

QURAN FOR YOUNG ADULTS

PART 3 (Grade 10)

فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

2:38. Then, whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.

Chapter 1

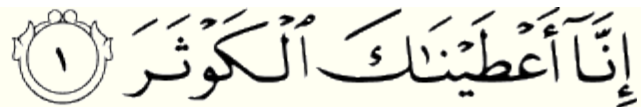
Honoring the Messenger Sallahu Alaiyhi Wasallam

We live in an age where people have lost respect for everything. We don't respect anything anymore. We are in the habit of making fun of anything and even religion and Allah and Heaven and hell and messengers and angels and what not. Allah's most special and best creation is Muhammad Sallahu alaiyhi wasallam and there is absolutely no compromise on honoring the messenger SAWW.

The bedouins and Arabs banged the prophet SAWW's door and called him O muhammad (Hey muhammad) the way they call each other, and Allah revealed to him that don't call him the way you call each other, it may happen that all your good deeds go to waste and you don't even realize it.

The prophet closest to Muhammad SAWW is Musa AS in the Quran which is why he is the most talked about messenger in the Quran. Both had to do hijrah and had to face tyrant king/Quraish. Both faced difficulty from his own people, and both were given shariah. Both spoke to Allah Musa (PBUH) on Toor and Muhammad (PBUH) on Mairaj.

The prophet SAWW used to pray towards both Kaabah and Jerusalem when he was in Makkah, but when he moved to Madinah then he had to face Aqsa and his back was towards Kaabah. Musa AS used to complain to Allah about his Luqnat or about having his brother Haroon AS help him etc. But the Prophet SAWW didn't even verbally say anything about the Kaabah. Allah just says that we see your face turning towards the sky in sadness so Allah changed the Kaabah to honor the Messenger SAWW's wish. That is how much Allah subhana wa tala loved the prophet SAWW. When you know who's behind someone, you don't disrespect them. Allah is behind the messenger SAWW.



Indeed, We have granted you, [O Muhammad], al-Kawthar.

108:2

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۚ

So pray to your Lord and sacrifice [to Him alone].

108:3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۚ

Indeed, your enemy is the one cut off.

108:4

The prophet SAWW used to share a porch with Abu Lahb and they were neighbors. They could hear what was going on in each other's homes. The prophet SAWW's son passed away. Abu Lahb was his uncle. And whatever hurtful thing is said by a family member hurts way more than hurtful words by total strangers. And family knows just what hurts you. Abu Lahb sang and was overjoyed and called him Abtar (one who has no legacy and whose tail is cut off). Batara muhammad batara Muhammad (Implying that there was no one left to carry on his legacy and his name). This was revealed after this happened.

What is Kausar? Kausar is Mubaalga which means an incredibly large amount. Kausar includes a Hauz/river in Jannah from where the Prophet sallallahu alaiyhi wasallam will drink from and also give to the believers. Allah says he has given him a whole lot. It is not just limited to Kausar.

The Prophet SAWW's baby's death was made more painful by his uncle's words. Allah brought the Prophet SAWW's attention to Kausar in this difficult time. This teaches it how we need to have shukar for what Allah has given us instead of thinking and looking at what has been taken from us. When we celebrate in Islam (Eid), we pray and sacrifice. Allah is telling the Prophet to pray and sacrifice although this isn't the occasion of celebration. The Prophet SAWW's son just died. But Allah is telling him that what Allah has given him is much greater than what has been taken away. And his son is waiting for him in Jannah. Allah will take care of everything that's bothering and worrying us. So Allah says: Abu Lahb is the

MOST cut off.

We emulate everything the Prophet SAWW does. We follow his sunnah in every little thing. But we cannot emulate what Allah does, we don't have the ability. But there is one thing Allah does that we also do. Allah sends salutations on Prophet SAWW so we do too! The angels, humans and Allah himself sends salawaat on the Prophet SAWW. Whenever Allah sends salawaat, his status is raised. The more salawaat we send, the stronger the relation and love with Prophet SAWW.

Allah says: Wa rafana laka zikrak. We have elevated your zikr in this world. It is part of the Azan, it is part of salaah! Somebody is sending salawaat on Prophet SAWW in the world every second. So salawaat is being sent 24/7 and it only makes us richer. The Prophet SAWW hears every time.

Allah has given him Maqam e Mahmood. On the day of judgement, everybody will be standing but none will be able to speak. There will be no buzz but only pin drop silence. Only that person will speak whom Allah will permit. The Prophet SAWW will rise and will be the first to speak and seek intercession for the ummah.

Allah does not call Muhammad SAWW by his name in the Quran. He says Yaa ayyuhal mudassir, ya ayyuhal muzammil, yaa rasulAllah etc. But he does call other prophets by their names. That is the kind of respect Allah subhanawataala gives to the Prophet SAWW.

Muhammad SAWW is someone who is praised and someone who is thanked. Hamd (praise) is the same origin as Muhammad. He is praised and thanked continuously and a lot. Quality and Quantity. Quality is the sincerity, emotion, enthusiasm, and spirit with which you send salawaat. Muhammad is mentioned 4 times in the Quran and Ahmad is mentioned once in the Quran. Ahmad is different. It is the one who is praised and thanked more. AND the one who praises and thanks more. MORE than who? Any creation of Allah! This Ahmad was said by Jesus AS implying that the Prophet SAWW will be praised more and will praise more than him or any other creation.

The Prophet SAWW is the only prophet who can make intercession for us on the day of judgement. All other prophets would say that they cannot ask Allah for shifaat. And the prophet SAWW would ask Allah Ummati Ummati Ummati and ask Allah to forgive those who had just said the kalima even. He will ask for those who did not even deserve it. He will not give up on anyone. This is the best case scenario. The worst case scenario is when even the Prophet SAWW would say that

these people left the Quran abandoned. So in the hadith, he makes a case FOR us and in this ayah of the Quran, he makes a case against us.

Why does Allah correct His messenger SAWW?

>Only Allah has the right to correct the messenger and no one else. The Prophet SAWW is divine and is as perfect as a human being can be but he cannot be as perfect as Allah SWT himself. The Messenger is humbled before Allah SWT.

>The messenger SAWW makes a decision to the best of his ability. But only Allah knows a better way to do it. Prophets do not sin. Whatever he did, he did to the best of his ability but Allah knows more.

>To tell the high status and standard the prophet SAWW has. Allah corrects him in things he will never ask us about. They are such tiny things.

At the time of Ghazwa Tabuk, everyone was supposed to be part of the muslim army. A person came with the excuse that he would not be able to help himself with women around him so he should be allowed to stay back. The prophet SAWW allowed him to stay back thinking that he is not going to be of much use anyway. He might even backstab him because he is not willing to go to war. But Allah's decision was different. Allah said: Allah has already forgiven you. Why did you give his permission? Before correcting, Allah already said I have forgiven you. Allah wanted that it be known to everyone that he is a hypocrite and he wouldn't have gone anyway.

Abdullah Ibne Maktoom was a blind sahabi. He once entered while Prophet SAWW was giving dawah to the governors of tribes. He knew there was a conversation going on. He interrupted the conversation and said I need to talk to you. The prophet SAWW was in the middle of the conversation and chose to continue his conversation. He frowned and turned his face away. Abdullah ibn maktoom could not even see it so it did not hurt his feelings.

He frowned and he turned away that a blind one came to him. How did you know? He is used for someone far away. You is for someone close to you. Allah did not talk TO the prophet SAWW in the first two ayahs. It is an expression of being upset of someone usually because we don't directly to someone we are not happy with. Then Allah immediately consoles him by changing tense to YOU.

Had the prophet SAWW even added a word of the Quran, then we would have grabbed him by his next and slit his jugular vein. At another place, Allah says that

had Allah not made him SAWW firm, you might have swayed towards them. And had that happened, I would have given you twice the painful punishment and you will not find any helper. The point was to tell the Arabs that this is truly and actually the word of Allah. Nobody will say something like that about themselves in such harsh language. The wrongdoers rejected the miracles of Allah and called the prophets liars. The disbelievers kept asking for miracles other than the Quran. Allah taught the Prophet SAWW: If it is such a big deal to you that they keep walking away from God's word, then if you think you can do it yourself, if you can dig a hole in the earth or build a ladder into the sky and find yourself a miracle then do it. I won't give you a miracle when Quran is enough. IF Allah wanted, he would have given everybody guidance but he gave everyone a choice.

We can be sure about Quran, but how can we be sure about Hadith? Hadith is by a human and humans are fallible? How can we be sure that Hadith is protected?

>No doubt about it, you are committed to a great character.

>No, no no I swear to your Master. They do not believe at all until they make you the decision maker in anything that comes up/sprouts among them. Then after they make you the decision maker, they do not find any discomfort in the decision you made. Then they give themselves in complete submission.

Allah did not say make Quran the decision maker. Sprouting means new things/issues will come up.

Allah swears by Himself because it is so important to him.

Class Notes:

Chapter 2

Surah Mominoon 1-12

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

Certainly, the believers have succeeded:

23:2

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

They who are during their prayer humbly submissive

23:3

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

And they who turn away from ill speech

23:4

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

And they who are observant of zakah

23:5

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٥﴾

And they who guard their private parts

23:6

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٦﴾

Except from their wives or those their right hands possess, for indeed, they will not be blamed -

23:7

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

But whoever seeks beyond that, then those are the transgressors -

23:8

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

And they who are to their trusts and their promises attentive

23:9

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

And they who carefully maintain their prayers -

23:10

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

Those are the inheritors

23:11

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

Who will inherit al-Firdaus. They will abide therein eternally.

23:13

All prophets had the same beliefs and morals, but laws were different for different ummahs

The Quran first discussed morals and toward the end of revelation, laws were revealed. We get introduced to laws before morals in this age. What's halaal haram? What's allowed/disallowed? The first generation of Quran learnt morals and beliefs first. Whatever Allah has given more priority in the Quran, we need to give more priority to while teaching our children.

Morals have more to do with the attitude with which we are doing things rather than the things themselves.

Those who have FAITH are indeed successful

Falaah is the person who cuts the harvest. Farmers get their paycheck once a year when the work's done. They have to sow the seed, till the soil, put fertilizer and insecticide and so on but all the hard work pays off only at the time of harvest. So Aflaha means to be successful after a long period of labor. This is a believer's attitude towards success.

Muslim is the one who does the bare minimum and follows the laws. Momin is one step higher than him and is strong in morals. Muhsin is the highest level. This is derived from Hadith Jibreel.

Consider the example of a student who just wants to pass and do the bare minimum. Then there is another student who wants to excel like a momin. There is a third student who puts his absolute level best out of the love of someone and to prove themselves to them and not just for grades. A Muhsin in Islam is the one who totally cares about Allah SWT and wants to do everything to please Him.

They are, during their prayers, fearful, humble, and over-powered. Especially in their prayers but also outside their prayers. Our prayers are more like cardio exercises, a bird pecking on the ground, a hit and run. We are not concerned about the quality of our prayers. We just rush through them.

Tips for a better salaah:

Make wudu for every prayer.

Make wudu slowly.

Also pray the sunnah prayers before fard because it helps you warm up for fard and increases focus.

Force yourself to recite slowly.

Don't be so fast while going into ruku,sujood etc that you create a breeze but take your time.

Space out your zikr while saying subhana rabbiyal azeem etc.

Understand what you are reciting and APPRECIATE it.

Feel your prayer.

Now Allah describes the effect of prayer. These people stay away from useless talk and activity after they have heard the most beautiful message of Quran. Whatever input you give to yourself, similar output comes out. So it is really important what you expose yourself to. It's very important that you get busy and don't give yourself free time to kill. It makes you humble and disciplined. Most of us remain grownup babies and don't turn into adults. Turn into a man and take responsibility, start working! Stay busy.

They work on purifying themselves. Your personality is like an onion with a lot of layers. When you get into deen, you discover some flaw in yourself and then you manage to peel off that layer. Then you find another layer underneath and you work on that. This goes on and on and you keep fixing themselves. This is the process of cleansing.

Those who guard their privates.

Allah knows the stealing of the glances and what's inside your chest. Temptations are from the animal part of ourselves. And control of that temptations is from our rooh (soul). When we let our animal instincts loose, we lose control. Don't be like those who forgot Allah so Allah made them forget themselves (their rooh).

Sometimes people totally lose their human side. If you don't know how to control your eyes, forget the rest of you.

Don't be alone with your mobile devices and your internet. Whoever does not have haya/dignity, he may do whatever we like. It means haya is highly important and is the essence of good character.

Girls like to feel beautiful and to validate their beauty. They need to feel good about themselves. They dress up a certain way and display their beauty to get attention and validation. They lose dignity by doing this. Boys are like wolves and they say things just to make you feel good. You like them because they listen to you and give you compliments and pretend to understand you. He is not actually interested in you but he just wants to get his way with you and take advantage of you.

Girls need to toughen up and have a stern and firm voice when boys are around.

The softer your voice, the more prolonged the conversation will be.

The people who hold themselves back, truly enjoy their marriage, the people who don't destroy their dignity.

They constantly watch over their promises. Even protecting our own dignity and the dignity of our families is a trust. Protecting our parent's trust is also part of keeping promises. When you say yes to something, it is like a promise. Guard your commitments. Guard yourself when you are on your own. Trusts are different from promises. Promises are something you made yourself. Trust and amanah is something that was entrusted to you and you were supposed to do them. They don't require promises. E.g. following the laws or meeting deadlines, or fulfilling huqooq ul ibaad. Everything is an amanah. Even our time is an amanah. Amanah does not need to be spelled out like a promise. You should know how to fill in the blanks yourself. You should know what is expected of you.

Guard your prayers. Schedule your life around your prayers. The prayers are the pillars and not an inconvenience. Pillars never move. The walls and the furniture around can be moved, but the pillars stay where they are. You cannot purposefully leave prayers and then make up for them together at the end of the day. Don't sleep late and miss Fajr. Sleep on time or don't sleep at all. Don't risk missing salaah. Take the necessary precautions. Take a stand for your prayers at work. Do not be embarrassed to pray in front of others. Do not be afraid of others. Praying in public is very liberating and empowering.

These people will inherit Jannah tul firdous. Allah created a house in jannah for every single human being. Allah hopes that all human beings will reach the highest level of Jannah. The believers who enter Paradise will inherit those homes that belonged to them or to others who never showed up.

Class Notes:

Chapter 3

Surah Nisaa 65-70, Surah Tahreem 1-12

4:65

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فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ﴿٦٥﴾

Sahih International

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

4:66

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ
مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

Sahih International

And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

4:67

وَإِذَا لَا تَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

Sahih International

And then We would have given them from Us a great reward.

4:68

وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾

Sahih International

And We would have guided them to a straight path.

4:69

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

Sahih International

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

4:70

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

Sahih International

That is the bounty from Allah , and sufficient is Allah as Knower.

If Allah had told you to even kill yourself or become homeless which makes absolutely no sense, do it and there would be khayr and goodness in it. We NEED to have the confidence that EVERYTHING Allah revealed to us no matter how little sense it makes, is for our own good. We need to stand by what we believe and believe it with absolute conviction.

Intellectual confidence is not equal to emotional confidence. Intellectual confidence means knowing in your head that it is the right thing. Emotional confidence means acting upon it without fear and not being lazy about it. Intellectual confidence has to do with aql and emotional confidence has to do with the heart. True confidence is translated into actions. True confidence means that we do not doubt the sunnah and seerah of the Prophet SAWW, and we stand by it, even if people call you crazy. Being called crazy for following the sunnah is also a sunnah of the Prophet SAWW. Islam does not mean to fit into the crowd. Islam is not for fitting into the crowd and going with the flow. We have lost both intellectual and emotional confidence. To develop intellectual confidence, read the seerah of Prophet SAWW.

Allah will give a great reward and an easy road when we stand up for Allah. Obey Allah AND the messenger. There is no OR. It is AND. It means whoever obeys Allah i.e. the messenger, Then Allah mentions the 4 categories of people who will be in Jannah. Nabiyyen Siddiqeen Shuhada and Saliheen. We cannot be from amongst the Nabiyyen and Siddiqeen but the remaining categories are open. Rafeeq are those friends we hang out and chill out with. When we lose companions by following deen, Allah will replace them with beautiful companions.

We live in 2015. We are used to certain things around us. When we see something over and over again, we become used to them. When we follow Islam, we stand out. Islam is strange for the majority. Even if the vast majority is going opposite to you, you have to rethink for yourself: what you are used to VS. Islam. e.g. people are fighting for gay rights/gay marriages and if you raise your voice, then they will call you judgmental and inhumane. You need intellectual confidence and emotional confidence to fight these new phenomena. Don't worry about getting into trouble for speaking the truth. Every Prophet also faced a lot of opposition for speaking the truth. This their sunnah.

Allah has also made some things halaal, but that does not make it fardh and binding upon us e.g. eating peanuts is halaal, but it is not fardh. We have the right to not eat it. It is fine as long as you do not criticize it and do not criticize those who consume it. It is your personal decision. e.g. polygamy is also halaal in Islam,

as long as you treat wives equally. That does not make it binding. Most cultures in the muslim world are not used to polygamy and it is not binding and you can be uncomfortable with it. But it is allowed as long as you meet the requirements. Our messenger SAWW also had multiple wives but he was the best towards them. We should not have any discomfort towards this idea and they are all the mothers of the believers! RA. They are Ummuhaat ul Momineen and we have to respect them and take care of them like our own mothers. Islam means SUBMISSION. You have to submit to Allah SWT and Prophet SAWW and believe that it is the best. You need to love everything they do and believe in it. Do not even let the thought cross your mind that these ideas are strange and unacceptable for you.

We have to understand what Prophet SAWW did. We should know it clearly and that will increase our faith, If somebody comes up to us and says something about the Prophet SAWW, we should first make sure it is authentic and the moment we are sure, we should LOVE it and not let second thoughts cross our mind and we should understand the context in which it was done. e.g. some people manipulate an incident and say that the Prophet SAWW asked to cut somebody's tongue off. A tribal leader became a muslim and he was used to getting the major share of the spoils of war. When he became a muslim, he got an equal share so he began to make poetry that Islam humiliated him. So Prophet SAWW ordered Umar RA to cut his tongue off (which meant that Umar RA give him money to shut him up because he was demoralizing the whole army).

We need to understand everything because we want to understand how he dealt with everything with hikmat and wisdom. He does not owe an explanation to us. We are not trying to judge his actions. He SAWW is only answerable before Allah SWT. We should understand with humility. Learn to understand everything in the right context.

The more we learn Islam, the angrier we get as a people and the more hate we spread. Islam teaches us to hate the sin but never the sinner.

Islam has set beautiful laws. But they are often manipulated by people and misused. That does NOT make the law wrong. The person manipulating it is wrong. Allah says Wattaqullah (Be conscious of Allah) so that you do not misuse it. Allah is watching you! e.g. people misuse divorce laws, polygamy laws.

Class Notes:

66:1

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿١﴾

Sahih International

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

66:2

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

Sahih International

Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

66:3

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ، وَأَظْهَرَهُ اللَّهُ
عَلَيْهِ عَرَفَ بَعْضُهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ، قَالَتْ مَنْ أَنْبَأَكَ هَذَا
قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

Sahih International

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ
مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ
ظَهِيرٌ ﴿٤﴾

Sahih International

If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ
قَانِتَاتٍ تَتَّبِعُنَّ عِبَادَاتٍ سَخِيحَتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٥﴾

Sahih International

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

66:6

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنْفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Sahih International

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

66:7

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يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْنِدُوا الْيَوْمَ إِنَّمَا تَجْزُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

Sahih International

O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

66:8

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

Sahih International

O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

66:9

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يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا لَهُمْ جَهَنَّمَ وِبِئْسَ الْمَصِيرُ ﴿٩﴾

Sahih International

O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

66:10

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ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا
عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

Sahih International

Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

66:11

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وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

Sahih International

And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

66:12

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وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ
رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا الظُّلُمَاتِ ﴿١٢﴾

Sahih International

And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

The background of this ayah is that the Prophet SAWW used to spend a part of his day with each of his wives and he gave them equal time. Every wife tried to get some extra time from him SAWW. One of the wives brought some honey and the Prophet SAWW used to eat it so it would take some extra time. The next wife said that I don't like the smell of this honey so the Prophet SAWW decided to not eat it anymore. SO Allah sent down these ayahs: Why do you make haraam what Allah has made halaal? The prophet SAWW's actions have great repercussions because he is a role model for the whole ummah, so Allah made sure to point this out. Allah

has forgiven it already and is just pointing it out. Allah did this so that the Prophet SAWW's personal preferences do not get confused with Islam. So even in this age, the people who are doing work of dawah and are scholars should make sure their personal preferences stay separate from Islam. Only Prophet SAWW was complete and perfect and all other scholars have certain specializations and they do not know or do everything perfectly. We raise the status of our scholars and public speakers so much that we think they know everything and we even turn to them for guidance on those things that are beyond their understanding. The Prophet SAWW is the only man who carried the burden of the whole ummah on his shoulders, and after him the WHOLE ummah and millions of people carry the same burden and they are still unable to do it.

The Prophet SAWW learned a secret and told it to one of his wives RA. She told somebody else and said do not tell anyone. We also do the same when we share a secret. Everyone ends up knowing it and everyone thinks it is still a secret. Allah revealed that she had let the secret out. These passages are about protecting the trust and not having any competition/jealousy. Such problems even happened in the Prophet SAWW's household so it can also happen in our homes so we need to take guidance from Quran on these issues. Then Allah says if you try to defend yourself in front of the Prophet SAWW, then Allah and the angels and the righteous believers are behind him. All these domestic problems are guidance for the whole of humanity. Allah sent this ayah to warn the wives that they are the role model for women and if they do not realize their position, Allah can replace them with better wives. Both sides need to become clear and open in their conversations. Jealousy and breaking the trust can ruin the communication. If you keep things inside, they keep boiling until you explode like a volcano.

It is a Madni Surah but Allah calls out to Kuffaar in ayah 7. In the ayah before and after this, Allah calls out to the Momineen. The answer is that these ayahs are ABOUT believers but Allah calls the believers as kuffaar because they will be from those who did kufr on the day of judgement because they did not follow Allah's advice. If they learn the lesson and internalize it then they are called believers as in ayah 8. Allah often shifts from the future to the past and back again to the present just like they do in movies. Allah often gives us a picture of the future.

Allah begins by telling the momineen to protect themselves from A fire. Allah does not say THE fire. And Allah pinpoints the momineen so even they are in danger. Allah chose to say A fire because the people had been so careless and reckless in their lifestyle as if they are not even aware that there is a fire prepared

for them. So Allah reintroduces the fire as A fire. Because they were living their lives as if they do not know about THE fire. Imagine your house is on fire. You will run for safety and protect your family next. You cannot help others if you are not in a safe position yourself. We need to understand that we are in danger and we need to protect ourselves from the fire. We need to be concerned about ourselves.

We need to know how to differentiate culture from religion. We begin to think that our own culture=Islam. We need to know the difference. We mix them up. We are just born into our religion and we never contemplate or choose our religion for our ourselves by going through an intellectual and spiritual process. We sometimes lose deen in when we blend in a culture. Islam does not forbid us from celebrating our own cultures but we just need to make sure nothing is against the spirit of deen. Deen should be OVER culture. We should hold on to our own celebrations, and not celebrate the festivals of other religions. e.g. we wish one another merry christmas although this festival is based upon shirk and shirk is so offensive to Allah SWT that the earth and skies might split open because this is so severe. We will keep losing chunks of our deen with every generation if we get lost in culture.

The fuel of this fire is people and stones. Idols were made of stones. Stone turns into lava when it burns. It is like a volcanic eruption. This is a fire which will never extinguish and we will never die in it. We will be given fresh skins and fresh pain. Nauzubillah. The prison guards are angels. People will beg the guards for mercy but they will only do what Allah commands them to do. These guards are intense and harsh in their punishment. Can you imagine your family in such a prison? They will never get used to the pain. This fire is FOR the believer who rejects Allah's commands. It is for yaa ayyahulazeena aamanoo. Empty kalimah does not matter if we do not believe it with our heart or act accordingly. We can only judge one another by what is apparent. Allah knows truly what is inside us. Allah will address them as disbelievers on that day. Don't make excuses today. The people were asked to believe in the fire but they refuted it. If we do not believe, then there is no accountability.

Turn back to Allah in a way that is pure and sweet. Allah wants us to turn back to Him with love. It does not count if our tawbah is not from the heart and is superficial. We live in a culture where we have to act tough and we have to fight our emotions. We cannot cry in front of others or show any emotion otherwise we will be made fun of. We can't show respect to seniors. We have to put others down to prove ourselves. Our entertainment is so violent now. We become stripped of our emotions and we stop feeling human anymore, and then we get into crimes and violence. We don't own our problems anymore and we blame others because we

have to appear perfect. Our culture has beautified bad morals and sensationalized them. Being respectful and decent is considered uncool and dumb now. We need to make tawbah again and again. There is no end to it. We can never be confident. Allah will not disgrace the Prophet SAWW because people are responsible for their own actions and they will not even be called momineen in front of the Prophet SAWW.

There will be a light for those who believe on their right, because of their good deeds. Everybody will have to walk over hellfire, whether believer or disbeliever. When we see it, we do shukr. It will be pitch dark. Even the fire of hell will be pitch dark. We will only be able to see our own light and nobody else's light. The light will be proportion to our good deeds. Some people will have light in which they can barely see. You kept putting yourself in difficult situations displeasing to Allah and you kept delaying change. You kept procrastinating and getting into questionable things. You thought you had time. You started thinking to yourself that it is not that bad. You did not consider your sin bad enough. Shaytaan got to you by making you think like that. A wall will be dropped in front of the one who did sin and they will not get anybody else's light, but if somebody had a scrape of faith, a wall will be dropped for them with a door and they will eventually get out.

Ya Allah, complete our light for us and covers our mistakes. Sins prevent the light from shining brightly.

Allah then presents the example of the wives of Nooh AS and Loot AS, their wives did not believe. This proves that change comes from Allah and not from you and me. They cannot go to Jannah just because they are the wives of the Prophets; We have to save our families from the fire but even after we do our best, if they don't turn back to Allah, we are not going to be answerable for that. We should just do our best and never give up on them.

Then Allah gives the example of the wife of Firawn who could have anything in the world she wanted. She could have all the palaces, all the material things. She is not like the women of today who don't care where the husband gets the money from as long as he pays the bills, and women who don't question where the money is being earned from. We don't care about halaal or haraam anymore. But Firawn's wife had nothing to do with this wealth and she wanted a house near Allah, the King of kings. She had no authority to turn to in dunya because Firawn had all the authority. Rescue me from him and HIS deeds(I do not endorse his deeds and want nothing to do with them).

Then Allah mentions Maryam AS, Hazrat Isa AS spoke in her defence the day he was born when people accused Maryam AS. Hazrat Isa AS was born a hafiz of the Torah of Musa AS whose original form had been lost by then. His birth was a miracle by Allah SWT.

Class Notes:

Chapter 4

Surah Israa 23-40

17:23

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﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا
نَهْرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾ ٢٣

Sahih International

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

17:24

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﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْنِي صَغِيرًا ﴾ ٢٤

Sahih International

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

17:25

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رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ
لِلْأَوَّيْتِ غَفُورًا ﴿٢٥﴾

Sahih International

Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

17:26

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وَأَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ
تَبْذِيرًا ﴿٢٦﴾

Sahih International

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

17:27

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إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ
كَفُورًا ﴿٢٧﴾

Sahih International

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

17:28

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وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
مَّيْسُورًا ﴿٢٨﴾

Sahih International

And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

17:29

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وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مَلُومًا مَّحْسُورًا ﴿٢٩﴾

Sahih International

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

17:30

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إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا
بَصِيرًا ﴿٣٠﴾

Sahih International

Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

17:31

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وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ
كَانَ خَطِيئَةً كَبِيرًا ﴿٣١﴾

Sahih International

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

17:32

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وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

Sahih International

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

17:33

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وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ
جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ
مَنْصُورًا ﴿٣٣﴾

Sahih International

And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

17:34

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وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

Sahih International

And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

17:35

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وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٣٥﴾

Sahih International

And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

17:36

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وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Sahih International

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

17:37

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وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ
طُولًا ﴿٣٧﴾

Sahih International

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

17:38

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كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

Sahih International

All that - its evil is ever, in the sight of your Lord, detested.

17:39

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ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ
فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

Sahih International

That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

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أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقُولُونَ قَوْلًا عَظِيمًا

Sahih International

Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.

These verses can be called the Quranic version of the Ten Commandments. Immediately after Allah mentions shirk, he mentions the rights of parents. In just one word. One word commands have a lot of impact and mean business e.g. SILENCE, QUIET. They have big impact. We need to be kind to parents especially in old age when they often become more irritable. That's when they need more attention and we need to be patient with them. Value their duas. Earn their duas. Our mothers almost died giving birth to us but we cannot even respond to her call. We don't make our parents feel important although we are the most important thing to them. They carry that pain daily that they are worthless for their children and not worth their time.

Uff is an Arabic word for the sign of frustration. Uff is not even a word. It is an expression e.g. saying something under your breath, the faces you make, the rolling of your eyes. Don't you dare show even a sign of frustration! Speak in a noble, gentle, respectful tone and manner. Go out of the way and be extra nice to them. Apologize for being ungrateful, for talking back, for our disobedience. Lower the wings of powerlessness before them. Humans are being compared to birds, we have the power to raise our wings and show what we are made of and not submit to them. But we lower our wings and don't talk back and we submit to them. The older parents become, the more they act like children. We need to be understanding. You have the power to respond but you don't. Lowering wings also means to protect them just like a bird protects their nest.

We do this out of love and care (Rahmah).

Allah created human beings with the ability to show love and care. Human beings have the capacity to care for others. This is an innate part of being human.

The second meaning is to show love and care to them because our parents showed love and care to us all our lives. It is reciprocal,

The third meaning has to do with our relationship with Allah. If you want love care and mercy of Allah then you need to show it to your parents.

My gardeners were my parents. A seed can do nothing on its own. It needs to be planted, watered, nourished, taken care of etc. So Allah, have mercy on them as they had mercy on me.

Your Lord knows better what is within yourselves. We have a habit of defending ourselves mentally and verbally and we rationalize and justify our actions by thinking that what we are doing is good enough. This makes us inflexible so we don't take advice and we think we are already doing good enough. Remember, you are never doing enough because there is no limit to how much effort you need to make in Allah's path. We often justify ourselves based on the compliments other people give us. We need to be honest. Learn to admit you are wrong. Allah is exceedingly merciful and forgiving for those who are awwabeen. But we need to mean it when we apologize. Sorry means we make an effort not to do it again. You need to bring a serious change in yourselves. It can happen again by mistake but you should not plan on doing the sin again.

True athletes never give up on themselves when they lose. But there are some people who listen too much to what other people say about them. You shouldn't let people's compliments or insults affect you.

Give the relative/everybody close to you, their right. We often forget relatives and give to fundraisers instead. Miskeen is someone who is stuck in a situation and does not have the ability to get out of it. Some people cannot handle money so you can help them by investing for them in the right place. SO be careful while giving sadaqah. Help the son of the road, the traveller. We need to be more welcoming as hosts.

Don't mindlessly spend all over the place. Israaf is when you need something but you go overboard and take more than you need. Tabzeer is when you spend on something you don't even need. You just spend mindlessly and aimlessly. Rich people set high standards and the poor try to follow them and spend beyond their income. It sets the wrong trend in society.

Sometimes it might happen that somebody is really needy and they suppress their dignity and ask you directly for a favour, and you are not in a position to help

them. Then, you must turn them away very softly and not in a way that might hurt them.

Some people are so cheap with money that it kills them to reach their pockets and spend. Don't have your hands chained to their necks. Some people, on the other hand, have their hands spread open so they spend unnecessarily even on those things that are not needed. Everything comes in their way and they don't think before spending.

Do not kill children out of fear of poverty, before birth or after. Don't go near zina (illegitimate relationships). The Quran doesn't say don't do zina. Zina is often mentioned with qatl so that shows the magnitude of this sin. Imagine this sin being in the middle of a circle, and there is a gravitational pull around it which is invisible, and if you get too close to it then you will be sucked in. Since it is invisible, you can never tell where this gravitational field begins, and by the time you realize the pull, it is probably too hard to resist the force and you get pulled into sin. That is why Allah tells us to not even go near it. The society of Makkah was immersed in this sin but the Qur'an transformed them into a society full of haya. We usually start illicit relationships through innocent gestures and actions. We try to draw the opposite sex and rope them in, bit by bit. We don't realize what we are getting into and we just act upon the feelings we feel. In Islam, when men marry women, they bring them into their fort. They become Muhsin and they protect the women in every way.

Another negative of getting into these relations is that we often get scarred by these relationships and then we are unable to give anything to real relationships. We become incapable of giving where it's needed. We get into relationships just to fulfill our lust and the more relationships we get into, the more animal we become. If we really think someone is suitable as a match for us then we should just tell our parents instead of doing anything wrong. In the story of Musa AS, the daughter expressed that Musa AS was a good man so her father should hire him, and her father got the hint and asked Musa AS to marry her.

Do not kill anyone unjustly, unless it is your right (by law, authority etc.). Don't go overboard even when taking Qisas. Do not take from the wealth of orphans. People often take care of orphans but they use their wealth often but they need to know that they are only custodians and they can only spend ON the orphan. Give their money to them when they develop a sense of responsibility.

Fulfill every commitment. Everything you say, pledge, sign, and commit to, every law, your job, your duties, every pact, you HAVE to follow it. We are answerable

to Allah for EVERYTHING. Even if nobody can see you cheating, Allah can. And when you give people weight, give them justly. We often exaggerate and give the wrong information while buying and selling. When we are dishonest, we get short term benefits but people will run away from that businessman eventually. And if you are honest, then people will come to you just because of your reputation and you may earn less per person but you will have many more customers. We should be honest even if it goes against our own relatives.

Do not pursue that about which you have no knowledge. We have a habit of gossiping and spreading rumors about other people's lives. We don't even try to confirm anything. We too easily give in to conspiracy theories, gossips, rumors and superstitions. Even in deen, we follow things without authenticating them. We need to develop an educated ummah who has basic knowledge of deen, so that we can ask intelligent questions from scholars. We need to know the difference between scholars and daaies.

Qalb comes for taqallub which means to change. Heart is constantly changing physically and emotionally and spiritually. Fuad is used for heart in strange situations. Fuad means something that is being roasted. Sometimes our heart becomes really excited so it is like it's on fire. It happens whenever we experience extremes of emotions. Prophet SAWW job of doing dawah was also overwhelming and needed a lot of motivation. We run out of steam too, often we start with a lot of motivation but then we burn out. How do we maintain that? Keep turning back to Allah through prayer so that you remain in the state of fuaad and enthusiasm constantly and you never burn out, The Prophet SAWW was given Quran little by little so that he never lost the enthusiasm. This is one of his miracles because the Quran was revealed directly on his heart.

We often become very overwhelmed by our emotions. We snap when we are angry or do things we shouldn't be doing or say things we shouldn't be saying. And we often justify this negative state of fuad and we think we are not responsible for whatever we do in those extreme states. Allah says that He will ask about the state of fuaad. We need to watch out.

Allah used the word oolaaiyka for hearing, sight and hearts which are things and NOT people. This shows that on judgement day these things will be given the power to speak and testify.

Do not work on Earth with Marra (arrogance). It is about the attitude, body language and how you carry yourself. Don't look down on others. Don't be weak

and powerless either. Be firm. All of these are detested evils in Allah's sight. Do not make anyone equal with Allah. Do not worship your own nafs or your desires or any other worldly idol, basically don't give anyone preference over Allah.

People used to bury daughters alive in those dark times and used to consider them a source of shame and inferior. They used to shun them or disown them or kill them. The Prophet SAWW raised the status of women so much that anybody who took care of them would enter into Jannah! Daughters became a ticket to Jannah. Allah basically says to the pagans that they do not prefer daughters for themselves so why do they associate them with Allah? Why are their preferences different? It shows the attitude that the jews had developed. They wanted the best for themselves and only liked giving the leftovers to God. Their lives were dedicated to their ownselves and they only gave the bare minimum to Allah. We do the same now in our ibadah. We only do the bare minimum and plan our lives around our worldly obligations. We are supposed to do everything for the sake of Allah and go out of the way. We should identify our talents and use them for the sake of deen InshaaAllah. If you make your objective to serve deen, then Allah will give you dunya like nothing. The dunya will come at your feet. If we do what Allah wants, then Allah gives us what we want.

Class Notes:

Class Notes:

Chapter 5

Surah Hujaraat 1-8

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

Sahih International: O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

Sahih International: O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

Sahih International: Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

Sahih International: Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾

Sahih International: And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِحُّوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Sahih International: O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

Sahih International: And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

Sahih International: [It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

A culture is one in which the definition of normal and abnormal and acceptable

and unacceptable are common to everyone. It's more about what you love and not love as a community, but in Islam, the ummah and the sunnah and shariyah are above and beyond any culture. We are an ummatan waahidatan (one Ummah). Ummah is above and beyond family.

We can't raise our voices above the voice of the Prophet SAWW. But we can't hear his voice anymore as he PBUH has passed away. So how does this apply to us? We cannot negate anything he brought. We cannot negate ahadith and we cannot reject them if they don't agree with our point of view. Until you know for sure, don't comment on any hadith and respect anything that even has the possibility of being from the Prophet SAWW. Respect ahadith and respect every time Prophet SAWW's name is mentioned. We cannot treat Holy Prophet SAWW like we treat other historical figures. He SAWW has played many roles in his life in all spheres of life and these roles are common between us, although we don't play them as perfectly as he does. But there is one role that is his alone and that is as a Prophet. We need to have the utmost respect towards him SAWW. If you talk casually about the Prophet SAWW, all your good deeds may be taken away without you even realizing it. Our imaan is linked to this concept because he is the source of all teachings of Quran and Islam. Allah even forbade people from knocking on the door of Prophet SAWW and bothering him with questions, out of immense respect.

Allah sometimes say, NO DOUBT Allah is forgiving and sometimes he says Allah is exceedingly forgiving. Allah only says NO DOUBT when Allah mentions good deeds because they are a source of earning forgiveness. But for bad deeds, Allah does not say no doubt so that people do not make it a habit of doing the same thing over and over again by thinking that they will definitely be forgiven.

Allah says don't listen to a corrupt source and don't spread things without confirmation. This is what happens in news all the time. False news reporting leads to so many wrong decisions. Our job is to first confirm and clarify before taking any action. Then Allah mentions lest you may be regretful, which shows that believers are those who feel remorse later and try to make up for things. They are sorry for their mistakes.

When you tell the angry mob, this is what Allah and his messenger would do in such a situation, they get even more fired up. If the messenger SAWW ended up following our way most of us would be harmed. Following the messenger SAWW

is proof that imaan and faith is beloved in your heart. It is a proof of faith, when we follow the prophet SAWW instead of following our own desires.

The sahaba RA walked across the desert to make Hajj. They didn't fly on emirates. They went to hajj with great difficulty, unarmed, although they were driven out of there just few months ago. Then there was the news of Hazrat Usman RAs death and everybody made a pledge to fight for his sacrifice. Then the Prophet SAWW made the treaty of Hudaibiya and asked everybody to take their Ihrams off and go back. There were so many people, it was an angry mob because they were full of emotions and came with a lot of spirit and were asked to go back. But when Prophet SAWW took off his Ihram, the sahaba RA followed him. Real imaan is trusting the instructions of the Prophet SAWW. The real test of imaan is to listen to the instructions of Prophet SAWW and give in immediately. Samina wa ataana (We listen and we obey). Allah has made disobedience and corruption hateful.

Class Notes:

Chapter 6

Concept of Tawhid in Islam

God's Absolute Oneness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ١ اللَّهُ الصَّمَدُ ۝ ٢ لَمْ يَكِدْ
وَلَمْ يُولَدْ ۝ ٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ٤

This short sūrah is equivalent to one-third of the Qur'ān, as authentic aḥādīth confirm. Al-Bukhārī, the leading Ḥadīth scholar, relates a ḥadīth which mentions the case of one who had heard another man reciting this sūrah repeatedly. He went to the Prophet the following morning and told him disapprovingly about what he had heard, as though he felt that it was too little. The Prophet commented, "I swear by Him who holds my soul in His hand that it [i.e. this sūrah] is equivalent to one third of the Qur'ān." And, indeed, there is nothing surprising in that. For God's oneness which the Prophet was ordered to declare to the whole world is a belief to be ingrained in our minds, an explanation of human existence and a way of life in itself. From this standpoint, the sūrah can be said to have embraced, in the clearest of terms, the Al-Ikhlāṣ (Purity of Faith) 289 principal and most fundamental ideas of the great truth of Islam. The Arabic term, aḥad, used here to refer to God's oneness is much more precise than the more frequently used term, wāḥid, which means 'one'. Aḥad has the added connotations of absolute and continuous unity and an absence of equals. God's oneness is such that there is no reality and no true and permanent existence except His. Moreover, every other being acquires whatever power it may possess from God who rules over this world. Nothing else whatsoever plans anything

for the world nor, for that matter, decides anything in it. This is the belief that should be entrenched in us. It gives us a full explanation of human existence. Once this belief is clear and the explanation has established itself in our minds, our hearts are purified of all falsities and impurities. They are thus released from all bonds except their bond with the Unique Being to whom alone the reality of existence belongs and who is the only effective power in this world. Thus, the human heart is released from bondage to anything in this world, even if it cannot shirk the notion that other beings exist. Indeed, why should our hearts aspire to anything that has neither a permanent reality, nor any independent power to function in this world? The only real existence is that of the Divine Being and the truly effective power is Divine Will. When a human heart releases itself from believing in anything but the one truth of God, and upholds this everlasting truth, it begins to enjoy its freedom from all shackles, false ideas, evil desires, fears and confusions of any sort. Indeed, when a human heart finds God, it benefits much and loses nothing. o why should it desire anything but God's pleasure? Why should it fear anything, since there is no absolutely effective power but that of God? When a concept that sees nothing in the world but the reality of God establishes itself in our hearts and minds, we begin to see this genuine and permanent reality in everything He has made. This is when our hearts feel the hand of God in everything. There is only one level beyond this and that is when our hearts feel nothing but God's reality in the whole universe. Thus, every event and every movement in this life and in the universe is attributed to the first and only cause; that is, God who brings other causes into play and influences their effectiveness. The Qur'ān takes great care to establish this truth. It has always put aside apparent causes, associating events directly with God's will. It says: "When you threw [a handful of dust] it was not your act, but God's." (8: 17) "For victory comes only from God." (8: 10 and 3: 126) "You have no will except as God wills." (76: 30) By disregarding all apparent causes and connecting matters directly with God's will, a feeling of relief gently penetrates our hearts so that we recognize the only Al-Ikhlāṣ (Purity of Faith) 290 Saviour from whom we can ask whatever we may wish, and by whom we are rescued from all fear. We are no longer impressed by apparent influences, reasons and causes that bear no reality or true existence in themselves. These are the steps of the way some mystics, or Sufis, tried to climb, but they deviated too far from it. For Islam wants people to follow this route struggling with the realities of life, and leading a human life in which they exercise the role God has assigned to human beings on earth, using all their resources and fulfilling all the obligations laid upon them. From this concept of God's oneness stems a perfect way of life based on an explanation of human existence and whatever outlooks, feelings, and traits it

stimulates. This way of life is based on the worship of God alone whose will is the only effective power in the world. Thus, people seek refuge with Him in times of need and fear, happiness and discomfort, ease and hardship. For what is the use of turning towards a non-existent or powerless being? This way of life looks to God alone as its benefactor. From Him we receive our beliefs, outlooks, values, criteria, legislation, institutions, systems, ethics and traditions. A Complete Way of Life On this basis a complete way of life is formulated, in which people perform all their activities and make sacrifices absolutely and only for God, hoping always to be nearer the truth. This way of life strengthens bonds of love, brotherhood, mutual sympathy and care between all beings and human hearts. For when we speak of liberation from complete submission to these feelings we are by no means suggesting that people should despise or hate them or escape from practicing them. Instead they arise from the creative hand of God and they all owe their existence to Him. They are a gift to us from God who loves us and whom we love. Therefore, they deserve our love. It is a sublime and lofty way of life that looks at this earth as small, life as short, its enjoyments and luxuries as worth little; and the breaking away from hindrances as humanity's great aim. In Islam, however, this release does not mean seclusion, isolation and neglect, nor does it mean contempt for, or escape from life. Instead it simply means a continuous and sincere endeavor and an everlasting struggle to lead humanity towards submission of everything in human life to God alone. Consequently, it is the fulfilment of man's role as God's vicegerent on earth with all its obligations, as we have already explained. Liberation of the soul through a life of isolation and extreme spiritualism is easy to achieve but Islam does not approve of it, because it wants its followers to fulfil man's role assigned to him by God who placed him in charge of the earth and to provide Al-Ikhlāṣ (Purity of Faith) 291 the leadership humanity needs. This is the harder way that guarantees man's elevation and achieves the victory of divine will within him. This is real liberation, for it urges the human soul to fly to its divine source and achieve its sublime status within the scope God, the wise Creator, has defined for it. For the sake of all this, the first address the Islamic message made was devoted to the establishment of the reality of God's oneness in people's hearts and minds. In this form, the Islamic message is seen by the soul, heart and mind, as a full explanation of human existence, a way of life and not merely a spoken word or an inert belief. It is life in its entirety and religion in its totality. Whatever details are later put in place are no more than the natural fruits of its establishment in people's hearts and minds. All the deviations that afflicted the followers of earlier divine religions, and which corrupted their beliefs, ideas and lives arose, in the first place, from a deterioration of the concept

of God's absolute oneness in their minds. But what distinguishes this concept in the Islamic faith is the fact that it is deeply rooted throughout human life. Indeed, it forms the foundation of a realistic and practical system for human life, clearly reflected in both legislation and belief. To say, "He is God, the One and only God," (Verse 1) means that "He is the Eternal, the Absolute," (Verse 2) and that "He begets none, nor is He begotten, and there is nothing that could be compared to Him." (Verses 3-4) But the Qur'ān states it all in detail for added emphasis and clarification. "The Eternal, the Absolute" also means the Lord to whom all creation turns for help, and without whose permission nothing is decided. God is the One and only Lord. He is the One God and Master while all other beings are but His servants. To Him and Him alone are addressed all prayers and supplications. He and only He decides everything independently. No one shares His authority. "He begets none, nor is He begotten," means that the reality of God is deep-rooted, permanent and everlasting. No changeable circumstances ever affect it. Its quality is absolute perfection at all times. Birth is descent and multiplication and implies a developed being after incompleteness or nothingness. It requires espousal which is based on similarity of being and structure. All this is utterly impossible in God's case. So the quality of 'One' includes the renouncement of a father and a son. "There is nothing that could be compared to Him," means that no one resembles Him in anything or is equivalent to Him in any respect, either in their reality of being, in the fact that He is the only effective power, or in any of His qualities or attributes. This is implied in the statement of his being 'One' made in the first verse, but it is repeated so as to confirm and elaborate upon that fact. It is a renunciation of the two god belief which implies that God is the God of Good while Evil has its own lord who, as the belief goes — is in opposition to God, spoils His good deeds and Al-Ikhlāṣ (Purity of Faith) 292 propagates evil on earth. The most well-known two-god belief was that of the Persians, who believed in a god of light and a god of darkness. This belief was known to the people in the south of the Arabian Peninsula, where the Persians once had a state and exercised sovereignty. This sūrah firmly establishes and confirms the Islamic belief in God's oneness just as Sūrah 109, The Unbelievers, is a denunciation of any similarity or meeting point between the Islamic concept of God's oneness and any belief that ascribes human form, attributes, or personality to God. Each sūrah deals with God's oneness from a different angle. The Prophet used to start off his day reciting these two sūrahs in the sunnah, or voluntary prayer before the obligatory dawn or fajr prayer. This, surely, was immensely significant.

God's Unique Attributes

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ

Then follows a verse that summarizes, in powerful and succinct Words, the basic principles of the Islamic faith, citing those attributes of God that most aptly assert the meaning and significance of the basic Islamic principle of tawhîd: the oneness of God. “God: there is no deity but Him, the Ever-Living, the Eternal Master of all. Neither slumber nor sleep overtakes Him. His is all that is in the heavens and all that is on earth. Who is there that can intercede with Him, except by His permission? He knows all that lies open before them and all that lies hidden from them; whereas they cannot attain to anything of His knowledge save as He wills. His throne extends over the heavens and the earth, and the preservation of both does not weary Him. He is the Most High, the Most Great.” (Verse 255)

The sūrah most clearly and unequivocally states: “God: there is no deity but Him...” This statement clearly and definitively distinguishes the Islamic concept of God from that of the Trinity, adopted and advanced by Christian church councils long after Jesus, and from the pagan beliefs of the ancient Egyptians who confused God with the sun and recognized the existence of lesser gods beside Him.’

This clear and uncompromising concept is the foundation of Islamic belief and of the whole Islamic system of life. It defines the object of worship and submission for all, so that man submits to none other than God, who alone should be worshipped, obeyed and revered. It gives rise to the principle that God alone should be the source of law and legislation for human life on this earth. The laws and rules that people may lay down should derive from those that God has laid down. This would in turn imply that values and concepts originate with God and that all ethics, traditions and moral systems must be judged in relation to them.

The verse describes God as “the Ever-Living, the Eternal Master of all”. This implies a self-generating, self-sustaining being that is unique and independent of everything else. It is also a being without a beginning or an end, totally outside the dimension of time which defines the beginning and end of other ephemeral beings. Furthermore, this being, God Almighty, is absolute and cannot be defined in conventional terms applicable to all creation. He is unique in every respect, and nothing can be compared with Him. Thus, all other definitions or representations of God, conjured up by the human mind throughout the ages, are false and inadequate.

“The Eternal Master of all”, implies that God has power over all things and that He is the supreme and ultimate cause, the *raison d’être*, of everything, without whom there can be no existence or action.

This is diametrically opposite to the misguided view of Aristotle, the most eminent of Greek philosophers, that God takes no interest in His creation, because He is too great to preoccupy Himself with anything else. Aristotle took this to be a glorification of God, but in effect it means the elimination of God from the daily affairs of the world He created.

The Islamic view of God, on the other hand, is a positive one, based on the principle that God is actively and constantly sustaining all existence, and that the existence of everything emanates from His will and design. The Islamic view of God gives total assurance and relates a Muslim’s conscience and being, as well as everything around him, directly to God, the power that controls all existence, according to the divine scheme and order. A believer thus draws all his values, norms and standards from God’s order and watches God in all his actions and behaviour.

“Neither slumber nor sleep overtakes Him.” This statement reinforces, in simpler and more graphic terms, the preceding one: that God is the everlasting power sustaining everything in existence. It also distinguishes God from other beings by pointing out that He is not affected by sleep to any degree, in any shape or form.

God's unique being and His total and absolute control over all things, large and small, at all times, are awesome concepts to comprehend. No matter how much the limited human mind may be able to grasp the size and variety of creatures and events of this vast universe, it would not be possible for man to adequately perceive how God exercises His power and control over the world. What we are able to appreciate is bound to fill us with amazement, and also give us endless reassurance of God's presence and protection over us.

"His is all that is in the heavens and all that is on earth." God's claim over the cosmos is total and absolute; unconditional and incontestable. This is another aspect of the principle of God's oneness which confirms that God is supreme, ever-present, eternal, master and owner of all. It completely invalidates the assumption that God has partners in His power or actions.

This concept gives a new definition of ownership as applied to individual human beings. For, since God is the ultimate owner of all that exists, no one else can claim ownership of anything in this world. People are, therefore, mere custodians of what they possess, which is entrusted to them by God. Accordingly, they are bound by the terms of that custodianship, as set out by God Almighty, the ultimate owner, in the divine code of living revealed to mankind. Any violation of these terms leads to disqualification and censure of the trustee. Here we can see how Islamic principles are directly translated into law for immediate application in life. When God says: "His is all that is in the heavens and all that is on earth," He is not merely stating a principle of faith, but also laying down a fundamental rule of the order of life He envisages for mankind.

Once the belief is firmly established in our consciousness that everything in this world belongs to God and that what we own is merely on loan for a limited period of time, greed and lust to accumulate wealth and worldly possessions by any means will not be difficult to hold in check. This belief is bound to fill our hearts with contentment, humility, tolerance, and magnanimity. One will face wealth and poverty with equal ease and steadfastness, and if impoverished will not be in the least bitter or grudging. "Who is there that can intercede with Him, except by His permission?" This statement underlines yet another aspect of the concept of God's oneness, distinguishing clearly the Supreme Being, God, and His subordinate creation. All creatures stand in total humility and submission to the Master, never arrogating to themselves powers or authorities not delegated to them by Him. Above all, they are not to intercede on behalf of anyone without God's permission, and

when they are granted such permission, they will act within its limits, as set out by God Almighty. Some will certainly attain a higher degree of approval than others, but none of them will overstep their set limits. The tone of the statement is plainly one of divine majesty and authority, enhanced by its rhetorical form which seems to question the legitimacy of the proposition that anyone can intercede on behalf of another without God's permission and authority. In the light of this fact, the vulgar absurdity of certain religious notions of God and godhead, upheld by some communities to whom God has sent messengers, becomes glaringly obvious, often verging on the grotesque and outrageous. Some of these allege that God has partners, sons or others, who share His authority, or associates whose intercession He will not refuse. Others recognize certain human individuals as divine representatives of God who, in some mysterious way, draw their earthly powers from Him directly. The Islamic concept of God is crystal-clear and unambiguous. It makes a sharp distinction between God, the Master, and all creation, His subordinates, leaving no room whatsoever for any confusion or overlap between the essence or status of the two. Islam complements this distinction by emphasizing God's merciful, caring, compassionate and munificent attitude towards His creation. All believers can enjoy His grace without the need for distorting their conception of God's omnipresence and omnipotence, or perverting the nature of their relationship with Him. "He knows all that lies open before them and all that lies hidden from them; whereas they cannot attain to anything of His knowledge save as He wills." (Verse 255) This statement expresses God's omniscience. He has full and total knowledge of the present, the past and the future, which human beings cannot possibly know or perceive. He is ever aware of what human beings know and what they do not, and will not, know. They can learn only what He allows them to learn. The fact that God knows our present, past and future actions and deeds, and beyond, ought to fill us with dread and awe, for being totally and permanently exposed before God Almighty. It inspires total humility and submission to the one omniscient God. It is also Poignant to reflect on the corollary of this principle, that "... they cannot attain to anything of His knowledge save as He wills". Human beings may learn only what God wills them to know and learn which, in an age of such tremendous expansion of scientific knowledge, is a compelling truth to ponder. God alone possesses full and absolute knowledge of all existence. He is able, in His infinite wisdom, to impart whatever He chooses of His knowledge to mankind, as He has promised: "We will show them Our signs in all the regions of the earth and in their own souls, until they clearly see that this is the truth." (41: 53) This fact is often forgotten, and so is the fact that whatever knowledge God imparts to man, whether relating to the physical or to the

metaphysical world, entails a certain degree of responsibility and accountability. Despite this, men often forget that God is the source of the knowledge they have acquired, while others deny the fact altogether. God has been giving man knowledge ever since the day He appointed man His vicegerent on earth and undertook to guide him and show him the way forward, unfolding before him the secrets of the physical world and all the principles, laws and tools that facilitate human life and progress on earth. While God has generously enabled man to acquire vast amounts of knowledge and made him privy to many of the world's mysteries, He has withheld many others. These are not required for man to know in order to fulfil his role on earth. These include the secret of life, which continues to elude human knowledge and which man continues to pursue with zeal but little success. The same applies to knowledge of the future, which remains hidden behind an impregnable wall, despite man's persistent efforts to predict and determine the future. Occasionally, however, with God's permission certain individuals are given glimpses of the future, but the curtain soon falls, leaving that world firmly inaccessible. All the stores of knowledge that are not necessary for man's role in this world remain locked, and the great leaps man has made have barely reached beyond planet earth, a mere speck in a vast immeasurable universe. Nevertheless, man is beguiled and overwhelmed by the little knowledge he has acquired, which he owes to God's grace and generosity, and has assumed for himself a quasi-divine status, a demigod, denying the very existence of God, the Creator. In recent decades, scientists have begun to show a certain degree of humility in recognizing the inadequacy and shortcomings of human knowledge. There are, however, many fools who continue to think that they know everything there is to know. "His throne extends over the heavens and the earth, and the preservation of both does not weary Him. He is the Most High, the Most Great." (Verse 255) Here we have another example of the unique style of the Qur'ān in expressing an abstract idea by means of a visual image, in order to make the meaning clear and accessible. The word *kursī*, meaning 'seat' or 'chair' and translated here as "throne", is usually used to denote realm or sovereignty. The idea here is that God's sovereignty and authority extend over the entire cosmos, and the image makes it clear, easy to grasp and comprehend. Likewise, the phrase, "the preservation of both does not weary Him," is an expression of God's omnipotence, depicting in simple but powerful terms how easy it is for God to sustain and preserve the heavens and the earth. Qur'ānic expressions of this kind have provoked a great deal of controversy, largely because commentators ignored the Qur'ānic syntax and leaned heavily on alien and absurd philosophies which distorted much of the clarity and simplicity of the Qur'ān. I would also add here that I have not come across any

authentic statements of the Prophet that explain precisely the meanings of ‘seat, chair or throne’ as used in the Qur’ān, and I would, therefore, rather not speculate further on their meaning. The verse ends with two more attributes of God: “He is the Most High, the Most Great,” exalting God above all else. The Arabic words make it clear that these attributes are exclusive to God Almighty. No human being, or any other creature, could aspire to these qualities, and those who try shall be humbled and disgraced. Elsewhere in the Qur’ān, God says: “As for the [happy] life to come, We grant it exclusively to those who seek neither to exalt themselves on earth nor yet to spread corruption.” (28: 83) It also castigates Pharaoh for being “a tyrant and a transgressor” (44: 31) No matter how powerful or great a human being may grow, he can never rise above being a servant of God. Once this fact is firmly established in man’s mind, it will enhance his status as subordinate to God and restrain his pride and transgression. He will truly fear God and appreciate His majesty and power, and will seek to be more humble towards God and less haughty in dealing with his fellow human beings.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٢٣﴾
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

(59:22) He³² is Allah: there is no god but He;³³ the Knower of the unseen and the manifest,³⁴ He is the Most Merciful, the Most Compassionate.³⁵

32. These verses explain what kind of God He is, and what are His attributes, Who has sent this Quran to you, Who has placed these responsibilities on you, and before Whom you have to render an account of your deeds in the end. This mention of the divine attributes immediately after the above theme automatically gives man the feeling that he has not to deal with an ordinary being but with Almighty Allah Who has such and such attributes. Here, one should also understand that although in the Quran, the attributes of Allah Almighty have been stated in a unique way, which gives a clear concept of the divine Being, there are two places where the attributes of Allah have been mentioned in a most comprehensive way, in the verse of the Alkursi which we already covered (Al- Baqarah, Ayat 255) and in these verses of Surah Al-Hashr.

33. That is, He is the One besides Whom none else has the rank, position, attributes and powers of Godhead so that he may be worshiped and served as god.

34. That is, He knows whatever is hidden from the creatures as well as whatever is known and visible to them. Nothing of this universe is unknown to Him. He directly knows whatever has happened in the past, whatever exists at present and whatever will happen in the future. He does not stand in need of any means or medium of knowledge.

35. That is, He alone is the Being, Whose mercy is limitless, which covers the whole universe and blesses and benefits everything in it. None else in the world is the bearer of such all-pervading, infinite mercy. The mercy of every other being, characterized by the ability of mercy, is partial and limited, and that quality too is not essentially its own, but bestowed by the Creator for a specific need and purpose. He has created the quality of mercy for some other creature. He has created it in order to make one creature a means for the development and well-being of the other creature. This by itself is a proof that Allah's Mercy is infinite.

(59:23) He is Allah: there is no god but He: the King,³⁶ the Holy,³⁷ the All-Peace,³⁹ the Giver of security,³⁸ the Overseer,⁴⁰ the Most Mighty,⁴¹ the Overpowering,⁴² the All-Great.⁴³ Exalted be He from whatever they associate with Him.

36. The word used in the original is al-Malik, which means that He alone is the real Sovereign. Moreover, the word al- Malik in its general sense also gives the meaning

that He is King of the entire universe and not of a particular region or of a specific country. His Sovereignty and rule comprehends the entire universe.

He is Master of everything. Everything submits itself to His command and power and authority, and there is nothing to delimit His Sovereignty. At different places in the Quran all aspects of Allah's Sovereignty have been presented and explained fully.

And whoever exists in the heavens and the earth, belongs to Him. All are obedient to Him. (Surah Ar-Room, Ayat 26).

He administers the affairs of the world from the heavens to the earth. (Surah As-Sajdah, Ayat 5).

To Him belongs the dominion of the earth and the heavens, and all matters are referred to Him for decision. (Surah Al-Hadid, Ayat 5).

He has no partner in His sovereignty. (Surah Al-Furqan, Ayat 2).

In His hand is the absolute control of everything. (Surah Ya Seen, Ayat 83).

Doer of whatever He wills. (Surah Al-Burooj, Ayat 16).

He is accountable to none for what He does, but all others are accountable (to Him). (Surah Al-Anbiya, Ayat 23).

Allah rules and there is none to reverse His decrees. (Surah Ar-Raad, Ayat 41).

The Being Who gives protection while none can give protection against Him. (Surah Al-Momin, Ayat 88).

Say: O Allah, Sovereign of the Kingdom, You bestow kingdom on whomever You will, and You take it away from whomever You will. You exalt whomever You will and You abase whomever You will. All that is good is in Your power; indeed You have full power over all things. (Surah Aal-i-Imran, Ayat 26).

These explanations make it abundantly clear that Allah is not King in some limited or metaphoric sense but He is real King in the most perfect and complete sense of sovereignty. As a matter of fact, if sovereignty in its true sense is at all found somewhere, it is found only in Allah's Kingship. Apart from this, wherever it is claimed to be, whether in the person of a king or dictator, or in a class or group or

family, or in some nation, he or it possesses no sovereignty at all, for sovereignty is not a gift, which may at one time be granted and at another time withdrawn, which may be in danger of being usurped, the establishment and existence of which may be temporary and temporal, and the sphere of power and authority of which may be circumscribed and restricted by many other conflicting powers.

37. Al-Quddus is a superlative. It means that Allah is far exalted that He should have a fault or defect or demerit. He is the purest Being. No evil can be imagined about Him. Here, one should clearly understand that the attribute of holiness is a foremost accompaniment of sovereignty. Man's intellect and nature refuse to believe that a being who is the bearer of sovereignty may be mischievous, ill behaved, ill-natured, who may be characterized with these base qualities from whose power and authority his subjects might be in danger of suffering evil instead of being blessed with good. That is why wherever man thinks sovereignty is centered, he assumes holiness also to be there, even if it is not there, for absolute sovereignty is inconceivable without holiness. But, obviously, there is no real Sovereign, nor can there be, except Allah, Who is the Holy. Whether it is monarchy, or sovereignty of the people, or dictatorship of the socialist system, or some other form of human rule, in any case holiness for it is inconceivable.

38. The word As-Salam as used in the original means peace and Secure, Allah's being called As-Salam means that He is peace and safety personified. He is far exalted that some calamity or weakness or defect should befall Him, or His Perfection should suffer a decline or blemish.

39. The word Al-Mumin is derived from amun, which means to secure from fear, and Mumin is one who provides security to others. Allah has been called Al-Mumin in the sense that He provides security to His creatures. His creatures are secure from the fear that He would ever wrong them, or deprive them of their rights, or allow their rewards to go to waste, or would violate the promises He has made with them. Then, since no object has been mentioned with this subject, but the epithet of Al-Mumin has been used absolutely, it automatically gives the meaning that His security comprehends the entire universe and all that it contains.

40. The word Al-Muhaimin has three meanings:

(1) The Guardian and Protector.

(2) The Observer who sees what everyone does.

(3) The Being Who has taken up the responsibility to fulfill the needs and requirements of the people.

Here also, since the word Al-Muhaimin has been used absolutely, and no object has been mentioned of this subject, therefore, it by itself gives the implied meaning that He is guarding and protecting all creatures, is watching the acts and deeds of everyone, and has taken up the responsibility of sustaining and providing for every creature in the universe with its needs and requirements.

41. Al-Aziz: such an Almighty Being against Whom no one may dare raise his head, no one may have the power to resist His decrees, before Whom everyone may be helpless and powerless.

42. The word al-Jabbar as used in the original is derived from jabr which means setting something right by use of power, reforming something by force. Allah has been called Al-Jabbar in the sense that He sets the system of His universe right by the use of power and enforces His will, which is entirely based on wisdom. Moreover, the word Jabbar also contains the meaning of greatness and glory. Thus, a palm-tree which is too tall for the people to pluck its fruit is called jabbar in Arabic. Likewise, an act which is grand and glorious is called amal jabbar.

43. The word Al-Mutakabbir has two meanings.

(1) The one who is not actually great but poses as great.

(2) The one who is actually great and sets himself up as such.

Whether it is man or Satan, or some other creature, since greatness does not, in fact, belong to it, its posing itself as great and claiming superiority over others is, a false claim and a vice. Contrary to this, Allah Almighty is truly Great and greatness actually belongs to Him, and everything in the universe is low and insignificant as against Him. Therefore, His being Great and setting Himself up as Great is no false claim but reality; it is not an evil quality but a virtue and excellence, which no one else has but Allah.

(59:24) He is Allah, the Planner,⁴⁴ Executer and Fashioner of creation.⁴⁵ His are the names most beautiful.⁴⁶ Whatever is in the heavens and the earth extols His Glory.⁴⁷ He is the Most Mighty, the Most Wise.⁴⁸

44. That is, those who regard a creature as an associate in His powers, authority, attributes, or in His Being, in fact, utter a grave falsehood, for Allah is far exalted that anybody or anything should be an associate with Him in any sense.

45. That is, the entire world and everything in it, from the initial plan of its creation till its coming into existence in its final, finished form, is entirely Allah's work of creation. Nothing has come into existence by itself nor come about accidentally, nor has anyone else the least share in its creation and development. Here, Allah's act of creation has been described in three separate stages, which take place one after the other. First is the stage of *khalq*, which means to ordain, or to plan. It is like an engineer's conceiving the design of a building, which he intends to build for a specific purpose and draws out its detailed diagram and model. The second stage is *barr*, which actually means to separate, to cut, to split asunder. The Creator has been called *Al-barii* in the sense that He enforces the plan He has conceived and brings out the thing from non-existence into existence. It is Analogous to the engineer's putting marks on the ground of the full measurements of the building according to the plan, digging the foundations, raising the walls and completing all the practical preliminaries of the construction work. The third stage is *taswir*, which means to give shape; here it implies giving something its final complete shape. In all these three stages there is no resemblance whatever between Allah's work and human works. None of human plans is such as may not have been derived from previous models and plans. But each of Allah's plans is, unique and His own original creation. Whatever man makes, he makes it by combining the substances created by Allah. He does not bring anything from nonexistence into existence, but composes and constructs by different methods whatever is present and available. Contrary to this, Allah has brought everything from non-existence into creation, and the substance itself of which He has made the universe is created by Him. Likewise, in the matter of giving shape also man is not the inventor but an imitator, and only a poor imitator. The real Maker of forms and shapes is Allah, Who has given a unique and matchless shape to every species and individual and has never repeated exactly the same shape or form.

46. Names imply the adjectives, and "His are the excellent names" means that those adjectives which indicate or express some kind of defect are not appropriate for Him. He should be remembered by those names which express His attributes of Perfection. In the Quran these beautiful names of Allah have been mentioned here and there, and in the Hadith 99 names of that Exalted and Pure Being have been enumerated which Timidhi and Ibn Majah have related on the authority of Abu Hurairah. If one studies these names as mentioned in the Quran and the Hadith

carefully, he can easily understand what words would be appropriate and suitable if one has to remember Allah in another language.

47. That is, everything proclaims with the tongue, or otherwise, that its Creator is free from every fault and defect, weakness and error.

48. He is Al-`Aziz).The Almighty, meaning, His greatness is never humbled. (Al-Hakim) the All-Wise, in His legislation and decrees This is the end of the Tafsir of Surat Al-Hashr. All praise is due to Allah.

Chapter 7

Allah's (SWT) Signs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

30:20

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And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

(30:20) And of His²⁶ Signs is that He created you from dust and behold, you became human beings, and are multiplying around (the earth).²⁷

26. It should be noted that from here to the end of (verse 27), the signs of Allah that are being mentioned, on the one hand, point to the possibility and occurrence of the life Hereafter, in the context of the foregoing discourse. And on the other hand, the same signs also point to the reality that this universe is neither Godless nor under many gods, but One God alone is its Creator, Disposer, Master and Ruler. Thus, this section (Ayats 20-27) is fully connected with the discourse preceding it and the discourse following it.

27. That is, the stuff from which man has been created is nothing but a few dead substances which are found in the earth, like carbon, calcium, sodium and a few other elements like them. With their combination a wonderful being, called man, has been raised up, and in him have been placed great powers of sentiments, consciousness, and imagination. None of which can be traced back to any of the constituent substances of his physical being. Then, not only has just one man so risen up by a mere accident, but in him has also been placed that wonderful procreative power by which millions and billions of human beings are coming continuously into being bearing the same physical structure and capabilities and possessing countless hereditary and personal characteristics. Therefore, O man! Does your intellect approve that this extremely wise creation has come into being of itself without the creative power of a Wise Creator? Can you say, being in your senses, that making a wonderful design of the creation of man and bringing it into effect and rendering the countless powers of the earth and heavens favorable and subservient to human life could be the result of the thinking and design of many gods? And will you be in your

right senses when you think that the God, Who has brought man into being from absolute nothingness, will not be able to raise the same man back to life after giving him death?

30:21

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وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

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And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

(30:21) And of His Signs is that He has created mates for you from your own kind²⁸ that you may find peace in them²⁹ and He has set between you love and mercy.³⁰ Surely there are Signs in this for those who reflect.

28. That is, the Creator's perfect wisdom is such that He has not created man in one sex only but in two sexes, which are identical in humanity, which have the same basic formula of their figure and form, but the two have been created with different physical structures, different mental and psychological qualities, and different emotions and desires. And then there has been created such a wonderful harmony between the two that each is a perfect counterpart of the other. The physical and psychological demands of the one match squarely with the physical and psychological demands of the other. Moreover, the Wise Creator is continuously creating the members of the two sexes in such a proportion since the dawn of the creation that in no nation and in no region has it ever happened that only boys or only girls may have been born. This is one thing in which human intelligence has absolutely no part to play. Man cannot at all influence the course of nature according to which girls continue to be born with the feminine qualities and the boys with the masculine qualities, which are perfectly complimentary to each other, nor has he any means by which he may change the proportion in which men and women continue to be born everywhere in the world. The working of this system and arrangement so harmoniously and perpetually in the birth of millions and billions of human beings since thousands of years cannot be accidental either, nor the result of the common will of many gods. This is a clear indication of the reality that One Wise Creator and One only, in the beginning made a most appropriate design of a man and a woman by His infinite Wisdom and Power and then made arrangements that precisely in

accordance with that design countless men and countless women should be born along with their separate individual qualities in the right proportion.

29. That is, this system has not come about by chance, but the Creator has brought it about deliberately with the object that the man should find fulfillment of the demands of his nature with the woman, and the woman with the man, and the two should find peace and satisfaction in association and attachment with each other. This is the wise arrangement which the Creator has made the means of the survival of the human race on the one hand, and of bringing the human civilization into existence on the other hand. If the two sexes had been created on different patterns and designs, and the state of agitation which changes into peace and tranquility only through union and attachment between the two had not been placed in each, the human race might have survived like sheep and goats, but there was no possibility of the birth of a civilization. Contrary to all other species of animal life; the fundamental factor that has helped create human civilization is that the Creator by His wisdom has placed a desire and a thirst and a longing in the two sexes for each other, which remains unsatisfied unless the two live in complete attachment and association with each other. This same desire for peace and satisfaction compelled them to make a home together. This same desire brought families and clans into being, and this same desire made social life possible for man. In the development of social life man's mental capabilities have certainly been helpful, but they were not its real motives. The real motivating force was the same longing with which man and woman were endowed and which compelled them to establish the "home". Can anyone, possessed of common sense, say that this masterpiece of wisdom has come about by chance through the blind forces of nature? Or, that it has been arranged so by many gods, and countless men and women have been continuously coming into being with the same natural longing since thousands of years? This is a sign of the wisdom of One Wise Being, and of One only, which the people devoid of common sense only can refuse to acknowledge.

30. "Love" here means sexual love, which becomes the initial motive for attraction between man and woman, and then keeps them attached to each other. "Mercy" implies the spiritual relationship which gradually develops in the matrimonial life, by virtue of which they become kind, affectionate and sympathetic towards each other; so much so that in old age, sexual love falls into the background and the two partners in life prove to be even more compassionate towards each other than they were when young. These two are the positive forces which the Creator has created in man to support the initial longing of his nature. That longing and restlessness only seeks peace and satisfaction and brings the man and the woman into contact with each other. After that these two forces emerge and bind the two strangers brought up

in different environments so intimately together that the two remain attached to each other through every thick and thin of life. Evidently, this love and mercy which is being experienced by millions and millions of people in their lives, is not anything material, which may be weighed and measured, nor can it be traced back to any of the constituent element of human body, nor the cause of its birth and growth found out in a laboratory. The only explanation of this can be that the human self has been endowed with it by a Wise Creator, Who has done so of His own will to serve a special purpose.

30:22

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وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَلَوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

٢٢

SAHIH INTERNATIONAL

And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

(30:22) And of His Signs is the creation of the heavens and the earth³¹ and the diversity of your tongues and colours.³² Indeed there are Signs in this for the wise.

31. That is, their coming into existence from nothingness and their being established an eternal law, and the functioning in them of innumerable forces in great harmony and equilibrium, contain many signs of the reality that One and One only Creator has brought the entire universe into existence, and He alone is running this grand system. On the one hand, by reflecting over the origin of the initial energy that assumed the form of matter, then the transformation of the matter into so many elements, then the combination of the elements in a wonderful and wise proportion and coming into being of an awe-inspiring system of the universe, and then the functioning of this system since billions of centuries with such regularity and discipline, every unbiased mind will come to the conclusion that all this could not happen by mere chance, without the all-embracing will of an All-Knowing, All-Wise Creator. Then, on the other hand, if one sees that everything from the earth to the farthest stars in the universe is made up of the same basic elements and the same law of nature is working in it, every intellect, which is not stubborn, will certainly admit that this cannot be the result of the godhead of many gods but there is One God Who is the Creator and Sustainer of this whole universe.

32. That is, “Although your vocal chords are similar, and there is no difference in the structure of the mouth, the tongue and the brains, yet people speak different

languages in different regions of the world. Even in the regions where the same language is spoken, different dialects are spoken from city to city and from town to town. Moreover, the accent and pronunciation and the style of speech of every person is different from the other. Similarly, although the semen and the formula of your physical structure is the same, yet your colors are so different that, nations apart, even the colors of the two sons of the same parents are not exactly the same. In this verse, attention has been drawn only to two aspects, but if one looks around he will notice an infinite variety everywhere in the world. One will find countless differences in the species of man, animal, plants and other things in spite of the basic uniformity in their different members; so much so that no member of the species is exactly identical with the other. Even the two leaves of a tree are not exactly alike. This shows that the world is not a factory in which automatic machines might be working and turning out things in mass production bearing the stamp of their own separate species. But in this factory there is a Master-Artist at work, Who gives individual attention to everything and produces it on a new design with new embellishments and proportions and qualities, and everything thus produced is unique in its own way. His inventive genius is turning out a new model of everything every moment, and His creative power abhors repeating the same design the second time. Anyone who sees this wonderful phenomenon with open eyes can never be involved in the foolish misconception that the Maker of the universe has gone to sleep after having made it go. This is, on the contrary, a clear proof of the fact that He is ever engaged in His creative activity, and is giving individual attention to each and everything in His creation.

30:23

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وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

SAHIH INTERNATIONAL

And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

(30:23) And of His Signs is your sleeping at night and your seeking His Bounty³³ during the day. Indeed there are Signs in this for those who hearken.

33. “To seek bounty” is to seek the livelihood. Though man generally sleeps at night and works for his living in the day, this is not a law. Many people also sleep in the day and work for their livelihood at night. That is why the night and the day both have been mentioned and it has been said: “In both day and night you sleep as well as work for your livelihood.

This also is a sign which points to the design of the Wise Creator. Furthermore, it also points to the fact that He is not merely a Creator but also extremely Compassionate and Merciful to His creations, and is more anxious than the creation to meet its needs and requirements. Man cannot constantly labor but needs to have a rest of a few hours after every few hours of hard work so as to rebuild energy to take up work again. For this purpose, the Wise and Merciful Creator has not rested content with creating a feeling of fatigue and a desire for rest in man, but has placed in his nature a powerful urge for the sleep, which without his will, even in spite of resistance from him, overpowers him automatically after every few hours of work and wakefulness, and compels him to have a few hours of rest, and leaves him as soon as the need has been fulfilled. Man has so far been unable to understand the nature and real causes of the sleep. This is something fully innate, which has been placed in the nature and structure of man. Its being precisely according to the requirements of man is enough to testify that it is not anything accidental, but has been provided by a Wise Being in accordance with a purpose and plan. It is based on a clear wisdom and reason and purposefulness. Moreover, the sleep itself testifies that the One Who has placed this compulsive urge in man is a greater well wisher of man than man himself, otherwise man would have deliberately resisted the sleep and endeavored to keep constantly awake and worked continuously hard and thus exhaust not only his workpower but also his vital powers.

Then, by using the word “seeking Allah’s bounty” for the seeking of livelihood, allusion has been made to another series of the signs. How could have man sought and found his livelihood if the innumerable and unlimited forces of the earth and heavens had not been put to work to provide means of the livelihood and supply countless resources for man to seek it in the earth? Not only this. Man could not have exploited these means and resources had he not been given appropriate limbs and suitable physical and mental capabilities for the purpose. Thus the ability in man to seek the livelihood and the presence of the resources of the livelihood outside of him, clearly indicate the existence of a Merciful and Beneficent God. An intellect which is not sick can never presume that all this has happened by chance, or is the manifestation of the godhead of many gods, or some merciless, blind force is responsible for these bounties and blessings.

30:24

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وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ



SAHIH INTERNATIONAL

And of His signs is [that] He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

(30:24) And of His Signs is that He shows you lightning, arousing both fear and hope,³⁴ and sends down water from the sky and revives the earth after it is dead.³⁵ Indeed there are Signs in this for those who use their reason.

34. That is, its thunder and lightning give hope that rain will come and help the crops, but at the same time they cause a fear that the lightning may strike somewhere, or heavy rain may fall, which may wash away everything.

35. This thing, on the one hand, points to the life Hereafter, and on the other, proves that God exists, and there is One God alone, Who is controlling the earth and the heavens. Innumerable creatures of the earth live on the products that come out from the earth. These products depend on the productivity of the earth. The productivity depends on the rain, whether it directly falls on the earth, or its water gathers together on the surface of the earth, or takes the form of underground water channels or springs or wells, or freezes on the mountains and then flows down in the form of rivers. Then the rain depends on the heat of the sun, the change of seasons, atmospheric changes in temperature, circulation of the winds, and on the lightning, which causes the rain to fall as well as mixes a kind of natural manure in the rainwater. The establishment of a harmony and proportion between different things existing from the earth to the sky, their becoming favorable and subservient to a variety of aims and objects, and their remaining continuously and constantly favorable in perfect harmony for millions of million years cannot be the product of mere chance. Has it all happened without the all-embracing will and plan and wisdom of a Fashioner and Designer? And is it not a proof of the fact that the Creator and Lord of the earth, the sun, the water, the heat and coolness is One and only One?

30:25

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وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

SAHIH INTERNATIONAL

And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

(30:25) And of His Signs is that the sky and the earth stand firm by His command.³⁶ Then no sooner than He summons you out of the earth you will come forth.³⁷

36. That is, not only have they come into being by His command, but their continuous existence and the functioning in them of a grand workshop of life constantly is also due to His command. If His command does not sustain them even for a moment, the entire system should break down at once.

37. That is, it is not at all difficult for the Creator and Controller of the universe to raise you back to life; for this He will have to make no preparation. His one call will be enough to raise and muster together from every corner of the earth all human beings who have been born since the beginning of creation and will be born in the future.

30:26

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وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانُونَ ﴿٢٦﴾

SAHIH INTERNATIONAL

And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(30:27) It is He Who creates in the first instance and it is He Who will repeat the creation, and that is easier for Him.³⁸ His is the loftiest attribute in the heavens and the earth. He is the Most Mighty, the Most Wise.

38. That is, if it was not difficult for Him to create you in the first instance, how can it be difficult for Him to recreate you? Your first creation was not difficult for Him

because your present existence is a living proof of that. Now it is simple commonsense that the re-making of a thing should be relatively easier for the one who made it the first time.

Class Notes: