

# Surat al-Jumu'ah:

## Preliminary Points (tathakur):

1. Third lesson of Section IV.
2. Recall: Surat al-Jumu'ah and Surat as-Saff are a beautiful example of the pairing of Surah's in the Qur'an.
  - a. Most of the surahs are in pairs. Very few exceptions.
    - i. Surat adh-Dhariyaat, ayaat #49: General rule of creation is that Allah (SWT) creates things in pairs.
    - ii. Appears that this rule is so final and binding, that most of the surahs of the Qur'an are in pairs.
    - iii. Qualities of Pairs:
      1. Should have at least one thing that is common between them.
      2. At least some of the differences should be complementary.
        - a. i.e. male and female animals. Propagation is served by the sexual differences - both compliment each other.
  - b. Comparison of Surat as-Saff and Surat al-Jumu'ah:
    - i. Ayat #1:
      1. Both surahs begin with tasbeeh.
        - a. Surat as-Saff: tasbeeh is in the past tense
        - b. Surat al-Jumu'ah: tasbeeh is in the present and future tense.
        - c. Therefore, entire time frame (past, present and future) is covered using these two words in the beginning of each surah.
      2. Main themes:
        - a. Ayat #9: Main purpose of Muhammad (SAWS)
          - i. And then subsequent call to form a party to accomplish this mission.
          - ii. Note language: "He is the one who has sent (arsala)..."
          - iii. Describes purpose: "lee..."
        - b. Ayat #2: Basic methodology to achieve the purpose.
          - i. And then description of how to purify the people who constitute the revolutionary party.
          - ii. Language: "He is the one who as sent (batha)..."
          - iii. Describes what he (Muhammad ~ SAWS) does.
      3. Discussion of the Jews:
        - a. Surat as-Saff: how they treated the Messengers of Allah.
        - b. Surat al-Jumu'ah: how they treated the Book of Allah.
        - c. Both are mentioned as a warning to the Muslims - that we don't make the same mistakes.
      4. In the second section of both surahs, Allah addresses the believers and gives them a command.
3. Most important point:
  - a. Surat as-Saff relates to the terminal phases of the revolutionary struggle of Muhammad (SAWS).
    - i. Terminal phases of all revolutions are the same.
    - ii. Every revolution requires a party.
    - iii. This party must then challenge the system.
      1. First manifestation of challenge is passive confrontation.

2. Then challenge becomes an active confrontation and may culminate in armed conflict.
- iv. Surat as-Saff: how the party was formed (ayat #14).
- v. Call to the party: ayaat 10-13.
- vi. Highest spiritual level for Muslim is to wage war for the cause of Allah (SWT) - ayaat #4.
- b. Surat al-Jumu'ah: Deals with how to call and train the people who will engage in this revolutionary struggle.
  - i. Central theme of the surah is ayat #2:
    1. For every revolution, must first transform individuals.
      - a. This is the basic, fundamental building block of revolutionary change.
      - b. Convinced about the truth of the alternative system.
      - c. Willing to sacrifice everything to transform the system.
      - d. This is the subject of Surat al-Jumu'ah.
    2. Second stage is to transform the system.
      - a. Depends on successful transformation in stage 1.
      - b. Relies on channeling the energies of the people into constructive change in society.
      - c. This is the subject of Surat as-Saff.
  - ii. Islamically, the only medium of transforming individuals is the Qur'an. Everything can be transformed through the Qur'an.
    1. Qur'an attracts the good-natured and well-intentioned people.
      - a. I.e. Luqmaan.
      - b. People whose fitra/nature has not been perverted and corrupted.
      - c. But they don't have the guidance to lead them to the right path.
      - d. They are attached to the Qur'an.
    2. Qur'an intensifies and magnifies their Imaan. Hammers in Imaan.
    3. Qur'an purifies the thinking of the individuals. Ideological purification.
      - a. Individuals get affected by the society.
      - b. I.e. went through school system, etc. that can implant wrong ideas/thoughts.
    4. Qur'an purifies the souls.
      - a. Makes the intentions sincere and correct - to devote yourself for the pleasure of Allah.
    5. Qur'an makes people firm on Tawheed.
      - a. Tawheed is the basis of the revolutionary ideology of Muhammad (SAWS).
      - b. 3 corollaries of Tawheed:
        - i. Sovereignty belongs to Allah alone.
          1. Total negation of human sovereignty - either of individuals, groups, or people at large.
        - ii. Allah belongs to Allah.
          1. What we have is a sacred trust (amana) from Allah (SWT).
          2. Man is only the custodian. We can use these things only according to His permission, according to His laws.

- iii. All human beings are equal by birth. All created by the same Creator.
  - 6. Qur'an emphasizes akheera.
    - a. Gives people conviction that the real life is the hereafter.
    - b. Generates tremendous taqwa.
    - c. But is also a tremendous motivation for people to spend everything for the cause of Allah. Whatever is spent in His cause, is actually being deposited/credited with Allah and will be rewarded beyond imagination in the real life to come.
  - 7. Now, such a person is a revolutionary person in the true sense of the word. He craves to sacrifice everything for the cause of Allah and to make Allah supreme. Thus, the Qur'an yields the revolutionary personality.
- 4. Importance of the methodology of the Prophet (SAWS) - the central theme of this surah.
  - a. Recall that the purpose of Muhammad (SAWS) - ayat #9 in Surat as-Saff - is repeated 3 times in the Qur'an.
  - b. The methodology of the Prophet (SAWS) - ayat #4 of Surat al-Jumu'ah - is repeated 4 times in the Qur'an.
    - i. Demonstrates the importance of following the correct methodology.
      - 1. Can have very sincere intentions, but if you are not following the correct methodology, you will not get the right results.
      - 2. Example of a farmer:
        - a. If you sow your seeds in fertile soil, the harvest will be bountiful.
        - b. However, if you sow your seeds in rocky terrain, then despite all of your hard work, you may not see the benefits of your effort.
    - ii. Four stages:
      - 1. Recite Qur'an
      - 2. Purify them
      - 3. Teaching the Book
      - 4. Teaching the Hikmah
    - iii. Other locations in the Qur'an:
      - 1. Surat al-Baqara, ayat #xxx (15<sup>th</sup> section): Ibraheem and Isma'eel (AS) pray to Allah asking for a messenger who will do these things.
        - a. Same four actions, but the order was different.
          - i. Recite Your ayaat.
          - ii. Teach them the Book
          - iii. Teach them the Hikmah
          - iv. Purify them.
      - 2. Surat al-Baqara, ayat #xxx (18<sup>th</sup> section): Allah (SWT) is telling Qur'aish that Muhammad is the answer to the du'a of Ibraheem and Isma'eel (AS).
        - a. Order is identical to Surat al-Jumu'ah.
      - 3. Surat Aal 'Imraan, ayaat #xxx: same sequence as Surat al-Jumu'ah.
    - iv. Wisdom in the sequence of these four actions:
      - 1. Note: In 3 places the sequence is exactly the same.
        - a. In all of these places, Allah is the one who speaks.
        - b. In the 1 place where the sequence is different, it is the du'a of Ibraheem and Isma'eel - Allah is relating their words in the Qur'an.
        - c. Allah (SWT) improves upon the appropriate sequencing.
          - i. Ibraheem and Isma'eel were not wrong - purification of the souls can be the final result.

- ii. But Allah (SWT) improves upon this to give the correct sequence.
  - 2. Before teaching the Qur'an, must purify the souls/intentions.
    - a. Before understanding the knowledge of the Qur'an, one should have the correct intentions.
    - b. If one does not have the correct intentions, then they may get the knowledge, but it will not be of benefit to you.
- c. Terminology used:
  - i. Why does Allah repeat the terms four times?
    - 1. Allah (SWT) always uses words for a reason.
    - 2. The consistency of the terminology serves to focus the attention of the readers to the importance of this methodology.
  - ii. Tilawatul ayaat Allah: Reciting the ayaat of Allah (SWT) - the revelation.
    - 1. First step is the call people to Allah.
    - 2. Methodology for calling people to Allah - through Qur'an:
      - a. Specifically referring to Qur'an - revelation (recite to them ...).
        - i. Physical world of creation is also ayaat Allah.
        - ii. Surat Aal 'Imraan, ayaat 190-191.
        - iii. Sign of His omnipotence, all-pervasive power.
        - iv. But this is not the specific reference in this ayat.
      - b. Basis of calling people to faith.
        - i. Call to believing in Allah and all His attributes.
        - ii. Human fitra to be muslim.
        - iii. Love for Allah and knowledge of Allah are in our hearts (From the ruh that Allah blew into us).
        - iv. But this love and awareness is dormant.
        - v. Revelation, in this case - reciting the ayaat of the Qur'an, can trigger the activation of Imaan and awaken the consciousness of Allah.
  - c. Evidence from the Qur'an:
    - i. Two terms for the Messengers of Allah:
      - 1. Natheer - warning
      - 2. Basheer - bearer of glad tidings.
    - ii. Order from Allah (SWT) to Muhammad (SAWS):
      - 1. Do tantheer and tabsheer through Qur'an.
      - 2. Surah Bani Isra'eel, ayaat #9 & 10:
        - a. "Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers, who work deeds of righteousness - that they shall have a great reward."
        - b. "And that those who believe not in the Hereafter, for them We have prepared a painful torment".
    - 3. Surat al-Kahf, ayaat #1 and 2:
      - a. "All praises and thanks are to Allah, Who has sent down to His slave the Book and has not placed therein any crookedness."



