




LESSONS AND VALUES FROM SURAH AL HAJJ


These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.




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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

LESSONS AND VALUES FROM SURAH AL HAJJ



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – ALL NOTES

August 2018 / Dhul Hijjah 1439

Introduction:

- Surah Al Hajj is a tailor-made life story. In this journey it's about how we deal with others and our manners. The name of the Surah is the only one found in the Qur'an which is based on a pillar of Islam. Hajj is the summation of all pillars.
- Surah Al Hajj was revealed both in Makkah and Medina, some ayat were revealed during the day and some during the night. Some ayat were revealed while in travel and some while resident. Some were revealed in times of peace and some in times of war. This makes the surah very special because it's not based on one pattern, but different states and situations. And this is hajj. Hajj is not about being in our comfort zone, but wherever we go in life, our target should be one – heading to Allah (سبحانه وتعالى).
- What's also unique to Surah Al Hajj is two prostrations which are not found in any other surah in the Qur'an.

- Hajj means (قصد) – which is to have a target and head towards it. What makes us to be focused? When our target is clear that we're heading to Allah (سبحانه وتعالى). Thus even if a person has to go right and left, he will remain focused because his target is clear.
- **Theme of Surah Al Hajj:** The role of hajj in building in a society. Hajj has a role in preparing individual people in order to build societies. Societies are people and if we all understand it and build ourselves then it will be a healthy and good society going towards one target.

Surah Al Hajj 1 to 7

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of every kind of good).

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ

For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsir At-Tabari]

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لَّنُبَيِّنَ لَكُمْ ۚ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِنَبْلُغُوا أَشَدَّكُمْ ۚ وَمِنْكُمْ مَّن يَتُوفَىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْنًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.

- It begins by telling us about the Day of Judgement, but before that, it's telling us what we must do. In the next scene it tells us about people who are always arguing. There is something wrong in them

and for this reason the outcome was bad. Then the next scene is telling us about being inside the womb. Everyone went through this. Then the fourth scene is about plants and growth. And finally it tells us about the lessons.

- **Scene One: Day of Judgement:** what will make us do our best in life? When our target is clear and our end is clear. Our heart and mind can be so vast and it can be so narrow. What makes it narrow? The duniya. When we're thinking about people and money. But when we think there's a hereafter, recompense and paradise, then this expands our mind and heart.
- The surah begins with 'o you people', and what's the task we all need to do? Have taqwa of our Rabb, not follow our desires, but rather seek the pleasure of Allah (سبحانه وتعالى).
- The shaking of the earth will be so intense that the nursing mother will forget her baby, and the pregnant women will miscarry her baby. People will be as if they're drunk though they're not drunk because the punishment of Allah (سبحانه وتعالى) is severe.
- The hajj itself looks like the Day of Judgement, but without the provision of taqwa then one cannot go forward.
- **Second scene: Person arguing:** if there's the great scene of Day of Judgement, then it's a waste to argue and the one who's arguing is a proof that he's wrong. If a person's goal is not Allah (سبحانه وتعالى) then easily he can go to arguing.
- Among those who argue, there's one who starts the arguing and others follow him, though all of them are arguers. For example the

bus is hot, and everyone is quiet, then one argues 'what is this?' and the moment he opens his mouth everyone else starts to argue.

- The one arguing is following his desires and there's no goodness in it because there's no taqwa. He always wants to prove himself right. Everything is happening is by Allah's decree and command. Anything done on us, even if it's from the people, is by Allah's decree. And when we look at it from that perspective then surely we won't argue, but if we see it from the people then we'll argue.
- A majority are just followers and if one speaks then all speak, if one breaks the rules then all break the rules. Allah (سبحانه وتعالى) mentions the one follows in argument is following a stubborn shaitan. Anyone who blindly follows the one arguing will be misguided by the shaitan, whoever that shaitan may be. It starts with arguing but ends with misguidance and punishment of the hellfire, astaghfar Allah.
- It's important to keep away from arguing, even when someone is on the right because arguing never brings any good.
- Allah (سبحانه وتعالى) sends people to us to show us our reality and taqwa protects oneself from not being exposed.
- **Third scene: Creation of the human being:** the one who's arguing should look at and remember his creation. We're all from a drop of water and when we die, we will all be resurrected and recreated. The hajj is similar to a reversion because the one who has the hajj mabroor then he will return like a new born. If we truly understand

Surah Al Hajj then it's as if we'll be reborn. We should have no doubts will be resurrected.

- Our original component is sand which is what our father Adam (عليه السلام) was created from. Then a drop of water, then a hanging clot, then it will be flesh, with some continuing the journey and some being miscarried. Every person's life turn is different, some people's nurturing ends when they're old and some ends when they're young, subhan Allah.
- Allah (سبحانه وتعالى) tells us the stages of our creation in order to know His wisdom and ability, and to know that we can change. And the first change begins with quitting the arguing. If we follow the rules of Allah (سبحانه وتعالى) then we will change.
- There are those who will peak and die and those who will peak and then go downhill like a baby. May Allah (سبحانه وتعالى) protect us from that and take our souls at its peak. Ameen.
- **Fourth scene: Plants:** there's hope when a person feels everything is demolished and gone. Allah (سبحانه وتعالى) gives an example of a dead land which grows again. As long as we're alive, we can still grow and build ourselves again. Allah (سبحانه وتعالى) will bring rain down on a dead land, which will shake the land. The person needs to be shaken after being 'dead' and then it will sprout and grow of lovely pairs; it will become productive though it was dead before. There are people who begin their journey with the deen while young and some while in their 50s and 60s. Surah Al Hajj is teaching

us to not remain in one level but to have taqwa and that will be a cause for change.

○ **Fifth scene: Lessons and Benefits from the scenes:**

1. the One Who's teaching us all of this is to tell us Allah (سبحانه وتعالى) is The Truth. All that He's telling us is the truth and He's our Nurturer, Provider and we should worship Him alone because that's the truth.
2. We are dead when we're far away from Allah (سبحانه وتعالى) because there's no nourishment; we're not doing what we're supposed to do.
3. Allah (سبحانه وتعالى) is able to do all things so we should never give up or lose hope. Just as the dead land can grow again, we too can become alive again by Allah's help.
4. The Hour no doubt will come. It would be illogical and unfair to not have a Day of Judgement.
5. Allah (سبحانه وتعالى) will resurrect the dead and those in the graves. We will go back to our origin as sand and will be brought back to life.

Lessons and Values from Ayat 1 to 7

Taqwa of Allah (تقوى الله) (سبحانه وتعالى)

- Taqwa is like a barrier or shield from following our desires. When we follow our desires then we will be exposed, but when we abstain then we will be protected. We need taqwa with others because our faults will be exposed. Just as we cover our body with clothes, we need to cover our faults and desires with taqwa. A person will know others when there's much interaction, and we shouldn't think of what we want but what Allah (سبحانه وتعالى) wants.

Hadith: () : قال : ليس عن هذا نَسَأُكَ، قال : () : يا رسولَ الله من أكرمَ الناسِ ؟ قال : (أتقاهم) . قالوا : قال : () : فيوسفُ نبيُّ الله (صلى الله عليه وسلم) (Once Allah's Messenger (صلى الله عليه وسلم) was asked, "Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allah.") - Sahih al-Bukhari 3490

- The most honorable people are those with most taqwa.

Hadith: () : قال : () : يا رسولَ الله، أيُّ الناسِ أفضلُ؟ فقال رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : (مؤمنٌ يُجاهدُ) (في سبيلِ اللهِ بنفسِهِ ومالِهِ) . قالوا : ثم منْ ؟ قال : (مؤمنٌ في شِعْبٍ مِنَ الشَّعَابِ، يَتَّقِي اللهُ، وَيَدْعُ النَّاسَ) (Somebody asked, "O Allah's Messenger (صلى الله عليه وسلم)! Who is the best among the people?" Allah's Messenger (صلى الله عليه وسلم) replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah

and leaving the people secure from his mischief.") - Sahih al-Bukhari
2786

- The best of the people is a believer striving for the sake of Allah (سبحانه وتعالى) with his self and wealth, and now seeking knowledge is a type of striving. Then who? A believer who has taqwa of Allah (سبحانه وتعالى); he's not following his desires, and he's not harming others. It's not nice when others see our faults or weaknesses. When a person is following his desires then he will harm others.

Hadith: (إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ ، الْغَنِيِّ ، الْخَفِيِّ) .
(I heard Allah's Messenger (صلى الله عليه وسلم) as saying: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).) - Sahih Muslim 2965

- Allah (سبحانه وتعالى) loves a slave who's not following his desires; wherever he's placed, he's pleased. He's rich and satisfied, he's not looking at what others have, but is content with what he has. When a person is satisfied with what he has then this is a treasure. Allah (سبحانه وتعالى) loves the one who's discreet; he doesn't want to come and make a scene and be recognized by all.

Hadith: (إنكم منصورون ومصيبون ومفتوح لكم ، فمن أدرك ذاك منكم فليتيق الله وليأمر بالمعروف) ("Indeed you shall be aided, capturing, and victorious; so whoever among you sees that, then let him have Taqwa of Allah, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire.") - Jami` at-Tirmidhi 2257

- There's glad tidings of success and openings but when anyone experiences victory then he should beware and have taqwa of Allah (سبحانه وتعالى). A person can easily start to follow his desires when he reaches his target so it's important to have taqwa.
- Some people can be rebellious after succeeding by being proud or arrogant.

Hadith: (أتق الله ، ولا تحقرن من المعروف شيئاً ، ولو أن تفرغ من دلوك في إناء المستسقي ، وأن تلقى أخاك ووجهك إليه منبسطاً ، وإياك وإسبال الإزار ، فإن إسبال الإزار من المخيلة ، ولا يحبها الله ، وإن امرؤ شتمك وعيرك بأمر ليس هو فيك ، فلا تعير به بأمر هو فيه ، ودعه يكون وبأله عليه ، وأجره لك ، ولا تسبب أحداً) (Salim ibn Jabir al-Hujaymi said, "I came up to the Prophet, may Allah bless him and grant him peace, when he was wrapped up in a cloak whose edges were cover his feet. I said, 'Messenger of Allah, advise me.' He said, 'You must have fearful awareness of Allah. Do not scorn anything correct, even pouring water from your bucket into the bucket of someone else who asks you for water or talking to your brother with a happy face. Beware of dragging your waist-wrapper - it is part of arrogance and Allah does not like it. If a man blames you for something he knows about you, do not blame him for

anything you know of him. Leave him to his own evil. You will have your reward. Do not abuse anything.") – Al Adab Al Mufrad Book 1, Hadith 1182, Authenticated by Al Albani as Sahih

- Never underestimate any good deed, even if you give water to someone, or meet someone with a cheerful face. To smile is a simple act but people underestimate it.
- If someone insults us and wrongly accuses us then we should not speak badly about something within that person. For example someone says 'you're a liar' though you're not, and then you say, 'look at the one who's not waking up for fajr', though it's true. A person should not defend himself in that manner, rather he should leave him and have taqwa. This can especially happen between siblings.

Hadith: (أَتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ) ("The Messenger of Allah said to me: 'Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.") - Jami` at-Tirmidhi 1987

- Have taqwa wherever you may be, whether at home, while travelling, while driving, or in the market. And we need to have more taqwa especially towards those whom we see often.
- A person should follow sins with good deeds and deal with others with good manners.

Hadith: (لا فضلَ لعربيٍّ على عجميٍّ ، ولا لعجميٍّ على عربيٍّ ، ولا لأبيضَ على أسودَ ، ولا لأسودَ على)
 (There's no more virtue between an Arab and non-Arab, or black or white except with taqwa. People are from Adam and Adam is from sand) - الراوي : - المحدث : الألباني المصدر : :
 شرح الطحاوية الرقم : 361 خلاصة حكم المحدث : صحيح

- There is no distinction between people in their nationalities or backgrounds or skin color, but it's taqwa which makes the distinction. Those with taqwa are above and those who follow their desires are below.

Hadith: (إِنَّ أَوْلَى النَّاسِ بِبِيِّ الْمُتَّقُونَ ، مَنْ كَانُوا وَ حَيْثُ كَانُوا) (Those foremost with the Prophet (صلى الله عليه وسلم) are the muttaqeen) - الراوي : معاذ بن جبل المحدث : :
 الألباني المصدر : صحيح الجامع الرقم : 2012 خلاصة حكم المحدث : صحيح

- Those who have taqwa are worthier to be foremost with the Prophet (صلى الله عليه وسلم).

Hadith: (أَتَدْرُونَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ قَالُوا : اللَّهُ وَ رَسُولُهُ أَعْلَمُ ، قَالَ : الْأَجْوْفَانِ : الْفَرْجُ وَ الْفَمُ ، وَ)
 (Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) was asked about that for which people are admitted into Paradise the most, so he said: "Taqwa of Allah, and good character." And he was asked about that for which people are admitted into the Fire the most, and he said: " The mouth and the private parts.") - Jami` at-Tirmidhi 2004

- The Prophet (صلى الله عليه وسلم) asked the companions, 'do you know what causes most people to enter the hellfire?'. He said the mouth

and private parts, both of which are desires. And what cause most people to be admitted to paradise are taqwa of Allah (سبحانه وتعالى) and good manners.

Hadith: (أن رسول الله وعظهم يوماً موعظةً بليغةً بعد صلاة الغداة ذرّفت منها العيونُ ووجّلت منها القلوبُ، فقال رجلٌ يا رسول الله إن هذه لموعظةٌ مودّعٍ فما تعهّدُ إلينا قال : أوصيكم بتقوى الله والسمع والطاعة) ("One day after the morning Salat, the Messenger of Allah (صلى الله عليه وسلم) exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allah?' He said: 'I order you to have Taqwa of Allah, and to listen and obey) - Jami` at-Tirmidhi 2676

- Once the Prophet (صلى الله عليه وسلم) gave a strong message to the Companions and one of them said, 'advise me of something that I should take with me'. He said, 'I advise you to have taqwa of Allah (سبحانه وتعالى), to listen and obey'. This message might be simple, but so much of our energy gets wasted on arguing.

How do we act on what we learned?

- Have taqwa of Allah (سبحانه وتعالى) wherever we may be
- Do not argue since that's a sign of lack of taqwa
- Don't be a follower in doing bad or arguing
- Don't underestimate any good deed
- Show good manners to others
- Listen more and let go of the ego
- Give excuses for others

- Think of Allah's pleasure before desires
- When a person puts the goal of Allah's pleasure and paradise then it will make him have taqwa.
- Do not lose hope that a person can change

May Allah (سبحانه وتعالى) grant us taqwa and help us act on what we learned. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #2

Date: 13 August 2018 / 02 Dhul Hijjah 1439

Introduction:

- What makes us to continue and want to improve each day? The Face of Allah (سبحانه وتعالى). Seeking the Face of Allah (سبحانه وتعالى) is a high target and only the dwellers of paradise will see His Face.
- Depending on how close a person may be to Allah (سبحانه وتعالى) is how much he will see Allah (سبحانه وتعالى). The greatest is to see Him twice in a day. May Allah (سبحانه وتعالى) make us among them. Ameen.
- Hajj is a journey of few days with people leaving their comfort zone and taking only what they need for that journey. And from place to place, a person is with people, going from station to station, until he returns back home. This journey is a reflection of our life.
- When we're first born, we have a 'starting kit' of hearing, listening and heart (feelings). All of this is in order to have gratitude. If we don't have these tools then we can't bring up our provision.
- When we enter the 'plane' of our life journey, we'll come across four types of 'passengers'. It's important that we assess ourselves and see where we stand:

1. He who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ)
2. He who disputes about Allah, without knowledge or guidance, or a Book giving light (يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ) and he's arrogant / Bending his neck in pride (ثَانِيَةً عَطْفَهُ).
3. Worships Allah (يَعْبُدُ اللَّهَ عَلَى حَرْفٍ) (سبحانه وتعالى). He's not a troublemaker but wants everything to go according to his plans; he likes his comfort.
4. Those who believed and are doing good deeds, he's in peace, doing his best in the journey and being productive (اتَّقُوا وَعْمَلُوا الصَّالِحَاتِ) (سبحانه وتعالى). May Allah (سبحانه وتعالى) make us among them. Ameen.



Arguing (الجدال):

- Among the above-mentioned groups, arguing is a predominant quality. The majority of people are wasting their energy in this journey with arguing.
- The one who argues just wants to prove he's right and others are wrong, and it's all for his ego.

Meaning in the language:

- Each wants the other to be like him, and is not accepting of others.
- He doesn't want to reach a middle path and wants to show his power by defeating others, proving they're wrong, and that they have to be like him (اللد في الخصومة والقدرة عليها).

Meaning in the deen:

- There's arguing but not to reach a solution but to have fighting with one group being defeated (المفاوضة على سبيل المنازعة والمغالبة). He's arguing, whether by tongue or writing, to prove himself. Aisha (رضي الله عنها) was accused of a great sin and she said if she were to speak then no one would believe, so she remained quiet and didn't argue. She knew Allah (سبحانه وتعالى) would reveal the truth.
- Hypocrites have a tongue that's always trying to convince, and anyone who argues for himself will only complicate his situation.
- When a person is told to have taqwa, the most hated speech by Allah (سبحانه وتعالى) is to reply back and say 'mind your business, look

at yourself'. And anyone who leaves the arguing, even if he's on the right, then he will have a house in paradise.

- Arguing is from the traits of the hypocrites and disbelievers. Anyone who's arguing is actually arguing with Allah (سبحانه وتعالى) because it's Allah's command. He thinks another person has power.

Difference between (الجدل والمناظرة والمحاورة):

- (الجدل) is the worse of all because it's about attacking to show the other is wrong; he just wants falsehood.
- (والمناظرة): is more about each correcting the other's view and wanting the truth.
- (والمحاورة): is between two people who are in conversation, they listen to each other, they don't judge, they understand one another, and then answer: there are manners.

In the Qur'an:

سُورَةُ الْحَجِّ: 197: (وَلَا فُسُوقَ وَلَا) الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

(The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best

provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!)

- It's important that we have a target and not argue.

Surah Al Baqarah 204: (وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي) (And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.)

- This person has eloquency in speech, he'll say his heart is good which is not needed to be said, but he has a tongue that attacks others. He will spread mischief in the land and when he's told to have taqwa, he'll say, 'you have taqwa'. This is from the trait of the hypocrites, may Allah (سبحانه وتعالى) protect us.

Surah Ghafir 4: (مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ) (None disputes in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad صلى الله عليه وسلم, for their ultimate end will be the Fire of Hell]!)

- When there are ayat of Allah (سبحانه وتعالى), they argue about the Qur'an and Sunnah. Allah (سبحانه وتعالى) says to leave such people.

In the Sunnah:

Hadith: (ما ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا الْجِدَالَ ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ) (that the Messenger of Allah (صلى الله عليه وسلم) said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allah (صلى الله عليه وسلم) recited this Ayah: '...They quoted not the above example except for argument. Nay! But they are quarrelsome people... (43:58)') – At Tirmidhi Book 47, Hadith 3562

- Anyone who argues will only mislead himself after Allah (سبحانه وتعالى) has guided him, astaghfar Allah.

Hadith: (إن أبغضَ الرجالِ إلى اللهِ الألدَّ الخَصِمِ) (Allah's Messenger (صلى الله عليه وسلم) said, "The most hated person in the sight of Allah, is the most quarrelsome person.") - Sahih al-Bukhari 7188

- The most hateful people with Allah (سبحانه وتعالى) are those who are always argue; they're not submitting. They think people have things in their hands. And anyone who's always arguing is not liked by others either.

Hadith: (أنا زعيمُ بيتٍ في رَبَضِ الْجَنَّةِ لمن تركَ المراءَءَ وإن كانَ مُحَقِّقًا ، وبيتٍ في وَسْطِ الْجَنَّةِ لمن (صلى الله عليه وسلم) said, "I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who

has good manners.") – Riyadh As Saliheen, Abu Dawud Book 1, Hadith 630

- There will be a house in paradise for the one who leaves arguing.

Impacts of arguing:

- It's a waste of talk.
- Arguing leads to judging and accusing people for example to call someone 'dhalim, kafir, etc', and we cannot judge others because only Allah (سبحانه وتعالى) knows.
- He wants revenge to prove he's right
- It will increase enmity between people.
- Arguing leads to lying
- It leads to exceeding the boundaries with others.
- Arguing finally leads to denying the truth, astaghfar Allah

How to act:

- Give up arguing
- Don't be a follower when you see others arguing

Surah Al Hajj Ayat 8 to 10:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah),

ثَانِي عَطْفِهِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ﷻ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ

Bending his neck in pride (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

That is because of what your hands have sent forth, and verily, Allah is not unjust to (His) slaves.

- Another category is one who only follows his desires in arguing, there are no guidelines for him when arguing.
- The one arguing is only getting ideas from the shaitan. He tilts his neck and side showing his arrogance.
- He's confident with his arguing and misleads others so that they argue with him. In this life he will be exposed and humiliated; this is assurance from Allah (سبحانه وتعالى). When someone is humiliated then Allah (سبحانه وتعالى) has humiliated him. A person cannot say, 'you humiliated me'.

- No one respects the one arguing and in the hereafter Allah (سبحانه وتعالى) will make him to taste the fire because of what his hands have earned. Allah (سبحانه وتعالى) is never unjust or unfair to the slaves.
- Arguing truly spoils the journey and it's important that we begin with ourselves by not arguing and teaching our children the same.

Surah Al Hajj 11 to 13

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ مَّا أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِن أَصَابَتْهُ فِتْنَةٌ انقلبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And among mankind is he who worships Allah as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.

يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نُنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

He calls besides Allah unto that which can neither harm him, nor profit him. That is a straying far away.

يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ

He calls unto him whose harm is nearer than his profit: certainly, an evil Maula (patron) and certainly an evil friend!

- The third type of person is worshipping Allah (سبحانه وتعالى) on the edge so he has no support.

- If goodness of the duniya befalls him: then he's at rest with it, though it's faith which should make us at rest, and not worldly matters.
- If a fitna befalls: then his face flips.
- When he gets what he wants then he's fine, but when he doesn't get what he wants then he immediately changes. This person will be known through situations. He might not argue with others but he shows his frustrations.
- Such people always need to be given what they want and if not then they react and flip. What's the end result? He lost the duniya and akhira. How did he lose the duniya? There's fitna of the duniya and by his reaction he failed it. They make a big deal with everything; they're always unhappy and ungrateful. Unlike the believer whose matters are all good. When there's good, he doesn't become at rest with it, but is grateful. And when any trials or evil befall him then he's patient.
- While a person is patient then his scale of good deeds increases and there's no measure to the reward for patience; there's no number to the reward. Imagine how many opportunities are out there to be patient, waiting in line, waiting for an appointment, waiting for a flight.
- We have to see which group we belong to, it's easy for us to detect others but not detect ourselves, subhan Allah.
- What else will the one on edge do? He will call on anything besides Allah (سبحانه وتعالى) to help him. He might ask and it will cause more

harm and difficulty that he will wish he didn't ask in the first place. We want to change others and not change ourselves, subhan Allah.

How do we act:

- Be patient when there's something you dislike and be grateful when there's something you like.

Surah Al Hajj 14 to 16

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Truly, Allah will admit those who believe (in Islamic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allah does what He wills.

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ

Whoever thinks that Allah will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ

Thus have We sent it (this Qur'an) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidence and proofs, and surely, Allah guides whom He wills.

- The fourth category of people reached their destination unlike the others who continue in their arguing. They are productive while others are arguing and complaining. They used the situations to increase in faith, they look with '3-D' glasses, seeing beyond in order to increase in faith.
- They also acted on their belief with righteous good deeds of the heart, tongue and limbs.
- They reached their destination of paradise with rivers flowing underneath. In this life, we're still on the 'plane' and it's important that we are productive.
- Surely Allah (سبحانه وتعالى) will do whatever He wants and whatever He wants means it will happen with no objections or rejections. Allah (سبحانه وتعالى) wants this group of people to be in paradise, subhan Allah. Even if no one likes it, Allah (سبحانه وتعالى) will take them to paradise. The rest have to clean up 'their mess'.
- This is our journey, three groups who didn't benefit in their journey and wasted their energy, while the fourth group reached their destination. They didn't argue to get a 'seat', they didn't argue to get what they wants, so Allah (سبحانه وتعالى) gave them victory and paradise. This makes the others angry and restless so they try to plot to put him down. What does Allah (سبحانه وتعالى) say next?
- The one who's quiet and content will surely get victory unlike the one who wants to get it by force; he thinks bad of Allah (سبحانه وتعالى) such as 'why them and not me?', 'I fought for it, I asked for it'. If someone thinks Allah (سبحانه وتعالى) will not give victory to the

messengers or the believers by giving them goodness in the duniya and akhira, then Allah (سبحانه وتعالى) challenges them. Let them take a rope, stretch it up to the sky, and cut off the victory which comes from the sky, subhan Allah. Then let him see if by cutting off the victory it will remove the bad feeling in him. This shows they have a grudge in their heart which cannot be removed even if they plot to stop the victory. Nothing will heal their grudge and feelings.

