

# Surat al-Hadeed

## Preliminary Points (tathakur):

1. Most profound surah of the Qur'an regarding the address to the Muslim ummah.
  - a. Most of the Meccan surahs were addressed to the mushrikeen.
  - b. As people began to embrace Islaam, Allah (SWT) also began to address the Muslims as well.
  - c. In the Medinan Surahs, the addresses are mainly to:
    - i. The People of the Book (Jews & Christians)
    - ii. The Muslim Ummah.
      1. Mu'minoon sabiqoon – very true, sincere Muslims with burning Imaan.
      2. Mu'minoon du'afaah – weak Muslims
      3. Munafiqoon.
  - d. Note: the address, "Ya ayuhal latheena amanu" refers to all three Muslim groups. Therefore, need to understand who in particular is being addressed in the ayat.
  - e. The address in this surah is particularly addressed to Mu'minoon sabiqoon and especially the mu'minoon du'afaah.
2. Background on the structure of Qur'anic Surahs:
  - a. 114 Surahs
  - b. 7 manazim/Ahzaab (these words were used in the days of the Prophet (SAWS)).
    - i. So that a Muslim could divide his reading of the Qur'an into nearly 7 equal parts – so that he could finish the Qur'an in 1 week.
    - ii. Beautiful symmetry:
      1. 3 surahs: Baqara, Aal-'Imraan, Nisa'a
      2. 5 surahs:
      3. 7 surahs:
      4. 9 surahs
      5. 11 surahs
      6. 13 surahs
      7. 65 surahs (=5\*13)
    - iii. Each surah is kept whole
  - c. 7 groups of Meccan/Medinan Surahs – more recent grouping.
    - i. Each group consists of 1 or more Meccan Surahs and 1 or more Medinan Surahs.
    - ii. Groupings are based on subject matter – one central theme in each grouping.
      1. One aspect is discussed in the Meccan portion
      2. Another aspect of the same subject is then discussed in the Medinan portion.
    - iii. First Group.
      1. Central Theme:
      2. Meccan portion(1): Surat al-Fatiha
        - a. This small surah is one of the most important, about which Muhammad (SAWS) said it was ummul Qur'an.
        - b. Allah (SWT) has termed this surah alone as al-Qur'an ul-'atheem.
      3. Medinan portion(4): Surahs al-Baqara; Aal-i-'Imraan; an-Nisaa'a; al-Ma'ida.
    - iv. Second Group:
      1. Central Theme:
      2. Meccan portion (2): Surah al-'Anaam; al-'Araf
      3. Medinan portion (2): Surat al'Anfaal; Surat at-Taubah
    - v. Third Group:

1. Central Theme:
  2. Meccic portion (14): Surat al-Yunus to Surat al-Mu'minoon
  3. Medinic portion (1): Surat an-Noor
- vi. Fourth Group:
1. Central Theme:
  2. Meccic portion (8): Surat al-Furqaan to Surat as-Sajdah.
  3. Medinic portion (1): Surat al-Ahzaab.
- vii. Fifth Group:
1. Central Theme
  2. Meccic portion (13): Surah Saba' to Surat al-Ahqaaf.
  3. Medinic portion(3): Surat Muhammad; Surat al-Fath; Surat al-Hujuraat.
- viii. Sixth Group:
1. Central Theme:
  2. Meccic portion (7):
    - a. Constituent Surahs: Surat Qaaf; Surat adh-Dhariyaat; Surat at-Toor; Surat an-Najm; Surat al-Qamar; Surat ar-Rahmaan; Surat al-Waqi'ah.
    - b. Climax of literary beauty of the Qur'an.
      - i. Small ayaat
      - ii. Very quick rhythm
      - iii. Muhammad (SAWS) said about Surat ar-Rahmaan that it is the bride of the Qur'an.
  3. Medinic portion (10):
    - a. Largest numerical collection of Medinic Surahs (10 Medinic Surahs).
      - i. These 10 surahs only consists of 1.25 juz of the Qur'an.
      - ii. The largest Medinic collection in terms of size is in the first group (Baqara, Aal-'Imraan, Nisaa', Mai'da) which covers 7 juz of the Qur'an.
    - b. Constituent Surahs: Surat al-Hadeed; Surat al-Mujadilah; Surat al-Hashr; Surat al-Mumtahanah; Surat as-Saff; Surat al-Jumu'ah; Surat al-Munafiqoon; Surat at-Taghaabun; Surat at-Talaaq; Surat at-Tahreem.
    - c. All but one of these surahs were revealed in the latter half of the Medinic period.
      - i. Surat al-Hashr was revealed in the third or fourth year.
      - ii. The remaining surahs were all revealed in fifth or sixth year after hijra.
      - iii. Medinic period has two roughly equal parts (5 years each):
        1. By the second Medinic period, Muslim society had taken a definite shape.
        2. Different sections of society had arisen:
          - a. Strong believers
          - b. Weak believers
          - c. Munafiqeen
        3. These 10 surahs address these different aspects of the Muslim society.
    - d. The address in these 10 surahs is entirely to the Muslims.
      - i. Not a single address to the mushrikeen.
      - ii. Only 1 address to the Bani Isra'eel in Surat al-Jumu'ah.

1. exception prove the rule.
- iii. The rest of the time, whenever the Jews or Christians are mentioned, they are only mentioned as a warning to the Muslims – don't make the same mistakes.
  1. Bani Isra'eel were the former Muslim ummah for 2000 years (1400 B.C. to 610 A.D. when wahi came to Muhammad (SAWS)).
  2. Until this point, the current Muslim ummah has held this responsibility for only 1400 years (to date).
  3. Warning to the Muslims that if we turn our back, then Allah (SWT) can easily raise another nation to take our place.
    - a. This has already happened.
    - b. 13<sup>th</sup> Century A.D. – leadership of the Muslim ummah was taken from the Arabs and transferred to the Turks.
      - i. Last Caliph of the Abbassids was trampled under the feet of the Tartars.
      - ii. More interested in being kings and indulging in the luxuries of this world.
    - c. Four Turkish empires came from the Tartar Hordes:
      - i. Turkman Timori – Mughal empire in India
      - ii. Turkman Safawi – Persian empire.
      - iii. Turkman Seljuki – controlled the middle east.
      - iv. Turkman Usmani – empire spanned three continents: middle east, eastern Europe and North Africa.
- e. Why was Allah (SWT) sending persistent revelations admonishing the Muslims during this period?
  - i. There was a general decline in the quality of belief, and zeal/vigor for jihaad in the cause of Allah (SWT) in the **average Muslim**.
    1. Why don't you have real faith in Allah?
    2. Why are you not spending for the cause of Allah?
    3. Why do you say what you don't do?
  - ii. There was no decline in the senior sahaba (Abu Bakr, Uthman, Omar, Zaid, Ali, Abdur-Rahmaan ibn 'Awth, Tdalha, Zubair, etc.)
  - iii. The new Muslims did not face the conditions of hardship that the first Muslims had experienced.
    1. Weaker and weaker Muslims were joining.
    2. Also, had the munafiqeen among them.

- f. These surahs give terse summaries of subjects discussed in other parts of the Qur'an.
- i. Imaan: This subject is summarized most comprehensively in Surat at-Taghaabun.
    1. Recall, primary emphasis of the Mecci surahs is Imaan:
      - a. Imaan billah - Tawheed
      - b. Imaan bil-Akheera (jenna; hellfire)
      - c. Imaan bir-Risalah (malaika, revelation, book, prohets, Qur'an)
    2. All of this, however, is summarized in the Medini Surah at-Taghaabun.
  - ii. Nifaaq:
    1. Detailed and lengthy discussions in Surat Aal-'Imraan, Surat an-Nisa'a; Surat at-Taubah; Surat al-Ahzaab.
    2. Here, comprehensive summary in Surat al-Munafiqoon.
  - iii. Seerah of Muhammad (SAWS):
    1. Long discussion throughout the Qur'an on jihaad and the establishment of the Deen of Allah (SWT).
    2. Comprehensively summarized in two of these surahs:
      - a. Surat as-Saff: purpose of his advent. Comprehensive summary of jihaad fee sabilillah.
      - b. Surat al-Jumu'ah: methodology for calling and training people for this mission.
- g. These 10 surahs can be divided into two different types:
- i. Surat al-musabihaat (5) – those that begin with tasbeeh to Allah (SWT).
    1. beautiful distribution:
      - a. 3 begin with past tense:
        - i. Surat al-Hadeed: “sabaha lillahi ma fi samawaati wal ard”
        - ii. Surat al-Saff: “sabaha lillahi ma fi samawaati wa ma fil ard”
        - iii. Surat al-Hashr: “sabaha lillahi ma fi samawaati wa ma fil ard”
      - b. 2 begin with present/future tense, and 1 ends with present/future tense.
        - i. Surat al-Jumu'ah: “yusabihu lillahi ma fi samawaati wa ma fil ard ...”
        - ii. Surat at-Taghaabun: “yusubihu lillahi ma fi samawaati wa ma fil ard ...”
        - iii. Surat al-Hashr ends, however with “yusubihu lahu ma fi samawati wa ma fil ard...”

2. These are the more important among the 10 surahs in the collection.
  3. The first of the musabihaat si Surat al-Hadeed.
  4. According to Israr Ahmad, Surat al-Hadeed is umm ul-musabihaat – the fundamental/basis of the musabihaat.
- ii. Surahs with no such introduction.
    1. Surahs begin directly with an address.

Tafseer:

1. Ayaat 1 – 6: Most profound philosophical description of Allah (SWT) in the entire Qur'an. The attributes and the person of Allah (SWT) summed up and discussed at the highest philosophical level.
  - a. Background Points in understanding Allah (SWT).
    - i. Cannot Know Allah (SWT) personally.
      1. Can't even imagine the Person of Allah (SWT) – it is above our ability to comprehend.
      2. All we can know is the attributes of Allah (SWT).
      3. Saying of XXXXX “Imantu billahi kama huwa bi asmaa’ihi wa sifatihii wa qabiltu jamee’ah ...” – “I believe in Allah as He is manifest through his names and attributes, ...”
      4. Abu Bakr said ‘When one feels that he cannot have the conception/perception of the person of Allah, this is the closest he can come to knowing Allah’.
      5. ‘Ali wrote poetry to the effect ‘if someone describes the person of Allah (SWT), he will do shirk, because he will create his own allah’.
    - ii. These 6 ayaat give the most profound and yet elegantly simple philosophical understanding of Allah (SWT).
      1. The Qur'an addresses all of humanity (regardless of cultural heritage and learning). Therefore, the style of the Qur'an is such that it is easily understandable by all people, regardless of cultural inheritance, literary sophistication, etc. Uses highly generalized terminology to apply to all different peoples through the rest of human history.
        - a. Recall, the first addresses of the the Qur'an were the Bedouin Arabs – who were largely an illiterate culture.
        - b. So, if the Qur'an used sophisticated language to discuss these profound philosophical matters, it would have been inaccessible/incomprehensible to the Bedouin Arabs.
        - c. In addition to being accessible to all humans and all cultures, the Qur'an speaks to the most advanced and sophisticated cultures as well.
        - d. Qur'an addresses the Persian, Greek, Chinese, India, modern intellectuals (note: all of these cultures were centers of philosophical learning).
        - e. The wealth of knowledge in the Qur'an is accessible, but is accessible to the degree in which the student has the tools (intelligence, knowledge, etc) to understand them.
  - b. Ayat #1: "Whatever is in the heavens and earth glorifies Allah – and He is the All-Mighty, the All-Wise."

- i. “Sabaha” - glorification.
    1. Literal Meaning: as we studied before, the root means to “float”.
      - a. something floating at the surface of the water, or an object in orbit.
  - ii. “Sabbaha” – to make something float.
    1. How do we make Allah (SWT) float – how do we glorify Allah (SWT)?
    2. Must not attribute anything Allah (SWT) that is not appropriate for His grandeur.
      - a. Allah (SWT) is complete. There is no weakness in Him.
      - b. If you associate anything with Allah (SWT) which takes Him away from His high position, then you are insulting the grandeur of Allah (SWT).
      - c. If you imagine some limitations on Allah (SWT) then you denigrate the status and height of Allah (SWT).
    3. Methods of glorification – Two types:
      - a. Verbal glorification – “Subhan Allah”.
      - b. Existential glorification – by it’s very existing, something testifies to the grandeur and magnificence of the creator.
        - i. The entire creation, by it’s very existence invites us to awe and glorify the Creator.
        - ii. Just as a fine piece of art or handy-work testifies to the skill of the craftsman, so does the beauty and balance of the creation testify to the perfection of Allah (SWT).
          1. Still to this day, we can’t even measure how big the universe is.
          2. Universe is still expanding.
          3. Everything has purpose.
          4. Even a single leaf is a factory – through photosynthesis, the leaf converts solar energy into nutrients, and stores the solar energy into the wood.
            - a. When we burn the wood, we release that solar energy that was first harnessed by the leaf.
          5. How great is the One who created the universe.
  4. We may not be able to understand the tasbeeh that the rest of creation makes to Allah (SWT).
    - a. However, we know that Allah (SWT) had given Sulaiman the power to understand the speech of the animals. It may be that Allah (SWT) has given a tongue to everything – in its own way.
      - i. We know on the Day of Judgement, our hands and limbs will testify against us. Allah (SWT) will give them a tongue.
    - b. Similarly, by the very existence, the creation glorifies Allah (SWT).
- iii. He who created all of this universe is truly All-Mighty and All-Wise.
  1. These two names of Allah (SWT) are repeated frequently throughout these 10 Medini Surahs.
    - a. Why are these two names and their attributes forms repeated so frequently in these surahs?
      - i. Because these surahs give a very clear and comprehensive concept of Deen.

1. The Deen is a whole system of life, not just merely some religious rituals and dogmas.
2. Encompasses every aspect of human life: individual and collective (legal, judicial, economic, social, political, etc).
- ii. Al-‘Aziz – the All-Mighty.
  1. His authority is absolute – needs no permission.
  2. Axiom in political science: power corrupts and absolute power corrupts absolutely.
  3. This applies to humans, but for Allah (SWT) – He has absolute power and He is not corrupted by it.
    - a. No external checks on Allah’s power.
- iii. Al-Hakeem – the All-Wise.
  1. Allah (SWT) does not have checks and balances because He is the All-Wise.
  2. His authority is used with Wisdom.
  3. This is the intrinsic balance in the attributes of Allah (SWT) – the balance is not imposed by external forces, it is intrinsic in Allah (SWT).
- b. Aside: difference between name and attribute:
  - i. Name is a proper noun – “Al-Hakeem”
  - ii. Attribute is a general description – “Hakeem”
- c. Ayat #2: “To Him belongs the kingdom/sovereignty of the heavens and the earth. It is He who gives life and causes death; and He is able to do all things.”
  - i. “To Him belongs the Kingdom of the heavens and the earth.” - This deals with the political aspect of Islaam.
    1. “Kingdom” – use this word in the translation in the West, b/c it emphasizes connection with the biblical terminology of “Kingdom of God on earth” – the ‘Lord’s Prayer’.
      - a. The Lord’s Prayer is a very crucial prayer which totally negates secularism. Those who recite the prayer are asking to establish the Kingdom of God on earth – with God’s laws, where God’s will is done. As God’s will is executed in the heavens, let God’s commands be established on earth as well.
      - b. Allah (SWT) is the only king – we are all slaves to Allah (SWT), nothing more. We must find unity and brotherhood in realizing that we are all slaves of the One true King.
    2. The purpose of Muhammad (SAWS) is to restore the kingdom of this world to Allah (SWT), the rightful ruler.
      - a. Anyone else who is ruling and claiming sovereignty is in rebellion against Allah (SWT).
      - b. Whether an individual (King, emperor, dictator, etc.), a small elite (oligarchy, racial/ethnic group), a nation, nor the whole of humanity.
    3. Now, because there is a rebellion against Allah (SWT) {no one is accepting his laws and commands}, then it is up to those who are sincere and faithful to Allah (SWT) to suppress this rebellion against Allah (SWT).

