

QURAN FOR YOUNG ADULTS

PART 2 (Grade 9)

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

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

Chapter 1

Quranic Criterion of Success and Failure

A few passages/Surahs form the foundation of the Qur'an and the pillars on which the building rests. If we understand these, it will help us understand everything else as it will give us a perspective.

Quran is not arranged according to subject, neither do Surahs deal with a single subject

Surah comes from the word Suwar or Saura which means the outer walls of an ancient city, Ancient cities used to have giant walls which people could never scale. There were many different kinds of buildings and streets and neighborhoods in the city, but everything was complementing one another and everything was supporting everything and interacting e.g. residential areas, commercial areas, recreation spots etc. And when you leave one city you can immediately tell that it's a different city now and it's different. So every city is unique in its identity.

Similarly a Surah is a boundary wall that has a bunch of topics which all interact with one another.

Sometimes different Surahs have some common themes. Just like sometimes you go to a new city and it reminds you of something you had seen in a previous city, so they have some common elements.

-This course covers the summary of the entire Quran and covers all the main themes

-It answers what is the least expected of me by Allah (minimum passing criteria)

There are places in Quran where Allah tells us how to get an A, but here we will discuss the basic minimum criteria, some of us just care about passing and don't want extra credit, so we really need to know the basics

-Some scholars believed that Surah Asr is the summary of the entire Qur'an

SURAH ASR

103:1



By time,

103:2

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Indeed, mankind is in loss,

103:3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ ﴿٣﴾

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Every human being is in loss (failing) except those who do the following things:

1-Believe

2-Do good deeds

3-Counsel each other truthfully

4-Counsel each other patiently

How is this a summary of the Qur'an? Because all passages in the Qur'an talk about one or all of these things.

This Surah has 3 ayahs yet it is only one sentence in continuity.

I swear by time! Why does Allah swear by things? We swear when we are not being believed or when we want to reinforce our point, or when we are angry, or when we are in court to testify

There were 2 additional reasons used by Arabs at that time:

-They swore to grab people's attention (e.g. A person wants to grab people's attention in the marketplace, he suddenly swears by the morning to grab people's attention, it meant that something very serious was going to happen in morning, all sorts of thoughts would cross peoples mind when they swore).

-Allah also swears in the Qur'an in order to give an evidence or make a witness

So Allah could be possibly angry here as He swears by time that everyone is in loss or He is testifying, or He is not being believed, or He is grabbing our attention to time by swearing to time, or He will take whatever he swears by and He will bring it forward as a witness->time itself is a witness that man is in loss

Imagine time is like an old man who has been through everything and seen everything and similarly time has been watching over and over again how we have wasted it and been in loss generation after generation

Youth are under the delusion that they have their whole life ahead of them, who has got that guarantee? Nobody knows how long they are going to be around, which means we all need to have a sense of urgency, look at the graveyards and you will see so many people died young

Time is the ultimate proof and evidence that we are in loss. A true loss is the one after which we cannot regain that thing. We can lose a game and win again or we can lose money and gain it back or we can lose some possession and gain it back but we can never get back time even if we have all the wealth in the world

Even if you are a billionaire, when you will be old and will lose your faculties none of what you own will matter, it will be of no use if you can't see or hear or walk or enjoy them

Inna = no doubt about it

Allah did not say that nations are in loss, Allah said that humans i.e. every individual is in loss so that you think of yourself when you read this ayah.

Allah says at another place in the Qur'an, when we were unborn, our mothers belly surrounded us, when we were born we were wrapped with a towel, when we are children we are wrapped by our parents, we are wrapped by our clothes, our homes, etc. On the day of judgement everything will be peeled off, everything that wrapped us, even our body wraps our soul and it will also be separated.

My teacher once asked me, where are you? I was confused. I pointed to my chest, I pointed to my brain, but he said point to yourself, he meant ROOH, because this body will die and will be lowered in the grave, but the rooh (soul) will live.

In reality, we are ALONE. We show our true self only when we are alone. Being with anyone else modifies our behavior and conduct. We need to internalize that we are in loss.

Imagine we are drowning. The first thing we need to do is to wake up. If we don't wake up and accept reality we will die. The next thing we will do is that we will take action, even if we don't know how to swim, we will try to take action. Then you see that your family and loved ones are also drowning. So now you try to wake them up to reality as well. When one of you is pulled down the other one can pull him up so you can back each other up. And if you lose hope or are going to fail, you counsel each other to hold on and be patient as there's just a little more time left.

THIS is realizing and believing you are in loss, doing amal (action), counselling each other truthfully and counselling with patience.

There are 3 words used in Qur'an to denote loss. Allah chose KHUSR which shows the least amount of loss. So Allah didn't say that everybody is in terrible loss (Khusraan) or the loss that keeps increasing (Khusaar). This mean if we are willing to make a change in our behavior we can overcome this loss. We have to just adopt 4 things that Alllah SWT has mentioned in the surah to be successful.

What is Quran's definition of success and failure?

If somebody lives in a cardboard box, we think he is a failure.
If he lives in a huge mansion, we think he is a great success

In Qur'an, Allah talks about Ibrahim AS that he got kicked out of his house and was homeless, but he was the ultimate success.

Our messenger S.A.W.W. was also homeless for some years and was deported from his country but he is the greatest success humanity has ever seen.

Firaun had the biggest and most elaborate house ever.

Qaroon had so many vaults and they used to have massive gates for which he hired a group of people who could lift the gates of those underground vaults, that's how heavy they were! but he is one of the worst failures

This does not imply that being poor is a success and being wealthy is a failure but the point is that money has nothing to do with success, rather success is determined

by how you use your time, if you use it wisely you are a success and if you don't you are a failure!

The Qur'an's point is not to create depression by telling that we are in loss, and the point is not that we cease to enjoy life and just become sad. If we become truly grateful for what Allah gives us, we won't be in loss. And being grateful is itself a good deed. The more grateful we are, the more Allah will bless us with

Allazeena means those who, but it is used for very specific group of people. Using the word allazeena means that these people are special and it takes effort to be part of this group. And it is an exception, and exceptions are always in minority. So very small number of people are able to live up to this criteria.

Allah did not mention what to believe in, so that makes it limitless and encompasses everything. but if we take it in context, the first thing we need to believe is that we are in loss.

Now we take Islam very casually, most of us are brought up in this way that we begin to take religion very non seriously except in Ramadan, it's fine if we follow the rulings and it's fine if we skip them

Belief (Faith, Iman) has 3 parts:

Belief in Allah

The messenger

The afterlife

Every religion has all these 3 concepts, but what we believe about these is different in every religion and for every human

So basically Allah is the one who has to lay down the definition of believe of all these 3 things. so that we know what to believe in and whats required of us

We should believe fanatically in Allah and Allahs word, we should be utterly convinced

When we are exposed to an environment where everything is being questioned and our religion is being made fun of, we begin to lose our belief and religion and our roots, if we are not grounded strongly in belief, and then we go through a religious crises

A famous scholar said that if I believe in this book, it will put brakes on my life and restrictions, and if I don't then I will be free to live my life as I like. So he said

that this book better give me very good reasons for me to believe in it if I'm going to give up my life

If you ask converts, when they first read the Qur'an they got sucked into it and even if they tried to put it away or get rid of its thoughts, they were pulled back to it over and over again, that is how powerful the Qur'an is! And on the other hand, there are some people who just bury this book and pretend it's not there because this is the easy path where we don't have to give up our desires.

Remember Yusuf A.S., as a young man he was put in a situation where a beautiful wealthy woman locked the door and offered himself and nobody was ever going to find out but he still kept his composure, and he saved himself and preferred going to jail!

When we are in school, there are consequences of our behavior, for e.g. if we have an exam the next day we will study, suppose someone is not studying it could be because he does not value it or take it seriously or because he has given up already, but if our life is dependent on something we will do everything to achieve a goal. It all boils down to this: How motivated are you to get Jannah and how much you want to protect yourself from Hell?

The Quran is extremely graphic in describing hell, extremely graphic. Why would Allah talk like that? Because it is a gift from Allah to develop the urgency in us to do anything we can to get away from it. It's not a joke.

The Quran is also very graphic in describing heaven, other religions have a very vague description but Quran describes it as a party where we get anything we desire and we are having the time of our lives, we are having a great time, wearing beautiful clothes, everybody is serving us, the trees are lowering themselves to us, we are getting married, we are hanging out with friends, we are at the edges of waterfalls, there are rivers, lofty mansions, master beds, meeting Allah, and who should say salaam first? The younger or the elder? The teacher or the student? But there ALLAH will INITIATE salaam! And Allah will serve us drink! SubhanAllah! We have to know Jannah to want it!

But this Surah is about not wanting Jahannum...

What is the proof that we truly believe? That we take action, just like we take action if we want to win something or we take medication if we are sick as hollow words mean nothing.

Saalihaat means the deeds that fix or correct, it means we are not perfect and we will always be doing acts to fix and mend things, and we will always try to be better and need to do that in every sphere of life. What are things I do in my day that I can fix? What are the things I can fix about ourselves?

Salihah is an adjective. It is a Jama qillat, which means that they did a few good deeds. It means that Allah is not asking a lot from us. Qillat literally means less than 10. So here Allah is implying that I am only asking for a few things, that's it!

The hardest people to talk to about serious things is family. It's easy to give a lecture or talk to unknown people but it is extremely hard to convey it to family as family will be very sarcastic to us. We need to find ways to give advice to family that works with them. So when we have to counsel others, we need to find the right way to do it. Wasiya is the advice which is heartfelt and sincere. Our point is to soften their hearts so we need to choose the right word at the right time, this religion inherently calls on us to care about others.

Tawasau is from tafaaul, it implies a mutual relationship, meaning you are both willing to take and give advice. We don't consider ourselves superior to others.

We counsel each other to truth, and truth is always hard to swallow. When we counsel friends we are afraid they might not talk to us anymore if we show them the truth. SO we don't have to hide the truth but we have to convey it to them using hikmat. They counsel each other not only truthfully but sincerely. Your advice should be an honest conversation and not merely a show or performance. When we counsel others, it is first and foremost about us.

Counsel each other to patience. How? Suppose you are walking down a dark street at night. Somebody is playing there and they are like thugs who are playing and damaging property in the process. Suppose you think of stopping them to protect others. But you are afraid of the consequences. It takes strength of character. BUT Qur'an says that we have to persuade one another to stay strong and hold on to our faith and keep counselling and encourage one another to keep doing good deeds.

Plus a very imp meaning is that we cannot survive unless we stick together and help one another. We need to hold on to our faith together and strengthen one another. The Surah starts with the idea that we are alone and we ends with the idea that we cannot survive unless we are united.

We not only need to stick together on an individual level but also as organizations

and also as an Ummah.

Technically, the last ayah is in past tense. They believed and counseled etc. WHY? NO human being should actually think they have survived this. The only people who have made it are those who are already dead. As long as we are alive, we need to keep doing these things over and over again until the end of our life because there is no guarantee while we are alive. Others will be able to say about us that we lived up to this.

We are all living different roles and we should check in our sphere who we can give advice to, and who we can influence positively. Sometimes family abandon you if you counsel them to the truth, like the families of some Prophets, so Allah replaces their old company with new company and makes them their big support, and company really matters, we need to find company who we can speak truthfully to, we need to have good company, be very careful of the friends you choose.

Class Notes:

Class Notes:

Chapter 2

Righteousness

❁ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَأَلَّفَ الْمُوفُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ



Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

Surah Baqarah begins with the description of 3 groups of ppl divided on the basis of character:

1-believers

2-disbelievers

3-hypocrites

Hypocrites are the trickiest, because there are 2 groups of hypocrites, one are those who KNOW they are hypocrites and they only entered Islam as spies

One are those who don't even realize they are hypocrites but their actions and their words do not match, they only believe Islam as long as it's convenient and when they are tested they back off, this category is really scary because it could be any of us

Then Allah describes the story of ADAM A.S.

Interestingly, it has all these 3 characters:

The believer is Hazrat ADAM AS

The hypocrite is Shaytaaan who until then claimed to be a believer, and when he openly disbelieved now he is in the character of the disbeliever

Then the Surah begins to describe Bani Israel who was a model nation for all mankind, they had the highest status and were blessed with Prophets generation after generation, Allah made nations as model to show this is what a nation looks like when they obey the commands of Allah, so Allah not only gives an individual as a role model but also a nation as a model, and they were given so many Prophets so that Allah could demonstrate that when a nation is given guidance, it can do amazing things, And Allah promised they would be rich in this world as well as afterlife. Under Daud AS they actually achieved this and conquered the whole world so such nations prosper in both worlds

Bani Israel began to take everything for granted and they became hypocrites with time, they even killed some Prophets, Allah gave them sooo many chances but when they tried to kill Hazrat ISA AS, Allah didn't let them do that, that was the breaking point

Allah tells Bani Israel to remember the list of favors Allah did for them and Allah mentions how they kept messing everything up

Jews thought that Ismael AS did not deserve to have a Prophet in his lineage and only they were deserving of it, they developed a false sense of superiority and believed that only their lineage could have prophets. And they used to think Arabs were also rejected and so they also rejected Muhammad S.A.W.W

Allah then reminds them of their common ancestor Hazrat Ibrahim AS to show that they were linked to Muhammad SAWW, He is described raising the foundations of Kaabah, and his prayer is mentioned which he made alongside his son Ismael AS about a Prophet coming from their generation

Then the changing of direction of Qibla is mentioned because the Jews rejected it, Allah is reminding that Ibrahim AS built the Kaabah so we should pray towards it as it is common to everyone (Jews, Christians, Muslims).

Now Prophet SAWW moved to Madinah. In Makkah, he used to pray towards both Jerusalem and Madinah which were both in line. But when he moved to Madinah, Kaabah was on his back and Jerusalem ahead of him, that saddened the Prophet because he did not want his back to be towards Kaabah and then Allah changed the direction of the Kaabah, NOW his back is towards Jerusalem, now the Jews are in the uproar, the question arises why did they care when they do not even believe in Islam or the Prophet? It shows that they DID actually believe in the Prophet S.A.W.W deep down but they did not want to admit it, they exposed their hypocrisy.

Now they had a new capital - Madinah, a new constitution - the Quran, and the independence month - Ramadaan. Previously we used to fast like Jews and pray in their direction. So this was the inauguration of our nation.

Then Allah revealed the ayah under discussion

The point is that sometimes people start focusing on one thing in religion and focus on it so much that they ignore other aspects. It could have happened that people

became obsessed with prayer and Qibla and forget the bigger picture. So here, Allah tells how to get a bigger picture. The Jews also pick and choose some commandments and ignore others. So here Allah emphasizes what is important so that we do not repeat that mistake:

Turning your faces towards East and West alone isn't all that there is to being good
Birr= comes from the word Barr which means land, the opposite of land is sea and when we are in sea we are in danger(can drown) so being on land means we are safe and not drowning

Sometimes, we exaggerate something when we want to imply something for e.g. if somebody is very rich we say that guy is money! Although he isn't money, we mean that he is rich.

What we mean is that the entire concept of wealth is in that man, when I think of wealth I think of that guy.

>However, goodness is someone who believed in Allah, The last day, Angels, Book, Prophets

It means that when we think of goodness, we think of someone who believed in Allah

Even atheists can have good in them but none of that counts until they believe in Allah

The order is not random, the number 1 reason of being good is belief in Allah, Allah is enough reason for us to want to be good. Rabia Basri RA said that I wish I could burn heaven and hell so that people strive purely for Allah.

Some people are not that mature in faith yet, so some people do it because they are afraid of the last day and afraid of punishment or they want to earn Jannah.

Angels are the one who deliver the book, the book comes to the Prophets so these 3 are tied together and form the Message.

There are some basic ethics that are common to every religion and every society, but Qur'an laid down the definition of goodness required from us.

Our belief is like a foundation, and the foundation is underground so we cannot see it, nobody can know what is in your heart, it's only between you and Allah. That unseen faith needs to be deeply rooted in us, then this faith is followed by deeds.

Giving money although we love it.

Giving money based on the love of Allah or the love of becoming good, they fought the greed inside themselves for the love of Allah.

The more charitable we become, the more we heal, the better we become. We cannot reach goodness until we spend out of what we love, it includes both things and the efforts we make

Take your kids with you on Eid and make them buy gifts for others so that they develop the habit of giving, because this greed is even inside children. And when we give, it's not a favour on others but it is a favour to ourselves, because it helps us protect ourselves from the greed within us, so being charitable is also technically being selfish because it helps us more than it helps others.

Wealth never goes down when we give charity, whatever good we give is refunded back to us

We always associate good people with their physical appearance, e.g. a beard or niqab (hijab) or their apparent knowledge etc. but Allah here shows that real goodness lies in the foundations which we cannot even see, faith is not something people wear on their face.

And we are first told to give to family first who is closest to us, and they are the least grateful and most critical of us, and hardest to deal with, and we are least inclined to give to them usually.

Try to get to know orphans in your area, an orphanage, get for them what you get for yourself. How do you find out who the orphans are? By getting to know people, In the past, the masaajid used to be the meeting point for the community where you got to know such things. Give first to orphans who are closest to you in relation.

Masakeen.

Means people who are stuck in poverty and cannot find work, or someone who is terminally ill or handicapped for example, widows. It is best to give them before they have to ask for it, get to know them.

Wabnisabeel=son of the path=traveller for a long time

They don't have any place to stay, people used to compete with each other to offer a place to travelers, if we do that the hotel industry would crash, we are supposed to go out of the way to offer a place to others, It is a gift to US if somebody stays with us.

Then come those who ASK, Allah mentions them very late, the **saaleen**, although they are the first that come to our mind when we think of charity, this shows that in Islam we are supposed to give so much on our own that there shouldn't be many people left who have to ask

Riqaab - means people whose heads are changed, people who are enslaved, in a lot of debt, who need bail etc.

We think that number 1 things is prayer but Allah first mentions the things that are related to dealing with people

In our culture there are 2 definitions of being good:

Religiously good = someone who has a beard or Hijab or makes a lot of ibadah or eat halal etc.

Morally good = they may not do much religious ibadah but they are really nice people with good mannerism and ikhlaq.

Both mock each other at their deficiencies and they hate each other and judge each other, and everybody thinks they are perfect.

This ayah began with something we cannot judge- faith! Then it went on to moral goodness and then to religious goodness(salaat and zakaat)

Establishing prayer and giving zakaat is a figure of speech in the Quran, prayer benefits us, zakaat benefits others, and these 2 things are the pivots of islam, ibaadah and haqooq ul ibaad.

Another way to look at this figure of speech is that:

To establish prayer we have to have a pure intention, pure clothes, pure income

For zakaat, wealth has to be pure, niyyah has to be pure

So it encompasses everything

Aahadoo means when both understand that they have an oath, clear communication.. Muaahada means when both parties understand each other, so in Islam its extremely imp to be clear

Moofoonaa= implies that we can only be a society that fulfills promises when we become serious about agreements

We as a society have developed a culture where we make false promises and give false expectations and don't fulfill our commitments on time

We should only promise when we mean it, avoid saying yes just to avoid the guilt, say no when you can't do it

Sometimes people assume that you have an agreement with them without clear communication, that is also wrong

Be patient even when you are in the midst of battle and problems, means that we have to remain consistent and firm on deen no matter what the circumstances

This ayah has the same 4 lessons as Surah Asr, just in more detail

Muttaqoon means Ittaqa to protect yourself

For Book, singular is used but for angels and prophets, plural is used because there is only a single book that we believe in.

If you are good to those you see then you are better able to be good to those you don't see.

Class Notes:

Class Notes:

Chapter 3

Good People

41:30

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

41:31

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا
تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

We were your allies in the worldly life and in the Hereafter. And you will have therein whatever your soul's desire, and you will have therein whatever you request

41:32

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

As accommodation from a [Lord who is] Forgiving and Merciful."

41:33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

This Surah describes the time of deathbed, the person starts seeing angels even before he dies, and the angels are saying don't be afraid or sad, congratulations you are one of the people of Jannah, so even before death Allah tells them don't fear anything, then the angels take the believers rooh (soul) to the 7th heaven and then back to the grave, the angels are our security time, and then they tell the believer that they will have anything they desire

Allah talks a lot in the Quran about what men will get in Jannah. What about women? This ayah tells us that THEY will get what they desire (men and women)

I Conducted an experiment where you ask teenage kids what they desire most and what they would like to have irrespective of whether its haraam or halaal, anonymously, the boys were done in few seconds and all were unanimously agreed on what they wanted, but the girls were confused and indecisive, they were not that crystal clear about it

Allah knows us better than we know ourselves. Women are more intricate, more complex and more sophisticated. They don't see everything in black and white but think more and always want to make sure they made the right decision and if there is something better that can be done. But for men, they have clear desires so Allah tackles that by offering them those things in Jannah so they have an incentive to stay away from them in Dunya and resist temptations

Allah says you will have whatever you desire and whatever you order, we will even get things we never thought about or knew that they existed, we will place

new orders (taddaoon)

NUZUL means descent, e.g. coming off a horse is descending which people used to do when they used to visit someone's house

Nuzul is the introductory snack or appetizer which we give someone when they come, so Allah says here that everything you asked for or wished for is just the appetizer, it's not even the real Jannah, there is so much more to come, what's after that is beyond description and is unimaginable

Who could be better than the one who called people to Allah AND acted rightly themselves, so they did not forget themselves, it is not enough that you merely give speeches and talks about doing good but their actions do not reflect it, their actions and words are contradictory, and then he says I AM FROM AMONG THE MUSLIMS, that shows the confidence that the person is proud to be a muslim and is not afraid to declare it, but at the same time it's a humble statement. HOW is it both a confident and humble statement? Because he says I am from AMONG the muslims, not ABOVE the muslims, he shows equality, that he is equal to other muslims. You should NOT think that that you are better than others. Some people get the impression that religious people are arrogant and they think that they are better than others.

ALWAYS think that you are not better than others, don't be judgmental about them just because they sin differently than you. These things are for ALLAH to judge. We have no right to think that we are superior. People may judge you but Allah does not give up on us. We should not decide who is going to heaven or hell. We can only condemn the sin, never the sinner!

Class Notes:

Class Notes:

Chapter 4

Quran The Word of Allah SWT

1:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah , the Entirely Merciful, the Especially Merciful.

1:2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah , Lord of the worlds -

1:3

الرَّحْمَنِ الرَّحِيمِ

The Entirely Merciful, the Especially Merciful,

1:4

مَلِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

1:5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

1:6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Guide us to the straight path -

1:7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٧﴾

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

This is the introduction to Allah and introduction to the Qur'an
HAMD=Praise and gratitude

You may praise something and not be grateful or you could be grateful and not praise something, but in hamd both things coexist.

And we say Praise be to Allah(Praise has always been around and will always be around, it is not dependent on US, all creations praise Allah)

A lot of movies such as terminator or Superman or Xmen etc show this theme that their is this outer power that wants to take over this world and that is more powerful and dominant, and people have to resist it and avoid getting enslaved to it, as it is a humiliating concept, we would rather die than be enslaved, and so we are agitated by the idea of a higher power and we hate anything that imposes a set of rules on us or CHAINS us, such movies even depict that higher power as something similar to God

But WE as muslims are slaves of Allah,and the Quran does impose a set of rules on us

There have also been many apocalyptic films which show that the world is going to end by a giant meteor or an invasion or whatever, Now our religion also talks about the End of the world on Judgement Day where everything will come to an

end. But what do these movies always show? They always show that some people survive, human spirit is always strong enough to survive. And even if the world ends, we will find another planet. So all these movies show that humans will survive even if judgement day comes.

Praise and Gratitude belongs to Allah. It shows that it comes naturally and we do not force ourselves to do Hamd. Its natural. And then we say that to you we give ourselves in worship and slavery. Only you do we worship. SO in Surah Fatiha Allah is not FORCING US to do this. Allah is not saying worship me and enslave yourselves to me and praise me etc. It is as though its out inner voice that is saying this naturally.

In some video games, Role playing games, we have a character which has certain weapons, certain combos etc. and that character has to keep making progress in the video games and as he makes progress he upgrades himself and earns bonus and upgrades his character.

Just like that humans are also created with some basic abilities, some invisible spiritual powers of our Ruh, this gives us the power to be a decent person. It is not something we download later on, it's something that's programmed into us. So we have inherent goodness in us.

Other religions like Christian's belief that they are born into sin. But we believe our programming is good. What is the proof? If somebody does any favour to us, the least we do is thank them verbally or in our heart. We praise it or are thankful to it. e.g. we are grateful to our mothers even if we are non-muslims, we just need to be a decent human being to be grateful. Then we thank our dad because he supported your mom. Then we thank their institute, the grandparents which made it possible for your father to get education and earn. So it's a whole chain, you thank one thing and then another and then another. All of this leads to the thought that this chain must lead to something, and that is Allah. Allah is the ultimate source of all these blessings. Everything we are grateful for keeps going back to Allah.

Quran calls on that element of a human being, the spirit of gratitude that is within every decent human. Some people do lose that decency and think that they are completely independent and don't need to thank anyone and just earned and deserved everything they have. Such people won't understand Islam. They have even lost that BASIC sense and basic ability. Some people either lose the sense of gratitude because they become too depressed that they cease to appreciate the beauty around them OR they associate everything with their own ability so they become selfish and full of themselves and self-indulged.

Allah has given us taste buds, to enjoy food and appreciate it. We could have survived even without them but Allah gave us buds to enjoy it. Allah gave us this beautiful world and eyes to see it and eyes to see colors. We did not need it for survival. But Allah gave us this ability. Allah has given us a sense of smell. It wasn't necessary for survival. But Allah gave it so that we could appreciate things. Remember Kafir is someone who is not grateful.

Allah has given so many things, so many abilities. Imagine our father gives us a new car or a PlayStation or anything we love and gives us a few instructions and asks us to use it wisely. And we don't follow them. Won't that hurt him? And what do we do when we get that thing, we thank our Dad and we praise that thing. Imagine all the faculties Allah has given us. All the things Allah is doing for us consistently and constantly. Whenever somebody does something for us e.g. our mothers do so much for us, even if they don't ask anything in return, we do owe them at least some appreciation, and some respect, and do something for them. Suppose you give someone a gift and instead of thanking they complain about it. You get mad about it or feel offended and might say I would rather give it to someone who appreciates it. Yet Allah continues to give us although we are so ungrateful. Allah not only owns the things around us but He also owns us. We are not our own creator but Allah gave us this body and mind and heart. And not just me, but Allah gave the whole world their existence.

When you own something that does not do anything for you or what you expect from it, you throw it in the garbage or replace it e.g. if your gadgets stop working or something you own stops working.

Have we been doing anything for Allah? What right does Allah have now? Allah can replace us with something else the same way we replace something that does not do anything for us. No one can question Allah when he does that because HE has both the right and the power. Now Allah HAS the right to do it yet he still does not do it, the possibility is that either you are doing a good job OR that He is so loving and caring and so patient with you and willing to give you chance after chance after chance. There is no one else, not even our parents, who you disappoint over and over again but they still keep giving you chances, and eventually people give up on you. But Allah does not give up on you even if you have ignored Him or not valued Him or even bothered to ask what He wants.

Rahman= means loving and caring.

Rahma comes from Rahm which is the womb of the mother

In the womb the child does not even know that he is being taken care of, the mother is going through a lot of pains, the child is doing nothing for the mother

and the mother is doing everything of the child. Same implies to our relationship with Allah. There is nothing we can offer to Allah yet Allah is constantly doing so much for us

the child is completely surrounded by the care of the mother. As the child keeps growing it drains the mother more and more but the mother loves him even more and more. The mother loves the child even though the child caused her so much pain. This is similar to Allah's love for us.

Rahman means that Allah's love is extreme, but it is not forever. According to Ibn e Abbas, Allah is Rahman for all of us, until the Day of judgement, because Rehman cannot be forever. It is for all humanity.

Raheem means always loving and caring. It is special for believers so it is for Paradise when Allah's love and care will be constant. Allah says that He will say to the believers Salaam in Jannah from Rabbul Raheem

Suppose your parents keep giving and giving to you, fulfilling all your desires, and a moment comes when they don't give you something and you freak out, why do you go crazy at that thought? If Allah puts you under a trial or puts you in a difficult situation why do you go crazy and become ungrateful?

After mentioning Rahmah, Allah should have mentioned Punishment. But Allah mentions justice. That's Allah's mercy.

You WILL be interrogated. Now maaliki yaumiddeen is mentioned.

We often have such questions that why is there so much injustice in the world? Why is God unjust? Why did so and so thing happen to me?

This world is not designed to be perfect. The Quran openly declares it. You can never get perfect justice in this world. Even if we follow the Shariah law, it might not give perfect justice because even a reliable witness may lie! Suppose somebody committed 50 murders, what's the maximum you can do? You cannot kill him 50 times! So The Quran claims that there will come a day when perfect justice will be developed and people will have to pay fully for what they did. If you don't believe in judgement day you cannot believe in god because if there is no judgement day we are stuck with this imperfect unjust world and if the world is unjust that means Allah would be unjust and then there can't be any god
MuaazAllah..So basically belief in Judgement Day strengthens the belief in Allah. There are some pains we suffered in this world which we shouldn't have suffered or some joys we enjoyed which we should not have enjoyed, we will pay for all of that. For example when somebody was ill the Prophet SAWW used to say to him that it is a means of purification, and when a person is purified he will receive so

many rewards in Jannah.

When we come to all these conclusions we say that we give up ourselves to you in slavery, out of happiness.

I owe you a lot but I don't know how to pay back to you. So I ask you for your help in doing this. I don't think I can do so much. So Allah asks us to do little but it counts for a lot.

Technically when we are slaves, we should be slaves 24/7 every second. For example if we own a mobile phone, it is a slave to us 24/7. It doesn't work 9 to 5. But it isn't practically possible for us to do that. All other creations of Allah are in constant submission to Allah, but we cannot do that, although we have been blessed the most. So Allah makes ease for us and asks only for bare minimum. Just 5 namaz, just one Hajj, Just zakat once a year, Allah asks very little from us.

We can only be a slave if we know what our master wants, so now we ask Allah, guide us to the straight path because we don't know what to do.

Unfortunately as humans all of us are biased. We have certain emotional attachments and experiences.

1-Human judges can never be completely fair in every situation. Men are biased about women and women are biased about men. Both have a soft corner for their own gender. In conflicts they won't support the other side generally. (SOCIAL CONFLICT)

2-Bosses are biased about employees and employees are biased about their bosses. Bosses want to decrease pay and increase workhours. Employees have labor unions to do the opposite. (ECONOMIC CONFLICT)

3.Government and Citizens

Government wants more taxes, more laws, less freedom for citizens and literally want dictatorship, citizens want the opposite in fact they don't even want a government. (POLITICAL CONFLICT)

4-The biggest war is within ourselves. Ruh vs. Body. Ruh wants to do spiritual stuff. Body wants to do physical stuff. If we give preference to one, the other one suffers. Some people just want to take care of Ruh and others just want to take care of Body. (INTERNAL CONFLICT)

We asked Allah for a straight path, for guidance. It has to be the middle path. The only one who can be fair and can create a balance between these conflicts is Allah. Allah is the only neutral being which can create a balance between all these.

When we follow the rules and balance Allah has given, then the world will become

beautiful. It cannot be absolutely perfect but it will become wonderful. For following that we need to have both fair laws and fair people to follow those laws without manipulation. The more important of the 2 is YOU being fair. When you are fair, the laws will automatically be fair and implemented.

If you are selfish you will not want this guidance, because if you are selfish you will not care about justice and you will only want everything for yourself, you won't care about others

Who are those Allah has favored? We often think why everybody else is wrong and how come we are the right ones? Are we really the right ones? How can we be so sure?

Siraat is a word used for a wide path, a straight path, and the only path possible, there are no alternate routes

This word has NO plural in Arabic because it's the ONLY road that goes to the straight path

Event the prophets that came before have always taught the same morals and beliefs, only the laws changed according to the need of the time as the societies developed and became more complex. Allah gave constitutions for nations.

Morals are about how to become better and better.

Laws are to prevent people from becoming criminals and to teach restraint. They define the absolute bare minimum. Abiding by law doesn't make people a good person, they are just law abiding citizens. Laws are just about things you must do and things you cannot do. Following laws just not make you an amazing person, it is just to prevent you from causing harm to others.

The first constitution was giving to Bani Israel when Hazrat Musa AS got them freedom from firaun.

Morals are personal and laws are enforced by Governments. And there have to be punishments for breaking the laws in order to enforce them. There needs to be a government machinery to enforce laws. For e.g. in Quran there's a punishment Qisas for murder or blood money or forgiveness, so the family gets the option of making the decision. The family cannot do it themselves, there needs to be an authority to do it. We cannot take the law in our own hands.

In Islam there are spiritual laws and there are social laws. Spiritual laws include rules of fasting and halal/haram.

Social laws include inheritance laws. Worldly punishments are associated with social laws mainly. We don't need a government to abide by spiritual laws and we usually get punishment for them in Jahnum.

Our role models for beliefs and morals are those Allah FAVOURED (those from

the past) and that includes all prophets. Allah does not talk about laws of other prophets in Quran but he talks about morals and beliefs.

For laws, the only one we follow is the Prophet SAWW. We can only follow his constitution.

So our true heroes are from the past, just like we get career counseling from those people who have already been through that stage and not from our friends. So we follow those who are experienced.

Those are Anbiyaa (Prophets), Siddiqeen (Those who believed in prophets no matter what), Shuhada (people who gave their lives for their faith), Saliheen (people of great character) e.g. Luqman AS, and how amazing these people are in company (it means we will get to hang out with them in Jannah InshaaAllah ameen)

Allah says that He has recorded everything and videotaped it and it will be shown to us on the Day of judgement. That was really hard for people to believe back in the day but now with advancement of technology, it's so easy for us to believe. It's no longer the matter of the unseen. Allah has shown us how it's possible to record everything, to replay it, to use it as evidence.

MAGZOOB=people you are angry at because they know something is wrong and they do it anyway

Their knowledge does not translate into the right thinking. Abu Jahl and Abu lahb had a lot of knowledge, they knew Arabic yet they rejected the message.

Bani Israel had a LOT of knowledge, but Allah criticizes them that why don't you THINK and use your intellect.

These are the Jews

ZAALEEN= someone who had no idea it was wrong and they did it

They had the power of finding out. Yet they did not bother to make the effort.

These were the Christians.

They are just doing certain things without putting in any thought and if you ask them why, they say that's how we always did it or that's how our forefathers did it.

This does not mean that every Jew is magzoob and every Christian is zaaleen, rather Allah is giving an example of their behaviors which were mentioned in the Quran to warn us not to do the same.

For example, when it comes to weddings why do we have 10 events, why do we waste food, why do we go in debt to have grand functions, what's the point! Why

do we need a gigantic hall? I don't know why we are doing it, we are just doing it. And I don't even want to think about it. Christians used to say that Jesus is Allah's son. Why? Because he did not have a father. But Adam AS also did not have a father. I don't want to think! Okay if he is paying for my sins can I go rob a bank? NO you should be a good person. But why? He has already paid for my sins! I don't want to think...that's the problem Christians had. The Christians became all about the heart and NO knowledge and the Jews became all knowledge and forgot the heart.

The Quran gives us a path that balances heart and mind. Unfortunately Muslims have also developed groups where some groups are too dependent on the heart and some are too dependent on knowledge. Sometimes we become purely academic and our hearts become hard

Some Amazing facts about Surah Fatiha:

1) Surah Fatiha has 7 ayahs. The first 3 are about Allah. The Middle Ayah is common between us and Allah (what we are giving to Allah and what we want for Allah). And the last 3 are about us.

Iyyaka Nabudu is the conclusion of part 1(the first 3 ayahs) when we give up ourselves to Allah

Iyyaka Nasta'een is the conclusion of part 2 (asking Allah for help)

2)The first part was KNOWLEDGE because we learnt about Allah

The 2nd part is ACTION because it had to be with our amaal

Surah Fatiha talked about ihdinasiraatul mustaqeem(both knowledge and action), then about people who had EITHER just knowledge or just action, so it's a complete picture

3)From a grammatical perspective, the 1st part is noun based (Jumla Ismiya) and nouns are timeless and they are about Allah and Allah is also timeless

And the last part is verb based(Jumla failiya) and it is time-bound(has tenses) and we are also time bound(not eternal) so it's for us

And the middle part is although a verb based sentence but the noun is muqaddam over the verb, so it's a mixture of a verb and noun based sentence

Such precision is not humanly possible

4) Link with Surah naas

The way Quran begins and the way it ends complements each other.

Class Notes:

Chapter 5

People of Wisdom and Understanding

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Sahih International

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

3:191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ
فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا
عَذَابَ النَّارِ ﴿١٩١﴾

Sahih International

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

3:192

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ

أَنْصَارٍ ﴿١٩٢﴾

Sahih International

Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

3:193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا
رَبَّنَا فَاعْفُ رَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ

الْأَبْرَارِ ﴿١٩٣﴾

Sahih International

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

3:194

رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا

تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Sahih International

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ
 أَنْتُمْ بِعَعُضِكُمْ مِّنْ بَعْضٍ ۖ فَأَلَّذِينَ هَا جَرُّوْا وَأُخْرِجُوا مِنْ دِيَارِهِمْ
 وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
 وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
 وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ



Sahih International

And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah , and Allah has with Him the best reward."

The Prophet SAWW used to receive revelation in different ways. Sometimes it was through an angel and sometimes it was direct. Once he was lying down next to his wife sleeping and Quran began to be revealed to him. Then he turned to Hazrat Ayesha RA and said, if you give me permission I would like to pray. That shows how amazing his manners are, although he is a Prophet and he doesn't need permission. The Prophet SAWW made wuzu and began to pray and reciting ayaat aloud. He started crying as he recited this and his entire beard was soaked. Then he stayed in Sajdah and kept crying until there was a puddle where he was making Sajda, until Fajr started. The companions are waiting for the Prophet to lead prayer but he is not coming out. The Prophet then finished prayer and said that how can you call me away from Allah when Allah has revealed this ayah. This comes in a Hadith narration.

In this passage, in the first part the person was searching for Allah, in the 2nd part they ask their Rabb for something, and in the third part, their Rabb responds.

The Sahaba used to miss the Prophet and used to go to Hazrat Ayesha RA after his death and ask stories about the Prophet. Hazrat Ayesha would be on one side of the curtain and the sahaba would be on the other side of the curtain. Hazrat Ayesha would say that everything about him was amazing. And she would tell one of the stories. BUT there are a lot of stories and moments that are not recorded but we will learn about them at Al Kauthar, the fountain when we sit there with the Prophet SAWW InshaaAllah.

Who are Oolul Albaab? The people of sound, clean minds? There are ayaat in the alternation of Day and night for clean minds.

Some people become incredible knowledge when they put their mind to it and they learnt enormous amount of data. Some people are obsessed with sports, some with politics, some with TV shows, some with gadgets, and they know so much about them. So some people are super smart but they spend their mind on things that are not useful.

So Allah says here that there are some people who have pure minds who did not waste their minds on such useless things but thought about skies and the night and day . We would consider such a person very weird who thinks about such things these days. But Allah tells us to think about these.

When you go out you feel a breeze, a wind, which is actually a delivery system of life on planet as wind carries clouds and pollen etc. If there is no wind, plant cannot grow so animals cannot survive, and we cannot survive. Trees exhale Oxygen which we are breathing and which enables us to live. Everything is working in association with one another. Think about the night and the day. Each have a purpose and they enable us to lead a happy, balanced life. Places where there is lack of sunlight, people have developed emotional issues according to research. We are using everything on Earth for our technology and survival. We are just using the resources Allah has given us, we have not created any raw material. We just worked with the pieces we were given.

Ayah=means something valuable.

Something that has purpose or meaning

Every ayah is distinct and has value.

It also means sign. e.g. wind is a sign that life is being delivered, If life is being taken care of it is a sign that somebody is providing for me.

So everything is a clue

But If people's minds are filled with useless facts they will not be able to see the bigger picture and the grand scheme of things. It's like somebody is holding a Quran and they learn nothing about the Quran but learn about the paper from which Quran is made. How will that benefit him? It won't! We have become focused on the wrong things, we have forgotten to think about the right things.

If you eat a lot of junk food and eat a fruit once in a while, it won't be enough because our GIT is consumed by useless things and one fruit won't be of any benefit. Similarly we have filled our mind with lagwiyaat, it's a tragedy of human mind, a waste. At least cut down the lagwiyaat, to allow your mind to open. Firaun did not want the youth to rise and rebel so every other year he would kill all the baby boys. Why not every year? Because he still needed some population for his slaves. Now these days the policy is to keep boys from turning into men by giving them gadgets too many blessings and not allow them to mature and grow, get a job, study or do something. They do nothing with their life. Such boys are not a threat to any wrong in the society. Entertainment is so infinite, our lifetime will end but entertainment opportunities will NEVER be exhausted, so our entire life can be wasted in environment.

The Quran talks to both the mind and the heart

The heart is the seat of the Ruh. The heart remembers, it gets excited, motivated, happy etc. so the emotions are associated with the heart on a spiritual level

The mind has to do with intellect and thinking and processing information and memorizing and reasoning.

Some speeches appeal only to the mind, some only to the heart, and some to both in our daily life. Human beings are both rational and emotional creatures.

There are some people who become so emotional that they close the door to thinking and some do the opposite. But Allah says that people of sound minds are

those who remember Allah and who THINK, both things go hand in hand. In fact, the heart is given priority and mentioned first. So Allah says successful people will come to judgement day with a CLEAN heart (qalb e saleem).

If your heart is not conquered yet, your mind will go on the wrong track. Your heart decides in which direction your mind will be focused. For example, your heart desires that you want to be a doctor, so your mind works in that direction. When we have clarity about what we want then everything becomes clear.

Then when they think, they reach the conclusion that there is no way all of this does not have meaning. Having meaning means AYAH so basically we realize that everything around us is an Ayah which has meaning. He not only speaks for himself but also for others because he has a good heart and he wants well for everyone.

Allah uses nature to develop our morals and beliefs. The Quran trains us to think that everything around us is and has a lesson. Everything is valuable.

In games, we get a sense of accomplishment when we win a game or get to another level. Why do trophies give us such a sense of achievement? In this life, there are no rules, some people work hard and get nothing and some don't work hard and get a lot. So life isn't that fair. But games are relatively fair because it gives us immediate self-satisfaction. We love to immerse ourselves in a world which gives us instant gratification for our efforts. And what does Allah say? This life is nothing but a game. What do we do? We earn points, we win trophies. So we don't have much interest in those little games because we are involved in a bigger game with higher stakes. Some people when they lose a sense of purpose and meaning, they commit suicide or become depressed. They lose interest in this game because they don't see any point.

Protect us from the fire, in other words don't let us lose in this game of life. Now that he has realized that there is a purpose, he is seeking the purpose.

Humans are a very dignified creation in this world. The only slavery that liberates us from all other forms of slavery is slavery to Allah. And it dignifies us. People these days are enslaved to trends and enslaved to certain fashions. People think if they don't follow them they will be left out or humiliated or will feel like the odd one out. I remember, in schools where there are uniforms, people didn't look at

clothes to judge people but focused more on their personality but where there was no uniform, people were judged first on appearances and later on personality. We usually associate dignity with how people think of us. But in reality, dignity is from Allah and no human can take it away. Dignity will be taken away when Allah throws someone in the fire. Islamic mannerisms are extremely dignified and such morals and manners increase our dignity.

Wrongdoers in Arabic means=putting something where it doesn't belong=Zalimeen

Master, we have heard the call of somebody calling people to belief and faith, and it lines up with what is in my heart and what I was thinking about on my own after looking at ayaat about there being a Creator, so Lord forgive our mistakes, now this person is ready to die because he knows there is an afterlife ahead.

These ayaat tell the story of those who discovered Islam themselves. But we who were born and raised as Muslims don't feel it this way because we never had to search for it.

BUT faith cannot be inherited. We have to reach our own conviction. If we are only Muslim because our parents are Muslim we will have the weakest of faiths. Our Prophet SAWW said I call to people with my eyes open. Our faith does not have to be BLIND, we reach to the conclusion driven by our heart and mind. Our eyes should only be closed when it comes to Allah's laws. There is no intellect involved when it comes to laws. Because when we believe that Allah is our creator and is perfect and we have reached the conclusion we need to trust Allah and follow Him and not question His laws. We just follow the social and spiritual laws because ALLAH said so.

We heard the call of a caller, it means we don't even know who the person is, so we first judge the idea, then we investigate who is saying it, and when after investigation you realize that the person is very decent you ask further and are interested. But if their character is opposite to their words then they are no longer attracted and they turn back. To respond to the call, we have to move closer to the source. So the sahaaba moved closer to the Prophet SAWW, and so discovered him to be amazing.

E.g. there is a story of a woman in Alabama who had a dream about the Kaabah, she searched for the cube thing on google and searched for Islam and went to a Mosque to search 100 miles away but got a negative response so came back crying,

but then she got a dream AGAIN after 2 weeks and she searched again and then she stumbled upon Shaykh omer suleman fortunately.

e.g. there was a woman who was a trainer at a gym and she accepted Islam only because a Muslim man lowered his gaze

such people can make a case against us Muslims because we became a source of misguidance for them by having characters opposite to our religion.

When we lead a good life, we become prepared for death. Tawaffanaa means to take us away. It's not death. It means to take us from this life to the next life.

In Ayah 9 the dua says truly Allah does not break promise. But now the believer says YOU don't take your promise. This shows that Allah is closer to us now as we have progressed through the Surah that's why we have used this tense.

Fastajaaba= means immediately their master responded or therefore their master responded

Ijaaba means that the request is accepted right away and we can see it e.g. a letter fastajaaba means that the request is responded but we may not see it right away ..So we have to be patient and believe that Allah has responded.

Most duas in Quran are not about changing the reality, rather they are about dealing with the reality and dealing with pain and dealing with situations. People who are happy with whatever Allah decrees and ask Allah for strength then Allah actually does change reality for them, although they are not really asking for a change in reality. E.g. in Badr, the Muslims said plant our feet and aid us against believers (don't makes us cowards), and they asked for sabar but Allah sent an army of angels

e.g. people of Ashaab e kahf only asked for help and patience but Allah changed the laws of nature for them

Now Allah's first response is that I won't waste your actions, so let's see what you have got, so Allah emphasizes on actions here. Dua needs to be followed by actions to show that you are actually serious

Allah mentioned both men and women because women are dignified here. Women and men are absolutely equal when it comes to relation with Allah. Even when women are in periods, they are still getting sawaab because they are following

Allah's command and it's also an ibadah.

Allah also highlighted them separately because their relationships with Allah has some differences as they are psychologically different.

Then Allah says you are from each other

Now Allah mentions migration. Migration can be from one place to another, and also migration can be from sins and it leads to improvement.

There was an Imam in Vietnam, their village was invaded by some disbelieving rebels. They asked the Imam to eat pork and beer in front of the whole village to demoralize everyone and degrade Allah's laws. He said Fear Allah and not the people. And they shot him in the head and buried him in some unknown spot in the jungle. His brother went searching and found his grave as a rectangle with no leaves and light falling their directly. It's like Allah brought his grave from darkness to light. SubhanAllah...people gave such amazing sacrifices for Islam.

Allah says he will bury the sins of those who give such amazing sacrifices.

When Allah buries the sins then nobody can even tell there was something there to begin with. So there is no trace left. Allah swears to it that he will bury it and make them enter multiple gardens (multiple jannahs) with waterfalls and rivers flowing beneath them.

As human beings, we liked to be paid back instantly and get immediate reward for efforts. Allah asks for a lot of restrictions and self-restraint and sacrifices and promises Jannah which we cannot even see and we have to DIE before we actually see it. And Allah does not ask us to do amaal for few months or years. Its lifetime submission UNTIL you die, you have to die in a state of imaan! Lifetime work with just the guarantee of Allah's promise, it needs a LOT of faith. Belief in the unseen.

The only guarantee we have is the Quran and the Messenger. Allah promises that I will not let you get underpaid, I will record every step, and if you are patient I will reward you infinitely

Every time we are tempted to do something wrong is because the joy comes immediately, it's a cash deal, Satan does not offer something for the future but he offers instant gratification. Allah gives us a choice. And just like every plan we make in college for our future has some consequences and decides the end, the same happens here. The decision we make affects our afterlife.

Class Notes:

Chapter 6

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ
اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Sahih International

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

24:36

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذْكُرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْغُدُوِّ وَالْآصَالِ﴾

Sahih International

[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

24:37

رِجَالٌ لَا نُلْهِهِمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Sahih International

[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turnabout -

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن
يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

24:39

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَتَّىٰ إِذَا
جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٣٩﴾

Sahih International

But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.

24:40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ، مَوْجٌ مِّنْ فَوْقِهِ،
سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِيرْهَا وَمَنْ
لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

Sahih International

Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - dark nesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

This passage is a parable. Allah uses the example of a lamp to make it easy for us to understand it.

Light is of 2 kinds:

1-Physical light e.g. light of the sun

2-Spiritual light e.g. light of the Quran, or when Allah says he brings people out of darkness into light, angels are made of spiritual light, Ruh is light.

Allah is the light of the heavens and the Earth, means that Allah is the source of all light. Allah's physical lamp for this planet is the sun.

In order to have vision, we need eyes and light around us to see. So we need both a light inside and a light outside. In Arabic, ability to see is also called having light.

Suppose we have the ability to see but Allah takes away the Sun, we won't be able to see anymore.

Allah revealed the light of Quran from above for human beings.

There are 2 kinds of human beings: Spiritually blind are those whose hearts are closed and they are unable to see and appreciate the light of Quran.

The other kind of people are those who are spiritually able to see.

Hazrat Ali says that there are 2 kinds of minds, a mind we were born with and a mind we built over time. So Hazrat Ali means that the Ruh is fully mature even before it came into our bodies and it was mature when Allah took the oath *alastu birabbikum*. The Ruh is separated from Allah when it's sent to the world in a mother's belly. And a baby cries when it's born, so it's given an Azaan to calm him. We are given Azaan when we are born and Namaz Janaza will be prayed on us when we die, so this life is just similar to the gap between Azan and Iqamah. That's how brief it is. Do something good in between Azan and Iqamah as its precious.

If you stop respecting the intellect, the Ruh, the spiritual heart given to you as a child, your physical mind is of no use. Just like the light of the sun is no good if the light of the eyes is missing.

Physical light is the source of light on the planet. Without spiritual light, there can be no spiritual life, and the hearts become dead, and the eyes do not see.

When Allah's physical light is there then our lights pretty much become useless as Allah's light is enough. At night, we need our lights to be turned on. But even if we turn on all our lights they cannot compete with Allah's lamp. There is absolutely no comparison between our light and Allah's light. Our light is so limited.

Allah's light gives life but our light cannot give anything life.

Our ideas may be good but it is nothing compared to Allah's ideas. But when Allah reveals His light, it completes us and we can see so much and appreciate so many things that were hidden without Allah's light. Our heart opens to so many things. For example when our plane is landing somewhere at night, we can't appreciate any scenery but when it lands at day we are overawed by everything we see. Just like there is difference between night and the day, Allah's light makes so much difference.

Niche is similar to the shape of a ribcage, lamp is similar to our heart. When the light hits the niche, it lights you up and you can even from the outside that the light is on.

When does the difference become clear between a light that is on and a light that is off? At NIGHT! Light becomes prominent when there is darkness around us, spiritual darkness around us.

Misbaah is an Ism aala... Subh means morning. Misbaah is a tool that tries to replicate the morning. It tries to replicate the morning. Just like our Ruh when it was with its Lord it was fully in light but when it was brought to Earth it felt deprived of that light and then Allah gave us Misbaah so it tried to mimic that morning light.

Lamp is surrounded by a glass. Why? Because lamp needs protection so that it's not easily blown out by the wind. So spiritually, our heart is protected by the glass from waswasa of shaytan who also blows.

We remember Allah and do Zikr and think of Allah to CLEAN the dirt which gathers on the glass, so if we are surrounded by constant dirt we need to clean ourselves constantly, Allah asks us to clean the glass at least 5 times a day through Salaah. Our heart is delicate just like a glass is delicate. If the glass is clean, you can right through it, similarly a person with a clean glass is honest and their zaahir and baatin are the same, they are transparent.

This glass is like a brilliant shining star. Stars can be seen at night time. It's compared with a shining brilliant star because we have gotten our light from outside this world. We came from Allah with this light.

Fuel is important. Pure fuel lasts longer and burns better. The fuel for this lamp comes from an outside source, a tree Mubaarak which produces so much more beyond our expectations. Which means that the Ruh is capable of becoming better and better and drawing closer and closer to Allah and there's no limit to it.

Allama Iqbal and Shaykh Abdullah Adhimi are 2 scholars who had some remarkable thoughts about this.

Human beings produce and manufacture a lot of things. And we have a lot of creativity. For example, the phone first developed was old fashioned. Now we have wireless, internet, Bluetooth etc. We have modified our clothes with time. We improved everything! Furniture, crockery, buildings etc. We have the desire of perfection so we keep striving more and more and try to improve. We improve everything we are passionate about. This spirit is not found in animals and no other species.

Our Ruh was in the company of Allah, the company of the perfect, and our Ruh is now constantly searching for perfection and beauty. This desire is because we were in the company of perfection. This pursuit for perfection is a SPIRITUAL trait. We don't even realize it.

The heart is never satisfied, our light is never enough, until we experience something that's perfect i.e. Allah's light.

What's the Arab word for oil? Zaiyt. Because there is no other Zaiyt but Zaitoon, means that for Arabs the epic oil is Zaitoon oil/Olive tree. There is a lone olive tree, imagine it. The sun rises and it bakes it from the Eastern Side and when the sun sets, the sun beams on its western side. Such trees grow best because they get to have all the light. Allah says here that the olive tree is neither Eastern nor Western. It's been sunbathed constantly so it produces the purest oil. Our Ruh was in the constant present of Allah. Allah created our Ruh at the same time when he created Adam AS. So we have been baking in the light of Allah for a long time and we have only been on Earth for a limited time. After being with Allah, the oil is put in the lamp and put it in our ribcage on Earth.

The oil wants to catch fire again although the fire even hasn't touched it. This oil does not even need fire! This lamp does not even need fire to light up!

Then it hears the call of the caller calling it to the light of Allah. And we say this is

exactly what we were looking for. This can complete my light. LIGHT UPON LIGHT.

Allah guides ALL the way to His light whoever He wills. It means Allah will continue to guide you until you are standing with Allah again.

Allah will do it for whoever wants it and whoever Allah wants.

And Allah knows everything. Allah is just giving this example for you as a teacher. Allah does not need examples.

Baata=place where you spend the night, or talk the night, or plan the night etc... So it's fitting because the lamp shines brightest in the night

Daara is another word for home, it means the place you keep circling or going back to

Zakara does not mean just to remember, but to speak out, Zikr means both to mention something and remember something.