- A person might be arguing while the other is quiet and is getting victory, so the one arguing will be angry with the other. He'll spread mischief and rumors, but it will not heal his grudge, it will only make things worse for him. It's important for a person to purify his heart.
- The one who thinks good of Allah (سبحانه وتعالى) will not react in such a way. What makes someone to argue, complain and fight? Thinking bad of Allah (سبحانه وتعالى).

Thinking bad of Allah (سوء الظن بالله) (سبحانه وتعالى)

Meaning in the language:

- (القبح) means anything ugly and bad (السوء)
- (الظن) is assumptions and knowledge without certainty. What makes people to argue and be on the edge? No firm knowledge.

In the Qur'an:

Surah Al Imran 154: (ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ)
 أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ) (Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.)

- Allah (سبحانه وتعالى) says for the believers that after the distress and battle, Allah (سبحانه وتعالى) will make them fall asleep. While others are restless and disturbed, watching to see what will happen; they think ignorantly and wrongly of Allah (سبحانه وتعالى) with bad scenarios.

Surah Fussilat 22-23:

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

- The one who argues in this life will even argue with Allah (سبحانه وتعالى) in the hereafter, astaghfar Allah. He will speak, but his tongue will be sealed and his limbs will speak against him. The one arguing thinks his tongue can defeat everything.
- His thinking bad of Allah (سبحانه وتعالى) made him act wrongly and even worse he thinks Allah (سبحانه وتعالى) doesn't know what he's doing, astaghfar Allah. His thinking bad that Allah (سبحانه وتعالى) doesn't know what he's going brought him down and made him among the unsuccessful ones.

Surah Al Fat'h 6: (وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ) (And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them - and worst indeed is that destination.)

- Who thinks bad of Allah (سبحانه وتعالى)? Those committing shirk and the hypocrites. May Allah (سبحانه وتعالى) never make us think bad of Him. Ameen. Thinking bad of Him is from the major sins.

From the Sunnah:

Hadith: (صلى الله عليه وسلم) (The Prophet) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him)'" - Sahih al-Bukhari 7405

- What you think of Allah (سبحانه وتعالى) is how He will deal with you. We will bring good to ourselves when we think good of Allah (سبحانه وتعالى) and not ourselves, and we will bring bad to ourselves when we think bad of Allah (سبحانه وتعالى). When we think Allah (سبحانه وتعالى) will cure us then He'll cure us, when we think He'll give us, then He'll give us.

Hadith: سمعت رسول الله صلى الله عليه وسلم ، قبل موته بثلاثة أيام ، يقول " لا يموتن أحدكم إلا (I heard Allah's Messenger (صلى الله عليه وسلم) say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious.) - Sahih Muslim 2877

- A person should think good of Allah (سبحانه وتعالى) and not himself before dying. Our confidence comes by thinking good of Allah (سبحانه وتعالى) and not self-confidence. When a person is dying then we should make him think good of Allah (سبحانه وتعالى), that Allah (سبحانه وتعالى) is The Most Merciful, The Most Forgiving.

Hadith: (ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ ، وَعَلِمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ) (“Call upon Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of one heedless and occupied by play.”) - Jami` at-Tirmidhi 3479

- When making dua, a person should think good of Allah (سبحانه وتعالى).

How do we act on what we learned?

- Leave arguing
- Be quiet, discreet and productive
- Think good of Allah (سبحانه وتعالى) in order to have confidence
- Turn away from those who argue
- Be patient on what you don't like and look at the bigger picture
- Think good of Allah (سبحانه وتعالى) to make us from the fourth category: the successful ones
- Invest to have a house in paradise by leaving the argument even while in the right
- It's not an aim to change people but to change ourselves
- When we remember all matters belong to Allah (سبحانه وتعالى) then it closes all doors to arguing

May Allah (سبحانه وتعالى) grant us taqwa and help us to act on what we learned. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #3

Date: 14 August 2018 / 03 Dhul Hijjah 1439

Introduction

- Allah (سبحانه وتعالى) created us to worship Him and He's in no need of our worship because He's the Most Rich. So why do we worship Him? Because it's good for us, it's good for our safety, happiness, enrichment and development.
- When we perform any worship, we should never think Allah (سبحانه وتعالى) is in need of it, rather it's we who are in need because He's the Self-Sufficient Master.
- Out of Allah's richness, He wants to enrich us in this season. We can't be on this journey if we're thinking bad of the 'captain, hostesses and passengers'. Those who always argue are not doing it for the truth, but to bring themselves up, bring forth their motive, and bring themselves up in front of others.
- Thinking bad of Allah (سبحانه وتعالى) and others will spoil the journey.

Thinking bad of Allah (سبحانه وتعالى) (سوء الظن بالله)

Impacts of thinking bad of Allah (سبحانه وتعالى):

1. The one who thinks bad of Allah (سبحانه وتعالى) will fall into shirk and misguidance because he thinks someone else is more merciful than Allah (سبحانه وتعالى) or someone else can provide him.
2. Allah's anger and curse is upon those who think bad of Him. It's important we think the best of Allah (سبحانه وتعالى). Even if we see a problem, we have to know there's goodness in it. When a mother tells her children to sleep at 8pm, the children don't like it, but the mother wants what's good for them because she sees the bigger picture. And to Allah (سبحانه وتعالى) is the best example, how can we the most miniscule think bad of the Most Great? Subhan Allah.
3. It will bring forth bad behavior and manners. We might see a person not saying salam to us and we think 'this person is arrogant, this person is so and so', though it's important we give excuses for others.
4. The one who thinks bad of Allah (سبحانه وتعالى) will even bring forth bad actions such as slandering, backbiting, and even his prayer will not be performed well because he's thinking bad of others.
5. A person's deeds are based upon his thinking good or bad of Allah (سبحانه وتعالى) and the people.
6. Thinking bad of Allah (سبحانه وتعالى) and Muslims is haram. Though the one exposing himself openly with sin then clearly one will think badly of him.

Means to help a person from thinking bad:

1. Stop yourself from the start. Many people ended in divorce because of thinking bad of their spouses, subhan Allah.
2. Knowing the names of Allah (سبحانه وتعالى) and attributes helps in thinking good of Him.
3. Think bad of yourself and your shortcomings. Think that you don't know and you're the one that needs to change. If someone sees himself as right and everyone else is wrong then how can he change?
4. Constant self-accountability and seeking forgiveness.

Surah Al Hajj 16 to 24

Ayah 16: (وَكَذَلِكَ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ) (Thus have We sent it (this Qur'an) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidence and proofs, and surely, Allah guides whom He wills.)

- Allah (سبحانه وتعالى) did not create us without giving us guidance. There are ayat of the Qur'an and universal ayat. All of the creation from the heavens, earth, sun, moon, stars, mountains, plants are all signs telling us about Allah (سبحانه وتعالى) and His perfection.
- When a person believes in Allah's ayat of the Qur'an then he'll have a ready-made manual.
- The ayat are clear but not everyone will be guided. The teacher is good, the curriculum is good but not everyone will pass. Allah (سبحانه وتعالى) will guide whomever He wills based on the person's actions. If they take the ayat then they will be guided and those who don't

then they will not be guided. Everyone has seen the sun, but there are those who worship it, which is misguidance, and there are those whom when they look at the sun, they ask 'Who's behind it?'. When we look at the Qur'an and how clear it is, we ask, 'Who's behind it?' Allah (سبحانه وتعالى).

Ayah 17: (إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ) (Verily, those who believe (in Allah and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is over all things a Witness.)

- All of the passengers on the 'plane' need to be united heading to One. Allah (سبحانه وتعالى) brought ayat for all the people which is to believe in Him alone. If a person doesn't believe in Him then how will he reach his destination? Subhan Allah.
- In life we are getting ayat which we're being tested with. There are daily tests, monthly tests and yearly tests and the final test is at the time of death where the answer is (لا اله الا الله).
- Everyday we're being tested, not with a paper, but with life, with good and bad. For good we need to be grateful and for bad we need to be patient. The groups are:
 1. The believers who were guided and performed righteous good deeds

2. The Jews who didn't accept Eisa (عليه السلام) and Mohammed (صلى الله عليه وسلم). The one who believes in Allah (سبحانه وتعالى) then he will believe in all the messengers. A person doesn't stop on the messengers, but on Allah (سبحانه وتعالى).
 3. Sabians who are worshippers of the planets.
 4. Christians who refused to believe in Mohammed (صلى الله عليه وسلم).
 5. Majus who are fire worshippers believing in two gods
 6. Polytheists worshipping idols.
- There are 'groups' on the plane, but people are not the ones to judge; Allah (سبحانه وتعالى) will judge between them on the Day of Judgement: who is a believer and who is a disbeliever. So from the six groups it will become two groups. It's important for a person to focus on himself because believing now is not a guarantee that person will end on belief. May Allah (سبحانه وتعالى) keep us firm. Ameen. We cannot judge the people because it's not our job but Allah's job.

Ayah 18: **أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾** (See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And

whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills.)

- Allah (سبحانه وتعالى) tells us to see, not with our eyes, but with our heart, which is belief. Anything which Allah (سبحانه وتعالى) tells us is true. Have we not seen all that's in the heavens prostrate to Allah (سبحانه وتعالى)? We have not seen angels prostrating, but we believe. If angels which are a pure creation are prostrating and submitting to Allah (سبحانه وتعالى) so what about us? Why don't we submit?
- Angels are a pure, obedient creation of light, they're not arrogant and are always waiting for Allah's command, though they are not rewarded.
- And whoever is on the earth, the sun, moon, stars and mountains prostrate to Allah (سبحانه وتعالى). Everyday the sun prostrates to Allah (سبحانه وتعالى) to seek permission to rise. Imagine if a helper has one task of cleaning the kitchen and everyday she asks you permission, 'can I clean the kitchen?', the next day 'can I clean the kitchen?'. We cannot handle this, but Allah (سبحانه وتعالى) will never be impatient with us. That's why it's good for us when we invoke Him, pray to Him and seek His help. The mountains which are so great and firm prostrate to Allah (سبحانه وتعالى). If the Qur'an were to come down upon it then it will humble himself.
- Even moving creatures prostrate to Allah (سبحانه وتعالى) willingly. And many people prostrate to Allah (سبحانه وتعالى), though many are do not, so the punishment will be fair upon them.

- They're the odd ones out because all the creation is prostrating to Allah (سبحانه وتعالى). He thinks it's humiliation to submit to Allah (سبحانه وتعالى), astaghfar Allah. The more a person submits to Allah (سبحانه وتعالى) and brings himself down to Allah (سبحانه وتعالى), the more He'll be honored. But when a person doesn't submit to Allah (سبحانه وتعالى) then it's humiliation.

Ayat 19 to 22:

هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

يُصْنَعُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

وَلَهُمْ مَّقَامِعٌ مِّن حَدِيدٍ

And for them are hooked rods of iron (to punish them).

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

- It's important for us to also know what the scene will be for the one who doesn't submit. Clear evidence was brought to him again and again by Allah (سبحانه وتعالى) but he rejected it. It's better to watch this scene than to be in it.
- The hellfire is a creation of Allah (سبحانه وتعالى) and it's the justice of Allah (سبحانه وتعالى); It's important to think good of Allah (سبحانه وتعالى) and not say there's no mercy or it's harsh.
- Allah (سبحانه وتعالى) brought us in this life to submit and worship Him and if a person disbelieves in Him then this a big crime. To trust everything else and not Allah (سبحانه وتعالى) is a big crime, to trust a mobile and not Allah (سبحانه وتعالى) is a big crime, subhan Allah. it is a great crime to disbelieve in your Creator.
- Anyone who disbelieved in Allah (سبحانه وتعالى) then the first thing he will be given are clothes made of fire; just as when one enters prison they are given prison clothes. Allah (سبحانه وتعالى) gave them chances again and again, but they rejected and plotted again and again.
- The one in the hellfire will be asked if he would give away everything to be taken out, and he will say 'yes', but what will be said to him? Nothing was wanted from him except to believe in Allah (سبحانه وتعالى) and not associate with Him.
- Eternity is paradise or the hellfire; there's no third place. And the ones who didn't want to be on the journey to paradise then they are the ones who took themselves out. Boiling water will be poured over their heads which will penetrate to their skins and intestines. Allah (سبحانه وتعالى) is never unfair to the slaves; it's the slaves who are

unjust to themselves. The one disobeying is the one who chose it for himself. Our life is serious so we should take it seriously.

- The angels are the keepers of the hellfire, and not humans, so there is no 'wasta'. Whatever work given to the angels is an honor for them. The faces of the angels of the hellfire are frowning and firm unlike the angels of paradise. May Allah (سبحانه وتعالى) save us from the hellfire. Ameen.
- When the people of the hellfire want to exit it, they will be dragged back inside. In life they didn't return back to Allah (سبحانه وتعالى) so they will return back to the hellfire, astaghfar Allah.
- We need to appreciate that we're being told this now than later. Little things can save us from the hellfire such as giving someone half a date, saying a good word, fasting, Qur'an, seeking refuge with Allah (سبحانه وتعالى) from the hellfire three times and Allah (سبحانه وتعالى) will guide the person to not fall into sins which can take him to the hellfire. There are so many opportunities to be saved from the hellfire, yet people still enter it, astaghfar Allah.

Ayat 23 to 24:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

Truly, Allah will admit those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ

And they are guided (in this world) unto goodly speech (i.e. La ilaha illallah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are guided to the Path of Him (i.e. Allah's religion of Islamic Monotheism), Who is Worthy of all praises.

- After the scene of the hellfire, the scene of paradise is mentioned. The focus is not only on entering paradise but to be saved from the hellfire. May Allah (سبحانه وتعالى) keep us firm until the end. Ameen.
- To enter paradise is the favor of Allah (سبحانه وتعالى) and it's Allah (سبحانه وتعالى) Who will make those who believe and do good deeds to enter it. What's needed from us now? To increase in faith and good deeds.
- There will be gardens with rivers flowing underneath. Paradise is what no eye has seen, no ear has heard and never crossed the minds. Everything is ready-made in paradise so that a person

doesn't need to take anything from this life. No matter how expensive or luxurious something may be in this life, it can never be up to the standard of paradise. When a person says, 'subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar' a tree is planted for him in paradise. Homes of paradise are made of silver and gold bricks.

- There are rivers of water, milk, honey and wine. And when one enters paradise, he doesn't feel like a stranger; he knows his place.
- The people of paradise will be adorned with bracelets of gold and pearls. The gold and pearls of the duniya are not like the gold and pearls of the akhira. Their clothes are made of layers of silk. The real life is the life of the hereafter.
- Allah (سبحانه وتعالى) guides them to paradise because in their life they were guided to the good word. The one who goes to paradise can't be someone rude and bad-mannered. The good word is (لا اله الا الله), remembering Allah (سبحانه وتعالى), the Qur'an, saying good to the people, and not sinful or bad words.
- How does a person know someone of good or low quality? By his speech.

Good Word (طيب الكلام)

Hadith: (- كلُّ سُلَامَى من الناسِ عليه صدقةٌ ، كلُّ يومٍ تَطَلَعُ فيه الشمسُ ، يعدلُ بينَ الاثنينِ صدقةً ، ويعينُ الرجلَ على دابتهِ فيحملُ عليها ، أو يرفعُ عليها متاعه صدقةً ، والكلمةُ الطيبةُ صدقةٌ ، وكلُّ خطوةٍ صلى الله (Allah's Messenger) (صلى الله عليه وسلم) said, "There is a (compulsory) Sadaqa (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as Sadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Sadaqa, and (saying) a good word is also Sadaqa, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqa and to remove a harmful thing from the way is also Sadaqa.") - Sahih al-Bukhari 2989

- Saying a good word is a charity.

Hadith: (اتقوا النارَ ثم أعرضَ وأشاحَ ، ثم قال : اتقوا النارَ . ثم أعرضَ وأشاحَ ثلاثاً حتى ظننا أنه ينظرُ) (صلى الله عليه) (The Prophet) (صلى الله عليه وسلم) said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word.') - Sahih al-Bukhari 6540

- Saying a good word is protection from the hellfire.

Hadith: (كُنَّا قَعُودًا بِالْأَفْنِيَةِ نَتَحَدَّثُ . فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا . فَقَالَ " مَا لَكُمْ) ولمجالس الصُّعَدَاتِ ؟ اجْتَنِبُوا مَجَالِسَ الصُّعَدَاتِ " فقلنا : إنما قعدنا لغير ما بأسٍ . قعدنا نتذاكرُ ونتحدَّثُ . (While we were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (صلى الله عليه وسلم) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.) - Sahih Muslim 2161

- When sitting and looking, a person shouldn't gaze at others, rather he should return the salam, and speak good of others. There are those who sit, look and comment on the people passing by in front of them.

Hadith: (صلى الله عليه) (The Prophet (صلى الله عليه) said: from the obligations of forgiveness is saying the salam and good word) – Sahih At Targheeb 2699, Authenticated by Al Albani as Sahih.

How do we act on what we learned?

- Before anything else we're worshippers
- Think bad of oneself and think good of others
- Speak good words
- Do good deeds, little but constant
- These tasks may seem easy but we need Allah's help
- Account ourselves and beware of our actions

May Allah (سبحانه وتعالى) help to always speak in goodness. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #4

Date: 15 August 2018 / 04 Dhul Hijjah 1439

Surah Al Hajj 25 to 33

Ayah 25: (إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَا لِلنَّاسِ سَوَاءً الْعَاقِبَةُ) (Verily, those who disbelieved and hinder (men) from the Path of Allah, and from Al-Masjid-al-Haram (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)] - and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste from a painful torment.)

- Before going to hajj, we need to know about Bait Al Haram – The House of Allah (سبحانه وتعالى). The believers are submitting to all that Allah (سبحانه وتعالى) wants, but there are those who stop people from submitting to Him. We need to know it's not a perfect world, but a person needs to control his manners and especially to not commit shirk. To commit shirk with a great worship like hajj is so great.
- A person's hajj and target need to be very clear. Shirk means a person's vision is not Allah (سبحانه وتعالى), but money, others, self, etc.

- Anyone who's distracting from the goal is an enemy. Does that mean a person fights and argues with them? No. They may fight and argue, but a person needs to beware of them, not make friends with them, and move on because he has his hajj rituals to complete.
- There are people who make others think bad of the House of Allah (سبحانه وتعالى) by saying you'll falling sick or there are crowds, etc. Any place of worship needs to be sacred and secure and that's for the protection of the people so they can worship Allah (سبحانه وتعالى) because there are those who want to stop people from worshipping Him.
- It's important to respect the House of Allah (سبحانه وتعالى) because if anyone intends to do anything evil, and Allah (سبحانه وتعالى) knows the intentions, then He will make him taste a painful torment. This is protection for Allah's House and Deen. If this is how Allah (سبحانه وتعالى) deals with the one intending evil, what about the one who acts on it? May Allah (سبحانه وتعالى) protect us. Ameen.
- Before coming to a place, a person needs to know the history behind it. A person needs to appreciate that Ibrahim (عليه السلام) raised the foundation of the House of Allah (سبحانه وتعالى). And we will see this nowadays about the history of countries and companies. A person needs to know the rules of the country.

Ayat 26 to 29:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [La ilaha illallah (none has the right to be worshipped but Allah) - Islamic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer);"

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ وَالرَّسُولِ لَعَلَّكُمْ يَتَّقُونَ

That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallahu-Akbar, Allahumma Minka wa llaik).] Then eat thereof and feed therewith the poor having a hard time.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

Then let them complete their prescribed duties (Manasik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

- Allah (سبحانه وتعالى) is the One Who guided, chose and assigned Ibrahim (عليه السلام) to be shown the place of the Sacred House. Did Allah (سبحانه وتعالى) leave Ibrahim (عليه السلام) without guidelines? No.
- How was the place assigned for him? Test after test and submitting with every test. To have the honor of placing the bricks for the House of Allah (سبحانه وتعالى) requires a great test; it can't be just a random person who does it. When he submitted, Zamzam water came, the Arabic language came, and then the test of slaughtering his son came, and both submitted. When they both submitted then both were raising the foundation of Allah (سبحانه وتعالى).
- A person cannot be established without being tested first. Surely anyone who goes through a trial and is then given a position will be humble, unlike someone given a position without being tested; he will be a tyrant and cause a mess. Ibrahim (عليه السلام) said, 'o Allah accept from us and accept our repentance' and this shows his humbleness.
- When a person goes through trials then he will not misuse or cause mischief.
- What were the instructions given to Ibrahim (عليه السلام), and these are guidelines which can be applied with anything a person opens in life.

1. (أَنْ لَا تُشْرِكَ بِي شَيْئًا): this is the foundation, if a person doesn't have this guideline then everything else will be wrong. A person cannot turn away from ikhlas when doing and building anything. If there's no sincerity then the deeds will not be accepted. The roots need to be constantly purified.
2. (وَوَطَّئِرُ بَيْتِي): before inviting the people, what needs to be done? Cleaning. Any place where there's the remembrance of Allah (سبحانه وتعالى) has to be clean. Notice how the harem is constantly being cleaned and smells good despite the many people. This preparation is being done for whom? Worshippers of Allah (سبحانه وتعالى). Not only is it physical cleanliness but purification from sins, bida' and bad behavior.
 - (لِلطَّائِفِينَ)
 - (وَالْقَائِمِينَ)
 - (وَالرُّكَّعِ السُّجُودِ)
3. (وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ): Ibrahim (عليه السلام) had no means of social media back then, but what was his communication? His voice. And then it's a guarantee from Allah (سبحانه وتعالى) that people will come from far away places (يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ) (يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ). After the people are invited, what's done?
4. (لِيَشْهَدُوا مَنَافِعَ لَهُمْ): people need to witness what they will benefit. Allah (سبحانه وتعالى) will teach everyone different lessons and skills. Hajj is like a camp with everyone learning different things because a person wants to be better.

5. (وَيَذْكُرُوا اسْمَ اللَّهِ): in all the different stations of hajj there's remembrance of Allah (سبحانه وتعالى) in known days. A person especially remembers Allah (سبحانه وتعالى) at the time of sacrifice because He gave us cattle to sacrifice, and not children or body parts. Remembrance of Allah (سبحانه وتعالى) makes a person humble.

Ayat 30 to 33:

ذَلِكَ وَمَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْبَهِيمَةُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

That (Manasik- prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements) -

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

Hunafa' Lillah (i.e. worshiping none but Allah), not associating partners (in worship) unto Him; and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allah] and whosoever honours the Symbols of Allah, then it is truly from the piety of the hearts.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ

In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah).

- What is the reason for detailed instructions and guidelines? In order to respect and magnify the laws of Allah (سبحانه وتعالى). When we respect the rules and laws then we are actually magnifying Allah (سبحانه وتعالى) and His boundaries.
- The opposite of magnification is mockery and making fun. If a person is following the rules then he should not make fun of the rules. We need to follow and respect the rules without making fun. Some people think by applying the rules then it's magnification, but following the rules and respecting them without making fun of them is magnification.
- (حُرْمَاتِ) are anything which Allah (سبحانه وتعالى) put laws and boundaries in order to respect. When Allah (سبحانه وتعالى) puts something as being restricted, the matters which are not restricted are actually vaster. For example a sign is placed to show 'this place is slippery', but there will be no signs to show other places are not slippery.

- What negates magnification?
 1. Mockery
 2. Humiliation like 'what will come next'
 3. (تثاقل) feeling that it's so heavy and burdensome to apply
 4. (تكاسل) laziness in applying it. For example when someone is told class has started, they just say 'ok' and not bother to come; this shows no respect.
 5. (تهاون) means to not care at all. A person is told 'don't sit there' and he'll sit there. He's told to not park there, and he'll still park there.
- Respect is an important value in any society, it's important to respect one another and have boundaries with each other.
- Allah (سبحانه وتعالى) said it's lawful to sacrifice what He has ordained. After returning as a newborn then it's important to avoid shirk and false, sinful talk; these are two spoilers.
- After mentioning to abstain from shirk and sinful talk, a parable is given. If anyone associates with Allah (سبحانه وتعالى) another partner then it's as if he has fallen from the sky; he went from being up to going down. As he falls, there will be 'birds' ready to snatch him. What are these birds? The shayateen. When there's shirk then the shayateen of jinn and humans will accommodate him. Or the person's desires will take him to a far away place. May Allah (سبحانه وتعالى) protect us from shirk. Ameen. Shirk will take us away from developing ourselves.

- Whoever respects the symbols of Allah (سبحانه وتعالى) then it's from the taqwa of the hearts. Symbols of Allah (سبحانه وتعالى) are apparent symbols of Islam such as the Ka'aba, masjid, hijab, Qur'an. It's important when teaching children about the Ka'aba then one should show them as it is and not make it some activity to make a ka'aba box. There should be magnification and respect to Allah's symbols and not as something to be brought down, or to use names of Allah (سبحانه وتعالى) as coloring activities because Allah's names are much greater and we should magnify Him.
- When a person's goal is magnification and respect then he will get the benefits and privileges.

Mockery (الاستهزاء)

Meaning:

- To make fun of something for no reason. In general a person shouldn't make fun of others so what about the rules and symbols of Allah (سبحانه وتعالى).

In the Qur'an:

Surah Al Baqarah 14-15:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah mocks at them and gives them increase in their wrong-doing to wander blindly.

- The hypocrites are those who mock and make fun. When they're with the believers, they act like them, and when they're with their crowd, they make fun of the believers.

Surah Al Maeda 57-58:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ

O you who believe! Take not as Auliya' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allah if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

And when you proclaim the call for As-Salat [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

- Don't take people who make fun of the symbols of Allah (سبحانه وتعالى) as friends. Our submission and belief need to be with respect.

Surah At Tawbah 64-66:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

The hypocrites fear lest a Surah (chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تَحْذَرُونَ

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah (عز وجل), and His Ayat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals.).

- The hypocrites are afraid an ayah or something will be said about them. Why are they afraid? Because they know what they're doing is wrong. Allah (سبحانه وتعالى) says whatever they're hiding will be revealed. The hypocrites are making fun of the symbols of Islam and when they're told, 'why are you making fun?'. They'll say, 'we're just having fun, don't be so serious'. Allah (سبحانه وتعالى) tells them, 'you have disbelieved after believing'.

In the Sunnah:

عن أبي مسعودٍ . قال : أمرنا بالصدقةِ . قال : كنا نُحاملُ . قال : فتصدقَ أبو عَقيِلٍ بنصفِ صاعٍ (Hadith: . قال : وجاء إنسانٌ بشيءٍ أكثرَ منه . فقال المنافقونَ : إنَّ اللهَ لَغنيٌّ عن صدقةِ هذا . وما فعل هذا الآخرُ إلا رياءً . فنزلت : الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ (We were commanded to give charity. Abu 'Aqil donated half a sa'. And there came another man with more than this. The hypocrites said: Verily Allah does not stand in need of the charity of this, and the second one has done nothing but only made a show (of his charity). Then this verse was revealed." Those who scoff at the voluntary givers of charity among the believers as well as those who cannot find anything (to give) but with their hard labour" (ix. 80). And Bishr did not utter the word Muttawwi'in.) - Sahih Muslim 1018

Impacts of mockery:

1. Mockery breaks off relations with others.
2. It increases enmity and hatred.
3. It puts seeds of revenge in the hearts of people.
4. Harm will come back on the one who mocks. Anyone who mocks then Allah (سبحانه وتعالى) will mock at him.
5. Mockery humiliates and disgraces the person; he will be the center of shame.
6. It exposes the person to Allah's wrath.
7. Loss of good deeds.
8. Being distant from the people
9. It diverts the person from accepting the truth. When a person respects then he will benefit but when he disrespects then he will be deprived. If a person disrespects a teacher then he will be deprived from learning.

Ruling of mockery:

- Mockery of the symbols, religion or messengers of Allah (سبحانه وتعالى) is a type of disbelief. Mockery of people is sinful.

Reasons for mockery:

- Arrogance: a person thinks he's better so he makes fun of others.
- To spoil and ruin the reputation of others.
- As a way of entertainment and for jest
- To put others down

- Enjoys making others laugh

How do we act on what we learned?

- Make dua to Allah (سبحانه وتعالى) seeking protection from all kinds of shirk
- Have taqwa of Allah (سبحانه وتعالى) in order to magnify His symbols
- Respect, respect, respect
- Do not make fun of the religion or others
- Avoid those who mock

May Allah (سبحانه وتعالى) help to always speak in goodness. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #5

Date: 16 August 2018 / 05 Dhul Hijjah 1439

Introduction

- After going through the training in hajj, a person doesn't want to go back to his old self. So what's required? Magnifying Allah (سبحانه وتعالى).
- In life there's struggle and enemies, after the mentioning of hajj, there's the mentioning of the struggle for the sake of Allah (سبحانه وتعالى). Hajj is a concentrated struggle but then comes life afterwards where there's also a struggle.
- In life a person goes from level to level after passing, then he'll be established, but it doesn't stop there. He needs to continue to the best he can.
- A scholar was asked, 'do you prefer to be tested or established?'. He said, 'you cannot be established without being tested'. A person will not know his level until he's tested. In work and school, a person will not go on to the next level without being tested. If a person is given position without being tested then he'll be rebellious and cause mischief. Similar to someone who's given money without earning it; he will not appreciate it, unlike the one who earned his money.

- We cannot survive in this life if we receiving 'hajj training'. If every year is better than the year before then your 'factory' is running well.
- Allah (سبحانه وتعالى) tells us what the 'certificates' will be for the ones who come out of hajj – they will be mukhbiteen and muhsineen.
- The mukhbiteen are humble people so a person doesn't want 'proud' people to come out of hajj and the muhsineen have reached the highest level in the deen. The muhsineen are doing more than what's required.

Surah Al Hajj 34 to 41

Ayah 34: (وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ) (And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.)

- Each nation has its rituals which are recognized. For example, the sacrifice has an assigned time of when to do it and what to sacrifice.

- The wisdom behind the rituals is to remember Allah (سبحانه وتعالى). When a person is grateful to Allah (سبحانه وتعالى) then he'll remember Him.
- In order to exit the hajj, a person cuts his hair, and pays for the sacrifice which he will eat. Hajj is not only a struggle against oneself but also struggle in money. A person doesn't go to hajj free of charge, but in the end he's benefitting. A person should never feel miserly when spending for the sake of Allah (سبحانه وتعالى).
- Your ilah is One Ilah, does a person complain after that? No, but submit to Him. People are not our rabb, no one provides us or has control over us. When a person argues because of some decree then he's actually arguing with Allah (سبحانه وتعالى) because it's Allah (سبحانه وتعالى) Who placed the decree.
- For those who completed the hajj, there's glad tidings to the mukhbiteen, who submitted to Allah (سبحانه وتعالى) in every moment and completed the rituals.
- Who are the mukhbiteen? The mukhbiteen are submitting, humble, silent, and discreet people. They don't want to be recognized and known. Those who want to be recognized by others are the ones arguing, complaining and spoiled. Teachers recognize the 'naughty students', unlike the mukhbiteen who start and end the journey quietly and discreetly. What are their actions?

Ayah 35: (الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) (Whose hearts are filled with fear when Allah is mentioned and As-Sabirun [who patiently bear whatever may befall them (of calamities)]; and who perform As-Salat (Iqamat-as-Salat), and who spend (in Allah's Cause) out of what We have provided them.)

- When Allah's name is mentioned then their hearts are filled with fear and they submit. A person shouldn't argue about Allah (سبحانه وتعالى). Sometimes there are people using Allah's names for their own intentions, they could even be lying and cheating others, but that's between them and Allah (سبحانه وتعالى). Nevertheless, even when a person hears the names of Allah (سبحانه وتعالى) being mentioned by such people, he will still respect the names of Allah (سبحانه وتعالى).
- They're patient with whatever befalls them, they establish the prayer and spend for the sake of Allah (سبحانه وتعالى).

Ayah 36: (وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ) (And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men),

and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.)

- It's not wrong if a someone wants to give more for the sake of Allah (سبحانه وتعالى). Imagine a person travels luxuriously outside of hajj but does not take something of high quality for hajj. For example there are those who will buy new clothes for a party but use old clothes when going for hajj, subhan Allah. And when a person spends more for the sake of Allah (سبحانه وتعالى) then it's from the taqwa of the hearts and magnification of Allah (سبحانه وتعالى).
- When offering a greater sacrifice than sheep, such as a cow or camel, then a person should remember the names of Allah (سبحانه وتعالى). And a person should consider to whom it goes to. When offering the sheep then it should go to those in need, but when offering a greater sacrifice then it can be given to those in need and not in need, and all is goodness.

Ayah 37: (لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ ۙ (مَا هَذَاكُمْ ۖ وَبَشِّرِ الْمُحْسِنِينَ) (It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allah for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the Muhsinun (doers of good).)

- It's not the flesh or meat which reaches Allah (سبحانه وتعالى) but the state of heart when offering the sacrifice. A person should magnify Allah (سبحانه وتعالى) for being guided.

Ayah 38: (إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ) (Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].)

Ayah 39: (أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ) (Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory -)

- Struggle for the sake of Allah (سبحانه وتعالى) is not for power but to bring peace and invite to Allah (سبحانه وتعالى). A person wants to spread the good and help stop the wrong happening. If a person doesn't stop those doing wrong then it will only cause more problems.
- It's important for a person to have respect in the places of worship and if any people are spreading mischief in places of worship then they will be abandoned. It's important for such places to be secure. For example it's not allowed to ask for money in mosques. If anyone goes to mosques with the intention of asking money, and starts to ask for money there, then it will stop others from coming to the mosques.
- When a person believes in Allah (سبحانه وتعالى) then Allah (سبحانه وتعالى) will defend him, and this is a glad tiding. When a person returns from hajj, he doesn't want to fight, so what will defend him? Belief in Allah (سبحانه وتعالى); He will defend you from all evil. The more faith one has, the more Allah (سبحانه وتعالى) will protect him. Allah (سبحانه)

(وتعالى) will not only defend him from others but from the evil of his self.

- Treachery and betrayal are dispraised characters which includes exposing one's secrets or to be given a job and not fulfill the task, or someone is given money as a trust and he's not fulfilling the trust. There are those who expose the secrets of others as a way of defending themselves, but the one who believes in Allah (سبحانه) (وتعالى) then He will defend him.
- To leave someone who's betraying will only lead to more people being hurt. There's pardoning, but a person doesn't pardon a criminal because this is not for the benefit of all. If a person pardons someone who is taking the rights of others such as their money then this will only cause more harm and not good. To save more is greater than to lose one. **Hadith:** (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اَنْصُرْ اَخَاكَ) (Allah's Messenger (صلى الله عليه وسلم) said, "Help your brother, whether he is an oppressor or he is an oppressed one.") - **Sahih al-Bukhari 2443** If the one doing wrong is not stopped then he will do more wrong, thus a person gives victory to the oppressor by stopping him. And it's the one in authority who enforces this.

Ayah 40: (الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ) (Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.)

- If there are no rules or penalties from Allah (سبحانه وتعالى) to be able to defend then no one would feel secure and the places of worship would be demolished. Places of worship are supposed to be the safest of all places and if anyone tries to terrify the people there, then there is a great warning and punishment from Allah (سبحانه وتعالى).
- When a person follows the rules of the country then he is giving support and when a person follows the rules of Allah (سبحانه وتعالى) then He will give him victory. What are the results of being given victory?

Ayah 41: (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ) (Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism

and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).)

- They will be established in the land and they will establish the prayer, give zakat, enjoin good and forbid munkar. A community needs to enjoin good and forbid munkar.

Betrayal (الخيانة)

Meaning:

- It's the opposite of trust, to betray a trust is worse than stealing because a person is misusing the trust, position and authority that's been entrusted with him.

In the Qur'an:

Surah Al Anfal 27: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ) (O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you).)

- Allah (سبحانه وتعالى) entrusted us with the religion and we need to take care of it and not say or do something contrary.

Surah An Nisa'a 105: (إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ مِنَ اللَّخَائِنِينَ خَصِيمًا) (Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.)

- When person is entrusted with a blessing or money and he betrays it, then others are not taking his side or defending him.

Surah Al Anfal 71: (وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ) (But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed

betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.)

- The Prophet (صلى الله عليه وسلم) entrusted others and Allah (سبحانه وتعالى) tells him if they betray you, then they have betrayed Allah (سبحانه وتعالى) before.

Surah Yusuf 52: (ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْخَائِنِينَ) ([Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in (his) absence". And, verily! Allah guides not the plot of the betrayers.)

- When the wife of aziz seduced Yusuf (عليه السلام), she was actually betraying her husband.

Surah Al Hajj 38: (إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ) (Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].)

- Allah (سبحانه وتعالى) will defend the one who believes in Him.

In the Sunnah:

Hadith: عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا (خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَّعِيَهَا إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ " (The Prophet (صلى الله عليه وسلم) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3.

Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.") - Sahih al-Bukhari 34

- Anyone who has all of these four traits then he's a pure hypocrite, and among the traits are betraying the trusts and breaking promises.

Hadith: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ ، فَإِنَّهُ بئْسَ الضَّجِيعُ ، وَ أَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بُئْسَتْ) (The Messenger of Allah (صلى الله عليه وسلم) used to supplicate: "Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa- innaha bi'satil-bitanah' [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait].") – Riyadh As Saliheen, Abu Dawud Book 17, Hadith 1485

- In this supplication, a person seeks refuge with Allah (سبحانه وتعالى) from being a betrayer.

Hadith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ". قَالَ) عِمْرَانُ فَلَا أَدْرِي أَدَكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلَاثًا " ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيُنذَرُونَ وَلَا يَفُونَ، وَيَظْهَرُ فِيهِمُ السَّمْنُ) ("Allah's Messenger (صلى الله عليه وسلم) said, 'The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter" `Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet (صلى الله عليه وسلم) added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and

untrustworthy, and they will vow and never fulfill their vows, and fatness will appear among them.") - Sahih al-Bukhari 3650

- As the later generations appear there will be more treachery and betrayal.

Hadith: (قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا يَتَخَوَّنُهُمْ أَوْ يَلْتَمِسُ عَثْرَاتِهِمْ) (The Messenger of Allah (صلى الله عليه وسلم) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.) - Sahih Muslim 715

- The Prophet (صلى الله عليه وسلم) forbade the husband from not informing his wife of returning back home in order to catch her doing something or to see her faults, subhan Allah.

Impacts of betrayal:

1. Wrath of Allah (سبحانه وتعالى) upon the betrayer
2. Sign of hypocrisy
3. Like a beast
4. Reaches the level of shame
5. Worst thing for a person to hide is betrayal
6. Spreading of betrayal brings down a community
7. At work, betrayal includes bribery and using work resources for personal use
8. Loss of trust
9. Breaks up a community
10. Cause for humiliation and disgrace

Ruling for betrayal: it's a major sin

Displays of betrayal:

- To betray Allah (سبحانه وتعالى) and the Messenger (صلى الله عليه وسلم)
- Betrayal of the self
- Betrayal of people: by misusing their money, revealing secrets, misusing authority, adultery, and giving wrong advice. For example a person is asking another about a marriage prospect, and the person says 'they're good' while they know they're bad.

How do we act on what we learned?

- Believe in Allah (سبحانه وتعالى) and He will defend you; do not exceed your boundaries with others
- Submit to Allah (سبحانه وتعالى)
- Ask Allah (سبحانه وتعالى) to be from the mukhbiteen
- Do not betray the trust

May Allah (سبحانه وتعالى) guide us to all good manners and speech and protect us from all bad manners and speech. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #6

Date: 18 August 2018 / 07 Dhul Hijjah 1439

Introduction

- People think after returning from hajj then the journey ends, but Allah (سبحانه وتعالى) says to bow, prostrate, worship, do good, establish the prayer, give zakat, and hold on to Allah (سبحانه وتعالى). Thus success is linked to worship. We need to remember our purpose in life is to worship Allah (سبحانه وتعالى) and maintain this motive. For example, we might initially begin with coming to learn at the center, but then the motive changes for whatever reason.
- It's important our target and motive is clear which is heading to Allah (سبحانه وتعالى) and not getting distracted along the way.

Stations of the journey

We have now reached ayah 42, how can we divide the surah into sections?

1. First Station: Ayat 42 to 48: nations who disbelieved the messengers and their end result.
2. Second Station: Ayat 49 to 55: the shaitan comes between the people and the messenger.

3. Third Station: Ayat 56 to 66: belief in Allah (سبحانه وتعالى) and His actions
4. Fourth Station: Ayat 67 to 72: Denial and disbelief in Allah (سبحانه وتعالى)
5. Fifth Station: Ayat 73 to 78: final instructions and commands

First Station

Ayat 42 to 48:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ

And if they belie you (O Muhammad صلى الله عليه وسلم), so did belie before them, the people of Nuh (Noah), 'Ad and Thamud, (their Prophets).

وَقَوْمِ إِبْرَاهِيمَ وَقَوْمِ لُوطٍ

And the people of Ibrahim (Abraham) and the people of Lut (Lot),

وَأَصْحَابِ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ

And the dwellers of Madyan (Midian); and belied was Musa (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrongdoing)!

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبُئِرٌ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ

And many a township did We destroy while it was given to wrongdoing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آدَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

- Allah (صلى الله عليه وسلم) (سبحانه وتعالى) is telling the Prophet (صلى الله عليه وسلم) if the people belie you then there are messengers before who were belied to as well. From this we learn if messengers were belied and had enemies, then surely anyone on the truth will have enemies.
- The people of Nuh (عليه السلام) disbelieved in their messenger and he never stopped calling them. He was calling the people for 950

years and they were persistently denying him but he didn't stop. The people of 'Aad were proud of their advanced civilization so they thought they don't need to believe because they're 'strong'. Their idol was themselves, strength and confidence. There are people who feel they are successful in life; they have money, they have intelligence, so they think, 'why do I need religion?'

- The people of Ibrahim (عليه السلام) denied him and continued to worship idols. And the idols of the people of Lut were their desires; they were indulging in indecent relations.
- The people of Medyan were cheaters in trading; they were worshipping themselves and their money.
- Even Musa (عليه السلام) was belied who had to face two challenges, he had to face Firaoun whom no one was as bad as him and Banu Israel who were rebellious.
- Allah (سبحانه وتعالى) didn't seize them in punishment the moment they disbelieved, but He gave them time and left them with their 'plans' against the messengers. Their plan becomes 'successful' in their eyes, and this is deception which will lead them to being seized in punishment. When a person crosses the boundaries and he sees everything is still going fine, even though he's doing wrong, then he needs to be scared because destruction will be coming.
- If a person is adamant on his arrogance then the reminders will not affect him because he only hears his voice. If we're not appreciating the nurturing then we'll get stuck. Allah (سبحانه وتعالى)

wanted to upgrade them but they didn't accept it so they wronged themselves.

- Someone's concern might be money or position, but when the punishment comes, they're gone, though their dwellings are still there. Anything built for the correct purpose will remain, but anything built on desires will not remain. Notice how past dwellings have become museums unlike the House of Allah (سبحانه وتعالى) which remains to this day, subhan Allah.
- The effect of their sins not only reached their dwellings, but the well of water. Imagine to have a well is beneficial, but even this becomes abandoned.
- When travelling, there are lessons to be learned, but what's required? Heart and ears, and not eyes. A person might see things but not benefit, but when a person hears then he'll benefit. Hajj requires a person to travel and go out, but it needs a heart that understands and ears that listen. Imagine a person comes to the lecture only to look and not listen, then surely he will not benefit.
- In ayah 47, rather than submitting, the deniers continued with their arguing until they reached the point of saying, 'when will the punishment come?'
- One day with Allah (سبحانه وتعالى) is equal to a thousand years of what we count, so surely the Day of Judgement is near. When Nuh (عليه السلام) called on the people for 950 years, that's less than a day with Allah (سبحانه وتعالى), subhan Allah. Thus a person shouldn't say, 'when will my dua get answered? When will I get this provision?'. People

want everything now but our waiting for years is nothing compared to a thousand years.

Second Station:

Ayat 49 to 55:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

So those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, for them is forgiveness and Rizqun Karim (generous provision, i.e. Paradise).

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ

But those who strive against Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise:

لِيَجْعَلَ مَا يُنْفِي الشَّيْطَانَ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالنَّفَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

That He (Allah) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers).

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مَرِيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ

And those who disbelieved will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

- The message of the messengers is the same and it's for all people. It's important to not be distracted from the main purpose, so what's needed? Warnings. To be warned is a mercy because if a person is not warned then he'll slip. When a person hears warnings in the study circle then it's important to not go deep and say, 'why did

she say that?'. A person needs to remember Allah (سبحانه وتعالى) is teaching him.

- Whether a person takes the message or not then it's up to him, and if someone is warning then it's not up to him to force it either.
- After receiving the warning, there are those who don't think bad and took it because they know the message is one, thus for them are glad tidings.
- The first approach to the people was through warnings because they need to be saved first, as if 'life jackets' need to be given first before they can't be told 'you can swim'.
- The warning is like a pre-entry requirement. The one who continues after being warned then there will be glad tidings. There are those who say, 'I don't want to learn so I'm not accountable', but this is not the correct. A person is being offered to be upgraded and he's not taking it, subhan Allah.
- A person always wants the best so he shouldn't stop because of the warnings. There are people who scare others from going to hajj, so there are those who say 'I will go because I want to be forgiven', and those who say 'I won't go'. There has to be challenges but the one who continues then Allah (سبحانه وتعالى) will make it easy for him.
- As for those who belied the messengers, opposed them and didn't accept the warnings, then they will want to disable the warnings to prove they're right, subhan Allah. For them is the hellfire.
- If a person's heart is good and soft then he will surrender to the knowledge and he will be guided. If a person has sicknesses in his

heart or his heart is hardened then he will misunderstand the message, subhan Allah. Who changed the words? The shaitan.

- For the believer whose heart is good and soft then he has a filter, but for the sick heart there's no filter. This means he will hear everything, even what the shaitan is saying. But the one whose heart is good, he makes a filter and takes the truth; he will not say, 'why did so and so say this?'; he will not be affected by the talk of the shaitan. All of this is a test for the people and the shaitan is a means for testing the people.
- For every messenger, the shaitan will cast words into his speech. If this is being done to the words of the messengers, then what about the people? Surely it happens, subhan Allah. And Allah (سبحانه وتعالى) is allowing this to see whose motive is truly for Allah (سبحانه وتعالى) and who isn't.
- The shaitan will cast words into the speech of the messengers, though Allah (سبحانه وتعالى) will abrogate the words of the shaitan, so it will not be recorded or written, thus Allah (سبحانه وتعالى) preserves the deen. There is wisdom behind this and Allah (سبحانه وتعالى) tells us why – it will be a trial and test for elimination. May Allah (سبحانه وتعالى) purify our hearts. Ameen.
- The motive is extremely important of wanting to learn and become a better person, but if a person is not coming to learn or listen then it will be a trial for him.
- Those with knowledge will know everything is from Allah (سبحانه وتعالى) so they will believe after this difficult state, thus their hearts will

become humbled and surrendered. Knowledge is light because without knowledge a person will make the worships difficult on himself. With more knowledge, one can filter, and not oppose and rebel. We need knowledge to filter what we hear and take the best.

- When a person surrenders and takes the best then his journey begins, subhan Allah. Allah (سبحانه وتعالى) will guide those who believe to the Straight Path – the path of knowledge and action.
- As for those who didn't believe then they remain in a circle of doubts – doubting the messengers and doubting the message. How can we remove the doubts? Focus on the goal, cure the sick heart with taqwa, submit, and increase in knowledge.
- As for the hardened heart, what needs to be done?

Hardening of the heart (قسوة القلب)

- The sick heart has some feelings, though overly sensitive, while the hard heart is rock hard; he doesn't care. The hard heart cannot continue in the journey and it's Allah (سبحانه وتعالى) Who decides whom He will take to paradise and whom He will not because He's the One testing the people.
- It's important that we don't look at the people's actions, even though we're surrounded by it, but we need to know we are being tested by Allah (سبحانه وتعالى).

Meaning:

- The one who's heart is hardened is the one who doesn't want to listen to the truth, even if he's the nicest person. Those with hardened hearts don't want to hear the truth, whether it's general or personal truth. They're very much inclined to always mixing with the people; they don't want time alone to reflect and account themselves. When they're around people, they think they're fine.

In the Qur'an:

Surah Al Baqarah 74: (ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَْ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ) (Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and

indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.)

- For some rocks, water can gush forth, some rocks will split and water will flow, and some will fall out of fear of Allah (سبحانه وتعالى), though the hard heart is even harder than these rocks. They are difficult and extreme people who listen to the words of the shaitan. They might look like they're religious and proper, yet they're extremely difficult. Their heart has hardened as a punishment of their over-questioning as a way of showing their intelligence and righteousness.
- When they hear the Qur'an and Sunnah, they take what's negative, and they will say 'why did so and so this? They're wrong'. They show that they know better.

Surah Al An'am 43: (فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ) (When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do.)

- They were not affected with trials and afflictions so their hearts become hardened. They are so confident of themselves thinking they are proper and firm in the deen so nothing is wrong with them. And this is the shaitan who made it fair-seeming to them.
- They misunderstand the signs of Allah (سبحانه وتعالى) because when they see things opening for them, they become prouder and

happier. When they reach the peak of their pride, Allah (سبحانه وتعالى) seizes them in punishment. May Allah (سبحانه وتعالى) protect us. Ameen.

Surah Az Zumar 22: (أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۗ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ) (Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!)

- The one with a soft heart will be guided, and how will the softness come? When he accepts the ayat of the Qur'an. The words of Allah (سبحانه وتعالى) affect him so he has fear. The one who's heart opens to submission is different from the one who's heart is shut from submitting, thus his heart is hard and there's darkness.
- For the heart to be hardened is a process. What is that process? Surah Al Hadid tells us.

Surah Al Hadid 16: (أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا) (Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah).)

Surah Al Hadid 17: (اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)
(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) to you, if you but understand.)

- This ayah is intense but it ends with hope; we think there's no solution to a hardened heart, but there's still light. The solution is a divine solution.
- Has the time not come for your heart to be humbled to Allah (سبحانه وتعالى)? It's not about becoming an expert in knowledge and becoming hard like iron from the inside and outside. A person needs to be balanced. The goal of acquiring knowledge is to have feelings in the heart. If there's no effect from knowledge, then a person needs to look at his heart. A person cannot accuse the knowledge.
- They only focused on changing from the outside and not inside. Allah (سبحانه وتعالى) is addressing the believers, hasn't the time come for your hearts to soften? A person shouldn't remain for a long time without reminders. A person with knowledge but without softening of the heart will become rebellious.
- Nevertheless, there's hope for the hard heart but Who will give it life? Only Allah (سبحانه وتعالى), it's all under Allah's mercy.

How do we act on what we learned?

- Have taqwa
- Take the reminders and take it as a message from Allah (سبحانه وتعالى), and not as something personal from the carrier of the message
- Submit to the nurturing in order the heart softens
- Take the deen properly, and not as something outwardly without change from inside
- Take the best of what's said and make a filter in order to not be affected with the words of the shaitan

May Allah (سبحانه وتعالى) soften our hearts and cure us from all sicknesses. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #7

Date: 19 August 2018 / 08 Dhul Hijjah 1439

Stations of the journey

1. First Station: Ayat 42 to 48: nations who disbelieved the messengers and their end result.
2. Second Station: Ayat 49 to 55: the shaitan comes between the people and the messenger.
3. Third Station: Ayat 56 to 66: belief in Allah (سبحانه وتعالى) and His actions
4. Fourth Station: Ayat 67 to 72: Denial and disbelief in Allah (سبحانه وتعالى)
5. Fifth Station: Ayat 73 to 78: final instructions and commands

Sicknesses of the heart

- Sicknesses of the heart are categorized into two types: doubts and desires. And the solution for both is taqwa.
 1. Doubts: require beneficial knowledge.
 2. Desires: require struggle against oneself. For example a sickness of desire is jealousy so a person has taqwa to not say something, but then he needs to struggle against himself and say, 'this cannot be accepted, it's wrong to have, Allah looks at your heart'.

Hardening of the heart (قسوة القلب)

In the Sunnah:

Hadith: The Prophet (صلى الله عليه وسلم) said: (إن أردت أن يلين قلبك ، فأطعم المسكين ، وأمسح رأس اليتيم) (If you want your heart to soften then feed the needy and wipe the head of the orphan.) – Sahih Aj Jamie'e 1410, Authenticated by Al Albani as Hasan

- If a person wants to soften the hardened heart then he should feed the needy and wipe the head of the orphan. Those who are weak in society should be shown care.

Some statements of the righteous predecessors:

- Malik ibn Dinar said there are four matters which make a person miserable: hardening of the heart, eyes which do not shed tears, greedy for the duniya, and thinking he'll live a long time.
- Every punishment is a means of purification except which is a punishment itself – hardening of the heart. The one who has knowledge, always asking questions, thinking he's good and knows while others don't will lead to hardening of the heart.
- When a person gets full from eating then it will harden the heart and weaken the body.
- Remembering everything besides Allah (سبحانه وتعالى) will lead to hardening of the heart.

Impacts of hardening of the heart:

1. He will change words from their original meaning and purpose, even with the Qur'an, astaghfar Allah. He will use the Qur'an for his evil intentions and wrong understanding of it.
2. He will forget what he's been reminded as a consequence of hardening of the heart, it's a punishment for him.
3. Removal of blessings and befalling of afflictions.
4. The hardened heart is the weakest heart in faith. He may have knowledge and confidence in himself, but he has no feelings. In order for a heart to have faith, it needs to be soft.
5. Reason for misguidance. He will listen to all the good, but will only pick up on the bad and be in doubts.
6. Lack of motivation in worship; obedience is heavy on him and he takes the disobedience lightly.
7. Always in fear, awkward, unhappy, frowning and depressed. Someone who's so picky will not be happy because he's only looking at the bad. The sound heart will be protected from only looking at the bad.
8. Repelling between the hardened and soft hearts
9. Sign of misery
10. Trait of oppressors, arrogant ones and tyrants
11. Reason for entry into the hellfire; one of the reasons of the hellfire is to soften the hardened hearts. The hearts which are not humble to Allah (سبحانه وتعالى) in the duniya, then the fire will take care of it. May Allah (سبحانه وتعالى) purify our hearts. Ameen.

- On the journey to Allah (سبحانه وتعالى), a person is not only fears outer challenges but inner challenges as well. A person might think he's going on the journey but he's not as a result of his hard heart.

Signs (symptoms) of a hardened heart:

1. Lock on the heart which doesn't get affected by the Qur'an. The best thing to be affected by is the Qur'an.
2. Dryness of the eyes, the eyes do not weep when being reminded of Allah (سبحانه وتعالى) and the Qur'an. Crying about scenes in general is not a sign of a soft heart, but tears shed as a result of the Qur'an.
3. Does not take a lesson from death; there's no effect on him.
4. Arrogant and the meaning of arrogance is not accepting the truth. He thinks he's right and everyone else is wrong; he humiliates others.
5. Careless of others

Reasons for a hardened heart:

A person is not born with a hardened heart but he did things to reach this level. May Allah (سبحانه وتعالى) protect us. Ameen.

1. Heedlessness and not remembering Allah (سبحانه وتعالى)
2. Abundant sins
3. Careless about the obligations, it's not his main focus
4. Occupied with the duniya, competing for the duniya
5. Long hope, thinking he'll live for a long time
6. Excessive socializing, talking, eating and sleeping. A person should socialize with others for a good purpose

7. Excessive mingling, nowadays it's not only mingling and socializing in parties, but on social media.
8. Lack of mercy towards others
9. Laziness and careless
10. Firm on his opinion and always arguing. Imam Ash Shafi'ee may Allah have mercy on him said arguing about the deen hardens the heart. It's not righteousness to argue about the deen. A person shouldn't use the Qur'an and Sunnah to attack others, but to reform oneself.
11. Innovation in the deen; doing something which the Prophet (صلى الله عليه وسلم) didn't do will cause hardening of the hearts
12. Oppression of the weak
13. Ego and arrogance

Third Station:

Ayat 56 to 59:

الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

The sovereignty on that Day will be that of Allah (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allah - Islamic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell).

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

Those who emigrated in the Cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.

- When a person knows to Whom he's heading then it makes the journey worthy it – we are all heading to Allah (سبحانه وتعالى).
- Hijra is to leave a person's comfort zone for the sake of Allah (سبحانه وتعالى), to leave a disbelieving land to a believing land, and to leave disobedience to obedience. Just as hajj expiates the sins, so does the hijra. After Surah Al Hajj, we want to come out as newborns, wanting to change for the better; to leave the arguing, leave the arrogance, leave the doubts, and leave the picky questions.
- All the Kingdom belongs to Allah (سبحانه وتعالى) and He's the One Who selects who will continue on the journey and who will not. Imagine a train ride with people getting off each station; we don't want get off the station and have our nurturing end.
- The one who's not submitting to Allah (سبحانه وتعالى) in this life will submit in the hellfire. Hajj which is heading to Allah (سبحانه وتعالى) gives us honor while not heading to Allah (سبحانه وتعالى) gives us humiliation.

- The best of hijras is to leave what Allah (سبحانه وتعالى) has forbidden. For those who leave their home country and comfort, they might think their provision will be less, though Allah (سبحانه وتعالى) assures anyone who leaves for His sake then He will provide Him a goodly provision. Anyone whoever quits a bad habit or unlawful job for His sake then Allah (سبحانه وتعالى) will provide and open for him because Allah (سبحانه وتعالى) is The Best Provider.
- A person might think he's 'out' when he exits and leaves the haram, but he will enter a pleasing entry which is better than before.
- Imagine someone tells you to go straight and there will be much good for you. There is no one more truthful than Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is The Most Forbearing and He knows who will go straight or not, yet still He's forbearing, subhan Allah.

Ayat 60 to 62:

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily Allah indeed is Off-Pardoning, Off-Forgiving.

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allah - He is the Most High, the Most Great.

- If someone insults another then they can reply back in the same exact way, but if someone insults more then they go from oppressed to oppressor. Allah (سبحانه وتعالى) will surely give victory to the one who didn't take more than what's done on him.
- Allah (سبحانه وتعالى) is The Most Pardoning and He will pardon and overlook the mistakes of the people. Surely in the 'hajj journey' we come across this but it's best is to pardon. If we are oppressed and take more than our right then we become oppressors and Allah (سبحانه وتعالى) will give victory to the original oppressor, subhan Allah. A person is allowed to answer back but who can guarantee they will control themselves and say what is just, so it's best to pardon.
- Who has control when two opposites merge with one another? Allah (سبحانه وتعالى) will beautifully merge night and day with no oppression, subhan Allah. When night and day change 'shifts', they're not doing it on their own, but Who controls this action? Allah (سبحانه وتعالى). Imagine someone so harsh changing shifts with someone so soft, subhan Allah. This shows there's hope and there's always the possibility for change but only Allah (سبحانه وتعالى) can do this. May Allah (سبحانه وتعالى) always guide us and never change us for the worst but for the best. Ameen.

- A 'harsh' person might be doing his work and a 'soft' person might be doing his work but the clash happens at the time of changing shifts, though Allah (سبحانه وتعالى) is able to make these moments the most beautiful. The changing of shifts between night and day are the most beautiful times. This time of exchange can have so much commotion, but Allah is As Samie' Al Baseer, hearing them and watching them.
- In life not everyone is good, there's 'day' and 'night', but Who judges between them and puts the rules? Allah (سبحانه وتعالى). With opposites we appreciate the good. If there's no ignorance then we will not appreciate the knowledge, if there's no night then we don't appreciate the day. The 'duniya' is not always smiling at us so it's important to be careful of our actions during the time of transition. Difficult and good times in life are all blessings.
- Allah (سبحانه وتعالى) is The Truth and all that's happening is true; there's nothing unjust. All the 'nights' and 'days' we go through are true. And if a person struggles and strives then he will have a pleasing entry.
- We are wasting our energy by fulfilling our desires, arguing, and not doing deeds for the sake of Allah (سبحانه وتعالى), though following the truth preserves our energy. Anything that's falsehood is greatly 'advertised' and 'promoted' because it's low so it needs something to pick it up, though the truth is high on its own.

Ayat 63 to 66:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ

To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah - He is Rich (Free of all needs), Worthy of all praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, Full of Kindness, Most Merciful.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ

It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily man is indeed an ingrate.

- Remembering the Day of Judgment puts everything in the right perspective. When we know how Allah (سبحانه وتعالى) deals with us then we will 'see'. Allah (سبحانه وتعالى) tells us, 'do we not see how

Allah (سبحانه وتعالى) brings down rain from the sky'. This means if we want life then we take what's coming from the sky which is divine knowledge.

- As long as we're alive we need to keep learning and this is what keeps us alive. Beneficial knowledge should move our heart in order to grow in faith. If we want our heart to be 'evergreen' then it should move and not become still.
- Allah (سبحانه وتعالى) is Al Lateef Al Khabeer, He's The Most Subtle and All-Aware. Sometimes we lose hope that our land will not grow again, but we should not lose hope because everything is possible. Allah (سبحانه وتعالى) is All-Knower of the consequences and He's the Most Gentle. Allah (سبحانه وتعالى) knows that so and so person will not change, yet still He's gentle, subhan Allah.
- He will bring opportunities of good without us feeling, from one decree to another. Yusuf (عليه السلام) didn't know the jail was a means to take him up.
- Allah (سبحانه وتعالى) owns all that's in the universe. We're going to 'hajj' for The Most Rich and He will enrich us. Despite being The Most Rich, He is The Most Praiseworthy as well. In life a person might be rich yet his richness is not praiseworthy because he puts others down.
- Allah (سبحانه وتعالى) subjected everything for us on earth so that we can build homes in different places, roads and transport. He even subjected the ships in the seas so there is transport over the water. By His permission He's holding the sky from falling on the earth. The heavens and earth were joined together and Allah (سبحانه وتعالى)

opened between them so there's space. Allah (سبحانه وتعالى) is The Most Compassionate and Most Merciful. If He's holding the sky from falling on us, then surely He wants the best for us. So is it logical that He wants to punish us or make things difficult for us? Surely not.

- Imagine if nothing was subjected to us, how would our life be? Subhan Allah. We wouldn't be able to cut a tree, even a fruit because it would resist. We wouldn't be able to sit on a chair because it would say, 'why are you sitting on me?', subhan Allah. If water was not subjected for us then we would sink in the sea. We can easily take things for granted.
- He's the One Who gave us life, then He will cause us to die, then He will bring us back to life again. Coming back from hajj brings us back as a new person, and belief brings life to a dead heart. Yet with all of this, the human being is surely ungrateful.
- A person has a big opportunity to become a better person so it's important to show gratitude by one's actions. After going through the journey of hajj, a person cannot continue with arguing, a sick heart, dead heart, no respect or magnification, and no gratitude.

Fourth Station:

Ayat 67 to 70:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُبَازِعُونَكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allah kills by its natural death), but invite them to your Lord. Verily you (O Muhammad صلى الله عليه وسلم) indeed are on the (true) straight guidance (i.e. the true religion of Islamic Monotheism).

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

And if they argue with you (as regards the slaughtering of the sacrifices), say "Allah knows best of what you do.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

"Allah will judge between you on the Day of Resurrection about that wherein you used to differ."

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ فِي كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ

Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfuz). Verily that is easy for Allah.

- Different groups, religions and sects appear after the clear evidence has come. **Surah Al Bayyinah 1: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ) (وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ)** (Those who disbelieve from among the people of the Scripture and Al-Mushrikun, were not going to leave (their disbelief) until there came to them clear evidence.)
- Without having light then a person cannot distinguish the evil. After the mentioning of Allah's names and attributes in the previous ayat, there is no clearer evidence to worship Him alone.
- Dispraised qualities mentioned in this section:
 1. Disputing and objecting (يُنَازِعُونَكَ)
 2. Arguing (جَادَلُونَكَ)
 3. Differing (تَخْتَلِفُونَ)
 4. Worshipping other than Allah (وَيَعْبُدُونَ مِن دُونِ اللَّهِ)
 5. Unjust and wrongdoers (لِلظَّالِمِينَ)
 6. Denial (الْمُنكَرِ)
 7. Attacking (يَسْتُؤْنِنُونَ)
 8. Disbelief (كَفَرُوا)
- If we didn't know Who's Allah (سبحانه وتعالى) then we won't see these dispraised qualities as great crimes; we'll think arguing and disputing is ok.
- Every nation has rituals such as a place of worship and way of worship. In the time of Ibrahim (عليه السلام), Musa (عليه السلام) and Eisa (عليه السلام) they had rituals suitable for their times. Despite having different rituals, all of them are similar in wisdom. A person doesn't follow the old rituals because it's been abrogated by Allah (سبحانه

(وتعالى). A person has no right to object to the rituals of the hajj from tawaf, sa'ee, Mina because it's Allah (سبحانه وتعالى) Who set them.

- We shouldn't have any objections to the rituals. If there are objections then there will be no magnification to the rituals. Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) to call on your Lord, a person shouldn't comprise in the deen and not be harsh either. When there are those who object the rituals and say, 'why do you do this, why?' a person doesn't need to prove anything to them or feel hesitant in what to say, rather he should be confident in the rituals one has and know it's the truth.
- If they argue with you, then turn away from them and say: 'Allah knows what's you're doing'. Anyone who argues for his case will only bring himself down. If a person refuses to listen and only wants to argue, then one should close the door and not argue.
- They are the one causing differences because they're not submitting. Arguing with them will not solve the issue, but Allah (سبحانه وتعالى) knows what all of us are doing, He will judge us, everything is being recorded and all of this is easy for Allah (سبحانه وتعالى).
- Belief is what keeps a person firm and protect what he's built.

How do we act on what we learned?

- Have taqwa
- Don't be picky by asking many questions; submit
- Do not be arrogant or argumentative

May Allah (سبحانه وتعالى) soften our hearts and cure us from all sicknesses. Ameen.



Lessons and Values from Surah Al Hajj

Dhul Hijjah 1439 Program – Class #8

Date: 20 August 2018 / 09 Dhul Hijjah 1439

Stations of the journey

1. First Station: Ayat 42 to 48: nations who disbelieved the messengers and their end result.
2. Second Station: Ayat 49 to 55: the shaitan comes between the people and the messenger.
3. Third Station: Ayat 56 to 66: belief in Allah (سبحانه وتعالى) and His actions
4. Fourth Station: Ayat 67 to 72: Denial and disbelief in Allah (سبحانه وتعالى)
5. Fifth Station: Ayat 73 to 78: final instructions and commands

Fifth Station:

Ayat 71 to 72:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ

And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and for the Zalimun

(wrong-doers, polytheists and disbelievers in the Oneness of Allah)
there is no helper.

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأَنْبَأَكُمْ بِشَرٍّ مِّنْ ذَلِكَ ۗ النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا ۗ وَبِئْسَ الْمَصِيرُ

And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieved, and worst indeed is that destination!"

○ Dispraised qualities mentioned in this section:

1. Disputing and objecting (يُنَازِعُونَكَ)
2. Arguing (جَادَلُواكَ)
3. Differing (تَخْتَلِفُونَ)
4. Worshipping other than Allah (وَيَعْبُدُونَ مِن دُونِ اللَّهِ)
5. Unjust and wrongdoers (لِلظَّالِمِينَ)
6. Denial (الْمُنْكَرَ)
7. Attacking (يَسْطُونَ)
8. Disbelief (كَفَرُوا)

- The wrongdoers are worshipping someone besides Allah (سبحانه), who are they worshipping? Their ego. Ego can also be an idol when a person is only arguing and proving himself.
- They're worshipping someone with no authority but what gives us support? Following someone with proof and evidence.

- Who's the wrongdoer? They have disbelieved so when the ayat are recited upon them, a person will recognize from their faces their hatred towards the ayat. The ayat are being brought in order they become better, but they argued against it.
- Anyone who's arguing will be deprived from doing deeds because all his energy is being wasted on arguing. It's important that we don't argue with our husband, children or the people because no one has power except Allah (سبحانه وتعالى).
- It will be recognized in their faces their disgust towards the ayat, subhan Allah. They're even about to attack the person in front of them. But there is something worse than this which is the hellfire; there's no destination worse than this.
- A person doesn't want to be the one who's always objecting. There's nothing worse than the hellfire and it begins with a flame. A person wants to become better and not worse.
- Then Allah (سبحانه وتعالى) sets forth a parable of those who invoke anyone besides Him.

Ayat 73 to 74:

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ وَإِنْ يَسْتَأْذِنُوا شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O mankind! A similitude has been coined, so listen to it (carefully):

Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly

snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

They have not estimated Allah His Rightful Estimate. Verily, Allah is All-Strong, All-Mighty.

- Anything which Allah (سبحانه وتعالى) wants will happen; He's Al Aziz and anyone going to something besides Him is actually going to a fly, subhan Allah.
- Now it's important to listen carefully, anyone whom you're calling on besides Allah (سبحانه وتعالى) is weak, disabled and hideous, and they cannot even create a fly, subhan Allah. And a fly is a lowly creation, what does it do? It's a thief that snatches without us realizing. When it snatches anything, the component of what's been snatched changes thus a person will not be able to detect what was snatched in the first place. So why worship anything besides Allah (سبحانه وتعالى), and a person cannot even get back what's been taken from him.
- Weak is the caller and weak is the one called upon. Calling anything besides Allah (سبحانه وتعالى) shows no respect towards Him. They didn't give Him His due estimate, they made the One Whom life and death are in His Hands equal to the one who doesn't own anything, subhan Allah.
- Who are the ones whom we need to follow in our journey, the ones whom Allah (سبحانه وتعالى) chose?

Ayat 75 to 76:

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

He knows what is before them, and what is behind them. And to Allah return all matters (for decision).

- Allah (سبحانه وتعالى) chose messengers from angels and humans. Jibreel (عليه السلام) is the angel messenger assigned to carry the revelation. Allah (سبحانه وتعالى) knows who's worthy to be a messenger, and He's the All-Hearer and All-Seer to decide who's a messenger.
- No one can judge or recompense anyone because all matters return back to Him.

Ayat 77 to 78:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مَلَأَ أَبْصَارَكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ ۗ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind! So perform As-Salat (Iqamat-as-Salat), give Zakat and hold fast to Allah [i.e. have confidence in Allah, and depend upon Him in all your affairs]. He is your Maula (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!

What are the commands mentioned at the end of Surah Al Hajj?

- It would be a waste to have gone through the journey without changing.
 1. Bow
 2. Prostrate
 3. Worship your Lord
 4. Do good
 5. Struggle for the sake of Allah (سبحانه وتعالى)
 6. Establish the prayer
 7. Give the zakat
 8. Hold fast to Allah

- A person needs to focus on their prayers, especially their bowing and prostrating because helps in magnification of Allah (سبحانه وتعالى). Also a person should worship Allah (سبحانه وتعالى) by submitting to Him alone.

To do good (فعل الخير)

Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَا رَجُلٌ يَمْشِي) فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِنْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ لَقَدْ بَلَغَ هَذَا مِثْلُ الَّذِي بَلَغَ بِي فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ ". قَالُوا يَا صَلَّى اللَّهُ (Allah's Messenger) (رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبِهَائِمِ أَجْرًا قَالَ " فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ (عليه وسلم) said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Messenger (صلى الله عليه وسلم)! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate." - Sahih al-Bukhari 2363

- The man had to struggle to get water for the dog and this was appreciated by Allah (سبحانه وتعالى). We can be rewarded by helping anything that's living. It's important that we ask Allah (سبحانه وتعالى) to

open a good deed for us and be constant on it. May He open for us. Ameen.

Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ (وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ (بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ ") ("The Messenger of Allah said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'") – Sunan ibn Majah 200, Authenticated by Al Albani as Hasan

- There are deeds which are ongoing after death such as spreading the knowledge, and alhamdulillah Allah (سبحانه وتعالى) has allowed us to attend the study circles.

Hadith: The Prophet (صلى الله عليه وسلم) said: (إِنَّ تَبَسُّمَكَ فِي وَجْهِ أَخِيكَ يُكْتَبُ لَكَ بِهِ صَدَقَةٌ) ، (وَإِنَّ إِفْرَاعَكَ مِنْ دَلُوكَ فِي دَلُوكِ أَخِيكَ يُكْتَبُ لَكَ بِهِ صَدَقَةٌ) ، (وَإِمَاطَتَكَ الْأَذَى عَنِ الطَّرِيقِ يُكْتَبُ لَكَ بِهِ) ، (وَإِنَّ أَمْرَكَ بِالْمَعْرُوفِ صَدَقَةٌ) ، (وَنَهْيَكَ عَنِ الْمُنْكَرِ يُكْتَبُ لَكَ بِهِ صَدَقَةٌ) ("Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you.

Your pouring what remains from your bucket into the bucket of your brother is charity for you." - Jami` at-Tirmidhi 1956

- Don't underestimate any good deed, a person doesn't need to do a big project. Smiling to one another is a charity.

Hadith: (إِنَّ لِلَّهِ أَقْوَامًا اخْتَصَّهَمُ بِالنَّعْمِ لِمَنَافِعِ الْعِبَادِ ، يُقَرِّهُمُ فِيهَا مَا بَدَلُوهُ ، فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ) (Verily Allah has chosen people to benefit others, He will keep them as long as they do their best, and if not then it will be taken away from them and transferred to someone else) – Sahih At Targheeb 2617, Authenticated by Al Albani as Hasan

- In life, Allah (سبحانه وتعالى) chooses people to benefit others. If a person is not doing his best effort then Allah (سبحانه وتعالى) will remove him and the person will remain as long as he's doing his best.
- It's Allah (سبحانه وتعالى) Who takes and gives and not the people who put others in positions; if we're not making an effort then He will remove the task given to us and it will be given to someone else. As long as the person is doing his max he can do then he'll remain.

Hadith: (أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً ، أَوْ تَطْرُدُ عَنْهُ جُوعًا ، أَوْ تَقْضِي عَنْهُ دَيْنًا) (The most beloved deeds to Allah is to bring happiness to a Muslim, or lift a difficulty from it, it remove hunger from him, or cover his debt.) – Sahih At Targheeb 955, Authenticated by Al Albani as Hasan

- Making others happy is a great worship and a person should think about making others happy in his family circle first.

- A person should do good if he wishes to be successful.
- A person needs to struggle as well and not always remain in his comfort zone. Someone will come in our life when we don't expect it to make a change. A person doesn't want to remain in darkness, but there must be a struggle against ourselves in order to get the new 'dawn' and 'shine'. Anyone who comes in our life is to bring a new 'dawn' in us.
- Nevertheless a person shouldn't be a candle, lighting the way to others, but destroying himself. A person should hold fast to Allah (سبحانه وتعالى) and remain together. We are best when we are together.

How do we act on what we learned?

- Do not argue
- Smile
- Spread the knowledge

This is the end of Surah Al Hajj. May Allah (سبحانه وتعالى) accept from all, make us new persons for the better, and make this journey the start of something great. Ameen.

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