- iii. Kutiba 'alaikum .... wasiyah - imperative to have a will.
          - 1. This ayat was abrogated when Allah (SWT) specified the terms of the will.
          - 2. Now, one can write a will for up to 1/3 of wealth. The remaining 2/3 is apportioned to family members in specific amounts.
        - iv. Surat al-Baqara, ayat #235: the completion of the mandatory 'idda period is referred to as "...hata yablughu al-kitaab ajalahu..." (until the term prescribed is fulfilled).
        - v. Surat an-Nisa'a, ayat 103: "... Verily the Salat is upon believers enjoined (kitabani) at fixed hours."
3. Ta'limul Hikmah - imparting wisdom.
  - a. One opinion is that hikmah refers to knowledge of hadeeth and sunnah.
    - i. Imaam Shafi' is among those who argue in favor of this.
  - b. Other opinion that hikmah also refers to Qur'an.
    - i. Israr Ahmad agrees with this opinion.
    - ii. Surah Bani Isra'eel, end of section 4: "All these things are from among the hikmah that Allah has revealed (Qur'an) to you.
  - c. Two parts to Wisdom:
    - i. Philosophical wisdom - concerns Imaan: metaphysics, psychology, sociology, etc.
    - ii. Practical wisdom - concerns the understanding for why Allah (SWT) has made things haram. What is the wisdom behind the commandments of Allah (SWT).
  - d. Those who understand this wisdom, will be prepared to make ijtehad.
    - i. After the death of Muhammad (SAWS), we have had to guide ourselves.
    - ii. Two eyes to lead us through the changing times:
      - 1. One eye is the Qur'an.
      - 2. One eye is the sunnah of the Messenger.
- d. All four of these stages/processes revolve around the Qur'an.
  - i. Tilawatul Ayaat Allah: refers to that portion of the Qur'an which deals with Imaan.
  - ii. Tazkiyah: refers to that portion of the Qur'an which deals with basic morality.
  - iii. Ta'leem ul-Kitaab: refers to that portion of the Qur'an which elucidates the do's and don'ts.
  - iv. Ta'leem ul-Hikmah: that portion of the Qur'an which contains the highest wisdom.
- e. Logical Sequence: If you want to change a person Islamically, need to examine what he believes in - does he believe in God, in Hereafter, in institution of wahi. If there is something lacking on that, then you must first call him to faith.
  - i. Can't ask him to go and pray while he has a deficiency in his understanding.
  - ii. Major problem with parents and children today - the parents don't realize that the belief has been washed away by education. Saying that it is in the Qur'an doesn't mean anything to the child.
  - iii. Wherever the faith is lacking, must correct it.

- iv. When the thinking changes, the actions will then change. Therefore, the first step is the need to change his world view.
  1. If the thought has been purified, then he will try to purify his soul and his actions (Islamic behavior) will follow.
  2. Then they will be willing to implement whatever Allah ordains.
  3. Rather, they will of their own initiative inquire as what is hallal and harram.
- v. Mecci Surahs:
  1. Emphasize Imaan and Morality.
  2. Stages 1 and 2: Tilawatul ayaat and tazkiyah.
  3. These stages were hammered in their hearts.
  4. In the entire Mecci Qur'an, there are no legal injunctions (except the salat, but that was at the very end of the Mecci period).
- vi. Medini surahs:
  1. Legal revelation begins.
  2. Fundamental do's and don'ts.

Tafseer:

1. Ayat #1: 'Everything that is in the Heavens and in the earth glorifies Allah, The King, The Holy, The All-Mighty, The All-Wise'.
  - a. Tasbeeh to Allah (SWT) has been discussed this many times
    - i. Surat at-Taghaboon
    - ii. Surat as-Saff
  - b. 4 names of Allah (SWT) appear at the end of this ayat.
    - i. Note: very common for ayaat of the Qur'an to end with the names or attributes of Allah (SWT).
      1. Usually these ayaat are with 2 names/attributes.
        - a. Very little difference between names and attributes of Allah (SWT).
          - i. If definite article "Al" then it becomes a name (Al-'Aleemu; Al-Qadeeru)
          - ii. If without "Al" and has tanween, then it is an adjective – attribute of Allah (SWT) ('Aleemun; Qadeerun).
        2. In this case, there are 4 names at the end of this ayat.
        3. Only in this collection of 10 Medini Surahs are there two places with collections of 4 names/attributes and 1 place with collection of 8 names/attributes.
          - a. 4 in Surat al-Hadeed, ayat # 3.
          - b. 4 in Surat al-Jumu'ah, ayat #1.
          - c. Surat al-Hashr, ayat # 23.
            - i. Actually, if you include "Allah", there are 9 names/attributes of Allah mentioned in this ayat.
          - d. Note: this further emphasizes the importance of these 10 Medini Surahs – especially for the Muslim ummah.
      - ii. These 4 names of Allah (SWT) are logically connected to the four basic terms used to describe the basic methodology of Muhammad (SAWS) specified in ayat # 2.
        1. Al-Malik – The King, The Supreme Sovereign.
          - a. Connection with "yatloo 'alaihim ayaatihi".

- b. Proclaim the royal proclamations, announcements coming from the King.
      - c. Muhammad (SAWS) is reciting the proclamations, announcements coming from the Supreme Sovereign.
    - 2. Al-Qudoos – The Holy,
      - a. Difficult to find appropriate words in the English language to convey the meaning of qudoos.
      - b. Connection with “yuzakihim”.
      - c. To make you also holy, to free you from the ills of the spirit.
    - 3. Al-‘Azeez – The All-Powerful – All Authority belongs to Him.
      - a. Here too, it is difficult to capture the full meaning of al-‘Azeez in the English language.
      - b. Connection with ‘yu’alimumul kitaab’.
      - c. All power, all authority belong to Allah (SWT) – therefore He alone is empowered and authorized to give law – prohibit anything and make things mandatory.
    - 4. Al-Hakeem – the Wise.
      - a. Connection with teaching the ‘Hikmah’.
  - 2. Ayat #2: "It is He Who sent among the unlettered people a Messenger from among themselves, reciting to them His ayaat, purifying them, and teaching them Al-Kitaab and Al-Hikmah. And verily, they had been before in manifest error."
    - a. "It is He" → Al-Malik; Al-Qudoos; Al-'Azeez; Al-Hakeem. Emphasizing the characteristics of Allah.
    - b. Raised among the unlettered people a Messenger from among themselves:
      - i. Not language parallels:
        - 1. Note corresponding ayat #9 in Surat as-Saff - "Arsala" -- sent.
        - 2. Ba'tha - to raise; raise from among the umiyeen a Messenger from among themselves.
        - 3. Nabuwa comes from naba' - something very far off. Therefore, nabuwa connotes the meaning of raising a person to a higher level.
          - a. Ba'tha also means to raise someone.
      - ii. Muhammad (SAWS) was one of the Arabs - one of their own people. Not a stranger. Muhammad (SAWS) was not from a far land, was not foreign to them.
    - c. Ummyeen:
      - i. One opinion - refers to Mecca:
        - 1. Um ul-tura:
          - a. (appears in Surat as-Shura in reference to Mecca):
          - b. central city/town of a civilization/nation which is the center of the city - seat of power/authority.
        - 2. Just as Muhammad (SAWS) was sent to Mecca. Therefore, this opinion holds that Allah is referring to the people of Mecca.
      - ii. Consensus of the mufasireen: ummyeen refers to the unlettered people.
        - 1. Qura'nic references:
          - a. Ayat #78 & 79 of Surat al-Baqara: Bani Isra'eel comprises two types of people:
            - i. The common folk who are illeterate and don't know the book - follow their wishful thinking (that because we are the chosen people, Jenna is our birth rite).
            - ii. The scholars who wrote the book with their own hands.



- iii. Similarly we Muslims have a similar position.
  - 1. Only about 200-300 million Arabs who can understand the Qur'an.
  - 2. About 1 billion Muslims who don't know Arabic and therefore don't know the book.
    - a. Don't bother to learn the book, because we think that it is our birth rite.
  - b. Surat Aal-'Imraan, ayat #20: 'Ask (O Muhammad - SAWS) both these groups, the people who have the book and the people without the book (ummiyeen), do you accept Islaam?'
    - i. In this case, ummiyeen is used to in distinction from those who have a book.
  - c. Surat Aal-'Imraan, ayat #75: 'That is a wrong notion of the Jews that they would not be held accountable for their dishonesty towards the gentiles'.
    - i. Thought that they could treat the gentiles in any way and would not be held responsible for it.
    - ii. In this case, ummiyeen is referring to the gentiles.
- 2. From these meanings, we can derive that the ummiyeen is referring to the Arabs who:
  - a. Were unlettered - because very few of them knew how to read and write.
  - b. They had no book - progeny of Ibraheem through Isma'eel (AS).
    - i. Though Isma'eel (AS) was a Prophet, there were 3000 intervening years wherein the chain of anbiya' was through the progeny of Ishaq (AS).
    - ii. **Question: what about the people of 'Ad and Thamood?**
- iii. "Minhum": Allah (SWT) has favored the Arabs and given them a great distinction that no one else has.
  - 1. Nucleus of this ummah is made up of Arabs - because:
    - a. Muhammad (SAWS) was among them.
    - b. The Qur'an was sent in their language.
    - c. Arabs have been favored with this distinction, but this distinction makes them more responsible.
      - i. If they fail to live up to their responsibility, their punishment will be more.
  - 2. Then came the Persians, Romans, Indians, Turks, etc. They revolve around the Arab core.
- iv. Surat al-'Araaf, #157: 'Those who follow that unlettered nabiyy'
  - 1. Here the word umiyeen is an adjective referring to the nabiyy.
  - 2. Not only was the nation umiyeen, but Muhammad (SAWS) himself was ummiyeen.
  - 3. We discussed this in Surat as-Saff, where Muhammad (SAWS) was prophesized by 'Esau.
  - 4. Also, in the taurah, Allah (SWT) tells Musa in the Book of Deuteronomy, chapter 18, verse 18: "I shall raise for them from among their bretheren a messenger like you and I shall put in his mouth my words and he will convey it to the people."
    - a. The bretheren of Bani-Isra'eel are Bani-Isma'eel.

- b. 555 ayaat of 6,600 ayaat of the Qur'an are about Musa (AS) (1 out of 11).
    - c. Muhammad (SAWS) is the closest prophet to Musa (AS).
    - d. To Musa (AS), the Torah was given in written form. To Muhammad, SAWS, the revelation came to Muhammad's (SAWS) heart and came out of his mouth - reciting the ayaat.
  - 5. Surat al-'Araf, ayat #158: 'O mankind, I am sent to all of you as the Messenger'. Later in the ayat, ummiyee is used to refer to Muhammad (SAWS).
  - d. 'reciting to them His ayaat, purifying them, and teaching them Al-Qur'an and Al-Hikmah.' We have already discussed this in detail above.
  - e. 'And verily, they had been before in manifest error.'
    - i. Before the coming of Muhammad (SAWS), they were in clear ignorance.
    - ii. No guidance, no book, no law.
    - iii. Through the Qur'an, Muhammad (SAWS) brought Imaan.
- 3. Ayat # 3: 'And others from among them who have not yet joined them. And He is the All-Mighty, the All-Wise'.
  - a. Muhammad (SAWS) was not only sent to the ummiyeen.
    - i. Primarily sent to the ummiyeen.
    - ii. The "wow" in this case is adding to the ummiyeen.
    - iii. Secondly, sent to non-Arabs - rest of humanity; specifically to the non-Arabs who entered into Islaam.
  - b. 5 places in the Qur'an it is mentioned that Muhammad (SAWS) was primarily sent for the Arabs but secondarily sent to the rest of humanity.
    - i. x1
    - ii. x2
    - iii. x3
    - iv. x4
    - v. x5
  - c. 1<sup>st</sup> six ayaat of Surat at-Taubat - Allah (SWT) ordered Muhammad (SAWS) to proclaim that all of Arabia must submit to Islaam or face war. Only given 4 months notice.
    - i. This revelation came on the 9<sup>th</sup> year during Hajj.
    - ii. Sent 'Ali to proclaim these ayaat during Hajj.
    - iii. No third option - either accept Islaam or leave the Arabian peninsula.
    - iv. All accepted Islaam.
    - v. Note: Muhammad (SAWS) did not perform Hajj immediately after the conquest of Mecca - neither in the 8<sup>th</sup> year nor in the 9<sup>th</sup> year.
      - 1. Muhammad (SAWS) was engaged in the process of completing the Deen and finishing its establishment in Arabia.
      - 2. The work to establish the Deen of Allah was more important.
      - 3. Expedition to tabuk, etc.
      - 4. Continued to mop up all resistance in Arabia after the conquest of Mecca.
  - d. For the rest of humanity, there is the third alternative - jiziyah.
    - i. Accept Islaam - complete equality.
    - ii. Accept Jizyah
      - 1. Accept the superiority of the Islamic state.
      - 2. Guaranteed complete religious freedom.
    - iii. War.
  - e. Why this difference between the Arabs of the peninsula and the rest of humanity.

- i. To the people of the Arabian peninsula, Muhammad (SAWS) personally delivered the message to them and performed all of the functions of a Messenger of Allah (conveying ayaat, purifying them, teaching them the book, teaching wisdom).
  1. Therefore, there was no excuse for them.
  2. Revolutionary process was completed during the life of Muhammad (SAWS) in the Arabian peninsula.
  3. Just as the people of Nuh, Salih, Hood, etc. had to accept the revelation or they were destroyed.
- ii. To the rest of humanity, the message was delivered through the followers of Muhammad (SAWS).
  1. In this case, they have the option of becoming dhimmies - protected ones.
    - a. Dhimmah - means responsibility.
    - b. Islamic state takes responsibility of protecting them and guaranteeing their religious freedom and personal laws.
  2. They can keep their personal laws and beliefs, but the civil law was that of Islaam.
  3. Muhammad (SAWS) himself initiated the exporting of the revolution to the non-Arabs:
    - a. Invited Kings (Roman, Persian, Yemen, Habashi, Egypt, etc.) to join Islaam.
    - b. Sent army to battle of Mu'ta.
    - c. Sent army on journey of Tabook.
      - i. There made treaties with jizyah to the bordering tribes.
- iii. Therefore, the primary target of the message of Muhammad (SAWS) was to the Arabs and secondarily to mankind at large.
  1. Hadeeth: (Bukhari and Muslim). Abu Hurairah reports that 'we were sitting with the Prophet (SAWS) when Surat al-Jumu'ah was revealed. Then he recited it to us. After he recited it to us, one from among us asked 'who are the people meant by the "akhereen"'. The Prophet (SAWS) did not reply. So the question was asked three times. Salman al-Farsi was with us. The Prophet (SAWS) placed his hand on Salman and then said, 'I swear by Him who owns my life (in whose control is my life) that if Imaan was on any star, some person from his people (meaning the Persians), would go there and get it.'
  2. The first to enter into Islaam after the Arabs was the Persians.
    - a. Syria was inhabited by Arabs (though under the control of the Romans).
    - b. Iraq was inhabited by Arabs (though under the control of the Persians).
- f. "minhum": from among them.
  - i. Because potentially they are Muslims.
  - ii. And in the knowledge of Allah (SWT), some of them came to become a part of this ummah.
    1. In fact, today, probably over 75% of the Muslim ummah is made up of non-Arabs.
  - iii. The nucleus of this ummah is the Arabs (the ummiyeen).
    1. More responsibility is placed on their soldiers.
    2. More severe punishment if they fail to live up to their responsibility.

- a. Dr. Israr Ahmad expects major holocaust of the Arabs.
      - b. The great war that will take place near the return of 'Esau.
      - c. Believes that Masjid al-Aqsa will be demolished shortly.
      - d. This is the Ka'ba to the Jews. They will never let it remain in Muslim hands.
    - iv. The non-Arabs make up the electrons orbiting the nucleus.
  - g. Allah is the All-Mighty and the All-Wise.
    - i. Allah (SWT) is all-powerful and has the authority to chose His final messenger from whomever He likes.
      - 1. Allah (SWT) chose the ummiyyeen to be the people from whom He raised the final messenger.
      - 2. The Jews were very disappointed by this. They recognized Muhammad (SAWS) as the final messenger but they were jealous that for over 2000 years the prophets had come to Bani Isra'eel, but now the final messenger came from among the Arabs.
      - 3. Qur'an says that they (the Jews) recognize Muhammad (SAWS) just as they recognize their own sons.
      - 4. Felt degraded that the messenger was not from among them.
      - 5. It is Allah's (SWT) decision.
    - ii. Allah (SWT) is All-Wise.
      - 1. Wisdom in selecting the Arabian peninsula.
        - a. Arabian peninsula was the meeting place of the 3 known continents of the known world (Asia, Europe, Afria).
        - b. No superpower in direct control over Arabian peninsula.
          - i. Romans in the northwest.
          - ii. Persians in the notheast.
          - iii. Permitted enough breathing space for the revelation to take place.
          - iv. Didn't have to face standing armies of over 100,000.
      - 2. Wisdom in selecting Muhammad (SAWS) with the appropriate characteristics to deliver the message to all of humanity.
4. Ayat #4: 'That is the grace (fadhl) of Allah, which He bestows on whom He wills. And Allah is the owner of the All-Mighty Grace (fadhl).'
  - a. Fadhl – appears in the Qur'an opposite to ajr.
    - i. Ajr is the reward on the basis of some action.
    - ii. Fadhl – by the bounty, grace of Allah. Not as a reward for anything, but as a blessing.
  - b. The fadhl of Allah is the greatest to Muhammad (SAWS).
    - i. Surah Bani Isra'eel – 'Oh Muhammad, Allah's fadhl on you is the great.'
    - ii. Allah will give Muhammad (SAWS) that place which is praiseworthy.
  - c. Then among the people, the greatest blessing is on the Arabs:
    - i. From among them, Allah (SWT) raised the greatest messenger.
    - ii. Allah sent His final revelation in their language.
  - d. Then among the non-Arab Muslims are given the blessing of following the greatest messenger.
    - i. This grace and bounty of the 'akheerena minhum' is on all Muslims.
5. Ayat #5: 'The likeness of those who were entrusted with (given the responsibility of the) Taurah, but who subsequently failed in in those (obligations/responsibilities), is as the likeness of

a donkey which carries huge burdens of books. Wicked/wretched is the example of people who deny (or falsifies) the ayaat of Allah. And Allah guides not the people who are dhalimoon.'

- a. Allah (SWT) presents the example of Bani-Isra'eel as a warning to the Muslims not to ignore His revelation.
  - i. Recall, in Surat as-Saff, Allah (SWT) describes how the Jews treated their Prophets.
  - ii. Here in Surat al-Jumu'a, continues along the same theme. Here, however, the emphasis is on how Bani-Isra'eel treated the revelations – the books.
- b. Hml:
  - i. Hamal vs Himil:
    1. Hamal – used in the Qur'an as a load or burden, that is hidden/inside. I.e. the burden of a pregnant woman.
    2. Himil – used as a load or burden that is evident/outside. I.e. camel load (appears in Surah Yusuf).
  - ii. 'mathala latheena humiloo at-Taurah' - "the example of those who were made to carry the Taurah".
    1. Although it was a great blessing/bounty to Bani-Isra'eel, it was a tremendous responsibility.
    2. last section of Surat al-Hajj – 'Huwa ajtabakum' – Allah has selected you (in reference to the Muslims). In the same way, Allah (SWT) has blessed Bani-Isra'eel.
    3. The greater the bounty, the greater the responsibility.
    4. Allah (SWT) told Muhammad (SAWS) – 'Oh Muhammad, very soon we are going to send down to you a very heavy responsibility'.
    5. To whomsoever Allah (SWT) sends down the revelation (to the Prophet, his followers, His people, etc) is responsible for:
      - a. Acting according to the book.
        - i. Held responsible to act according to the book.
        - ii. Those to whom it was not sent can plead ignorance.
        - iii. But to those to whom it was sent, must act according to it.
      - b. Must convey the book to the people.
        - i. Surat Aal-'Imraan, ayat #187: 'And remember when Allah took a covenant from those who were given the Book to make it known and clear to **mankind**, and not to hide it, but they threw it away behind their backs and purchased with it a miserable gain. And indeed worst is that which they bought.'
        - ii. Surat al-Maida: 'Oh Messenger, convey everything which has been conveyed to you by your Lord. And if you do not do it, then you will not have done your duty.'
          1. Muhammad (SAWS) couldn't hide those ayaat which were critical and reproaching of him.
          2. First responsibility is on the messenger to convey.
        - iii. Surat Bani-Isra'eel: people were trying to pressure Muhammad (SAWS) to change the Qur'an. Allah (SWT) says that had we not made his feet firm, there was some possibility that he might have inclined towards them. Had Muhammad (SAWS) done that, Allah (SWT) would have punished him double.

- iv. Similarly, we the ummah of Muhammad (SAWS) are responsible to do the same.
  - 1. Final sermon, Muhammad (SAWS) asked whether he has conveyed the message. The congregation replied in unison that they testified that Muhammad (SAWS) completely conveyed the message. Then The Prophet (SAWS) asked Allah (SWT) to witness that they testify that he has conveyed the message. Muhammad (SAWS) then told the audience that the burden has not been transferred off of his shoulders and on to those present to convey this message.
- v. Bani Ira'eel did not have the responsibility to invite the whole of mankind.
  - 1. Musa (AS) was sent to Bani Isra;eel.
  - 2. 'Isau (AS) was sent to Bani Isra;eel.
  - 3. Muhammad (SAWS) was sent to all of humanity.
    - a. If he had not conveyed the message, he would have been responsible for failing to deliver the message to all of humanity.
    - b. Similarly, if we don't fulfill our responsibility and convey the message, then we too will be held responsible for not conveying the message to all of humanity.
    - c. If we convey the message, then the responsibility is on their soldiers.
- iii. The similitude is that of a donkey which is carrying a load of books on its back.
  - 1. No matter how important the material in the books, it will have no benefit to the donkey.
  - 2. Ignorant of the tremendous wealth in the book.
- iv. 'Wretched is the example of those who falsify the books'.
  - 1. Can falsify in two ways:
    - a. To say with your tongue that this is false, this is a lie. To deny the truth. Open, clear denial.
      - i. People accused Muhammad (SAWS) of composing the Qur'an himself.
      - ii. Others accused him of deceiving the people by having a knowledgeable slave in his household, and taking the dictation from that person and then claiming that it is revelation from Allah.
    - b. Through your deeds. Can say that you believe that this is the word of Allah (SWT) with your tongue, but your actions belie you.
      - i. Your attitude, behavior, actions must testify.
      - ii. Prophet (SAWS) said, 'whosoever takes for himself as permissible that which has been forbidden by the Qur'an, he doesn't have any belief in the Qur'an.'
        - 1. Either you don't believe in Allah or you don't believe that this is the word of Allah.

2. Like what we saw in Surat as-Saff, ‘ya ayuhal latheena amanu, lima taquloona ma la tafa’loon’.
- v. ‘Allah does not (forcibly) guide the people who are evil-doers.’
- c. Why does this ayat appear in this surah?
  - i. Recall, this collection of 10 surahs is addressing the Muslim ummah – exclusively.
  - ii. The Jews and Christians are mentioned only as an example of how they acted – to act as a warning to the Muslims.
  - iii. Don’t follow in the footsteps of the former Muslim ummah.
  - iv. Hadeeth: The Prophet (SAWS) once addressed the Muslims ‘Ya ahlul Qur’an ...’ ‘Oh people of the Qur’an, don’t make this Qur’an a pillow for yourself; read it as is it’s right during the day and the night; spread it; feel rich that you have the greatest treasure.’ (Recall, Allah (SWT), often reveals injunctions in fours {i.e. last section of Surat al-Hajj; Surat al-‘Asr, xxx, ...}. In this hadeeth, Muhammad (SAWS) follows a similar convention identifying 4 responsibilities to the Qur’an).
    1. Don’t make it a pillow –
      - a. Don’t throw it behind your backs.
      - b. Don’t just boast that we have the book of Allah (SWT) but you don’t use it. Just use it as something for which you can take pride.
    2. Read it as is it’s right –
      - a. Read it regularly
      - b. Read it with the correct tajweed.
      - c. Read Dr. Israr Ahmad’s book on ‘Obligations Muslims owe to the Qur’an’ (for every Muslim who believes in the Qur’an – according to his/her capabilities):
        - i. Real conviction that we have real conviction that this is the book of Allah.
        - ii. Should read it as is it’s right to be read.
        - iii. To understand it.
        - iv. To act upon it.
        - v. To convey it’s message to the whole of humanity.
    3. Spread it –
      - a. Recall, Prophet (SAWS) said convey this Qur’an even if you only know 1 ayat.
      - b. Need to learn more and convey more.
      - c. Hadeeth: The best of you are those who learn the Qur’an and share it.
    4. This Qur’an is the greatest treasure in the world.
      - a. This Qur’an is more precious than all other possessions in this world.
        - i. You should feel that you have been blessed with this and show gratitude.
      - b. Enjoy the beauty of the Qur’an. It is beautiful.
        - i. If Allah (SWT) has given you a beautiful voice, then use it to glorify the Qur’an.
        - ii. Prophet (SAWS) used to pass by the homes of the companions to listen to their recitations.

1. Once the Prophet (SAWS) passed by the home of Abu Musa ‘Ashari and listened to him praying tahajjud.
  2. After the fajr prayer, the Prophet (SAWS) said to Abu Musa – Oh Abu Musa, Allah has given you a beautiful musical instrument in your own tongue from the musical instruments that were given to Da’ud (AS) when he used to recite the hymns of praise to Allah (SWT).’
- c. Ponder over it deeply.
- i. I.e. why does Allah (SWT) repeat the words used in ayat #2 four times in the Qur’an.
    1. Allah (SWT) could have used different language, why did he repeat these four terms?
  - ii. Allama Iqbal – one of the visionaries of the 20<sup>th</sup> century. Had the vision of the dominance of Islaam. Below are some of his couplets regarding the Qur’an:
    1. ‘Oh the Muslims, for you this Qur’an means nothing else other than that you should recite Surah YaSeen when someone dies’
      - a. i.e. read it and recite it but don’t even understand it’s meaning.
    2. ‘The sermon givers in the Muslim ummah, they never talk about the Qur’an. The narrate concocted stories or Hadeeth which are dhaeef. Not even the Hadeeth of Bukhari or Muslim. While Qur’an says, I am the biggest sermon.’
      - a. Especially the Sufis, who have nothing to do with the Qur’an.
      - b. Many of the major movements bypass the Qur’an.
    3. ‘When this Qur’an permeates the inner personality of a person, his personality changes.’
      - a. Revolutionizes a person.
      - b. Before, life is most precious. With Qur’an, shahada is the most precious thing. Wants to meet Allah (SWT).
      - c. These are the people who go to war for the cause of Allah (SWT).
  - iii. We are not using the Qur’an as we should be using it!
6. Why did the former Muslim ummah fail? They believed that the Taurah is the World of Allah. Then why did they fail to fulfill it’s responsibilities (failed to act according to it or to convey it)? Answer given in the next two ayaat:
- a. Translations:
    - i. Ayat #6: ‘Say, O you who have become Jews, if you claim that you are friends of Allah, to the exclusion of all other mankind, then long for death if you are truthful.’
      1. If you really love Allah (SWT) and really believe that Allah (SWT) loves you, then you should long for death – to meet Him.



- ii. Ayat #7: 'But they will never long for it (death) because of what their hands have sent before them. And Allah knows well the dhalimoon.'
    - 1. But they are fearful of the Day of Judgment – they know what evil they have committed.
    - 2. Allah (SWT) is fully aware of these evil-doers – He knows all that they say and all that they do.
  - b. Surat al-Baqara, ayaat 94-96:
    - i. Ayat #94: 'Say 'Oh you Jews, if you think that the life of the Hereafter is reserved for you to the exclusion of the rest of humanity, you should long for death if you are true in your claim.'
    - ii. Ayat #95: 'But they will never long for it because of what their hands have sent before them. And Allah is All-Aware of the dhalimoon.'
    - iii. Ayat #96: 'And verily, you will find them the greediest of mankind for long life and (even greedier) than those mushrikeen (braver than the Jews – who claim to be friends of Allah). Everyone of them wishes that he could live for 1000 years. But the even such a life will not save them even a little from punishment. And Allah is All-Seer of what they do.'
  - c. Two reasons why people say what they don't do:
    - i. False belief that they are beloved of Allah.
    - ii. Wishful thinking –
      - 1. Surat al-Baqara, #80:
      - 2. Surat 'Aal-'Imraan, #24:
  - d. If we think salvation is our birthright, why bother acting according to the Qur'an/Taurat. Why deprive yourself of the comforts and pleasures in this world. You are already saved, so don't worry about halal and haram.
7. Review of translation of ayaat 1 - 7:
- a. Ayat #1: "Everything which is in the Heavens and which is in the earth glorifies Allah (continuously, for eternity), The Supreme Sovereign, The All-Holy, The One Who possesses all Authority, The All-Wise."
  - b. Ayat #2: "It is He who raised from among the unlettered people a messenger from among themselves, {because Allah is The Supreme Sovereign} proclaiming the royal proclamations (royal writs) (to His subjects); {because Allah is All-Holy} the messenger purifies the souls of the people who believe in Him; {and because Allah SWT is possesses all Authority} the messenger is teaching the people His laws; {and because Allah (SWT) is All-Wise} the messenger is teaching the people wisdom. Surely, these unlettered people of Arabia (particularly the progeny of Isma'eel (AS)) were in clear ignorance."
    - i. Muhammad's methodology/duties are a reflection of the attributes of Allah.
    - ii. Arabs were unlettered people - very few knew how to read and write.
    - iii. Arabs had no book of divine guidance.
    - iv. Muhammad (SAWS) fulfilled all four of these functions personally - particularly to the Arabs, more particularly to Bani Isma'eel, and even more specifically to the Qur'aish.
    - v. In the Arabian peninsula, Muhammad (SAWS) set up a ummah to carry forward this message.
  - c. Ayat #3: "And others who have not yet joined them will join them from other nations. And Allah is the All-Mighty, the All-Wise."
    - i. The akheereen also constitute the ummah of Muhammad (SAWS).

- ii. Muhammad (SAWS) completed his mission to the Arabs, so no option was given to them. Accept Allah's message or die.
- iii. The rest of the nations were conveyed the message not directly from a rasool, but by the ummah of Muhammad (SAWS).
  - 1. Therefore given a concession, that they don't have to become Muslims, but must accept the superiority of the Muslim laws.
  - 2. The mission of risalah was handed over to the ummah.
  - 3. The miracle of Muhammad (SAWS) was also handed over to the ummah.
    - a. The Qur'an is the instrument of revolution
    - b. The Qur'an is the instrument of change - purification, social order, etc.
- d. Ayat #4: "That is the grace of Allah, which He bestows on whom He wills, and Allah is the Owner of Mighty Grace."
  - i. Allah can select from whomever he wants to fulfill His will.
- e. Ayat #5: "{Don't follow the footsteps of the former Muslim ummah (Bani Isra'eel). As you were given the Qur'an, they too were given the Taurah. As it is your mission to spread the message of the Qur'an to all of mankind, they too were tasked with the responsibility of spreading the Taurah to Bani Isra'eel.} The similitude of those who were given the burden of the responsibility of the Taurah is like a donkey which carries a load of very (noble, high, intellectual, literary, beneficial) books (in the same way that the donkey cannot benefit from the books, the ummah cannot benefit from the Book if they are not fulfilling their responsibilities). How wicked and wretched is the similitude of those who have falsified the the revelations of Allah (although they may accept with their tongues that it is divine revelation, they are practically belieing/falsifying the Book). And Allah does not guide the wrong-doers."
  - i. Note: "asfara" ~ seen; fa; ra:
    - 1. Root means something with which knowledge is added. You add to your knowledge through something.
      - a. Connotes light - Qur'an says "wujuhun youma'ithan musfiratun, dhahikatan, mustabshira..." 'there will be faces that Day bright, ...
      - b. Also connotes travel/journeying - when you travel to a new place, you learn more.
      - c. Also, sifr connotes book - book is the source through which you learn knowledge.
    - 2. Therefore, sifr can refer to three things - light; travel; book.
    - 3. In this case, sifr is referring to the book - particularly the divine revelations (Taurah and by warning/implication the Qur'an as well).
  - ii. It is very unfortunate that we, the Muslim ummah has done exactly the same thing - except that we have not changed the Qur'an. But we don't use it. We carry it on our back (visible - take pride in it as our identity, but useless because we don't use it).
- f. Ayat #6: "Say to these people, 'Oh you people who have become Yahood (who have taken to new laws, new creeds, etc), if you think that you are the friends of Allah to the exclusion of the rest of humanity then you should long for death of you are truthful.'"
  - i. Very special address. Usually Allah addresses with 'Ya ayuhal ahlul kitaab'.
    - 1. Note: Whenever Allah (SWT) addresses the Bani Isra'eel in favorable terms, He uses the address of what is ma'rouf? active voice- i.e. 'those to whom We gave Our Book'.

2. Whenever Allah (SWT) addresses Bani Isra'eel in reference to their negative aspects, the passive address is used - i.e. 'those who were given the Book.'
  3. Here, we find the third form of address to Bani-Isra'eel.
    - a. Banu Isra'eel refers to the progeny of all 12 sons of Ya'coub (Isra'eel) (AS).
      - i. Banu means sons
      - ii. Ya'coub was also called Isra'eel
        1. Isra'eel in Hebrew means slave/bondsman of Allah - Abd Allah.
          - a. "eel" - for Allah
          - b. "Isr" for Arabic 'aseel' - someone who is in bondage
    - b. Empire of Judah was established by the progeny of Judah (the fourth son of Ya'coub (AS)) and Benjamin (the youngest son of Ya'coub (AS)).
      - i. This empire was centered around Jerusalem.
      - ii. Historically, it is these people from among Bani Isra'eel who were well-known and significant.
      - iii. It is this nation that continues to exist today and is known as the Jews - Yahudi.
      - iv. The rabbis and scholars of this tribe, 800 years after Ya'coub (AS) compiled the Talmud. The Torah does not have significance to these people - it is only a historical document.
        1. The Talmud is the book used by the Jews to govern themselves - the source of the shari'a, detailed laws.
        2. Rituals are derived from this.
        3. Concept of the superiority of the Jews over all the rest of humanity.
        4. Concept of Goin/Gentiles - can do anything they want to the Goin. Jews are not responsible for how they treat the Goin.
    - c. Empire of Isra'eel (and later called Samariya) was established by the progeny of the remaining 10 sons of Ya'coub (AS). This empire was not of much historical significance. They were small in number and eventually conquered and assimilated into Assyrian empire. Now known only as the 10 lost tribes of Isra'eel.
  4. So the Jews are addressed as those who have become Yahood - i.e. have deviated from the correct path.
- ii. The diagnosis given to the Jews also applies to the Muslims today.
  1. In none of the 60+ Muslim countries is the system of the Qur'an established.
  2. Diagnosis:
    - a. First of all, the permanent law of Allah (SWT) has been enunciated in three ayaat of Surat an-Najm:
      - i. 'There is nothing for any man except for what he has earned through hard work and labor.'
      1. Don't get anything without struggle.

2. Doesn't come to you based on your birth, or by your dreaming.
  3. Allah (SWT) does not deprive anyone of any good deed that they have done - recall Surat Aal-'Imraan, ayat #195.
- ii. So long as the Muslims understand and apply this, they will struggle hard to achieve the pleasure of Allah (SWT).
  - iii. But they started dhun and amani
    1. Dhun - false notion. Believe in something that is not based on reality.
      - a. The Jews thinking that they are like sons of Allah - how can he send us to the fire.
    2. Amani - wishful thinking.
      - a. The fire shall not touch us except for a few days.
      - b. Appears twice in Surat al-Baqara #80, Surat Aal-'Imraan #124.
    3. Logical result of having dhun and amani:
      - a. Don't abide by haram and halal:
        - i. Why should I labor hard when I'm not going to be held responsible for my deeds?
        - ii. Why should I deprive myself of the pleasures of haram? If I earn more money through haram means to increase my wealth, then I won't be punished for it - or at least not for more than a few days.
        - iii. Why should I labor hard and refrain from haram when I am already promised salvation - because I am a Jew/Muslim/Christian/etc.
      - b. Faith that they had in the Book declines. Due to their misdeeds and engaging in haram matters, the faith begins to decrease.
        - i. Like an iceberg that is melting.
        - ii. Surat as-Shura: 'After the messengers of Allah, the ummah's belief in the book began to decrease, and doubts started appearing in their minds - although they profess with their tongues that this is the Book of Allah'
        - iii. Vicious circle - due to doubts and weakness, they will increase their bad actions. Then they engage in more haram, which further increases the doubts and weaknesses.

Continues until faith reduces to a racial creed.

- iv. Like the Jews and most of the Muslims today.
- c. When this happens, the life of this world becomes the goal. No faith in the Hereafter, and no faith in the Book of Allah, then the only thing left to motivate people is the life of this world.
  - i. Wahn - name of the disease of the love of the dunya and fear of death.
  - ii. Hadeeth: Sauban (a freed slave of the Prophet (SAWS) said 'the Rasool said 'I fear that a time will come that the nations of the world will call each other upon you (in another narration, the additional words "from every direction") as people are called to a feast.' Then someone in the audience asked 'Oh Messenger of Allah, how will this happen to us? Will we become so small in number that we will be such easy prey?'. The Prophet (SAWS) said "No. You will be very great in number, but your condition will be like that of scum/froth over a flood and Allah will take away from the hearts of your enemies the fear and Allah will throw into your hearts wahn". Then the question was asked "What is this wahn?". The Prophet (SAWS) then replied 'Wahn consists of two things: love for this world and fear of death'.
- d. Summary:
  - i. Dhun creates laxity in action and deeds.
  - ii. Shaq and raib (doubt in heart and mind). This further decreases your action and deeds.
  - iii. Vicious circle continues until only thing left is a racial creed and the only motivation is the life of this world.
  - iv. Then wahn appears and you become very easy prey for the enemies.
- iii. Question: Is longing for death permissible according to the shari'a?
  - 1. Very clear that suicide is haram - kabaer (among the biggest sins).
    - a. Allah (SWT) has sent us here for a period of testing.

- b. Cannot run away from the test.
  - c. Must fulfill your purpose in this life.
- 2. But what if you long for death because you are not ready to face the hardships in this life.
  - a. You ask Allah (SWT) to relieve you of the burden of this life.
  - b. This is also haram.
- 3. Some exceptions for longing for death:
  - a. Omar (RA) - on his final hajj, on the return trip to Medina the caravan stopped and he laid down flat on the sand looking to the heavens and prayed to Allah: 'Oh Allah, my body has weakened and my bones are weak, and my responsibilities are increasing every day (responsibilities of the growing Muslim state - i.e Omar once noted that 'even if a dog dies of hunger in Iraq - Omar will be responsible') and I have grown old, so please take me up and make me return to you before I become ashamed that I am not fulfilling my responsibilities'.
  - b. Second example of Muhammad (SAWS). Muhammad (SAWS) was sick and Abu Bakr was leading the prayers. Once, when Muhammad (SAWS) was temporarily feeling better, he went out while Abu Bakr was leading the congregation. Abu Bakr saw him coming and tried to leave the place of the Imaam to the Prophet (SAWS). The prophet (SAWS) motioned that Abu Bakr should continue leading the prayer. The Prophet (SAWS) then sat next to Abu Bakr and lead Abu Bakr in the prayer, and Abu Bakr lead the congregation. Then after the prayer, the Prophet (SAWS) addressed the congregation and said: '
    - i. 'Allah gave a choice to a bondsman of His, that if he likes, he can remain in this world longer; or if he prefers Allah's company, then he can return to Allah'. Then the Abu Bakr began to weep, and the other companions didn't understand why he was weeping. They didn't realize that Muhammad (SAWS) was talking about himself.
    - ii. Allah (SWT) gave all the Prophets the this choice. Once their mission was accomplished, Allah gives them the choice of continuing among the people for a little longer or to return to Allah.
    - iii. The final words of Muhammad (SAWS) "Allahuma fir rafeeq ul-'ala, Allahuma fir rafeeq ul-'ala" - 'I don't want to stay in this world any longer, I prefer the company of the highest friend.'
- 4. Therefore, to ask for death only to avoid facing the hardship and tests of this life, that is not permissible.
- 5. Hadeeth (Bukhari, Muslim, Tirmidhi, Abu Daud, etc., Ahmad) reported by Anas ibn Malik: "The Prophet said 'Nobody among you should desire/long for death because of pain/suffering/tribulations. If it becomes essential (the conditions are unbearable) then one should say 'Oh Allah, keep me alive for as long as life is better for me. If in your knowledge life is better for me (I can continue to earn good deeds) then keep my alive. But if

according to your knowledge, life becomes better for me, than give me death'.

- a. Refer the matter to Allah (SWT).
  - b. Don't use your own judgement.
  - c. Very much like the istikhara prayer.
    - i. Allah knows the reality of whether this matter is really beneficial or harmful.
  - d. Someone who has real faith in Allah (SWT) will hand over all his affairs to Allah (SWT).
- iv. Then why did Allah say to the Jews, 'if you really believe that you are friends of Allah to the exclusion of all mankind, then long for death if you are truthful'?
1. It was a sort of mubahala.
    - a. Mubahala - two parties, each claiming to be on the truth. Then both parties pray to Allah (SWT) and invoke Allah's curse on the one who is not sincere.
    - b. If you really mean it, live by it.
    - c. Essentially, a challenge that the Jews are not sincere in their words - just saying things.
- g. Ayat #7: "And they will never long or pray for death because of the deeds which their hands have already sent before them. And Allah knows well the evil-doers."
- i. Everyone knows what bad they have committed. Everybody knows where they stand in the akheera.
  - ii. Allah is aware of these evil-doers and knows what is in their hearts, and what is different between their hearts and their tongues.
- h. Ayat #8: "Say, 'Verily the death from which you run away will surely meet you, and then you will be sent back to Allah, the All-Knower of the unseen and the seen, and He will tell you what you used to do'"
- i. Recall the ayat quoted earlier that each one of the Jews wishes for a life of 1000 years.
  - ii. Allah knows very well what you have done.
    1. He knows the unseen - your intentions, thoughts, whatever is known to you or not known to you, etc.
    2. He knows the seen - what is manifest in your actions, deeds.
  - iii. Allah (SWT) will tell you each and every act that you have performed. Whosoever has done any good equal to the weight of a single atom, he will see it before him; and whosoever has done any bad equal to the weight of a single atom, he will see it before him.
8. A note on the sequence of the ayaat 1 - 8:
- a. Recall the objective of Muhammad (SAWS) was the main subject matter of Surat as-Saff - to create a Hizbullah that will wage war and struggle for the cause of Allah (SWT).
  - b. Then regarding the methodology expounded in Surat al-Jumu'ah, the first is the most important part - the function of Muhammad (SAWS) and the means through which he changed the individuals.
    - i. Gave them Imaan.
    - ii. Purified their souls.
    - iii. Taught the Book - law/shari'a.
    - iv. Taught Wisdom.
  - c. So after purifying individuals, Muhammad (SAWS) formed them into an ummah (first from among the Arabs, and then to include the non-Arab nations as well).

- d. Then Muhammad transferred the responsibility of rasool onto the ummah and gave them the Book- the miracle of Muhammad (SAWS) was therefore, accordingly transferred to the ummah of Muhammad (just as the responsibility was transferred, so too were the means/tools (Qur'an) of fulfilling that responsibility).
9. Ayaat 9-11 refer to the jumu'ah prayers.
    - a. A note on the connection between the main theme of this surah (methodology of training for the revolutionary jama'at) and the jumu'ah prayers.
      - i. Muhammad (SAWS) was sent to make the Deen of Allah (SWT) supreme (Surat as-Saff, ayat #9).
      - ii. To accomplish this, Muhammad (SAWS) was given the Qur'an - with which he could transform the individuals first (thinking, morals, attitudes, values, character, etc.). The primary tool for accomplishing his task was the Qur'an.
      - iii. Because Muhammad (SAWS) was sent for all of mankind, this mission had to be transferred over to the ummah.
      - iv. In order to continue the same function that the Prophet (SAWS) was performing in his life time (ayat #2), a system of adult education was set up.
        1. Every week, Muslims would gather and celebrate this day of gathering as a weekly function - an eid.
        2. Some imaam (naib of rasool) would perform the same function as the Prophet (SAWS) - i.e. ayat #2.
        3. Continuous reminder to Muslims to focus them on the Qur'an and renew their ideology and their understanding that they must make the Deen of Allah supreme.
        4. Note: this was not only given to the ummah of Muhammad (AS), but also to the former Muslim ummah.
          - a. Note: Deen of Allah (SWT) has been the same from the time of Adam (AS) until Muhammad (SAWS).
          - b. Only difference is in the law - detailed commandments.
          - c. '(Oh Muslims) it has been ordained for you also, what we advised to Nuh (AS), and what we have made mandatory on you (O Muhammad) - it was the same advice/demand as that given to Ibraheem and Musa and 'Esau - to establish the Deen and do not divide over it.'
          - d. Always been a system of prayers, system of fasting, etc.
            - i. For the Jews - began before dawn. Could not eat or have sex throughout the night.
            - ii. This Deen has been made very easy for the ummah of Muhammad (SAWS). Why? Because this is meant to be universal - practiced in different climates, habitats, etc.
              1. Therefore, the number of rituals in the shari'a of Muhammad (SAWS) has been decreased.
              2. The amount of wisdom has been increased.
            - iii. In all the shari'as, one day a week was reserved for 'ibadaat.
              1. 6 days of work.
              2. 1 day for intensive and exclusive worship of Allah (dhikr, reading the Book of Allah, etc.)
              3. Note: it is a corruption of the Torah to say that God created the earth in 6 days and on the 7<sup>th</sup> day rested. Allah (SWT) does not need any rest.



- a. Surat Qaaf, ayat #38: - 'Verily We created the heavens and the earth and all between them in six days and nothing of fatigue touched us.'
    - 4. According to Israr Ahmad, the Jews deviated and left youmil jumu'ah and began practicing their day on Saturday. Then the Christians deviated from the Jews and practiced their holy day on Sunday.
  - iv. Sacredness of youmil Jumu'ah:
    - 1. Hadeeth from Abu Hurairah: the Prophet said, the best day of all the days of the week is the day of jumu'ah. On that day, Adam was created, on that day he was made to enter paradise. And on that day, he was taken out of paradise and given charge/responsibility for this earth (and be Allah's caliph)'.
      - 2. That is why the Jews have the sabbath:
        - a. Surat an-Nahl, ayat #124: 'The Sabbath was only prescribed for those ...'
        - b. The Sabbath was fixed for the Jews as a punishment because they chose not to have the best day (youmil jumu'ah) but instead wanted the sabbath. So Allah fixed this day for the Jews.
    - v. For Jewish shari'a, the Jews cannot do any work at all for the entire Sabbath.
      - 1. No business, don't even receive phone calls.
      - 2. Spent the whole day in 'ibadaat.
  - vi. For the Muslim ummah,
    - 1. Allah (SWT) restored the original day - youmil jumu'ah.
    - 2. Secondly, Allah (SWT) has made it very lenient for us.
      - a. Can work and engage in business on youmil jumu'ah.
      - b. But according to a hadeeth, it is very desirable to spend as much of the day as possible engaging in the remembrance of Allah, studying the Qur'an, studying hadeeth and in worship of Him.
      - c. When the call to jumu'ah is made, it is haram to engage in business until the jumu'ah salat is finished.
- b. Ayat #9: 'Oh you who believe (i.e. oh you Muslims), when the call is given for the prayers on the day of jumu'ah, 'run' (turn) towards the remembrance of Allah and leave all business. That is better for you if you did but know.'
  - i. Note: Prophet (SAWS) has forbidden us from literally running to the salat. It does not beget the dignity of a Muslim to run before going to the masjid. Also, if

you run while others are praying, you may disturb them during their salat. So, it is generally translated as 'turn towards the salat with total attention'.

ii. Dhikr:

1. Salat itself is dhikr "aqeemu salat lidhikry" - establish salat for my remembrance.
2. Jumu'ah khutba and salat are in place of Dhuhr prayer.
  - a. In this context, the khutba is the specific reference of dhikr.
  - b. Note: Prophet (SAWS) delivered two khutbas, and used to sit in between (most likely to simulate the first two rak'at of salat ad-dhuhr). Then the jumu'ah salat is only two rak'at. So the jumu'ah service is a replacement for dhuhr prayer - and is broadly similar in structure.
  - c. Hadeeth (Muslim): "The Prophet used to have two khutbas, and he used to sit for a while in between the two. During the khutbas, he recited Qur'an and he used to remind people (of Qur'an, of Imaan, of Allah)."
  - d. Question - during the time of the Prophet (SAWS), there was only 1 adhaan. During the time of Uthman, a second adhan was added - because Medina was becoming a very large, and people needed time to make it to the masjid. So to signal that it was time for jumu'ah, a second adhan was added. So because we have two adhans, at which point does it become haram to do work. It becomes haram to work after the second adhan. But can infer that it is makrooh to work after the first adhan.

iii. Imperativeness of Jumu'ah:

1. Hadeeth (Abu Daud): "The jumu'ah is mandatory for every Muslim who hears the adhan."
  - a. People who live close enough to the mosque that the adhan has reached their ears, it is mandatory that they attend.
2. Hadeeth (Abu Daud): "The jumu'ah prayer is mandatory for every Muslim and it can be offered only in congregation. Only four are exempted. On the slave, on women, or children, or the ill."
  - a. A slave does not have control over his own time - must seek permission of his master - who owns his time.
3. Hadeeth (xxx): "The jumu'ah prayer is mandatory for every person who can reach back to his family before night."
  - a. If the distance to the masjid is such that he can leave in the morning, attend the jumu'ah salat, and return before nightfall, it is mandatory that he prays the jumu'ah salat.
4. Hadeeth (Abu Daud and Tirmidhi): "Whosoever leaves and doesn't pray three consecutive jumu'ahs because he is not taking it seriously, Allah will put a seal on his heart."
  - a. Applies if you leave the jumu'ah salat when you don't have any hindrance - doesn't apply if you are traveling, or facing some hardship in attending.
5. Hadeeth (Muslim): "The Prophet said on his mimbar, 'people should refrain from not joining the jumu'ah congregations, otherwise Allah (SWT) will surely put a seal on their hearts and then they will be ghafir - ignorant."

6. Hadeeth (Muslim): 'The Prophet said about the people who don't join the jumu'ah congregation, 'I very much desire and I have a feeling in my heart that I should appoint someone else in my place to lead the prayer, and I should go and burn the houses and those people who are not attending the jumu'ah prayer'.
  - a. One of the harshest ways of warning.
- iv. 'Tharoo' - imperative. Leave all business. It is mandatory that you leave off all business and wholeheartedly turn towards the salat.
- v. Hadeeth (Buhkari and Muslim): 'The Prophet said, 'the Muslim who takes a bath on the day of jumu'ah (ghusool), then he goes to the mosque in the first hour of that morning, he will be like a person who sacrifices a full camel. And the one who goes in the second hour, his reward will be as if he has sacrifice a cow. And the one who goes in the third hour, it is as if he has sacrificed a goat or a sheep for the pleasure of Allah. And the one who goes in the fourth hour, it is as if he has given a chicken in charity. And the one who goes in the fifth hour, it is as if he has given in charity one egg of the hen. And when the Imaam comes out and is going towards the mosque to address the congregation, now the angels who were sitting on the gates of the mosque and recording the names of those attending, close their books and they listen to the dhikr (khutba)."'
  1. It is desirable that the whole morning from the time of fajr till the khutba is spent in dhikr of Allah.
    - a. Not mandatory, but highly desirable.
  2. If you join the khutba when it has already started, then you will satisfy the mandatory part, but you will lose the fadheela - the angels will close their books.
  3. Therefore, should reach the masjid before the khutba - pray your two raka'at and sit and wait for the khutba.
- vi. Importance of khutba:
  1. Hadeeth (Tirmidhi and Nisai?): 'If on the day of Jumu'ah, the Imaam is delivering the sermon, and you say to your brother 'keep quiet', then you have also done wrong. '
    - a. Must keep absolutely quiet.
    - b. Sahaba used to remind people if they were talking, but would not speak. (i.e. throw a small pebble).
    - c. The khutaba are like the first two raka'at of salat ad-Dhuhr.
  2. The function of the Prophet (SAWS) described in ayat #2 is permanently preserved in the jumu'ah khutba.
    - a. Ummah must continue the mission of the Prophet (SAWS).
    - b. This mission has not been fulfilled until the entire world is filled with the light of islaam.
  3. Prophet (SAWS) advised that those who can afford it, should keep a separate clothing for the youmil jumu'ah.
    - a. Should take a bath.
    - b. Wear clean clothes.
    - c. Total concentration should be on the khutba.
- c. Ayat #10: "Then when the salat is ended, you may disperse through the land, and seek the Fadhl (bounty) of Allah, and remember Allah much - that you may be successful."
  - i. Though the verb is in the imperative form "fantashiroo" - disperse, it is agreed upon by all that this is not mandatory.

1. If you want to keep sitting in the mosque and continue your dhikr, studying, etc, then you may remain.
  2. But if you like, you may disperse.
- ii. Earning the Fadhl of Allah:
1. Whatever a man earns in this world, he should realize that it is the bounty fadhl of Allah - not the result of his work.
    - a. Ajr is the reward of your labor. Proportionate to your labor.
    - b. Fadhl is the bounty/favor of Allah. There is no measurement.
- iii. Falah comes with the dhikr katheer.
1. Dhikr katheer - that at all times, Allah (SWT) remains in you mind.
    - a. Continuously reciting the Qur'an, listening to it, thinking of Allah (SWT), etc.
    - b. With every daily routine action, there is a du'a of the Prophet (SAWS).
      - i. I.e. when your eyes open in the morning, say 'Alhamdulillah alathee ahyani ba'da amatani wa ilahi mashood'?
      - ii. When you enter the bathroom and exit the bathroom.
      - iii. Before making wudu, and with every act of wudu.
      - iv. When entering the masjid, when leaving the house to go to the masjid, when leaving the masjid.
      - v. When you are changing your clothes.
      - vi. When you see the mirror.
      - vii. Before sexual intercourse with your wife.
- d. Ayat #11: "And when they see some trade/tijarat or some gain, they went towards and they left you standing. Tell them 'What is with Allah is much greater than all these amusement or merchandise. And Allah is the best of providers."
- i. Refers to an incident that occurred while the prophet (SAWS) was delivering a jumu'ah khutba. During his khutba, some bells started ringing - coming from a trade caravan that was arriving. At that time, there was a scarcity of wheat in the markets. The people thought that the caravan might be carrying wheat from Syria. To make sure they could purchase wheat before the marketplace ran out, they left the jumu'ah khutba and went out to buy wheat.
  - ii. Explanations:
    1. Perhaps up till that time, the sahaba didn't understand the importance of the khutba. It is clear that they understood the importance of salat, but perhaps they didn't yet understand how important the khutba was.
    2. At that time, the khutbas were delivered after the salat. So the sahaba might have thought that since the prayer was over, they were free to depart from the Prophet's khutba.
    3. It is also possible that those who departed were the munafiqoon. The very next surah is Surat al-Munafiqoon.
      - a. Surat al-Jumu'ah ends with Allah (SWT) telling people not to leave the jumu'ah khutba for amusements or trade - '...they left you standing...'
      - b. Surat al-Munafiqoon begins with Allah (SWT) describing the hypocrites - '... they come to you and say: 'We bear witness that you are indeed the Messenger of Allah.'" Allah knows that you are

indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.

- e. Institution of Jumu'ah is only meant for an Islamic state.
  - i. Strictly speaking, from the point of view of fiqh, our jumu'ah prayers are not really jumu'ah prayers.
  - ii. Muhammad (SAWS) never offered jumu'ah prayers in Mecca - although the 5 obligatory prayers had come and they used to have congregational prayers (in Dar al-Arqam).
  - iii. Under British rule in India, it was a big controversy whether they could even pray jumu'ah salat under non-Islamic rule (no longer Dar al-Islam).
    - 1. Prayed the four raka'at of salat ad-dhuhr.
    - 2. To make sure that if the jumu'ah khutba was not acceptable, then at least their dhuhr salat would be accepted.
  - iv. Jumu'ah must be controlled by the Islamic state.
    - 1. Hadeeth that the jumu'ah khutba must be delivered by either the ameer or the ma'moor?
    - 2. Controversy in India and many other countries, whether a jumu'ah khutba can be delivered in a small village, or only in a larger town where there was an administrative authority.
  - v. Therefore, today the jumu'ah khutba has become a weekly ritual.
    - 1. Still, a very important function.
    - 2. This is the gathering of the Hizbullah (Islamic revolutionary party), where the basic purpose is the teaching of the Qur'an (recall ayat #2).
    - 3. But the real jumu'ah will only be in an Islamic state.
  - vi. Under Islamic rule, the jumu'ah khutba would be delivered by the head of state.
    - 1. Would involve weekly press statement, etc.
    - 2. Would involve making policy statements of the government.