- a. Must devote his life to eradicating this revolt and restoring the sovereignty to Allah (SWT).
4. This phrase is repeated twice in the first 6 ayaat (ayat #2 and ayat #5).
- ii. Allah (SWT) gives life and death:
  1. You don't live by yourself, and you don't die by yourself.
    - a. Everybody knows that s/he is living, but know that you are only living by His authority.
    - b. Everybody knows that s/he will die, but know that it is only by Allah's word and command.
  2. In another place of the Qur'an, the views of the materialists who reject any higher being and accept only the world of matter, claim that "we live and we die."
    - a. They associate life and death with themselves.
    - b. This is kufr – of the materialist shade.
    - c. This is the sole authority of Allah (SWT).
- iii. Allah (SWT) is powerful over all things.
  1. Recall, we can only know Allah (SWT) through His attributes.
  2. Regarding the attributes of Allah (SWT) there are two aspects:
    - a. Qualitative – we can have some understanding of the qualitative aspects of Allah's attributes.
    - b. Quantitative – we can't know the quantity in which Allah (SWT) possesses these attributes.
    - c. Examples:
      - i. Al-'Aziz:
        1. Qualitative: We know that Allah (SWT) is All-Powerful.
        2. Quantitative: How powerful is All-Powerful? We can't know.
      - ii. Baseer:
        1. Qualitative: We know that Allah (SWT) sees.
        2. Quantitative: How does Allah (SWT) see? We don't know.
      - iii. Samee':
        1. Qualitative: We know that Allah (SWT) hears.
        2. Quantitative: How does Allah (SWT) hear? We don't know.
      - iv. Al-Hay: Allah lives.
        1. Qualitative: We know that Allah (SWT) lives.
        2. Quantitative: How does Allah (SWT) live? What is the nature of Allah's life? We can't know.
          - a. Only know that Allah (SWT) is The-Living (and the only living – full life belongs to Him alone).
            - i. Has no weakness, doesn't need sleep or rest. Doesn't need food, etc.
            - ii. Recall: Ayat al-Kursi.
            - iii. Our life is by Allah's permission. We exist because Allah willed it, and we die when Allah decides.



- iv. Allah exists without any external source.
  - b. But don't know anything about the nature of Allah's existence.
  - c. The only thing we know about Allah (SWT) is "Kul" – everything (we can't even know the limits).
    - i. Huwa 'ala kuli sha'in qadeer – He has power over everything!
    - ii. Huwa bi kuli shai'in 'aleem – He knows everything!
    - iii. Note: "omni" is a translation of "Kul" (omnipotent, omniscient, omnipresent, etc.)
- d. Ayat #3: "He is the First and the Last, the Most Manifest and the Most Hidden. And He is the Knower of every thing."
  - i. Note: Last part of this ayaat is already discussed above – "Omni" translation of "Kul".
    - 1. The two "kul" phrases are repeated over and over in the Qur'an:
      - a. "ala kuli sha'in qadeer"
      - b. "bi kuli sha'in 'aleem"
    - 2. Can't even comprehend the extent to which Allah's power and knowledge extends.
    - 3. Don't even have a word in human language to convey the magnitude of Allah's power.
  - ii. Background: The first four words of this ayat are the most difficult in terms of philosophical understanding.
    - 1. Basic Philosophical questions:
      - a. The philosophy of existence: What is existence?
        - i. Is the existence of God separate from the existence of this universe.
        - ii. Is God separate and outside of this universe, or is He present within it?
          - 1. Qur'an tells us that Allah (SWT) is nearer to man than his jugular vein.
          - 2. How is it that Allah (SWT) is on the throne and is also with you (nearer to you than your jugular vein)?
      - b. If you believed in one Creator, how did He create this world?
        - i. Was Allah (SWT) like a carpenter who fashioned something out of existing matter?
        - ii. Hindus say that God is ever-lasting, but so is matter.
          - 1. This violates Tawheed and creates dualism.
        - iii. But if God created everything out of nothing, how did He do it?
    - 2. Scholarly accounts of this ayat:
      - a. About this ayat, Imaam Razi said: "Be warned! This place of the Qur'an is very deep/profound and very frightening."

- i. Note: 3 fundamental books on the exegesis/tafseer of the Qur'an – with very different approaches.
  1. Mukhshuri: exegesis on Arabic grammar, language, and literature.
  2. Razi: logician, philosopher, theologian.
  3. Ibn Jareem???: Tafseer on the basis of tradition.
- b. Scholars have also connected two hadeeth with this ayat to further elaborate on its meaning:
  - i. Both Musnad and Muslim record from Abi Hurairah, who reported from 'Aisha a prayer of the Prophet (SAWS): "Oh Allah, you are the first and there was nothing before You. You are the last and there is nothing after You. You are the All-Dominating and there is none above You. And You are the Hidden, and there is nothing Hidden past you."
    1. Some of the modern mufasssireen who don't have any taste for philosophy cling to one hadeeth and don't look past it.
    2. This is one understanding.
  - ii. Tirmidhi and Hanbal record from Abi Hurairah that the Prophet (SAWS) said: "If you throw down a rope to the lowest of the earth (lowest part of the earth or the lowest earth), it will rest on Allah." Then the Prophet (SAWS) went on to quote this portion of the ayat: "He is the First and the Last, the Most Manifest and the Most Hidden."
    1. Note: Surat at-Talaaq – Allah (SWT) says that there are 7 heavens and 7 earths. Until now, we still can't understand this ayaat. Perhaps we will come to understand it as human knowledge advances.
    2. This hadeeth is generally not cited by the modern mufasssireen who don't have any inclination to philosophical matters.
    3. There is no place on this earth where Allah is not present.
3. Final point of introduction: At no other place in the Qur'an will you find connecting "wow" in between two names and/or attributes of Allah (SWT).
  - a. For example, don't find "Al-'Azeez wa Al-Hakeem". Only "Al-'Azeez, Al-Hakeem".
  - b. All other places, the names/attributes follow in direct succession:
    - i. Surat al-Hadeed, ayat #1 (2)
    - ii. Surat al-Jumu'ah, ayat #1 (4)
    - iii. Surat al-Hashr, ayat # 23 (8) plus more in ayat #24.
  - c. Imaam Farahi of India, as far as Dr. Israr Ahmad is aware of, was the first to point out this exception in this ayat.
    - i. Why is "wow" not mentioned in between the attributes?
    - ii. Because Allah's attributes are all present in Him simultaneously.
    - iii. "Wow" separates this and suggests sequencing.
- iii. Israr Ahmad's understanding:

1. “Al-Awalu wa Al-Akheeru”
  - a. Dr. Israr Ahmad understands from this that Allah (SWT) is mentioning 4 attributes of His that relate specifically to this existence (this universe, this creation).
    - i. Whenever you use the word “first” it refers to in reference to something. There must have been some beginning predating you for you to have a first.
    - ii. But Allah (SWT) did not have a beginning and does not have an end. He exists and has been present for ever. There is no time in which He was not present. And He will live Forever, and ever and ever.
    - iii. This universe, on the other hand, was created. It has an instance of creation, and therefore time is a relative measure applicable to it. It has a reference – something before it, and something after it. But this is not true for Allah who has existed and will continue to exist for ever, before the universe was created and after the universe is destroyed.
    - iv. Therefore, Allah (SWT) is the beginning of this universe. And we know that Allah (SWT) will fold the universe in His hands (just like the current astronomical theory of the big bang – that the universe is expanding, and then it will contract again).
  - b. This universe exists between two limits – a beginning and an end. Those limits are defined by Allah (SWT).
2. “Adh-Dhahiru wa Al-Baatinu”:
  - a. Allah (SWT) is the All-Manifest: As far as the attributes of Allah (SWT), they are manifest throughout the creation.
    - i. Surat Aal-‘Imraan: ‘Verily in the creation of the heavens and the earth are ayaat for people of pure intellect.’
    - ii. Many other ayaat in the Qur’an referring to how Allah (SWT) is manifest in the creation.
    - iii. Also, Allah (SWT) is manifest within your own selves ([find quote in the Qur’an](#)).
    - iv. Signs of His Omnipotence, Omniscience, Omnipresence, etc are everywhere in the Creation.
    - v. Imaam Razi: “Why is He hidden. Because He is more manifest – therefore He is hidden.”
      1. Like the sun – can’t look into the sun but you see the manifestation of the sun everywhere around you.
      2. As if Allah (SWT) is so visible in the intensity of His manifestation, that He is invisible in His person.
      3. Allah (SWT) has hidden Himself behind the curtain of His manifestation.
  - b. Allah (SWT) is the Most-Hidden: As far as the Person of Allah (SWT) is concerned, He is Hidden.
- iv. In relation to the controversial sufi philosophies:
  1. Wahdadul Wajood:

- a. Ibn ‘Arabi – the biggest proponent of this philosophy (Wahdadul Wujood – Unity of Being).
  - b. Ahmad Sirhindi – Wahdadul Shuhood (Unity of Manifestation).
  - c. Shah Waliullah has said that there is no difference between Wahdadul Wujood and Wahdadul Shuhood.
  - d. Both say that only Allah (SWT) exists; nothing else exists. Everything else is merely appearance.
    - i. Whatever you see in the universe are merely shadows. They don’t have any existence.
    - ii. If you look into a mirror, you find that you are standing in the mirror – but it is only an image.
    - iii. There is a shadow cast from a tree, but the shadow doesn’t exist. Though you can see it, it isn’t the real tree.
2. Pantheism: Allah (or the Creator, the first reality) has itself taken the shape of the universe.
- a. This is shirk of the “highest order”.
  - b. Kufr of the highest order.
  - c. If this is the case, then this tree is Allah, and you are Allah, and everything is Allah.
  - d. People have confused the unity of existence/being with pantheism.
    - i. One person got so confused by this philosophy that he declared that he was Allah – he was then hanged for his kufr.
    - ii. Allah is always the Rub and we are always His slaves.
      1. Hadeeth: Narrated that Allah (SWT) descends to the lowest heaven every night asking ‘Is there anyone asking for forgiveness so that I will forgive him; is there anyone asking for something, so that I should grant it to him.’
        - a. Even if Allah (SWT) comes down to the lowest heaven, He is still the Rab.
        - b. Even if Muhammad (SAWS) was raised to the 7<sup>th</sup> heaven on the night of Israaf, he was still an ‘abd.
3. Because people confuse pantheism and wahdadul wujood, people have shown great intolerance to the sufi philosophies of wahdadul wujood. We shouldn’t do this. We should distinguish between the two, and not denigrate those who believe in Unity of Being.
- a. You can choose to believe in them or not. They are questions of philosophy (which are immaterial).
  - b. Don’t have the misconception that these sufi scholars believed in pantheism.
- e. Ayat #4: “It is He who created the heavens and the earth in six days and then ascended to the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends to it. And He is with you wherever you are. And Allah sees all that you do.”
- i. What are the 6 days?
    1. Is each day a period of 24 hours?

2. In human terms, a day is defined as the time it takes for the earth to revolve around its axis.
  3. The day defined for any other planetary object will differ.
  4. What is the measure of a day for the solar system? Just imagine!
  5. What is the measure of a day for the entire Milky Way Galaxy? Just imagine!
  6. Then imagine what the measure of a day is for the entire universe?
  7. Qur'an:
    - a. In one place, the Qur'an says that 1 day with Allah (SWT) is equal to 1,000 years by your account.
    - b. In another place, the Qur'an says that 1 day is equal to 50,000 years.
  8. So this means six periods – six measures of time. But the measures of time are not the same as the measure of time in our earth.
- ii. Then He ascended the Throne:
1. Allah (SWT) Himself ascended the throne.
  2. Allah (SWT) is not only the Creator, but He is the Controller as well.
  3. Allah (SWT) is Himself operating the universe.
  4. It is a very common idea among the students of science that if they believe in Allah, but they see all of the physical laws governing this universe and they think that Allah (SWT) doesn't have anything to do with running the universe.
    - a. Aristotle said the same thing – God created the universe, but is not involved in operating it. Doesn't bother Himself with the details.
    - b. This is kufr.
  5. Not even a leaf can move without the permission of Allah (SWT).
  6. Allah (SWT) has given certain physical properties to the material creation – but it only acts according to these properties by the permission of Allah (SWT). Have properties, but these properties are subject to the permission of Allah.
    - a. Water – it has the property that it quenches the thirst. But if Allah (SWT) does not give it permission to quench your thirst, then no matter how much water you drink; it will not quench your thirst.
    - b. Fire – it has the property that it burns. But Allah (SWT) ordered the fire to be cool to Ibraheem (AS).
    - c. Water – flows along the surface in a continuous stream. When Allah (SWT) ordered Musa (AS) to strike it, the water split into two (each side stood like a rock).
- iii. He knows whatever is entering into the earth and whatever is coming out of it.
1. i.e. a drop of water falls to the earth, and from the earth comes a sapling. Allah (SWT) knows about every drop of water that falls to earth, and every little sapling, animal, etc that emerges from the earth.
- iv. He knows whatever descends from heaven and whatever ascend to it
1. Water/rain is descending
  2. The mala'ika – descend from heaven with the commands of Allah (SWT) that are to be executed.
  3. What ascends to it: the reports from the mala'ika about what takes place.
  4. At every moment, Allah's will is the final and deciding factor.
- v. Allah is with you wherever you are:

1. Allah (SWT) is on the throne, but He is also with you.
2. Allah (SWT) is in your heart (recall definition of thikr – to have Allah in your heart).
3. We can't understand how Allah (SWT) is with us.
4. If you agree with the theory of the Unity of Being, then this issue is resolved.
  - a. Example: A human being.
    - i. If you analyze the existence of a human body – what is it?
      1. Composed of elements, nutrients, atoms, protons, neutrons, etc.
    - ii. If you analyze the air – what is it?
      1. Composed of the same elements, nutrients, atoms, protons, neutrons, etc.
    - iii. If you analyze material object, you'll find essentially the same core constituents.
    - iv. Essentially, these are all the same thing. Only the conglomeration, the system differs, but the constituents are identical.
      1. Existence is one.
      2. This is the philosophy of the unity of being.
        - a. Existence of Allah
        - b. Existence of this universe
        - c. They are not two, they are one. Two in one. Two aspects. Essentially, all existence is Allah. But when a form is created, it is a separate existence.
5. Knowing that Allah (SWT) is with you is the biggest source of strength for a mu'min.
  - a. Musa (AS) when he was leading Bani Isra'eel out of Egypt and came to the sea, and behind them they were being pursued by the Egyptian army, the people cried out to Musa (AS) that they were doomed.
    - i. Musa's reply was, my Lord is with me. He will give me the way.
  - b. Muhammad (SAWS) when he was in hiding with Abu Bakr in the cave. When Abu Bakr noticed that the mushrikeen had come to the entrance of the cave, he said: 'only if they bend and look into the cave, we will be caught.' The Prophet (SAWS) then replied: 'Don't fear. Allah is with us.'
  - c. If you are sincere to Allah (SWT), then Allah will be sincere towards you.
    - i. If you love Allah, He will love you.
    - ii. If you are sincere to Allah, He will be sincere to you.
    - iii. If you help Allah, He will help you.
    - iv. If you remember Allah, He will remember you.
    - v. If you are a sincere friend (wali) of Allah, then He will be a sincere friend (wali) to you.
      1. Must obey Allah. Can't try to cheat or deceive Allah.

- vi. Allah sees all that you do.
  - 1. Note the logical relation: If Allah (SWT) is with me, then He is a witness of everything that I am doing. Then why does He need the angels to record everything that I'm doing?
    - a. So that you are confronted with your deeds on the Day of Judgement.
    - b. Axiom of this world – Justice should not only be done; but it should also be apparent that it is done.
    - c. Allah already sees, knows, hears, etc. everything that you do. Allah (SWT) even knows all that is in your hearts. (“huwa ‘aleemun bithatis sudoor”).
- f. Ayat #5: “To Him belongs everything in the heavens and earth, and to Allah all matters will be made to return.”
  - i. To Him belongs everything in the heavens and the earth...:
    - 1. Again this phrase is repeated.
    - 2. Tawheed is not only an ‘aquida
      - a. Tawheed is a polity – the basis of the Islamic political system.
        - i. Divine sovereignty.
        - ii. Man – vicegerency (khilafah).
          - 1. Whenever there is an explicit command, must implement it exactly and without question.
          - 2. Wherever there is no explicit instruction, then you make ijtihaad to determine how to proceed.
  - ii. ...and to Allah all matters will be made to return.
    - 1. Another aspect of the divine sovereignty of Allah.
      - a. All aspects are finally decided by the ruler.
      - b. In the same way, all matters will be made to return to Allah.
        - i. Note: turja’ul umoor – *passive* tense.
        - ii. Some people have erroneously translated this as “all matters will return to Allah”. This is incorrect.
        - iii. The passive tense → they will be made to return to Allah (by force – whether you like it or not, everything will come to Allah (SWT)).
- g. Ayat #6: “He merges night into day and merges day into night; and He has full knowledge of whatever is in the hearts/minds.”
  - i. Merges night into day and day into night.
    - 1. Sometimes Night is increasing and the day is increasing or vice versa.
    - 2. Again – passive tense.
      - a. Allah (SWT) controls it.
      - b. It is not that the night merges into the day and day merges into the night. Night and day are subject to the will of Allah (SWT). They don’t act on their own accord.
  - ii. He knows everything that is in the hearts/minds of people.
    - 1. Note how many times the Allah’s Infinite power (omnipotence and omniscience) is referenced in these ayaat:

Ayat #	Omniscience	Omnipotence
1	• (1) <i>Sabbaha</i> lillahi ma fis-samawaati wal-ard.	• (2) <i>Al-Azeez</i> • (3) <i>Al-Hakeem</i>
2		• (4) Lahu <i>mulk</i> us-samawaati wal-

		ard <ul style="list-style-type: none"> <li>(5) <i>Yuhee</i> wa <i>yumeetu</i></li> <li>(6) wa huwa '<i>ala kulli shai'in qadeer</i></li> </ul>
3	<ul style="list-style-type: none"> <li>(9) wa <i>Dh-Dhahiru</i></li> <li>(10) wa <i>Al-Badtinu</i></li> <li>(11) wa huwa <i>bi kulli shai'in 'aleem.</i></li> </ul>	<ul style="list-style-type: none"> <li>(7) Huwa <i>Al-Awalu</i></li> <li>(8) wa <i>Al-Akheeru</i></li> </ul>
4	<ul style="list-style-type: none"> <li>(14) <i>ya'almu</i> ma yuliju fil-ard wa maa yakhraju minhaa wa ma yanzilu minas-samaa'i wa maa ya'ruju fehaa</li> <li>(15) wa huwa <i>ma'kum ayna maa kuntum</i></li> <li>(16) wa Allahu <i>bimaa ta'maloona baser.</i></li> </ul>	<ul style="list-style-type: none"> <li>(12) Huwa lathee <i>khalaq</i> as-samawaati wa al-ard fee sittati ayaam</li> <li>(13) Thuma <i>astawaa 'alal-'Arsh</i></li> </ul>
5		<ul style="list-style-type: none"> <li>(17) Lahu <i>mulk</i> us-samawaati wal-ard</li> <li>(18) wa <i>illa Allahi turja' ul-umoor.</i></li> </ul>
6	<ul style="list-style-type: none"> <li>(20) wa huwa '<i>aleemun bithatis-Sudoor.</i></li> </ul>	<ul style="list-style-type: none"> <li>(19) <i>Yulijul</i>-layla fin-nahaari wa <i>yulijun</i>-nahaari fil-layli</li> </ul>

2. Why is Allah (SWT) emphasizing His divine attribute of Knowledge, on the omnipotence and omniscience of Allah (SWT)?
- a. One of the biggest mistakes that humans have made is to challenge the omnipotence of Allah (SWT).
    - i. Among the most common ways of challenging the omnipotence of Allah (SWT) is to question the resurrection.
      1. People have questioned how is it possible that Allah (SWT) will resurrect our bodies after they have decomposed and disintegrated after millennia.
      2. The answer to this comes from the fact that Allah (SWT) has power over all things. ('huwa bi kulli shai'in qadeer').
        - a. If you believe in Allah, and you believe that He has power over all things, then you have no basis to question the resurrection.
        - b. Is there some reason why Allah, who is all-powerful, cannot resurrect you?
        - c. If Allah (SWT) created you the first time, can He not do it a second time.
        - d. Everybody knows that doing something the first time is more difficult than the second time. If Allah (SWT) has created you the first time, why do you doubt that He will resurrect you?
  - b. A second major mistake committed by humans is to question the omniscience of Allah (SWT).



- i. Specifically, people may question how can Allah (SWT) know every little detail about what I do.
    - ii. Why does Allah concern Himself with all the little details. Doesn't He have any other job to do?
    - iii. This waswasa (whispering of Shaitan) is eliminated with:
      - 1. '...wa huwa 'aleemun bithatis-sudodr'
      - 2. '...wa Allahu bimaa ta'maloona baser.'
      - 3. '...wa huwa bi kulli shai'in 'aleem.'
  - c. Need to **hammer** these concepts and these ayaat into our minds so that we have the appropriate consciousness (taqwa) and humility (khushu') before Allah (SWT) and so that doubts are eliminated from our minds/hearts.
- h. Summary:
  - i. Recall the ayaat: 'This is Allah whom I have accepted as my Lord, in Him do I trust and to Him ...'.
  - ii. Similarly, these ayaat (#1 – 6) give us an understand of Allah, who is our Lord:
    - 1. Allah who is being glorified by everthing in this world, Allah who is Al-Azeez, Al-Hakeem.
    - 2. Allah who owns everything in the heavens and the earth; who gives life and death, and who has power over all things.
    - 3. Allah who is the First and the Last and the most Manifest and the most Hidden; and He who knows everything.
    - 4. Allah who created the heavens and the earth, and then ascended onto the Throne, and who knows everything that falls to the earth and that rises from the earth; everything that descends from the heavens and that ascends thereto; Allah who sees everything that you do.
    - 5. Again, it is to Him that everything in the heavens and the earth belongs, and to Allah all matters will be brought forth.
    - 6. He who merges the night into the day and the day into the night, and He is aware of everything in your hearts and minds.
- 2. Ayaat 7-11 make up the second part of this surah. After giving such a profound understanding of who our Lord is, this section identifies the two demands placed upon us by Allah (SWT). This is a natural consequence where Allah (SWT) identifies Himself to us and then demands from us two things: 1) That we believe in Allah and His messenger and 2) that we struggle in His cause.
  - a. Ayat #7: "Believe in Allah and His messenger, and spend of that over which He has made you trustees. And for those among you who believe and spend is a great reward."
    - i. This ayaat defines the two demands Allah (SWT) makes of His slaves:
      - 1. Have faith in Allah (SWT) and His messenger.
        - a. Should be real, burning conviction.
      - 2. Spend from that which Allah (SWT) has entrusted with you.
        - a. Very profound: we are 'mustakhlaf'. We are only custodians over everthing in our possession.
          - i. We are not the owners of our bodies. We are only custodians over them.
          - ii. Any property, wealth, intellect, etc. is a trust from Allah (SWT).
          - iii. Not only are we entrusted with these, but we have not earned this trust. Allah has simply made us trustees over these things.

1. “ja’lakum” – we have been made vicegerents.
- b. When you do infaaq fe sabilillah, you are making jihaad in his cause. We will, insha’Allah, see this connection in even more explicit detail in ayat #11.
  - i. Two ways of waging jihaad:
    1. Spend of your wealth – this is jihaad bil maal
    2. Spending of your bodily resources (time, energies, intelligence) – this is jihaad bi nafs.
  - ii. Recall ayat #111 of Surat at-Taubah: “Verily, Allah has purchased from the believers their lives and their properties for them shall be paradise. They fight in the cause of Allah, so they kill and are killed. It is a promise in truth which is binding on Him in the Taurah 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.”
    1. This is the biggest purchase.
      - a. Live for Allah, not for yourself.
      - b. Live for Allah, not for your family.
      - c. Live for Allah, not for your country.
      - d. Live for Allah, not for your nation.
      - e. Living for anything else is shirk!
    2. You can give rights to your body, family, country, nation, etc., but only give the rights that Allah (SWT) has given them. If you give anything more, than it is from your own nafs.
      - a. Recall hadeeth:
        - i. Your body has rights over you
        - ii. Your wives has right over you
        - iii. Your children have rights over you
      - b. If you fix their rights yourself, then you are asserting yourself as sovereign in place of Allah (SWT).
        - i. You must live for Allah.
        - ii. Quote: ‘Just as my prayers and my sacrifice are for Allah, so are my live and death for Allah.’
    3. Must look deep down into the depths of your heart to evaluate yourself honestly – am I really living for Allah? Or am I living for myself, my family, or my country.
      - a. A mu’min lives for Allah (SWT) alone!
- ii. Note: These two conditions are the same two conditions that we have seen throughout this course.
  1. Surat al-Hujuraat ayat #15 defines the true believers: “The believers are only those who believe in Allah and His messenger, and never doubt in it, but they strive (jaahidu) with their wealth and their lives for the cause of Allah. Those! They are the true believers.”
    - a. Real Imaan

- b. Exert real effort because of that belief (jaahidu).
    - 2. Surat as-Saff, ayaat 10 & 11: “Oh you who (profess to) believe, shall I guide you to a bargain that will save you from a painful torment? Believe in Allah and His messenger and strive hard and fight in the cause of Allah with your wealth and your lives: that will be better for you if you but know.”
      - a. Believe
      - b. Wage jihaad in establishing this belief.
    - 3. Two essentials to success:
      - a. Imaan
        - i. Correct ‘aquida (i.e. Surat at-Taghaabun)
        - ii. Burning conviction.
      - b. Jihaad
        - i. With wealth.
        - ii. With bodily resource.
  - iii. And for those among you who believe and spend is a great reward.
    - 1. Very logical sequence: after defining the demands, Allah (SWT) then promises us a great reward.
    - 2. Minkum: from among you.
      - a. Those among you who have real faith.
      - b. Not all of you are real mu’mins.
        - i. Recall surat al-Hujuraat, ayat #14 – “The Bedouin Arabs say: ‘We believe.’ Say: ‘You do not believe, but only say ‘we have surrendered’, for faith has not yet entered your hearts. But if you obey Allah and His messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most-Merciful.”
    - 3. Whoever among you becomes a real mu’min and then spends of his wealth, then for him will be a great reward.
- b. Ayat # 8: "What has happened with you that you do not believe in Allah?, and the messenger invites you to believe in your Lord and has Indeed taken your Covenant, If you are men of faith."
  - i. Now, comes the rebuke and admonishment for which the Medini Surahs of this group are characterized.
  - ii. Allah (SWT) is asking those who profess to believe why it is that they don't have real faith/conviction, love of Allah, why Allah (SWT) is not their matloob - the goal.
    - 1. Recall, there was a general decrease in the average level of Imaan and the fervor for jihaad fee sabilillah (because new Muslims entering into Islam and didn't have the experience and level of conviction as the early acceptors).
  - iii. The messenger is among you and calling you to believe in your Lord
    - 1. Have faith in your own Creator, Sustainer - no one else.
  - iv. Already taken your covenant:
    - 1. If you claim to be believers then you have already made the covenant.
    - 2. Covenant refers to two aspects:
      - a. Each human being made the covenant with Allah (SWT) accepting Him as our Rab - in the spiritual existence before coming to this life.

- b. When you accept Islaam.
  - i. Recall: Allah has already bought your lives. Only a custodian over our bodies and wealth. ([Find reference in Qur'an](#)).
- v. Allah (SWT) is talking to us - those who claim to believe.
  - 1. Now if you find that actual, real burning Imaan is not there, then you must ask yourself how to attain it. This is the topic of the next ayat.
- c. Ayat # 9: "It is He Who sends to His servant manifest signs, so that He may lead you from darkneses into the light. And verily Allah is to you most kind and merciful."
  - i. Topic discusses how to increase Imaan and attain real conviction.
  - ii. It is He who sent Muhammad:
    - 1. Note: Muhammad (SAWS) had two positions:
      - a. Abd of Allah
        - i. whenever Allah (SWT) mentions Muhammad (SAWS) with love and affection, he refers to him as His abd.
        - ii. Muhammad is the 'abd to Allah.
        - iii. Recall conversation between Musa (AS) and Allah (SWT) on the mountain - it is a relationship of 'abd.
        - iv. The 'abdiyah (exclusive 'abd to Allah) is a higher level than risalah.
        - v. Note for us: we aspire to be 'abd to Allah (SWT), but we also mix it with being 'abd to money, etc.
          - 1. Very difficult to be an exclusive 'abd to Allah (SWT).
      - b. Rasool of Allah - whenever Allah (SWT)
        - i. Muhammad is the rasool of Allah to us.
  - iii. 'so that He may lead you from darkneses into the Light'.
    - 1. Why does Allah (SWT) send His signs and messengers? - to lead us out of darkneses into Light.
    - 2. Darkneses:
      - a. Many different shades and types of darkness:
        - i. Kufr
        - ii. Shirk
        - iii. Materialism
        - iv. Empiricism
        - v. Logical Positivism
        - vi. Atheism
        - vii. Darwinism
        - viii. Freudism
        - ix. Pantheism
      - b. Always in the Qur'an, dhulomaat is in plural form. Many shades of shirk.
    - 3. Noor - always in singular form.
      - a. Surat an-Noor - "noorun 'ala noorun".
      - b. Pure unity of Allah (SWT) represented in single Light.
      - c. Imaan is Noor - refer to tafseer of ayaat an-Noor.
    - 4. Qur'an will lead you out of darkneses into the light of pure, real Imaan.
  - iv. Verily, Allah is to you most Kind and Merciful.

- d. Ayat #10: "What is the matter with you that you do not spend in the cause of Allah? For to Allah belongs the inheritance of the heavens and the earth. Not equal among you are those who spend and fought before the Victory. Those are higher in rank than those who spend and fought afterwards. But to all has Allah promised a goodly reward. And Allah is well acquainted with all that you do."
- i. Again the rebuke of the Muslims.
    1. While ayat #8 referred to the first condition (believe in Allah), this ayat refers to the second condition (spend - Infaaq).
  - ii. This ayat expands on the infaaq mentioned in ayat #7 to make it clear that this infaaq is fee sabilillah and includes both financial and bodily resources.
    1. Allah (SWT) is not asking you to spend on worldly luxuries. Allah wants you to spend for the advancement of His cause.
    2. Spend your financial and bodily resources in the cause of Allah.
  - iii. 'To Allah belongs the inheritance of the heavens and the earth.'
    1. Hadeeth: 'man goes on saying 'my wealth, my wealth'.
    2. What is your wealth?
      - a. Only what you spend on your sustenance (food, shelter, clothing, etc.)
      - b. And what you spend in the way of Allah (charity, establishing the Deen, etc.)
      - c. The rest, is only the inheritance of your inheritors.
    3. In the final analysis, all things will remain for Allah.
    4. As we saw in Surat al-Munafiqoon, when the time for death comes, people will say to Allah (SWT) - that if He sent them back, they would give all their wealth away. But Allah (SWT) does not delay the appointed moment.
      - a. So spend now - there is no reason to delay.
  - iv. 'Not equal among you are those who spent and fought before the Victory and those who spent and fought after the Victory.
    1. Now comes the reference to qitaal as part of the spending.
      - a. Ayat #7: Infaaq
      - b. Ayat #10: Infaaq fee sabilillah, then followed by infaaq and qitaal.
      - c. So we can see that ayat #10 is an exfoliation of ayat #7 - explaining what the meaning of infaaq.
      - d. Qitaal is highest point of spending of your bodily resources.
    2. Infaaq and qitaal might appear to be equal in quantity and even in quality, but the timing in which they were done is important.
      - a. Those who spent and exerted their lives when Islaam was weak and kufr was dominant, they have a higher reward than those who spent and exerted their lives when Islaam was strong and dominant.
      - b. Both will be rewarded immensely, but those who sacrificed to make Islaam strong will be rewarded more than those who sacrificed to maintain and/or increase an already strong Islamic society.
    3. To what does the Victory refer? Either one of two events:
      - a. Treaty of Hudaibiyah:
        - i. Allah (SWT) Himself refers to this as a clear victory.
      - b. Conquest of Mecca:

- i. Conquest of Mecca was the crowning achievement in establishing the Deen of Allah (SWT) throughout the Arabian peninsula.
  - 4. Those are higher in rank than those who spent and fought afterwards.
    - a. Those who accepted Islaam after the Victory are at one level.
    - b. Those who embraced Islaam before the Victory are at a higher level.
    - c. Those who embraced Islaam before Hijra are at a higher level.
    - d. Those who embraced Islaam at the very beginning are at the highest level.
    - e. Ahlul Sunna wal jama'ah make a distinction among the sahaba:
      - i. Top four are the four khulafa
        - 1. First is Abu Bakr
        - 2. Second Omar
        - 3. Third 'Uthman
        - 4. Fourth 'Ali.
      - ii. Then the remaining six of the mubashira 'ashara:
        - 1. Dhalha
        - 2. Zubair
        - 3. Abdu Rahman ibn 'Auf
        - 4. Sa'ad ibn Abi Waqas
        - 5. Sa'eed ibn Zaid
        - 6. Xxx
      - iii. Then the 313 at Badr
      - iv. Then the 1400 at the Treaty of Hudaibiyah who gave the bai'ah.
      - v. Then those who embraced Islaam before the conquest of Mecca.
      - vi. Then the rest.
    - f. In the same way that Allah (SWT) has raised some Prophets at higher rank than others, some of the sahaba are at a higher rank than others.
5. What is the lesson in this?
  - a. Does it mean that Islaam is very weak.
    - i. Hadeeth of the Prophet (SAWS): 'when Islaam came, it came as a stranger and it will return as a stranger. Congratulations to those who cling to Islaam when it is a stranger.'
    - ii. As a stranger, Islaam was weak and unknown.
    - iii. Then Islaam became supreme and dominant.
    - iv. The Prophet (SAWS) then prophesized that Islaam would again suffer defeat.
      - 1. Great irony that Muslims would be very powerful, but Islaam would go down.
      - 2. When Muslims were at the height of their political power, under the great Mughul emperor Akbar the Great, the entire Indian subcontinent was under the rule of Muslims.

3. During his reign, Akbar tried to destroy Islaam and invented a new religion (Deen Ilahi).
  - a. Akbar said that the Deen of Muhammad (SAWS) was for 1000 years.
  - b. Now was the era for the Deen of Akbar which would last for 1000 years.
- v. Those who hold on to Islaam are strangers in the society.
  1. Appear as fanatics.
    - a. Observing perda and hijab in this era!
    - b. I can't see my own sister-in-law!
  2. Either you cling to Islaam or your please this society.
- b. Congratulations to those who cling to Islaam despite all of the social pressures.
  - i. Though they may be outcasts in society, they will be successful on the Day of Judgement.
  - ii. To these people, the Prophet (SAWS) has sent congratulations.
  - iii. If you spend now, while Islaam is weak and a stranger, then you will be rewarded much more than those who do so after Islaam becomes dominant.
- v. "And Allah is all-Aware of all that you do."
- e. Ayat #11: " Who will loan to Allah a beautiful loan? For Allah will increase it manifold to his credit, and he will also have a generous reward."
  - i. Allah (SWT) demands and wants a loan.
    1. Why?
    2. Because His deen is humiliated, down-trodden.
    3. Need struggle to restore His sovereignty and to establish His Deen dominant above all aspects of life.
  - ii. Spending your wealth for the pleasure of Allah has many aspects.
    1. Sadaqat - charity to your relatives, the poor, orphans, etc.
    2. Zakat is also sadaqat - mandatory portion.
    3. Infaaq - spending for the cause of Allah, to establish the Deen of Allah (SWT).
      - a. For the propagation of the message of Islaam.
      - b. To fulfill the requirements of a movement.
      - c. To fund a revolution.
    4. Qard - another term for infaaq fee sabilillah.
      - a. Whatever is spent on infaaq fee sabilillah, is a personal loan to Allah.
      - b. Spending for Allah's cause.
      - c. There is rebellion against Allah (SWT) and people have usurped His authority, then if you are spending in His cause, you are working to crush the rebellion and the exalt and glorify Allah (SWT).
  - iii. Two rewards:
    1. Manifold increase in the qard
    2. Also a very generous reward.

3. Third Section: Ayaat 12 - 15. Deals with the Day of Judgment and specifically how the munafiqeen will be separated from the real believers.
  - a. Background:
    - i. Recall, the address of the Medini surahs in this collection is to the believers.
    - ii. Among the Muslims being addressed are believers with varying degrees of Imaan as well as munafiqeen.
    - iii. Many stages on the Day of Judgement.
      1. Can't completely grasp the exact reality of these events, but can have an impression.
      2. For the kufar, it is clear.
      3. For the Muslims, their deeds must be weighed.
        - a. In this life, munafiqeen enjoy all the rights of the Muslims.
        - b. On the Day of Judgement, the munafiqeen will be identified.
    - iv. This subject matter is very important and is repeated again at the end of this collection of Medini surahs - in Surat at-Tahreem.
  - b. Ayat #12: "The Day you will see the believing men and women - how their light runs forward before them and by their right hands. (It will be said to them) 'Good news for you this Day! Gardens beneath which rivers flow! To dwell therein for ever! This is indeed the highest triumph/success!'"
    - i. Light of Imaan will emit from their hearts and from their right hands (light of good deeds comes).
    - ii. They will be greeted with good news and will attain the supreme triumph.
  - c. Ayat #13: "That Day the hypocrites (men and women) will say to the believers, 'Wait for us! Let us borrow from your light!' It will be said to them, 'Turn back to your rear! Then seek a light.' So a wall will be raised up between them, with a gate. Within it will be mercy throughout, and without it, all alongside, will be punishment!"
    - i. After presenting the good news of the fate of the believers, Allah (SWT) reveals the fate of the munafiqeen.
    - ii. At one stage, a screening will take place to separate the real believers from the munafiqeen.
      1. There will be a very narrow path/bridge. Beneath that bridge is the hellfire. There will be absolute darkness.
        - a. Note: This is also mentioned in Surat Mariam?
        - b. For the real mu'mineen, their Imaan and good deeds will be their light to guide them over the hellfire.
          - i. The light was earned in the earthly existence.
        - c. For the munafiqeen, they will have no light. They will remain in darkness.
        - d. The munafiqeen will then ask that the believers to wait for them so that they could borrow from their light, but they will be told to go back and seek their own light.
          - i. Imagine going in a very dark night through a very narrow passage.
          - ii. If someone has a torch, you would ask them to wait for you so that you could benefit from the light of the torch.
      - e. Who speaks these harsh words to the munafiqeen?
        - i. Not the mu'mineen - their generosity will not allow them to say these harsh words.



- ii. These harsh words will be said by the malaika. (editor's note: don't know from where this point is substantiated - Israr Ahmad quotes from something).
- iii. Pure anguish - cannot go back (to earth and earn your light) and now the light is not transferable.
  - 1. This light cannot be given in charity.
  - 2. People who had Imaan in this life and earned light with their good deeds will have it in the next life.
  - 3. No believing father will be able to give it to his son, and no believing son will be able to give it to his father.
- iv. Hadeeth of the Prophet (SAWS):
  - 1. 'To some of you, the light will be given such that the intensity of the light will be such that it would reach from Medine to Sanaa (capital of Yemen). And to others, the light will only be enough to illuminate his feet.'
  - 2. The intensity of light will be according to the intensity of the Imaan.
  - 3. Example - compare the Imaan of Abu Bakr to us.
  - 4. Even the one who has just enough light to illuminate his path will be very lucky, because he will be able to navigate over the bridge to jannah.
- 2. A wall will be built to separate the munafiqeen from the real believers.
  - a. Within the wall will be the Mercy of Allah (SWT).
  - b. Outside the wall will be the punishment of the hellfire.
  - c. At this point, the hypocrites will be exposed and separated from the Believers.
- iii. Ayat #14: "Those will call out, 'Were we not with you?' (The others) will reply, 'True! But you led yourselves into temptation; you waited (to our ruin); you doubted (Allah's promise); and your desires deceived you; until there issued the command of Allah. And the Chief deceiver deceived you in respect of Allah'."
  - 1. Having been separated from the believers, the hypocrites will cry out that they were with the believers.
    - a. The munafiqeen prayed in the same mosque of the Prophet behind the Prophet (SAWS).
    - b. 'Abdullah ibn Ubay used to stand up before the jum'ah khutba of the Prophet and tell the people to listen to the Prophet (SAWS).
      - i. Wanted to try to impress people and to exert influence over the people.
  - 2. Every word of the reply is very important and profound!
    - a. "Yes" - the munafiqeen were with the Muslims.
    - b. But what did they do?
      - i. They lost themselves in worldly temptations (Fitna):
        - 1. Surat at-Taghaboon: your wealth and children are fitna to you – out of your love for them, you may be tempted to do something that is harraam.
        - 2. Put yourselves into temptation.

3. Love for worldly affairs exceeded their love for Allah (SWT).
4. Recall ayat #24 of Surat at-Taubat: “Say to them (O Muhammad, SAWS) ‘If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger and jihad in His cause, then wait until Allah brings about His decision. And Allah guides not the people who are al-Fasiqoon.’”
  - a. Love of Family – 5 forms specifically mentioned:
    - i. Parents
    - ii. Children
    - iii. Siblings
    - iv. Spouses
    - v. Relatives
  - b. Love of wealth – 3 forms specifically mentioned:
    - i. Financial capital
    - ii. Businesses
    - iii. Home
  - c. We must evaluate our own hearts and weight these temptations with our love for Allah, His Messenger, and Fighting in His cause.
- ii. You entered into a state of hesitation.
  1. What is the connection between placing yourself into fitna and this hesitation?
  2. The love for these other things, these temptations, is dragging you back.
  3. The call has come from Allah (SWT), but because of your inclination towards these other temptations, you hesitate in fulfilling the call from Allah (SWT).
- iii. Then, after becoming hesitant, you became doubtful.
  1. Analogy, when your immune system is low, the bacteria invade your body.
  2. When you hesitate, doubts come and invade you mind and hearts.
- iv. Then you allow yourself to be deceived by false hopes and wishful thinking.
  1. Think that because you are a follower of Muhammad (SAWS) that you will be saved.
  2. Oh, Allah (SWT) is very forgiving.
  3. We have a birth right to jannah because we are Muslims.
- c. 'Until there issued the command of Allah'.

- i. Then the period of testing ends – the command comes from Allah (SWT).
      - ii. At death, your period of testing ends.
    - d. The chief deceiver, shaitan, has deceived you about Allah (SWT).
      - i. Tries to lull us into a sense of complacency – ‘don’t worry, Allah (SWT) is most merciful, He will forgive me.’
      - ii. Yes, Allah (SWT) is the Most Merciful, but He is has strong Wrath.
- 3. Profound insight into Hypocrisy
  - a. Recall in Surat al-Munafiqoon, we discussed the external symptoms/manifestations of Nifaaq.
    - i. Lying
    - ii. False oaths
    - iii. Enmity towards fellow Muslims and particularly the leader (most particularly towards Muhammad (SAWS)).
  - b. In this ayat as well as ayat #24 from Surat at-Taubat, Allah (SWT) discusses the esoteric aspects of Nifaaq:
    - i. Love of fitna (family and wealth) becoming more than the love for Allah (SWT), His Messenger, and Jihaad in His cause.
    - ii. Then comes hesitation – when Allah calls for you to spend, you resist. When Allah (SWT) calls you to action, but you don’t act.
    - iii. Then comes doubt.
    - iv. Then come deceptions/illusions. Lose sight of reality and begin to live by wishful thinking.
- iv. Ayat #15: “So this Day no ransom shall be taken from you, nor of those who disbelieved. Your home is the Fire, that is your maula (friend, proper place) and worst indeed is that destination.”
  - 1. On that Day, no ransom will be accepted either from the kafireen or the munafiqeen.
  - 2. The abode of the munafiqeen is the Hellfire – it is your friend, protector and evil indeed is that destination.
    - a. In this world, the munafiqeen are intermingled with the Muslims.
    - b. In the Hereafter, the Munafiqeen will be joined with the kafireen.
- 4. Section 4: Ayaat 16-19. Allah is now addressing those people who realize that they have been unmindful of these realities and their duties. The shaitan will then try to deceive you that you have some responsibilities that you must take care of, and then you can do the things you need to do to be pious later. Shaitan tries to make you sleep again. Allah addresses this in a very passionate way. Allah is specifically addressing those Muslims whose Imaan is weak or those who have already become infected with nifaaq.
  - a. Ayat #16: "Has not the time arrived for the believers that their hearts, in all humility, should engage in the remembrance of Allah and of the Truth which has been revealed; and that they should not become like those to whom was given the Book aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors."
    - i. Has not the time arrived for the hearts of the believers to melt in the remembrance of Allah and of the Truth which has been revealed...
      - 1. If you want to fight shaitan, must have the remembrance of Allah (SWT).

- a. Already studied the ayaat from Surat al-Kahf and from Surat al-'Ankaboot on the remembrance of Allah (SWT).
    - b. Shaitan will try to prevent you from engaging in the remembrance of Allah (SWT).
  - 2. Don't postpone your sincere turning towards Allah (SWT).
    - a. What are you waiting for?
    - b. What guarantee do you have that you will not die tomorrow?
    - c. Why don't you mend your ways and turn sincerely and wholeheartedly towards Allah (SWT)?
  - 3. Recall the biggest remembrance of Allah (SWT) is the Qur'an.
- ii. ...and that they should not become like those to whom the Book was given previously, but long ages passed over them and their hearts grew hard. And now, the great majority of them are great transgressors.
  - 1. Recall, in this collection of 10 Medini surahs, the address is to the Muslims. The mentionings of the former Muslim ummahs (particularly Bani Isra'eel) serve as a reminder and a warning to the Muslims of the mistakes that happened to the former Muslim ummahs.
    - a. Bani Isra'eel held the position of the Muslim ummah for 2,000 years.
    - b. For 1,400 years, the chain of prophethood to Bani Isra'eel was unbroken.
    - c. The same fate will happen to the Muslims if they do the same thing.
      - i. Today, we are the most humiliated people on the face of the earth.
      - ii. Over 1 billion Muslims, but we have no say in international matters.
  - 2. A long period of time passed and their hearts hardened.
    - a. Surat al-Baqara - mentions the condition of the hardening of the hearts ('Then your hearts hardened, and they became like stones; rather harder than stones').
    - b. Though the body continues to live, the soul is dead.
- b. Ayat #17: "Know you all that Allah gives life to the earth after its death! Already have we shown the signs plainly to you, that you may understand."
  - i. Know you all that Allah gives life to the earth after its death!
    - 1. If you have the courage to look into the depths of your heart and find that it is empty - you have no life in your heart, then don't despair.
      - a. Allah (SWT) can revive your hearts and your spiritual life just as He brings life to the earth after it has died.
      - b. Find the land dead - no greenery.
      - c. Then Allah (SWT) sends the rains and life begins to emerge - plants, birds, insects, etc.
    - 2. Never despair from the mercy of Allah (SWT).
      - a. First must realize that you have a fault/short-coming.
      - b. Then you must make a firm resolve to overcome this deficiency.
      - c. Then Allah (SWT) will help you.
  - ii. Allah has made the signs clear and manifest to you, that you may understand.
    - 1. So that we may have the hope of reviving our Imaan.

2. Recall these ayaat are addressed to those who have weak Imaan or have already been infected with nifaaq.
  - a. If you have been infected with nifaaq, and are still in the early stages, then don't despair, Allah (SWT) can revive your Imaan if you take appropriate steps.
- c. Ayat #18: "For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold and they shall have a generous reward."
  - i. Background: Ayaat 18+19 are very profound ayaat on the mystical aspects of the Qur'an.
    1. Sufiya have different methods (silsilah) for purification and remembrance of Allah.
    2. Qur'an has its own method (silsilah) for purification (from nifaaq), strengthening your Imaan, and remembrance of Allah.
  - ii. Spend in the cause of Allah.
    1. Analogy: If you come across barren land, you must first plow the land and then plant the seeds.
      - a. If your hearts are barren of Imaan, need some plowing before planting the seed of Imaan.
      - b. Spending for the pleasure of Allah is the plowing of the hearts.
        - i. Must remove the impurities of the soil before plowing and sowing the seeds.
        - ii. Spending removes the impurities.
      - c. The real pollution of the heart and basic cause of spiritual and moral diseases is the love of this world.
        - i. The symbol of this love for this world is the love of wealth.
        - ii. If you want to cure your heart of the spiritual diseases, then you must go in the opposite direction - spending your wealth for the pleasure of Allah (SWT).
      - d. Two ways of spending for the cause of Allah (SWT):
        - i. Charity - for the poor, needy, beggars, orphans, widows, travelers, those in bondage (slavery or debt).
          1. Sadaqat
          2. Zakat
        - ii. Spending for the cause of the Deen of Allah (SWT).
          1. If you want to spread the message of Allah (SWT), you need resources.
          2. Need some people who will devote their time to this effort.
            - a. Can't have everyone responsible for their own living and then expect them to work in the cause of Allah (SWT).
            - b. Can't work 10 hours a day and then expect that you can then give quality effort and time to the establishment of Allah's Deen.
            - c. If you spend 60 years of your life making a living and then try to devote your time to the cause of Allah (SWT), then you have already spent your most valuable time and energy, and what is left is not as productive.

- d. To understand the Deen, must devote great time and effort to even learning the Deen.
  - i. How can you propagate the Deen when you don't even understand it.
  - ii. For example, can't make da'wa without knowing Arabic. Doing so is nothing more than self-deception.
  - iii. How can you call to the Qur'an when you don't even understand the language of the Qur'an.
- e. During the time of the Prophet (SAWS) there were the people of the bench (Ahlul Sufa).
  - i. Devoted full-time to learning.
  - ii. Whenever people asked the Prophet (SAWS) to send some people to teach them, these people were sent.
- 3. If you want to launch a revolutionary movement to establish the Deen of Allah (SWT), then you must uproot the existing system.
  - a. For this you need both human and monetary resources.
- e. 4 Terms for spending for the pleasure of Allah:
  - i. For the needy:
    - 1. Sadaqat
    - 2. Zakat
  - ii. For the establishment of the Deen of Allah:
    - 1. Infaaq fee sabilillah
    - 2. Qard fee sabilillah
- 2. This ayat clearly refers to both types of spending for the cause of Allah.
  - a. Mussudiqeen wal mussadiqaat (spending in charity for the needy).
  - b. Aqraddu Allah qardan hassanan.(loan to Allah for the establishment of His Deen).
    - i. If you are propagating the message of Allah, then you are His servant and you are giving him the time and money that you have invested in this effort.
    - ii. If you are giving your time for the establishment of the cause of Allah (SWT), then you are helping Him.
      - 1. Recall Surat as-Saff, "Be helpers of Allah!"
      - 2. Allah (SWT) does not need any help - He is all-powerful.
      - 3. But if you are doing something to establish the Deen of Allah (SWT) and to restore His sovereignty over this world, then you are helping Him.
- 3. Reward of these people:
  - a. Their money and effort will be rewarded manifold.
  - b. Such people will also have a very respectable/generous reward.
- d. Ayat #19: "And those who believe in Allah and His messengers, they are the Siddeeq and the Shuhada'a in the eyes of their Lord. They shall have their reward and their light.

But those who reject Allah and deny Our signs, they are the companions of the Hell-Fire."

- i. What is the context of this ayat:
  1. This ayat is one of the most important ayaat of the Qur'an, and yet also one of the most misunderstood ayat because it is taken out of context.
  2. This ayat must be understood within the context of the previous ayaat.
    - a. Once you have purified your heart from the love of this world, then you will be able to attain to the high spiritual levels of the siddiqueen (Truthful) and shuhada'a (witnesses to truth/martyrs).
    - b. Example: Cannot expect to reap the rewards of sowing the field if you did not purify the land and plow the field.
      - i. Once you have purified the pollution of the heart, then you can plant the seed and expect a goodly harvest.
      - ii. Otherwise, your efforts to develop your Imaan will be hampered and even nullified by the pollution in your heart.
    - c. Example: Cannot accelerate in a car if you are pushing the gas while simultaneously pushing the break..
      - i. You must release the break (love of this world) before you can accelerate (develop your Imaan).
      - ii. May be doing many things to grow in your Imaan (thikr, tasbihaat, etc) but as long as you have the brake on (love of this world) then you will be stuck and cannot achieve higher ranks.
    - d. Surat al-Balad:
      - i. Allah (SWT) describes man, in general terms, that man couldn't cross the narrow pass ('aqaba - narrow pass between two mountains).
      - ii. What is this narrow pass:
        1. To free the bondsman
        2. To give food to the orphan
        3. To give food to the needy (miskeen)
      - iii. If after doing this, he joins those who have faith and enjoin to sabr and enjoin to mercy towards people.
        1. After they take to the narrow path (freeing the bondsman, giving food, etc).
        2. The "thumma" - 'then' is very important.
        3. If you have cleared your heart of the love of wealth and the love of this world, then you join the group of those who have real faith and who enjoin each other to sabr and to mercy.
- ii. Siddeeq and Shuhada'a
  1. Note on translation:
    - a. Most English translators try to translate these as words.
    - b. But these are terms, not words.
  2. Four ranks of blessed people (Surat al-Fatiha: sirat al-mustaqeem is the path of those whom Allah has blessed). Surat an-Nisa'a defines four levels of the true believers:
    - a. Saliheen - lowest base line. They have cleared themselves of all the diseases of the heart; no love of this world, no love of wealth.

b. Shuhada'a -

i. In terms of modern psychology, three types of people:

1. Extroverts - busy in the external world. In the company of people.

- a. Because they are busy in the external world, they don't pay heed in the words of Allah.
- b. This is why Hamza'a took six years to accept Islaam, even though he was the uncle of the prophet and had tremendous love for Muhammad (SAWS).
- c. Omar ibn al-Khattab.
- d. When they enter into Islaam, they are much more forceful.

- i. The movement of Islam became much more forceful after the conversion of Hamza and Omar.
- ii. Recall: Abu Bakr held very high position among the Qur'aish and was responsible for setting blood-money to end disputes. His acceptance of Islaam, however, didn't have the same impact as the acceptance of Hamza and Omar.

2. Introverts - busy with their own selves. Like to be left alone.

- a. When their nature is pure, they find little difficulty in accepting the word of Allah (SWT).

3. Ambiverts -

ii. The extroverts become more prominent, in the practical sense.

1. Because of their activeness, they take assume prominence.

iii. The basic term for the mission of the prophet (SAWS) is shahada.

1. Surat al-Hajj - ayat #78: ...that the messenger may be a witness for/against you ...
2. Inna arsalnaka shahidan wa mubashiran wa natheran wa da'an illa Allah bi ithnihi wa sirajan muneeran.
3. Whenever a person is making da'wa in the true sense of the word (fulfilling all the conditions of da'wa), he is being a witness of Allah unto mankind.
4. This witnessing will appear again on the day of judgement - when the da'ees will stand up on the day of Judgement and tell Allah (SWT) that they conveyed the message.



5. Surat an-Nisa'a - 'what will happen to these people on the Day when we shall bring forth from every community a witness...'
- c. Siddiqeen - someone who is so truthful, and is ever-ready to accept any truth which comes his way. So pure of nature, that the basic realities of this universe are already in his mind and heart. When the voice of a nabi comes, he spontaneously accepts it.
  - i. Abu Bakr and Khadija are the prime examples of this.
  - ii. The prophet (SAWS) said that to whomever he called to Islaam, they hesitated in accepting it, except Abu Bakr who accepted it immediately.
  - iii. This is the highest level a man can reach through his own effort.
  - iv. When a person has Saleem ul-'aql joined with saleem ul-fitra (i.e. Luqmaan).
- d. Anbiya'a - the highest rank. This was something that was given by Allah (SWT) to whomsoever He chose. Could not be attained by your own effort. After Muhammad (SAWS), this level no longer exists
3. If you have purified your hearts from the pollution (love of this world), then the higher stations of spirituality are open to you.
  - a. But you can only achieve according to your personality - the temperament Allah (SWT) has given you.
  - b. If you are introverted, and you purify your fitra and intellect, then you can reach the level of siddiqeen.
  - c. If you are extroverted, you can reach the level of shuhada.
- iii. This is the Qur'anic path for spiritual development.
  1. First must purify your heart from the love of this world and attain the level of saliheen. This is primarily achieved by spending for the pleasure of Allah. Two types of spending for the pleasure of Allah:
    - a. Spend in charity.
    - b. Spend in the cause of Allah.
  2. Upon purifying the heart, then you can begin to sow the seeds and reap the rewards:
    - a. Depending on your temperament and personality, you can attain to the level of :
      - i. shuhada
      - ii. siddiqeen
- iv. they shall have reward and noor:
  1. saw this already in ayaat 12-15 of this surat.
  2. Surat at-Tahreem also references the Day of Judgement in ayat #8: "Oh you who believe! Turn to Allah with sincere repentance, in the hope that your Lord will remove from you your evil deeds and admit you to gardens underneath which rivers flow - the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their light will run forward before them and by their right hands, while they say: 'Our Lord! Perfect our light for us and grant us forgiveness, for thou has power over all things.'"
- v. Those who reject and deny our signs, they are companions of the Hell-Fire.

5. Section V: Ayaat 20-24. Allah (SWT) describes this temporal existence from the perspective of a believer.
  - a. Ayat #20: "Know you all that the life of this world is but play and a pastime, adornment and mutual boasting and multiplying among yourselves riches and children. Here is a similitude: How rain and the growth which it brings forth delight the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a severe chastisement and forgiveness from Allah. And what is the life of this world but goods and chattels of deception."
    - i. Surat al-Hadeed has several of immensely powerful and profound ayaat:
      1. Recall ayat #3: Most profound ayat on the attributes of Allah (SWT).
      2. Recall ayat #14: One of the most profound ayat on nifaaq - in terms of defining the process of inward retrogression that leads from Imaan to Kufr.
      3. This ayat, ayat #20, is one of the most profound ayat characterizing this worldly life.
    - ii. First part of this ayat refers to the stages of human life:
      1. 1<sup>st</sup> stage of human life: "la'ibun" - play
        - a. First period of human life is early childhood.
        - b. For a child, life means playing, innocent play.
        - c. No worries, their parents take care of their needs. Child is just concerned with play.
      2. 2<sup>nd</sup> stage of human life: "lahwun" - 'amusement and sport'.
        - a. Teen-ager phase.
        - b. No longer innocent play.
        - c. Sensual gratification enters the picture.
      3. 3<sup>rd</sup> stage: "zeenatun" - adornment, pomp and show.
        - a. At a certain age, one becomes very conscious about his/her appearance.
        - b. Hair cuts, stylish clothing, etc.
      4. 4<sup>th</sup> stage: "tafaakhurun beinakum" - mutual boasting.
        - a. Boasting over your race, creed.
        - b. Boasting over your wealth, social status.
        - c. Generally lasts until about 50.
        - d. *Keeping up with the Jones'*.
      5. 5<sup>th</sup> stage: "takaathurun fil amwaali wal amwaalid" - vying with each other in wealth and children.
        - a. Older stage of life.
        - b. Used to be that having more sons increased your respect and power.
          - i. Particularly true among tribal societies.
        - c. This vying with one another continues until you die.
          - i. Recall Surat at-Takaathur - urge to acquire more and more wealth goes on until your death.
          - ii. Even if you have enough wealth to last for several generations, people continue to acquire wealth.
    - iii. In the 2<sup>nd</sup> part of this ayat, Allah (SWT) gives us a simile of this life.
      1. When the rain falls and the vegetation grows, the tillers are very happy.
        - a. Note: the word for tiller is kufaar.
          - i. Kufaar means the ones who cover up.

- ii. Theologically, the kufaar are those who cover up the truth in their hearts.
      - iii. But the farmers are also known as kufaar because they cover and hide the seeds in the soil.
    - b. The vegetation ripens and thrives.
  - 2. Then the vegetation grows yellow, becomes dry and then crumbles away to dust.
  - 3. The harvest cycle lasts about six months.
    - a. The human life cycle lasts about sixty years.
      - i. The difference is only quantitative. Qualitatively, they are the same process.
    - b. Newborn child brings great joy.
    - c. The child goes through the five stages described above, then the child dies and the body returns to dust.
      - i. Just as the crop changes color from green, in the vigor of youth, to yellow, so does the hair of human change from strong color to gray.
    - d. The plant cycle and human life cycles are the same.
- iv. In the 3<sup>rd</sup> part of this ayat, we are confronted by the reality of the Hereafter: "...But in the Hereafter is a severe chastisement and forgiveness from Allah and (His) good pleasure."
  - 1. Everyone must pass through these stages.
    - a. You can deny the existence of God, but you cannot avoid this cycle.
    - b. Can't prevent aging.
    - c. Can't avoid death.
  - 2. Then, everyone must die.
  - 3. The life hereafter is very different from the life of this world.
    - a. Either one of two permanent fates await everyone:
      - i. Severe punishment
      - ii. Forgiveness from Allah and His good pleasure.
- v. In the final part of the ayat, Allah again emphasizes the transitory nature of this life: 'And what is the life of this world but goods and chattels of deception.'
  - 1. This life is a comfort of delusion. It is a deceit.
  - 2. This ayat, and many others like it, describe the life of this world as a deceit - 'mata'ul ghuroor'.
    - a. Note: 'ghuroor' vs 'gharoor'.
      - i. Gharoor - a person who is very deceitful.
      - ii. Ghuroor - deceiving.
  - 3. This worldly life is a deceit only if you have forgotten the Hereafter.
    - a. If you live keeping in mind the Hereafter, then every moment in this life is most precious.
    - b. Hadeeth: 'this world is the field where you have to sow and you will reap the harvest in the hereafter'.
    - c. Must sow here in order to reap in the Hereafter.
    - d. But if you have forgotten the hereafter and this world engrosses you, then you will not have anything to reap in the hereafter.

- e. If you have raised your children to be righteous servants of Allah (SWT), then this will continue to benefit you even after you die (sadaqa jaariyah).
    - f. But if your wealth and children have distracted you from your Lord and your eternal goal, then they have become a curse.
- b. Ayat #21: "Compete with each other in seeking forgiveness from your Lord and a garden, the width of which is as the width of heaven and earth; prepared for those who believe in Allah and His messengers. That is the grace of Allah which He bestows on whom He pleases, and Allah is the Lord of Grace."
  - i. Compete with each other to get the forgiveness of Allah and to get the reward of jannah.
  - ii. This reward is promised for those who believe in Allah and His messengers.
  - iii. This is the bounty of Allah. He gives to whomsoever...
    - 1. 'He (Allah) wishes.'
    - 2. Or 'so wishes.'
      - a. If someone wishes to get this bounty and then fulfills the conditions, Allah will give it.
    - 3. --- can be interpreted either way.
  - iv. Allah's bounty is immense and infinite.
    - 1. Note: The Prophet (SAWS) said: "There is none among you whose deeds will make him enter Jannah." Someone then asked "Is this the case for you as well?" To which the Prophet (SAWS) replied "Even I will not be able to enter Jannah unless Allah covers me with His Mercy and Bounty."
      - a. Bukhari and Muslim (mutafaqun 'alaih).
      - b. Narrated by Abu Huraira.
    - 2. Therefore, cannot enter Jannah without the mercy of Allah.
    - 3. Two extremes.
      - a. If you rely only on Allah's forgiveness, then you are wrong.
      - b. If you rely only on your deeds, then you are wrong.
    - 4. Must try our hardest to do whatever we can to qualify for Allah's mercy. But, if you make a mistake, then seek Allah's forgiveness. Allah will allow for your human weaknesses, so long as you are struggling to obey him.
- c. Ayat #22: "No misfortune can happen on earth or in your souls but it is recorded in a book before We bring it into existence. That is easy for Allah."
  - i. Above, the Qur'an defines the path of spiritual purification. This ayat identifies some of the obstacles to spiritual purification.
  - ii. Trials and test are sure to come - Surat al-'Ankaboot; Surat al-Baqara.
  - iii. If you fear trials and troubles and difficulties, then you should know that no affliction can befall you without it being written beforehand.
    - 1. Whatever comes, it comes by the permission of Allah.
    - 2. Regardless of the reasons/causes, nothing can happen without the permission of Allah.
    - 3. Cannot escape it.
  - iv. Afflictions in
    - 1. Earth - could be natural disaster.
    - 2. Your souls - anything specific to a particular individual (disease, loss of wealth, etc.)
  - v. This is very easy for Allah.

vi. Why does Allah tell us this? The next ayat explains.

- d. Ayat #23: "In order that you may not despair over matters that pass you by nor exult over the favors bestowed upon you. For Allah does not love the vainglorious boaster."
- i. Whatever is given to you and taken away from you, it is a matter of testing.
    1. Give something to see if you show gratitude, and use it according to Allah's instructions.
      - a. What ever you have been given is a liability. You will be held accountable for it.
      - b. Allah will hold you to account for the wealth which He provided you.
      - c. Allah gave you sons, and you sold them into the service of the British empire!
        - i. People gave their sons to fight in the British army (WWI and WWII).
        - ii. Fought for a miserable wage.
    2. Take things away from you to see if you show patience and don't complain against Allah.
  - ii. Must always be pleased with Allah.
    1. Surat at-Taubah - 'nothing can come to us except that which Allah has written for us. Allah is our mawla. Whatever He decrees for me is good for me.'
      - a. Revealed in the context of the battle of Tabook, during the intense heat of summer as the Muslims were marching to fight the Roman empire.
      - b. All the while, the hypocrites were trying to erode the morale of the Muslims.
    2. Incident in the life of Muhammad Ali Juhu (leader of the caliphate movement in India).
      - a. He was jailed.
      - b. One of his daughters fell ill and died.
        - i. He was given parole and allowed to bury her.
      - c. Then after a short while, another daughter fell sick with the same disease.
      - d. When the news came to him in prison, he wrote a poem. The last verse of the poem translates: 'we like that you recover, but if Allah does not like it, then we also don't like it.'
        - i. Must align your will with Allah's will.
  - iii. Hadeeth: no one will be able to move away from the presence of Allah on the Day of Judgement until he has been accounted fully for five things:
    1. We gave you xx years in the world. Where did you spend it?
    2. What did you do with the days of your youth?
      - a. Time when you have energy and ambition.
    3. Where did you earn your money?
      - a. Did you earn your money through halal means or haram means.
    4. And where did you spend it?
      - a. Did you spend your wealth in the service of humanity and for the Deen of Allah or for luxuries and to show-off.
    5. What did you do with the knowledge that Allah gave to you?

- a. If you spend your life acquiring knowledge and never apply it, then this knowledge has become a liability.
    - iv. '...Verily, Allah does not like those who are arrogant and boastful.'
      - 1. Those who love this life and you have the amenities and luxuries of this world, then you will boast about it.
      - 2. Surat al-Kahf: the story of the two farmers. The one farmer boasted of having more wealth and more sons.
  - e. Ayat #24: "Those who are covetous and commend covetousness to men. And if any turn back, verily Allah is free of all needs, worthy of all praise."
    - i. Bukhl - covetousness:
      - 1. If all your ambitions are worldly (only goal is this worldly life), then:
        - a. you will be proud of your wealth and
        - b. you must keep your wealth with you - because the wealth is the basis of your pride.
      - 2. This bukhl is the logical and necessary consequence of the attitude of love for this life.
    - ii. 'commend others to covetousness...'
      - 1. If they hold this attitude, then they will order others also to be niggardly. Impart advice on the basis of their own goals and ambitions.
        - a. Why extend this advice?
        - b. So they are not alone.
          - i. If they are the only ones in society who are niggardly, then they will be singled out.
          - ii. So that no blame falls on them.
          - iii. Have a strong incentive to give advice to others to also be miserly.
    - iii. 'Whosoever turns away, (then he should know that) verily Allah is free of all needs, worthy of all praise.'
      - 1. If someone wants to turn away from the cause of Allah then he should know that Allah is free of all needs.
        - a. Allah (SWT) does not need money, does not need help.
        - b. Allah (SWT) gives and then asks you to spend in His cause to test you - to see the condition of your heart.
        - c. Example - if you give money to a child and then test him by asking him to give some of it back, then you can test the condition of his heart.
      - 2. Allah is also Hameed - Allah (SWT) does not need praise. Allah (SWT) is self-praised.
        - a. Examples.
          - i. Some beauty needs to be explained. One has to be told that this is beautiful because of ....
          - ii. But some things are so self-evidently beautiful that they need no explanation. These are self-praised.
        - b. Allah (SWT) has such beautiful attributes and so high qualities that He is self-evident, self-praised.
6. Section VI: ayat 25. Identifies the purpose for which Allah (SWT) calls the believers to spend in His cause and sacrifice their lives for His cause. More profoundly, identifies the purpose for which Allah (SWT) sends His messengers.

- a. Ayat #25: "We sent aforetime our messengers with clear signs and sent down with them the Book and the Balance, that men may stand forth in justice. And we sent down Iron in which is great might, as well as many benefits for mankind, that Allah may test who it is that will help, unseen, Him and His messengers - For Allah is full of strength and Exalted in Might."
  - i. Background on the surah.
    1. Recall in the introductory lecture, Dr. Israr Ahmad said that this surah is umm ul-musabihaat.
      - a. This surah begins the largest collection of Medini surahs (10 medini surahs).
      - b. Among these 10, 5 are musabihaat because they begin with tasbeeh of Allah.
      - c. These musabihaat are generally more important than the remaining 5 medini surahs.
      - d. Surat al-Hadeed is the umm ul-musabihaat and the foundation for this entire collection of medini surahs.
        - i. Nifaaq.
          1. Surat al Munafiqoon treats the subject of nifaaq.
          2. But the foundation of this subject occurs in Surat al-Hadeed.
            - a. Ayaat 12-15 describe the separation of the munafiqoon on the Day of Judgement.
            - b. Also, the process of degeneration from Imaan to kufr (nifaaq) is enumerated in ayat #14.
        - ii. Day of Judgement:
          1. Surat at-Tahreem (ayaat 6-8) elaborates on the events of the Day of Judgment.
          2. Ayaat 12-15 describe conditions and events on the Day of Judgment.
        - iii. Regarding Imaan.
          1. Ayat #22 - no affliction can happen ...
          2. Similarly, this same subject is repeated in Surat at-Taghabun in ayat #11.
        - iv. Purpose of the sending messengers.
          1. Surat as-Saff.
          2. Surat al-Hadeed - first part of ayat #25.
        - v. Prophetic methodology:
          1. Surat al-Jumu'ah
          2. Surat al-Hadeed - second part of ayat #25.
        - vi. All of the medini surahs in this series are summarized, condensed or referenced in Surat al-Hadeed.
    - ii. This ayat contains the central theme of the whole surah.
      1. Why did Allah (SWT) send down the messengers?
      2. This single ayat contains the most profound revolutionary concept of Islam.
        - a. Cannot find a stronger revolutionary idea in any ideological revolutionary movement.

- iii. "We sent down aforetime our messengers with clear signs (and teachings) and We sent down with them the Book and the Balance so that men may stand forth in justice."
  - 1. bayinaat - clear signs.
    - a. Literally, "bayin" means absolutely clear signs, self-evident.
    - b. Covers two aspects.
      - i. Basic teachings of the holy scriptures are very familiar to the hearts and souls of people.
        - 1. The hearts and souls of people can testify to truthfulness of it.
      - ii. Secondly, the clear signs refer to the miracles of the messengers of Allah.
        - 1. Musa (AS) was given the miracles of the x signs and the parting of the red sea and the staff.
        - 2. 'Esau (AS) had the greatest physical miracles.
          - a. Raised the dead
          - b. Breathed life into the clay bird.
        - 3. Muhammad (SAWS) had the miracle of the Qur'an.
  - 2. Al-Kitaab (The Book):
    - a. In Surat al-Jumu'ah, we saw that the book refers to the law.
  - 3. Al-Mizaan (The Balance): Two balances.
    - a. The cosmic balance (referred to in Surat ar-Rahman).
    - b. Balance as a symbol for justice in this world.
  - 4. **So that** men may stand forth in justice.
    - a. Complete Justice:
      - i. Political Justice:
        - 1. Should be no exploitation, oppression, repression.
        - 2. No rule of man over man.
        - 3. West is the dictatorship of the capitalists.
        - 4. Communist countries were the dictatorship of the proletariat - or actually, the dictatorship of a single party.
      - ii. Economic Justice:
        - 1. No economic exploitation.
      - iii. Social Justice:
        - 1. No discrimination (on the basis of social class, ethnicity, race, etc.)
        - 2. All human beings are equal by birth.
    - b. It is very easy to call for justice, but it is very difficult to establish in practice.
      - i. H.G. Wells is a famous science fiction writer. But he also wrote two history books.
        - 1. In one of the books ("A concise History of the World"), he writes about Muhammad (SAWS).
        - 2. Though he criticized Muhammad (SAWS) in his personal life (marriages), he then quoted the last sermon of Muhammad (SAWS) where Muhammad (SAWS) called for equality.



3. Regarding this statement, he writes "although the sermons of human equality, fraternity and freedom were said before also, we find these sermons in Jesus of Nazareth also, it must be admitted that for the first time in the history of mankind, a social order based on these principles was established by Muhammad."
  4. Note: the author has died and since then, the editors have taken this statement out of later editions. But you can still find this statement in older versions.
- c. This was the purpose for which Allah (SWT) sent His messengers.
- i. To establish a just social order among mankind.
  - ii. So that humans are able to worship and love their Lord.
  - iii. But in an oppressive, unjust, repressive, exploitative, divisive society, the great majority of people will be subject to immense burdens that force them to be preoccupied with survival, sustenance, etc.
    1. Have no time to love and worship Allah (SWT).
    2. Have to invest their time and energy in making a living.
  - iv. Shah Wali Delwi writes in one of his books:
    1. Wherever there is an unjust distribution of wealth, it is a double-edged sword.
    2. Those who accumulate more than their needs will live in luxury.
    3. Those who are left wanting and hungry, are near to kufr (as the Prophet (SAWS) said in a hadeeth).
      - a. Depleted of energy and engrossed in this world only to maintain himself.
      - b. Shah Wali Delwi uses the expression 'Beast of burden'.
  - v. Need to have equitable distribution of wealth so that people have the time and energy to devote themselves to Allah (SWT).
- d. Tools of establishing this justice
- i. Book - The law is the framework around which justice is based.
  - ii. Mizaan - must balance the interests of each aspect of society.
    1. Politically:
      - a. If you give power to the capitalists, they will design a system to empower themselves at the expense of the rest of the population.
      - b. If you give power to the workers, they will design a system to empower themselves at the expense of the rest of the population.
      - c. Any time man is given the power to design a system, he will do so for his own interests.
    2. Socially:

- a. If you assign a man to design a social system, he will design it in such a way as to benefit men disproportionately, because he cannot fully understand the needs of women.
    - b. If you assign a woman to design a social system, she will design it in such a way as to benefit women disproportionately, because she cannot fully understand the needs of men.
  - 3. Only Allah (SWT) can establish a balanced system where all the rights and obligations are established.
- e. Importance of Justice:
  - i. Muslims have lost their understanding of justice. Justice is in the minds of the non-Muslims.
  - ii. Today, Islaam is a dogma and set of religious rituals.
  - iii. 3 million people go for Hajj and make du'a every year and there is no change!
  - iv. Because our religion is devoid of any of the spirit of Imaan and establishing justice.
  - v. Islaam in the full sense, is not just a collection of dogmas and rituals, but is a complete social, economic and political system of justice to free mankind to worship Allah (SWT).
  - vi. Surat as-Shura: 'I have been commanded by Allah to establish justice between you.'
    - 1. Muhammad (SAWS) was not sent as a mere preacher, but to establish justice.
  - vii. Surat an-Nisa'a: 'Oh you who believe, stand up firmly to establish justice and as witnesses for Allah.'
  - viii. Surat al-Ma'ida: 'stand up as witnesses for Allah and to establish justice.'
  - ix. Even the testimony of the enemy of Muhammad (SAWS), H.G. Wells, testifies to this function of Muhammad and to the fulfillment of this purpose.
  - x. Muhammad (SAWS) said, the chief of a tribe is their servant.
    - 1. Saw this in the caliphates of Abu Bakr and Omar.
    - 2. Persian empire sent someone to speak to Omar.
    - 3. When the emissaries came, they asked for Omar and were told that some of the camels of Bayt ul-maal were lost and the people couldn't find them. So Omar went out to look for them himself.
    - 4. He took a guide with them to help them recognize Omar and set out to find him.
    - 5. When they came across him, they found Omar resting under the shade of a tree. The Persian emissary then said, 'Oh Omar, you do justice, therefore you don't fear your people. Our kings drink the blood of the common people therefore

they are always travelling and they require high walls to protect them.'

6. Conquerer of Persia, Sa'ad ibn Abi Waqaas (one of the top 10 sahaba) was made the governor of Persia. When the report reaches Omar that Sa'ad appointed a guard at the gate so that people would need permission to enter his house and meet him, Omar sent Sa'ad a letter asking why he has made the people his slaves - because they can't enter his house at any time.
- iv. "And We sent down Iron, in which is great might as well as many benefits for mankind ... "
1. Very powerful, blatant and revolutionary language - sent down iron.
  2. This message is revolutionary because there are vested interests who will oppose any change that threatens their dominant position.
    - a. Feudal landlords living in luxury while the children of the peasants starve
    - b. Lords of capital living luxuriously off interest while the workers are exploited and struggle to earn wages sufficient to survive.
      - i. Now this exploitation has reached global proportions with its roots found in the IMF and the World Bank.
    - c. Qur'aish: Muhammad (SAWS) only came with the message of "La illaha illa Allah".
      - i. Powerful implication - threatens the interests of the leadership of the Qur'aish who profited from their position as guardians of the Ka'aba.
      - ii. As the guards of the ka'aba, the leaders of Qur'aish held the idols/gods of each of the tribes of Arabia.
      - iii. If any of the tribes attacked their caravans, they could simply destroy the offending tribes god.
      - iv. Therefore, the gods of all the Arab tribes were the hostages of the Qur'aish.
      - v. Mecca was strategically located to benefit from the trade between the east and west.
        1. All merchandise from the eastern countries came to the coast of Yemen.
        2. All the merchandise from Europe came to the coast of Palestine.
        3. Between these two points was Mecca.
        4. Thus Meccan caravans were ideally located to carry goods from Yemen to Sham/Palestine.
        5. In Surat al-Qur'aish, Allah (SWT) references this security that the Qura'ish had.
      - vi. So the mushrikeen system gave the Qur'aish tremendous influence over the Arabs, lucrative economic opportunity and security.
      - vii. So the fierce resistance to Muhammad (SAWS) upon his call to Islaam.

1. Before Islaam, the Qur'aish loved Muhammad (SAWS) and even honored him with the titles of as-saddiq ul-ameen.
2. But with Islaam, the only protection Muhammad (SAWS) had against the Qur'aish was the shield of his uncle Abu Talib.
  - a. Of course, the protection was from Allah (SWT), but in the world of cause and effect, the only apparent cause for Muhammad's safety was the protection of his uncle, Abu Talib.
3. To undue this system, need a revolutionary process to uproot the existing system.
  - a. Must organize those good-natured people who accept the call.
  - b. Launch a war for peace.
  - c. Use force to establish the just social order.
    - i. In this case, the war is sacred and must be fought to uproot injustice and establish justice.
4. Iron, is great power for war-making.
  - a. And other benefits (utensils, industrial uses, etc.)
  - b. But the main purpose is for war.
  - c. Allah (SWT) is speaking very clearly and forcefully and that force/confrontation is required.
5. Whereas the first part of the ayat identifies the goal of the messengers, this second part of the ayat summarizes very succinctly and powerfully the methodology of confrontation to uproot the existing system of injustice.
  - a. Goal is to establish justice in this earth.
    - i. Allah (SWT) sent the messengers to establish justice in this earth. If the people don't establish justice, then it is the duty of the believers to fight those who prop up the existing system of injustice.
    - ii. Surat as-Saff further explains this purpose, in the specific context of Muhammad (SAWS).
      1. In this ayat, Allah (SWT) identifies three things that Allah (SWT) sends with the messengers: bayinaat, kitaab and mizaan.
      2. In Surat as-Saff, ayat #9, Allah (SWT) only mentions two items: Al-Huda and Deen ul-Haqq.
        - a. Because for Muhammad (SAWS) the bayinaat and the kitaab are one in the same - the Qur'an.
        - b. Mizaan then corresponds to Deen ul-Haqq.
      3. Ayat #9 of Surat as-Saff is repeated two other times (for a total of three) with almost no change in the wording in the Qur'an:
        - a. Surat at-Taubah, ayat #33.
        - b. Surat al-Fatah, ayat #28.
        - c. Surat as-Saff, ayat #9.

4. Note: these ayaat point to the opposition by the mushrikeen.
  - a. Mushrikeen are not only the idolators.
  - b. The biggest shirk of today is the concept of human sovereignty.
    - i. The same claim that pharaoh made is no claimed by humans today.
    - ii. Example - suppose if there are tons of some wretched and foul thing on the head of a single person. If you then distribute 1 ounce to the heads of every person, you still have a wretched and foul thing. It doesn't change the nature of that wretched and foul thing.
    - iii. The sovereignty that used to be claimed by pharaoh and Nimrud is now claimed by the people.
    - iv. No essential difference, only the form has changed.
    - v. Editor's note: from the point of view that the one who is doing wrong does not want to be singled out and chastised, he wishes to distribute his wickedness across a larger segment of the population. In this way, he deflects attention away from himself and in fact validates the sin/error. (recall notes on why the hypocrites encourage others to be miserly).
- iii. This goal is now inherited by every Muslim. Establishing the just social order of Deen ul-Haq is the paramount goal for every Muslim.
  1. Spending to establish the Deen of Allah is Infaaq fee sabilillah.
  2. Struggling to establish the Deen of Allah is Jihaad fee sabilillah.
  3. Fighting to establish the Deen of Allah is Qitaal fee sabilillah.
- iv. Without this goal in mind, Islaam becomes a ritual and dogma and nothing else.
- b. Methodology is confrontation. Confrontation with those forces that oppose justice.
  - i. Means of Confrontation.
    1. Ideological confrontation: First fight with arguments.
      - a. 12 years in Mecca - jihad bil Qur'an.

- b. In Surat al-Furqan, Allah (SWT) tells Muhammad (SAWS) to continue making jihaad with the Qur'an.
      - c. Qur'an is the magnet which attracts the good-hearted, pure natured people.
      - d. Then Muhammad organized the believers into Hizbullah.
    - 2. Physical confrontation: If it becomes necessary, armed confrontation is used to overcome the unbelievers.
      - a. In Medina, the confrontation became armed/physical.
      - ii. Surat al-Jumu'ah (the pair surah of Surat as-Saff) further explains the prophetic methodology of establish justice, with specific reference to Muhammad (SAWS) and his companions (RAA).
- v. "...so that Allah may test to see who will help, unseen, Allah and His messenger. And Allah is All-Powerful, All-Mighty."
  - 1. Allah (SWT) sends iron to test who will struggle and sacrifice to establish the Deen of Allah (SWT).
    - a. The concept and imagery used here is very similar to that in which Surat as-Saff ends - 'man ansaree illa Allah?'
      - i. Movement is to restore to Allah (SWT) the right to rule this world - to restore sovereignty to Allah (SWT).
    - b. "unseen":
      - i. Although they don't see Allah (SWT), they are so firm in their faith that they are willing to sacrifice their lives for Him.
      - ii. For Muhammad (SAWS), he is unseen to us today.
        - 1. But even for the sahaba, they saw Muhammad ibn 'Abdullah.
          - a. They didn't see the revelation being sent to him.
          - b. They never saw the angel Jibra'eel coming to him.
          - c. Muhammad's (SAWS) claim of being a messenger of Allah was accepted on the basis of Imaan.
          - d. The companions could only see Muhammad ibn 'Abdullah.
        - 2. Sometimes we may find ourselves wondering how wonderful it would have been to have been among the companions of Muhammad (SAWS).
          - a. May feel a sense of deprivation.
          - b. But according to hadeeth in mishkaat, the Prophet asked his companions "Which of the creations, in your opinion, has the most beautiful Imaan?" The first answer was the malaika - because their Imaan is most

certain. To which the Prophet replied 'How can they not have Imaan when they are with their Lord.' Then 'the prophets' were offered as a second attempt. The Prophet responded 'How can they not have Imaan when they receive the revelation directly!'. Then a third attempt was offered 'then we?' (meaning the companions). The prophet then replied 'How can you not have Imaan when I am with you?' Then the Prophet (SAWS) gave the answer: 'The most beautiful Imaan, in my opinion, will be of those brothers who will come after me, and they will find only the pages/book of Allah and they have belief on that Book.'

- c. Therefore, don't feel deprived.
- d. But make a distinction, the 'highest' imaan belongs to the companions. The most 'beautiful' imaan belongs to those who come after the Prophet (SAWS).

c. Allah is All-Powerful, All-Mighty.

- i. He doesn't need us to establish His Deen.
  - ii. Allah (SWT) could easily establish His Deen instantly, but He wants to test those who claim to believe to see if they are truly willing to sacrifice everything for Him in fighting those who obstruct the establishment of the Deen of Allah.
  - iii. Editor's note: the infaaq and qitaal fee sabilillah are ways to gauge the extent of one's Imaan - in the sense that if one's primary motivation/love is Allah (SWT), then he/she will sacrifice everything including their own lives for His cause.
  - iv. Recall, 'Abdullah ibn Ubay prayed in the front row and was known to announce that the Prophet (SAWS) was about to speak. There must be some way to distinguish between him and the true believers.
  - v. Recall Surat al-'Ankaboot - so that Allah may know who are the true believers and who are the munafiqeen.
  - vi. You can measure your depth of commitment and devotion for Allah (SWT) by the intensity and amount of time, energy, wealth, children, etc. that you spent in the cause of Allah.
    - 1. Then if you say that you love Allah, and your behavior bears witness to this, then you are correct.
2. Editor's note: (not exactly sure what I'm trying to say here, or even if it is valid). This world is designed as a test for the believers. Therefore, for the conditions of the test to remain valid, it must be that Truth is always being challenged. This challenge must, therefore, always be present.
- a. This may help explain why in Surat al-'Asr, Allah (SWT) asserts so powerfully that mankind is in a state of loss - i.e. because the

conditions of the test must be such that man is forced to overcome the test in order to achieve success.

- b. Also, this helps explain the mistake of Adam (AS) - only upon tasting the fruit did the life of trial and hardship begin for Adam (AS).

## 7. Section VII: Ayaat 26-29.

- a. Review: to see the flow and the context in which these next few ayaat are placed.

- i. Ayaat 1-6: the most profound ayaat of the Qur'an regarding the discussion on the person and attributes of Allah (SWT) at the highest philosophical level.
- ii. Ayaat 7-11: very profound ayaat regarding the practical aspects of Deen.

1. Ayat #7:

- a. Two commands:

- i. Belief in Allah (SWT) and His messenger(s).
- ii. Spend from whatever Allah (SWT) has given you in His cause.

- b. If a believer fulfills these two commands, Allah (SWT) promises salvation.

2. For each command, there are two ayaat.

- a. Belief in Allah:

- i. Ayat #8: Allah (SWT) is chastising the believers - why don't you have real belief in Allah when He has sent to you His messenger and He has already extracted the covenant with you?

- ii. Ayat #9: If you feel that something is wanted in your Imaan, don't be disappointed, Allah (SWT) has given you the source from which to get your Imaan - the Qur'an. If you ponder deeply over it, Allah (SWT) will increase your Imaan.

- b. Infaaq fee sabilillah:

- i. Ayat #10: Here again, Allah (SWT) chastises the believers asking them why they hold back in spending for His cause.

1. Whoever spends when Islaam is weak will have more reward than those who spend when Islam is strong.

- ii. Ayat #11: Practical call for those who are willing to spend for the cause of Allah.

- iii. Ayaat 12-15: separation of the real believers from the munafiqeen.

1. Ayat #12: real believers have light from their Imaan and their good deeds to guide them in the Hereafter.

2. Ayat #13: the munafiqoon will be separated from the real believers.

3. Ayat #14: explanation for the process of degeneration from Imaan to nifaaq/kufr.

- a. Put yourself into temptation (over indulged in worldly affairs).

- b. Remained in suspense - hesitated.

- c. Then doubts invaded your Imaan.

- d. Then you satisfied yourself with wishful thinking - deceived by the great deceiver (shaitan).

4. Ayat #15: fate of the kufaar (including the now-exposed munafiqeen) on the Day of Judgement.



- iv. Ayaat 16-19: Qur'anic process for developing and strengthening Imaan (spiritual development).
  1. Ayat #16: whoever awakes from his slumber (intoxication with worldly luxuries, comfort, honor, power, wealth, etc) is very lucky. But must hold fast to this realization and don't let this moment pass. Don't let yourself be deceived by shaitan who will try to convince you to delay your work until after you take care of your worldly needs (job, children, etc.).
  2. Ayat #17: If you find that your heart is barren of Imaan, don't despair, know that Allah (SWT) revives the dead earth into living earth - so He can revive your Imaan and enable it to flourish in your heart.
  3. Ayat #18: To prepare your heart for sowing the seeds of Imaan, must purify your heart from pollution. Most powerful pollutant is love of this world. Therefore, spend in the cause of Allah to free yourself from the love of this world.
  4. Ayat #19: Those who purify themselves, they will now be able to develop their Imaan (and progress in their spiritual development) and attain the level of shuhada' and/or siddiqoon - and they shall have their reward and light. But those who reject our ayaat, they are the people of the fire.
- v. Ayaat 20-24: Believer's perspective on this worldly life.
  1. Ayat #20:
    - a. Identifies 5 stages of human life.
    - b. Simile of the life of this world - life cycle of human is compared to the life cycle of plant life.
    - c. In the Hereafter, one of two ends.
      - i. If you choose this life, you have chosen nothing more than a deception, a mirage ('goods and chattels of deception'). Will end in punishment in the Hereafter. Have wasted all you energies on deception and have nothing in the Akheera.
      - ii. If you choose the Hereafter, then you will sow the seeds in this life and reap the harvest in the Hereafter.
  2. Ayat #21: Then hasten to compete with each other in seeking forgiveness from your Lord and in seeking Jennah - this is for the real believers.
  3. Ayat #22: As for the difficulties, pain, loss in this world, have no concern about them. Whatever comes to you has already been ordained by Allah (SWT).
  4. Ayat #23: Don't grieve overly over any calamity and don't be boastful over the favors bestowed on you.
    - a. Both conditions are tests.
      - i. Give something to see if you show gratitude.
      - ii. Take things away to see if you show patience and don't complain against Allah (SWT).
  5. Ayat #24: Some people will always try to hoard their wealth - because that is the source of their pride (because they seek this life). They will also advise others to do the same (must save for the future, must look after the future of your children, etc) - to cover their own diseased hearts.
    - a. If you take this attitude, know that Allah (SWT) does not need anything and He is self-praised (doesn't need any praise).
- vi. Ayat #25: Explanation for the infaaq and qitaal fee sabilillah. For what purpose does Allah (SWT) call us to infaaq and qitaal?

1. Allah (SWT) identifies the tools:
    - a. Bayinaat - clear signs and miracles
    - b. Kitaab - laws
    - c. Mizaan - balance of rights and obligations
      - i. Rights and duties of women and men
      - ii. Rights and duties of parents and children
      - iii. Rights and duties of neighbors
      - iv. Rights and duties of employers and employees
      - v. Rights and duties of rulers and citizens
      - vi. Etc.
  2. The purpose: that mankind may establish justice.
    - a. But vested interests will oppose a call towards justice. Because they benefit by the system that enables them to exploit others.
      - i. Feudal landlords will try to perpetuate a feudal society - Lives off of the blood and sweat of the laborers who till and harvest the land.
      - ii. Capitalists will never allow change to capitalist system.
      - iii. Monarch will never allow change to monarchy.
  3. Methodology for establishing justice
    - a. Must overcome vested interests who want to obstruct the Deen of Allah (SWT).
    - b. Use confrontation - first ideological, but it may also involve armed conflict - as directly signaled by the military symbolism of iron.
  4. Why is this Allah's methodology?
    - a. Allah (SWT) wants to see who are His faithful servants who are willing to sacrifice their lives to establish the just social order of Allah (SWT).
    - b. Allah is all-powerful, all-mighty.
      - i. Allah (SWT) doesn't need us to establish His Deen.
      - ii. Allah (SWT) could easily establish His Deen instantly, but He wants to test those who claim to believe to see if they are truly willing to sacrifice everything for Him in fighting those who obstruct the establishment of the Deen of Allah.
- b. Background to this final section:
- i. Though this is the shortest of the sections and final section, it is very important.
  - ii. In this section, Allah (SWT) identifies and rejects the second extreme of man's folly:
    1. One extreme is that this world becomes one's goal
      - a. Priorities are this world - luxuries, wealth, property, honor, fame, power, etc.
      - b. People work very hard in pursuit of these goals. i.e. - Butto worked very hard to attain control over the the Pakistani government.
        - i. Made 6 speeches a day.
        - ii. Gathered people in the remote corners of Pakistan.
      - c. In ayaat 20-24, Allah (SWT) rejects this extreme.
    2. Second extreme is that you leave this world (rahbaniyah).
      - a. For example monasteries, where participants abstain from everything in this world (no marriage, long periods of hunger, very

difficult physical circumstances, very difficult and intense spiritual exercises).

- i. Christian monasticism
    - ii. Buddhist monasteries
    - iii. Moonies
    - iv. Etc
  - b. Among the messengers, this disease is most prominent among the followers of 'Esau (AS).
  - c. The main theme of this section (ayaat 26-29) is the rejection of this second extreme.
3. Editor's note: These two extremes are the roots of secularism.
  - a. In secularism, both of these two extremes may thrive. In fact, the existence of both may cause people to gravitate towards one of the extremes as a reaction against the other.
    - i. Athiesm - complete materialism.
    - ii. Religious fanaticism - blind rejection of world, particularly Christian fundamentalism.
  - b. Civilization is left to the exclusive domain of materialism.
  - c. Spirituality is left to exclusively a private domain that has minimal or no place in public life.
- iii. Islaam is the middle way (sawa'a sabeel {middle road}; siradt al-mustaqeem {straight path}); Also note, the Muslim ummah is the 'middle ummah' (ummat ul-wasadta).
  1. Islam rejects enslavement to anything other than Allah.
    - a. Prophet cursed the 'abd ud-durham and 'abd ud-dinaar.
    - b. Islaam wants that your ego dominates over your baser self.
  2. Similarly, Islaam rejects the monastic obsession
    - a. Prophet (SAWS) said that your bodies have rights over you, your wife has rights over you, etc.
    - b. Islaam does not want that your body is neglected or destroyed or rejected.
  3. In Islaam, must go before Allah (SWT) as a whole being - both spirit and body.
    - a. Self-annihilation is very different from self-control.
    - b. Must have the courage to face this world with self-control and pure soul.
    - c. Don't go before your Lord as a split personality - which each of the extremes calls for.
- iv. Editor's note: Allah (SWT) addresses the extreme of indulging in this world first. Then Allah (SWT) presents the goal of believers in this life - to struggle for His cause. Then Allah (SWT) addresses the other extreme - that of monasticism.
  1. Interesting the sequence - Islamic balance is presented directly in between the rejection of these two extremes.
  2. Also, ayat #25 naturally addresses both of these extremes.
    - a. Goal of sending messengers: Establishing Justice:
      - i. Establishing justice implies that you must restore balance to society - which restrains/controls the baser instincts of man.
      - ii. Similarly, establishing justice implies that you cannot just run away from the problems of this world. Instead, the

- believer must have the courage to challenge injustice whenever and wherever he/she sees it.
- b. Tools Allah to accomplish this goal:
    - i. Bayinaat - connotes spiritual consciousness?
    - ii. Kitaab - connotes laws through which civilization is governed.
      1. Note: In Muhammad (SAWS), the Qur'an embodies both aspects (bayyinaat and kitaab).
    - iii. Mizaan - may also imply the correct balance between the two extremes of worldly indulgence and monastic isolation.
    - iv. Iron
      1. First imagery associated with iron is war imagery - to symbolize confrontation with the forces that resist the establishment of Allah's Deen. Here connotation suggests that the believers are called to sacrifice even their worldly lives for the sake of establishing Allah's just social order.
      2. Second imagery associated with iron is that of benefit to mankind. Here, the connotation suggests that the believers do not deny the world and live in monastic seclusion from civilization.
  - c. Wisdom behind Allah's sunnah: Test the believers. This test has two aspects:
    - i. Who will help Him:
      1. Called to face the injustices of this world and engage society for positive change - rejection of monasticism.
    - ii. Unseen:
      1. Rejection of the materialism - intention for struggling in the way of Allah (SWT) must be in seeking His pleasure. Must have Imaan in the unseen (Imaan billah, Imaan bir-Risalah, Imaan bil-Akheera).
  - c. Ayat #26: "And We sent Nuh and Ibraheem, and established in their line prophethood and revelation; and some of them were on the right guidance, but many of them became rebellious transgressors."
    - i. Main reference in this section is to 'Esau (AS). But here, mention is made of Nuh and Ibraheem.
    - ii. Appointed revelation and Prophethood to the progeny of Nuh and Ibraheem.
      1. After Nuh, prophets only came from the progeny of Nuh.
      2. After Ibraheem, prophets only came from the progeny of Ibraheem.
        - a. Ibraheem lived about 4,000 to 4,500 years ago.
        - b. Since then, no prophet has come to any part of the world who was not from among the progeny of Ibraheem.
          - i. One line - Ishaak (AS) & Ya'coob (AS) and prophets of Bani Isra'eel - ending in 'Esau (AS).
            1. From the progeny of Sarah.
          - ii. Second line - Madyan
            1. From the 3<sup>rd</sup> wife of Ibraheem (Batura)

2. Shu'aib (AS) came from this line.
- iii. Third line - Isma'eel (AS) and Muhammad (SAWS)
  1. From the progeny of Hajar.
- iv. Any other prophet, in any other part of the world, must have been from the progeny of Ibraheem.
  1. It is possible that some branch from among the progeny of Ibraheem migrated to distant parts of the world.
    - a. Possible that the progeny of Ishaq (AS) through his elder son 'Esau may have come prophets to other parts of the world, including India.
    - b. Second possibility is that from among the 10 lost tribes of Isra'eel, some of the descendants were scattered around the world, including India.
    - c. The time (3,000 years ago) when the Aryans came to India coincides with the exodus of the Bani Isra'eel from Egypt.
- v. Example - some evidence that some prophets were sent.
  1. One big scholar in India, Singilani (???), is convinced that Buddha was a prophet.
    - a. The scholar believes that Buddha's name is dhul qifl in the Qur'an.(that person who belongs to xxx ???).
    - b. Name appears in the Qur'an twice, but no detail as to which line of the progeny from where he came, or what happened to his people.
  2. Ahmad Sirhindi says that he saw that there are many prophets buried in the east Punjab area (through his kashf).
  3. Other evidences:
    - a. "Brahman" is very close to the Ibraheem.
      - i. Just as the Christians raised 'Esau (AS) to status of divinity, perhaps the Indians similarly raised Ibraheem to the level of divinity.
    - b. In Egypt, people used to worship the cow - same is true among the Hindus.
    - c. Yellow color (safraa) is sacred in both ancient Egypt and Hindu culture.
    - d. Musa (AS) burned the calf idol and scattered the ashes into the sea (or river???). Hindus burn the dead and scatter their ashes in the river.
  4. Well-known scholar of India, Shams Naveed Usmani, references the work of a French scholar (A.J. Dubois) who lived in India for 40 years and

then wrote a book ("The Hindu Manners and Customs and Ceremonies) documenting Hindu mannerisms.

- a. Dubois concludes that Manu in Hindu texts is actually Maha Nu, which is a reference to Nuh (AS).
  - b. Scriptures mention glad tidings about Muhammad (SAWS) - word there was Ahmad (as with Bible), which was then transformed into Amet
    - i. i.e. "Amet ab" is the "light of amet"
5. Though these are just opinions, we know from the Qur'an that every people received messengers.
- iii. Among the progeny, some are rightly guided, but many of them are transgressors.
    1. Turned away from the covenants that they made.
- d. Ayat #27: "Then We followed them up with Our messengers, and We sent after them 'Esau, the son of Mariam, and bestowed on him the Gospel. And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them. We commanded only the seeking for the good pleasure of Allah, but that they did not do as they should have done. Yet We bestowed on those among them who believed their due reward, but many of them are rebellious transgressors."
- i. Continuous chain of Prophets to Bani Isra'eel for 1,400 years (recall hadeeth that 'the affairs of Bani Isra'eel were in the hands of a prophet. Whenever a prophet died, another prophet would replace him.').
  - ii. 'Esau (AS) was sent with the Injeel.
    1. Injeel in Hebrew language means to bashara - good tidings.
      - a. Saw in Surat as-Saff that the main purpose of 'Esau (AS) was to give the good tidings of Muhammad (SAWS).
      - b. Also, read gospel of Barnabas.
    2. Followers of 'Esau (AS) had great compassion and mercy, but went to extremes with the monastic lifestyle.
      - a. Theory of dialectical materialism - for every thesis, there is an anti-thesis, and then a synthesis.
        - i. Note: This does happen in the world of matter.
          1. This does not happen in the Deen - the Deen was the same from Adam (AS) to Muhammad (SAWS).
          2. This phenomenon is also applicable, to some extent, in the behavior of people.
          3. If society has some extreme, then those people who revolt will go to the opposite extreme.
            - a. Man has a tendency, as does human society, to go from one extreme to another.
            - b. Only Allah (SWT) can give us the balanced, middle way ~ Siradt al-Mustaqeem.
              - i. When you deviate from Allah 's guidance, then you are left with these natural phenomena of

action/reaction; thesis/anti-thesis;  
synthesis and then resynthesis, etc.

4. Examples:
  - a. Extreme reaction to capitalism was communism - no personal ownership even of the articles of youth (bicycle, home, etc.)
  - ii. The religious leaders ('ulema) of the Jews took this worldly life as their goal.
    1. Made their religion their profession.
      - a. Traded their religion
      - b. Amassed great wealth through their religious authority.
    2. So the followers of 'Esau (AS) rejected this worldly life.
      - a. As a reaction to the religious leaders of the Jews, the followers of 'Esau renounced this world of matter, and world of pleasures.
      - b. Became ascetic.
      - c. Then went to extremes and became monastic.
        - i. At this point, they went against the nature with which Allah (SWT) made them.
  - b. Additionally, the Christians misunderstood the lives of the prophets 'Esau and Yahya (AS).
    - i. For the Christians, the biggest ideals are two personalities:
      1. 'Esau (AS)
      2. John the Baptist (AS)
    - ii. Neither of these two prophets (AS) were married, and both lived ascetic lives.
  - c. Therefore, an apology can be made for the Christians who committed the mistake of monasticism - they were reacting to the perversion of the Jews and they misunderstood the examples of the prophets ('Esau and Yahya ~ AS).
    - i. They invented monasticism themselves (bid'ah).
    - ii. Muhammad (SAWS) clarified this:
      1. Hadeeth: 'there is no monasticism in Islaam.'
      2. Hadeeth: 'the monasticism of this Deen is jihaad.'
        - a. When going for jihaad (qitaal) fee sabilillah, you undergo pains, give up the comforts of your home (bed, etc.).
        - b. Haram in Islaam to live life of monasticism.
      3. 'Abdullah ibn 'Amr ibn 'Aas (son of 'Amr ibn 'Aas).
        - a. The father, 'Amr ibn 'Aas, was one of the biggest statesmen of Arabia.
          - i. Conquerer of Egypt
          - ii. Before accepting Islaam, he was sent as ambassador to Najashi to convince the Najashi to return the

Muslim mahirs who fled to Habasha from the Qur'aish.

- b. But 'Abdullah ibn 'Amr was the reverse of his father.
  - i. He was constantly praying to Allah (SWT), fasting daily, etc.
  - ii. When the Prophet (SAWS) heard this, he summoned 'Abdullah and said to him 'Oh 'Abdullah have I not been informed that you are praying all night and you fast every day?' 'Abdullah replied 'Yes'. To which the Prophet (SAWS) replied: "Don't do it. Truly your body has rights upon you, your wife has rights upon you, your friends that visit you have rights upon you."
4. Hadeeth: Anas ibn Malik reports that three companions came to the houses of the wives of the Prophet (SAWS) and they inquired about the how the Prophet (SAWS) worships - how much the Prophet (SAWS) prays at night, how many times he fasts each month, etc. When it was told to them, they thought it was not much (they expected that as a prophet, he would not sleep at all and would spend the entire night in worship). So they thought 'but we have no ratio of proportion with Muhammad (SAWS), he is nabi, ma'sool, infallible, and even if he has any possible mistake or shortcoming, Allah has already pardoned him.' So they thought that this was perhaps sufficient for Muhammad (SAWS) but not for themselves. So one of them said, 'I will keep praying the whole night.' Another said, 'I will fast every day.' Then the third said, 'I will never marry.' When the news reached Muhammad (SAWS), the prophet went to them and said: "Are you the people who said so and so? Hear it from me. I have the greatest regard for Allah, more than any one of you. And my heart is the most fearful of Allah, more than any one of you. But my practice is that I fast also, and I don't fast. I pray during the night, and I sleep also. And I have married women. Whoever deviates from my sunnah, he is not from me."
  - a. Bukhari and Muslim report this as authentic hadeeth.
  - b. Very categorical statement rejecting monasticism.



- c. Allah (SWT) has created man and women and put these instincts in us. Allah (SWT) doesn't want that you kill your instincts. You should satisfy these instincts through halaal means.
  - i. If you obstruct the flow of water, it will find another route. Water has to find it's way.
  - ii. If you don't satisfy your urges through permissible means, some wrong means will be adopted.
  - iii. This is what happened with Christian monasticism.
  - iv. Thought the priests appear to be unmarried, they are finding perverted ways to satisfy their sexual urges.
  - v. Professor Abdul Qadir (History professor) in Lahore used to say, though Queen Elizabeth never married, she used to marry every night.
- iii. Note: In 3 places in the Qur'an, Allah (SWT) warns us against over zealousness - to the point of exceeding the limits, and going into the minor details.
  - 1. If you can avoid the big sins, then Allah (SWT) will forgive the smaller sins.
  - 2. Big sins:
    - a. Shirk
    - b. Qatl
    - c. Zina
    - d. Riba
    - e. Theft
  - 3. Surat an-Nisa'a, ayat #31: 'If you avoid the most heinous of things which you are forbidden to do, We shall remit your evil deeds and admit you to a gate of great honor.'
  - 4. Surat ash-Shura, ayat #xx:
  - 5. Surat an-Najm, ayat #xx:
- iv. Even 'Esau (AS) is reported to have said: 'You are trying to stay away from the mosquitoes, but you are swallowing full camels.'
  - 1. This is the condition of Muslims today - we take riba, but concern ourselves with minor issues such as how many rak'at in the taraweeh prayer (8 or 20 rak'at).
  - 2. This happens to those who go to very minute details in one aspect.
  - 3. We must have a wholesome view, with a wide perspective, keeping in view all of the duties and

obligations Allah (SWT) has put upon us, and trying to do the best you can in all of those things.

4. One sided-ness/unbalanced-ness takes you either to one of three extremes:
  - a. Attitude of caring for the mosquitoes and ignoring the camels ([Editor's note: label this false piety](#)).
  - b. Become slaves to this world.
  - c. Invent monastic lifestyle.
3. Two ways to translate:
  - a. First interpretation: "... But as for monasticism which they invented for themselves, We did not ordain it for them. We only ordained that they should seek the pleasure of Allah, but that they did not observe as they should have observed."
    - i. only made it mandatory upon them to seek the pleasure of Allah.
  - b. Second interpretation: "...But as for the monasticism which they invented for themselves, We did not ordain it for them, but they sought it only to seek the pleasure of Allah, but they did not observe it with the right observance."
    - i. The Christians were sincere in their intentions but made a mistake. Wanted to be pure and keep away from worldly life. Out of excessive fear for Allah (SWT), they went astray – but the motive was not wrong.
      1. Note: root for rahib is fear. "Raahib" is an extremely fearful person.
    - ii. Like Surat al-Fatiha, where the Christians are identified (by the Prophet in a hadeeth) as prototypical of those who are "dhaaleen" – those who have gone astray.
    - iii. They made a double sin:
      1. First they invented monasticism
      2. Then they violated it.
    - iv. Better to go the right way from the beginning.
    - v. Hadeeth of the Prophet: "Don't be overly harsh with your bodies and yourselves, or Allah will also be harsh with you. There were people before you who became overly harsh with their bodies and their own selves, so Allah also became harsh with them, because they didn't keep their promises."
      1. Reported by Anas in Abu Da'ud
      2. If you make a decision by yourself, and then you don't hold to your own promise, then you are incurring a double punishment.
      3. Can see this manifested in monasteries.
    - vi. Rule – when you start nafl/voluntary salat, then it becomes wajib.
      1. If you put some restrictions on yourself, then you have to observe them.
4. Recall the context:

- a. One on the one extreme, don't become like the Jews whose hearts were hardened by the love for this world (ayat #16).
  - i. Slaves of money, greed.
- b. On the other hand, don't become like the Christians who were misguided in their devotion and went astray.
  - i. Made bid'ah and invented monasticism.
- e. Ayat #28: "Oh you who believe, always be mindful of Allah and believe in His messenger. He will give you a double portion of His mercy, and He will give you a light by which you will walk, and He will forgive you, for Allah is Oft-Forgiving, Most Merciful."
  - i. This ayat summarizes the whole surah.
  - ii. Have taqwa of Allah (SWT)
  - iii. Believe in the Messenger.
    - 1. Why is emphasis placed on Imaan in the Rasool?
      - a. Because the practical shape of the Deen is based on the sunnah of the Messenger.
      - b. Example: Qur'an says 'Establish Salat'.
        - i. How do you establish the salat.
        - ii. Where in the Qur'an does it say pray 5 times a day.
        - iii. Where does it mention that you must pray 2 rak'at for fajr, 4 for 'Asr, Dhuhur, & 'Isha, 3 for Maghreb?
        - iv. Without the sunnah, could not have any common form for making salat.
        - v. Now, have over 1 billion Muslims who have the same form of salat. Despite minor methabi differences, the congregation is whole.
      - c. The entire life and social pattern for Muslims is based on the example of Muhammad (SAWS).
        - i. Qur'an – Surat al-Ahzab, ayat #25: in the messenger of Allah is an excellent example.
        - ii. Recall Hadeeth mentioned earlier where the Prophet said: "I have the greatest regard for Allah, more than any one of you. And my heart is the most fearful of Allah, more than any one of you. But my practice is that I fast also, and I don't fast. I pray during the night, and I sleep also. And I have married women. Whoever deviates from my sunnah, he is not from me."
    - 2. The most important subject, however, relates to the establishment of justice.
      - a. Recall Ayat #25 – the purpose of sending the messengers is to establish justice.
        - i. Recall, when applied to Muhammad (SAWS) personally, the ayat is equivalent to ayat #9 ("He is the one Who sent The Guidance and The Deen of Truth so that it may dominate over all aspects of Life (Deen)...")
      - b. But how to establish the Deen of Allah (SWT)? No where in the Qur'an does it discuss the methodology of Muhammad (SAWS).
        - i. Get the methodology from the sunnah of Muhammad (SAWS).

- ii. Therefore, must believe in the messenger to understand the methodology for establishing the Deen of Allah.
- iii. Recall testimonies of H.G. Wells and Michael Hart.
- iv. Another testimony from a Hindu of India. Elmond Roy was a very big revolutionary. The early revolutionaries of Bengal in the early part of the 20<sup>th</sup> century were Hindu. Roy then became an important international Marxist. He gave a lecture in Lahore in 1920 entitled “Historical Role of Islaam”. In that book he says that Muhammad brought about the most profound revolution in human history.
- v. Irony of fate, that there are so many revivalist Islamic movements, but they are not achieving success.
  - 1. Very sincere and are laying down their lives for this.
  - 2. But why has their been such little success?
  - 3. Because we are borrowing the methodologies from outside Muslim sources – from communists, from western groups, etc.
  - 4. We are not following the methodology which Muhammad (SAWS) used to establish the Deen of Allah (SWT).
- vi. Need to understand the philosophy of the methodology.
  - 1. Two different subjects:
    - a. Masters of History – records facts.
    - b. Masters of the Philosophy of History – investigates the underlying causes.
- c. Should have the firm belief that this is where you will derive the methodology – “aminuu bi rasoolihi”
  - i. In the context of the main thrust of this surah, must first resolve to live for the cause of establishing the just social order of Islaam.
  - ii. Then need to focus attention on the seerah of Muhammad (SAWS) to derive the methodology of establishing the seerah.
    - 1. If you are told where an oil field has been discovered, then you will spend hundreds of millions or even billions of dollars to extract this oil.
    - 2. Similarly, in the seerah of Muhammad (SAWS) lies the methodology for establishing the Deen of Allah (SWT). We need to invest time, intelligence, and other resources into extracting this wealth from his sunnah.
      - a. How is it possible that Allah (SWT) makes it imperative upon us to make His Deen supreme, but He doesn’t give us the methodology.
      - b. Surat al-Ahzab, ayat #25: “Indeed in the messenger of Allah is an excellent example

for any whose hope is in Allah and The Day of Judgment and who remembers Allah much.”

- i. Only those who believe in Allah, and the Final Day, and who remember Allah much, only those will be able to benefit from the messenger of Allah.
3. Essentially, Deen is love of Allah (SWT). Practically, Deen is the following of the sunnah of Muhammad (SAWS).
- iv. To those who have taqwa of Allah and believe in His messenger, Allah (SWT) will give a double portion of His Mercy, and light to walk and forgiveness...”
  1. Light on the Day of Judgment – to guide you on that day.
  2. But also need a light to walk on this earth. In the context of this surah, the light will lead you to the methodology of establishing the Deen of Allah (SWT).
  3. If you take the right direction, Allah (SWT) will show you mercy and forgive your sins.
    - a. If you make a mistake, trip, it’s okay as long as you are in the right direction.
    - b. But who ever takes the wrong direction, he is doomed. Every moment, you are going away from Allah.
- f. Ayat #29: Two schools of thought in the interpretation of this ayat:
  - i. First opinion:
    1. “La” is equivalent to “Kay” and can be omitted (i.e. “Lialla” or “LiKay”).
    2. This opinion is held by most of the mufasireen.
    3. In this case, the ayat is translated as:
      - a. “So that the people of the Scripture may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.”
      - b. The reference to the Bounty of Allah then implies:
        - i. Allah (SWT) gives to whom ever He wishes.
        - ii. Can give it and if He feels that a person (or people) are no longer deserving of it, then He can take it back and give it to someone else (or to another people).
        - iii. You may be angry, jealous, whatever you like, but it is Allah’s decision.
        - iv. The people of the Book should know that they have no influence over to whom Allah (SWT) gives His bounty.
  - ii. Second opinion:
    1. Sheik Sheik Shah Abdul Qadir (biggest translator of the Qur’an into Urdu and the son of Sheik Shah Waliullah Delwi) argues instead that it is “Lialla”. Allah has used this term deliberately, and in distinction to “Likay”.
    2. Israr Ahmad agrees with this opinion and even came to this conclusion independently of Sheik Shah Abdul Qadir.
    3. In this case the ayat is translated as:

- a. “So that the people of the Scripture should not feel deprived that they have no access to the bounty of Allah, and that (His) Grace is (entirely) in His hand to bestow it on whomsoever He wills. And Allah is the Owner of Great Bounty.”
- b. The fadl of Allah is still open to them. All they have to do is accept Muhammad (SAWS).
  - i. In Surat Bani Isra’eel, Allah (SWT) tells the Bani Isra’eel that Allah is still ready to have mercy on them.
  - ii. All they have to do is embrace/return to Islaam.
  - iii. They should not feel despair that they are no longer eligible for the bounty and blessings of Allah.
- c. The word “yaqdiroon” is used in two other places in the Qur’an:
  - i. Surat Ibraheem, ayat #18: “The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far away.”
    1. The hypocrites, kufaar, or those who don’t have real Imaan, will think that any good deeds that they have done will benefit them. But they have nothing.
    2. No reward will come from it.
  - ii. Surat al-Baqara, ayat #264: “O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.”
    1. Will not benefit from their charity because they did not have real sincerity and real belief in Allah (SWT).
- d. Editor’s note: Not sure why Israr Ahmad mentions the use of the word “yaqdiroon” to substantiate this second opinion.