example: Ph.D. teaching grade schoolers - can't transfer all of the knowledge to the children because they are not capable of understanding the entirety of the knowledge. Can only transfer to the child what is intelligible to the child.
 - 3. Scholars who wrote books on the philosophical thought of mankind write that the 1200 years between 600 B.C. to 600 A.D. is the period of time in which human mind matured.
 - a. Philosophical thought of humanity became ripe.
 - b. All philosophies of the history of mankind emerged at this time.
 - i. Xxxism, Shintoism, Confucianism, Socrates, Plato, Aristotle.
 - c. After 600 A.D. no new philosophy has come.
 - d. At the time of the ripening of the philosophical thought of man, the final guidance was given to mankind.
 - e. This is why the Qur'an was preserved.
 - i. Why was the Taurah/Injeel not preserved?

- ii. These books can complain to Allah, why did Allah protect the Qur'an but not the Torah or the Injeel.
 - iii. Because human mind was evolving and the final guidance would come. No need to keep the earlier, less mature and localized guidance.
- iii. **Deen ul-Haqq:** Whole system of life based on social justice.
 - 1. Process of social evolution was also taking place.
 - 2. Was a time when our ancestors lived in caves. Then came tribal societies. Then came city-states. Then came the empires. Now the system of life has taken a collective form - social order.
 - 3. At this time, Allah sent the guidance to give guidance on the just social order.
 - a. No political exploitation - No rule of man by man.
 - b. No economic exploitation - equitable distribution of wealth.
 - c. No social exploitation - no discrimination based on race, color, etc. We are all Bani Adam.
 - 4. This complete social justice is completed in the form of Islaam and presented to Muhammad (SAWS).
 - 5. Qur'an uses the words ikmal (to make something complete) and ikman (to take something to its highest level).
 - a. "Al youm akmalu lakum deen wa akmanu 'alaikum ni'mati was radeetu lakum al Islaam deenakum "
 - b. now, after philosophical/intellectual maturity man is capable of understanding the full guidance for all time.
 - c. now, after social evolution of man, man has a concept of social system, and is ready to receive the just social order of Islaam.
 - d. now, after scientific advances, it is possible that all of humanity can be united under a single messenger.
- iv. **Establishment:** Fourth aspect of the finality of Muhammad (SAWS) is "liyudhirahu 'ala deeni kuli" - Muhammad (SAWS) established the Deen of Islaam.
 - 1. Not an impracticable utopian ideal like Plato's Republic.
 - 2. Even the democracies of Voltaire and Rousseau have not been establish.

- a. American system is not a democracy, it is a dictatorship of the capitalists.
 - 3. Social justice advocated by Marx has not been established.
 - a. Soviet communism was dictatorship of the members of the communist party - not a republic - very small minority.
 - b. Replaced one elite with another elite.
 - 4. If Muhammad (SAWS) had given the final guidance in the form of a book only, then it would not have been used as a practical guidance.
 - a. Universally agreed (even by the enemies of Islaam) that the system of Islaam was established in totality - at least for 30 years after the Prophet (SAWS).
 - b. This is why the Prophet (SAWS) described it as khulafa 'ala manhaj an nabuwa.
 - c. Then Islam went through a gradual decay which after 1000 years - came to a complete end.
 - i. But for 30 years, it was implemented 100%.
- v. **Established Through Human Effort:** The establishment of the Deen of Allah was done exclusively through human effort.
 - 1. Miracle of Muhammad (SAWS) is Qur'an. Qur'an is preserved.
 - a. Final khutba - Prophet told the people that he was not going to see them again. Said, although I am departing, I am not leaving you without any support. The Qur'an is with you.
 - i. Staff of Moses - limited to him.
 - ii. Miracles of 'Esau - limited to him.
 - iii. Miracle of Muhammad - is in our hands. It is for us to use.
 - 2. Muhammad (SAWS) and his companions established the Deen through human effort, overcoming failure after failure - not through divine miracles.
 - a. Means that it is possible for us to do so again, and our failure to do so should be of grave concern to us.
 - b. Most damning argument against this ummah. We cannot say that it was only possible for the Prophet (SAWS) and not for us.
 - c. When there was nothing to eat for Bani Isra'eel, mana and salwa were delivered

from Heaven. When the companions were starving during battle of khandaq, the companions tied stones to their stomachs so that they don't collapse from hunger pains.

- e. Interpretations of this ayat: Regardless of translation, it is inescapable conclusion that Allah is directing Muhammad towards Iqamaat ud-Deen.
- i. Israr Ahmad has an article (translated into English by Ahmed Afsar) proving this. Can adopt any mode of translation, but it is inevitable that you will get to the same conclusion.
 - ii. All interpretations agree on:
 1. It is He (Allah)
 2. Who has sent his messenger (Muhammad - SAWS).
 3. With the guidance (Qur'an)
 - iii. Difference centers on how to translate Deen ul-Haq.
 1. Usually translated as the "true religion".
 2. Israr Ahmad - biggest blunder to translate Deen into religion.
 - a. Religion is a word with a very narrow and limited translation.
 - b. Urdu translation of religion is madthab?
 - c. Madthab is law
 - i. Madthabi Maliki
 - ii. Madthabi Shafee
 - iii. Madthabi Hanafee
 - iv. Etc.
 - v. All of these are schools of law.
 3. Deen must be understood at 3 levels.
 - a. Basically, "Deen" in Arabic means reward.
 - i. Either good reward - jaza or
 - ii. Bad reward - punishment.
 - b. Judgement.
 - i. Maliki youmi Deen.
 - c. Entails law and obedience.
 - i. "mukhliseena lahu Deen" - those who obey only Allah with utmost sincerity.
 - ii. When the law and obedience takes the form of a system (system of obedience):
 1. Who is to be obeyed?
 2. Who holds authority?
 3. Who has the right to command?
 4. Who is the sovereign?
 5. Who is the law-giver?
 - iii. The whole system of life under the sovereignty of a person is a Deen to be denoted to that person.
 1. Deen ul Malik.
 - a. Surat Yusuf: "ma kaana li yakhuthu akhafu fee deen ul malik ..."
 - i. In this way, we provided for Yusuf a way, method for retaining Binyameen.

- ii. Yusuf (AS) wanted to keep his younger brother Binyameen.
 - iii. But he was not the sovereign. Though he had great authority, it was delegated by the king. Had to act within the bounds of the kingdom.
 - iv. The system at that time was kingship. This system was Deen ul-malik. - Everyone obeyed the king.
 - b. Pharaoh at time of Musa replied, is not the kingdom of Egypt for me? I control the irrigation system. To whomsoever I wish, I will allow water. To whomsoever I do not wish, I will not allow water.
2. Deen Allah:
 - a. Surat an-Nasr? 'itha jaa nasr Allah wal fath, wa raitan-nass yudkhuloona fee Deenillahi afwaja, fasabih ...
 - b. Deenillah established by Muhammad (SAWS) in Arabia.
 - c. Allah is the sovereign. All his commands to be obeyed and enforced.
3. Democracy - Deen ul jamhood.
 - a. Popular sovereignty/majority rule.
 - b. No reference to divine sovereignty.
 - c. This is the Deen that all of humanity holds in the highest esteem.
4. Concept of Islaam as madhhab/religion is prevalent among the Muslim ummah.
 - a. After the khulafa rashideen, there was kingship.
 - i. Separation of religion and state began (Kings versus religious leaders).
 - b. After the rise of Christian world, the sense of religion became even more narrow.
 - i. Because in Christianity there is no law.
 - 1. Esau (AS) confirmed the law of Musa (AS).
 - 2. Paul abrogated the law in Christianity.
 - ii. Christianity of today is only a dogma
 - 1. Basic moral teachings (love thy neighbor, etc.)
 - c. Therefore, when we translate Deen as religion, we restrict Deen to a collection of dogma and some modes of worship.
5. Cannot have two deens existing in one country.
 - a. Can there be two sovereigns?
 - b. Can there be two systems?
 - c. Can democracy and monarchy exist?
 - d. Can capitalism and communism exist?
6. Below the single Deen, there can be different madhahib (schools of law).
 - a. Secularism: sovereignty belongs to the people. Laws will be decided by vote.

- i. Under this, you can behave as a Muslim, Christian, Jew, Hindu, etc.
 - ii. Can build places of worship, etc.
 - iii. But the law of the land, system of the country is based on the principle of popular sovereignty.
 - b. When Islaam is dominated, it becomes a madthab. When Islaam dominates over others, it becomes a Deen.
 - i. Colonial rule - colonial powers never prevented Muslims from Friday prayers, fasting during Ramadhan, etc.
 - ii. But Muslims had no say in the law. Law was decided by the colonial administration.
 - iii. Living under colonial rule further engrained in the minds of Muslims the restricted madthabi view of Islaam.
- iv. Idhhaar - to make something prominent/dominant.
 - 1. Dhahara shai'un - something became prominent/apparent.
 - 2. Dhaharal fatab fil bahr wal barr - chaos has become apparent in the ocean and earth.
 - 3. Dhahar - the back of the animals that men ride. (when rider is riding on the horse/camel, he is controlling/dominating it. Also, the rider is the prominent one.)
 - 4. Idhaha - to dominate?
 - 5. Therefore, Allah sent Muhammad (SAWS) to make the Deen ul Haqq dominate.
 - 6. Dominate over what?
- v. "'ala deeni kulli":
 - 1. In most of the urdu translations, this word has been translated in plural. To make Deen ul-Haq dominate over all other adyaan (all other deens). This is acceptable understanding, but not exact.
 - 2. Literal meaning is to make Deen ul-Haq dominate over the whole system of life.
 - a. Cannot divide the system.
 - b. System is a whole.
 - c. Cannot divide sovereignty - this is shirk.
 - i. Cannot have sovereignty belonging to Saudi family, people, etc.
 - ii. If so, Islaam is not a deen, but only a madthab.
 - d. 'Wa law karihal mushrikeen' - and the mushrikeen detest it.
 - i. Very important that Allah uses the work mushrikeen here - to emphasize that to divide the deen is to commit shirk.
 - ii. What type of shirk is meant here?
 - 1. Surat al-An'aam, ayat #159: "Verily, those who divide their Deen into parts and portions, you (O Muhammad (SAWS)) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to to."
 - a. In one part of life, obey Allah. In another part of life, obey/follow the majority.
 - b. In some aspects of my life, I obey Allah. In other aspects, I obey my nafs.

2. Surat ar-Room, ayat #31&32 (last part of ayat #31 and all of 32) "And do not be among the mushrikeen - of those who split up the Deen and became sects rejoicing in that which was with it".
 - a. Total obedience it for Allah.
 - b. Under colonial rule, all social customs and religious rituals were allowed, but civic law was British.
 3. Surat al-Baqara, ayat #xxx: "Do you accept a part of the book and reject another part, there can be no punishment for those who take this attitude except that they should be in extreme humiliation in this world and have a severe punishment on the Day of Judgement".
 4. For some time, this understanding of Islaam as a Deen disappeared and Islaam was seen as merely a madthab. But there has been some revival of the understanding of Islaam as a Deen.
 - a. Allama Iqbal, Maulana Maududi, movements like Ikhwaan al-Muslimoon, Hizbu Tahreer, Tanzeem-I-Islami.
 - b. Honorable 'alim from the subcontinent once spoke in regards to the British rule "We shouldn't do anything with which our rulers (the British) get perturbed, because they have given us religious freedom (jumu'ah, fasting, Hajj, social laws, etc.)"
 - c. On that, Allama Iqbal commented "Because the mullah is allowed to pray in the mosque he thinks that Islaam is free in this country. Islaam is not free, it is in chains and being trampled! Freedom only to pray in the mosque, freedom only to fast during Ramadhan, freedom only to make Hajj - this is your concept of Islaam."
 - e. Only one other ayat where "kulihe" has been used in conjunction with "Deen" - Surat al-Anfaal - 'Oh Muslims when this last stage of jihaad has begun, this war will continue until the fitna is eliminated totally and the Deen becomes totally for Allah'.
 - f. Note: Main part of this ayat occurs 3 times in the Qur'an:
 - i. Ayat #33 of Surat at-Taubat (ends in ...wa law karikal mushrikoon).
 - ii. Ayat # 28 in Surat al-Fath (ends with ...wa kafa billah shaheeda).
 - iii. Ayat #9 in Surat as Saff (ends in ...wa law karikal mushrikoon).
2. Ayaat 10-13: Call to Jihaad.
- a. We have established the purpose of the advent of Muhammad (SAWS) - not only to preach, but to establish the Deen. After identifying the objective, it logically proceeds to making the call - a revolutionary call to overthrow the existing deen and establish the Deen of Allah.

- b. Ayat #10: "Oh you who believe, shall I guide you to a bargain that will save you from a terrible punishment".
- i. Dala/udilu:
 1. daleel - evidence, argument.
 2. "Hal udulikum" - shall I show you, guide you to...
 - ii. tijarat: trade/bargain/exchange.
 1. Recall, Qur'an uses simple terms so that everyone understands.
 2. Three concepts attached to tijarat:
 - a. Goal - to get some gain.
 - b. Confidence - need to have confidence/be reassured that you understand the terms of the exchange and that the goods exchanged are as expected - don't engage in trade if you feel that you are being ripped off. (editor's addition).
 - c. Means
 - i. invest some capital
 - ii. Human effort - work
 - iii. To be saved, must undertake a tijarat.
 1. Goal - to be saved from hellfire.
 - a. If you don't undertake this tijarah, you can't hope for salvation from the hellfire.
 - b. Hoping for salvation without this tijarah, is nothing but your own hope - you are deceiving yourself. There is no promise from Allah if you don't accept the tijarah.
 - i. Example: if someone is buying diamonds and you go and try to sell quartz, it is not accepted. The diamond buyer is buying diamonds only.
 - ii. Can't have a transaction if the buyer and seller are discussing different goods. Your selling apples but the buyer is buying meat - no trade.
 - iii. We have to ask ourselves what is it that we are selling, and then perhaps that will lead us to better understand what it is that we are really hoping for. Are we selling something that is desired by buyers in this life, or are we selling something that is desired by Allah in the Hereafter? Provides some insight into our intentions.
 2. Confidence: Believe in Allah and His Messenger. Instill confidence in the exchange (editor's addition).
 - a. Note: Allah is already addressing the Muslims as believers. "Oh you who (claim to) believe ... believe in Allah and His messenger!"
 - i. Verbal attestation is one thing, but real conviction is another thing.
 - ii. Need to acquire real, burning conviction.
 - iii. Discussed this in Surat al-Hujuraat.
 - iv. Without faith, you will not have the confidence to make the transaction - wholeheartedly.
 - b. Not only is this a confidence building measure, but it is the first requirement in the transaction.
 - i. Believe in Allah and His Messenger

- ii. Make jihaad in the cause of Allah.
- 3. Means of Exchange: make jihaad in the cause of Allah.
 - a. Two things required of you:
 - i. Spend your worldly belongings - financial capital/wealth
 - ii. Spend your human capital - your intelligence, your capabilities, understanding, planning, etc. The same things that you use in your professions.
 - b. This is better for you if you have real knowledge.
 - i. Apparently, you give up everything for no benefit in this world.
 - ii. But if you know that the Hereafter is the real life and this is only fleeting, then you will understand that investing all your resources in this life for Allah will give dividends in the Hereafter - total salvation.
 - c. Recall Jihaad has 9 levels.
 - i. Struggle against the nafs
 - ii. Struggle against shaitan
 - iii. Struggle against society
 - iv. Struggle to propagate Islaam to the brain trust
 - v. Struggle to propagate Islaam to the people
 - vi. Struggle against those who are actively calling towards other beliefs (Qadianis, Bahai, Christians, etc.)
 - vii. Struggle to undermine the ideological legitimacy of the existing system.
 - viii. Struggle to challenge the vested interests of society.
 - ix. 9th level - qitaal to overthrow the existing system.
- 4. What do you get in return - promises from Allah:
 - a. Real success is in the Hereafter (goal in waging jihaad).
 - i. He will forgive you your sins/shortcomings/mistakes
 - ii. He will enter you into gardens under which canals are flowing, and residences in the residential gardens of 'Adn.
 - b. Victory in this world - something which you like very much:
 - i. Help from Allah
 - ii. Near Victory
 - 1. After the battle of Ahzaab, the Muslims have passed the test and Allah is giving them tidings of victory.
 - 2. After the battle of Ahzaab, the Prophet (SAWS) said that the power of Qur'aish has been exhausted and they will not be able to attack again. Now the initiative was with the Muslims.
 - 3. This was the turning point in the war against Qur'aish.
 - 4. Next year, 1400 companions went for 'umrah - and the treaty of Hudaibiyah was concluded.
 - 5. About this treaty, Allah describes it as "fathun mubeenan" - clear victory.
 - iii. Note: Imaam Ghazi says that this is a denunciation - to desire success in this world is based on human weakness.
 - 1. Allah wants you to spend everything for His cause.

2. The real success in Jenna.
 3. How many Prophets called people to Allah without any success in this world? Can we say that they were unsuccessful?
 - a. Nuh - his whole nation drowned before his eyes; his own son drowned.
 - b. Huud - the whole people of 'Aad destroyed.
 - c. 'Esau - the Jews tried to crucify him.
 - d. Musa - though Allah gave him success through miracles to take Bani Isra'eel out of bondage in Egypt. But they refused to wage jihaad for the cause of Allah. Musa was so disappointed that he prayed to Allah (recorded in Surat al-Ma'ida) that Allah take him and his brother Haroon away from the "qawmil fasiqeen" (i.e. the nation of Bani Isra'eel).
 4. Must change our understanding of success - only success is on the Day of Judgement. Success comes only if you have done your duty - called towards the path of Allah.
3. Ayat #14: After defining the objective of Muhammad's (SAWS) prophethood, and then calling towards a revolutionary struggle, the next step is to define the organizational structure of those who accept the revolutionary call.
- a. Individual can make da'wa, but need an organized party to engage in Iqaamut ud-Deen.
 - i. For example, Nuh (AS) spent 950 years giving da'wa. Individual effort.
 - ii. If there is a significant response, then it becomes necessary to train them, purify them, and organize a party.
 - b. Necessity for party is understood in the Hadeeth: "I order upon you 5 things. Jama'ah, sama'ee, ada'ate, wa hijrati, wal jihaad fee sabilillah". In another narration, the words "I order upon you 5 things, and Allah has ordered me to do so..."
 - i. At the personal level: At this level, Islaam is essentially a madthab. Personal guidance on do's and don'ts.
 1. Do's: At the individual level, the 5 pillars are fundamental.
 2. Don'ts: Personal guidance - don't steal, don't drink alcohol, don't eat pork, don't commit adultery, etc.
 - ii. At the collective level - goal is to establish the Deen of Allah.
 1. A mu'min cannot reconcile himself to live in a system where Allah's Deen is not supreme. Cannot reconcile himself to live and prosper in a system that is in rebellion to Allah.
 - a. He may be a Muslim, but he has nothing to do with Imaan.
 - b. He may be a Muslim leader, but has nothing to do with Imaan.
 - c. Not kafir, but nothing to do with Imaan.
 2. Must have jama'ah with listening and obeying.
 - a. Had to obey the commandments of Muhammad (SAWS).
 - b. Companions offered advice, but the ultimate command came from Muhammad (SAWS).
 - c. After Muhammad (SAWS), the obedience to Islamic leaders was conditional on their orders being within the bounds of shari'a.

3. Hijrah:
 - a. Supreme (afdhal) hijrah: Give up everything and every habit that your Lord does not like.
 - i. Look at those things in your life which are not liked by Allah.
 - b. Be ready in your heart to make physical migration for the sake of Allah.
 - i. Didn't worry about their families. Left Allah to take care of their families.
4. Jihaad:
 - a. Supreme (afdhal) jihaad: struggle against your nafs.
 - b. Be prepared in your heart to wage qitaal in the cause of Allah (SWT).
 - i. Recall hadeeth, "whosoever dies and never fought for the cause of Allah and never had the desire to fight in the cause of Allah, he dies the death of a munafiq".
 - ii. Recall hadeeth where Prophet (SAWS) said that he very much would like that he is martyred in the way of Allah, is raised up, slain again in the cause of Allah, raised up, and then again slain in the cause of Allah.
 - iii. These are the 5 pillars of Iqamaat ud-Deen (analogous to the 5 pillars of Islaam defined at the individual level).
 - c. "Oh you who (profess to) believe, become helpers of Allah."
 - i. Allah is all-powerful, omnipotent al-'Azeez, al-Qahaar, al-Qaadir and He is asking for your help? What does this mean?
 1. Recall promises that Allah (SWT) makes - if you believe in Allah and fight in His cause, then he will
 - a. Forgive your sins and enter you into heaven.
 - b. Allah may crown your efforts with success in this world.
 - c. You will be raised to the level that Allah (SWT) will call you His helpers!
 - i. Can there be any higher spiritual level than this?
 - ii. We are the creation, dependant on Him even for our very existence.
 2. This world belongs to Allah (SWT). There is a rebellion against Him and usurpers have claimed sovereignty. If you fight them and restore to Allah His rightful sovereignty, then you are helping Him.
 - a. Allah does not need us to restore His sovereignty. But it is only a test for us. Our faith in the hereafter will be manifested by the depth of the sacrifice we make.
 - b. Quote from Muhammad Ali Jinnah (founder of Pakistan): "God has given us a golden opportunity to prove our worth as architects of a new nation, and let it not be said that we didn't prove equal to the task."
 - c. Allah is giving us an opportunity to prove our worth as His helpers. We must come forward and do so - prove our worth. The gauge/measure of our Imaan will be the amount of sacrifice that we are willing to make.
 - d. Then, Allah (SWT) gives a reference to 'Esau.

- i. When he began making da'wa, the rabbis were nothing more than religious professionals - made their living out of the Deen.
 1. Made religion a trade - to make a living in this world.
 2. People depended on them for their rulings - asked for fatwas from them.
- ii. They felt threatened by 'Esau and declared him to be a murtad. Said that his miracles were magic, and magic was haram, so he is murtad and must be crucified.
 1. This was the ruling of the religious leaders of the time.
 2. Raised themselves to rub.
- iii. For the Muslims, we face similar situation.
 1. Just like the 'ulema of our ummah today who make religion their profession.
 2. Claim they are purifying the souls of their followers while they amass wealth.
 3. Hadeeth of the Prophet (SAWS) - "on my ummah also, the same conditions will come as came to Bani Isra'eel."
- iv. 'Esau called to his hawariyeen (disciples).
 1. Literal meaning: several opinions.
 - a. Hoor - something white. Hooris of Jennah (have fair complexion).
 - b. Hawariy - clothes washers. Made the clothing white after washing them.
 - i. On the lake of Galilee, there were either fishermen or clothes washers.
 - ii. When nobody was willing to listen to 'Esau in Jerusalem (no rabbis, no scribes, wealthy people, leaders, etc.), 'Esau went to the common people (fishermen and clothes washers) and began preaching.
 - c. Others say that they used to wear white robes, so they were known as hawariyeen.
 - d. Others say that this is in reference to the sincerity/purity of their intentions.
- v. "who are my helpers towards Allah"
 1. Calling towards the path of Allah.
 2. Trying to establish the Kingdom of God on earth.
 3. Note the change:
 - a. Allah says "become helpers of Allah".
 - b. 'Esau says "who are my helpers towards Allah?"
 4. whosoever is making jihaad in the cause of Allah is
 - a. helping Allah because he wants to establish the rule of Allah on earth; and
 - b. is helping the messenger of Allah because he was sent for this cause - it is primarily his duty (ayat #9).
 5. Ayat #25 of Surat al-Hadeed generalizes ayat #9 (referring specifically to Muhammad (SAWS)).
 - a. We have been sending our messengers with:
 - i. Clear signs
 - ii. Book
 - iii. Balance

- iv. Note: In the case of Muhammad (SAWS), these three things were sent in two forms (rather than 3 forms):
 1. Musa:
 - a. Miracles - with the staff
 - b. Book - taurat
 - c. Balance - Shari'ah of Musa (AS)
 2. Muhammad (SAWS):
 - a. Miracle and the Book were the same - Qur'an.
 - b. Balance - Deen ul-Haqq (complete system).
 - b. For what purpose - to establish justice among mankind.
 - c. And we sent down iron also - why?
 - i. "feehi basun shadeed": Those who obstruct the path of the Deen of Allah, the path of justice, should be dealt with with force.
 1. Bas - fighting.
 2. With which swords, spears are made.
 - ii. "wa manafu li-naas" - and there are other uses as well (utensils, etc.).
 - d. Final purpose - Allah wants to know who are the faithful bondsman who help Allah and His messenger.
 - i. Allah is all-powerful, doesn't need you to do this.
 - ii. But Allah wants to test us so that we see how strong our conviction is.
6. This is the basis of the organization.
 - a. For the purpose of Iqaamat ud-Deen, one person will stand up and call people towards this task.
 - b. Asks who will join him. He has taken up the task on his own initiative. He is not elected, but calls people to join him.
 - c. Last ayat of Surat al-Fath: "Muhammad and those who are with him."
 - d. Here, "man ansaree" - who are *my* helpers?
 - e. Up until the prophet Muhammad (SAWS), the da'ee was always a prophet. Now, the institution of Prophethood has ended. A da'ee who calls for this must meet certain criteria:
 - i. His life must demonstrate sincerity to his message. (can't see into someone's heart, but as best as one can tell).
 - ii. What path does he want to lead us on.
 - iii. What is his methodology - is it derived from the methodology of the Prophet (SAWS).
 - iv. If you head and heart are satisfied, then you join him in his struggle.
 - f. The pledging of your support to this leader is called bai'yah.
 - g. Surat at-Taubat, ayat #111: "Verily, Allah has purchased from the believers their lives and their properties for that theirs shall be the Paradise. They fight in the cause of Allah, so they kill and are killed. It is a promise in truth which is binding on Him in the Taurat and the Injeel and the Qur'an. And who is truer to his

covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success."

- i. If you are a true mu'min, you have already sold yourself to Allah (SWT).
 - ii. The price is Jennah. In return, you must devote all your bodily and financial resources to fighting in the cause of Allah.
 - iii. Allah has made this offer three times. Same offer was given in the Taurat, Injeel and Qur'an.
 - iv. Credit bargain: give up everything here, and the price will be paid in the hereafter. Must instill confidence in the credit transaction. The person giving now must have reassurance that the buyer will deliver on his promise to pay in the future.
 1. It is a promise in truth which is binding on Allah.
 2. No one is more true to his word than Allah.
 3. Don't have any doubts. Don't hesitate.
 - v. ***Then rejoice!*** in the bargain which you have made.
 1. This is the biggest success.
 - vi. "bay'ah" turned into "muba'ya"
 1. mufa'ala - two parties are involved.
 - a. Juhud into mujahidat (two people/parties exerting effort against each other).
 - b. Qatal into muqatila (two groups/armies trying to defeat each other)
 - c. Nafaq into munafaqa
 - d. Mubahisa (two opposite groups debating each other).
 - e. Bay'ah into muba'ya (agreement between two parties).
 2. In this case, it is agreement/bargain between mu'min and Allah.
 - a. This specific muba'yah actually, involves 3 parties:
 - i. Mu'min - seller
 - ii. Muhammad - is the intermediate party.
 - iii. Allah - buyer
 - b. Muhammad - agent working on behalf of Allah.
 - i. Practically, in this world, tells you when to go to war, when to offer your money, etc.
 - ii. Give your bai'yah to Muhammad.
- h. Baiy'ah:
- i. Hadeeth: "we pledged ourselves to Muhammad (SAWS), to listening and obeying in ease and in difficulty, whether we feel inclined or if we have to force ourselves to do so.

And even if you appoint others over us and we shall not quarrel with those whom you have placed over us.

- ii. Hadeeth: Whosoever obeys me, obeys Allah; whosoever disobeys me, disobeys Allah. Whosoever obeys the ameer whom I have appointed, he obeys me; whosoever disobeys the ameer whom I have appointed, disobeys me.
 - iii. During preparations for battle of khandaq, the sahaba sung "We are those who have pledged ourselves to Muhammad (SAWS) that we shall continue our jihaad fee sabilillah until the end"
 1. During extreme physical difficulty (starvation, threat of extermination, etc.)
 2. Quoted by Bukhari.
- i. Bai'yah has been the only basis for Islamic organization throughout the entire seerah of Muhammad (SAWS), the khulafa rashideen and throughout entire Muslim history.
 - i. Khulafa: took bai'yah - only difference was that the bai'yah was conditional on their leadership being within the bounds of the shari'ah ("fee ma'rouf").
 - ii. All revivalist movements
 - iii. Note: bai'yah is not necessary for a Prophet of Allah. If you believe in him, then you must listen and obey. But, Muhammad (SAWS) took bai'yah as an example of an institution necessary for the Muslim ummah - particularly for the cause of making the Deen of Allah supreme.

7. Necessity of Jam'ah:

- a. Hadeeth (Tirmidhi): Omar reported that the Prophet (SAWS) said "to be in a jam'ah is essential for you".
- b. Hadeeth (Tirmidhi): Omar reported that the Prophet (SAWS) said the hand of Allah (SWT) is on the jam'ah.
 - i. His help, assistance, barakat from Him comes to the jam'ah.
- c. Hadeeth: Omar said "there is not Islaam without jam'ah (party), there can be no jam'ah (party) without an ameer, there is no ameer without listening, there is no listening without obedience."
 - i. Not hadeeth of the Prophet (SAWS), but statement of Omar.
 - ii. But the knowledge of the companions regarding Islaam is so great that we believe that they would not have relayed anything that was not true.

8. Qur'an references to bai'yah:

- a. Surat al-Fath, ayat #18: "Verily, Allah has become pleased with those believers who gave their bai'ah to you under the tree..."
 - i. Bai'at ul ridwaan
 - ii. "Bai'at 'ala al-maut." - in the hadeeth. Pledged to support Muhammad (SAWS) and no flee even in death.
 - iii. Preceded the treaty of Hudaibiyah.
- b. Surat al-Fath, ayat #10: tripartite agreement of bai'ah is explained.
 - i. "Verily, those who give bai'ah to you (O Muhammad - SAWS) are giving their bai'ah to Allah. The hand of Allah

is over their hands. Whosoever breaks this bai'ah, breaks it only to his own harm. Whosoever fulfills what he has promised with Allah, He will bestow upon him a great reward."

9. Hadeeth (Muslim): Abdullah ibn Omar reported that the prophet (SAWS) said "whosoever dies without the circle of bai'ah around his neck, he dies the death of jahiliyah."
 - a. Only two conditions in this world:
 - i. Real Islamic state - all citizens have to pledge themselves to listening and obeying (as with the khulafa rashideen).
 - ii. If there is no Islamic state, then need to form a party to bring about a revolution to establish an Islamic state. If a legitimate party exists, you should join it and pledge your allegiance to the leader. If there is no party, then you should stand up yourself and establish one and call people to your cause - to become your helpers towards Allah (SWT).
 - b. No possible third condition. These words hold true 100%.
 - c. Suppose someone stands up as a da'ee and announces his call. Some might ask, who does the ameer give his bai'ah to?
 - i. Mubai'ya: agreement between two parties:
 1. Followers/party pledge loyalty to the leader.
 2. Leader pledges loyalty to the followers/party.
 - ii. Scholars show: the proof of Allah is that there is creation, so who created the creation. Then if people ask, who created Allah - there is no answer. You must stop at some point.
 1. For the practical point of view, if there is no group, then someone has to stand up and initiate the formation of a party.
- vi. A portion of Bani Isra'eel believed in 'Esau, and a portion disbelieved.
 1. Main body of Bani Isra'eel rejected, declared him kafir and tried to kill him.
 - a. As far as they were concerned, from their point of view, they succeeded.
 - b. Different story what Allah (SWT) did. Allah raised 'Esau up to heaven.
 - i. Qur'an: "Allah has decided that I and my messengers will triumph"
 - ii. Possible for nabi to be killed, but not possible for rasool to be killed. All rasool are successful.
 - c. But the Jews who rejected thought they had triumphed.
 2. A small portion of Bani Isra'eel accepted.
 - a. 12 close associates - disciples (hawariyoon) - permanent companions.
 - b. More followed him, but don't know how many.
 - c. After 'Esau was raised up, the hawiriyoan made da'wa to the people.
 - i. Hard work and sacrifice.

- ii. Over time, many people accepted the faith of Christianity.
 - d. Then the tables were turned.
 - i. Then it became the Jews who were persecuted.
 - ii. First at the hands of the pagan Romans:
 1. 70 A.D. the Roman general Titus killed 133,000 Jews in one day in Jerusalem.
 2. Destroyed the Temple.
 3. From that time until 1948 the Jews were forced into diaspora - no homeland.
 - a. Hated everywhere they went.
 - b. Though they could gather wealth, they could not gain any honor or respect.
 4. Since that time, there has been a temporary reversal and the Jews are now held in honor and have their own state.
 - a. This situation will get worse and the persecution/humiliation of Muslims at the hands of the Jews will continue for some time.
 - b. Note: the rise of the Jews has been achieved with the help of the Christians.
4. Review: Extended translation of ayaat 9 - 14:
 - a. Ayat #9: It is He, Allah (SWT), who sent His messenger (the last and the final messenger; and the fullest and brightest manifestation of the institutions of prophethood and messengership of Allah) with two things:
 - i. Al-Huda: The Guidance - the final, last, complete guidance for all of mankind.
 - ii. Deen ul-Haqq - true system of life, just/balanced social order.
 1. No political repression
 2. No economic exploitation
 3. No social discrimination.
 - iii. Allah (SWT) sent Muhammad (SAWS) for the purpose (the purpose of the advent of Muhammad (SAWS)) of making this system of life dominant over the whole system of life - although those who divide the system of life into parts (in one part, they want to obey Allah; in another part they want to obey their own intellect/wishes; in another part they demand and claim sovereignty for themselves) detest it.
 - iv. But whether they like it or not, the purpose of the advent of Muhammad (SAWS) is to make the complete Deen of Truth dominate and enforced over all aspects of life.
 - b. Ayat #10: For this purpose, Allah calls the believers to Jihaad.
 - i. Oh you who (profess to) believe, shall I guide you to an exchange that will save you (will give you salvation) from the very painful punishment of the fire of Hell.
 - c. Ayat #11: Conditions of the bargain
 - i. Believe in Allah and His Messenger - must have real faith/conviction in Allah and His messenger.
 - ii. Wage jihaad - struggle for the cause of Allah, to make the Deen of Allah supreme - with your worldly belongings (wealth, financial means) and bodily resources (bodies, minds, etc.)

- iii. This is really beneficial if you have (the real) knowledge (that the real life is the life in the hereafter).
 - d. Ayat #12: What will Allah give you; the reward from Allah - the price for purchasing your lives in this world?
 - i. Forgive you of your sins and mistakes.
 - ii. Enter you into the garden from which canals flow, and beautiful residences to dwell in, in the residential gardens of Paradise.
 - iii. This is the real success, the biggest success.
 - e. Ayat #13: There is another promise also, which you would very much like.
 - i. On the basis of human weakness, you would like to witness the fruits of your effort in this life.
 - ii. Because you have passed the test (all the persecution, difficulty) and you showed patience and forbearance, Allah is sending you help from Allah and the victory is very near.
 - iii. Oh Muhammad (SAWS), give these glad tidings to those who believe.
 - f. Ayat #14: 3rd promise: If you wage jihaad for the cause of Allah, Allah will treat you as His helpers.
 - i. Oh you who believe, become helpers of Allah - this is the highest position to which a human being can aspire. Allah (SWT) is The Creator, The Benefactor, The Provider, The Sustainer. For Him to regard a human as His helper is the greatest spiritual station a human can aspire to.
 - ii. As 'Esau, the son of Mary, said to his close disciples, who is going to help me towards Allah (join hands with me in the struggle to make the Deen of Allah supreme).
 - iii. So, some of the children of Isra'eel believed in him, and the rest rejected him.
 - iv. So we helped and strengthened those who believed against their enemies. And we made them dominant. The Jews were then humiliated in the world.
- 5. Ayaat 1-4: Everything in the heavens and earth is glorifying Allah.
 - a. Ayat #1: Everything in the heavens and earth glorifies Allah and He is all-powerful, all-wise.
 - i. Already discussed much of this in Surat at-Taghabon.
 - ii. Brief recap:
 - 1. Sabaha/usbahu: something which is floating - like on water. To keep something afloat.
 - a. Tasbeeh for Allah - keep Him on His high position. Don't associate anyone or anything with Him, nor any concept which does not become of Him. He is free from all weaknesses and all short-comings.
 - b. Everything is doing tasbeeh of Allah. How? Don't know for sure.
 - i. May be that Allah (SWT) has given a tongue to everything in creation, but we cannot understand.
 - ii. Everything by it's own existence testifies to the completeness, power, wisdom, perfection of the Creator.
 - 1. Just like any work of art testifies to the skill of the artist.
 - 2. Similarly, the work of a carpenter testifies to the skill of the carpenter.
 - 2. Al-Azeez/Al-Hakeem:
 - a. Al-Azeez - authority/power is unlimited.

- b. Al-Hakeem - absolute wisdom.
 - c. Note in political science, empirical fact that power corrupts, and absolute power corrupts absolutely.
 - d. But for Allah, Allah has all-authority and is uncorruptible because He is also al-Hakeem.
3. What is the significance of this ayat in regards to the central theme of this surah?
- a. Allah (SWT) wants us to know that He doesn't need from us any verbal glorification/praise.
 - b. Everything in all of creation is already giving verbal glorification/praise.
 - c. When Allah (SWT) told the angels that He was going to create man and make them a khalifa on earth, the angels inquired why when they were already doing tasbeeh to Allah (SWT). Allah replied 'that you know not what Allah knows'.
 - i. What is the wisdom of having another creation.
 - ii. Know that the angels are fully obedient to Allah.
 - iii. But from man, something else demands something else.
 - iv. This is found in ayat #4 - where Allah loves those who go to war in His cause.
 - 1. Iqbal: "xxx"
 - 2. When Allah is your matloob, how can you see that His Deen is being humiliated! If you truly love Allah (SWT), then you should exert all of your energies to making His word supreme.
 - 3. Allah demands from then angels obedience, tasbeeh, etc. But from humans, Allah demands more. Allah demands that those who claim to love Allah should testify their claim by sacrificing their lives.
 - 4. Recall: the highest virtue in Islaam is that you give your life in the cause of Allah.
- b. Ayat #2: "Oh you who believe, why do you say that which you do not do?"
- i. Main theme of this and all these Medini surahs in this collection.
 - ii. Admonishment, censure, self-admonishment.
 - iii. Fervor for the zeal of jihaad was waning.
- c. Ayat #3: "It is outrageous/most hateful to Allah that you say that which you do not do!".
- i. "Maqt":
 - 1. Something which is abhorrent, hateful, odious, outrageous.
 - 2. Anger usually is based on your expectations. If you expect something from your friend and your friend betrays your expectations, then you get angry.
 - 3. After continuously betraying your trust/expectations, then you get to the point of being disgusted with the person. Don't even want to talk to the person.
 - ii. We make tall claims of our Imaan, love for Allah (SWT), love for Muhammad (SAWS) - but our actions don't live up to our claims. Saying something and building expectations about your level of sincerity and devotion, and then you betray these sentiments with your actions.

- iii. used in two other places in the Qur'an:
 - 1. Surat an-Nisa'a, ayat #22:
 - a. Practice among Arabs in jahiliyah that they would marry their step-mothers.
 - b. Just as they inherited the property of their fathers, they inherited the wives of their fathers.
 - c. Even in jahiliyah this was known as nikah ul-maqt.
 - d. About this practice, Allah (SWT) says that this practice was very shameful, outrageous and a very bad way to conduct yourself.
 - 2. Surat al-Ghafir/al-Mu'min, ayat #10:
 - a. Those who will suffer the torments of the hellfire will be told: "you have become disgusted with your own selves so much that you wish death to come to you, but Allah was even more disgusted with you when you were called towards faith and your rejected."
- iv. This same word is used in ayat #3 to describe how disgusted Allah (SWT) is with those of us who claim to be devoted to Him but do not prove our devotion with our deeds.
- d. Ayat #4: "Allah loves those who go to war for His cause in ranks, as if they were a solid structure."
 - i. "Bunyanun marsoos":
 - 1. most translators use the word wall.
 - a. Army arrayed in ranks resembles a wall.
 - 2. Literal translation - strong building. Or in the terminology of today, a reinforced concrete structure.
 - 3. Only basis of such an organization is bai'ah.
 - ii. Difference between organization based on modern/western concepts and an organization based on bai'ah.
 - 1. Modern/Western model:
 - a. Start from members - grass roots level.
 - b. Members have the right to elect their ameer, and their consultative committee and/or their executive committee.
 - c. Members decide on how to distribute authority between ameer and the other bodies (managing, consultative, executive committee).
 - d. If you disagree with some decision, then the natural/logical result is that you push your point - try to gather support/votes etc. to promote your viewpoint.
 - i. Logical result because you sincerely believe that a mistake has been made.
 - ii. Such an organization will always be characterized by dissension, politicking, groupings, etc.
 - iii. Not compatible with a revolutionary party.
 - 2. Bai'ah Model:
 - a. Members give bai'ah that they will obey - so long as the orders are within the bounds of the shari'ah.
 - b. It is not only our right, but sincere duty to express our opinions.
 - c. Once the opinion has been expressed, it is up to the ameer to make the decision.
 - i. Once the decision has been made, there is no longer debate and everyone will obey - whether they like it or not.

- ii. Only limitation on the authority of the ameer is that his decision should not transgress the limits of the shari'ah.
 - iii. This is more appropriate for a revolutionary organization which must move forward as solid, united structure.
 - d. Note: even the democratic institutions of the West revert to dictatorial model in times of crisis.
 - i. I.e. if there is threat of war or threat of revolution (i.e. Ghandi in India), then there is no time to generate consensus and leadership must respond immediately.
 - ii.
- 6. Ayaat 5-8: 3 phases of the history of the former Muslim ummah in terms of how they responded to the messengers of Allah (SWT).
 - a. Have been described as a warning to the Muslims - so that we don't adopt the same attitude.
 - i. These surahs are exclusively addressed to the Muslims.
 - 1. Recall, throughout this collection of 10 Medini surahs, there is no single address to the kuffaar, mushriqeen, Christians, or Jews.
 - 2. The mentioning of the former Muslim ummah is mentioned only as a sign to us, the current Muslim ummah.
 - a. We have only occupied this responsibility for 1400 years.
 - b. Bani Isra'eel occupied this responsibility for 2000 years.
 - c. Recall: changing of the Qibla marks the coronation of the Muslim ummah.
 - ii. Hadeeth: Prophet (SAWS) said, "Oh Muslims, you will surely follow the footsteps of those who went before you - hand to hand, and arm to arm - to such an extent that if they entered the hole of a lizard, you would follow them into it." The companions asked "Oh Messenger of Allah, do you mean the Jews and the Christians". The Prophet (SAWS) replied "Who else?"
 - b. Phase 1: How they responded to Musa (AS) (ayat #5).
 - i. "And remember when Musa (AS) said to his people: "Oh my people! Why do you cause me pain/grief while you very well know that I am the Messenger of Allah to you?"
 - 1. They saw the 9 great miracles performed by Musa (AS).
 - 2. It was very clear that Musa (AS) was a Messenger of Allah (SWT).
 - 3. Two occasions in the Qur'an where "itha" hurt/pain is described. Parallel itha given to Muhammad (SAWS).
 - a. Surat al-Ahzab: Personal insults by Bani Isra'eel to Muhammad (SAWS). Said something about bodily defects and called him bad names.
 - i. The very people for whose salvation Allah sent Musa (AS) and were delivered from the slavery of by Musa (AS), they made fun of Musa (AS).
 - ii. Now, again, they did it again to Muhammad (SAWS).
 - iii. Also note, the Muslims also caused pain/suffering to Muhammad (SAWS).
 - 1. Accused 'Aisha of adultery (not only the munafiqeen ('Abdullah ibn Ubayy was the biggest offender, but also believers (Hassaan ibn Sabit)).

- a. Note: very important that this came from both hypocrites and real believers!
 - 2. Once it was claimed that the Prophet (SAWS) stole something from the maal il-ghanimah (will).
 - 3. Once when the Prophet (SAWS) was distributing the maal il-ghanimah, a companion said 'Oh Muhammad do justice' - implying that the Prophet (SAWS) did not do justice. The Prophet (SAWS) is reported to have replied in anger "If I don't do justice, who will do justice!"
- iv. Note: Anyone who stands up to follow this example and call people to the establishment of the Deen of Allah, they must be prepared to suffer the same difficulty.
 - 1. If Musa (AS) and Muhammad (SAWS) could not be spared from such attacks, how can anyone else expect not to face the same kind of treatment.
- b. Surat al-Maida: Failure to implement commands collectively. Non-cooperation in the mission - this is the biggest idha.
 - i. When Bani Isra'eel was in the Sinai peninsula and Allah (SWT) ordered them to drive out the mushrikeen and establish the Deen of Allah in Palestine.
 - 1. Time for war.
 - 2. Entire nation (600,000 recorded in the Bible) rejected. They insultingly replied "Oh Musa, we are not going to enter this country until they are driven out from this country. You and your Rab make war against them. We are going to stay here."
 - 3. In disgust, Musa (AS) prayed to Allah (SWT) "Oh Allah, I have no authority over these people except for my self and my brother Haroon. So separate us from them."
 - a. So disgusted and hurt by them that he didn't want to live with them.
 - b. Note: Musa so much loved his nation that when a member of Bani Isra'eel was fighting with one of Pharoah's soldiers, Musa (AS) killed the soldier with a single blow.
 - ii. Just as the battle of Uhud after the Hijra.
- ii. 2nd part of the ayat: "When they chose the wrong path, Allah made their hearts go astray. And Allah does not guide the people who are fasiqoon (rebellious transgressors)."
 - 1. This ayat is one of the most important places in the Qur'an where Allah (SWT) tells us whom He guides and whom He does not guide (and actually pushes towards the wrong path).
 - 2. Law of Divine Guidance:
 - a. Whosoever wishes to be guided, Allah guides him. Whosoever does not wish to be guided and prefers to go astray, Allah does not forcibly guide him.

- b. Whosoever takes to the right path, with every step he takes, the next step becomes easier (with every difficult part of the journey passed, the next stage (even though it is a more difficult stage in the journey) becomes easier). Conversely, whosoever has chosen the wrong path, with every step he takes, the next step in going astray becomes easier (becomes harder and harder to return to the right path. Allah makes it easier and easier for him to go astray).
 - c. There comes a point for those who continue with the wrong path when Allah (SWT) puts a seal on their heart and they can no longer return to the right path. Point of no return.
 - i. 'Khatam Allah 'ala qulobihim wa 'ala sam'ehim, wa 'ala absarihim.'
- c. Phase 2: How they responded to Esau (AS) (ayat #6).
 - i. Note: gap of 1300 years between Musa (AS) and 'Esau (AS).
 - ii. "And remember when 'Esau, son of Maryam, said "Oh Children of Isra'eel, I am the Messenger of Allah unto you, confirming the Taurah which came before me, and giving glad tidings of a Messenger to come after me - whose name will be Ahmad. But when he came to them with clear proofs, they said 'This is evident magic/sorcery'".
 - iii. Note: biggest miracles were given to 'Esau (AS). Miracles pertained to life.
 - a. Created bird from clay and breathed life into it.
 - b. Raised dead to life.
 - iv. Prophecy about the coming of Muhammad (SAWS).
 - 1. Though the Christians have done their best to erase the prophecies of Muhammad (SAWS) from the Bible, references still exist.
 - 2. Gospel of Barnabas: accepted as canonical gospel until the year 496 A.D.
 - a. In 496 A.D. Pope Galacius declared it to be heretical.
 - b. Though the original Gospel of Barnabas is not found, there is an Italian translation that was found in library of one of the Popes.
 - c. Clearly names the prophecy of Muhammad (SAWS) with the name "Ahmad" repeated many times.
 - i. Confirms the Qur'anic understanding that one of the main purposes of 'Esau (AS) was to prophesize the coming of Muhammad (SAWS).
 - ii. Two aspects to 'Esau's mission:
 - 1. Confirm the Truth from before (Taurah).
 - 2. Prophesize the coming of Muhammad (SAWS).
 - iii. Note: even the meaning of the word 'injeel' means tabsheer.
 - 3. Gospel according to St. John: repeats the prophecy several times.
 - a. Note: the original Injeel must have been revealed in either of two languages - Hebrew (literary/educated language) or Aramaic (popular language).
 - b. In Aramaic language: "marhamanna" - means the one who is praised. Praise worthy.
 - c. In the Greek translation: "periclytos" - the famous one, renowned one, the praised one.
 - d. In 1611 A.D. the Greek word was changed to "peraclytos" - meaning advocate.

- e. In 1881 A.D. the Greek word was changed again to "paraclete" - comforter. One who comforts.
- f. Ahmad Deedat has elucidated many of these facts.
- g. The word "comforter" is repeated numerous times in the Gospel according to St. John.
- h. Chapter 14:
 - i. # 116: Jesus said, and I will pray the Father and He shall give you another comforter that he may abide with you forever.
 - 1. First comforter is Jesus
 - 2. Note: the Message of Muhammad (SAWS) is eternal.
 - ii. # 26: But the comforter, which is the holy ghost, whom the father will send in my name, shall teach you all things and bring all things into your remembrance whatever I have said to you.
 - 1. Recall saying of Nagashi when he heard the recitation of Surah Maryam that what 'Esau said was no different from what is revealed in Surah Maryam.
 - iii. # 30: Hereafter I will not talk much with you, for the prince of this world cometh and has nothing of me.
 - 1. If Esau compares himself to the prince, then 'Esau says I have nothing that he has.
- i. Chapter 15:
 - i. #26: But when the comforter is come, whom I will send unto you from the father, even the spirit of truth which proceeded from the father, he shall testify of me.
 - 1. I.e. testify that 'Esau was really a prophet of Allah.
- j. Chapter 16:
 - i. # xx: Nevertheless, I tell you the truth. It is expedient for you that I go away. For if I go not away, the comforter will not come unto you. But if I depart, I will send him unto you.
 - ii. # 12: I have yet many things to say unto you, but ye cannot bear them now. How weak??? when he, the spirit of truth, is come, he will guide you into all truth - for he shall not speak of himself, but whatever he shall hear that shall he speak, and he will show you things to come.
 - 1. Referenced this in the previous lesson (Surat al-Hajj) that human development had not matured sufficiently to be able to understand the final, universal guidance for all of mankind.
 - 2. This is the prophecy that is mentioned here in ayat #6.
- v. The treatment of 'Esau (AS) by the Jews was much worse than what they did to Musa (AS).
 - 1. They declared him to be murtad - evident sorcery.
 - a. Sorcery is haram.

- b. Whoever engages in sorcery is therefore murtad.
 - c. Therefore, they tried to crucify him.
 - d. As far as they are concerned, they crucified him.
 - 2. But what we know that Allah raised 'Esau up despite their plots.
- d. Phase 3: How they responded to Muhammad (SAWS) (ayaat 7 & 8).
 - i. "Who can be more cruel/unjust than the person who invents falsehood and attributes it to Allah, though he is being called toward Islaam, and Allah will not guide such unjust people forcibly."
 - 1. Some people think that ayat #7 continues from ayat #6, but Israr Ahmad rejects this view.
 - a. "Islaam" is found in Qur'an.
 - b. Don't have the word "Islaam" in the Injeel. Therefore, this ayat must relate to Muhammad (SAWS).
 - 2. What are the lies invented about Allah (SWT):
 - a. Surat al-Baqara: "We are like sons to Allah and very beloved by Allah'. Allah responds, 'if that is so, why has he been punishing you so severely'
 - i. Punished at the hands of the Babylonians, Assyrians, Greeks, Romans, Germans, etc.
 - b. Surat al-Baqara, ayat #80: 'Fire of Hell cannot touch us except for a few days'. To which Allah (SWT) responds '(O Muhammad) ask them, have you taken a covenant with Allah (SWT) (do you have a promise from Allah (SWT))?'
 - i. Note this ayat is repeated again in another place in the Qur'an.
 - ii. Allah (SWT) directs them to their own books (Taurat) for evidence of this claim.
 - c. Surat Ali-'Imraan, #183: "Those who say, 'Verily, Allah has made it binding on us that we should not believe in any messenger unless he brings to us an offering which the fire (from heaven) shall devour'. Say, 'Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?'"
 - d. Surat al-xxx, #xx: "We are not going to be blamed if we do any wrong or injustice to the gentiles."
 - i. One of the most important aspects of the Jewish attitude.
 - ii. Promises made to Jews are binding upon Jews.
 - iii. But any promise made to a non-Jew is not binding on them.
 - iv. This is part of the Jewish creed in the Talmud.
 - 1. Taurah is no longer the basic book of the Jews. It is more of a historical document.
 - 2. The Talmud is the source of Jewish creed, attitude, behavior, deeds, relationships with humanity and each other.
 - 3. Can take usury from a gentile, but not from a Jew.
- ii. "Their intent/desire is to (they are bent upon) extinguishing the light of Allah (SWT) with their mouths, but Allah will complete His light although the unbelievers detest it".

1. Throughout the life of the Prophet (SAWS) at Medina, the Jews engaged in intrigue, instigating sedition, inviting enemies to attack, undermining authority, etc to try to destroy the Prophet (SAWS) and the emerging Muslim ummah.
2. Professor Montgomery Ward recognizes that the making of treaties with the Jews of Medina immediately after Hijra was among the greatest marks of statesmanship - so that the Jews could not openly come out against and fight against the Muslims. Yet, they still engaged in persistent efforts to undermine and destroy the Muslim community.
 - a. After Uhud when Bani Qaynuqah were kicked out.
 - b. Battle of Ahzaab - the Jews organized the alliance against the Muslims of Medina.
 - c. In secret, the Jews of Bani Nadtheer??? Plotted to rise up in rebellion against the Muslims at this very critical threat at the Battle of Ahzaab.
3. "Blow it out with their mouths": very meaningful.
 - a. The Jews were cowardly, and never wanted to engage the Muslims in open combat.
 - b. Surat al-Hashr, #xx: '(O Muslims) they will never come and fight you. They love this life'.
 - i. To sacrifice their lives for something noble is not possible for them.
 - ii. They have fallen to such lows, that they cannot do something so noble as to die for a bigger cause.
 - iii. May fight from behind the walls of the cities, but not in the open.
4. Allah will complete His Light.
 - a. Ayaat 8 and 9 of Surat as Saff
 - i. Recall ayat #9 is the central theme of this surah.
 - b. Ayaat #32 and 33 of Surat at-Taubat:
 - i. Ayat #33 is exactly the same as ayat #9 of Surat as Saff.
 - ii. Ayat #32 is the nearly the same as ayat #8 of Surat as-Saff.
 - c. Two things are mentioned in these pair ayaat:
 - i. Ayat #8: Noor will become complete.
 1. Noor is guidance - the Qur'an.
 2. Surat ash-Shura, ayat #52: 'And thus We sent to you (Oh Muhammad) Rooh of Our command. You knew not what is the Book, nor what is Faith. But We have made it (the Qur'an) a light wherewith We guide whosoever of Our slaves are indeed guiding to the straight path.'
 - a. Can't take to the right path without the light of the Qur'an.
 3. Surat at-Taghaboon, ayat # 8: 'So believe in Allah and His messenger and the light which He has sent down.'
 4. The light will be complete and it will never be able to be corrupted or destroyed.

5. 'We have sent down this light as a remembrance for humanity, and We are its portectors.'
 6. 'Today I have completed my favor upon you and ..."
 - a. Itmam of the ni'amat
 - b. Itmaam of the blessing of Allah.
 - c. Itmaam of the Noor of Allah
 - d. Itmaam of the Qur'an
 - e. Itmaam of the preservation of the Qur'an.
 - ii. Ayat #9: Deen will become dominant - already discussed this at length and in depth above.
7. Surat as-Saff, ayaat 8 & 9; Surat at-Taubat, ayaat 32 & 33: We have discussed the history of the former Muslim ummah as it relates to the how they treated the messengers of Allah (SWT) and how they grew in their hatred and bitterness towards the Deen of Allah. Now, we will extend the analysis to better understand the relationship between the Jews and the Muslim Ummah.
- a. Intense struggle to extinguish the light of Allah and wipe out Islaam from the surface of the earth.
 - i. Based on this history of the former Muslim ummah, they are the bitterest enemies of Islaam.
 - ii. This attitude of the Jews is continuing from the time of the Prophet (SAWS) until today.
 - iii. This struggle between these two ummahs will be intensified in the years ahead.
 - iv. The Prophet (SAWS) has prophesized about the events to come.
 - b. Historical events have 2 aspects:
 - i. Outer/Apparent Aspect: To humanity at large, the more important aspect is the outer aspect.
 1. History gives a very detailed account of the rise and fall of empires/civilizations.
 - ii. Inner/Hidden Aspect: In reality, the inner aspect is more important.
 1. Behind the rise and fall of empires, are divine principles - the sunnat Allah (SWT).
 2. They are revealed in the revelations, and the Prophets have been given foresight into these events. Even sometimes seers can see into the future.
 - a. But to common man, these principles are hidden.
 - c. According to the Qur'anic philosophy of history, last 3,500 years is the history of two ummahs: Bani Isra'eel and the Muslim ummah.
 - i. Qur'an does not identify any other ummah.
 - ii. Bani Isra'eel: For 2,000 years, this ummah occupied the responsibility as the representative of Allah (SWT) on earth.
 1. Ummah was founded on the basis of the Taurah:
 - a. No law was given before the Taurah.
 - b. Taurah was the first law given to humanity.
 - c. Taurah was the first **book** revealed to mankind.
 - i. This book contained law.
 - ii. Suhuf Ibraheem was not a book.
 - iii. With Nuh, Hood, Salih, Sho'ab, Loot (AS), the nations largely rejected their messengers - and their nations were wiped out.
 2. Continuous revelation of books, prophets.

- a. Chain of Prophethood began with two prophets (Musa and Haroon - AS).
- b. Chain of Prophethood ended with two prophets (Yahya and 'Esau).
- c. Chain of the Prophets (SAWS) never brook for 1,300 or 1,400 years.
 - i. Hadeeth: Prophet (SAWS) said that the affairs of Bani Isra'eel was always in the hands of the Prophets. As soon as one prophet died, another prophet took his place.
- 3. This ummah exists even today. But it's role has changed.
- iii. Ummah of Muhammad (SAWS): 1,400 years the Muslim ummah was founded.
 - 1. Based on Revelation of Qur'an - final and complete guidance for mankind.
- d. Now the history of the past 1,400 years (since the creation of the Muslim ummah) and the future is related to the link between these two ummahs.
 - i. All the moral, legal, individual, collective, theological, etc. mistakes that the previous ummahs had can be found in this ummah.
 - 1. Hadeeth (Bukhari and Muslim): Prophet (SAWS) said: 'Oh Muslims, you will also follow the path/steps of those who came before you - hand to hand; arm to arm - so much so that if they entered the whole/burrow of a lizzard, you will also enter it.' The companion said, 'O Messenger of Allah, do you mean the Jews and the Christians?', to which the Prophet (SAWS) replied: 'Who else?'
 - 2. Examples:
 - a. We think that we have a birthright to Jenna.
 - b. We take pride and comfort in thinking that we are the blessed ummah.
 - c. Only thing that we cannot do, is change the Qur'an itself. Allah (SWT) has preserved the text of the Qur'an.
 - d. However, we have managed to distort the interpretations of the Qur'an.
 - ii. At the historical level, the history of the Muslim Ummah parallels the events in the history of Bani Isra'eel.
 - 1. Hadeeth (Tirmidhi): 'Abdullah ibn 'Amr ib 'Aas reported that the Prophet (SAWS) said 'On my ummah also the same conditions will befall exactly which befell the former ummah of Bani Isra'eel - just as two shoes of a pair are similar to each other.'
 - a. Differences between two shoes:
 - i. Pair of shoes placed on the ground, there are some differences - i.e. the direction of the toes.
 - ii. Because there are difference in time and historical circumstances, there are apparent differences between the history of the ummah of Bani Isra'eel and the Muslim ummah.
 - b. Similarities between the two shoes:
 - i. But if you place the two soles together congruently, there is no difference.
 - ii. But, if you look deeply, you will find the same story is told.
 - 2. History of Bani Isra'eel:

- a. Allah (SWT) revealed a warning to Bani Isra'eel in the Taurah. Allah said that Bani Isra'eel will go astray twice and as a result terrible punishments will befall them.
- b. First section of Surah Bani Isra'eel (ayaat 4 - 7): Allah summarizes the 2000 year history of Bani Isra'eel.
 - i. Period 1: rise to power, strength, honor.
 1. 100 years of Talut, Da'ud, Sulaiman (AS).
 2. Powerful kingdom, superpower of the entire region - particularly during the reign of Sulaiman.
 - ii. Period 2: moral, religious, social, and political downfall climaxing in terrible destruction at the hands of enemies.
 1. When they became used to comforts, luxuries, worldly lusts and began to forget Allah, to deceive Allah, to disobey Allah, throwing back the book of Allah, then punishment came.
 2. Phase 1: Northern Jewish empire (10 tribes) wiped out by the Assyrians.
 3. Phase 2: Southern Jewish empire (2 remaining tribes) wiped out by Nebuchanezzar of Babylonia.
 - a. Destroyed the entire city of Jerusalem.
 - i. Killed 600,000 people
 - ii. Took another 600,000 people to Jerusalem.
 - iii. Note: 700 B.C. Jerusalem had a population of 1.2 million - entire city sacked.
 - b. Temple of Solomon (AS) razed to the ground.
 - c. The box which contained the stone plates upon which the Taurah was written was stolen and has never been found since.
 - d. Staff of Musa (AS) also lost.
 - iii. Period 3: revival, renewal of faith, and return to glory, strength, power, blessings.
 1. Uzair (AS) calls the Jews to repent. Jews repent and revival begins.
 2. Maccabee empire of the Jews covered larger territorial boundaries than the empire of Sulaiman (AS).
 3. Rebuilt the Temple of Sulaiman (AS).
 - iv. Period 4: again a moral, religious social and political downfall climaxing again in terrible destruction at the hands of enemies.
 1. Again, descended into decadence.
 2. Phase 1: Greek and Roman rule:
 - a. 300 B.C. Alexander the Great conquered Isra'eel.
 - b. Romans took over after the Greeks.

- c. Year 70 A.D. the temple was razed to the ground for the second time.
 - d. Temple remains razed to the ground until today.
 - e. 133,000 Jews killed by the Roman general Titus.
 - f. Jews were kicked out of Jerusalem and not allowed to return.
3. Phase 2: This begins the period of the diaspora.
- a. During this diaspora, they were hated everywhere they went.
 - i. Though they managed to accumulate wealth, they could not gain respect or recognition.
 - ii. Could not govern their affairs in any way - no homeland.
 - b. Worst suffering at the hands of Hitler when 6 million Jews were killed.
3. History of the Muslim Ummah:
- a. Period 1: Deen of Allah (SWT) established on earth in the Arabian peninsula by Muhammad (SAWS).
 - i. Muslim caliphate extended very rapidly to cover very large empire over the earth.
 - ii. Although Islaam began to decline after the khilafata rashida, Muslim power was not declining.
 - 1. Note: not speaking about Islaam, but about the history of the Muslim ummah.
 - 2. Arabs became powerful empire for 400 years advancing sciences, philosophy, knowledge, power, glory.
 - b. Period 2: First downfall.
 - i. Though Muslim power was growing in the second stage of period 2, the moral decay had set in - Islam was already declining.
 - ii. Phase 1: Crusades (parallels Assyrian assault on Northern Isra'eel).
 - 1. Sacked Jerusalem
 - 2. Massacred hundreds of thousands of Muslims.
 - 3. All cities of the Mediterranean coast conquered by the crusaders.
 - iii. Phase 2: second onslaught came from the Tartars (parallels the Babylonian assault on Jerusalem from the East - except that in this case, it came from farther East)
 - 1. Central Asia, Afghanistan, Persia, Iraq all sacked.
 - 2. 1258, last Caliph of the Abassid family was dragged out of his palace, wrapped in animal skin and trampled under the hooves of war horses.
 - 3. Millions of Muslims massacred.
 - c. Period 3: Renaissance.

- i. Difference is that the Renaissance did not appear from among the Arabs.
 - 1. Leadership of the Muslims was taken away from the Arabs and never returned to their hands since.
 - 2. Surah Muhammad, ayat #38: "... And if you turn away, He will exchange you for some other people and they will not be your likes."
 - 3. Allah gave the Arabs a very high position:
 - a. Muhammad (SAWS) was from among them.
 - b. Allah (SWT) revealed the final revelation to mankind in their language.
 - 4. But because they turned away from this mission, they were destroyed and leadership passed out of their hands.
- ii. Instead, the tatars themselves - who had conquered and slaughtered the Muslims - were themselves conquered by Islaam.
 - 1. Turks then took the mantle of leadership over the Muslim ummah:
 - 2. Turkan Tehmuri in India
 - 3. Turkan Safawi in Iran
 - 4. Turkan Seljuki in Middle East.
 - 5. Turkan Osmani in Asia Minor and extending into much of Eastern Europe and all of North Africa.
- d. Period 4: second downfall.
 - i. As the second downfall of Bani Isra'eel came at the hands of the Greeks and Romans, the second downfall of the Muslim ummah came at the hands of the European colonial powers.
 - 1. British, French, Italians, Dutch.
 - 2. Climaxing in the eradication of all the Turkic empires.
- iii. Role of the Christian Ummah:
 - 1. Emergence of the Christian Ummah:
 - a. At the time of 'Esau (AS), the Christians were nothing more than a small community (sect) within the Jewish ummah.
 - b. As Paul's teachings began to gain ascendancy, the Christians denounced the law of the Musa (AS).
 - i. Take their identity solely on the basis of the person of 'Esau.
 - ii. If they don't accept the law of Musa (AS), they can't be part of Bani Isra'eel.
 - iii. Also, the message of Paul was spread to the gentile world, further accelerating the break from Bani Isra'eel.
 - c. Further, because they rejected Islaam, they did not merge with the Muslim ummah (at least the majority of Christians did not).
 - d. Therefore, not a part of the former Muslim ummah and neither are they a part of the current Muslim ummah.

2. For the past 2000 years, the Christian ummah has been the instrument of punishment through which Allah (SWT) has been punishing both Bani Isra'eel and the Muslim ummah.
 - a. Jews under Holy Roman Empire, throughout European Middle Ages, and Most recently at the hands of Nazis and Russians.
 - b. Muslims at the hands of the Crusades and colonial powers.
- e. 20th Century:
- i. Unique century in the history of mankind - no parallel century with such destruction, upheaval, turmoil, etc.
 1. Two great wars (WWI & WWII).
 - a. Countries devastated
 - b. Massive civilian and military casualties
 2. Two great empires vanished:
 - a. Ottoman Empire at the beginning of the century.
 - b. Soviet Empire at the end of the century.
 - ii. In the context of this discussion, however, this century is very significant.
 1. Both ummahs reached their lowest point of downfall during this century.
 - a. Jewish Low: Lowest point was under Nazi rule.
 - b. Muslim Low: After WWII when Ottoman Empire was defeated.
 - i. According to a historian, the great empire built by Omar the Great was torn into pieces by a British colonel - Lawrence.
 - ii. Even though it was the sick man of Europe, the elimination of the Ottoman empire would not have been possible without the Arab revolt.
 - iii. Hadeeth: Prophet (SAWS) said, 'A time will come, I fear, when the nations of the world will call people on you, just as a host preparing a feast invites people.' The sahaba were astonished and asked, 'Oh Messenger of Allah, will we be so few in number?' To which the Prophet (SAWS) replied 'No, you will be great in numbers. But a disease will appear and spread in you "wahn".' Then the Prophet (SAWS) was asked, 'what is this disease?' To which the Prophet (SAWS) replied 'Love of this world and fear of death. And this disease will spread from within and you will become easy prey for your enemies'.
 2. Both ummahs began their revival in this century.
 - a. Jewish Revival:
 - i. 1897: Zionist revival under Hertzal.
 - ii. 1917: Balfour declaration
 - iii. 1948: Creation of the state of Isra'eel.
 1. First war - Isra'eel got more territory.
 - iv. 1967: Six day war. Isra'eel expanded.
 - v. 1992: Madrid peace conference - fullest humiliation of the Arabs and Muslims.
 1. 500 year anniversary of the final defeat of the Muslims in Andalus.

2. Figuratively, the Arabs were forced to go to the graveyard of their ancestors and sign a humiliating peace treaty with the Isra'elis.
 3. This is equivalent to a Jewish treaty of Hudaiybiyah.
- b. Muslim Revival:
- i. All Muslims countries gained independence. At least not longer physically occupied, though they are still puppet regimes doing the bidding of the Western/Christian masters.
 - ii. Emergence of revivalist movements:
 1. In some countries, they have vanished -
 2. Indian subcontinent: Jama'at Islami (revolutionary jama'at) and Tableeghi jama'at (traditional/madthabi jama'at) in Indian subcontinent.
 3. Arab World: rise of Ikhwaan al-Muslimoon.
- f. Will be a clash between these two ummahs and this clash will decide the fate of this world.
- i. Currently the Jews are debating amongst themselves how to treat the Arab World.
 1. Secular Jews: Want to build economic empire in which the financial capital, natural resources, manpower, and other resources of the Arab world serve their financial interests.
 - a. More concerned with building a capitalist empire, as opposed to a political empire.
 - b. Not interested in reestablishing the kingdom of Greater Isra'eel.
 2. Practicing /Fundamentalist Jews: Becoming impatient for the coming of the Jewish Messiah who will rebuild the entire kingdom of Solomon/Greater Isra'eel - land between Nile River and the Euphrates.
 - ii. Appears to Israr Ahmad that both sides are agreed on one point. Jerusalem will be part of Isra'eel.
 1. Likely that very soon the Jews will demolish Masjid al-Aqsa and rebuild the Temple of Soloman.
 2. This will create tremendous reaction in the Arab world, particularly among the youth and the fundamentalists.
 - iii. Outbreak of War:
 1. Then they will probably be massacred firstly by their own puppet leaders, and then by the Christians and the Jews.
 2. The very big war prophesized by the Muhammad (SAWS) will take place. This will be the biggest war of human history.
 - a. Christian terminology: Armageddon.
 - b. Hadeeth terminology: albar hamat 'usro.
 - c. Bosnia & Gulf War are the beginning rumblings of this.
 3. Then, at one point, a Jew will appear who will claim to be the Messiah who will lead the Jews to creating Greater Isra'eel.
 4. Then from among the Arabs will appear the Mehdi who will lead the Muslims.
 - a. Shi'a Mehdi: 12th Imaam who has been in hiding for the past 1,200 years and will appear when the turmoil appears.

- ii. Qur'an was revealed in their language.
 - iii. Then they turned away from Islaam.
 - iv. After independence, not a single Arab country has established Islaam.
 - b. Number 2 criminals are the Pakistanis.
 - i. Established a country in the name of Islaam.
 - ii. Never fulfilled the promise of establishing Islaam in Pakistan.
 - iii. After 50 years, Islaam has been fading more and more in the background.
- v. It appears that before the rise of Mehdi and the second coming of 'Esau, there will be an Islamic state established in the east.
 - 1. Hadeeth: "Armies will come from the east who will help Mehdi to establish the khalifate."
 - 2. Hadeeth (Tirmidhi): "From Khurasaan, black flags will emerge and they will advance and no power on earth will be able to turn them back until they will be fixed/erected in the area of yuru shalam???"
 - a. Khurasan includes Afghanistan, chunk of Turkistan, very small part of Iran, and small part of Pakistan.