

Bismillahir Rahmanir Raheem
Wa salatu wa salama 'ala Rasullah salAllahu 'alayhi wa sallama
Heavenly Hues: Thematic Tafsir
Qabeelat Haadi—Bay Area
Taught by Shaykh Yaser Birjas (hafidhahullaah)

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Introduction

- Since the revelation of the Qur'an:
 - Captured the minds and the hearts of so many people, until the Day of Judgement
 - Allah subhanahu wata'ala (SWT) has decreed to preserve this book until the Day of Judgment
 - Wa bilHaqi anzalna wa bil Haqi nazal – It was revealed with truth and with truth it has been revealed.
 - It's all about TRUTH! and it is indeed the true revelation coming from Allah SWT
 - No civilization known to mankind without some kind of book, which motivated that civilization i.e. every civilization in history has had some type of book.
 - For us: it's the book of the RABUL'ALAMEEN, the Qur'an
 - Islam surpassed all generations and nations, Arab and non-Arabs, because of the Qur'an
 - Many people wish that they could read and know the Book of Allah swt
- Is everything in the Qur'an?
 - YES
 - What about global warming?
 - Ar-Room (30:41) - Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].
 - An-nisaa (4:119) Or surah alanaam- yughayrun... change
 - Manipulating genes
 - The balance of Allah is being damaged and corrupted
- Do you aspire to have a personal, close connection with the Qur'an?
 - The Qur'an is so personal to YOU
 - Therefore, the state that we all want to reach is to have that personal relationship with Allah & His Book
- Heavenly Hues
 - Is an introduction to this relationship with Allah SWT, for those who are looking to establish a relationship with the Qur'an. This is going to be the beginning, bi'dnillah ta'ala
 - For those who are responsible to give lectures to anyone, or teach, or you would like to learn for yourself- this class will be very applicable to you insha'Allah
 - Whenever we try to understand the Qur'an, we are confined to traditional tafseer, but what if we don't have this in English? How can we understand the Qur'an collectively? That's heavenly hues ☺
Alhamdulillah
- PART ONE: Definition and History
 - We're going to learn about tafseer
 - Evolution of tafseer: when did it start?
 - When we say during life of Prophet salAllahu alayhi wa sallam (SAW), how did the Prophet SAW practice this?
 - Then companions after his SAW time, what did they do? How did they take it to the next level?

- Then the tabi'een—don't miss these names whenever you discuss tafseer
- The perfection of this science was when it arrived at its peak and prime
- PART TWO: Approaches of Tafseer
 - Studying the concept of tafseer itself
 - Different 'ulamaa had different methodologies
 - We have subcategories as well
 - Analytical approach and thematic tafseer
- PART THREE: Thematic Studies
 - Definition
 - Evolution of thematic tafseer i.e. how did the 'ulamaaa approached this thematically? Some 'ulamaaa chose to take one ayah from the Qur'an
- Etiquettes of the class
 - CHALLENGE: post at least 500 gems on the forums by the end of the 2nd weekend
 - Prophet SAW
 - Did I deliver the message?
 - He SAW said: Allahumashhad - Oh ALLAH, be my witness
 - Part of the message was that he SAW said : let those who witness deliver the message to those who did not witness. He SAW also said: maybe someone who receives the message after that will comprehend better than the ones who listen to the message itself.
 - If you understand something you think is good- share it with others.
 - When asking questions to the shaykh, say "WE", do not say YOUR or YOU said

PART 1: Definition & History

Part 1, Chapter 1: Definition

- Al-furqaan:33
 - Allah is the One Who brings the better explanation for those who do not understand the language
 - Ahsana tafseera: when we say tafseer, it's about better explanation for those who do not comprehend the language properly
- Def of tafseer:
 - in English: interpretation
 - in Arabic: it may come from FA SEEN RA or SA FA RA
- TAFSEER comes from FA SA RA which in general means: the explanation or interpretation of something, or to expose and uncover.
 - This is actually mentioned in the Qur'an
- Some scholars say: from SA FA RA or safar
- What is the relationship between 'safar' and the meanings of the Qur'an?
 - 'safar' exposes the genuinity of the people
 - when you travel with certain people, you'll realize their true nature
 - ex. During hajj, people get so frustrated and irritated, and they lose themselves. Hajj pushes people beyond their limits. If you pass the tests, you indeed deserve AL JANNAH. If you come back from Hajj with no faults, you deserve al Jannah
 - therefore, tafseer exposes the qualities of the words and the meanings of the book of Allah SWT
- Technical definition
 - Imam az-Zarkashi in al-Burhaan (in translation): The science by which the Qur'an revealed to Prophet Muhammad SAW is understood, its meanings explained, and it's ruling derived.

Part 1, Chapter 2: The evolution of Tafseer

The period of the prophethood

First: Tafseer of the Qur'an by Allah SWT

- Tafseer first can go back to Prophet Muhammad SAW
 - This doesn't mean he started it as an independent science
- First of all, we learn tafseer of the Qur'an from the Qur'an
 - Alqiyamah:17-19 → Allah guaranteed the interpretation of the Qur'an
- Mutashabih of the Qur'an
 - Muhkamaat - have only one interpretation i.e. no ambiguity in these ayaat
 - Mutashabihaat
 - Collectively, we still know the meanings of these ayaat
 - But few people know the exact interpretation of each ayat,
 - Therefore, the deeper/detailed meanings are known to the people of knowledge

Second: Tafseer of the Qur'an by Rasulallah SAW

- Prophet SAW used own words to explain other ayaat of the Qur'an
 - "li tubayyena linnaas..." an Nahl:44
- One of the primary responsibilities of Prophet SAW was to make clear the meanings of the Qur'an
- Scholars: Rasulallah SAW explained the Quran in 2 ways:
 - Verbal & actual tafseer
 - Verbal tafseer
 - Prophet SAW would initiate interpretation of specific ayah
 - Ex. - Hadeeth Anas radiAllahu anhu (RA) that the prophet SAW said: Al Kawthar is a river (in paradise) given to me by my Lord.
 - So when you hear (Al-kawthar:1), you know that it is the river in Paradise given to Rasulallah SAW by his SAW Lord SWT
 - Ex. – Rasulallah SAW said: The strength (quwwah) is archery
 - The 'quwwah' mentioned means archery in their time.
 - When we say archery, it means that you hit the enemy from a remote distance. Today, you have all means of archery in different forms of technology.
 - Actual tafseer
 - Prophet SAW would give interpretation of the Qur'an through his SAW actions
 - "I have been given the Qur'an and something similar to it with it"
 - Ex. - Qur'an: faaqimos salah, Rasulallah SAW said: pray as you have seen me pray.
 - Ex. – Qur'an: Wa lilahi 'alan nase hijjul bayt, Rasulallah SAW said: Take from me the rituals of Hajj
 - the companions followed Prophet SAW to learn all rituals of Hajj
 - Jaabir RA said: "and the Messenger of Allah SAW was still amongst us..whatever he SAW did, we also did that.."
 - The Prophet SAW did not give the interpretation of every single ayah
 - Ex. – Alif, lam, meem
 - The sahabah were Arabs, so when the Qur'an came down in Arabic language, they understood it clearly. Therefore, they didn't ask about everything.
 - The overall meaning of the Qur'an was known to the sahabah. We take the interpretation of sahabah as a legitimate source of tafseer.

The period of the Companions

- Stage 1: During lifetime of Prophet SAW
- Stage 2: After demise of Prophet SAW
- In stage 1: Tafsir during lifetime of Rasulallah SAW was easy i.e when the sahabah had a question, they would go to Rasulallah SAW and it was immediately answered.
 - The sahabah would not give their own interpretation during lifetime of Prophet SAW

- Ex. - surah al-An`am - alatheena amano wa la yalbasoo emanahum bi thulm...
 - Sahabah were scared when they received this ayah, they went to Prophet SAW, thought that who is that person that never committed any kind of injustice?
 - Prophet SAW used Qur'an to explain that dhulm is shirk, referring to Surah Luqman: innashirka lathulmun 'adheem (Shirk is the greatest injustice!)
- In stage 2: Methods of tafsir:
 - The Arabic Language - Second source of tafseer for sahabah after demise of Prophet SAW
 - The sahabah knew principles of the Arabic language perfectly, and when they heard even just one ayah, they changed!
 - Ex. - when Ibn Abbas RA heard two Bedouins arguing about a waterwell, who said 'I am the sole originator (Faatir) of this well.' Only then did he RA understand Faatir as-samaawaati wal ardh
 - Ijtihad, personal reasoning – Third source of tafseer
 - Ijtihad is the effort sahabah would put in to understand the Qur'an using their mental capacity
 - Rasulullah SAW made du`a for ibn Abbas: O Allah, give him the understanding of religion and the understanding on the interpretation of the Qur'an
 - Ibn Abbas became the master of the interpretation of the Quran
 - Umar RA used to have him involved in the counsel of the sahabah while ibn abbas was in his early 20s
 - In one meeting, others argued about him being there, and Umar asked the gathering the meaning of surah an-nasr.
 - Ibn Abbas said it's the announcement of death of Rasulullah SAW. Umar said that it was the only thing that he understood from this surah.
- **Nothing exclusive except the clear understanding which ALMIGHTY has bestowed upon him- the QUR'AN**
 - CUSTOM AND TRADITION - another source
 - Meanings of waseelah, baheerah, haam, etc → categories of camels they dedicated to their gods.
 - In order to understand meaning of baheerah, we have to go to custom of Araba before Islam to understand these meanings
- Some famous mufasireen we see from sahabah
 - Ubayy ibn Kaab RA
 - he was an Ansari
 - He embraced Islam about 13 years after revelation/after the makkah period
 - He lived in Islam during lifetime of Rasulullah SAW
 - He still mastered the science of the Qur'an that Allah told the Prophet SAW to recite surah al-bayannah to him
 - He asked Rasulullah if Allah mentioned him by name? Ubayy RA cried
 - Prophet SAW asked him what is the greatest ayah in the Qur'an? He said, Allahu wa Rasulahu 'alam. Rasulullah told him to try. He said, Allahu la ilaaha illahu (ayat al-kursi)? Prophet SAW was so pleased, he SAW said, rejoice Abu Mundhar, rejoice for the knowledge that Allah has given you
 - He was selected by Umar to lead taraweeh
 - Abdullah ibn Mas'ud RA
 - Of the early Muslims who embraced Islam in Makkah
 - Very short man RA, but Rasulullah SAW said that his feet was heavier than the mountain of Uhud
 - First man to recite the Qur'an publicly in MAKKAH when it was so dangerous to even say that there is a Prophet SAW
 - He was beaten by Abu Jahl for this, and Abu Jahl was a huge man. Abu Jahl slapped him so hard that he cut his ear

- On Badr, Ibn Mas'ud brought the head of Abu Jahl, and brought it to the Prophet (saws) and he said to him, "an Ear for an Ear and the head is a bonus."
 - "If anyone desires to recite the Quran 'fresh', let him learn from Ibn Mas'ud"
- Abdullah ibn Abbas RA
 - Already covered his story above
- Zayd ibn Thaabit Al-Ansari RA
 - When Prophet SAW came to Madinah, he was a young kid (11-12) but very bright.
 - At such a young age, Prophet SAW told him to learn Hebrew and Aramaic to be the official scribe and interpreter to Prophet SAW. He learned Hebrew in 3 days.
 - Prophet SAW also chose him to be one of scribes of Qur'an, and his SAW official scribe, as well as his SAW translator
 - He was a master in Arabic calligraphy
 - Abu Bakr RA chose him as the head of the committee to compile the Qur'an, and he was only around 22 years old!
 - As well as the compilation during the time of Uthman, and another committee to unify the qiraat
- Characteristics of tafseer during this stage
 - tafseer were only for verses that needed further explanation
 - no significant disagreement occurred between sahabah over the interpretation of the Qur'an
 - No written record in Tafsir except 'Abdullah bin 'Amr bin al-'Aas who wrote a volume on it but it's not found, and his statements are scattered in different books.

The period of successors

- Sources for tafseer used during mufasiroon
 - Qur'an
 - The hadeeth
 - Principles of Arabic language
 - Ijtihad
 - Custom and tradition
 - Israeeliyaat (Judeo-Christian narrations, traditions)
 - They were coming from sahabah who became Muslims after being Jewish or Christian who brought with them their legacy
 - Ex. - When they hear story of Musa alayhis salam (AS) and added some details to it.
 - RULINGS: "And narrate from children of Israel and there is no sin from doing so".
 - However, our 'ulamaa classified these narrations to three categories
 - First: Those confirmed in the Qur'an and sunnah, like Musa AS, mention of Ibraheem AS, mention of the tawraah. If we have this in Qur'an and sunnah, we don't need their narrations except as extra to what we already have
 - Second: contradicting the Qur'an & Sunnah. Ex. That Nuh's profession was that he owned brewery, that Lut committed incest with his daughters.
 - In our tradition, the Anbiya picked – they are the BEST from their society
 - Third: no contradiction or affirmation in the Qur'an & Sunnah. Ex. - story of ahlul kahf, they have the names, how many they were, description of the dogs etc
 - They can be mentioned, but you must mention that they are from the Israeeliyaat.
 - some sources of Israeeliyaat
 - Abdullah ibn Salam – a Rabbi who accepted Islam
 - Kaab al-ahbar – a tabi'ee
 - Wahb ibn Munabbih – a tabi'ee

- Statements of the Sahabah was another way the tabi'een would work with tafseer of the Qur'an
- Some famous mufasireen
 - Saeed ibn Jubayr
 - Mujaahid ibn Jabr – student of Ibn Abbas RA
 - recited Qur'an with ibn Abbas more than 30 times, and stopped at each ayah of the entire Qur'an, asking the reason for revelation 3 times.
 - Ikrimah- servant of Abdullah ibn 'Abbas RA
 - Taawoos ibn Kaysam- from Yemen. Ibn Abbas testified for him: "I think Tawoos is a man from Jannah"
 - Ataa ibn Rabah- mufti for Hajj for Ummayyad dynasty
- Most of these people were slaves! Except for Taawoos and Saeed ibn Jubayr
- Shows you religion and knowledge transcends race, backgrounds...everything! As long as you have knowledge
 - Muhammad ibn Kaab
 - Al Aswad ibn yazeed
 - Qatadah as sadoose
- Characteristics of tafseer during this period
 - Differences in interpreting the Qur'an were much greater than during the time of the Companions
 - The increase of forged narrations attributed to Prophet SAW
 - During time of tabieen, there was political conflict that many tried to find support for their own ideologies by forging hadith. Therefore, ahadeeth were scrutinized afterwards so that we know what is real and what is not
- Quantity of verses for which narrations exist from Successors is greater than that for the Companions

The compilation of tafseer

- Stage 1:
 - Greatest contribution of Tafsir came from the scholars of Hadeeth
 - The movement of knowledge always had to do with the compilation of Hadeeth
 - The 'Ulama didn't make any distinction between compilation of Hadeeth and Tafsir
 - Whatever was a hadeeth interpreting some Ayah, then it was included in the books of Hadeeth
- Stage 2:
 - Most of them also scholars of Hadeeth
 - Separated Hadeeth from Tafsir
 - First written record is not found today, we don't know for sure who was the first to write a book on Tafsir, or who was the first to compile a book on tafseer
 - The earliest book we have today on Tafsir (comprehensive tafseer) is Imam Ibn Jarir at-Tabari
 - he wasn't the first to write a book on tafseer, but his book on tafseer is considered earliest book we have today
 - Characteristics of tafseer:
 - deletion of isnad from tafseer narrations → since hadith is established, they started eliminating chains and you can start finding "ibn Abbas RA said..."
 - the rise of weak and fabricated reports in Tafseer literature → some people wanted to bring people back to Qur'an so they forged reports

QUESTION FOR THE STUDENTS FROM THE SHAYKH

- Name the three types of israeeliyaat
 - accept the ones that are confirmed in this deen as just enhancing the details of what we have
 - deny and REJECT the israeeliaat that contradict our religion
 - for neutral ones - we narrate them, but we say it is an israeeliyaat, not that it's coming from Qur'an or sunnah, but we consider this as neutral
 - some 'ulamaaa use that extensively- like ibn judayl al kalbi rahimahullah
 - some "ulamaaa were very strict and did not allow israeeliyaat to infiltrate their tafseer

PART 2: Approaches of Tafseer
 Part 2, Chapter 1: Definitions

Analytical Approach	Thematic Approach
The mufassir studies the Qur'anic text verse by verse	Studies the Qur'anic text by a unit of verses of the same theme
Follows the sequence of the verses as they are in the Qur'an	Looks for the verses serving a particular theme regardless of their order in the Qur'an
Studies without prior premises	Formulates prior premises to the study
Starts his study from the Qur'anic text	Starts his study from the reality of life and the aspects of the particular theme under study
Mufassir discusses all the possible aspects of the verse such as: language, Fiqh, rhetoric and so on.	Focuses on the particular topic under study and how the Qur'an deals with it
→ LANGUAGE	→ MESSAGE

- Analytical Approach
 - Approach in which the mufassir deals with the Qur'an verse by verse in accordance with their compiled sequence in the Qur'an i.e. the classical approach
 - Usually begin with Surah Al Fatiha to Surah An Naas
- Thematic tafseer
 - Not concerned with the sequence
 - Where the Mufasir seeks to study the Qur'an by taking up a particular theme from among the various themes dealt by the Qur'an
 - Make specific analysis based on that, therefore the premises are already set
 - sometimes the Ayaat will not be studied objectively, and sometimes the Mufassir will slightly twist the meaning in order to match his premises
 - He may also use real-life in order to understand the Ayaat. He may have the answer to his question but he wants to confirm it with the Qur'an.
 - Can a Mufassir do this independently? Impossible. Because after this approach, he will refer to the traditional tafasir in order to confirm his approach to an Ayah even though he may not find a modern approach to the Ayah from a traditional source.
 - At the same time, the traditional approach also uses the Thematic approach. They will list the lessons learned from the Ayah.
- It is impossible for the thematic mufassir to do tafseer without using analytical approach i.e. both approaches aid & support each other, they can't be separated
- Analytical tafseer serves the letter of the text, the words, the construction of they ayah, etc.
- Thematic tafseer serves the message of the text

Part 2, Chapter 2: Analytical Tafseer

Tafseer bil ma'thoor - tradition based tafseer

- Definition: all the explanation of the Qur'an which can be traced back through a chain of transmission to a sound source
- Sources:

- An ayah, interpretation of Qur'an using the Qur'an
- Statement of Prophet SAW
- Statement from sahabah
- Tafseer of Qur'an based on the tabi'een
 - Disputed over whether or not it is considered as a source
 - For the sahabah - Prophet SAW infallible, so if you can trace that back to the Prophet SAW
 - Sahabah value of statement considered or not
 - Their trustworthiness they're all trustworthy... if they have this dispute or sahabi ...greater disagreement as to which level should accept from tabi'een ...some say it depends on tabi'ee himself.
- How about Arabic poetry?
 - Yes, it is a source, the grammatical structure and the meanings and themes of words.
 - However, we're referring to the classical, traditional Arabic poetry until the 2nd or 3rd century Hijri, after that poetry changed because of non-Arab mixing
 - As-shad ibn boor – the authority of Arabic poetry stopped with him, he lived in the abbasid period, amazing poet, drank a lot
- examples of this category
 - Famous tafseer by ibn Jarir at Tabari rahimahullah - Jaami' al Bayaan an Ta'weel aay al Qur'an
 - Ad Durr al Manthoor by Imam Jalaluddin as Suyooti

Second: Tafseer bil ra'y – opinion based tafseer

- Types:
 - Tafseer Mahmood (praiseworthy)- deriving an opinion in the interpretation of the Qur'an through reasoning based on sound sources
 - Sahabah and tabi'een used their human reasoning in order to derive specific interpretation of the Qur'an
 - Surah Muhammad:24 - proves that we are supposed to use your rational & think deeply in order to understand the meaning of the Qur'an
 - Surah Saad:29 - liyaddabbaru ayaatihi → You have to contemplate to see the meaning of these ayaat
 - the 'ulamaa who did so and their books:
 - Anwar at-tanzeel wa asraar at-tawee by Abdullah ibn Umar al Baydhaawy
 - Irshaad al-Awl as-Saleem ila Mazaaya al-Kitab al-Kareem by Abus-Su'ood Muhammad ibn Muhammad
 - Tafseer Madhmoom (blameworthy)
 - Deriving an opinion in the interpretation of the Qur'an through reasoning based on ignorance or mere desire
 - This is considered Jahl, or ignorance
 - Some people that belong to specific sects do the interpretation based on their own desires, twisting the meanings of the ayaat, which is deviation from the mainstream.
 - Evidence to support this:
 - Al-Israa:36 – ALLAH subhanahu wa ta'ala will question you!
 - Al-Aaraf 33
 - Examples of this tafseer
 - Ali ibn at-Tahir, Amaali ash Shareef al murtadha
 - From shi'a and mu'tazili perspectives.
 - Depends heavily on Arabic and goes to secondary meanings most of the time, making ta'weel.
 - Especially about the meanings of al-Jibt wat-Taaghoot (they say it was Abu Bakr and 'Umar astaghfirAllah)

- D. 436AH
- Al Kash'aaf by Mahmood ibn Umar az Zamakhsahri
 - one of leaders of the Mu'tazilah
 - added philosophy into tafseer of Qur'an.
 - At the same time, used al majaaz a lot (metaphor and rhetoric), therefore they consider his book rich in this sense.
 - Dangerous for beginners.
 - D. 538AH

Part 2, Chapter 3 - Thematic Tafseer

- Who claimed it to be a science anyway? It is a contemporary subject
- Definition: The Qur'anic science which interprets different issues and themes in view of the Qur'anic objectives through the study of one surah or more or through multiple ayaat
- Evolution:
 - Stage 1: Classical approach
 - Not new to us
 - This was the first stage of thematic tafseer
 - Methods used:
 - Makki and Madani Qur'an
 - Distinction between Makki and Madani lines are between hijrah of Prophet SAW
 - Anything prior is called Makki Qur'an because it was revealed prior to the hijrah
 - Anything revealed to Prophet SAW after hijrah is called Madani Qur'an, regardless of where it was revealed
 - Many differences between themes, structures, etc in the two areas
 - Makki - mostly tawheed, aqeedah, day of judgment
 - Madani - it's more relaxed ex. surah al-Baqarah → about how to build a society
 - Legal verses or Ayaatul Ahkaam
 - Particular study of sciences in the Qur'an
 - Parables or stories
 - The theological 'aqeedah approach of the Qur'an
 - Al-'aqeedatul wasatiyyah by Ibn Taimiyah
 - Stage 2: Contemporary Approach
 - Divided to three methodologies
 - Examination of one word or term
 - Some 'ulamaa have specific interest in something in particular, ex. - name of Rasulallah SAW, how many times it was repeated, when, in what context, or why name of Musa AS is revealed the most?
 - Examination of single surah
 - They take 1 surah and try to examine it
 - Examples of one particular subject of issue

Examination of one word or term

- The mufassir observes the repetition of one word, term or paradigm of different ayaat
 - For example: ta'am
 - What people eat – Quraysh:4
 - Sacrificial animal – al-maidah:5
 - Seafood – al-maidah:96
 - Seafood: the dead animal of the sea specifically, according to the majority of fuqahaa

- Huge dead whale? Yes, the story of Abu 'Ubaydah bin al-Jarrah who passed by this huge dead whale on the shore with his army; until they became fat from it; they were so hungry before they were sucking on wet stones. They took some back to the Prophet (saws) and asked if it was halal for them, and the Prophet (saws) asked, "Yes, did you save any for us?" It was so huge that a man could sit on his camel and pass through the ribs of the whale
- Drinks – albaqarah:249

The examination of a single surah

- Some 'ulama gave special significance to the order of the mushaf
- Ash-Shatibee – you have to go through the whole surah before you make tafseer
- For #5 ex. al-baqarah has many themes
- For #7, establish a reasonable relationship between the surah under study of other surahs, study what's the connection between end of the surah and beginning of following surah? Why al-baqarah comes before surah ale-imran?
- Example Surah al Ikhlaas
 - Main theme: being makki surah, therefore, main theme must be around ideology.
 - Affirmation of Tawheed - Qul Huwa Allahu Ahad
 - Negation of Shirk - Lam yakul lahuu kufuwan ahad
 - Beautiful Names – Al-Ahad and As-Samad
 - Refutation of Trinity - Lam yalid wa lam yuulad

The Examination of one particular subject or issue (the most common approach)

- The role of the mufassir in this methodology is to:
 - Select a particular subject or issue for the study
 - Determine the scope of this subject through different dimensions
 - Compile all the verses pertinent to the subjects under study covering all its aspects
 - Create an adequate classification and a list of secondary topics
 - A mufassir may adjust the secondary topics as he/she collects more verses
 - Study the list from different books of tafseer
 - Employ the power of inference in order to draw out lessons and guidance from this list to apply into real life
 - The results/conclusions may not come out correctly, therefore, needs to be critical in reading/studying thematic tafseer
 - Tafsir of Sayyid Qutb and al-Mawdudi
 - They were not scholars, but they wanted to address social issue
 - These were thematic tafseer
 - They were well-versed however in balaghah & language
 - Numerical Miracles in the Qur'an
 - They want to force an interpretation there when there isn't one
 - They do the same thing with the Muqatta'at Letters
 - The calculations are usually off because the way the Qur'an is written is sometimes the alif is written in a very small way, etc. The Calligraphy of the Qur'an prevents accuracy.
 - Wahb az-Zuhayli, wrote a volume set on Thematic Tafsir of the whole Qur'an
- Examples of these subjects
 - See p. 17

Part 2, Chapter 4: Orientalist & Thematic tafseer

- Recommended book: Orientalism & the Qur'an by Muhammad Mohar Ali

- Who started the methodology of Thematic Tafseer?
 - Many claim that the Orientalists established the thematic tafseer first
 - They were all non-Muslims back then
 - There are many Muslims who are Orientalists i.e. studying Islam as a subject, not a religion
 - Orientalist: Non Muslim scholars who make Islam as their subject of study, or make the Orient [the east] the subject of study. Ex. George Sale, Webber, etc. most of them were in Europe.
 - One of earliest translations of the Qur'an was in 1734, translation of Alexander Ross. After him: another translation by George Sale. Sale's still considered one of most important translations amongst Orientalists.
- Traditional Orientalists served two purposes: missionary purposes and colonial purposes
- Contemporary Orientalists shifted from this mainstream Orientalism to become more objective ie. not as hostile & critical towards Islam
- To give them credit, the format of creating indexes of the Qur'an was first done by Orientalists
 - One of the earliest, if not the earliest, was by a French Orientalist Jules La Baume, died 1876, in his book, 'The Details of the Verses of the Qur'an' → it was a good job, but with flaws ex. included jinn & angels under God.
 - Compiled 350 different themes divided under 18 chapters.
 - One of his successors Edward Montague, annexed this book based on what his teacher did in the first place, and almost doubled that number to 720 themes in the Qur'an.
- Most popular book: by Abdus Saboor Marzookh, which was indexed for the themes and people of the Qur'an. Came out in 1995.
- How can we search the Qur'an thematically? Where do you go in order to find the themes of the Qur'an?
 - Islamicity.com, go to Index and Search, go to Comprehensive Qur'an Search
 - Searchtruth.com
 - Islamicnetwork.com
 - Translations by Orientalists: Qur'anbrowser.com
 - On page for ministry of Islamic affairs for Saudi Arabia - Qur'an.al-islam.com/Arabic
- Best way to understand Qur'an is by learning as Sarf waNahu
- Arabic very systematic language. all the words that you use are usually traced back to tri literal roots- 3 letter roots
- JUST LEARN THE MEANING OF THE TRI-LITERAL ROOT
 - StudyQur'an.co.uk/LLhome.htm → Project Root list
 - Lane Lexicon dictionary
- Mu'jam laqaees al lugah - the dictionary of the measurements of the Arabic language by Ibn Faaris – until one Egyptian scholar decoded the formula of this book suddenly became an intelligence that has never been done before

PART 3: Thematic studies

Part 3, Chapter 1: The Examination of One Word or Term

- Ex. 1 – Ummah
 - The term Ummah appears in the Qur'an 49 different times in 47 different ayaat
 - Four major meanings for the word ummah:
 - A group of people - appears 35 times
 - Surah al A'raaf:159
 - Surah al-A'raaf:181
 - Surah an Nahl:92
 - Religion and faith
 - surah Yoonus:19
 - Understand this from hadith of Rasulullah SAW – after the time of Adam AS, people followed one tawheed until the time of Nuuh AS

- Surah al anbiyaa:92
 - First ummah speaks about group of people. Second speaks about faith and religion. Ummah mentioned twice in this verse.
- Surah az Zukhruf:22
- Segment or portion of time
 - Surah Hood:8 'determined term' i.e. portion of time
- A leader
 - Surah an Nahl:120 - if ummah speaks about a group of community and people, faith and religion, time, and then suddenly Ibrahim AS called an ummah, why?
 - The faith of Ibrahim alayhis salam so strong it was equivalent to an entire ummah.
 - Ibrahim AS is a patriarch for monotheism that started after him AS. Trace it back to two things- religion and lineage/population.
 - He was a leader of religion & prophets who lead nations
 - Ibrahim AS was the only believer in his time.
 - Ibn Masood RA said, 'the true jamaa'a is the jama'a that follows the truth, even if you are by yourself'
- Other derivatives
 - Ummatukum - your ummah
 - you have to include the pronoun as attached to the word when searching
 - another word: umam - plural

Q and A

- Ibrahim alayhis salam did not have followers, and he made duaa to Allah to put barakah in his offspring alayhis salam.
- When giving translation to non-Muslim - You have to tell them that this is not the Qur'an when you give them the Qur'an (ie. it is a translation of the meaning of the Qur'an; the true Qur'an is the Arabic one)
- Ex. 2: Names of Prophets AS
 - 315 Messengers, 124,000 prophets
 - What's the difference between messenger and prophet?
 - Most common understanding: Messenger is the one who comes with a new law and usually receives a new book with him. But, they all believed in the same aqeedah. They come with a law that fits the circumstances in their time. As for the prophets, they come to continue the mission of the previous messenger, or to make amendments on the law of previous revelation.
 - Ibrahim AS was a Messenger. Dawood was a messenger [Zaboor]. Sulayman was a prophet. Isa AS was a messenger.
 - Amongst messengers, Allah SWT selected some –
 - We should believe anbiyaa have different ranks
 - Some of them have strong resolve (ulul `azm)
 - Nuh, Ibrahim, Musa, Esa and Muhammad (sal Allahu alayhi wassalam)
- Names of Prophets AS appeared in the Qur'an
 - Musa AS repeated more than 136 times by name
 - Ibrahim AS - 62 times
 - Nuh AS – 40 times
 - `Isa AS, bi-`Isa, al-Maseeh, ibn Maryam - 30 times altogether
 - Muhammad SAW - 4 times
- What do we learn from this?
 - Musa AS repeated so many times because his story and his people were significant for us

- Bani Israeel were a preferred nation at their time, just like us, but they failed their mission, so Allah replaced them with another nation.
-and they won't be like you. There is no perpetual alliance with Allah SWT. It's all about following His commands. And that's what we're seeing i.e. waves of nations taking over Muslim nation ex. Ummayyads, Abbasids, etc, once it starts declining
- Why was the Prophet SAW mentioned less?
 - As a rebuttal to those who claim that the prophet SAW did not write the Qur'an i.e. if he SAW wrote it, he would have mentioned his name more than `Isa
 - Allah SWT did not mention Prophet SAW many times to tell you that the message of the Prophet SAW is not a personal message. He was only a messenger of Allah SWT
- Ex. 3: Ayah
 - A verse from the Qur'an
 - Most frequent use of word ayah reflects on the verse of the Qur'an
 - Surah al baqarah:106 and surah alee imran:113, surah mutaffifeen:13
 - A sign for a wonderful creation of Allah SWT
 - i.e. visual signs
 - surah ash shu'araa:7-8, surah ar room:21
 - A miracle and supernatural sign
 - Surah baqarah:211
 - Surah maidah:114
 - Surah Ta Ha:22
 - Surah al Qamar:2

Part 3, Chapter 2 - Examination of a single surah

Surat an-Nisa

- Has many themes, but the major theme is social reform
- The subject of study is the characteristics of the Muslim society
 - Unity of the Human element
 - Begins surah establishing first rule: unity of human element
 - According to this ayah, this huge congregation of mankind was from ONE NAFS - Adam AS
 - For Muslims, that immediately dispels everything about women and whether or not they are human beings, whether or not they possess souls, and if they do, are they human? All these debates they had Muslims did not even bother discussing the subject. It's very clear in this verse that Hawa was created from Adam AS. And that they both have an equal opportunity to strive for righteousness.
 - Two different creations coming from one source in order to maintain creation.
 - Rights of women
 - Men always take their rights in society. Therefore Islam came to cultivate that men have to acknowledge the rights of women
 - 4:4 - their right to receive the mahr and dowry when they get married.
 - Signifies their right for financial and economic independence. They own the money and men have no right to ask for it.
 - Cultural pressure may have deviated from the rules of shariah. Shariah comes and says: No, that's the right of the women, the orphan.
 - 4:20-21 - Allah SWT did not specify the amount of Mahr. This has been made open.
 - Regardless of how much it is, you have no right to take it back after you consummate the marriage.
 - Unless in the incident of infidelity or kholoo' (i.e. she wants to divorce and he doesn't want to divorce). In this case he has the right to claim that back.
 - 4:7 - right to inheritance

- In the Jahiliy times, women were denied inheritance; in fact, they were, some time, being inherited.
- In some culture, women are taken advantage of e.x. the land has to stay within the family, so it's given to the brothers. THIS IS HARAM. To deprive women of their rights in land and property is haram. If she says, fine, take it, still legally and islamically not acceptable.
- 4:32 – 'kasb'
 - means monetary and financial earning
 - may mean spiritual earning, metaphorically
 - these earning belongs to women too
- 4:75 – free from/to be defended against oppression
 - about human rights in general, not necessarily MUSLIMS
 - but 'human rights' needs to be defined correctly
 - to protect them against oppression specifically in a marital relationship
- 4:127- not to be taken advantage against, specifically in cases of Mahr
 - Examples of beautiful understanding of the concept of mahr: prayer rug, memorizing surah al ghashiyah and surah al layl
 - If the man paid \$100,00 for the woman and he doesn't get what he likes, he's going to say, 'I paid \$100,000 for you!' all his life
 - The mahr was just presented to show how honorable you are and how you are presented to this
 - Honorable man who is willing to pay his LIFE, not just his money for this bride
- Marriage and martial discord → tells us that Allah knows this is going to happen
 - 4:3
 - This ayah was revealed for a specific case
 - Allah SWT is warning you that if you feel you will be unable to deal justly, then marry only 1.
 - The Qur'an is the only religious book on earth that says marry only 1 woman.
 - 4:21- 22
 - How DARE you take that money back after you have enjoyed each other. Don't ever do this!
 - Marriage is a strong covenant, therefore it doesn't come with a return receipt
 - Whose marriage is haram on you for
 - The closest relationships are the farthest from marriage e.x. cannot marry a woman that was once engaged to your ancestors

Q and A

- To avoid awkward situation about orphans...
- How can you extend ruling of marriage
 - When it comes to evidences and texts of shariah, consideration given to generalization of text, not exclusivity of the incident.
 - Where are we getting evidence of generality? From Rasulullah SAW and the companions
- What if the lady says I don't need anything? The father puts in all these things and the daughter is saying she doesn't want that!
 - You can make a hidden deal with him—just accept and I'll give back to you.
 - Mahr completely property of the bride. Wali has no right to keep anything.
- Rights of the orphans
 - 4:2-3 – give to them their properties, rights
 - Even if you are the custodian, it is their rights and properties

- Do not eat/consume their wealth by adding to yours. Make sure that there's clear distinction between your wealth and their wealth
- 'eating their properties' – metaphor expression for consuming their wealth. It is also very practical expression.
- 4:5-6 - give them their wealth only when they are ready
 - evaluate their maturity in terms of sound judgment (cultural) & physical maturity
 - If they're not mature yet, don't give their wealth, but you're obligated to maintain their lives from their own wealth and money and you have the full right to do so.
 - If you suddenly have 3 kids in your house and you didn't have a car before, can you use their money to buy a car? Be reasonable in how you buy it.
 - If you're rich, don't touch their wealth
 - If you're not, spend reasonably i.e. to maintain them
 - Make sure in whatever you do, it is documented.
 - Just for everyone to feel AlHamdullilah and that justice has been served. So that if something happens in the future, you have your documents.
- 4:8
 - During distribution of inheritance and the orphans are there, give them some gift so they feel good and not feel left out. If you cannot, at least speak words of kindness to them.
 - Giving the orphans part of the inheritance is an act of kindness
- 4:9
 - It might be your kids tomorrow! So fear Allah and say good words.
- 4:10
 - Those who eat the wealth of orphans is destined for an-naar
- 4:127
 - Stand firm for justice to orphans summarizes how they should be dealt with

The Laws of Inheritance

Surah Nisaa

2 : And Give unto orphans their property and do not exchange (your) bad things for (Their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

127: They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is ever Al- aware of it.

- Mahar -- honorary gift, how you would like to present yourself to the family
- References to women and orphans and the prohibition of taking any inheritance from them, and making sure they get
-

7. There is a share for men and a share for women from what is let by parents and those nearest related, whether the property be small or large.

- First ayah which discusses issue of inheritance directly
- very clear about the shares of men and women should not be mixed and should have each their own share from their parents and their relatives
- Allah subhanahu wa ta'ala says: regardless of the amount. They are eligible for the inheritance.
- In Jahiliyyah, Inheritance was exclusive monopoly for the men

- Women now for the first time in history shared in part of the inheritance
- Naseeb Mafrood: portions ordained by Allah

Surah An- Nisaa

4: 11/12, 4:19, 4:29, 4:30-33, 4:176

- Women used to be inherited, but Allah made it Haram
 - A man is responsible for the female members of society. it is his responsibility to maintain the family.
 - Allah subhanahu wa ta'ala has given 1 share for the woman, and 2 shares for the male- 1 share to put it in his pocket, the other share goes to him to take care of his sister. it'd be fair and just.
 - And if no children, in this case parents will take the whole estate, however, mother will take 1 third and the rest goes to the father.
 - Allah subhanahu wa ta'ala made it haram to inherit women! you are FORBIDDEN from this!
 - What if the woman desires to be inherited? This ayah brings a condition which was common in the society.
 - an abrogated Ayah; before the brotherhood would inherit, but now this has been abrogated, and it goes to the blood family instead.
 - The ones who had a pledge, this was abrogated later in surah al Anfaal.
 - final ayah is a final reminder about inheritance
- al kalalah- man or woman leaving no father or mother or children and they aren't married. It would go to their brothers and sisters.

F. Rules Of Engagement

4:58-59

- Jumhoor al mufasereen - this trust is allegiance given to the khalifah - and in return you receive justice

Repetition of "wa aTee'oo" for Allah and the Messenger, and no repetition for Ulul 'Amr

- Because obedience to Allah and His Messenger is means absolute obedience
- When it comes to obedience to Ulul 'Amr then this is subject to the previous two categories because if they disobey Allah and His Messenger, then you cannot obey them.
- Ulul 'Amr = the Scholars and the Political Leaders
- Ibn Taymiyyah said who is the most worthy of being in the position of authority: he should be the most skillful and be surrounded by righteous people.

4:115, 4:65, 4:74, 4:75

4:86, 4:88

- Hypocrites will always be there, but if they make their Kufr manifest, then you fight them.
- You never label a person as such, it is not up to you, and it is only up to Allah

4:114

- So all kinds of whispering are bad, except what is done as Sadaqah, and Amr bil-Ma'roof
- You cannot whisper in a group of three, except with permission!
- Same with speaking a foreign language while others don't understand

4:135

There are three permissible lies:

1. During the war to deceive the enemy
2. Between the husband and the wife, say a food is made, its ok to say good.
 - a. Not necessarily among friends, as the culture between husband & wife is very diff. than friends.

3. Lies that help to reconcile between two conflicting parties.

- 'Ulama had four main axis of the Qur'an
 1. Tawheed and Theology
 2. Commandments and law
 3. History and tales
 4. Ethics and Morality (Mannerism and Social Life)

Section 1: Tawheed and Theology

A. The Concept of God

(When studying for exam, make sure to memorize titles, subtitles and try to memorize ayaat!)

How does the Qur'an explain the concept of God?

His Oneness

2:163

- Ayat al-Kursi: Allah identifies himself
- From the root: أَلِهَ, from love, out of love, you submit to something, and you obey them, and that is worship
- Greatest Names of Allah, if you call upon them, Allah will answer you, most say it is "Allah" Himself, some say it is al-Hayy al-Qayyum, etc.
- They say Allah because you usually refer to Him as such
- How do we know Allah? We have the verbal Ayat we know that Allah is only One and then we have to Visual Ayaat like the creation that shows us that Allah is One.

Impossibility of Multiplicity

Anbiyaa: 22

- God cannot be more than one

Anaam: 19

Al Maidah: 73

An nahl: 51

Al Hashr 22-24

Worship Him Alone

Al faithah 5

Al baqarah 21

- Surah al Baqarah- 21
 - What is the significance of this ayah? It is the FIRST command in the sequence of the mushaf, and that first ayah is the command to worship ALLAH 'Azza wa Jal.
 - command to worship ALLAH 'Azza wa Jal.
 - It says O MANKIND. It doesn't say o you who believe. It's about mankind in general. Worship your Lord! It didn't say: worship your God. Why would you worship Him? because He is the Creator, He gives you good, prevents evil away from you...these are Attributes of Lordship. That is why we say: worship your Lord.
 - That was not the first command ever revealed- Iqra was. This is the first command in the order of the mushaf.
 -

- 89:5:
 - Summarizes the concept of Law. All the commands that you see in the Quran
 - Concept of the command, whole concept of law in shariah, is to manifest sincerity to your Lord in worship. And that is indeed the right and straight religion.
 - If someone claims they believe in Allah but don't worship Him 'Azza wa Jal, what is the value of this? Nothing. You HAVE to worship Allah subhanahu wa ta'ala. Alhamdulillah rectifying mistakes has been made easy for us.
-

He cannot be questioned

Anbiyaa 23

- If you can subject God to questioning, question God, then He is not God.

Surah Al maidah: 1

- One of the High Attributes of ALLAH 'Azza wa Jal: Al Mutakabir- arabic text is actually arrogant. In human perception, this is sign of deficiency. Except when it comes to Allah subhanahu wa ta'ala. Allah deserves to be so because ALLAH is the LORD. You cannot question Allah subhanahu wa ta'ala about this.

He cannot be seen (in this world)

Anaam 103

- If you can see God, then he is not God

The most Merciful severe in punishment

Al Maidah: 98

- Why punishment here first, everywhere else mercy comes first. This is for the ones who rely on mercy only all the time

B.Articles of Faith

An Nisaa: 136

- From this Ayah we learn that Belief itself is an action, not just a claim

Al hadeed 22-23

- First Ayah doesn't include Qadr, it is in the following Ayahs
 - If Allah knows that you will choose guidance, Allah will make it easy for you.
 - If you Allah knows you will choose misguidance, Allah will make that easy for you.
 - Whatever achievement you've made, it's because Allah facilitated it for you
 - The best way is the middle way
 - True righteousness is following the commandments of Allah—making Halal, Halal, and making Haram, Haram.
- How should we use al qada wal qadr: says in this vesre: le Kayla... atakum.
 - It's not about YOU. it's about what Allah subhanahu wa ta'ala has allowed to happen to you.
 - If it wasn't for Allah subhanahu wa ta'ala Who made circumstances to happen to you, you wouldn't have been in that place! Don't be in grief and sorrow, be in moderate happiness and sadness. If you exaggerate, you're going to fall into path of being arrogant or desperate from Mercy of Allah subhanahu wa ta'ala.

C.The Purpose of Life

"wa ma khalafat Jinnah wal Insa illa lee ya'budun" (Adh Dhariyaat: 56)

-Khilafa = to establish creation of Allah
"They know only the outside appearance of the life of the world and they are heedless of the Hereafter." (Ar-Room: 7)
-some people are so busy in this life that they are making no preparation for the Hereafter

D. Concept of Salvation

- o Based on two elements: belief and good deeds
- o And if you mess up or fall short in deeds, you repent to Allah

Al baqarah: 89

Al Maidah: 9

- o You EARN the mercy of Allah by doing the above because nothing you do will make up for 1 bounty of Allah
 - Monk who secluded himself for more than 70 years and then he died and was presented before Allah, Allah said, "Admit him to Jannah by My Mercy." The man got offended because he thought he earned it.
 - Allah wanted to teach him a lesson and weighed 70 years of worship against the sight that Allah gave him.
 - So he went to Jahannum, and he said, "Ya Rabb, by Your Mercy, Your Mercy."
 - Shows that you do as much as you can to earn the mercy of Allah
 - Some will go to Jannah, even though you may think they may not deserve it, or may not have done enough

- A man would look for 1 Hasanah in order to get out of Jahannum and Allah tells him to go to others asking for one. He goes to everyone until he reaches a person who has only one Hasanah and this man gives it up thinking he's doomed for Hellfire anyway. Allah then says, "This is a day of generosity and no one can be more generous than I, so you go and take this man's hand and both of you go to Jannah."

How can you save yourself?

- Have knowledge and then believe
- based on 2 elements: Eeman and 'amaal
 - "Allah has promised those who believe and do deeds of righteousness that there is forgiveness and a great reward." (Al-Maidah: 9)
- you get to Jannah through Mercy of Allah but His Mercy can be earned through good deeds
 - don't bet on His Mercy without doing anything
 - Jannah has 100 degrees so aim for the highest because if you fall a little short then you will fall somewhere in the middle inshaAllah
 - when doing da'wah/debating: Imam Ahmad: he usually asked: Where did you get this from? (Trace it back to its core)

E. Guidance and Misguidance

- Our job is to give the message
 - Allah doesn't cause people to go astray on purpose! He only makes it easier what they have already chosen
 - Allah doesn't like it for people to go astray but out of His Justice and Fairness, He will make it easy whatever path they choose
 - Best examples = from the great Messengers of Allah

-Allah created us and in order to get the best results for the Hereafter and Dunya, we must follow His instructions

-whenever you mess up, you can press the troubleshoot button and reset:

Repentance

-Always strive to stay on the Straight Path

-Start on the Path of guidance and then Allah will help you continue inshaAllah

-Muhsineen = the ones who have perfection in good deeds

-if you don't practice what you learn, it will all go away

-Guided ones: 1. Adhere to the Book

-Prophet (saw) said: I left you 2 things: Qur'an wa Sunnah

2. Find refuge always with Allah (subhanahu wa ta'ala)

3. Faith and Good Deeds

Allah Does Not Guide:

-Dhalimeen, Fasiqeen, Kaafireen, Flip-Floppers (Believe, Disbelieve, Believe, Disbelieve)

-flip-flopping is different from sinning and repenting

-Allah does not guide Musrifun Kathab (The extravagantly big liar)

→ the BIGGEST lie they do is attributing partners with Allah!

-the straight path to Jannah is ONE

-after Prophet Muhammad (saw) the path is one

-Why is interest/usury bad?

-Real estate/market died in US

-In Egypt, the people die to get bread because of international riba markets

-RIBA = one of the greatest injustices

-Rich gets richer and poor gets poorer

-Islam encourages markets and trading and says Why don't you ask for 10% of their profit instead of asking for interest in the money you lent them?!

-ALLAH declares WAR on those who do interest!

-Fasiqeen

F S Q

→ a hole built by desert rats and they have alternate routes

→ they run away quickly when anyone comes

→ Fuwaisiq = rat in Arabic

-Fisq in general = Wrongdoing

-Kufr and Shirk can also be called this

Misguidance:

- Allah does not lose anything by you being misguided
- 'So whoever accepts the guidance, it is only for his own self, and whoever goes astray, he goes astray only for his (own) loss.' (az-Zumar: 41)
- In times of trial and calamities, knowledge becomes irrelevant
- In times of trial, it is your key

Patience at the first strike of calamity!

→ You will only get rewarded at this time!

-hypocrites/transgressors won't be able to say it

Person in grave when asked: Who is your Lord? "Huh, huh? I don't know!"

→ Confirm your knowledge with belief, faith and Eeman!

- Racism first started with Shaytan
- Shaytan has already declared war against you
- “And indeed he (Shaytan) did lead astray a great multitude of you. Did you not, then, understand?” (Ya Seen: 62)

Al Qasas: 56

- Allah will simply make your decision easy for you to follow
- Regardless of how much you strive, it's all from Allah subhanahu wa ta'ala.
-

Al Araaf: 178, Al Anaam 125, Yoonus: 108, Al A'raaf: 52, An'aam 98

- The best examples are the Messengers
 - : If you maintain faith and good deeds, Allah will send you to the path of guidance
- The guidance they were given were the Books: the Instruction Manual

How do you know if you're guided or misguided?

- Secret: the moment you feel that you are guided, it is the first step to misguidance because now you are getting over-excited.

29:69. and those who strive In Our (cause), - we will certainly guide them to Our paths: for Verily Allah is with those who do right.

- It's about doing the good deeds to perfection, al-Muhsineen
- One of the categories is one who repents to Allah
- Also one who holds on to the Qur'an (and Sunnah)
- Al-I'tisaam (to seek shelter and refuge with Allah always)
- Following up the best of what you learn as well

Ra'd:27, Aali Imran 101, Az Zumar 18, Yoonus 9

Categories of the of deprived of Guidance

Al jumah: 5

- Transgressing against yourself, Allah will not guide you! Maybe you didn't deserve it...

At Tawbah: 37

- Allah doesn't guide such people and He doesn't guide the Kaafireen
- Allah doesn't guide those who are disobedient

As saff: 5

An Nisaa: 137-138

- Allah doesn't guide those who flip-flopping belief/kufr
 - What about those who flip-flopping in mistakes
 - As long as you repent, Allah is oft-Forgiving
 - And Shaytan wants to get you to a point where he makes you think you're a hypocrite

Ghafir: 28

- Allah doesn't guide those who are Musrif (extravagance) and Kadhdhaab (extreme lying, attributing partners to Allah)

Misguidance

As saba 50

Az Zumar 41

Ibrahim: 27

- In the grave, it is a matter of Iman, not knowledge in order to answer the questions by Munkar and Nakir

Leaders of Misguidance: Iblees (shaytan)

Al qasas: 15

- 3 Attributes of Shaytan
 - Enmity, Misleading, and Obvious in his Enmity

Yaseen: 62

Baqarah: 34

Predecessors of Misguidance:

Al Araf: 38

Culture

- Adherence to culture misleads people sometimes; must reject it if it conflicts with the Deen
- The nations will curse the nations before them because they followed them
- Arrogant Ones

Ibrahim 27

- Arrogance is never praiseworthy except with Allah (swt)
- If the arrogant ones see others, they see them as well because he looks down at them from a high place; but he doesn't realize that the ones he looks down also look up and see him as very small.
- Do not abrogate your deeds by falling into sins
 - When you are done with your work, exhaust yourself in 'Ibadah during the night
 - If you do that day and night, no one will defeat you
 - The Sahabah prayed Qiyam al Layl for an entire year, an ordeal, see if they're worthy
 - If you maintain it, you are a person of strong will
 - It is the hardest thing to do, the recitation of the Qur'an at night is the hardest as Allah says in Surat al-Muzammil

An Nisaa: 136, An Nisaa: 116, An Nisaa: 88

-Kaafireen

- Mushrikeen
- Munafiqeen

Luqman:11

- Dhalimeen

Surah Ahzan 36

Az zumar 22

Al Hjr 56

- Disobedient Ones
- Those who have hearts hardened against the remembrance of Allah
 - Running away from the Dhikr of Allah makes your heart harder
 - If you don't strive and struggle, you won't get that softness of the heart
- Despairing from the Mercy of Allah

Al maidah: 77

- Going to extremes and following the misguided footsteps of others who follow their vain desires

F. Life In the Hereafter

The resurrection

And they swear but Allah their strongest oaths.....

An Nahl: 38

Al Araaf: 28

The congregation

The Congregation (Hashr)

1. Palestine/Jerusalem = place of earthly resurrection
 2. Second place = up to heavens
- Naked, barefoot, uncircumcised
 - On that day, no one will dare to even look around—they are too concerned with their own situation
 - The sun will be so close to their heads
 - It will be one "meel" from their heads; could refer to one Mile or 1 small distance
 - 7 people will be under shade on the day of Judgment:
 - Youth who worshipped Allah
 - Gives charity...
 - etc.
 - For 500 years you are in Hashr
 - People will want to stop waiting! Who should they ask? They ask prophets:
 - Adam says: Nafsi, nafsi, I ate from the tree
 - Nuh: nafsi, nafsi, I made du'a for the destruction of humanity
 - At last, Muhammad (saw) will say a special du'a and praise and then the waiting will stop
 - 70,000 people will go straight to Jannah:
 - 1) Tawakkul (trust in Allah)
 - 2) They do not seek Ruqya (ie they don't ask others; they do it on themselves)
 - 3) They don't believe in bad omens
 - 4) They don't use fire for treatment (Allahu 'alam if this includes lasers)
 - o If you are questioned on Day of Judgment you will be punished

AL Anaam:22

- o The station would be a long waiting, 500 years.
- o The sun will be very close.
- o This wait will irritate people and people will start talking to each other. They will say if are_hell let it be just let it start
 - o The earth changing
 - o Living, dying, and being resurrected from the same earth
 - o Being gathered all, into a congregation in the heavens
 - o The sweat will be one of the toughest things, standing a long time, sun being close

The Account

Ar- Rad: 40

- Those who will not be taken to account (70k)
- Those who will be questioned about their account, they will be punished
 - Testifying of the body parts
- Reading your account for you w/o any question
 - Allah will conceal the believer, and it will be a private meeting between him and Allah, and Allah forgiving his servant who concealed his sins
 - The book leaving nothing out
- Al-Mizan
 - After the account, you need to know your grade
 - The books will be thrown
 - Excitement of the one who received it in the right hand
 - And sadness of the ones who received it in the left hand or behind the back
- After everyone gets their deeds weighed and they see their station, and those who see their station in Jannah, will started to feel that they didn't do enough to get higher than what they got, they will feel deceived by this world. They will feel they could have done better!

- The Bridge

Maryam 71

- Everyone will have to have to pass by Jahannum
 - Especially prepared for the munafiqeen
 - Because many of them will not be taken to account, they will be scared and hoping that they won't be taken into account; they will think that they got away with it
- For the hypocrites:
- Many will not be questioned at all
 - They will already feel guilty, no will talk to them, they feel like they are just 'fitting in' with the believers and no one notices them
 - They are just deceiving themselves on Day of Judgment because of course Allah notices them
 - Then the believers are given a light and hypocrites want to use the believers' light
 - they are told to go back and get their own light
 - when they go back they fall into the Hell-fire
 - the one who is truly bankrupt is one with many good deeds but has to pay debt with deeds
 - Once they pass (the believers), they recognize each other and say: Where is so and so?
- But the Bridge is for them
 - The righteous and the prophets waiting on the others side waiting for the others, and making dua'a and after that they all recognize each other and notice people are missing and they are told to look for them in Jahannum (they prayed and fasted together)
 - Signs of Wudhoo'
 - Signs of Sujood, etc.
- Allah will say: Bring out anyone (from Hell-fire) with even an atom of Eeman
- Allahumma salim salim
- People you can intercede for in Day of Judgment:
- cannot be a mushrik (who believes in any god but Allah)
- Allah gives you permission
 - Allah is already pleased with them

The intercession

Ta ha: 109

▪ Paradise

At tawbah: 72

- Between each gate, 500 years of a bird flying
- Millions entering the gate at a time
- Millions demanding for the gate to be opened until Muhammad comes
 - We were commanded to open first for you
- Moderation: carnal desires AS WELL AS spiritual pleasures (that's what christians think that's all they'll get)

Hellfire

- Al-imran:12

The Partition:

Al A'raaf: 46

- People of al-A'raaf will be looking towards to the people of Jannah because they are hoping to enter it and wouldn't even look towards Jahannam
 - They would recognize the people in Jannah, hoping they would get access, that someone from Jannah would recognize them too, and that they would intercede so they would go to Jannah
 - Then their eyes would be FORCED to look at the people of Jahannam
 - Painful moment for them
- "I'll meet you at the Hawdh!"

G.The People of the Book

Al Imran: 199

They believe

Al Maidah: 69

- Ahl al-Fatrah cannot be judged in this life; Allah will judge them.

Dialogue

Al Imran 64-65

Al Ankaboot: 46

- You have the full right to defend yourself and to question them about their beliefs

-Have faith and work righteousness

-If you got the message and didn't take it, according to Allah, you are going to Jahannam

-If they didn't get the message, they are Ahlul Fatrah

-They are not considered Muslim but on Day of Judgment, Allah may test them

-Ahlul Fatrah → generation of Jahiliya (ignorance) → lives between 2 generations of Islam

-Fatrah means period

-You never know what their fate is in the Hereafter

-make da'wah in a nice way to them

-secret to da'wah: Just talk! 😊

-Allah already established the idea of dialogue in the Qur'an

-Muslims are supposed to start with a common ground and then invite

-Our God and your God is the same—whether they believe in Him or not is another story

H. 'Aql and Intellect

Reason and Understanding

Baqarah 170, Yousuf 2

- Ya'qiloon: It is the outcome, the perception, the understanding, the mental process that you use to perceive and comprehend.

To tie up things through reason and understanding

Reflection:

Tafakkur: Understanding it from different directions

Al hashr:21, Ar room: 21

Pondering

Tadabbur: coming from behind, using your mind to go all the way deep down to the end of the matter

An Nisaa: 82

AL muminoon

Understanding

Yufqahoon: comprehension

Anam 98

-Reason and Understanding

"Why do they follow the forefathers when their forefathers didn't use any intellect?" (Baqarah: 170)

-'Aql does not mean the brain

-'aql is the mental process you use to understand

-'aql means to tie up things together

Again...

Ya'qiloon = Reason and understanding

Yatafakaroon = Reflection

Yatadabbaroon = Pondering

Yafqahoon = Understanding

Ahlul Kitab = Jews and Christians

-Mormons included? Maybe? Allahu 'alam

Do very charitable and humanitarian people such as Mother Teresa enter Jannah? They were so good.

→ Story: Abdullah bin Jad'aan was a very generous person who was an atheist; he hid a big treasure in his house and then he gave a lot of food to people

-Aisha asked: How much did Abdullah benefit?

-Prophet (saw) said: Nothing

-Believing in Allah = necessary to enter Jannah

-Good people will get their reward in this life but if they didn't believe in Allah azawajal, they have no share in the Akhirah (Hereafter)

-in the time of Prophet (saw) slavery was part of international law

-Islam encouraged freeing of slaves but if they enslaved our prisoners of war, we would also enslave theirs

I. Evil and Evil Ones

Evil is a Trial

Al anbiyaa:35

Evil is relative

An noor 11

- We do not initiate the khayr until we see destruction and blood!

Seeking Refuge from Evil

Surah falaq: 1-5

- Different categories of evil
- Can you ask Allah to try you with evil? No
 - Story of Ubayy bin Ka'b wanting to have the fever which erases sins, etc., and consequently, he earned an aggressive nature.

Categories of Evil Ones

Anfaal:22, Anfaal:55, Al Furgan:34, Yousuf:77

- Those who disbelieve
- False accusations, slander
 - Accusing someone falsely is Buhtaan, and it's worse than backbiting
- Ifk – highest crisis on the highest public level (when they accused Aisha (ra))
 - we have a huge example in this story of how to respond to evil
- But is there anything as absolute evil?
 - Ibn Taymiyyah believed that there was no absolute evil
 - there are some kinds of evil where good comes out of them
 - it provokes compassion in our hearts
 - Subhana Allah, the Muslim Ummah is so lazy that we don't help until we see blood or destruction
- Don't you ever ask Allah to test you!
- Have Sabr (patience) at the first strike of calamity!
- Try to deal as best as possible

Question: If you don't know if the people destroyed by tsunami were good or bad, should you donate money/help them?

- There is always a Hikmah (wisdom) of Allah behind it
- Do not judge the people
- Allah sent wind in one time
- Relief organizations really helped
- Doing a sin might cause someone to repent and come even closer to Allah (subhanahu wa ta'ala)
- Help as much as possible and you may be investing
- Qisas: capital punishment
 - the goal: it will lead to more life overall!
 -

63-94

J. Parables of the Qur'an

The Many Parables of the Qur'an:

- Mostly about 'aqeedah and tawheed
- for us to reflect upon
- you need to acquire knowledge in order to understand the parables
- Allah is NOT ashamed to bring a parable of even a mosquito!
 - depends on the reaction of the people and the ones who want to be guided will be, etc.
 - "And if all the trees on Earth were pens and the sea (were ink) with 7 seas behind it to add to its (supply), yet the words of Allah would be exhausted. Verily, Allah is All-Mighty, All Wise." (Luqman: 27)
- Never assume you are most knowledgeable
 - it makes you more objective
- Ar-Ra'd: 17
 - water that gushes down = truth and falsehood is what's being destroyed

"They think that every cry is against them"
-hypocrites

The Resurrection

-"Til when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon... Similarly, We shall raise up the dead, so that you may remember or take heed." (Al-A'raaf: 57)

"Know that the life of this world is only play and amusement..." (Al-Hadid: 20)

"A goodly word as a goodly tree, whose root is firmly fixed... And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability." (Ibrahim: 24-26)

- If you throw something evil at it, what will drop down will always be sweet
- Evil tree: colocynt tree

Example of the believer who recites the Qur'an

-Example of hypocrite who recites Qur'an: tastes bad but smells good

-Example of munafiq who doesn't recite Qur'an: tastes bad and smells bad

-These false deities "cannot create (even) a fly" (al-Hajj: 73)

"The likeness of those who take Awliya (protectors and helpers) other than Allah is as the likeness of a spider who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew." (al-Ankaboot: 41)

-the house is weak physically but also socially!

-socially the "house" (family) is weak because after madding, the black widow (female) eats the male

-you are responsible for the baby? Then you should help feed it too!

-It's better to have 1 master, not multiple

-the authority and message is diluted

-light of guidance, not light of Allah

"Allah is the Light of the Heavens and the Earth. The parable of His light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His light whom He wills, and Allah sets forth parables for mankind, and Allah is All-Knower of everything." (An-Noor: 35)

→ Olive oil is shining, beautiful, bright oil
Light upon Light (Noorun 'Ala Noor)

- Surrounding the fire with glass/crystal so that it reflects
- The crystal itself has its own shining effect
- The fuel used is taken from an olive tree, the real olive oil is already shining
- The quality of the oil is from a tree which is in the center of the field (always exposed to the sun), good exposure to the sun = good oil
The oil is almost lighting up and shining even though it hasn't been touched by fire

2nd Axis of the Qur'an:

Commandments and Law

A. The Concept of Obedience

1. Obedience of Allah

"And obey Allah and the Messenger that you may obtain mercy." (Aali Imran: 132)

-Obey Allah and the Messenger (absolute)

-but obedience to anyone else is not absolute and blind following

-whoever obeys the Messenger has obeyed Allah

-you are obligated to obey your parents

-it's natural to be nice and kind to your kids—but for kids, they are often in need of reminder to be nice to their parents

-Worship Allah and Allah alone and be good to your parents

-greatest sin = Shirk

-second greatest sin = to disobey your parents

-Obey parents in everything so long as it's not disobedience to Allah

-“So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves, and whosoever is saved from his own covetousness, then they are the successful ones.” (At-Taghabun: 16)

-There is no excuse to sin

-abstinence from sin

-Abstinence is easy; just stay away from it!

-For waajibaat: extra effort

“Truly Allah loves those who turn unto Him in repentance and loves those who purify themselves.” (Al-Baqarah: 222)

-When you come to the masjid, you should be clean and pure

-“Which none can touch but the purified”

-“O members of the family (of the Prophet), and to purify you with a thorough purification” (Ahzab: 33)

-In Granada's Inquisition, they would persecute/prosecute even if you had a sign of being a Muslim

-they would even be tortured for smelling good!

-the way of cooking = different; Muslims used olive oil and Christians used lard

-Spiritual purification

-Zakah purifies each individual

-Wudu'

-Tayammum = alternative when you have no water

-you don't have to roll in dirt like Ammar bin Yasir (ra) did ☺

-“And your garments purify!” (Al-Muddathir: 14)

-Bani Hashim is always little in number

-Prophet (saw)'s family is always small in number

-If people really are “Syeds” (and how do you confirm this) then they don't get a special status

-they cannot accept Zakah however

Story of Sheikh Yaser Birjas (Special Question asked by Sheikh Yasir Qadhi)

Bismillahir Rahmanir Raheem

Shaykh Yasir Qadhi had a special question to Shaykh Yaser Birjas, which was broadcasted in our

Heavenly Hues class:

"Fellow Haadians, I welcome you all to this beautiful class being taught by our beloved Sheikh and brother, Sheikh Yasir Birjas.

Believe me, it gives me great jealousy that you are attending this class right now, I wish that I could be sitting in your seat right here and now to benefit from the prose and wisdom that our dearly beloved Sheikh and brother in Islam, Sh. Yaser Birjas is giving all of you.

My question to you my dear Sheikh is: can you please tell us a little bit about yourself and about your path and journey to Islam, and how you ended up studying Islam and going to the University of Medina? What are the major scholars you studied with and your favorite subject that you took, some of the anecdotes of your personal life, especially the time you spent with our dear Sheikh Muhammad ibn Salih al Uthaymeen, do you have any stories that truly inspires you?

My request to my fellow Haadians is, because I won't be there to take the answer from our Sh. Yaser Birjas, can you please post the answers on the forums so that all of us can benefit from what he has to say.

Lastly, I advise all of you to "milk" as much as you can out of Sh. Yaser Birjas and benefit from his wisdom. Really and truly, he is one of the greatest source of inspiration and blessings that I, personally, have in this country.

May Allah azza wa jal increase him and all of us in their benefit, barakah and knowledge."

Below is a quick transcription of what he said... please forgive me for the mistakes and for what I couldn't take down.

We ask Allah 'Azza wa Jal to accept from our scholars.

"AlhamdulillahRabilalameen

As you know, subhanAllah, every individual has his own moment in life that directed towards this path. I personally remember being in the masjid since I was around 11/12 years old. I joined the masjid in such an early age. Masjid in Muslim countries always full with activities. My coming to the dawah field was during the month of Ramadan. Such a blessing from Allah subhanahu wa ta'ala....we were going to masjid just like the Ramadan kids..so on getting into the masjid, we saw on the side there was a library, all kids jumping, enjoying their time...as kids, we were so curious. All of a sudden one brother came out, with a beautiful smile and said, would you like to come in?

We felt kind of shy so he said come on in...so we got in. Alhamdulillah I never got out of that.

We got in there and joined those kids, and we never got out. they were learning about seerah....we start coming everyday, Ramadan finished, just like anybody else, we went back to our old habits for a few days. At some point, one brother came in and he said to me, they're missing you in the masjid. subhanAllah at that time it hit me, why should we stop? We started joining again...since then, became active in the dawah way.

I learned many dawah techniques the hard way. Being a child...growing up teenager...learned a lot of

techniques how to deal with older people, harsh situations, ... however, studying Islam was never my idea of being a profession, it was just a hobby. It's a lifestyle, not a profession...

Therefore I continued with my own passions for engineering. Started with electronic engineering after graduation. Studied for 1.5 years, I live in Kuwait, taking many classes...Alhamdulillah I was very good in sciences in general

In 1990 when Saddam invaded Kuwait, everything came to a stop. I was unable to continue my studies.... It was a time for contemplation, looking for an idea in what we need to do... things change suddenly... that developed another passion in my heart. That's when I started thinking seriously as studying shariah...increasing my iman and knowledge about the deen. After the war in 1991, I got a chance Alhamdulillah to go for Umrah, apply for Madinah, and I didn't expect to be accepted...but Alhamdulillah we were accepted...

Studying in Madinah... Alhamdulillah in madinah there are an abundance of masha'ikh. It is up to you to go and benefit, or to leave and gain nothing. Alhamdulillah we had opportunity to benefit from masha'ikh.

One thing I learned from this, and I want you also to consider that. When you hear an opportunity that there is a shaykh coming to give a lecture, seminar...whatever activity, don't let people discourage you. Wallahi you will regret that for the rest of your life.

After we finished the first year in Madinah, Shaykh Uthamin rahimahullah lived about 400 miles from Madinah. After, we asked our senior students who were about to graduate, we think he lives over there... [the seniors told them to go back to their countries to make dawah] for me, it was a disaster. Didn't benefit as much this summer [for listening to the seniors and not going to study with the Shaykh]....

He made decisions no matter how difficult will go to Unayza with Shaykh Uthamin rahimahullah. They went, group of students about 4-5 of us, and as we went there we asked for accommodations. The Shaykh and two buildings at that time, like dorm for students who live there, but we asked permission to get in there and they said no, sorry, we don't have space for you. so you stay in the masjid, but the food, you're welcome. We learned later that that was a technique to filter the students. if you cannot endure the hardships, go home. So we stayed in masjid for almost a week, eating by the mosquitoes. During that week we used to attend all the programs, and we learned the technique with the Shaykh. During Hajj, Ramadan and so on, we learned so much from the personal interaction than the academic learning we had in university of Madinah. The shaykh had a lifestyle that is completely amazing. Never seen a shaykh so active, always busy teaching subhanAllah, almost all the moments of his life.

For fajr for instance, he doesn't allow students to walk with him from his house to the masjid, he walks by himself and barefoot. Why? This is sunnah of the Prophet salAllahu alayhi wa sallam that sometimes you do so so that you'll get a little bit ruff..... for dhur, asr maghrib and ishaa, students would go and wait for him by his door. Once he walks out, the halaqaat begins. Students will be walking, carrying with them recording, for each of them 2-3 minutes they'll read from the book, shaykh explains that, shaykh answers, next, next next...by the time get to masjid, probably interact with 20 people. Same thing on the way back. Questions, answers, programs, halaqaat. He's seen people studying books with the shaykh going back and forth with him.

After asr explains Riyad as Saliheen

After maghrib from sahih Muslim. Between adhan and iqama sahih Bukhari.

During summer: first session: 35 min, second and third 25...last session 10 minutes. There are always some types of beeping when you hear the shaykh giving lecture for the alarm, class end,

Makes it easier for the students. once you say 35 minutes...etc...it makes it easier for you to stay until the end fo the program.

Had a very sophisticated well organized program, rahmatAllahe alayhe

Whenever you get an opportunity and chance to go attend these programs, don't let someone discourage you. don't let them say, you don't have to attend it. If you think you can benefit, Bismillah, go ahead and join.

That second year, he felt so guilty about the previous year. Allahu mustaan..why did we even ask them the question? We should have gone immediately. Since then, every year we go and interact with the Shaykh, meet him ... had a lot of experiences in that local.

One thing also I learned from that experience is that you learn from his manners and etiquette before his knowledge...the way he is with awwam, with students of knowledge, dignitaries...dealing with all these people...one time there was a janaza. While he walks, everyone in town knows him. even the bakers, mechanics, everyone says as salamu alaykum, all the way to the cemetery just giving salamu alaykum.

Even sometimes the shaykh will repeat his salams twice if someone is not paying attention.

Unfortunately, in America we miss that. We don't have resident scholars who live with us...you make sure you benefit from Shaykh Jamaal Zarabozo (Note: Alhamdulillah the Shaykh moved here recently). Don't let this opportunity slip from your hand.

My message: please, don't let anyone discourage you from seeking knowledge. Always aspire to go further in you're education and increase your eman and if you learn something that you practice what you learn.
Wa Allahu ta'ala 'alam

Q and A with Shaykh:

-Since Shaykh Uthamin rahimahullah did not live in the west, should we still follow his fatawa since some people say he was not familiar with this area? (the question was something like that)?

The shaykh would know about things going around... students would inform him about what is going on. In the middle of class, the Shaykh would bring information about all around the world...always being informed. Sometimes he would call some students who were from specific areas to talk to his students. one time we were there and the Shaykh realized that here were no students coming from certain areas and he wanted some of them to inform the students about the condition of the students in his location so he asked one of them to talk and he spoke for about 25 minutes, and the Shaykh commented about what he heard, how students should make duaa for each other, etc.

-Which is better? Finish formal degree here and then go and study shariah, or leave studies, go study shariah and then come back

Depends on circumstances... he explained that both situations may work. Wa Allahu 'alam

Let me tell you one thing about Shaykh Uthamieen: he liked to laugh so much. He would laugh so much, if there wasn't a wall, he would have fall over on his back, rahmatAllahe alayhe.

The shaykh personally has adapted his style... saying "ya jam'aa"—that's his rahimahullah. Ya jamaa! Ojeebo!

The style of standing is from Shaykh Al Shinqeeti hafidahullah...students would tell him to sit down when teaching. No. I feel it is not even halal for me to sit down while I am teaching.

Amazing, these ulema moving around, teaching you the deen.

May Allah subhanahu wa ta'ala reward them for teaching us the deen. And I am carrying their message to you, so that you may carry it to others bi'idnillah subhanahu wa ta'ala."

C. Dhikr

"Therefore remember me. I will remember you, and be grateful to me and never be ungrateful to me." (al-Baqarah: 152)

"O you who believe! Remember Allah with much remembrance. And glorify His praises morning and late afternoon..."

Aseelah: after Asr and before Maghrib

-remember Allah humbly and w/o loudness

Plan of Action:

Remember Allah in morning and evening; otherwise you will be considered as one of the neglected

Prophet (saw) said: Fear Allah wherever you are

Mutaqqi

-As human beings we fall short sometimes and make mistakes

-always follow your bad deeds with good deeds

-character is based on your habits!

"In the remembrance of Allah do hearts find rest." (Ar-Ra'd: 28)

-when Prophet (saw) died, the Sahabah were like sheep/lost

-Abu Bakr said to Umar: "sit down" when Muhammad (saw) died

-Abu Bakr gave his famous speech: "Anyone who worshipped Muhammad (saw), know that Muhammad has died. But whoever worshipped Allah, (know that) Allah is alive and shall never die"

-What if you don't feel a connection?

-You need to re-connect, check where you have your connection

-Shaytan distracts you from Dhikr

-You are in a battlefield with Shaytan

-If you love someone and something, they will always be on your mind

-If you love Allah (subhanahu wa ta'ala) then you should always think about Him and remember Him

-Your speech should be in moderation:

- Did you ever feel like you were going to be sick because of all the gossip and socializing you hear?
 - But other times, all people talk about is Dhikr—you might make others bored
 - Moderation = key
 - Don't give halaqas in wedding parties
 - Taking from the Dunya is like digging a hole and you keep going deeper and deeper and finally when it's time to die, you are too deep in the hole
 - Anyone who prays Fajr in Jam'aah, makes dhikr until the Sun rises, prays 2 rakah = like making Hajj/Umrah
 - Ibn Taymiyyah used to do this daily
 - This was his daily "breakfast" ☺
 - On an individual level we are very weak
 - AlMaghrib classes, group Qiyams, etc. wont help us only; the most important thing = individual basis
 - chain is as strong as its weakest link!
 - the masjid in Madinah used to sound like a beehive "mmm...." Because of all the dhikrAllah
 - you need to build self-discipline!!! ☺
-

Du'a

- Make du'a in secrecy and with full humility
- Show the fear, hope and love
- Do not say: Oh Allah, forgive me if you wish
- Don't ask Allah for impossible things
 - "O Allah, make me a superman"

'Itidaa

- Fear and hope
- You need to use the names that will manifest these attributes of Allah
 - ex: If you want more money, use Ar-Razzaq
 - if you don't know enough of Allah's Names, you need to learn them

Why Would you use these names anyway?

- Etiquette of asking Allah is like you are knocking on someone's door
- You don't use any middle person when you are asking Allah for something
- You shouldn't just ask Allah "Help me" → this is rude
 - you should praise Him first
- Al-Mu'min ayah 60: this ayah constitutes du'a meaning worship
 - "Is it not He (Allah swt) who responds to the distressed one, when he calls Him..."
 - "So invoke not with Allah another Ilah (God) lest you be among those who receive punishment." (ash-Shu'ara: 213)
- For a believer, every du'a should be the sincerest one
- Can we ask Allah to make us of the Saliheen, Siddiquin, Shuhada, etc.
 - Yes!
 - No this is not transgression!
 - If you aim for the highest, inshaAllah if you have fallen short, then you wouldn't fall too short
- One Sahabee said: "I want to be your companion in Jannah"
- Prophet (saw) said: "If you want that, increase your number of Sujood"
- If you don't make Qiyam al-Layl, you are missing a lot!

- Does Du'a change Qadar?
 - Du'a can possibly avert Qadar
 - Du'a can increase age of a person and also good relations with relatives helps too
 - Da'wah of Nuh (as) was more than 950 years
 - the Ambiya made du'a for their parents
 - "Our Lord! Forgive me and my parents, and (all) the believers on the day when the reckoning will be established." (Ibrahim: 35-40)
 - Zakariyyah: asked Allah for a righteous child
 - Yoonus (as) was in darkness (plural of darkness)
 - darkness of the whale, darkness of the sea, darkness of the ocean, darkness of the clouds and rain
 - Yunus (as) was swallowed by a whale because he left his people

2nd weekend

Saturday April 26, 2008

Bismillahir Rahman nir Raheem

- Don't destroy the people of Taif because maybe Allah will bring from their offspring some who worship Allah
- Abu Jahl → Ikrimah came from his offspring
- you have right to make du'a against someone who is oppressing you/hurting you, etc. but it's better to ask for Mercy
- Can you ask for worldly things?
 - Sure
- "Our Lord! Bestow on us from our wives and our offspring who will be the comfort our eyes and make us leaders for the pious"
- Some people criticize others too much and make it a habit to scrutinize small things
- Al-Hashr: 101—refers to Ansar and Muhajireen
- Focus on yourself and improve yourself
 - Ask Allah to forgive you and those who came before you
- Prophet (saw) got protection from Mut'im but Mut'im would not allow the Prophet (saw) to continue his mission
- After this incident, after the Prophet lost hope in all the people, Jibril said: Wake up, come on, just get on this animal (Buraq). They went to Jerusalem and Prophet thought this is it. They passed up the whole universe and met his Lord Allah (subhanahu wa ta'ala); his heart was SO much strengthened; he was absolutely ready to say it to the public; after Uhud when he was severely injured, he made du'a against them (how come people would be successful after doing this to the Prophets; this was after Hamza (ra) had been killed
 - the ayah came down that "it's not for you to make du'a against them/destroy this"
 - in fact, many like Khalid ibn Waleed and 'Amr ibn 'Aas became Muslim
 - this event changed the Prophet sal Allahu alayhi wassalam's life forever and made his entire vision in life different
- Why didn't many people accompany him to at-Taif?

- there were only a few believers; maybe 80 or so; he wanted to search for some hope outside of Makkah; it was in at-Taif
- You cannot be a successful leader outside the home unless you are a leader at home
 - you need to have a balance in personal life and professional life
 - it's a message for your families: if you want to help your spouses become leaders for others, you need to give them peace and tranquility at home
- What if you do know someone who is a good Qur'an teacher, has knowledge, etc. but their personal life is so bad, you know things about them which they do behind their back?
 - if it's just a matter of information, Iblis would be the strongest Muslim because he knows the most
 - it's not a matter of knowledge; it's a matter of implementation! It's about your Eeman and love of Allah (subhanahu wa ta'ala)
 - personal gem: we see many scholars of Islam at universities who are non-muslims; probably Orientalists and those who study Islamic culture and history and religion, but it's not with the niyyah (intention) to implement
- “Finding an advice in this day is so scarce; what is even more scarce is accepting the advice” (Imam Ghazali)
 - now think about our day
 - Shaytan will always come to you and say “Oh, they think you are incompetent!”
 - don't go with arrogance when you give naseeha!
 - show mercy on them
 - it's up to them to accept it or not

Heavenly Hues: what does it mean?

- the different colors of the light; they beautify the light
- these are the lights associated with the guidance

E. Charity

- it's a purification act because you purify your greed; it's a moral and spiritual purification
- there are 70 excuses not to give the charity
- this will definitely purify your heart
- when the imam gives a khutba about fundraising, you say at Dhuhr time, I will give \$1000! But when it's time to give the money at Maghrib time, it has gone down to \$5!
- when you are giving charity, you are giving a loan to Allah (subhanahu wa ta'ala)
 - Allah doesn't need your money
 - but he needs the taqwa from you
- using interest and usury is haram except with Allah (subhanahu wa ta'ala); with Allah (subhanahu wa ta'ala) you expect a 700% or more percent return (reward)
 - we ALL need Allah (subhanahu wa ta'ala)'s reward!!!
 - it is up to Allah to increase or decrease your provision

“If you lend to Allah a goodly loan; He will double it for you, and will forgive you...” (at-Taghaabun: 17)

“and lend to Allah a goodly loan”

- when someone gives charity for the sake of Allah (subhanahu wa ta'ala), Allah will raise this for them; he will make this more beneficial and make it grow more
 - how much exactly do you get from Allah (subhanahu wa ta'ala)?

“The likeness of those who spend their wealth in the way of Allah is as the likeness of a grain (or corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower.” (al-Baqarah: 261)

- you should expect a reward with Allah
- al-Musadiqeen and al-Musadiqaat = those who give Sadaqah (Zakat and alms), men and women
- a woman is allowed to give charity from the money of her husband but obviously it's better to ask if it's a big amount
- both men and women have equal opportunity to get reward from Allah

What to Offer as Charity

"O you who believe! Spend of the good things which you have (legally) earned, and of that which we have produced from the earth for you, and do not aim at that which is bad to spend from it, though you would not accept it save if you close your eyes and tolerate therein. And know that Allah is rich (free of all wants), and worthy of all praise." (al-Baqarah: 261)

- don't give the homeless people the expired cans! Give them what is good
 - don't give your interest money as charity! You might say: well, it's better that it goes to a Muslim person; well, first of all, you shouldn't even be dealing with interest in the first place!
- Secondly, Allah is GOOD and loves what is GOOD
- it's ok to disclose your charity but if you keep it secret, that's better for you
 - there's no cheating with Allah (subhanahu wa ta'ala)
 - can charity be nullified?

Yes, charity can be nullified:

- don't keep mentioning it or reminding
 - don't do it to be seen by others!
- charity can be given to non-Muslims though

Recipients of the Zakah:

- it is exclusively for Muslims
- Fuqara' (poor)
- Masakeen (poor)
 - both are considered poor but different categories of being poor; poor = one who begs people (faqir), miskeen is poor but have self-esteem/honor so doesn't go outside and ask people
- 'ameeleena 'alayhi
 - if you know you have a share of it, you will become more protective of it
 - you are paid a salary
 - then you will protect it more and not just run away with it!
- to attract the hearts of those who have been inclined (towards Islam)
 - the person who may be far from Islam because of financial situation
 - you should give Zakah immediately
- free the captives
 - this was in the time of slavery; Allah wanted to free the slaves
 - tanjeem: some of the slaves would strike a deal with the family and work to pay off the slavery (indentured servitude)
- for those in debt
- fi sabilillah means Jihaad
 - not necessarily Hajj because to go for Hajj, you should be able to achieve it
 - da'wah fields: this is a disputable field
 - sheikh Yaser believes fi sabilillah's interpretation should be opened a little bit especially here in the west (not a lot because it's a really controversial thing in fiqh)

- Zakah should strengthen the social bond within the same community itself
- the rich in one community should help the poor in one community
- you should not give \$\$ overseas until all of the people in your community have been covered
- association in your intentions: does that reduce the reward you get in the Aakhirah or not?
 - it's a controversial issue with the scholars
 - you want to give money for the sake of Allah and for Hereafter, you
 - complete and perfect reliance of Allah (subhanahu wa ta'ala)
- if you donate your time, what is the reward? (volunteering)
 - in our contemporary society, time = money
 - Allah knows best but it's a good thing to do

F. Clothes

"O children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment, and the raiment of righteousness, that is better. Such are among the ayaat of Allah, that they may remember. O Children of Adam! Let not Shaytan deceive you, as he got your parents out of paradise, stripping them of their raiments, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, we made the devils protectors and helpers for those who believe not." (Al-A'raaf: 26-27)

- there is physical covering which covers your physical 'awrah (covers your deficiencies)
- there is a cover of taqwa that covers you morally; errors, mistakes, and covers your moral deficiencies
- if the person doesn't have the cover of righteousness, he will always remain naked, even if he puts all the clothes available on Earth
- you will always look naked if you don't have covering of righteousness
- one of the areas of fighting and struggling with Shaytan is the area of human body
 - shaytan wants to make the whole life a battlefield
 - this is one of the biggest reasons for temptation for men and women in this life
 - O Children of Adam! Let not Shaytan deceive you, as he got your parents out of paradise, stripping them of their raiments, to show them their private parts.
 - men try to look "buff" by exercising; women try to look thin and wear a small amount of money; the pornography industry is about taking clothes off; clubs are about this also
 - first problem that Shaytan created for mankind
 - until this day and until day of Judgment, Shaytan will try to use this again
 - don't let Shaytan let you get deceived especially on Day of Judgment
 - clothes also protect against heat and also in times of war (shields)
 - keep your garments purified

Women's Clothes:

"And tell the believing women to lower their, and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over Juyubihinna and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful." (Noor:31)

- the culture of nowadays has changed everything; a 70 year old man might not be included in this ayah or little kids even know about it earlier

- “O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies that will be better; that they should be known (as free respectable women) so as to not be annoyed. And Allah is ever Oft-Forgiving, Most Merciful.” (al-Ahzaab: 59)
- modesty is a practice of other women too (outside of women)
 - it's not like men are like wolves or animals! It's just in their nature for men to look and then attracted
 - women get attracted through speech, personality, etc... and looks too but for men, the primary attraction is physical beauty
 - #1 attraction for men = beauty
 - when you see a women who is covered (niqaab) you should honor her and encourage her
- “And as for women past child-bearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (keep the Hijab on) is better for them. And Allah is All-Hearer, All-Knower.” (an-Noor: 60)
- it's unfair for parents to not expose girls to Hijab and to give her an environment in the best manner
- they need to be trained to do so
- For women past child-bearing age (menopause time), they can be a little bit relaxed; it doesn't mean to go wild
 - do not show your adornment completely
 - ‘Alhamdulillah, I'm wild now!’ ☺ LOL
- it should follow the general rule of modesty
 - can a brother wear pink thobe? It depends on the culture and is normal to them
- For women, as long as it's not a male exclusive dress
 - it's based on the culture
- Sheikh Yaser's opinion is that Muslim women can remove Hijab in front of non-Muslim women too if they are trustworthy and don't describe them to other women

Clothes in Jannah (Paradise)

- “therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaqa (dwelling, resting place, etc.)!” (al-Kahf: 30-31)
- what's the significance of the color green?
- even though silk and gold are haram for men in this life, they can wear it in this life
- “their garments will be of fine green silk, and gold embroidery”
- these are only the outer garments; just imagine

Clothes in Jahannam (Hell-Fire)

- this isn't like Fantastic Four where fire on your body is considered cool!
- this fire made of clothes is a sign of deficiency and humiliation

Q & A about clothes

Do Muslim men have to cover their heads?

- when Prophet (saw) wore a turban, what was this?
- it was the culture of the Arabs at that time
- many of them are weak ahadith that speak of the Fardh ruling of kufi's
- he asked sheikh Uthaymeen and sheikh Shinqeeti and they believed: you should follow your culture as long as it does not contradict Shari'ah

Some conditions for Hijab: Transparent, loose, doesn't describe details of body, color not too bright, doesn't look like a man's way of dressing, etc.

- public places swimming for women
- red color: are men allowed to wear pure red? You cannot wear 'Al-Mu'asfar' (this color is the bright bright red; some say comes from 'usfur which is bright yellow color)
 - if it has any other designs, etc... stripes, etc. it should be OK
- is it allowed for a woman to see a male doctor?
 - only if there are no women; it's better to have a mahram involved
 - for emergencies, there is really no option
- it all depends on being trustworthy (man or woman) and being skilled
- As we can see, the Qur'an covers all aspects of life
- Islam observes culture too
- Islam didn't come to eliminate culture; but Islam does not promote using culture for segregation → people tend to sit with those who look like them and are like them
- don't create a cultural segregation
- we should break the ice between different barriers in Muslim society
- the identity for a Muslim should be Islam, not culture itself

Concept of Food in the Qur'an:

G. Food

- Allah is the Provider
- How Allah creates food
 - "Then let man look at his food, that we pour forth water in abundance, and we split the earth in clefts, and we cause therein the grain to grow, and grapes and clover plants, and olives and date-palms, and gardens, dense with many trees, and fruits and Abba (herbage.), (to be) a provision and benefit for you and your cattle." (Abasa: 24-32)
- Eating food is a sign of humanity
 - they both ate food: showing that they are both humans; if they both ate food, that means they are human beings
 - if you eat food, you will have to use the bathroom
 - if you don't find any bathroom, you go to the bushes!
 - "I have never heard of a divine bathroom" LOL
 - "Look how We make the Ayat clear to them,"
 - if they eat food, they cannot be God
- "And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is ever All-Seer (of everything)." (Al-Furqaan: 20)

What is Halal and what is Haram?

- this is part of the test
- Allah sent His Messenger (saw) to explain this to us
- "O you who believe! Make not unlawful the Tayyibaat which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors." (Al-Ma'idah: 87)
- First answer to your question (Why do you wear Hijab? Why do you not eat pork?): Because Allah said so.
 - if you want to talk about science, etc. then
- Prophet Ya'qub is a Messenger of Allah (his name was Isra'il)

- if you have political disagreements with state of Israel, don't ever insult the name Israel itself because it is the name of Allah's Messenger
- you are not allowed to make Haram what Allah made Halal; you are not allowed to make Halal what Allah made Haram
 - vegetarian: are you allowed to go vegetarian?
 - if you just don't like meat, that's OK
 - you should speak out against the inhumane way they treat the animals
 - but it doesn't mean you can make meat HARAM for yourself
 - Can you deprive yourself of something which is halal to get closer to Allah?
 - righteousness is what is there in the Qur'an and Sunnah
 - this will not make you closer to Allah
 - Zuhd means asceticism
 - making haram halal and making halal haram is equally bad
 - moderation is the best way!!!

"Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah, and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds without Ihsaan (perfection). And Allah loves the good doers." (Al-Ma'idah: 93)

Halal Food

- This isn't a fiqh class; you already know all the different opinions and this class won't be about the different debates and opinions!
- trained animals are the only halal weapons to use for hunting
- "O you who eat of the lawful things that we have provided you with, and be grateful to Allah if it is indeed He whom you worship." (Al-Baqarah: 172)
- Baheematul An'aam
 - sheep
 - goats, different breeds, etc.
 - cows
 - camels
- when you wear the Ihraam (Hujjaj) you are not allowed to hunt animals or cut trees, etc. (the whole ecological system will be destroyed); subhanAllah, Islam wants to maintain the system of the environment!
 - it's permissible for those who live in that area, however
- when you go hunting, you have to say Bismillah and shoot
 - according to the Shaf'ee madhab, if you didn't say Bismillah and shoot the animal, it is not halal for you
- It is halal to eat the meat of the people of the book
 - we won't really get into the debate however
 - o Blood is haram to consume
 - o Accidental events = suffocated or accidentally killed itself (ie. the animal)
 - o Can you eat it? No.
 - o What if someone intentionally beats the animal? It's a common practice in slaughterhouses.
- You cannot make an analogy based on general exception
- What if it's between life and death?
 - If it's alive and may stay alive for ½ an hour, etc.
- Car is not a means for slaughter!

- You can't Bismillah while running over a deer on the road and saying: Oh, I did a halal slaughter!
- Because here you are smashing the animals ☹
- In some areas of China and Mongolia, they use blood to season food
- you need to cut the meat in the name of Allah
 - debatable issue with Ahlul Kitab
 - cannot say: Bismika ya 'Ali or Bismika ya Hussein
- Kosher is even more strict than halal
- if it's certified kosher, then it's halal! waAllahu a'lam
 - What if something is halal but not tayyib?
- Foods in which they add Wine, even if it will be evaporated, shouldn't be eaten
- How about pregnant animals?
 - If you find out it's pregnant, try not to slaughter it
 - Any food that does not involve meat is halal even if done by Hindus and atheists
 - If it's part of a religious ceremony then that may be different. waAllahu a'lam

-Fishing?

- YES!
- fishing is OK even if you are traveling for Hajj in Ihraam
- ta'aamuhu in Al-Ma'idah 4-5 → you can eat the dead animals from sea
- Hanafi madhab does not allow shrimps and lobster
- you can even eat sharks
 - a random brother yells out: "But eat it before it eats you!"
- can you eat amphibians? (live in land and water)
 - frogs
 - is it halal?
 - alligators, crocodiles, etc.
 - some opinions consider the opinion that it's haram
 - sheikh Yaser feels it's not halal
 - snakes = no; snails = Allahu 'alam (Sheikh Yaser said: Did you guys already eat everything else so you only have the snails left? ☺)

Etiquette of Consuming Food

- don't waste
- there was a non-profit organization in Madinah which would go to non-profit organizations and get extra walima food
 - they would give it to the needy people in the community mashaAllah
- the system here sometimes encourages food
- waste not extravagantly
- when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk
 - they used to stay longer at Prophet (saw)'s house because hey! He is Rasul Allah! But he would feel shy to tell them to leave when he's tired, etc. so Allah revealed the ayah to not bother him so much! ☺

"There is no restriction on the blind nor any restriction on the lame, nor any restriction on the sick, nor on yourselves. If you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters..." (an-Noor: 61)

→ Qualities of Food

- when sleepers of the cave woke up, they wanted food

- they wanted the best food; they had been hungry for 300 years
 - “So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.” (al-Kahf: 19)
 - thus, there is a preference in humans for certain foods; but you should never ever criticize the food
 - dhab (lizard): the Prophet sal Allahu alayhi wassalam didn't want to eat it
 - When they give the food, they give it away even though they love it!
 - “We feed you seeking Allah countenance/pleasure ONLY. We wish for no reward, nor thanks from you.” (Insaan: 8-9)
 - Allah will not be happy with an arrogant beggar!
 - You should not be offended if they don't thank you because you did it for the sake of Allah
 - Being stingy is a sin!
 - “Then fasten him with a chain whereof the length is 70 cubits! Verily he used to not believe in Allah, the Most Great, and urged not on the feeding of the poor, so no friend has he here this day, nor any food except filth from the washing of wounds.” (al-Haaqqah: 32-36)
 - “What has caused you to enter Hell?” They will say: “We were not of those who used to offer their prayers. Nor we used to feed the poor.” (al-Muddathir: 42-44)
 - just give the charity without any conditions; note: the ayah didn't say anything about giving to Muslim poor only
 - Imam Malik liked bananas!! ☺
 - he liked it because it reminded him of the descriptions of the fruits of Jannah
 - the fruits of Jannah are always available and for his time, bananas never went out of season
 - some scholars believe that the fruits in Jannah taste like different things in each bite
 - 4 different kinds of rivers you can drink from:
 - 1) fresh water the taste and smell of which are not changed
 - 2) rivers of milk of which the taste never changes
 - 3) rivers of wine (the good kind! It will not make you intoxicated; it doesn't mean people will be totally wasted in Jannah ☺ lol)
 - 4) rivers of honey
 - rivers in Jannah don't need different elevations and trenches; rather, they can just be flowing on top of the land
 - “In them (both) will be fruits, and date-palms and pomegranates.” (Ar-Rahmaan: 68)
 - Allah gave examples which Arabs at that time could comprehend
 - Ka's means wine
 - “With cups, and jugs, and a glass from the flowing wine. Wherefrom they will get neither any aching of the head, nor any intoxication. And fruit; that they may choose. And the flesh of fowls that they desire.” (Al-Waaqiah)
 - laa maqthooaa (doesn't go out of season); wa laa mamnooaa (it's in your reach)
 - “And they will be given to drink there a cup (of wine) mixed with Zanjabeel (ginger).” (al-Insaan: 17)
 - “It (that wine) will be mixed with Tasneem.” (Al-Mutaffifeen: 27)
 - in Jannah there are different kinds of wine! Just think: if there are so many brands of wines in this world, think of how good it will be in Jannah
- Food of Jahannam:
- But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve (Yunus: 4)

-In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. (Ibrahim: 16)

And say: "The truth is from your Lord." Then whosoever wills, let him believe and whosoever wills, let him disbelieve. Verily, we have prepared for the wrong doers a fire whose walls will be surrounding them and if they ask for help they will be granted water like boiling oil that will scald their faces. Terrible the drink and an evil resting place!" (Al-Kahf: 29)

"You verily will eat of the trees of Zaqqoom. Then you will fill your bellies therewith, and drink boiling water on top of it, so you will drink (that) like thirsty camels!" (Al-Waaqi'ah)

Don't eat garlic or raw onion and go to the masjid

-this refers to fresh garlic or onion

Penalty for Stinginess...it's a sin.

- It's one of the attributes of the people of Jahannam
 - The ayaat speaking about feeding the poor do not mention their religion
 -

Surahs Al-Haaqqah (32-36), Al-Muddaththir (42-44)

The people didn't give to the poor, nor encouraged the people to do so, thus they had a terrible punishment in Jahannam and were given food from the washing of wounds...

Hadith: "On Judgment Day Allah will not speak to these people... an arrogant beggar."

The Food of Jannah

- Main quality of the food of Jannah: eternal supply, nothing in Jannah is the same, but its name.
 - Taste will always be different
 - Some said every bite will be different
- To drink something, you go to the rivers
 - Rivers will be flowing on the surface, and do not need trenches or mountains and they will be deep
 - Always Fresh, never rotten.
- Every kind of fruit
 - Names are not to show that they are the same thing, just to give you an example of the different kinds of fruit they will see in Jannah
- Whenever Ka's is mentioned, refers to wine. 56:18.
- Koob will refer to vessel which carries other drinks
- Fruit is within reach, never out of season and whenever you desire something, it will come down to you 56:28-33.
- Wine mixed with Zanjabeel [76:17]: there will be different flavors of wine
 - What is Tasneem? 83:27. Allahu A'lam.

Imam Malik's favorite fruit was bananas because they were always available.

Its provision and its shade are eternal, do not go out of season, always available

The milk rivers taste will never change (will never go bad)

Rivers of wine (not that causes you drunkenness)
Rivers of pure honey
Rivers will flow on the surface and still be deep
Meat will be served in Jannah
Date trees and pomegranates
With cups, jugs and glasses

Food of Jahannam

- Those who disbelieve they will be drinks of boiling fluid. The discharge from the punishment will be fluid running like river.
- Ma' Sadeed: the discharges of Jahannum flowing as a river 14:16.
- Those who get next to the boiling liquid, their face will melt.
- Like drunken people they will drink, their stomach will vanish away, melt.

- Tree of Zaqqoom.

- The tree feeds from all the discharges come down and the roots are nourished from this and go up into the tree: this is the significance of being at the bottom of the hell
It's flowers will look like the heads of the devils
They will eat from it and fill their bellies with it
It Will cause their bellies to boil

Drinking like thirsty camels, they stick their whole head in the water, and they might kill themselves drinking the water because their stomachs are not accustomed to absorbing the water so quickly.

Cannot help themselves due to their thirst

They will eat no food except that of the washing of wounds.

Money and Wealth

Man loves his wealth passionately: Don't try to suppress your desire to be rich, it is natural, but know how to handle wealth.

Fajr 19-20 - wa tuhiboona al mala huban jamma - and you love wealth with much love

Ownership is for Allah: Even if you have it in your possession, it is Allah's, and you should treat it as such.

- Ta Ha v 6 - everything that is on the earth between and under the soil -
- Munafiqoon 7 - wa lilahee khazain samawatee wal ard -
- 20:6: What is beneath the earth? Oil!
- It is Allah who made you reach that level of skill, intelligence to become rich: so He made you a TRUSTEE
- 59:7-9: the evil of capitalism
 - Too much wealth in the hands of a few
 - Inheritance law came to break this monopoly
 - In order to distribute the wealth evenly

In the DOJ we'll have to show checks and balances.

Wealth and Social classes

- There are levels of who gets rizq but the purpose is trial and testing.
 - If you were born in a rich or poor family, it is a test, to show how much patience you show, and how you react, are you going to be grateful/thankful, etc.

- Zukhruf:32: Those who become very resentful about the social class they were born in...it is not for you to decide!
- Zukhruf:32; the answer to the question of capitalism in Islam,
 - If all people were born rich, who would take care of the jobs which are considered very lowly, but they are very essential.
 - This is so that some may employ others in their work.
 - At the end, Allah says not to worry about it, because your concern should be the mercy of Allah
 - Make your concern the Akhirah and do a good job at whatever you've been assigned.
- The Poor have right in the wealth of the Rich, giving zakat is not charity, it is an obligation.
 - Does that mean that a poor can come and demand that right from you, in individual? No.
 - It is for YOU to give Zakah, and for them to be patient Many people who are rich donate only with strings attached.

Charity is the right of those who need it, those who accept your charity should be thanked for accepting it

- Sources of wealth—many people neglect the ones mentioned in the Qur'an:
What is Halal
 - What is Tayyib (Good)
 - Being thankful for it
 - War-booty
 - Taqwa: if you try your best to fear Allah and you act upon it, Allah will provide for you. 65:3. For those who fear Allah, He will provide for him from (sources) he could not imagine. SUBHANALLAH!!!
[Here Shaykh Yaser mentioned his experience as a student in Madinah. Before the students could run out of money, they would receive scholarships and such that would replenish their rizq!]
 - Seeking forgiveness: Istighfaar
 - Being grateful
 - Moderation: Do not waste anything, and do not be ungrateful for whatever Allah has given you
 - Spending for sabilAllah; If you spend for the sake of Allah, Allah will replace it
- How does your wealth increase? Perhaps the cash, or it will be the Barakah and blessing in the wealth, bargains, etc.

- Haraam Sources used to increase the wealth
 - Riba (interest) 2:275
You cannot sign any contract with Riba involved whether giving or receiving
Eaters of Riba are like those possessed by Shaytan
Prepare for war with Allah and his Messenger; Riba is the only sin Allah declares war against
 - Consuming the wealth of the orphans unjustly: results in a fire in the belly in jahannam and burning in the Fire. 4:10.
It is permissible to take from their wealth to sustain them however.
 - Returning the Mahr either by force or by pressure is haram.
 - The only times you can use the Mahr are when they give it willingly share it with

you, or in case of Khul'a. 4:19.

- Bribery 2:188.
You can't bribe (take others rights in a hospital line) even in a health crisis
- Cheating in sales 83:1-3.
- Stealing from the war booty/embezzlement i.e. adding zeros, taking portions while the \$\$\$ is in your care.
- Al-Khiyanah: Betrayal the trust
- If you are trusted to hold on to a sealed envelope w/ 10k and you borrow 2k w/out notifying the owner and something happens to the other 8k (natural disaster for example), you are responsible for returning the whole 10k. If you don't open the seal, and something happens (natural disaster for example) you are not responsible at all.
 - Amana (trust)
 - Wakala (agent) you are responsible for the loss of the money
- Forgery
- Magic and Sorcery, including fortunetelling
Act of kufr
Use of emulates w/ weird marks
Carrying the quran as amulate
 - Was not practiced by any sahabas; may not be allowed
- Treason
- Breaching the covenant
 - Learning the deen for the sake of income only by selling suggestions, guidance
 - A known figure: some imams salary in the: 65, 70,....110k

Invest and Earn

- Islam promotes investment and trade
- Don't hold on to the money, otherwise it will get consumed by zakat.
- No treasuring, wealth must keep moving, otherwise you'll be consumed by Zakah and you won't stimulate the market and it will become stagnant and there will be an economic crisis.
 - "Any item for which the Zakat is paid, is not considered Treasure"
- Invest and Learn
 - Prohibition during Salat al Jumu'ah is because of the time itself, not the person making the transaction. (There is a difference of opinion regarding who the transactions can be continued with... (non-Muslims); but the Ijma' (consensus) is that any money earned in the time of salaah al-Jumua'h is HARAAM.)

Moderation not extravagance 17:29:

Do not spent wastefully in extravagance

All of goodness cannot be extravagance, but extravagance is not good.

Miserliness is haram

Wealth is a fitna and trial.

Money is a test

- If you are doing good then you can have extravagance, otherwise its haraam
- And let not your hand be tied (like a miser) to your neck. ...[al-Israa: 29]
 - Like an expression of a child holds on to his beloved item as "no, its mine".
- You are allowed to have and show luxury as long as you don't brag, or arrogance.

- Karoon

The keys themselves to his treasure required few men to carry

Wealth is a source of Lavishness and Desires

It is not haram to show your wealth and speak about it (without arrogance)

34:34; "Never did we send a warner to a population, the wealthy (mutrafoohaa) among them said we believe not in the (message) with which you have been sent." Mutrafoohaa- They generally have a tendency to disobey.

Wealth is to be Safeguarded:

The wife is allowed to take the husbands money secretly to pay the means

If one is very irresponsible with his money he should and be demanded to put hold on his money

Both parties can put a hold on the wealth of the family to protect it

Human values in Times of Dispute

- If someone borrows money from you and in the time of due can't provide it, you have the full right to demand the money back, even if they have to borrow it
- Once you let them have it, forgive them, you can't claim it back
- If you forgive them its better for you, its closer to taqwa

Bitterness between husband and wife

- Mahr - 2 237 -

Insignificance of Wealth in the Sight of Allah

- Only thing that will benefit you is sound heart
 - Not your wealth nor child will benefit you that day except righteous deeds
- And know that your possessions and your children are but a trial and that surly with Allah is a mighty reward. [al-Anfaal: 28]
 - Don't think you've something wrong if your wealth decreases, be prepared
- Insignificance of Wealth in the Sight of Allah -
 - Shuaraa 88 - 89 - youma la yanfoo malun wa la banoon
 - Saba 37 - it is not your wealth or children that bring us nearer to us on judgment day -
 - P SAWS said Yaqqoloo ibnee adam malee malee - wa ma hal maluka - you eat and discharge, you wear and it wears out, charity comes after you die - investment with Allah
 - Anfaal 28 - your possessions and your children are but a trial
 - Baqarah 155 - Wealth is a fitnah and trial - Allah might test you - wa bashir as sabireen - its on first strike – glad tidings to the patient ones.
- The real money is what is consumed, but what remains is the sadaqah you give for the sake of Allah

• Justice and Law in Islam

- Foundation of the Rule of Law
 - Ihsan
 - Injustice is a result of following the desires.

- Justice transcends religion, justice is not just for Muslims.
- Stand firm for justice; Stand firmly for Allah and be just witnesses
- Don't let the hatred of others cause you to betray justice
- If you have said you don't want to say anything bad about so and so, and remain quiet, you have already said something negative against them
- Manmade system - Allah SWT - Mutahminah 8 - an ta baraoohum - Allah loves those who deal with justice -
- Mushriks in Makkah - PSAWS commanded to deal justly with them - Tawbah 4 –
- Tawbah 7 - obligated to fulfill terms of treaty - but if they break it - you can revoke or declare war

- Justice in the Hereafter
- Every act will be brought before you, good or bad.
- Al Anbiyaa 46 - set up balances of justice on the day of resurrection - none will be dealt with unjustly whether for you or against you
- More obligated to observe adl and justice in this dunya because Allah is going to be so just in His judgment, our injustice will definitely weigh against us.
-
- What Hinders establishment of Justice
 - Following the desires
 - Hatred for others
 - Fear and intimidation
 - Forbiddance of the Judge to judge when he is any extreme circumstances

Having issues when you are judging: such as hunger, headache, sickness, etcetera. That will hinder right justice. If any circumstance causes you to make or incline towards unjust decision don't make any decision, wait it until that circumstance passes.

Example: you are a judge, you just had food, you are tired easy way to complete a case may be ending it for the sake of your natural requirement. In cases like this as an example wait until your normal situation is achieved.

- When it comes to justice, establish justice even if it's against your self and your family.

- International Law (war and peace)
 - What is the default with non Muslim nations? War or Peace?
 - It depends on Justice: the purpose of Jihad is to establish justice
 - Ibn Taymiyyah: Jihad is one of the means of Da'wah
 - And if you can establish the Da'wah without war, then there is no need for war
 - The purpose of Jizyah was for protection (for the non-Muslims)
 - Islam has the right to interfere if the leader of another people is being unjust
 - They don't have to become Muslim, but they have to practice Justice completely

- War sometimes and peace most of the time.
- If their leaders are unjust then we can fight against their leaders to bring justice
- Paradox: In some cases in order to establish peace and justice, you must go to war

Can Muslims initiate a war? Yes!

And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [al-Baqarah: 190]

Don't use excessive force, just enough to keep them away from you.

The Revelation to the believers:

At first the revelation was sent that they (as-Sahaba) were not to attack those who attack them, then they were given permission to fight back after hijrah to Medina

They were stronger now and could defend themselves, the Prophet (saw) sent expeditions around Medina to scout out and enemy intrusion

You will establish life through capital punishment

If you do not punish these people they will spread more mischief

Once the war is over, you have no right against the citizens of a state

Unless they are still trying to fight you

Violence is only for establishing justice

If the enemy does not fight you, leave them alone

But if they incline to peace, you also incline to it, and put your trust in Allah

Ayat that explain fighting in the battlefield does just that

It is not meant to be nice while fighting

Make an example of them so people will not even think of fighting you

Never say anything bad about Israel, even when you are intending the state, say something different (Zionists) because Israel (Ya'qoub) was a Prophet of Allah.

Do not try to focus only on major issues, focus on both major and minor issues (not an excuse to say that we should not follow the sunnah of eating because many Muslims don't pray or are not founding Muslim countries!)

Be careful to scrutinize what is from the Israeliyyat and what is from Islamic texts

- History and Tales: Stories in the Qur'an

Allah tells the best stories:

We relate to you the best of the stories

The best stories are true stories

We narrate to you their story of truth

The Wisdom behind story telling

There is a lesson involved (for men of understanding)

Confirmation of existing books

Detailed explanation of everything

A mercy for believers

To share news of the messengers

Makes strong the hearts of the believers

An admonition and reminder for the believer
For reflection
Guidance

ASK YOURSELF: What do I need to learn from this story?

- The Beginning of the Creation
 - Mostly begin with this when narrating stories
 - What is the Hikmah of the creation of the heavens and earth in six days?
 - Allah swt is teaching mankind that everything should be done in a timely manner and it's not befitting to be hasty
 - There are difference opinions.
 - Creation of heaven and earth in six days.
 - Creation of earth = two days
 - Shaping the earth = two days
 - Creating the heavens = two days
 - Total = 6 days

- Creation of Adam
 - Jinn existed before man.
 - Source of the creation = the earth (Nuh:17)
 - Like the plant
 - Majority say that it is from the dirt and dust from THIS earth
 - Ayah in Surat Ta Ha: منها خلقناكم

Verily the likeness of 'Isaa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "BE!" – and he was. [Aali 'Imraan: 59]

And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black, smooth mud. [al-Hijr: 28]

This ayat's transliteration "...khaalikum bashara-n-mmin salsaali-mmin hamayi-mmasnun"
Here the word salsal means clay. The repeated pronunciation of this word also is the sounding of clay when its knocked upon.

- Created from Dust, but it had to be mixed with water: becomes Mud
 - When it loses some of its moisture, it becomes Clay
- Clay: when you heat it up, it becomes solid: صلصال
 - When you repeat salsal, it is the sound it makes, sounding clay
 - When Shaytan passed by it, he knocked on it and found that it was hollow, makes a sound, and therefore inferred that the creation of man is weak
 - Adam was created with dark skin.
 -
- Command to the Angels
 - Purpose of his creation: to make him a Khalifah on earth (generation after generation to maintain the creation of Allah (swt) and take care of it

- Allah doesn't need the help of man to do this, but Allah has Hikmah behind it.

Shaytan was looking at Adam alayhi salaam when he wasn't yet alive. Adam was said to be and he was. He sneezed and said, "alhamdu lillah."

- Adam and Eve: Creation of the Pair
 - "النساء شقائق الرجال"
 - Two equal parts of a whole
 - In their creation, they are equal
- Command to Prostration
 - Iblis is from Jinn: Allah says he's a Jinn, and when he was commanded, he didn't prostrate; if he was an Angel, he would have obeyed Allah immediately.
 - Iblis's refusal based on arrogance
 - Adam = dark
 - Iblis = white, spark of fire
 - Adam is called Adam because Adam means black in Arabic.
 - Iblees committed his first sin, "I am better than him, I'll not prostrate" –racism [Creationism]
 - Convinced them to eat of the tree to live forever and be like the angels They BOTH ate from the tree, they BOTH repented, and were sent to earth
- Adam as the First Prophet

Allah removed all of their advantages, including their clothing 20:115-126, (7:20-22)

The covered themselves with leaves from the tree

Adam was the first Prophet: Built the first Kaaba

Adam and Hawa were told they were being sent down to earth for a test for a limited time; and will be return to the homeland; so do your best obeying Allah.

- This is the first migration and the concept of (believers are like traveler on earth) traveler began.

Adam's children followed the concept of tawheed, until (some prophet, hundreds if not thousands of years later). Adams son murdered the other son, but still had tawheed.

- Living on Tawheed for 1000 years
- Man was created in haste - Khulqa al insanoo min ajal
- Prostration to Adam - Baqarah 30 - khalifah - generation after generation - to maintain creation of Allah SWT -
- P SAWS - an nisaa shaqaiq ar rijal - (symmetrical...counterparts/equals) - then Allah puts the difference to maintain creation

- Ibrahim
 - Ibrahim was an Ummah
 - He was submissive
 - He's the one who gave the name 'Muslim'
 - Immediate submission without any questions

- We have a problem submitting because we ask too many questions or find ways to go around submitting to Allah
- What was the practice of Ibrahim: Submission (ملة إبراهيم)
- Ibrahim and Astrology
 - It was frustrating for him to deal with his people who insisted on worshipping the stars
 - During the story of Ibrahim arguing w/ his people he told them the stars must be the Gods, when the moon came and overtook the night sky with its brighter light he said then this must be the Gods, then when the day came the sun overtook the sky with its light then Ibrahim told them then this must be God for sure as provocative statements to loosen their way of thinking. The above use of Stars, moon, and the sun in such order is correct.
 - Ibrahim was making a point, he didn't really worship the stars...
 - Azar: father of Ibrahim.

Ibrahim and Idol Worshipping

- Ibrahim chopped the heads of the Gods, except the big one and left the axe on its shoulder. People went to Ibrahim and asked did you do this? He said asked the big one.
- Next he was put in jail, and the people started fueling the fire for days to remark a big day out of it so one else attempts this against polytheism again. The magnitude of the fire was so big people couldn't get close to it; so they catapulted him.
- The Dua'a of Ibrahim: *حسبي الله ونعم الوكيل*; Hasbi-Ullah wa ni'ma wakil
- After they did not believe even though he walked out of the fire 'salaman' he asks permission to leave
- Allah ordered the fire's natural form to change, burn everything including Ibrahim's rope but not his skin.
- And he goes to the Holy Land
- Ibrahim goes to Egypt with his wife Sarah
 - Egypt was invaded and occupied by outsiders
 - Story of Hajar, gift from the king at that time, and then her being gifted by Sarah to Ibrahim
- Journey of Ibrahim with his family, going down south
 - Arriving at Makkah and the story of Isma'il and Hajar
 - As Ibrahim was leaving - wife stopped him and told him is Allah command you to leave us here - If so Allah will take care of us The command was to leave the family there and then go back, and that's why Ibrahim didn't look back
 - Story of ZamZam
 - The process of creating a basin around the water = "Zam"
 - Caravan passing by, traveling north, notices the flying of birds and for them this was a sign of water
 - They were a very civilized people so they were polite with her and asked if they could share the water.
 - First known pronunciation of the Arabic language, by Isma'il
- Building of the Ka'bah
 - The foundations of the Ka'bah were there already, so they were commanded to

reconstruct it

- Maqam Ibrahim during the time of the Prophet (saws) was attached to the Ka'bah and 'Umar removed it and move it from its spot because it was difficult for people to make Tawaf
- There was stone he used to step on to make the kaba a bit higher. Ibrahim with his son's help build the Kabas. He his 60 now. He loves his only son dearly. Now that he's done, he has been seeing a dream over and over, the message: show gratitude to Allah by sacrificing his son.
- Ibrahim and the Sacrifice of Isma'il
 - He told this to Ismail, he said if this is from Allah, you will find me among the ones who are patient; lets do it.
 - Son shows the same submission and patience
 - As this was one of the most difficult thing for Ibrahim he went forward with the action, but Allah replaced him with a sheep.
 - You can relate all the rituals of Hajj to the life of Ibrahim, and not Muhammad (saws)
 - Greatest test of Ibrahim - sacrifice of son - Saafat 101-113 - Qad Sadaqt aru'ya
- Ibrahim and the Declaration of Hajj
 - When you go for Hajj, you are making the answer to the call of Ibrahim
 - Remember that you are doing what Ibrahim did
 - Surat Hajj 26-27 - Ibrahim stood on the mountain to come and practice hajj –

Ibrahim and his family

Ibrahim was told that Sara will have a baby, so he told Sara. After very long time, she laughed. She laughed when she heard this, as she was old. Later, she started to feel the blood flow after post menopause.

Ishaq came from Sara, a second son. 37:101-113. At the end of all the events, (sara in Jerusalem) he was told with glad tiding he will have a son from SARA.[Hud: 71-73]

Ibrahim, the Father of the Prophets: 6:84-87

Lut is considered one of his lineage, not his children, linked through the father of Ibrahim, grand father of Lut

The prophets came from Ibrahim [al-An'am:83-87]

IBRAHIM and the TYRANT

The Egyptian King and Ibrahim.

Ibrahim introduced Sara as his sister to the king. King liked Sara, Sara asked Allah for protection. So every time the King thought of her, he would feel paralyzed, so he just gave her Hagar as a servant. Ibrahim introduces oneness of Allah the dominion of the universe; who is The Lord who can bring life from death.

King: I can bring life and death. He demonstrated this by: Let one man go, and kill the others.

Ibrahim: can you bring the sun from the west?

King: astonished, and was quiet. They didn't lie out of arrogance as he has pride of being right. 2:258.

Allah ordered Ibrahim, Birds were chopped up, mix, and put them into diff. Locations. Call them I'll bring them back. 2:260.

The king never became a believer and died a horrible death.

Difference between 'Ilm al-Yaqeen: certain knowledge, from reliable sources and 'Ayn al-Yaqeen: what you see with your own eyes and you get extra confirmation to what you knew before. So Ibrahim only needed the 'Ayn al-Yaqeen in order to confirm all that he had in his heart.

Tawaf: the center of your life, everything you do revolves around it. And if you get distracted, you'll always be pulled to the center again. To touch the Ka'bah, kiss the black stone, to show you that you're there, at the center, you've reached it. Tawaaf: Number 7 significance: because the Prophet did it; other reasons Allah knows best.

Ibrahim died in (a city of Khalil in Jerusalem).

On the Day of Judgment Ibrahim will say I lied 3 times: about the stars, destroying of the statues, and claiming Sara as his sister.

Black stone from heaven: not from authentic hadith. The only reason we kiss it because the Prophet *salla Allahu Alayhi wa sallam* did it. Hajar aswad: the stone was stolen for 40 years. The stone always smells nice; they perfume it, not natural.

- Yusuf and his brothers
 - Reason for Revelation: The companions asked (and the Arabs would get excited about the stories of before) telling them a story. Allah revealed the whole story of Yusuf (a)

YOOSUF AND HIS BROTHERS

The stories of the Yoosuf was brought since people asked Prophet Mohammad to tell a story.

- Lessons:
 - Once you declare you repent, you will be tested to know if you're truthful or if you're lying.
 - No matter what you face, you will never suffer more than Ayoob, or Yusuf who had to endure the greatest pain which comes from your own relatives: *ظلم ذوي القربى أشد* is harder than the wound and pain you suffer from the strike of the sword
 - Being so young and enduring so much suffering during his life and temptation
 - Human element and human touch in the life of the Messengers of Allah

Arabic poetry:

Oppression that you receive from your family and relative hurts more than wounds on your body.

Yousuf's father Yaqoob. One day Yusuf told his father about a dream he had seen the previous night. He saw that the sun, the moon and eleven stars bowed down before him. His father was the prophet of the time and knew the meaning of the dream. Yaqoob, a prophet was expecting someone

to carry on the message of Ibrahim, now since 11 of his sons didn't get the prophethood, he thought he must be it, and gave him special protection, and told him not to tell his brothers. Although this was very hard for Yaqoob to tell him this as those are his sons as well. Yaqoob loved him very much and always talked about him.

Eventually all this talk about him and protection got the brothers jealous. One day after coming up with a plot to get rid of him, they asked to take him with them to the prairies. Yaqoob repeatedly said no, and said 'no the wolf might take him'. This gave the brothers an idea. Eventually he couldn't say no as Yusuf asked really wanted to go w/ his big brothers. As the brothers took him, Yusuf was very excited.

As the brothers went they were looking at each as who will make the move. Eventually they got into an argument. They put Yusuf in a well; had put sheep's blood on the shirt w/out any tear and gave it to Yaqoob. They put up a false scene upon entering their home, wailing and crying. Yaqoob realized this scheme. As the caravan took him to Egypt, he didn't choose to go back home. Yaqoob told them to go find him. But it was too late when they really did go to find him. Yusuf was on his way to Egypt.

He was being sold as a slave in the market as Yusuf was chosen by a wealthy/government from the merchant. He was brought as a servant for Zulaikhah a beautiful wife of the king who had no child. Meanwhile, Yaqoob kept talking about Yusuf to his brothers...

As Yusuf grew up working around the house, and the women king's wife showed interest in Yusuf. Yusuf always ignored her. She beautified herself.

When Yusuf grew up to an mature age, one day she closed all the doors and Yusuf was locked in. Yusuf nearly gave up and fell for the desire as the lady was really forcing him. As he came close to her he saw something, snapped out of it and ran towards the door. She pulled him eventually tore his shirt. Through this struggle the door was opened and the first person they saw was her husband, the king.

She quickly fell into tears saying Yusuf was forcing to make love with her.

The king later on tried to find out. Suggestion were brought up: if the shirt was torn from the back it's her fault, if from the front it would be Yusuf's fault; she in this case the women would be struggling. From the evidence, the truth was clear. The king told her she made a big mistake, but did not kill or persecute her because of political reason; bad publicity.

Later they had a banquet/party where Yusuf was allowed to come in by the King. As this news was being gossiped by many women there. Suddenly when he came in the room, his beauty and attraction made everyone doubt his action of wrong doing. Some cut their hands while looking at him in his beauty.

So lots of females jumped on him to be the first to consummate. He then asked Allah to help him as he is only human.

He was then accused put in prison due to all these political mess. In the prison, the two other young men were there and recognized his good quality of action, wisdom. They told him about their dreams; since he seemed to talk and was like a man of wisdom. One saw that he was extracting juice from

ripe grapes and the other saw that he was carrying a basket of bread over his head, and birds ate freely from it. They asked Yusuf if he could interpret their dreams. He gave them sermon on virtuous conduct and belief on the oneness of Allah. He then gave them the interpretation of their dreams. He told the one who saw himself extracting juice from grapes, that he would be pardoned for the allegations and would be set free, and that he would return to his old employment of serving drinks to his master. He told the other man that he would be crucified for his deeds, and birds of prey would feed on his corpse after his death. When the first man was let go, Yusuf grabbed him and told him "by the way don't forget about me".

3-9 years passed, when the king saw a dream over successive nights that got him concerned. He saw seven fat cows emerging from the river, followed by seven weak ones. The weak cows devoured the fat ones. He then saw seven green and healthy ears of wheat followed by seven dry ones. The dry ones ate up the green ones. His courtiers and astrologers failed to satisfy him with any plausible interpretation.

As the first prisoner over heard this, he finally remembered about Yusuf, he told the ruler that he could find the interpretation of his dreams if he was allowed to visit Yusuf in the prison. He interpreted this to him: Yusuf said that both the dreams had the same interpretation: 7 years of good wealth/food followed by drought, and a year of bringing back food to the community. Yusuf was asked, to come to the king. Yusuf said no. Yusuf told him to tell the king "if he remembers the person because of whom women had cut their hands". He asked to be released and put him in charge of the years of high productivity where unless managed wisely, the years of famine would totally destroy the kingdom. He asked to be the treasurer. During the 10th year Yusuf sees his brother who came for provision for 10 people. As foretold, famine struck the land of Egypt. People flocked to Egypt for jobs and food. Thus Egypt flourished with cheap labor even during the days of wide spread famine. This was a clear sign of the intelligence and foresight of Yusuf.

Like other lands, famine visited the land of Kin'an as well. Ya'qub sent his sons to Egypt to procure grain.

The brothers went to Ya'qoob and told him they need the younger brother.
Listen don't worry I am your brother to the young brother. The new brother and Yusuf plotted a plan, make them thieves as a stealer of king's seal.

Yusuf kept the boy, the brothers said you got us in trouble just like your brother Yusuf. He told this to the father, after many arguments, and crying so much, Ya'qoob lost his sight. The brothers went back for help. Story was disclosed by Yusuf, the brothers were ashamed and apologetic. Yusuf forgave them blaming the Shaitan for all this and the brothers were eventually forgiven. His shirt was given to be taken to the holy land and bring your whole family. Father saying "I can smell Yusuf's fragrance. The shirt was throne onto his head and immediately, he received his sight back. They were brought to Egypt, in Yusuf's throne, everyone prostrated to them. This making his childhood dream real; Prostration to other human was allowed for that generation.

After forgiving the brothers, he put the blame on Shaytan. He took the parents in and had them sit in a throne. Although his brothers had reacted to that dream with such cruelty, yet Yusuf paid them back with sympathy, love and forgiveness.

The death of Ya'qub

Ya'qub lived for seventeen years in Egypt before his death. He called his sons at his death bed and advised them on matters of their mutual benefit and wished that upon his death that his body should be carried back to Kin'an for burial near his forefathers. His wishes were carried out with royal ceremonials.

The death of Yusuf

Yusuf lived for one hundred and ten years. He was buried in Egypt according to the rituals of the land, and when Musa finally took the children of Israil out of Egypt, he took the coffin of Yusuf to Kin'an, to be buried alongside his ancestors

Who were Bani Israa'il?

- How Bani Isra'il ended up in Egypt: because of Yusuf
- Increasing in number, it was a special force for the government
- Egyptians regained their power and took it from the invaders from outside Egypt
- They put all their anger and wrath against these outsiders: Bani Isra'il, they were enslaved
- Bani Isra'il = 12 Children of Ya'qoob: al-Asbaat
 - Asbaat = tribes in the Hebrew tradition (sibt = singular)

F. Musa and Bani Israil

Some scholars say Isra'il means Abdullah in their original language, others say that name comes from Isra (travel by night) as Ya'qub had to undertake travel at night due to some family feuds (from Israiliyat).

Bani Israil were the 12 children of Yaqub (ahs), they were known as al-asbaat (plural of Sibit – tribe – Qabeelah in Arabic)

Egyptian used the Israilis to perform menial tasks typical of colonized nations. The King saw a dream that a child from Bani Israil would destroy the kingdom of Egypt. Therefore any boy born during that year was ordered to be killed.

Allah inspired Musa's mother to nurse Musa, but when she fears for him, to put him in the river. This is indicative of her Tawakkul because when a person normally fears for their child, they tend to protect him more and keep him closer, but she is told to let go of her child and she does so.

Musa's older sister was told by his mother to follow him. Musa's mother almost loses her mind, but Allah strengthened her. Firawn's wife did not have a child and wanted to keep Musa, despite knowing he was from the Isra'ilis, since no one else would throw their baby away.

Musa kept crying and would not suckle anyone's milk. His sister offered to find a lady who would suckle Musa and brought in Musa's mother who nursed her son and was reunited with him. Musa was brought up in the house of his enemy and grew up to be very strong mentally and physically. As his origins were known, the Bani Israil used to look up to Musa and take pride in him.

Once when going through a market, Musa heard an outcry from an Israilite. Thinking the Egyptian was the oppressor, he pushed the Egyptian and he died as a result. Days later he heard the same outcry from the same person and realized this particular Israilite is a trouble maker and didn't help him this time. Musa then came to know that the Egyptians were planning to punish him, so he traveled towards a desert in the east (may have been the Sinai desert or to Madyan (Arabian Desert)).

As Musa was sitting under a tree; he saw two women with their flock, waiting to water their sheep, until the other male shepherds moved away. Musa offers to help and waters their sheep for them. He then returned to the tree and prayed to Allah for good. The 2 girls came back and told Musa that their father wanted to speak with him to thank him for his help.

Musa explained his situation to their father who offered to marry one of his daughters to Musa if he agreed to stay with them for either 8 or 10 years. (This sort of condition is not valid under the Shariah of our beloved Prophet Muhammad (saws)). Musa agreed to stay for 10 years.

After several years as Musa was traveling with his wife, they got lost in the desert. He saw a light at a distance, and went alone towards the light seeking either a branch of fire to warm themselves or to find guidance and directions from anyone he may find there.

And it was there that Allah spoke to him without any translation. Here two miracles were also shown to Musa, for him to use in his mission to Firawn. First, his staff was turned into a snake. Musa turned and ran in fear, but he was called back by Allah and was told to pick up the snake upon which it once again was transformed into a staff. The second miracle shown was that his hand turned white (Musa was dark skinned) when he put it inside his dress towards his side and then took it out. Musa asked Allah to send Haroon to help present the case to Firawn, as Musa had an impediment in his speech.

The Da'wah of Musa was geared towards Bani Israil and to get them out of Egypt - Firawn was not the object of the Da'wah - he was merely in the way.

The most skillful magicians of the land were asked to be brought on their Day of Eid, by Firawn. However, the magicians began their day seeking the pleasure of Firawn, but were destined to end the day as the first believers in Musa (ahs). Musa's snake consumed all the snakes of the magicians, who fell to the ground and affirmed their faith in the God of Musa and Haroon. Firawn refused to believe and claimed all of the day's events were a plot hatched by Musa, to make people believe in him.

Allah inflicted Egypt with several diseases/afflictions such as the plague, water turning into blood, frogs, lice, locusts etc., in order to make them submit & to set Bani Isra'il free.

The Israilis were ordered to leave Egypt in the darkness of night. Some of the Israilis started blaming and arguing with Musa for getting them to the edge of the sea with no way out. It was here that the great miracle of Musa was manifested and the Red Sea was split.

The Red Sea was split near the delta (near the north of Red sea) by Musa (ahs). Allah made the base of the sea paved & dry for Bani Israil to cross over.

By the time Firawn reached the red sea following the Israilis, the water engulfed Firawn. At that point, he pleaded for forgiveness and proclaimed belief in the God of Musa, but this was not accepted from him. As a sign from Allah, and to show that Firawn really died (to the ignorant among Israilis), the body floated up by Allah's order.

Musa left for 40 days to receive the tablets from Allah. While he was gone, Samiri created a calf of gold and encouraged the Israilis to worship the calf. Harun was unable to prevent the people from straying and the Israilis did not listen to him. After Musa received the tablets, he was told that his people were worshipping the calf. When Musa came back and saw some of his people committing shirk, he was furious, threw down the tablets and grabbed Harun by his beard and hair, demanding an explanation. Harun explained that he feared causing a division among Bani Israil and was powerless to stop them. Allah commanded that those who did not worship the calf were to execute the worshippers.

70 elite leaders of Bani Israil were taken by Musa to get commands from Allah. They (the 70) said they would not believe until they saw Allah. Upon this demand, they were killed. However, Allah gave them life again on request of Musa (ahs).

Musa was the only Messenger who dared to ask Allah to reveal Himself to him. Allah told him that you cannot see Me in this Dunya, but to look at the mountain (which was much stronger) - Allah revealed His Majesty to the mountain, and it fell to dust. Musa fell unconscious as a consequence of the event.

Bani Israil refused to fight the inhabitants of the Holy Land and as a result were destined to wander in the desert for 40 years until the time of Yusha' bin Noon.

G. Isa and the Cruci-Fiction

The grandmother of Isa (ahs) intended to dedicate her child for the service of Allah. When a girl was born, she was disappointed, but Maryam was to give birth to a mighty Messenger of Allah (Isa). Perhaps the mother of Maryam had not attained sufficient status in terms of righteousness, to be able to give birth to a child such as Isa (ahs). Allah (swt) does not give many details concerning Maryam after the birth of Isa (ahs). Her virtue and importance lies in her being the mother of Isa (ahs).

Allah told Maryam through the angels that she would have a son, even though no man had touched her. We do not have any information on the duration of the pregnancy which led to the birth of Isa (ahs). Prophet Muhammad (saws) said that Shaitaan pinches every new born, except Mariam and Isaa (ahs).

At the time of the birth of Isa (ahs), Maryam was told to shake the date palm and dates would fall down for her to eat. The date palm is a strong and firm tree that even a well built man would struggle to shake, but by telling Maryam (while she is in a state of exhaustion from childbirth) to shake the tree, we are being taught that it is required for us, to take the means to attain our goals.

Maryam felt the shame of carrying a child without being married, as the element of shame was very great in their society since morality was of great importance.

The first thing that Isa (ahs) said was that he is a slave of Allah. Isa (ahs) was a Messenger only to Bani Israil. He was not sent to anyone other than them. It was only after the mixing of Kufr into the teachings of Isa (ahs), that the resultant church started spreading their new invented faith across several nations. The trinity was not the message of Isa (ahs). It is blatant Kufr to say that Isa is the son of Allah.

Allah states that Isa (ahs) and his mother (Maryam), used to eat food. This is a clear refutation of those disbelievers who worship them instead of Allah, as those that eat must of a necessity, relieve themselves.

Isa (ahs) was not crucified. He was taken up to Paradise in his sleep. Isa (ahs) will return to this world before the Day of Judgment and will follow the Shariah of our Prophet Muhammad (saws). The People of the Book alive at the time of Isa (ahs) return to the world, will all believe in him, before Isa (ahs) dies.

Isa (ahs) confirmed the Tauraah brought by Musa (ahs) but he abrogated certain rulings from the time of Musa (ahs). However, the fundamental creed of all the Prophets has remained identical since Adam (ahs).

Note: Sleep is a minor form of death.

Upon being asked by his followers to request Allah to send down food for them, Isa (ahs) made Dua and Allah sent down a table spread with food, but warned them that anyone who disbelieved after this event would be punished most severely. The harshest punishment will be for those who disobeyed Isa (ahs) and for those who killed the she camel of Saleh (ahs).

H. People of the Qur'an

1. Righteous Men and Women

1. Luqman – We are encouraged to memorize the surah and teach it to our children.
2. Dhul-Qarnayn: Literally meaning "He of the Two Horns" was a King who lived long time ago and who was very righteous. His identity is not known definitively and his story is recorded in Surah Kahf.
3. Righteous man from the people of Firawn. – He hid his faith.
4. Wife of Firawn.
5. Queen of Sheeba
 - o Joined Sulaiman in belief and became a true believer.

Her embracing of faith was the reason for the strong Jewish presence in Yemen. Once the land of Palestine was destroyed, Jews dispersed and fled to their allies in Yemen because of relationship between Bilqis and Sulaiman - some of the Jews stopped in Yathrib and Khaibar.

6. Young men of the cave. Arabic word used here are "young men" - no women involved.
7. People of the Trench - Ashab al Ukhdoon: they lived in Yemen, and were burned to death for no reason other than that they said that there is none worthy of worship except Allah.
8. Al - Muhajiroon and Al-Ansaar - Allah was pleased with them as they were pleased with Allah

2. Wicked Men and Women

1. As Samiry -
 - a. He was responsible for leading the Bani Israil to worship the golden calf in Musa's absence.
2. Hamaan
 - a. He was a minister and an advisor to Firawn. Firawn requested him to build something very high to see the Lord of Musa.
3. Qaroon
 - a. He was a very rich person who possessed an immense treasure, the keys to which were themselves a heavy burden. He was an example of those who indulge in financial corruption, and put their faith in wealth rather than in Allah.
4. Abu Lahab - An uncle of the Prophet (saws). He was condemned by name in the Qur'an – one of the proofs of Rasulullah's prophethood was the revelation concerning Abu Lahab, that he would never believe.
5. The wives of Lut and Nooh - they rejected the truth despite their husband's being Prophets. A lesson we can derive from this is to not give our Imam's etc a hard time because of the actions of their wives/families.
6. The people of Firawn - The Egyptians were deceived by Firawn to go against Musa. Allah blamed the Egyptians, not only Firawn, for this transgression and lack of judgment. Thus, the lesson to be earned is that the corruption of the leadership does not absolve the commoners from their obligation to learn and follow the truth.

Section 4 THE ETHICS AND MORALITY

A. What Allah loves & does not love

Allah loves the following:

1. The Muhsinoon are those who do their deeds perfectly in all aspects of their life. Human perfection is not like divine or angelic perfection - it lies in rectifying oneself & repenting when one makes mistakes (as we inevitably will err)
2. Tawwaboos - those who repent
3. Mutatahhiroos - those who purify themselves

Allah does not love the following:

1. al-Kafiroos - the Disbelievers
2. al-Mu'tadoos - transgressors
3. al-Mufsidoo - those that spread fasad (corruption) on earth
4. al-Khaa'inoos - Khaain refers to those who betray the trust of others.
5. al-Mustakbhiroos - those who are proud.
6. Al-Mukhtaal & al-Fakhoor refers to the display of pride & arrogance.

B. Benevolence to Parents

It becomes very difficult to take care of one's parents as they grow old and God forbid, lose their abilities one by one. It is human nature to naturally take care of our children, but due to the perceived unpleasantness of looking after aged parents, there have to be special injunctions to care of the parents.

Even uttering the smallest expression of impatience such as "...uffff" in front of parents is a great sin. We are obligated to always address them with honor and respect.

Obedience and benevolence to parents is frequently tied to worshipping Allah and disobedience and Harshness to parents is tied to shirk.

Despite this however, unconditional obedience is only due to Allah and His Messenger (saws). Parents are to be obeyed in all matters that do not contradict the commands of Allah, but even if their commands do contradict Islam, parents are still to be treated with respect and kindness.

C. The Excellence of Knowledge

- If you want knowledge, you must keep reading. The more you read the better.
 - Allah says read and not listen, for example, which implies the superiority of reading to other forms of acquiring knowledge.
 - The First theme revealed to the Prophet (saws), was Knowledge,
 - Fu'aad: it's beyond the flesh of the chest, what processes the information taken from the ears and eyes.
 - Knowledge is more than an intellectual experience, you must feel it. It must be felt in your heart – just as you feel your chest is expanding when you're happy; but when you receive difficult news or information, you feel it in your heart and it becomes restricted
 - If it doesn't affect you, then it's not beneficial knowledge
 - The one who knows and the one who does not know are not equal. Therefore, we should strive to be amongst those who know.
 - What is the difference between knowledge and guessing?
 - Opinions and guessing are not the same as firm knowledge
 - So if they ask for personal assessment, then you give your opinion
 - Gift or has to be acquired?
 - For prophets it is a gift, it is given to them
 - For us, we have to work hard to get it and we have to ask Allah to give us the Hikmah to understand it and use it in our life.
 - Benefit of the knowledge: Khashyah
 - If it doesn't cause you to shake and shiver, then it is not beneficial knowledge and work hard on yourself
 - Why did Allah send his Messengers?
 - To teach us and give us Hikmah and give us knowledge
 - The Prophet (saws) is commanded to teach the people
 - You should never talk about the Shari'ah without knowledge of it
- If you don't know, you must admit you don't know - as Allah narrates concerning the angels in Surah Baqarah . We should strive to take our manners and akhlaq from the angels.

D. Public Etiquette

1. Etiquette of Greeting

- Greet those who greet you with something equal or better.
- Angels greet the believers with the greetings of Peace (Salamun Alaikum) at the gates of Jannah. We learn from this that we need to personally greet and open the door for our guests and visitors.
- Greet those whom you know as well as those whom you do not know, as Ibrahim (ahs) greeted the angels though they were strangers who were unknown to him.
- Take the lead in greeting others.

2. Etiquette of Seeking Permission

Knock thrice to seek permission to enter house. If someone peeks into a house without permission and their eyes are put out by the owner of the house, then no compensation is due on the part of the owner. Public places can be entered without permission. After attaining puberty, offspring must knock and then enter their parents' rooms. Children must be taught the etiquette of seeking permission from an early age.

Seek permission from your host before leaving his place.

How long one stays at the hosts house, depends on local custom.

The 'Ulama teach us to never overstay your welcome.

Leave when your hosts desire you to stay. Do not stay till they get tired of you.

3. Etiquette of Sessions

Men and women should not sit in a mixed environment. However, if such a situation is unavoidable (as in public settings), the proper rules of modesty need to be observed.

If you happen to sit in a gathering where people talk ill about Islam, try to suppress the talk, and if not successful in doing so, leave the gathering. Also, do not stay in a setting where Gheebah is taking place.

4. Etiquette of Speech

- The best speech is the truth.
- Shaitaan provokes enmity between people if their speech is not straight.
- (Ibrahim: 27) In this ayah, Hereafter refers to the questioning in the grave.
- A true believer must avoid idle talk. If you follow what you've learned then this is a sign of Allah's guidance.
- Wrong speech includes joining partners with Allah and speaking about Allah with no knowledge.
- (Hujuraat: 3) In this age, we implement this ayah by listening and obeying anytime a Hadith is narrated. Examples of implementing this ayah abound in the lives of the Sahabah, such as the sahabi who possessed a loud deep voice who cried thinking that the ayah was revealed concerning him. Rasulullah then consoled him explaining that he was not the object of censure in this ayah. Also, after this ayah was revealed, Umar used to lower his voice to the point that the Prophet would ask him to repeat what he was saying several times.
- (Ahzab:32) Women should talk with a firm language. Speaking in a soft manner can lead men to misunderstand their intentions.

- If a person answers any questions related to the Sharia, even if he/she has heard someone saying it, then it's still a fatwa, so be very careful.
- A'isha (rad) once referred to Hafsa (rad) who was short, demonstrating her height with her hand, meaning, 'you mean this one'. Upon this, the Prophet (saws) turned red with anger, and said if the words she spoke, were mixed with the ocean, the water in the ocean would change in color (or he (saws) said something similar to indicate the seriousness of the words uttered).
- (an-Nisaa : 148) - Allah does not like that the evil should be uttered in public except by him who has been wronged.

E. Noble and Contemptible Traits

1. Noble Traits

- Al Istiqaamah – Steadfastness. A man came to the Prophet of Allah and asked for some advice. The Prophet (saws) said: say 'I believe in Allah and stay steadfast'.
- Al-Ithaar – Refers to giving to others over yourself. Does not refer to give what is excess, but refers to giving what one needs and desires, but still prefer others to oneself. An example of this was seen on the battle field, where several Sahabah were on the verge of martyrdom. One was offered water while dying, and he said that his brother (another Sahabi) needs it more than him and sent the water to the second injured Sahabi. This generosity continued among 2-3 people until the last one was found dead, so as the server was bringing the water back; all the previous generous ones were found dead.
- Hilm – Forbearance. Forbearance and leniency should not be forgotten when dealing with one's family - they are more deserving of our good behavior.
- Deliberate Behavior (i.e. not being hasty)
- Moderation
- Tawaadu' – Humbleness. There is a difference between humility and weakness. You can stand firm and walk straight and still be humble.
- Rifq – Leniency
- Controlling one's rage.
- Al Qana'ah - Contentment. Compare yourself with those below you is matters of Dunya
Compare yourself with those above you is matters of Akhirah.
Arabic Poetry: If you possess a contented heart then you and the person who owns the whole world are equal.

2. Contemptible Traits

- Kibr - Arrogance – Shun arrogance as Shaitaan was arrogant. It was his pride and arrogance that led him to rebel against Allah.
- Israaf - Extravagance – Spend moderately and avoid extremes in spending, being neither stingy nor extravagant.

- Bukhl – Stinginess. This is the opposite of Israaf.
- Lamz -Name Calling. We must educate even our children not to call each other names.
- Tajassus - Spying – It is not permissible for anyone to spy on their spouses or friends. One must not doubt one's spouse.
- Hasad (Envy) - If you like something which Allah has provided to someone else, then ask Allah to bless you also with that bounty, do not wish bad or envy that person whom Allah has blessed.
- Nameemah (Tale Bearing) - Carrying information regarding an incident of backbiting, and revealing it to the person who was spoken ill of.
- Backbiting is different from Nameemah in that backbiting consists of saying something about a person in his absence that the person being spoken about would dislike, even if what was said, were true.

F. The Rights of Others

1. Rights of the Guest

- Guests are typically honored with food
- Provide more than what the guests can eat
- Bring the food to the guest (We learn some of these manners regarding treatment of guests from the manner in which Ibrahim honored the angels who visited him).

2. Rights of one's Neighbor

- There are 3 Categories of neighbors:
 1. Relatives who are neighbors – they have double right on you
 2. Neighbor who lives near you
 3. Close friends who are your neighbors
- What do you do if you have an evil neighbor? It is best for the social structure to ensure that the ill behavior of the neighbor is stopped.

3. Rights of a Path

- Maintain the landscaping - Keep it clean and well maintained
- Lower your gaze
- Keeping the Peace

Imam ash-Shatibee:

“I ndeed, regarding the **Book of Allah**, it has been established that it is the whole faculty of the **Shari’ah** (law), the pillar of **Islam** (the religion), the spring (fountainhead) of wisdom, the miracle of the message, the light of sights and vision (hearts). There is no path to **Allah** besides it, no salvation by other than it, and cannot grasp anything else that contradicts it. No evidence or a proof is required to verify this, for it is self-evident in the religion of this **Ummah**.”

Essay Question for Exam (1 of these will be on the exam for sure):

- 1) Write about the history of Tafsir and its development over the time since its inception until this modern day.
- 2) What are the different approaches of tafsir? Compare and explain their different methodologies.
- 3) Themes of the Qur'an can be broken down to four major axes. Write a detailed explanation of the main axes of the Qur'an. Include examples for each category.
- 4) How the theme of 'Guidance and Misguidance' was discussed in the Qur'an?

Don't miss out on the exam on June 1st –what better way to consolidate your knowledge than take the exam?

THE END!

Jazak Allahu khairan for taking this class with Qabeelat Haadi!
InshaAllah hope to see you at Seerah: The Shepherd's Path in August 2008
Please enroll online now: <http://www.almaghrib.org/enroll.php>
And always remember ☺...

PATIENCE IS AT THE FIRST STRIKE OF CALAMITY

AND...

Race one with another in hastening towards **Forgiveness from your Lord (Allāh)**, and towards **Paradise**, the width whereof is as the width of heaven and earth, prepared for those who **believe in Allāh and His Messengers**. That is the Grace of Allāh which He bestows on whom He pleases. **And Allāh is the Owner of Great Bounty.**
(Surah Hadid: 21)

Please make du'a for all 10-15 of our volunteers who helped with the notes in any way!
May Allah (subhanahu wa ta'ala) grant them Jannatul Firdous, ameen!

Please forgive us if there are any mistakes at all in these notes.

Courtesy of Haadi Professional Notes Team, May 2008
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