Imam Raazi said that the people of the Earth look at the sky at the twinkling stars, and the people of the sky are looking at the Earth, at the homes where Zikr is being done and they are shining spiritually.

Fajr, Maghrib, Isha, the common thing between these 3 prayers is darkness. These are the 3 prayers in which we mention the name of Allah loudly in Salaah.

Mentioning Allah's name is equivalent to spreading Allah's light. When there is more darkness and more ignorance, we need to go out of the way to spread Allah's light and remove the darkness. When the light is already there, we do not need to speak out loud as in Zuhr and ASR.

His name is mentioned in morning and evening (i.e. Fajr, and Maghrib Isha). Since Rijaal or men are mentioned, it can also refer to Masaajid which young men need to fill and that will be the day we will become different people, especially at these times of darkness. Fajr and Isha at the Masjid is part of becoming real men.

There are people whom sale and commerce does not distract from Allah. Imagine its Jumma time and he gets a customer at the time of Jummah prayer and he usually doesn't get many customers. Does he serve the customer and enjoy his sale or go remember Allah? That's the temptation

Zakaat is mentioned here for a reason. It's a spiritual tax. And it only applies to Halaal earning. So Allah here wants to say that you can only be clean and purified if you make clean money and give out of that to purify our money. Even the disbelievers used to have this sense to rebuild Kaabah only out of pure money, not out of money from gambling or prostitution etc. Nowadays we have lost that sense of making Halaal money and choosing the right career. We take huge loans based on interest just to get some status symbols. You only become a real man if you are productive and contributing to the society.

They fear a day on which the hearts and eyes are going to be turned over. Why hearts and eyes? Because the entire parable had to do with eyes and heart (physical and spiritual light).

Did you ever hear a teacher who said that I will take multiple exams and add your highest 5 scores and average them to the rest even if you do badly in the remaining. So Allah here just does that. He says Allah will take the BEST of what we did and compensate us based on that. And grade us according to that. So Allah will really really count some particular deeds and pass us based on that. And he will add some more points out of his own favor, if your best was not that good. Allah provides whoever he wants without any limits.

A pure heart naturally becomes concerned with giving others. That's another reason why Allah mentioned Zakaat. Zakaat is the spirit of caring for others. It can be thought of metaphorically. It makes you a purer person. It helps you. Your attitude to others tells a lot about your relationship with Allah. You become soft with everyone. When you love Allah, you begin to love Allah's creation.

Those who disbelieve, their deeds are like a mirage in a low land.

Or it's like multiple shades of darkness (lujjaaj implies persistence and turbulence) in the middle of an ocean, then a wave comes and covers him, above this wave there is another bigger wave and above and beyond that there are clouds, it's a dark night. If he took out his own hand, he won't even be able to see it. Then whoever Allah does not give light, they cannot possibly have any light.

Both these examples have to do with the inability to see.

The first case of the mirage is of one who thinks they are doing good deeds but it's just a mirage and their deeds amount to nothing. A mirage looks good but it has no reality. Some people even think that what they are doing is good but it's not good

for Allah because they are showing off or not doing it for Allah purely or they are doing it the wrong way. e.g. some people rob a bank but are very kind to the poor. Some become a part of unjust wars and think they are serving their country. Some people earn from a haraam source but give a lot of charity. They are all living in a delusion. Some people think they can make up for their bad deeds by doing a good deed. It's true that good deeds wipe away bad deeds but that happens when you do sincere tawbah from a bad deed and replace it with good deeds. Suppose you work at a company and you keep piling up your work and keep promising the boss I will put extra hours and make up for it later. How long will the boss let you do it? He will fire you. Some people unfortunately ignore the things that are very important for Allah and are a big deal and compensate it by doing things which are just for extra credit e.g. going for umrah praying taraweeh or not fasting and just paying for those missed fasts without a genuine excuse etc. and in their mind they think that this will balance the equation.

It as is they are trying to bribe Allah through these shortcuts. We need to check our niyyah again and again. Are we truly doing what we are doing for Allah or are we doing it just to make a show of it?

Some people say that at least they are not in the depths of the ocean, they are doing something, some good deeds, and so they are happy with the mirage by saying that at least they are not a bad person. But they forget that both of them are blindness.

The 2nd is of the person who is surrounded by bad company and is in darkness of sins. They have completely blocked access to any good influence. When someone is in darkness for a long time, they become really agitated by light. So they become really agitated by good advice. It's going to be a painful difficult struggle initially for them to find light again. If he took his hands out he won't be able to see it. Hands are a symbol of deeds, so it shows that he is not even able to see the reality of his deeds.

Whoever Allah might not have given light, for him there is no light. It shows that Allah GAVE everyone light within themselves, in their inside, even if there is no light on their outside.

Even for Firaun who was the epitome of evil, Allah even said for him that remind him maybe it will benefit him. So it shows that the possibility exists.

People try to busy themselves in drug and rock and roll to escape reality so that

they do not have to THINK about it. They just want to become blind to reality. They may have everything but they are still not happy. They are drowned in darkness. And a lot of such people commit suicide.

e.g. there was a woman who decided to become an actress, and they told her you would have to let go completely and let go of your beliefs and morals to mold yourself into every character just like an empty vessel. In other words, they asked her to kill her light. She did it for 2 years but then she could not bear it. Then she joined a circus. But there too after a while she began to feel the clothing is inappropriate. Then she came across a Muslim there who was praying and after talking to him, she accepted Islam. They both left the circus and got married and mashaAllah now have children who are Huffaaz.

Class Notes:

Chapter 7

People of Wisdom and Understanding

64:1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ١

Whatever is in the heavens and whatever is on the earth is exalting Allah . To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

64:2

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَاتَعْمَلُونَ
بَصِيرٌ ٢

It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah , of what you do, is Seeing.

64:3

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ
الْمَصِيرُ ٣

Sahih International

He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

64:4

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلِنُونَ وَاللَّهُ عَلِيمٌ
بِدَاتِ الصُّدُورِ ﴿٤﴾

Sahih International

He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

64:5

الْمَيَاتِ كُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿٥﴾

Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

64:6

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشْرٍ يَلِدُونَنَا فَكَفَرُوا
وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾

Sahih International

That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.

64:7

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Sahih International

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."

64:8

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is acquainted with what you do.

64:9

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَابِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Sahih International

The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

64:10

[to top](#)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
خَالِدِينَ فِيهَا وَأُوْبِسَ الْمَصِيرُ ﴿١٠﴾

Sahih International

But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

64:11

[to top](#)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

Sahih International

No disaster strikes except by permission of Allah . And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.

64:12

to top

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا
الْبَلَّغُ الْمُبِينُ ﴿١٢﴾

Sahih International

And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

64:13

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

Sahih International

Allah - there is no deity except Him. And upon Allah let the believers rely.

64:14

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن مِّنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

Sahih International

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.

64:15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

Sahih International

Your wealth and your children are but a trial, and Allah has with Him a great reward.

64:16

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا
لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٦﴾

Sahih International

So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

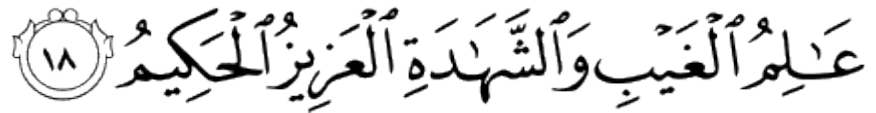
64:17

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾

Sahih International

If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

64:18



Sahih International

Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

This Surah is Madni, after the state of Madinah was established. Some of the people of Madinah did not realize the challenges they would face after becoming Muslim. The makkans had been through A LOT after accepting Islam so they fully knew the value of Islam. But new Muslims had a different perspective of Islam. It's just like people who were born into Islam and who converted to Islam, they have different perspectives of Islam.

These Surahs were revealed to refresh the faith of Muslims and remind them of their true purpose.

Everything in the world and every atom declares Allah's perfection. Even the subatomic particles are doing Tawaf. Everything is doing their own form of tasbeeh. It is a reminder for US to do tasbeeh, looking at the creation should remind us to do Tasbeeh.

There is a comparison between us and the dunya. According to Allah we are the best creation, yet the Universe is constantly doing what Allah asked it to do. But we the perfect ones are the only creature not doing what Allah asked from us. All of the creation and WE most importantly are Allahs craft. We need to appreciate the way Allah made us. Allah is PROUD of the way he made us. But the world teaches us to be unhappy with our appearance. Allah teaches us to be HAPPY with ourselves.

Allah compares the Universe with US repeatedly. Why? All the creation who is LESS amazing than you does all these things, why don't you do it who is the most perfect of all creation?

Allah knows EVERYTHING in the heavens and the Earth. NOTHING escapes Him. Don't think you can hide things from Allah.

Why to praise Allah and accept Him? Because Messengers came with clear proofs about Allah. Humans cannot stand authority and they don't like the fact that the Messenger came from among them. They don't like to listen to other people like themselves. But don't forget, the Prophet SAWW may be a human being but he speaks on behalf of Allah! It is easy for us to believe in the Prophet SAWW because for us, his sunnah and his life is preserved as a constitution. But for people in that time it was really difficult to believe because for 40 years, he led a NORMAL life and was just a regular human being. And then he suddenly claimed to be a Prophet. His friends and family could not believe it or accept it or obey him blindly. Imagine if your friend or nephew or husband etc. claim to be a Prophet, won't it be difficult to accept? They had to change the way they looked at him, and accept and obey him as the MESSENGER of Allah. Allah says here that turning away from Prophets means turning away from Allah. If you turn away from the Prophets, Allah says He does NOT need you. This Surah is about having the right attitudes.

The fact that I have a Master, is proof that I will be raised. Just like in this world if our master asks us to do something it necessarily means that a time will come when he will ask us if we finished our work.

Believe in the light we sent down, the light of Quran and the light within us (It's Anzalnaa, not Anzalnaahu, so its tawassau fil maani and not just limited to light of Quran). So it's light upon light.

Day of gathering- Tagaabun (when people will find what winning means and what losing means, and Tagaabun means losing and winning go hand in hand, So we are supposed to help one another. Even Firaun was a means for Musa AS to gain Jannah). For us everything is supposed to be an opportunity. Good and bad people both are opportunities for us.

Saua means a corpse, so bad deeds are like a corpse with a stench. And Allah will bury that away from us if we obey Him.

The disbeliever says why bad things happen.

Museeba=the arrow that hit bulls eye (hit exactly its target).Allah describes museebat as something that is absolutely meant to happen. It was never meant to miss you. Allah never misses his target. Everything that happens to us is supposed

to happen to us. Muslims are never supposed to say, I wish that never happened. And whoever truly believes Allah, Allah will guide His heart. He will be at ease and heart will be at rest no matter what the situation. We will only be rattled temporarily. We will be FINE. Allah lets us move on.

e.g. there's a story of one my teachers. They had only one son and he was graduating and while he was coming back for graduation, his son had an accident and died. And the mother and father were at home waiting for Him and had invited guests over and then they received this news and were shattered. For few months, they could not speak to each other normally. Our faith was rattled. Allah gave us this beautiful toy and let us play with it 18 years and then He took it back as it was his, and now we are complaining. We should be grateful that Allah gave us this beautiful toy.

That's the attitude of the believer. Because of Allah, they will be able to bear anything.

The Prophet SAWW used to get sad when people did not accept faith. So Allah tells him your job is only to convey the message. Now it's their responsibility to act. True believers should only and only trust Allah. They should not question Allah but trust Him.

From within your spouses and children, there may be enemies. Something within your wives and children can become an enemy for you. So far Allah has talked about believing Him and trusting and obeying Him. If our wives and children take us away from this, they become enemies. e.g. a family lives in an apartment and the father earns decent money, if his wife and children and in-laws etc. force him to get them a house although he cannot afford it. What will he need to do? He will take loan and interest. Now his family is an enemy for him. He builds a house here but he loses a house in Jannah. This animosity will not be apparent in this world but will actually show on Day of Judgement when you will blame them for leading you to the wrong path. On judgement day, we will be more selfish than anything we can imagine. If you don't give in and stand up for what's right, they will thank you in the Hereafter. Even if your family says terrible things to you in return, cover for them and forgive them.

Both money and children are a fitnah. A person relies on both for the future, they are the retirement plan. Allah says watch out, they are a fitnah for us. We think our money and children will help us in future years. But Allah is teaching us that we need to take care of our eternal years. So we need to invest our money for Jannah and we need to raise our children such that they become a Sadaqah Jariyah for us. Kids will only give us what we give them. We will be humiliated because of our

children on Day of Judgement if we did not raise them properly.

Then Allah says just do as much as you can. Just give your best. Just like when we are given an assignment and we do a half-baked effort because you were too lazy, our teacher who cares about us says Is it the best you can do, because I know you can do much more? Allah knows us better than we know ourselves. We can't fool Allah into thinking we did our best.

Spend not just out of your money but also out of your time, your talents, and your energies.

Shuh means the disease of greed and want inside ourselves. That urge that keeps us away from good deeds. Inability to control urges.

Lend Allah a loan, give Him your youth, your time, your life, your money, and

Allah will multiply it unimaginable for you. And I will cover for you your faults.

And Allah is extremely appreciative of your efforts. Haleem means someone who knows what you are going through and sympathizes.

Class Notes:

Chapter 8

How is Quran Allah's word?

6 EXAMPLES OF SYMMETRY IN THE QUR'AN

- The example of Eesa A.S. is like Adam A.S. He created him from earth and said him BE and he was. This is in response to the concept of trinity and son of god concepts. The Quran mentions both Eesa AS and Adam AS 25 times. Adam AS was also born without parents and Eesa AS also didn't have a father. And this ayah is in the 3rd juz of Quran and till here, both are mentioned 7 times.
- Majority of Quran was revealed in Makkah and few in Madinah. Surahs were never revealed in one go or part. Surahs were revealed bit by bit, many at a time. And it wasn't compiled as Quran in written form. One of the earliest Surahs was Baqarah and one of the last Ayahs was also from Baqarah. The companions never gave us Ayah Numbers. They just knew where an Ayah stops and where it begins. The Ayahs or Surahs weren't numbered back then. All of these statistics were compiled later.
- That is how we made you a middle nation (One of the ayahs from Surah Baqarah). Wasat=middle nation. Ayah number is 143 which is middle of Surah Baqarah 246

Example: **Aya-tul-kursi**

2:255

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



Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

1. Two (2) of his names
2. Drowsiness and sleep
3. He owns skies and earth
4. Nobody can make intercession except who he permits
5. He knows what's behind and whats ahead
6. Nobody knows except what he wants
7. His throne is over skies and earth
8. He doesn't get tired taking care of them
9. Two (2) of his names

1 vs 9 - both are his names. Hayyul Qayyum vs Alliyul Azeem

2 vs 8 - drowsiness and tiredness are interlinked

3 vs 7 - ownership and kingdom are different. You are not the king of your pen or your bag or your room etc. Ownership is for little things. Kingdom is for big

things. A king does not have control over the smallest of things because he has too many things and people under him. Owner owns small things but he has total control over it. So Allah is BOTH the king and the owner. He can control both the big things and the little things.

4 vs 8 - Both have an EXCEPTION- No intercession and no knowledge except what he wants

5 - He knows what's coming ahead and what's coming behind

Example: Surah Fatiha

1:1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sahih International

In the name of Allah , the Entirely Merciful, the Especially Merciful.

1:2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Sahih International

[All] praise is [due] to Allah , Lord of the worlds -

1:3

الرَّحْمَنِ الرَّحِيمِ

Sahih International

The Entirely Merciful, the Especially Merciful,

1:4

مَلِكِ يَوْمِ الدِّينِ

Sahih International

Sovereign of the Day of Recompense.

1:5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Sahih International

It is You we worship and You we ask for help.

1:6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Sahih International

Guide us to the straight path -

1:7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٧﴾

Sahih International

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

First half is for me and second half is for my slave

Both halves are 63 huroof each. The Prophet SAWW did not even know how to read so he couldn't have done this. You can't speak like that. This can only be done if you are writing something. But humans don't speak like that.

Example: **Surah Rehman vs Surah Waqia (55 vs 56)**

Surah Rehman has 5 sections:

The greatness of Quran

Amazing Creations

Day of judgement and hell
Economy class heaven
Premium Level 2 luxury class heaven

Surah Waqiah
The best of all believers (first and the foremost)
People of the right hand
People of the left hand
Allah's power to create
The greatness of the Qur'an

Surah Rehman forwards and Surah Waqiah backwards have complete symmetry and same sections

Example: **The story of Yusuf A.S.**

Surah Yusuf was revealed in one go.
1 First section is a dream.
2 His brothers try to hurt him.
3 is the minister's wife trying to seduce him
4 Yusuf AS goes to jail
5 is the King's dream
6 is interpretation of dream
7 is Yusuf coming out of Jail
8 is confession of Ministers wife
9 is brothers apologizing
10 is dream getting interpreted and fulfilled

First 5 elements of Surah Yusuf are solved by next 5 sections

5 vs 6
4 vs 7
3 vs 8
2 vs 9
1 vs 10

15:9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١﴾

Sahih International

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

NO doubt We, We have sent down the ultimate reminder and We are the ones who will guard it

Zikr: something mentioned/something remembered/a reminder

According to Western scholarship, the strongest kind of preservation is written. But it's not absolutely correct and reliable because it might be smudged or incomplete or altered.

The weakest kind of preservation is oral because it's like Chinese whisper and people narrate the way they understood it or perceived it. The Qur'an was not compiled immediately. So Western scholars argue that the Qur'an is not perceived in its absolute form. Secondly, there were different dialects in Arabic and people from different tribes spoke Arabic differently.

The Qur'an claims that Qur'an will be guarded in people's hearts and memory. But isn't that less reliable? All people who memorized it were scattered all over the world. It's possible that they make an error in passing it on and after some years, there are many hundreds of version of quran that are passed on in generations, error after error.

BUT the Qur'an was miraculously memorized by thousands of people that made sure that there was no mistake in compilation. It was memorized down to the way it is supposed to be pronounced. We can travel across the world and there is absolutely no difference in the way people are reciting Quran.

Imagine a crazy world in which there is no written literature left. All books are burnt. We can still recover the Qur'an in less than 24 hours. No other book can be recovered that quickly and in the same form. The Qur'an changed the standard of the strongest kind of preservation and proved that memory can be the strongest form of presentation. Bible has so many versions. But the Qur'an has stayed absolutely the same although there have been disagreements on so many other things.

Class Notes: