

Surat al-'Ankaboot #1-15

Preliminary Points (tathakur):

1. Second lesson of Section V.
2. Review of Section V: The central theme of this section is sabr - fourth condition of salvation.

a. Meaning of Sabr:

- i. patience; forbearance; steadfastness.
- ii. Deeper meaning of sabr - this term is used in Arabic for aloe medicine, which is very bitter. Something that is very bitter and difficult to swallow.
 1. If someone commits himself to an ideology, then he should be ready to sacrifice for it. If he runs from the hardship, then he does not have character.

b. Many types of sabr. First 3 types of Sabr were touched upon previously. This section will concentrate on the fourth (and most important) type of sabr.

- i. Sabr 'ala dta'ah - Sabr in obedience to Allah (SWT).
 1. Many times the commandments of Allah (SWT) demand something which is painful to our bodies.
 2. Get up in cold weather for fajr - making wudu', walking to the masjid, etc.
 3. Fasting - Ramadhan can be during the month of June/July/August. Manual workers, especially, can have difficult time to fast.
- ii. Sabr 'anil mafi'ah - Sabr in abstaining from the haram (Sabr from disobedience)
 1. Need sabr to restrain from you lower desires - nafs.
- iii. Sabr 'alal balaa': Sabr in the face of difficult conditions.
 1. May face some affliction (disease, hardship, etc) - need to have sabr to face them.
 2. Shouldn't be complaining to Allah (SWT). Must accept with sabr.
 3. Recall Surat at-Taghaboon, ayat #11 - 'Ma asabi min musibataan illa bi ithnillah.'
- iv. Sabr 'anit tab'a - sabr against temptation?
 1. Enemies will try to tempt you away from your goal/mission.
 2. Qur'aish tried to tempt Muhammad (SAWS) against his mission of preaching tawheed, and offered him women, wealth, power, etc. if only he would give up his mission.

c. Recall, in the first section of the course, every selection ended with sabr.

- i. Surat al-Asr: one of the four conditions for salvation.
- ii. Ayat al-Birr: ends with "was sabireen 'alal-ba'sai wad dharaa'I wa heenal ba'as" - show patience and forbearance and steadfastness in times of pain and hunger and war.
- iii. Surat Luqmaan: "...amr bil ma'rouf wa nahi 'anal munkar, wasbir 'ala maa 'asaabak...". Enjoin to truth and forbid evil, and have perseverent patience in whatever may befall you. Takes great courage and sabr to withstand to backlash for enjoining truth and forbidding evil.
- iv. Surat al-Fussilat (Ha Meem as-Sajda): "wa ma yulaqqahaa illa latheena sabaroo..." But none is granted it save those who have sabr. (the thing being granted is the very noble characteristics described earlier in the selection.
- v. Also, another comprehensive discussion of sabr is found in the final section of Surat Luqmaan: "oolaiika yajzawna ghurfata bima sabaroo, wa yulaqqawna feeha tdayihatan wa salaama." These 'abaad ar-Rahman will be given the reward of

jenna, and this reward will be because of their sabr. (Editor's Note: I can't find this reference in Surat Luqmaan, perhaps it is referring to another surah?).

1. Previously, we saw that sabr was one of the conditions for salvation.
 2. Here it is the sum total.
 - a. If any human falls prey to his greed, nafs, then he can have no Imaan, no 'amilu salih, no tawasau bil haq.
 - b. Therefore, sabr is the sum total.
 - c. Used as the comprehensive sum of all these four conditions.
 3. Also, in Surat ad-Dahr: "wa jazaahum bimaa sabaroo jennatan wa hariya" Allah will reward them for their sabr jenna.
 4. Surat al-Mu'mineen: "I have today rewarded them due to their sabr".
 5. Surat as-Sajda: "And we gave to Musa the book, and this taurah remained a guidance for Bani Isra'eel and We raised from among them leaders who used to guide people with Our permission, and these people had sabr and they had certainty of faith.
 - a. Note the two characteristics of these leaders:
 - i. Sabr
 1. Should be prepared to accept an austere/simple and possibly difficult life.
 2. Not tempted by lust, wealth, power, and other temptations.
 - ii. Real faith on the ayaat of Allah.
 1. Recall in previous lesson, how the downfall of the ummah of Bani Isra'eel is associated with doubt over the ayaat of Allah.
 - b. These characteristics are absolutely essential for leadership.
 - i. Hadeeth: the best among you are those who learn the Qur'an and teach the Qur'an.
 - ii. If you really believe Muhammad (SAWS), then you would know that being a doctor, lawyer, etc. is no comparison to being a teacher of the Qur'an.
- d. Lesson #1: Surat al-Baqara, #153-157.
- i. A little more analysis of these ayaats.
 - ii. "Lanabluwanakum":
 1. bala, yablu: To test. To feel what the position of something (hard, strong, weak). To test the highest sense of character. To test someone who claims to have faith in his conviction.
 2. "La" prefix - mode of emphasis. "I will definitely ..."
 - iii. This phrase - "lanabluwanakum" is the key to the understanding of the philosophy and purpose of human life.
 1. Background to Quranic philosophy of human life:
 - a. What is the total life of human being.
 - b. What is the period during this life.
 - c. Why are there different phases in this life.
 - d. "Inna lillahi wa inna ilaihi raji'oon" -
 - i. we belong to Allah and to Him we will (definitely) return
 - ii. we are from Allah and to Him we will (definitely) return.
 - e. separated by two deaths
 - i. death before this life

- ii. death at the end of this life
- 2. Death:
 - a. Surat al-Mulk, ayat #2: "alathee khalaqal mauta wal hayaata li yabluakum ayuhum ahsana 'amala" - 'It is He who created death and life to test which of you is best in good deeds.'
 - i. Allah created death and life.
 - 1. Death is not a negative concept. It is a positive concept.
 - 2. Anything created is positive.
 - 3. Death is not non-existence. The dead still exist.
 - ii. Created death and life to test man:
 - 1. To see who is best in their deeds and their actions.
 - 2. This life is a period of testing.
 - b. Surat ad-Dahr: "
 - i. Recall, important subjects in the Qur'an appear at least twice.
 - 1. Surat al-Mulk appears at the beginning of the 29th section.
 - 2. Surat ad-Dhahr appears at the "last but one surah of this very part of the Qur'an" ([can't find what Dr. Irar is referring to here](#)).
 - ii. The ayat is something like: "There was a time when man was created from the sperm and from that we created man to test him..."
 - 1. two aspects of life - animal and divine.
 - 2. For what purpose - to test man.
- 3. Human life is eternal.
 - a. Can't be measured in days, weeks, years, etc.
 - b. This life is not the real life. It is only the preamble/preface to the real life ahead.
 - c. 3rd section of Surat al-Baqara: 'You were dead, and then He revived you, then He will make you die again, and then He will raise you again, and to Allah is your return'.
 - i. This appears in more than one place.
 - ii. Note: not that you were not existent, but that you were dead before.
 - iii. Already passed through one period of death previous to this life.
 - iv. Then we were revived again in this life. Live for a few decades.
 - v. Then we pass through another period of death.
 - vi. Then we will be raised again and return to Allah to face judgement.
 - d. In hellfire, people will appeal to Allah (SWT) "Oh our lord, you put us through death twice, and you revived us twice, now we have confessed our crimes, evil deeds. Is there any way of getting out of this predicament."
- 4. Stages of Life:
 - a. First stage - spiritual life.

- i. First of all, we were created in the form of souls/spirits only - no bodies.
 1. Qur'an says in many places: "kamaa khalaqna fe awala marat" ('as We have created you in the first form').
 2. At this time, we made a covenant with Allah (SWT).
 - a. All mankind (Adam and all his progeny) was gathered at once and Allah (SWT) asked us "Am I not your Lord?"
 - b. We all replied "Truly you are our Lord".
 - ii. Death #1: After this covenant, Allah (SWT) put our souls to sleep (like cold storage).
- b. Second stage:
 - i. First revival: Then we were placed into the embryo of our mother.
 1. Hadeeth: Allah (SWT) sends the angel after the 120 days in the embryo and the angel blows the spirit into the embryo.
 2. After 120 days, the embryo is ready to receive the soul.
 3. Now the spirit is given a body.
 4. Live here for a few years (20, 30, 40, 60, 80, 100+ years).
 - ii. Then we have the second death.
- c. Third stage:
 - i. Resurrection - second revival.
 - ii. At this point, life is eternal.
 - iii. Recall ayat mentioned above - 'Our Lord, you have given us death twice and resurrected us twice...'
 - iv. Resurrection will be with the physical body.
 1. Our reward in the Hereafter is based on what we did in this life - our physical activities.
 2. Therefore, our reward/punishment will also be partially manifested in physical form.
 3. Reward/punishment because of what our tongues, arms, legs, etc. did. Therefore reward will also come through the same organs.
 4. Therefore, will be both a spiritual and bodily resurrection.
5. This life, is a very small portion between two deaths. This period has been separated as a testing period.
- iv. Testing is of two types:
 1. First of all, a test of our nature and intellect
 - a. Whether you recognize you Lord, Creator, Benefactor or Not.
 - b. Whether you are lost in this world of matter of whether you can rise above this world of matter and have the consciousness of you Lord.

2. Once you pass the first test and have consciousness of your Lord, then it is a test of your character.
 - a. Can you speak to this recognition that Allah (SWT) is your Lord.
 - b. Recall Surat al-Fussilat, ayaat 30-36 (about being a living witness to your conviction in Allah (SWT)).
 - c. Most complete example of all these tests in the life of Ibraheem (AS).
 - i. Qur'an: 'recall when your Rub tested Ibraheem with many big difficulties, and he passed all of them.
 - ii. First test: intellectual test.
 1. Born into a land of pagan idolatry.
 2. King was claiming to be sovereign.
 3. Worship of nature.
 4. All types of shirk was there.
 5. Ibraheem successfully passed the test of intellect - became a muwahid in an environment fully of darkness of all kinds of shirk.
 - iii. Second test: character.
 1. After accepting Allah (SWT) as his Lord, the people resented him and the backlash began.
 2. People reacted with fury toward Ibraheem (AS) when he smashed their idols.
 3. Father threw him out of his home (Surat Mariam?) because Ibraheem (AS) turned away from his father's idol.
 4. Ibraheem (AS) challenged the king and invoked his fury so much that he was thrown into the fire.
 5. Migrated away from his home. Traveled the rest of his life.
 6. At the age of 100 years, and having only 1 son, Allah (SWT) tested him by asking him to sacrifice his son (when his son was 13 years old). Allah (SWT) says about this, that truly this was a very big test.
 - iv. When Ibraheem (AS) passed all these tests, Allah (SWT) made him the leader of mankind (or of many nations?).
 - v. The whole purpose of this life is a test.
 1. Survival of the fittest - in the right sense of surviving on the Day of Judgement.
 2. Must prove yourself in this life.
 3. Only those who prove to be fit for it will find themselves in the face of Divine Grace.
 - vi. This completes the analysis of Surat al-Baqara, ayaat 153-157.
- e. Lesson #2: Surat al-'Ankaboot, ayaat 1 - 15.
 - i. Historical background of these ayaat.
 1. Allah (SWT) is addressing the believers regarding the persecution that they were facing in Mecca.
 2. This theme is one of the main themes of the Qur'an. These 15 ayaat are among the most important ayaat regarding this topic.

3. For the first 3 years, the preaching and call of Muhammad (SAWS) was from person to person.
 - a. Some people err when they say that the call during the first 3 years was underground. That is not true.
 - b. The call of Muhammad (SAWS) was never underground.
 - c. Called his relatives, close friends, associates, etc.
 - d. During this period, the resentment from the Qur'aish and prosecution was characterized as:
 - i. Only verbal attacks - no physical attacks.
 - ii. Persecution was only directed against Muhammad (SAWS). The entrenched powers did not perceive it as a threat to their power, their interests, etc.
 1. Called him crazy
 2. Called him possessed by jinn
 3. Called him a poet
 4. Etc.
 5. Wanted to dishearten Muhammad (SAWS) - the da'ee - so that he would give up his mission.
 - e. In the early surahs of the Qur'an, Allah (SWT) addresses Muhammad (SAWS) in the singular personal pronoun 18 times.
 - i. 4 of those times discussing the pain that the disbelievers were causing.
4. Near the end of the 3rd year of his mission, the command came from Allah (SWT) in Surat al-Hijr to 'proclaim publically what you have been ordained.'
 - a. Muhammad (SAWS) held his first public announcement on Mount Safa.
 - i. Very dramatic announcement.
 - ii. "Ma saba ha" - the tribal cry of danger "how bad a warning that is coming".
 - iii. After delivering his message, Abu Lahab cried out - 'woe to you, for this purpose you called us?'
 - b. At this point, the physical persecution started.
 - i. The Qur'aish realized that their youth were being attracted towards Muhammad (SAWS).
 1. The future hope were gathering around Muhammad (SAWS).
 - ii. Perhaps even worse than that, their own slaves were going to Muhammad (SAWS).
 1. Became concerned that those slaves whom they mistreated could be a potentially explosive/revolutionary force against their masters.
 - iii. Physical persecution reached its zenith in the fourth and fifth year after the beginning of revelation.
 - iv. Physical persecution characterized by:
 1. It was the least upon Muhammad (SAWS) because his family protected him.

- a. Zubair was the chief of the clan before Abu Talib (after Abdul Mutalib). He also protected Muhammad (SAWS).
 - b. Abu Talib was the chief of the clan and loved Muhammad (SAWS) very much and insisted on maintaining the tribal protection over him.
 - c. Banu Hashim was one of the top two tribes among the Quraish.
 - d. The worst physical persecution on Muhammad (SAWS) didn't happen until after the death of Abu Talib.
2. The worst physical persecution was directed against the slaves.
- a. Slaves were the property of their masters, and therefore no one else had any concern for what a person did with his own property.
 - b. Bilal - faced such hardship from his master (Umaya abi khalq?).
 - i. Once tied a rope around his neck, and dragged his body like a dead animal. Took him to the desert, naked and put him lying flat on his back and put a large stone on his chest. In these burning conditions, Bilal replied only 'Ahad, Ahad' - this was what enraged his master most of all.
 - ii. This was the level of sabr they had to have.
3. The second most persecuted people were the foreigners. Those who were not Qur'aish, but settled around Mecca. To settle, they had to have the protection of someone from the Qur'aish.
- a. Almost a half slave to the person who provided guardianship.
 - b. Yasser - migrated from Yemen because he saw a dream that the last prophet would appear in Mecca.
 - i. Took the guardianship from the uncle of Abu Jahl.
 - ii. With the permission of Abu Jahl, he married one of Abu Jahl's slaves - Sumaya.
 - iii. Allah (SWT) gave them a son, 'Ammar.
 - iv. The uncle of Abu Jahl was a gentle man. When he died, however, Abu

- Jahl inherited the guardianship over Yasser and his family.
- v. Abu Jahl was very cruel to them and inflicted the worst torture on this family.
 - vi. 'Ammar was a young man and couldn't bear the torture - and once uttered a word of disbelief to save himself from the torture. This was only something he said with his tongue, but not in his heart.
 - vii. Yasser and Sumaya, however, refused to utter a word of kufr, and were eventually killed by the torturous treatment of Abu Jahl.
4. The third most persecuted were the youth - who were still dependent on their families.
 - a. 'Uthman, belonged to banu ummayyah (one of the most respected families). His uncle tortured him severely, and once wrapped him up in a carpet and nearly suffocated him.
 - b. Mus'ab ibn Ubair - His mother had raised him up in very wealthy, comfortable conditions. When he became a Muslim, he was ordered by his uncle to leave the home. Said that since Mus'ab had left the deen of his father, he had no right over the wealth of his father.
 - i. When he started to leave, his uncle said that his clothes also belonged to his father, so Mus'ab took off the clothes from his back and left the house stark naked.
 - c. Khabab ibn 'Ard (?). Ordered to lay down bareback on live, burning coals.
 - i. Skin on his back melted.
 - v. Due to such severe torture, permission was given in the 5th year to emigrate to Abyssinea.
 1. 1st caravan had 12 men and 4 women.
 2. Among them was Uthman (RAA) and his wife Ruquayah (RAA) - the daughter of the Prophet (SAWS).
 3. After a few more days, 82 or 83 men and about 18 or 19 females went in the second caravan to Abyssinea.
 - vi. Hadeeth: narrated by Khabab ibn 'Ard (in Bukhari). "he went to the prophet (SAWS) who was resting under the shade of the ka'aba, and said 'Will you not ask Allah to help

us? Allah is all powerful, Allah is our Lord. Muhammad (SAWS) showed signs of anger on his face and he sat up and said, to the Muslims before you, they were taken and a whole was dug for them in the earth and they were lowered into that whole and a saw was taken and they cut the body in half, starting from the head. And it also happened that with iron tools, their flesh was torn away from their bodies. Even this type of torture didn't stop any of the believers from being steadfast in their belief. I swear by Allah, that this matter (our Deen) will become complete so much so that a rider will ride from Sanaa to Hydrumout? (the whole breath of the Arabian peninsula - from west to east) and they will not have to fear anything but Allah. Do not be in haste."

1. Recall one of the first understandings of Imaan is that you don't complain. Just accept whatever comes from Allah. (Surat at-Taghaboon, 'ma asaaba min musabatin ...').
 2. Must have sabr - need to prove your mettle. Prove that you have real conviction in Allah, and that you love Allah (SWT) more than anything else.
- vii. It is during this period that Surat al-'Ankaboot was revealed.
1. It is in a similar tone that Allah (SWT) is addressing the believers.
 2. Allah (SWT) is showing his displeasure - why are you complaining?
 3. It is been the sunnah of Allah (SWT) to test those who claim to believe in Him.
- ii. Two parallel themes in these ayaat.
1. On the one hand, there is persuasion, encouragement, reassurance to have sabr.
 2. On the other hand, there is a severe warning that if any one turns back, then all of their good deeds will go in vain - and in the eyes of Allah (SWT) they would be declared as munafiqeen.

Tafseer:

1. Ayat #1: Alef Lam Meem.
 - a. These collection of letters are known as "khuroof al-muqata'at" - pronounced separately.
 - b. Regarding the meaning of the khuroof al-muqata'at: there is no consensus on the meaning of these ayaat.
 - i. Only consensus is that we don't know for sure - it is a secret between Allah (SWT) and Muhammad (SAWS).
 - ii. People have offered opinions on the matter, but even the opinion of Abdullah ibn 'Abbas is not accepted by the ummah.
 1. His opinion is that "Alef Lam Meem" is an abbreviation of "An Allahu 'Alaam". (Anna - Alef; Allah - Lam; 'Alam - Meem).
 2. If even the opinion of 'Abdullah ibn 'Abbas is not accepted, what to speak of anyone else.
 - c. Interesting statistics regarding the khuroof al-muqata'at:

- i. Difference of opinion whether there are 28 or 29 letters in the Arabic alphabet.
 1. If you consider hamza and alef as separate letters, then there are 29. Otherwise, there are 28.
 2. Both of these figures have some connection with the khuroof al-muqata'aat.
 - a. Only 14 letters (exactly half of 28) are used in the all of the khuroof al-muqata'aat.
 - b. 29 of the 114 surahs of the Qur'an begin with the khuroof al-muqata'aat.
 - ii. Editor's Note: Don't understand what the following phrases refer to.
 1. From the first 9 surahs, only 2.
 2. From the last 9 only 7 except 2. (the reverse)
 3. In the middle, 10 only 5.
 - iii. The letters without dots are used, but no letter with dots occur in the khuroof al-muqata'aat.
 1. Saad, but not dad.
 2. Seen but not sheen.
 3. Dta but not Dha
 - iv. Number of letters used in the khuroof al-muqata'aat:
 1. Out of the 29 surahs, three start with only 1 letter. Each time only 1 letter appears, it is not counted as a separate ayaat. If there are two or more khuroof al-muqata'aat, then they constitute an ayat (based on what the Prophet (SAWS) said).
 - a. Noon.
 - b. Qaaf.
 - c. Saad.
 2. Of the 29 surahs, 9 start with 2 letters.
 - a. Ha Meem - appears before 7 surahs.
 - b. Dta Ha
 - c. Ya Seen
 3. Of the 29 surahs, 13 start with 3 letters.
 - a. 6 start with Alef Lam Meem:
 - i. 4 of the 6 are Mecci surahs. All of which are consecutive.
 1. Surat al-'Ankaboot.
 2. Surat ar-Room
 3. Surat Luqman
 4. Surat As-Sajda
 - ii. 2 of the 6 are Medini Surahs. Also they are consecutive.
 1. Surat al-Baqara
 2. Surat Aal-'Imraan
 - b. 2 start with Dha Seen Meem
 - c. 5 with Alef Lam Ra
 4. Of the 29 surahs, 2 start with four letters:
 - a. Alef Lam Meem Ra
 - b. Alef Lam Meem Saad
 5. Of the 29 surahs, 2 start with 5 letters:
 - a. Qaaf Ha Ya 'Ain Saad
 - b. Ha Meem 'Ain Seen Saad
2. Ayat #2 + 3: Tone of severe warning and displeasure with the Believers.

- a. Ayat #2: "Did the people think that they would be left alone (or that they would be saved) on only saying that they believe and they will not be tested with affliction?"
 - i. "Ahasiba Naas"
 - 1. Note: Allah (SWT) does not directly address in the second person (i.e. not "aahasibtum").
 - 2. When directly addressing a person, it is not demonstrating as much displeasure.
 - 3. Sign of displeasure to address in the third person.
- b. Ayat #3: "And we have been testing those who came before them. Thus Allah knows those who are sincere and know those who feign."
 - i. There is another ayat in the Qur'an where Allah (SWT) tells Muhammad (SAWS) "Say to them, I'm not a new type of rasool. And you are not the first believers."
 - ii. It is Allah's rule that the believers are tested.
 - 1. Recall the hadeeth and the discussion before on how severely former believers suffered.
 - 2. Also recall the people of the trench who were burned alive by the Jews who ruled Yemen for a short period of time.
 - a. Find Qur'anic reference.
 - iii. The subject matter in ayaat #2 + 3 is repeated three other times in the Qur'an. In these three references, Allah (SWT) directly addresses the Muslims:
 - 1. Surat al-Baqarah, ayat # 214: "Or do you think that you will enter Jenna without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments (hunger and pain) and were so shaken that even the Messenger and those who believed along with him said 'When (will come) the help of Allah?' Yes! Certainly the help of Allah is near!"
 - a. Just as in Surat as-Saff where the glad tidings of Allah's help and victory were given.
 - b. Also recall that after the battle of khandaq, the Prophet (SAWS) said that the Qur'aish will never attack you again. Now the initiative is in the hands of the Muslims.
 - c. Note: ayat #214 sums to $7 = 2 + 1 + 4$.
 - 2. Surat Aal-'Imraan, #142: "Do you think that you will enter Jenna before Allah tests those of you who fought (in His cause) and also tests those who are the sabireen."
 - a. Note: ayat #142 sums to $7 = 1 + 4 + 2$.
 - 3. Surat at-Taubat, #16: "Or Did you think that you would be left alone while Allah has not yet tested those among you who have striven hard and fought and have not taken any helpers/advisors except Allah and His messenger and the believers? Allah is all-Informed of what you do."
 - a. Note: ayat #16 sums to $7 = 1 + 6$.
 - i. Perhaps numbers are important.
 - ii. Nevertheless, these numbers make it easy to remember.
 - 1. All sum to 7.
 - 2. Surat al-Baqara is the longest - so it has the biggest number (214).
 - 3. Surat Aal-'Imraan is the second largest, so it has the second largest number (142).

4. Surat at-Taubat is the smallest of the three, so it has the smallest number (16).
 - b. Note: here the reference is to the new converts to Islaam - not to the original stalwarts (Abu Bakr, Omar, Uthman, Zubair, Ali, Dtalha, etc).
 - i. Surat at-Taubat was revealed in year 9.
 - ii. After the Treaty of Hudaibiyah and the subsequent victories over the Jews at Khyber, there was a great influx of Muslims.
 - iii. These people had not yet been tested in terms of their conviction.
 1. Who are those who are ready to sacrifice everything for Allah.
 2. Those who don't have any love except for Allah and His messenger and the believers.
 - a. Surat at-Taubat, ayat #24.
 - b. Can't have love for mushrik parents. When Imaan comes, the love for mushriks fleas.
 - c. Must still do good to your mushrik parents, but the love has been cut by the sword of Imaan.
3. Ayaat # 4+5: Now the mode transitions from severe warning to the Muslims to one of comfort and reassurance.
 - a. These ayaat relate to the people who are committing the vile persecution.
 - b. Do those who do such wicked deeds think that they will escape from justice?
 - c. Note: Bilal killed Umayya Abu Khalq(?) in the battle of Badr.
 - d. Two teenagers from among the Ansar killed Abu Jahl at Badr.
 - e. Note: the sympathies of the silent majority were turning towards the Muslims.
 - i. Though they may have been dumb (couldn't raise the courage to speak out), they were not deaf to what was going on.
 - f. Ayat #5: "Whoever looks forward to the meeting with Allah, Allah's reckoning is surely close, and He is the Hearer, the Knower".
 - i. You are being tested now, in this life and the payoff comes in the Hereafter.
 - ii. Shaitan may try to put doubt in your mind about the Day of Judgement - to weaken your resolve.
 1. Why are you risking this entire life for something that is unseen?
 - iii. Allah knows of your sacrifice. He knows what pain and suffering is being inflicted on you. Allah will reward you on the Day of Judgement.
 4. Ayat #6 - reverts back to the warning mode.
 - a. "And whosoever strives hard, he is striving only for himself. Allah is independent/free from the creation."
 - b. Don't think that you are doing Allah any favors by becoming Muslim. Rather, Allah is favoring you with Islaam.
 - c. Hadeeth Qudsi: "If all of you, men and jinn, become the most mutaqi (like Abu Bakr), it will not add to My Power. And if all of you, men and jinn, become kuffar (like Abu Jahl), it will not diminish anything from My Power."
 - d. Recall Surat al-Hajj - "He has selected you ..."
 5. Ayat #7 - now again we alternate to the mode of positive encouragement.

- a. "And as for those who believe and do good deeds, We shall definitely remove the the evil from them (from their character, from their record of deeds, etc.) deeds and We shall definitely reward them the best of what they did."
 - b. "Amilu Salih" - what are good deeds?
 - i. Note: up until this point, the only thing that was haram on Muslims was shirk. There were no other laws and/or rituals.
 - ii. There was no zakat, no saum. Salat would become mandatory 6 years later. The salat that was being offered was optional.
 - iii. Today, when we mention "Amiloo Salih" we think of zakat, saum, salat, Hajj, tasbeeh, thikr, etc.
 - iv. What was the "amiloo salih" during the time this ayat was revealed?
 1. Imaan: Say you believe in Allah and stick to it.
 2. Da'wah: Convey this message to others (broaden the base of the revolutionary party that will launch the offensive against the oppressive society).
 3. Istiqaam: Stand firm and don't go back.
 4. Everything else was voluntary.
 - a. I.e. Abu Bakr bought 5 or 6 slaves who become Muslims.
 - b. The owners would charge far in excess of their worth, because they knew that he wanted the Muslims slaves to be set free.
 5. Recall Surat al-Fussilat - Believe in Allah, stand firm in this belief, and call people towards Allah.
 - c. Note: the linguistic mode "La yu'alamanna"; "La nukafiranna", "la yujazyanna" occurs with the most frequency in this section of the Qur'an - to add emphasis and provide reassurance that is definitely going to happen.
 - i. Don't think you will have any loss. You will definitely be rewarded.
 - ii. Surat at-Taubah, ayaat #111: "Verily, Allah has purchased of the believers their lives and their properties for their (price) shall be Jenna. 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 in 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."
6. Review of first 7 ayaat:
- a. 1st ayaat khuroof al-muqata'at.
 - b. 2 ayaat of severe warning
 - c. 2 ayaat of encouragement
 - d. 1 ayat of warning
 - e. 1 ayat of encouragement.
7. Ayat #8: "We have enjoined on man kindness to parents, but if they strive to make thee join with Me that of which thou has no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do."
- a. Of special concern to the early Muslims was the pressure on teenagers who accepted Islam.
 - i. Their parents were trying to force them to return to the pagan religion of their ancestors.
 - ii. These youth were obviously exceptional people, so they did not want to treat their parents in a bad way.
 - iii. So, they have a dilemma - to obey their parents or to obey Allah.
 1. Whose rights come first - the rights of Allah or the rights of parents?

2. At least 5 places in the Qur'an, Allah (SWT) mentions the rights of the parents immediately after the rights of Allah.
 3. Recall we studied this problem in Surat Luqman.
 - a. It appears that Surat Luqman was revealed before Surat al-'Ankaboot.
 - b. It is included again in Surat al-'Ankaboot in the context of persecution.
 4. Allah (SWT) clearly establishes that His rights are superior. All other rights are below Allah's rights.
 - a. If you obey anyone else in disobedience to Allah (SWT), it is shirk.
 - b. There can be no obedience to any creation in which there is disobedience to Allah.
 - c. Can love you family, nation, etc. but you must love Allah more than anything else.
 - d. If you are earning wealth through haram means, then you are prioritizing that wealth above Allah.
- b. One of the most important examples of this is in the life of Sa'ad ibn Abi Baqqas.
- i. He was one of the 'Ashara Mubashara - one of the 10 given the news of jenna.
 - ii. Accepted Islaam in the early days as a mere teenager.
 - iii. His father had died long ago, and when he accepted Islaam, his mother protested and tried to force him to revert and claimed that she would not eat or drink even if she died until Sa'ad comes back to the religion of his father and forefathers.
 - iv. What does this ayat mean for Sa'ad - let your mother die!
 1. You can have all the respect and kindness for her, but if she does something to separate you from your Imaan, let her die.
- c. Not the use of the word jihaad in the context of the parents struggling to force their children to return to the pagan religion.
- i. Jihad is not exclusive to Muslims.
 - ii. Those who are struggling for any idea are mujahid.
 - iii. These mushrik parents were struggling to bring their children into shirk.
- d. "About which you have no knowledge"
- i. Discussed this in Surat Bani-Isra'eel.
 - ii. Two types of knowledge
 1. Revealed knowledge from Allah
 2. Acquired knowledge (through sensory perception and rational thinking).
 - iii. No basis for shirk in either source of knowledge.
 1. Neither in revealed knowledge
 - a. No book in the world (from the Hindu books, Jewish, Christian, scriptures, etc) can it be said that there is a claim that there is a partner with God.
 2. Nor in intellectual enquiry
 - a. Science is proceeding continuously towards total tawheed.
 - i. 50-60 years ago, there were two categories: energy and matter. Now they are one ($e = mc^2$).
 - ii. Used to be 4 types of energy. This has been gradually reduced - to three, $2 \frac{1}{2}$. Eventually science will conclude that there is only 1 type of energy.
 - b. Philosophical sciences also state their can only be 1 will.

- i. Idealist Philosophy:
 - 1. Father of idealism is Plato.
 - 2. There is something beyond matter.
 - 3. But it is one!
 - ii. Realist Philosophy:
 - 1. Father of realism is Arsitotle.
 - 2. Matter is the beginning and the end.
 - 3. Matter is only one!
 - e. Unto Allah is our final return, and there Allah will inform us of all that we do.
- 8. Ayat #9: "And as for those who believe and do good works, We will definitely join them with the righteous."
 - a. Now comes the ayat of encouragement.
 - b. For Sa'ad, this ayat is like saying don't feel sad. Allah has not left you alone. You are joined with those in better company. And if your mother joins you, she too will be joined with those who are in better company.
 - i. In the company of Abu Bakr, 'Uthman, 'Adur-Rahman, 'Adi, Muhammad (SAWS).
 - ii. You are in the ideological companionship - with those who are among the best of mankind.
 - iii. You will be joined with them in this life, but also in the Hereafter.
- 9. Ayaat #10 + 11: This is the most important part of this selection.
 - a. Ayat #10: "From among mankind, there are those who say: 'I believe in Allah.' But if he is made to suffer for the sake of Allah, he fears/abhors the persecution of mankind as he should fear/abhor the punishment from Allah. And if help comes from Allah, they will say 'We were with you'. Is not Allah best aware of what is in the hearts of His creation."
 - i. 1st part of the ayat:
 - 1. If you go back on you belief, you will face the most severe punishment from Allah.
 - 2. According to the Prophet (SAWS), the munafiqeen will be in the lowest part of jenna.
 - 3. Severe warning is given.
 - ii. 2nd part of the ayat:
 - 1. When victory comes, they want a share in the booty and in the pride of being on the right side - and they will claim that they were always with the believers.
 - 2. But today (in the times of difficulty) they don't want to face the hardship.
 - iii. Do people think that Allah does not know what is in the hearts of people!
 - b. Ayat #11: "And Allah will surely know who are the believers and Allah will surely know who are the hypocrites."
 - i. Again, recall the form of 'ya'alamanna', etc.
 - ii. No other part of the Qur'an does this form appear so frequently.
 - iii. Recall, in ayat #3 - Allah (SWT) distinguishes between the ones who are true and the ones who are liars.
 - iv. In ayat #11, Allah (SWT) raises the curtain and distinguishes between the true believers and the hypocrites.
 - 1. Suggesting that the sadiq (truthful one) is the mu'min.
 - 2. Suggesting that the kathib (liar) is the munafiq.
 - v. Allah (SWT) is will reveal and demonstrate who are the real mu'min and who are the munafiqeen.

- vi. Recall Surat al-Fussilat - those who believe and then stand firm in that belief.
 - vii. Very stern warning!
 - viii. If one says that s\he believes in Allah but is too afraid to face the persecution, then they should know that they are headed in the direction of nifaq, and the punishment for nifaq is the lowest level of hell.
 - ix. Similar ayat in Surat al-Hajj, ayat #11: "And among mankind are those who worship Allah at the edge. If good comes to him, he is content. If a trial befalls him, he turns back on his face. He loses both this world and the Hereafter. That is the clear/evident loss."
 - 1. Note: the word munafiq is not used here.
 - 2. All good deeds will be worth nothing.
 - 3. Nifaq is the zero multiplier. All the salat, zakat, etc. is multiplied by zero if you are a munafiq.
 - c. This is the only part of the Mecci revelations where the word munafiq is used.
10. Ayat #12 &+13:
- a. Ayat #12: "And those who disbelieve say tot those who believe, 'Follow our way and we will surely bear your sins.' Never will they bear anything of their sins. Surely, they are liars."
 - i. In addition to the parents, there are the elders who are trying to give 'good' advice to the youth.
 - 1. Try to encourage the youth to give up on this new distraction.
 - 2. They are meaning well, from their own point of view.
 - 3. Try to encourage the youth to think about their future, about their livelihood, about their wealth, about their respect, etc.
 - 4. Someone said the same to Abu Bakr, regarding his depleting wealth.
 - a. Twice it happened to Abu Bakr that his wealth was diminished to zero (he was financially broke) in the cause of Allah.
 - i. When Abu Bakr embraced Islaam, his working capital was 40,000.
 - ii. When going to hijra - didn't leave a single penny for his family in Mecca.
 - 1. His blind father then came to his two daughters (Asma and Aisha) who were left in Mecca and asked if he left anything behind. The daughters put some pebbles into a sack and showed it to the blind grandfather to convince him that they were okay.
 - iii. For the expedition to Tabuk, Abu Bakr gave everything he had to finance this effort.
 - ii. If you think that this will be a sin on the Day of Judgement, then we will take upon ourselves your sin.
 - 1. Can there be any sincerity more than this?
 - 2. They are willing to accept the burden of the sins to make sure that the youth don't give up their future.
 - 3. Demonstrates how difficult it was for the youth to follow Muhammad (SAWS) and go against the flow of society.
 - iii. Allah says about them that they will never bear the sins of the Muslims.
 - iv. Furthermore, Allah (SWT) calls them liars!

- b. Ayat #13: "And truly, they will definitely bear their own loads and other loads besides their own. And verily, they will be questioned on the Day of Judgement about that which they used to deceive."
 - i. Why will they carry other loads besides their own? - because they are adding to their loads by trying to lead people astray.
 - 1. Add to their sins, and their responsibilities.
 - 2. Never think that you will be absolved of responsibility if you follow their advice.

11. Aside on Surat al-'Ankaboot.

- a. This surah consists of 7 sections.
 - i. Section 1: First 13 ayaat are very comprehensive on the subject of Sabr.
 - 1. About the characteristics of those who will lead the revolutionary struggle to establish the Deen of Allah.
 - 2. Any revolutionary process requires people of character and strength.
 - 3. Two types of people:
 - a. Those who live for something - they have a goal, and live for that goal.
 - b. Qur'an says: They are like animals ([find reference](#))
 - i. They are living for the sake of living.
 - ii. Life is passing them by.
 - 4. Surat al-Mulk gives example of two people and asks who will be more guided:
 - a. One person is dragging himself face downwards, on his abdomen (stomach).
 - i. Living for the sake of living.
 - ii. Living for the sake of their animal instincts alone.
 - iii. Two main physical urges to live:
 - 1. Food - upper part of the abdomen.
 - 2. Sex - lower part of the abdomen.
 - b. The other is walking straight up with his head high - with a goal before him.
 - 5. Also discussed in Surat al-Hajj - if the goal is weak, the dhalib will also be weak. If the goal is strong, the dhalib will be strong.
 - ii. Then 3 sections recounting the experiences of previous prophets.
 - 1. To show Muslims what happened to Nuh, Ibraheem, Lut, etc.
 - 2. Note: a significant part of the Meccan surahs relate the history of the previous prophets.
 - a. Surat al-'Araf
 - b. Surat as-Shu'ara
 - c. Surat Yunus
 - d. Surat Hood
 - e. Surat al-Mu'minoon
 - f. Surat al-'Ankaboot
 - g. Even among the smaller Meccan surahs in juz 'amaa.
 - 3. In this lesson, Dr. Israr Ahmad has included only the two ayaat relating to Nuh (AS) the first messenger of Allah (SWT).

12. Nuh: First Messenger of Allah

- a. Ayat #14: "And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty; and the flood overtook them while they were among the dhalimoon."
 - i. Nuh (AS) was the first messenger to mankind.
 1. Adam (AS) was the first prophet, but he was not a messenger of Allah.
 2. Recall: rasool - someone sent.
 3. Between Adam (AS) and Nuh (AS):
 - a. According to the Qur'an, only one prophet was mentioned between Adam (AS) and Nuh (AS) - Idris (AS). In the Torah, his name is Hanook.
 - b. Torah mentions a second nabi before Nuh - Cees (AS).
 - i. But these things - the history of the messengers and prophets of Allah - we can take from the Torah.
 4. Known as the "second Adam".
 - a. Until that time, the progeny of Adam (AS) was limited to one region of the world. They didn't spread out far and wide across the world.
 - b. All of humans living today are now the progeny of the three sons of Nuh.
 - i. The fourth son remained a kafir and drowned with the kufar.
 1. Even at the last moment Nuh (AS) asked his son to join him on the ark and the son replied that he would go to the mountain and it would save him from the water.
 2. He therefore perished among the other kufar.
 - ii. The remaining three sons are the fathers of the rest of the human population since Nuh.
 1. Ham
 2. Sam
 3. Yakif
 - ii. "to his people" - Before Muhammad (SAWS), every messenger was sent only to his own people or to a specific region.
 1. Lut - Sodum & Aamurah
 2. Musa - Pharoah and Egypt
 3. 'Esau - Bani Isra'eel.
 4. xxx
 5. Salih - Thamood
 6. Shu'aib - Madiyan
 7. Every rasool addressed "ya qawmi...". Only Muhammad (SAWS) addressed "ya ayuha naass..."
 - iii. Nuh (AS) remained with his people for 950 years.
 1. Mufasireen have inferred that 950 years was the period of da'wa - the period before the flood.
 2. The torah states, however, that the flood came after 650 years of da'wa, and then Nuh (AS) lived another 300 years after the flood.
 3. Linguistic arguments
 - a. "fa ..." can denote one of two aspects:

- i. fa thaqeef - sequential. Refers to something that happens afterwards.
 - 1. Thuma is definitely for sequence.
 - ii. Fa aqif - additional. Just like "and". Does not necessarily imply sequence.
 - 1. Could be like wa.
 - b. If fa thaqeef, then the mufasireen's traditional interpretation is correct.
 - c. If fa 'aqif, then the version that exists in the Torah could be correct.
 - d. Dr. Israr Ahmad can't decide.
- b. Ayat #15: "Then We saved him and those with him in the ship/Ark, and made it an ayat for the 'alameen."
 - i. In this case, the "fa" is for thaqeef.
 - ii. It seems that only a few people survived in the Ark.
 - 1. Possible that the progeny of those other companions didn't survive.
 - 2. The Qur'an states that after the flood, all man are the progeny of the three sons of Nuh ([find reference](#)).
 - 3. Wa Allahu 'alim.
 - iii. Made it a sign/ayat for all of the world.
 - 1. Two opinions:
 - a. First opinion - "ha" is referring to the Ark of Nuh (AS) will come to light in the world and serve as an ayat to the world - to prove that what the Qur'an says is correct.
 - i. Surat al-Fussilat - "we shall go on showing to them our signs in the universe as well as in their own bodies." - i.e. to prove to them that the Qur'an is haq.
 - ii. Science has been progressing to prove what is in the Qur'an.
 - b. Second opinion is that the "ha" is referring to the waqi'ah (total happening?) ([Editor's note: I can't understand what Dr. Israr Ahmad means by this.](#))
- c. Why does Allah (SWT) follow up the first section on sabr with the stories of the previous messengers?
 - i. To show not only to Muhammad (SAWS) but also to his followers (RA) - the believers in Mecca:
 - 1. Show Sabr - Surat al-Ahqaaf, ayat #35: "Therefore be patient/steadfast as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that with which they are promised as if they had not stayed more than an hour in a single day. A clear message. But none shall be destroyed except the people who are fasiqoon."
 - a. If they call you majnoon, sahir or sha'ir, thief, liar, etc. it is nothing. All the messengers have endured the same persecution.
 - b. Nuh (AS) endured for 950 years.
 - 2. Final victory will belong to the believers. 'Allah has decided it that He and His messengers will be victorious' ([find the reference](#)).
 - a. Recall the hadeeth of khabab - how a time would come when a rider would ride in peace from east to west coast of Arabian peninsula.

3. Allah (SWT) is testing you - He is allowing them to inflict this pain and suffering on you - to see who among you are sincere and truthful.
 - d. Another Point: Indian scholar (Shams xxx Usmani) that studied the Hindu scriptures for 40 years is convinced that Nuh (AS) is the person whom they call Manu.
 - i. Nuh to Mahani (the great).
 - ii. Mahani to Mahanu
 - iii. Mahanu to Manu.
 - iv. Dr. Israr Ahmad agrees with this opinion.
 1. Qur'an says that there has been no city/town where we have not sent a messenger/warner.
 2. Sent a messenger to every nation.
 3. They also are the progeny of Nuh (AS).
 4. Scholars have said that:
 - a. Sham is the father of the semetic nations
 - b. Ham (3rd son) is the father of Egypt, Sudan, Sind and Hind - historically, the link was Yemen.
 - c. Yakif - [Israr Ahmad didn't mention who the descendants of Yakif are believed to be.](#)
13. Below is from the previous lecture on Surat al-Baqara - may be useful to incorporate into notes above.
14. Now, will proceed to discuss some of the remaining selections mentioned.
- a. First three ayaat of Surat al-'Ankaboot.
 - i. This Surah was revealed in the beginning of the Mecci period.
 - ii. Recall, there are 7 groups of Mecci and Medini surahs.
 1. Actually, can consider it 6 groups/collections of Mecci surahs in the Qur'an.
 - a. First two groups were revealed in the last four years of the Mecci period.
 - b. The two middle groups were revealed in the middle four years.
 - c. Surahs of the last two groups, starting from Surat al-Qaaf, were revealed in the first 4 years of the Mecci period.
 2. The first group, surat al-Fatiha is a very small Mecci surah, the rest are all very large Medini Surahs (Surat al-Baqara to Surat al-Maida).
 - iii. Surat al-'Ankaboot was revealed in the fifth year of the Mecci stage (one of the middle two groups).
 1. During this middle Mecci period, the persecution from the Qur'aish began to get very severe.
 2. The persecution of the sahaba reached it's zenith during this stage.
 3. Most oppressed were the Muslim slaves.
 - a. Slaves had no rights. They were owned by their masters. Therefore, they could be killed by their masters without any punishment. It was their property and nobody else's business.
 - b. Bilal, Abu Fageeth? and other female slaves.
 4. After the slaves, there was another category - foreigners who had settled in Mecca - neither Qur'aish nor slaves.
 - a. Rule of Mecca that only the Qur'aish or their slaves could live in Mecca.
 - b. Foreigners had to take the refuge and protection of the Qur'aish.

- c. Sumayya and Yasser were both under the amaan (protection) of the uncle of Abu Jahl. When the uncle died, Abu Jahl had complete authority over them. He murdered both of them.
 5. In the face of this tremendous persecution, some people began to complain why was Allah (SWT) not protecting them and stopping this persecution. Allah (SWT) is all-powerful, why is He letting this happen.
- iv. In this context, the first three ayaat of Surat al-'Ankaboot were revealed:
 1. Ayat #1: "Alef, Laam, Meem."
 2. Ayat #2: "Do men think that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction?"
 3. Ayat #3: "Lo! We tested those who were before you. Thus Allah knows those who are sincere and those who are false."
- b. Allah (SWT) will separate those who are true mu'mins and those who have made a false claim to Imaan.